Transforming 'The Red Beast' Within Through Mindfulness and Therapeutic Storytelling: A Case Study

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The case is presented of a professional learning project through which a school counsellor was assisted in her work with a child who she admitted 'rattled her cage' due to his complex needs and behaviours and the effect these had on her and the other children in her social skills group. As a result of a combination of mindfulness and therapeutic storytelling the child was able to gain an insight into his behaviour, which helped him feel a new sense of calm, safety and belonging. While the story of 'The Red Beast' provided the therapeutic content, the counsellor's transmission of mindfulness into the story telling space allowed it to be absorbed as wisdom to be drawn upon later by him and the other children in the group. This case demonstrates that school counsellors can benefit from professional development in mindfulness practice that supports them to become more attuned to the needs of vulnerable children through becoming more aware of their own emotional energies. It also shows that a therapeutic story's effectiveness can be enhanced if the teller is mindful of the right moment, manner and context in which to tell it.

■ **Keywords:** mindfulness, anger, emotions, relationships, therapeutic stories, professional learning

Stories deal with powerful realities. Realities that cannot be dealt with in other ways. (Kornberger, 2006, p. xiv)

The focus of this article is on relational case study research undertaken by the author, an educational consultant, counsellor and researcher working with school counsellors. The case is presented of a professional learning project in mindfulness and therapeutic storytelling through which a school counsellor was assisted to work more effectively with a child with complex needs whose behaviours were impacting on her wellbeing and those of the other children in her social skills group.

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This research was inspired in part by previous studies (Burrows, 2008, 2009, 2010, 2011a), which found that through a combination of mindfulness and expressive activities such as therapeutic stories, painting and sand tray she was able to connect with the most 'unreachable' and 'uneducable' students. This was achieved by getting on their wavelength though attunement and developmentally appropriate activities that helped them 'unblend' from overwhelming emotions. The next challenge was to see if it was possible to catalyse the development of similar skills in other professionals such as school counsellors.

The Study

This research project drew on a model used previously used for two studies (Burrows, 2011b, 2011c). These were projects supported by education professionals, including school counsellors, an attendance officer, regional behaviour advisors, and a wellbeing coordinator, to use mindfulness-based inquiry methods to assist in responding more effectively to the unsettling behaviours of children, colleagues and parents. As in the previous studies 'Jan', a school counsellor, was asked to:

- identify a child (this particular study did not include colleagues or parents) whose behaviour was causing concern
- give herself and the child and anyone involved a pseudonym
- email the dilemma/case before beginning the mindfulness and reflective practices
- practise the 'soles of the feet' meditation (Singh et al., 2007) as formal practice at home (see the following link for an interview with a school counsellor about this meditation: http://www.youtube.com/watch?v=lzoerv42KDw&list=UUhAumjy26uts_hvywCSdgvQ&index=2)
- practise the same meditation as informal practice at work whenever she knew she would shortly be seeing the child
- take regular 'mindful' walks, which involved tuning into the inner sensations of the body as she walked, gently bringing her mind back to the present moment when it wandered
- read and digest short articles on mindfulness
- consider a range of therapeutic stories and activities that may be suitable for the child
- reflect in her journal on her dilemma and email weekly reflections
- share ideas with the consultant/researcher and genuinely wonder together about alternative possibilities
- consider enacting the consultant/researcher's suggestions and report on the results.

Case Study Relational-Centred Research

The investigation of mindfulness in education is still in its infancy, and according to Greenberg (2012), sensitivity and a range of theoretical and methodological lens is required to illuminate the richness and complexity of this phenomenon. For this

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reason, according to Roeser, Skinner, Beers, & Jennings (2012, p. 171): 'Phenomena finding investigations that use rich descriptions, case studies of exemplars, and other forms of qualitative assessment of mindfulness in education seem particularly important.'

Given the sensitive nature of this research and my desire to conduct research 'with' people rather than 'on' them, I decided to use relational-inquiry case study methodology for this study. In relational research the co-created relationship between researcher and participant is foregrounded, and the researcher seeks to build a bridge to the other 'using our special awareness, experience, skills and knowledge' (Finlay & Evans, 2009, p. 3).

A significant aspect of relational research is for the researcher to ensure participants have a voice. The online component of this study, which included email conversations as a source of data collection and use of pseudonyms, provided an opportunity for open-ended confidential conversations to occur, to allow participants to express their views freely.

Case study research can help to connect the worlds of professional practitioners and researchers through the cultivation of dialogue and reflection as a legitimate way of building knowledge (Poulter, 2006). This can help to produce a type of scholarship that bridges the gap between theory and practice, according to Ospina and Dodge (2005), and creates a context in which open and honest communication may be more likely to occur.

Professional Learning and Support

As already noted, mindfulness training and professional development in education is an emerging area of research and practice (Roeser et al., 2012). Professional learning in general appears to be most effective when it addresses issues identified by teachers and is situated in relationships and contexts that support teacher learning (Day, 2004; Kitchen, 2010; Webster-Wright, 2009). The professional learning approach used for this and previous research included the delivery of reading and resource material tailored for the issue being explored by the participant. Strengths-based and responsive feedback and empathic acknowledgment of the challenges they were facing in their work was also regularly provided.

Hanko (2006, p. 47) has argued persuasively that psychologists and counsellors working in education environments need to feel their endeavours recognised and feel themselves cared about as they care for colleagues and children in often overwhelmingly difficult work settings.

Tailored and supportive professional learning has therefore the potential to function as a type of much needed informal supervision for school counsellors. In this way it can provide a context and an opportunity through which to build alliances and embody the kind of attunement school counsellors require if they are to connect with their most challenging students as behavioural consultants Rogers, Murrell, Adams, and Wilson (2008) found in their mindfulness work with schools.

Mindfulness

Mindfulness has come to be associated with awareness and acceptance of present moment experience, with the aim of reducing an individual's stress and suffering

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(Kabat-Zinn, 2003). It can, however, also be understood as an awareness that is 'embodied and feelingful' (Stanley, 2012). For Langer (2000), mindfulness has to do with an enhanced appreciation of multiple perspectives in problem solving and increased openness to new information. Mindfulness can assist in providing a space from which to observe our habitual, automatic, emotionally charged reactions, by bringing awareness to the present moment and helping us see that certain powerful reactions have the capacity to take hold of us and drive our behaviour according to Wolstenholme (2002).

A number of researchers have shown that mindfulness can be a valuable resource for professionals to assist them to calmly respond rather than overreact to unsettling and provocative behaviour in children (Brown, 2002; Jennings & Greenburg, 2009; Roeser et al., 2010). In the main, research in mindfulness has focused on the use of various techniques to assist in disengaging from powerful emotions in order to reduce stress and decrease reactivity. This approach can lead, according to Chogyam and Dechen (2002, p. 5), to a belief that we should 'rise above' our emotions and move into 'a state in which the pause button has been depressed, where there is little chance of feeling anything at all' (Allione, 2008, p. 37).

In the more relational approach to mindfulness adopted for this project the intention is to deepen awareness of the present experience with acceptance, and to facilitate the development of the capacity to connect with another (Surrey, 2005). In this approach the professional is encouraged to attend to the flow of the relationship and the shifting qualities of connection and disconnection, aiming to stay emotionally connected with the child through a process of empathic attunement.

In addition, there is an emphasis on incorporating activities into our work with children that help to create an atmosphere conducive to mindfulness. These activities can include knitting, sewing, drawing, making models, poetry, music, and storytelling. Cairns (2002, p. 165) suggests that adults acknowledge the experience of stillness when it occurs and 'hold' it for short periods so that vulnerable and hypervigilant children can begin to develop 'a pattern for peacefulness'. This space has been referred to by Riikonen and Vataja (1999, p. 181) as an 'area of emptiness' that can begin to come in between what happens and our reactions, which can generate a sense of emotional freedom. In this space it becomes possible to befriend our own and others' emotions and see them as messengers, information bearers and teachers rather than negative energies needing to be tamed, suppressed or denied, according to mindfulness teachers Chogyam & Dechen (2002).

Emotions

Many education professionals find working with children a 'profoundly emotional form of work' that can include 'unsettling and dark emotions such as guilt, shame, anger, jealousy, frustration and fear' (Hargreaves 2001, p. 1058). The word 'emotion' dates back to 1579, when it was adapted from the French word *émouvoir*, which means 'to stir up' (Merriam-Webster, 2004). When adults and children are 'stirred up' it creates a ripple effect in the community; as Orbach (2008, p. 33) has observed: 'We affect one another. We cannot not.'

According to holistic counsellor Sherwood (2008), anger is the single greatest emotion that challenges schools. Chogyam and Dechen (2002) suggest that the root

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of anger is fear and feeling powerless. Viewing anger in this way has the potential to change how professionals respond to young people who challenge us with their reactive and aggressive behaviour. While professionals involved in education commonly use behavioural and cognitive behavioural strategies to try to 'control' student outbursts of aggression, these may, however, intensify behaviours in children with underlying trauma conditions (Burrows, 2011; Cairns, 2002; Jureidini, n.d.; Sherwood, 2008).

In the North American medicine wheel teachings, emotions include being passionately involved in the world, compassion, anger at injustice, the refinement of feelings and the ability to set strong emotions aside to serve others (Bopp, Bopp, Brown, & Lane, 1984). In many traditional cultures 'wise elders' have drawn naturally on metaphors and stories in their role as mentors and guides for the children in their tribes and communities, 'using wisdom tales to guide and invoke behaviour' (Perrow, 2008, p. xvi).

Therapeutic Stories

Therapeutic stories can be used by school counsellors to assist children with emotional and behavioural problems through meeting them where they are, developmentally (Burrows, 2011a, 2008; Campbell, 2007). Therapeutic stories are stories that can help address unresolved issues, difficult transitions or arrested development, or to help in preparation for a challenge (Kornberger, 2006). For Harper and Gray (1995, p. 53): 'Stories can be the vehicle through which issues and conflicts too frightening and dangerous to be voiced can be given expression in a metaphorical way.'

Similarly, Schwartz (2000) suggests that when using therapeutic stories to address particular behaviours that it is important to let the children 'digest' the story and see the effect of their behavior as though it were happening to someone else.

Such stories can assist in healing and making a strong connection with an individual child, particularly when the right tale is told at the right time (Kornberger, 2006, p. xiii). For Schwartz (2000), a story's effectiveness can be enhanced if 'the teller is mindful of the right moment and context to tell it' (p. 164). According to Harper and Gray (1995), storytellers need 'an acute sense of therapeutic timing' and if stories are 'Carefully chosen both in term of purpose and timing and are told by a trusted and respected person they have the capacity to be life-changing' (p. 47).

Storytelling can support anxious children experiencing difficulties with attachment and self-regulation, by providing a safe environment for children to consider and express negative emotions (Burrows, 2008, 2011a; Campbell, 2007; Jureidini, n.d.; 2006; Perrow, 2008). Children with emotional, behavioural and learning difficulties are more likely to need non-verbal activities that do not require sophisticated language skills, and are developmentally appropriate and engaging (Burrows, 2007, 2011a; Campbell, 2007).

Professionals can draw on therapeutic stories such as 'The Red Beast' (Al-Ghani, 2008) as in this case study, to address the specific needs of individual children, or to tendencies arising in a group or class, or at home for aggression or negativity, which he or she would like to see modified or transformed. The story of the Red

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Beast proposes that within us all a red beast lies sleeping. When it is asleep it is quite small. However, when it is triggered by a particular event, it wakes up, and begins to grow and grow. Strangely, as it grows its ears begin to shrink, its eyes get smaller and smaller and yet its mouth grows bigger and bigger. The story suggests, as does Wolstenholme (2002), that the anger is trying to make us act out a script and that sometimes it is so powerful we cannot stop it. As the story shows it takes enormous strength not to act it out.

The Red Beast: Controlling anger in children with Asperger's syndrome (A-Ghani, 2008) is a story born out of a mother's experience with her autistic son, who illustrated the book. It was introduced to Jan by the researcher/consultant as part of the professional learning project.

Data

In relational research, data is seen to emerge out of an evolving, dynamic and interactional process (Finlay & Evans, 2009, p. 6). For James (2007), a powerful benefit of using email for data collection lies in its potential for diffusing power relations between researcher and participant. She has argued that the egalitarian nature of email facilitates a closer connection between researcher and participants via dialogue and interaction, and a 'genuineness of self-presentation' (p. 972) in the context of a relationship she describes as a non-coercive exchange. Like James (2007), I have been struck by the degree to which participants in my previous email-based studies wanted to reflect upon and transmit their experiences faithfully. Selected excerpts from Jan's reflective emails to the researcher are therefore presented below, to convey her unfolding experience of mindfulness, reflection and telling of the story 'The Red Beast' in her own words.

Jan, Matt and the Red Beast Within

Once Jan had identified the child she wished to focus on for the study, she was invited to practise the 'souls of the feet' meditation and mindful walking, and to share her how she was feeling and any developments in her weekly journal. Each week she received responsive emails in return, acknowledging strengths and insights and building on her ideas for intervention with suggestions, information and links to resources. Jan's first email outlined her dilemma and her feelings about it:

> *My dilemma (9/10/2012)*
> *When I first encountered Matt and his behaviours, I felt guilty and as if my whole professional ethos was being challenged. I have always considered myself an advocate for all children but this child has really rattled my cage. I feel ill in the stomach, a churning feeling, a slight headache, warm skin and an overwhelming need to sleep and I had a feeling of heaviness particularly around the throat area, my breathing became rapid? I wasn't aware of the physical feelings previously. Did I want to avoid them?*
>
> *Some background: he is nearly seven years old but he finds it extremely hard to separate from Mum and cries each morning. I am often called to the classroom to help. He has found it very difficult to find his place socially. He is obsessed with this other boy Ben and really gives him a hard time. He is quite aggressive with other*

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children and continuously disruptive and angry. They are getting sick of putting up with his behaviour in the classroom and the yard and so I must admit am I.

In her second email reflection Jan reflected that she felt lighter, having shared her feelings and thoughts with 'someone who was interested'. She noted that she felt more aware and realised that:

I might have 'something stuck' with this mum/child. It was an aha moment because as I looked within myself and my actions I did feel that I was not giving off myself as I do the other children. So today I made a very conscious decision to be more aware of my interactions with Matt as you suggest.

A week later (October 16, 2012) Jan wrote that the soles of the feet meditation was helping her to feel more positive about her dilemma.

There are still moments of feeling overwhelmed but by returning to the souls [sic] of my feet I feel more grounded and able to think rationally and clearly. It seems such a simple thing to do throughout the day and certainly creates a more positive 'feel' to my day, so why don't I do it ALL the time?

I am becoming more aware with my challenge (Matt) and am able to think 'outside' the box. I like the idea of reading the 'The Red Beast' to him in the small social skills group he is in. Thanks for that idea. I will take it home and try to really absorb it first myself.

She also wrote that she was now aware of the importance of finding the right opportunity to read the story and that: 'It has to be a moment that is organic. I feel the reading experience has to be a natural occurrence and not too contrived.'

The next week (October 23, 2013) the following email was received:

The day arrived! I knew it would. I felt settled, calm and ready for the story. I read it before lunch, the children were sitting on the floor on the mat and I sat on my story chair. We looked at the cover and talked about what the book could be about. The children appeared excited when the book appeared. I did not respond verbally to the children and I just gave them a smile.

I read the book holding it up as I read so they could see the pictures as I read. The room was very quiet; the children moved in closer to me. Matt, who is a tall child as you know and could see quite easily, raised himself up onto his knees. If I could have taken a photograph of his face it would have shown complete engagement with the story. He had a serene look on his face and was very serious. No child interrupted — they stayed silent until the end of the story. As I closed the book up I let out a breath. I felt the children also breathed out at the same moment. I felt their connection to each other and I also felt they looked at each other with new eyes. Even though we have done lots of social/emotional work in this group and children had shared their stories with our sharing circle, this felt bigger, stronger; it was as if I could reach out and touch it, that it had a presence.

I made a comment about how special the book was and we all have a red beast inside us, some are sleepier than others. Jane called out: 'That's me! I've got a red beast!' Jenny also did. Matt said: 'The red beast didn't mean to be angry. He was just frightened.' The other two children seemed speechless. I left it there and we went to lunch.

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The following week Jan wrote to say Matt had 'had a huge meltdown in the yard which she was called to'.

> *After he had calmed down (just like the book) we had a little sharing circle with the others who were involved to go through what had happened. I had asked Matt prior to him sitting if he was ready to share — he said he was. He retold what had happened to make him mad (game where he wasn't being listened to) and how it had all unravelled.*
>
> *Not even thinking (or maybe I was subconsciously thinking) I asked a question about hearing Ben say 'stop' to Matt. Ruby said: 'He couldn't hear, remember his ears were small.' 'Yeah,' replied another 'and his eyes were closed.' 'But I had a loud voice,' said Matt. One child said: 'It's just like the book, he had the red beast. Yeah Matt had a red beast inside his tummy.' We discussed this at great length. Even the child who the issue with Matt admitted that his red beast made his ears small so he couldn't hear Ben's requests in the game. This was a powerful moment, absolutely amazing!*
>
> *The book has come up now and again in relation to issues in our group, the classroom and the playground. Always the small ears, closed eyes — the 'picture' the children understand.*
>
> *I had a funny thought pop into my head when I thought about Matt this morning: 'I was putting a smile on my heart' even as I thought it. I actually had a smile on my face. Another beautiful day, there was a social issue at lunchtime involving Matt. I had my 'smile on my heart' and we problem solved the situation, which concluded with a great result for all. My dilemma has certainly turned a corner!*

Findings and Discussion

This exploratory case study research has found that by actively cultivating a relationship with a school counsellor, supporting her mindfulness practice and providing links to reading and resource material such as therapeutic stories, the researcher/consultant was able to support her to get on the child's wavelength. Three key elements in this project appear to have contributed significantly to the positive outcomes: the supportive partnership with the consultant/researcher; the counsellor's practice of mindfulness and reflection; and the therapeutic story in terms of content, timing and the environment into which it was transmitted. Each of these elements will be now be explored in turn.

The Professional Learning Partnership Between Counsellor and Researcher

This study had the advantage of having a consultant/researcher who had her personal mindfulness practice, was a trained counsellor, and had a background in working with students with special needs and behaviour difficulties and education professionals. Clearly, the positive partnership between consultant/researcher and school professional in this case study was able to provide a supportive container for both the practice of therapeutic applications of mindfulness and the receipt of professional support and guidance on issues that arose as a result of Jan's inquiries into herself and the child she was both disturbed by and concerned about.

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This case demonstrates the importance of school counsellors being able to access support to become aware of and 'unblend' from their emotions and reactions so as to be able to work with children with emotional difficulties. While Jan was an experienced and able counsellor, this child had 'really rattled (her) cage'. As Hanko (2006) has shown, school counsellors and psychologists need to have their own emotions contained and supported by their leaders and organisation. This professional learning project in mindfulness was able to provide a degree of informal professional support and supervision for Jan to help her attune to a child who triggered powerful emotions in her. She clearly appreciated the opportunity to express herself in her journals to someone who could provide friendly support and guidance as indicated by her final email (November 5, 2012):

> *I just wanted to write and say this project has been fantastic! It has brought focus to my work life. I feel more within myself, calm and peaceful when I have used the souls [sic] of the feet meditation. The readings and resources have been relevant and thought provoking also your emails each week and your support overall have kept me motivated to continue. Thank you so very much.*

Mindfulness

Jan's practice of mindfulness and reflection clearly helped her to become much more aware of her own troubling emotions and intense bodily sensations. During the course of the project she developed the capacity to become attuned empathically with Matt, so much so she became aware of 'putting a smile on her heart' when she thought of him. This supports Surrey's (2005) view that mindfulness practice can help us 'break out of isolation and contraction into a more spacious state of mind and heart' (p. 95).

This case has clearly shown that if counsellors are not comfortable with their own emotions they are unlikely to be able to fully support and accept a child's experience of anger (Earley, 2012). For Kornfield (as cited in Allione, 2008) it is through calmly accepting and welcoming our emotions that we can learn to 'transform their energy and find freedom and in their midst' (p. x). As school counsellor and writer Kohler (2003) has observed, this calmness is then transmitted to the child, which can result in significant gains for a young person in terms of their own self-confidence and emotional balance, as occurred in this case.

For McCown, Reibel, and Micozzi (2010), it is essential to have a mindfulness guide who authentically embodies the spirit or essence of the practices being taught. They see this as an important element in being able to successfully catalyse the capacity for mindfulness within others. This study's findings supports their view; as Jan was assisted by the consultant/researcher to become aware of her feelings and sensations through the mindfulness and reflective activities, she was then able to access the energy previously tied up in her difficulties to assist Matt go through a similar process of self-acceptance (Allione, 2008).

The Story and the Place and Timing of Its Telling

Stories can help to restore equilibrium and wholeness where behaviour is out of balance, as storyteller and consultant Perrow (2008) has observed. In this particular case, the story helped to create an atmosphere of understanding and empathy

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between the counsellor, child, and the social skills group. Matt and the other children were able to experience their feelings vicariously through the vehicle of the story, which was at some distance from their own real life issues (Compton, 1997). The story of the red beast operated on a powerful metaphoric level, suggesting it was possible that Matt and the other children (and perhaps the counsellor), as with the child in the story, could access support when needed and that he did not have to carry the burden of having to sort everything out by himself (Burrows, 2011a; Compton, 1997). It may be that the content of the story, with its message of befriending the anger and not fighting it, also assisted Jan to respond differently (Compton, 1997). Both Matt and Jan (and less directly the other children) were supported to feel it was both acceptable and safe to experience the emotion without necessarily enacting it, knowing reassurance and help was available.

As Jan found, stories are often useful for bringing up areas for discussion that may otherwise have been difficult by self-questioning (Compton, 1997). When Matt and the other children spontaneously made the connection between Matt's 'meltdown' and the story, as Kornberger (2006, p. 95) has observed, this is 'the stage of imaginal empowerment and creative activism. At this point the patient becomes the healer, the listener becomes the teller and the reader is the new maker of tales.'

Compton (1997) has also written about children freely recognising their own situation in a therapeutic story and interrupting its telling, suddenly calling out 'that's just like me!' In this case, Matt demonstrated a particularly heightened level of awareness in that he was able to see that the child in the story, like him, was not so much angry as frightened. As Chogyam and Dechen (2002) suggest, it is the root of anger, as already noted. As Sherwood (2008) has observed, the 'first step in emotional literacy is to be able to name and identify a feeling that you experience in your body' (p. 27).

Just as in *The Red Beast* book, when Matt became aggressive, he was kindly assisted by the adult and children to gain an insight into his behaviour, which helped him feel a new sense of calm, safety and belonging in the group. While the story provided the therapeutic content, it was Jan's own practice of mindfulness and reflection in the context of the support provided by the consultant and the professional learning research project that allowed her to notice, connect with and attune to the child and the class, and then find the right moment to read the story in the right manner, not analysing it but allowing it to be absorbed and 'slept on' by the children, only to re-emerge as wisdom to draw upon when Matt had a 'meltdown'.

It is important to note that Jan had previously prepared the environment before telling the story to the children. The safe space and sanctuary created through her mindfulness practice was both physical and relational and led to 'something bigger, stronger' than she had previously experienced, as if she could 'reach out and touch it, that it had a presence'. This is similar to Cairns' (2002) notion of 'stillness', and Riikonen and Vataja's (1999, p. 181) 'area of emptiness'.

There was therefore no need for Jan to explicitly connect the story being read to the children with the situation that led to this strategy being taken, as her preparation and timing allowed the story to bring their emotions up into their awareness so they could experience the emotion of anger and fear vicariously. For Schwartz (2000), a story's effectiveness can indeed be enhanced if 'the teller is mindful of the right moment and context to tell it' (p. 164).

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Conclusion

This case study has highlighted the value of mindfulness and reflective practice as a form of tailored and supported professional development for school counsellors, involving a process of self-awareness grounded in body, emotions and senses. While the story of the Red Beast provided the therapeutic content, it was the counsellor's judicious timing and her transmission of mindfulness into the prepared storytelling space that allowed Matt and the other children to absorb it as wisdom to be drawn upon when needed, in the school yard, classroom and small group environment.

The mindful use of the story helped to break the link between emotional perception and emotional response in the child so that he began to be able to experience the energy of anger and fear without necessarily needing to react to it. Other children involved also benefitted from becoming more aware of their feelings about themselves and others through developing greater self-awareness and empathy. This case study has demonstrated that a story's effectiveness can be enhanced if the teller of the tale is mindful of timing and context. It also demonstrates the importance of professionals engaging in their own self-inquiry, as evidenced by a comment at a recent mindfulness workshop for school counsellors: 'I've got a red beast inside me, I know it!'

POSTSCRIPT

The following communication came though after this paper was submitted:

I was greatly humbled when I read about your experience of our book The Red Beast. The use of the story to reinforce the need for mindfulness in all we do is very potent. Haitham (the illustrator) is particularly proud that his work has had such impact. We wish you every success in your educational journey.
Kind regards,
Kay & Haitham Al-Ghani
Have you seen our sister book The Panicosaurus?

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