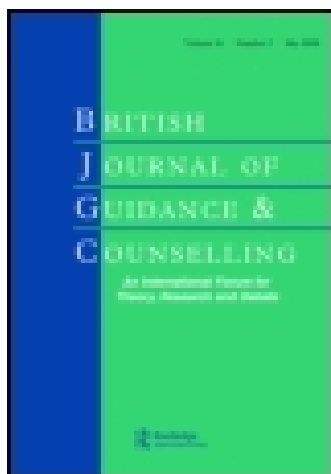


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On becoming textually active at Youthline, New Zealand

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The phones hardly ring at Youthline New Zealand anymore; youth still have problems and seek help, but it mostly happens silently. This article reports on experiences of texting at a 24-hour crisis helpline for young people. To date, there has been no formal evidence base for this practice; however, for new practice, there never is. In prompting discussion, this article attends to the tight constraints that texting imposes, returning to the necessary and sufficient conditions of any effective therapeutic relationship particularly in regard to working with young people. New possibilities are demonstrated with emotional support being demonstrated even in the tightly constrained space of a text-based medium.

Keywords: crisis intervention; helpline; telephone counselling; therapeutic relationship; person-centred counselling

Introduction

That Youthline NZ's phone rooms would go silent was never anticipated. Similarly, it was never anticipated that a therapeutic conversation could be held in an interchange of utterances restricted to 160 characters. However, as new technologies emerge, unexpected sequelae occur.

Background to SMS messaging

The incredible popularity of texting was surprising even to those inside of mobile network industries:

It started as a message service, allowing operators to inform all their own customers about things such as problems with the network. When we created SMS (Short Messaging Service) it was not really meant to communicate from consumer to consumer and certainly not meant to become the main channel which the younger generation would use to communicate with each other. (Wray, 2002, para. 3)

Nonetheless, New Zealanders and New Zealand young people are using text for conversation and have taken to the use of text messaging more than most. Contributing to the unique pattern of texting in New Zealand are higher costs, with New Zealand mobile telephony costs ranked 28th out of 30 OECD countries (Nelson & Shephard, 2008). The cost of using a mobile phone to make phone calls has been described as

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unattractively restrictive and is evidenced by the average number of mobile calls made per month being 25 while the average number of text messages per month was 230 (New Zealand Commerce Commission, 2011).

Background to the use of SMS messaging at Youthline NZ

That young people would apply their 'normal use' of a mobile phone in making contact with a crisis helpline should not then be surprising. The gift of a personal digital assistant (PDA) led Youthline NZ into a new way of being. The hand-held PDA allowed for multi-modal approaches through which young people could access the service whether by a phone call, email or text message. Up to this point, the service had predominantly involved phone calls with a small number of emails being received. The capacity for text messaging was introduced as a portal through which an invitation to use the free helpline or an offer of face-to-face appointments could occur. In each instance, an individually crafted message could be sent back. In the case of text messages, this commonly included acknowledging the feelings expressed and provided encouragement to make contact through the crisis helpline. For example:

Hi there, soundslike things r bit rough 4 u right now. Since there r thngs ur wanting 2 get clearer about, u culd call us free @0800Youthline NZ to tlk

However, in tracing the unique identifiers of phone numbers and comparing those who called, with those who text, suggested a different cohort of young people were involved. Meeting the needs of these young people led to a significant change in the helpline service provision.

Situating the use of text within crisis helplines

Providing immediate emotional support has been altered with the advent of mobile phones. When, in 1953, the Rev. Chad Varah advertised his name and phone number in a newspaper inviting troubled or suicidal people to phone for help, the first telephone helpline was born (Doyle, 2013). From these beginnings, emotional support helplines involving a workforce of volunteers developed (Hambly, 1984).

While providing support by phone has been demonstrated as effective (see, e.g., Reese, Conoley, & Brossart, 2006) and in providing emotional support for young people (see, e.g., Christogiorgosa et al., 2010), text messaging dramatically alters what is 'said' and how it is 'said'.

The attributes identified as important in telephone helpline support include accessibility, anonymity, confidentiality and a sense of being in control of the conversation (Christogiorgosa et al., 2010). Similar aspects have also been identified in online counselling, with anonymity and confidentiality being potentiated (Hanley, 2009; King et al., 2006; Suler, 2004). Suler also noted the online writing space involving email and instant messaging or chat rooms provided a 'zone of reflection'. He suggested the reflective aspect in writing, reading and reviewal, allowed for further control and composure. Caution is needed though in accepting a cluster of attributes relating the value of similar, but different, media as the variety of approaches in providing online support is huge, including synchronised or asynchronised, by appointment or unplanned and immediate, textually based or voice over Internet provider (Voip).

Aspects identified as important in the related literatures of telephone and online guidance and counselling, including access, anonymity and confidentiality, are the same attributes that young people also reported as highly valued in their use of texting. These aspects appear to be potentiated with mobile telephony as a mobile phone tends to be owned and operated by just one person where the means of communicating can be taken into spaces that feel more private (Ling, 2007; Thompson & Cupples, 2008). These authors suggest having control over the means of communicating contributes to both access and perceived privacy.

These factors appear to be potentiated with texting. Silence contributes further to anywhere–anytime access. There are also further significant differences in mobile phone use involving texting and the forms of online support as have been previously written of. The brevity of message length in conjunction with the shortness of messages has led linguist John McWhorter to suggest text might be better considered as ‘fingered speech’ (McWhorter, 2013). McWhorter argues a texted interaction has greater similarity to verbal conversations with its pattern of interchanges, incomplete statements and a more synchronised relationship than is usually expected of written prose. As will be discussed, part of the attraction of a texted conversation is that it has immediacy; texting provides for conversations in ‘real time’, occurring as and when needed.

Necessary and sufficient conditions of support

That texting occurs with extreme constraints on space suggests there is value in returning to the seminal work of Carl Rogers (1957). Rogers named warmth, genuineness and empathy as the ‘necessary and sufficient’ conditions of an effective therapeutic relationship. Almost half a century later, and with much debate having occurred in the interim, Kirschenbaum and Jourdan (2005) note that people’s conditions have been seen to improve despite all three conditions not always being present. They modified Rogers’ conditions to be read as ‘helpful to extremely helpful with virtually all clients’ (p. 43). However, these discussions of an effective relationship are based on services already established, relating to services already accessed. Access includes being able to afford a service, being able to independently make use of that service, as well as having the service available as and when it is needed. This was highlighted in the work of Griffiths (2003) where, working with hard to reach young people, the necessary conditions of an effective supportive relationship in working with young people in particular identified a service as needing to be accessible, friendly and relevant. This paper will argue that these conditions can be successfully met with the use of text messaging.

While the specialism of providing guidance and counselling through digital technologies is in its infancy, the desire for an evidence base for practice though desirable may also restrict needed developments. The absence of evidence does not necessarily equate with undesirable, ineffective or inferior practice. The non-traditional sector (those outside of the formal health or educational sector), where borders to innovative practice are perhaps less firm, may provide opportunity to observe practice that is more fluid, more adaptive and more responsive to the community served. Attention is therefore drawn to processes young people themselves are electing to make use of, the emotional support provided by a 24-hour crisis helpline at Youthline NZ and specifically the emotional support provided through this organisation’s text messaging service.

Empirical data

This paper reports on one aspect of a larger study relating to change practices involving the use of emergent technologies impacting on the crisis helpline work undertaken at Youthline NZ (Haxell, 2013). In this paper, I report on the emergent practice of text in the provision of emotional support. This is analysed through a return to the minimal and sufficient conditions of an effective therapeutic relationship as it relates to supporting young people through text messaging.

Those who had either used or provided the service were invited to participate in semi-structured interviews regarding their experiences in making use of the texting service. This included interviews with 22 of Youthline NZ counsellors. Gaining the voice of young people who had made use of the service was more difficult. Advertisements were placed on the Youthline NZ website and in a national youth magazine (RipItUp), as well as being circulated by word of mouth. The service does not initiate contact with those who access the service unless there is an imminent crisis, and there is no certainty in making contact with those who had texted Youthline NZ that an invitation to be interviewed would not be considered intrusive or that it would even be received by the person concerned. In researching this sensitive subject, the approach taken was non-obtrusive. Only two young people came forward. However, 'voice' was also sought in reviewing the digital traces of Youthline NZ conversations with young people. The organisation provided access to the de-identified (mobile phone number removed) database of text messages, and 6400 messages were reviewed.

Ethical considerations

Ethical approval for the study was obtained through the Auckland University of Technology Ethics Committee, and because this study formed part of a larger doctoral study undertaken through Deakin University, approval was also obtained through the Deakin University Human Research Ethics Committee. Consent for being interviewed was obtained directly from participants. Factors influencing the decision to gain consent without parental permission included Youthline NZ's own policy of maintaining confidentiality unless a crisis precipitated the need to involve emergency services. There are precedents in sensitive research for not involving parents in consent where this might place a young person in a difficult situation had their seeking support or counselling been made known (Carroll-Lind, Chapman, Gregory, & Maxwell, 2006). In addition, as young people were seen as competent in seeking support on their own initiative, it was seen as appropriate that they comment on their own experiences of that service. Young people who responded were invited to talk in settings where they felt comfortable and to have a support person present if wanted. In all quoted material, pseudonyms have been used, and Youthline NZ has provided consent for being named in this paper. In line with advice provided by the New Zealand Health Research Council, ethical consent was not obtained for the data analysis involving de-identified records. Any content that might have made someone identifiable to others has been removed.

Discussion and analysis

This analysis attends to practise as it is made, exploring the shaping of a service through motivations for becoming a textually active crisis helpline. Following this is consideration for the necessary and sufficient attributes of a therapeutic relationship with specific regard for working with young people, and to this work occurring via text messaging.

Becoming textually active at Youthline NZ

Initially, Youthline NZ intended the texting space as a portal to their other services. There was anxiety that the 'thin' medium of texting would provide too little information, and that messages exchanged might be unclear or ambiguous. As described by Beth, a counsellor with Youthline NZ:

Sometimes the text is quite complex and comes in with multiple issues, and I feel like I have to give a very superficial answer. You don't know what emotional state they are in 'cause it's very hard to tell that from written language ... I'm really an intuitive person but I feel like I'm definitely working below my capacity in those things ... When they're talking about a partner, I don't know if they are gay straight, male or female, so I don't make assumptions ... And it's a bit of a worry because if they are young you don't know, so you can be responding as if the person was well into their teens when they might be ten or eleven and might be sounding very natural and affirming of sexual activity, and assuming they're old enough to do that ... If they sounded young on the phones, we would have probably found a way of asking that. So what's texted back is more cautious because if you've got a ten year old saying my boyfriend wants to have sex with me that's very different to an eighteen year old.

Relating on the very small screen of text messaging is demonstrated as challenging. 'Well im bein presurd in2 havin sex wid ma boifrend.bt i dnt no if im redi' is an example of a real message texted to Youthline NZ. Responding with something like, 'you do not have to have sex with him until you think the time is right' would be inappropriate if counselling a minor. As Beth identified, risk with text messaging is not hypothetical; it is serious and it is real.

On the other hand, not providing an accessible text-based service also involves risk. This was brought into sharp relief by the story shared by Jasmine, who described running away from home late at night after a fight with her mother. Her story involved being in a remote and rugged part of New Zealand where there is no street lighting, the houses are separated by several kilometres and the cellular network is patchy. In this region, a text message could get through but a phone call cannot. Telling her story with her uncle present, he added his own commentary and described his distress in knowing that his niece at 12 years of age had attempted to reach out and had initially felt worse for it. As he said:

Here's this twelve year old going on thirty, gets all angsty with her mum, and here she's in the middle of nowhere, the back of beyond, and it's dark. And she texts Youthline. She didn't want to talk to anyone; she was running away. But she texts Youthline, and they answer her, which is good, but she kind of gets this message that she's done something wrong, that texting was wrong. Youthline responded by telling her to phone them, and she was left feeling like she had done something wrong. That texting was wrong. She went back home and she's safe 'n' all, but leaving a young person who reaches out thinking they had done this wrong, well that's just wrong.

Caught between extremes of not knowing enough and not providing any assistance, Youthline NZ debated the provision of text counselling. While Youthline NZ would invite a person texting the service to phone in, or to connect by email, or to make a face-to-face appointment, young people were rejecting these options. Cross-referencing phone numbers of those who called against those texting provided evidence that those who text did not call. Across 2006–2007, 20% of received text messages were asking that the service be provided by text and frequently would provide reasons for not wanting to, or not being able to, take up other options. With further software development that allowed

for nesting of messages received, 20% of the helpline computer screens would be filled with messages asking, if not demanding, that counselling be provided by text. Examples drawn from the Youthline NZ database are presented in [Table 1](#).

Youthline NZ had not intended to provide a text messaging service, but responding to the ‘voice’ of young people in the medium of their choosing aligned with their philosophy of meeting with young people in the places of their choosing. Being effective in such spaces, however, takes more than presence. As previously identified, such conditions for providing effective emotional support in working with young people would require the service to be accessible, friendly and relevant.

Accessibility

In the advertising of mobile telephony are promises of anywhere–anytime access. Vodafones’ BestMate® advertisements position one’s friends as close as one’s pocket or handbag. Telecom similarly presents mobile phones as the way to have one’s friends handy. In a juxtaposition of clever toys and smart phones, Telecom’s ‘Smart Toys’ advertisement presented Kaz, a rabbit puppet, texting so fervently her paw catches fire. The implication is one could text until one tires of it (never). The dreams sold, of access, friendship and support, are bound by positivity. The reality is of course different. Most calls and texts to the helpline involve relationships causing distress. And returning to the examples drawn from Youthline NZ’s database ([Table 1](#)), access may necessitate ‘talking’

Table 1. Examples of text messages received by Youthline NZ.

Im sori i dnt thnk i cn cal. i jst feel 2 stupid to talk
 Kn i txt im a byt shy n da fne
 I w0d luv 2 cal u guys but im deaf
 Can i just txt because i have a speech inpediment.
 I cnt talk wen I cry
 No ur not listening 2 me.please hear me out.i 4 1 find it difficult 2 talk as i get nervous very easily.
 Please i wana text.
 Sorri i didn’t txt bak earlier i had class.. Um ok but i don’t really feel comfortable talking on the
 phone sorry
 I wana ring u guys but im 2 scared
 I dnt reli want 2 tak on da fone rite nw coz i dnt hav enuf confidnce bt i mite rng u lata if i can
 I am def i can nt hear wot people say
 Wel im nt the talkative type sori.
 Nah talkn out loud makes it 2 real n I jus wanna go slo.
 Mobile phone calls don’t work here
 My fone don’t work 4 calls
 At the moment im n sick bay. nd would prefeR txtn. Im seventeen n jusr goin through alot of stress.
 Thanks.i will ring tomorow wen my dads not around.is this confidential.i dont want my family
 to know
 I cnt ring u c0z im stil 0n da bus n their d0in it rite nw. i cnt let thm c me cry
 0mg my dad gf daughter here with her bf.said she goin to smash me.i jst hidn in my ro0m atm.im
 scaryd.. =S
 Ok thx. Ill cal l8r wen my sis’‘s out so she wont overhear.
 Um i dnt lik to tlk on phnes cause ma dad will give me a hiding
 I’m at boarding school. We aren’t allowed to talk after lights out
 I cn only txt. I kant get 2 a ph with0wt sum1 hearing me.I wana tel u afwl thngs
 Cn I jus txt cos I don wanna b heard

silently. As a point of clarification, not wanting to be heard is to be taken only in the literal sense; young people want to engage, but they are wanting guidance and support in the medium of their choosing.

In the text messages reviewed, a preference to text is most commonly related to concerns for privacy, of not wanting others to hear what is private and potentially embarrassing. However, a preference for silence relates not only to feeling vulnerable, but may also be a well-practiced response in preventing oneself being subject to abuse. Talking silently can mean not getting a hiding, not being bullied, not having one's mobile phone confiscated and not having one's means of emotional support denied. For some, being neither seen nor heard is well-practiced survival. The conversation around the opening line of 'Um i dnt lik to tlk on phnes cause ma dad will give me a hiding' provided the means to support a young boy hiding under the house waiting for his drunk father to fall asleep. Engaging silently provided immediate, anywhere–anytime support as well as exploring strategies for his personal safety.

Accessibility involves not only what is available, but also what a person is able to access. In philosophical terms, this can be described as having 'freedom to' and 'freedom from' (see, e.g., Seedhouse, 2009). Denying a service that is possible, feasible, wanted or needed, by those reaching out, is to deny 'freedom to' reach out in a preferred medium. Defending this denial of service requires a paternalistic stance arguing young people are insufficiently developed to make wise choices, or cannot be assisted in making their own informed wiser choices. Having 'freedom from' is a different though related issue. Freedom from internal constraints includes the constraints of feeling shy, nervous, scared, lacking in confidence or fearing shame. Freedom from internal constraints such as these requires acceptance and freedom from being judged harshly. Being young and finding voice is difficult enough, being judged deficient or defiant, because of a desire to be 'heard' in a medium of one's own choice, unnecessary.

Accessibility requires negotiating relationships, and these negotiations expand beyond the person providing support and the young person initiating contact. To make the mobile phone work relies on a relationship with one's phone and the mobile network operator. To text costs less than to call. And even though Youthline NZ provides a free calling number, patterns of behaviour develop. As Bigum and Rowan (2004) have described with the advent of emergent technologies in a different context but which is also true here, grooves are laid down and repeated, providing a kind of template or limit to what can come next. If, on relating at a distance, I tend to always initiate contact by texting, then when I initiate contact for emotional support, this too tends to operationalise my more common ways of functioning; what is recognised as accessible being coloured by what I have previously found to be acceptable.

Megalyn, a young person who had made use of the texting service, describes how 'I could have used a landline, I've got one in my room, and a computer, and first thing I reach for is my mobile. I've all the technology available but I texted.' The choice, as she described it, involved using what was most familiar. When lying on her bed, texting was something that she felt she could do comfortably; a conversation by text was something she felt in control of.

In a similar vein, Jasmine described texting as the obvious option, 'because calls cost more than texts'. She expanded on this saying:

Kids just wanna text, they don't want to use the home phone, and the mobile phone it's in your pocket, it's where you are.... kids just wanna text, they don't want to use the home

phone, it's not in your pocket, you don't have a computer in your pocket, but the mobile phone it's in your pocket, it's where you are.

The familiar choice becomes the easier choice and the association with 'anywhere-anytime' is a powerful influence. In addition, as identified by mobile ethnographer, Jan Chipchase, 'anywhere-anytime' availability is also aligned with safety:

The common denominator between cultures, regardless of age, gender or context is: keys, money and, if you own one, a mobile phone. Why those three objects? Without wanting to sound hyperbolic, essentially it boils down to survival. Keys provide access to warmth and shelter, money is a very versatile tool that can buy food, transport and so on. A mobile phone, people soon realise, is a great tool for recovering from emergency situations, especially if the first two fail. (Palmer, 2008, para. 4)

For Jasmine, money and keys were less accessible than a mobile phone. For Megalyn, it was the comfortable, least threatening, choice.

Friendliness

The emotional quality of a therapeutic relationship is identified as integral to creating conditions for positive change. For Rogers (1957), these involved being non-judgemental or demonstrating non-possessive warmth, being genuine and having empathy. Griffiths (2003) clusters these attributes within the importance of being friendly. Having the relationship mediated by text messaging does not alter the intent.

Despite the imposed brevity of a single text message, the focus is on a supportive conversation. It is too easy to position mobile phones and computers as distant, cold and hard, in opposition to what is human, present, warm and soft. The medium, far from creating a sterile environment bereft of emotional content, allows for emotions to be shared:

Client: Hi not relly sure
bot this, but my dad
died and jst not 2
sur bout thngs
every1 seems 2 hav
it 2getha and im a reck

Youthline: Hey thr,snds like ur
gng thru a prty tuff
time at the momnt.
Sorry 2 hear
tht ur feeln tht
evry1 else seems 2
b copin, xcpt fr u

Client: Seems tht way,they
al hav it 2getha and i
js cant stop crying.
Snds stupid I kno

Youthline: Its ok 2 cry n be
sad abt losin ur dad.
Ppl r all different wif
way they react 2
things

Client: I dnt knw.Mayb I jst
bein silli I dnt even
knw why I txt ths,u
cnt chnge anythn

Youthline: We cnt change it, but
we can offr supprt
n b here
to txt n tlk 2.

Client: Crazy he was sick 4
2yrs, u thnk I wld
get used 2 the idea
I knew it was gonna hapn

Youthline: Knowing tht it wld happn
an actually facn it can be
very differnt. It's a big
chnge nt havn him ther
anymore.

Client: I cnt bleve hes realy
gnc.I feel realy weird
with him not here

Youthline: Cn undastand that u
feel tht way.hav u
been able 2 tlk wif
any1 bt how ur feeln

Client: Nah talkn out loud
makes it real
n I jus wanna
go slo.Thnx

In talking by text, it became possible for this young person to be heard and understood, *in a conversation that might not have occurred otherwise*. Being mediated by technology with accompanying attributes of invisibility and inaudibility provided a sense of containment on grief that was feared to be immobilising and overwhelming. Friendliness, in this instance at least, incorporates respect for readiness, providing support as and when needed in a non-judgemental way.

This example demonstrates rapport being actively attended to. This occurs not only in being non-judgemental in regard to content and to the medium selected for conversing, but is also exhibited in the use of language as initiated by the client. The 'text speak' (also known as 'txtspk') is a considered action. Counsellors make use of text language when clients have initiated this; to do otherwise is seen as risking rapport.

Relevance

The relevance of texting in guidance and counselling involves a contested space: Whose knowledge is, or should be, given greater credence? Should it be authority of oneself or that of the discipline? Alternately, might what is deemed relevant be considered in terms of effectiveness, but this too is fraught with difficulty, as measures of effectiveness may consider not only who is to benefit but also whether the intervention provides short-term

or long-term advantage. The permutations possible make an evaluative normative judgement that equates relevance with effectiveness difficult. Notably, when attempts have been made to assess for effectiveness in therapeutic relating, bias towards the preferred modality of the practitioner is seen to prevail (Corsini, Wedding, & Dumont 2008; Roth & Fonagy, 2006; Wampold, 2010).

Measures of relevance are therefore better considered as individual and situated. Relevance cannot be applied in the abstract but is experienced in realities of practice, and such realities may differ to our own. As an outsider, commenting on a counselling conversation held in Māori, in sign language, or even in braille, I might hold off judgement on relevance and look instead for signs of engagement.

In this paper, any claim for relevance is made in reference to young people who have themselves elected texting as their preferred means of initiating contact with Youthline NZ. The examples portrayed are drawn from those who have used the service and who have wanted to share this experience.

Describing her experiences of texting Youthline NZ some six months earlier, Megalyn powerfully recalls how texting interrupted her being stuck, writing and seeing what she had written and stopped her from 'going round in circles' re-traumatising herself:

Text prevented [me] going round in circles, which would have been more distressing. Text allowed for my thought processing, having breaks, I felt in control of how much I said and when I said it. They would reply and I could read it when I was ready. I was the one at the centre of it. I was the client and it felt really good.

The experience, as Megalyn describes it, was engaging and useful. Texting the crisis helpline assisted her through a time when she was stuck ruminating on an issue that she had felt unable to escape from. The texting processes provided a positive interruption to her thinking and reflecting. When I asked her what she had then done with the text messages, she smiled and told me they were still on her mobile phone, they were a talisman to what had felt good:

I texted Youthline NZ months ago. And I didn't delete them; I looked at them even the next day. They're still there, on my SIM card. I wanted to keep them, getting them felt extremely good. There were about six messages back and forth. Even though my old phone broke, I know they are still on my SIM card so they're still there. I got rid of the ones I texted in to Youthline NZ, I didn't need a reminder of my own words ... The best message I still remember getting, it wasn't a suggestion, though it was good to get some of those too. That's why I haven't cleared them off. They might be useful again.

One text message really triggered me; I started bawling my eyes out. As each feeling welled up I felt understood.

I would do it again in a heartbeat.

Megalyn found text support personally relevant, in both the immediate time frame and for a foreseeable future. She also described acting upon this relevance by forwarding knowledge of the service to others:

I texted my sister telling her 'Did u know Youthline NZ does txt counselling 4 free #234' and she sent it on to 6 people and she had sure knowledge that one of these people forwarded it on to another 12.

A further measure of relevance as measured by engagement is that Youthline NZ has not advertised the provision of their text support; they have not needed to. This text qua text is a message in and of itself. Currently, Youthline NZ receives 385,000 text messages per year compared to the 48,000 calls received through the crisis helpline (Youthline, 2013).

Conclusion

Being relevant requires being responsive to young people in current hard times. While a service might be friendly, if it is not accessible, it cannot be used. Texting is shown here as a means of emotional support. The necessary and sufficient conditions of the therapeutic relationship, of being accessible, friendly and relevant in working with young people, are shown to translate within a texting medium.

Caution is nonetheless called for. What I have brought forward has emerged out of particular, situated and local, context. The relevance of texting as a means of providing emotional support developed within a particular context. In New Zealand, the current costs of mobile telephony have contributed to texting being the preferred medium for young people engaging at a distance. Smart phones, and increasingly more affordable broadband options, will likely influence the shape of communications, and such alterations will no doubt have further influence on helpline work. What has been portrayed may or may not be relevant to the reader's own situation and is therefore intended as a consideration for practice, a consideration that challenges practice to be, and to remain, accessible, friendly and relevant.

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Notes on contributor

Ailsa Haxell recently completed a Ph.D. at Deakin University. She is an academic staff member in the Faculty of Health and Environmental Sciences at the Auckland University of Technology in Auckland, New Zealand. She is a long-standing member of Youthline NZ.

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