RECONCILIATION

Indigenous Peoples and Child Welfare

Bibliography

Thank you to the Faculty of Social Work, University of Toronto, for the compilation of this bibliography.

Reconciliation: Indigenous peoples and child welfare bibliography

Anderson, K. (1998). A Canadian child welfare agency for urban natives: The client speaks. *Child Welfare, 77*(4), 441-60.

Six clients of a Native child welfare agency speak about their views on the agency and services the agency provides. Their suggestions and comments are used to develop agency mandates for child protection, particularly maintaining trust and comfort in child protection.

Belone, C., Gonzalez, S.E., Gustavsson, N., MacEachron, A.E., & Perry, T. (2002). Social services: The Navajo way. *Child Welfare, 81*(5), 773-790.

Discussion of the development of child welfare services by the Navajo Nation Division of Social Services based on a holistic case management paradigm appropriate to Navajo needs and incorporates elements of culture and rural environment.

Bending, R.L. (1997). Training child welfare workers to meet the requirements of the Indian Child Welfare Act. *Journal of Multicultural Social Work, 5*(3-4), 151-164.

The Indian Child Welfare Act of 1978 has not been fully executed do to issues of noncompliance, judicial indifference, and culturally insensitive services."Teaming for Indian Families" is a personnel training program developed by the University of Washington School of Social Work, the WA Department of Social & Health Services, and 26 WA state tribes. A pre-post test study was conducted with follow-up interviews to determine the effectiveness of the program. Results showed a significant increase in knowledge of the Indian Child Welfare Act definitions, improved attitudes about cultural factors in case assessments, and an increased ability to provide culturally relevant services.

Blackstock, C., Trocme, N., & Bennett, M. (2004). Child maltreatment investigations among Aboriginal and Non-Aboriginal families in Canada. *Violence Against Women, 10*(8), 901-916.

A comparison of Aboriginal and non-Aboriginal families cases in Canada indicates the former group experiences worse socio-economic conditions, higher investigation for neglect and higher instances of substance abuse and lower reported physical or sexual abuse. Aboriginal child welfare investigations have a higher likelihood of being more substantiated, kept open for ongoing services and out-of-home child placement. Suggestions are made for developing neglect intervention programs incorporating poverty reduction and substance misuse components.

Boyes-Watson, C. (2005). Seeds of change: Using peacemaking circles to build a village for every child. *Child Welfare. Special Community Building and 21st-century Child Welfare, 84*(2), 191-208.

The concept of traditional aboriginal and native peacemaking circles is discussed as an important communication technique to build relationships among youth, communities, and formal systems. Peacemaking circles are currently being employed by the Department of Social Services and the Department of Youth Services in Massachusetts and have resulted in a stronger sense of community and increased unity across diverse participants. The theory, practice, lessons and challenges of implementing peace circles in formal child welfare organizations are presented.

Coyhis, D., & Simonelli, R. (2005). Rebuilding Native American communities. *Child Welfare, 84*(2), 323-327.

This article discusses the Wellbriety Movement of Native American communities, which incorporates traditional elders' wisdom and participation and mainstream techniques for addictions recovery. Specifically, the Medicine Wheel is combined with the 12 Steps of Alcoholics Anonymous thereby creating a culturally-specific program for Native as well as non-Native people.

Cheah, C.S.L., & Nelson, L.J. (2004). The role of acculturation in the emerging adulthood of aboriginal college students. *International Journal of Behavioral Development, 28*(6), 495-507.

The study examines the role acculturation has on Canadian aboriginal heritage culture and its impact on emerging adulthood (18-25 years). Results indicate that young aboriginal adults' level of identification with aboriginal traditions such as interdependency, maintenance of harmony, the role of children and family and historical socio-cultural events play a significant role in emerging adulthood.

Crichlow, W. (2003). Western colonization as disease: Native adoption and culture genocide. *Canadian Social Work, 5*(1), 88-107.

Western colonialism and the Canadian child welfare system are both illustrated from a "disease metaphor" perspective. The focus is on racial profiling and the equating of racial differences to inequality by social workers and judges in the Canadian child welfare system. Distinct personality features, behaviors, and social comparative historical and contemporary analysis of colonialism are discussed to understand the impact of Western colonization. Also examined is the conflict within governments claiming responsibly for aboriginal child welfare and the adoption of native children by non-native individuals.

Cross, T.L. (1986). Drawing on cultural tradition in Indian child welfare practice. *Social Casework, 67*(5), 283-289.

Discussion of the importance of combining formal child welfare services and natural or traditional child protection mechanisms to develop American Indian child welfare programs. The 1978 Indian Child Welfare Act allowed Indian tribes to regain rights and responsibility for the protection and preservation of their children's welfare and their culture. By developing child welfare programs specific to American Indians operated by tribes, formal child welfare services and natural helping mechanisms learned from tribe elders can be combined.

DeBruyn, L., Chino, M., Serna, P., & Fullerton-Gleason, L. (2001). Child maltreatment in American Indian and Alaska Native communities: Integrating culture, history,and public health for intervention and prevention. *Child Maltreatment: Journal of the American Professional Society on the Abuse of Children. Special Cultural issues in child maltreatment, 6*(2), 89-102.

Child abuse and neglect intervention and prevention programs among American Indian and Alaska Natives need to incorporate historical and cultural components. Population and individual-level risk and protective factors for child maltreatment intervention and prevention programs are discussed.

Dumont, R.T. (1988). Culturally selective perceptions in child welfare decisions. *The Social Worker Le Travailleur-Social. 56*(4), 149-152.

The government of Alberta, Canada has been actively seeking more native social workers for their Child Welfare Branch to help eliminate inappropriate child apprehension. Activities and judgements made by three newly hired social workers, one Caucasian and two native Indian, are compared over a span of one and a half years. Findings indicate that the Caucasian worker was twice as likely to perceive Indian children in need of care than were the two native workers. Although the native workers had little difference between their rates of placing children in care, all three workers differed in their perceptions of predominating problems among their clients. These findings highlight the issue of "cultural tunnel vision" among non-Indian social workers and its contribution to the large number of Indian children in care.

Fox, K.A. (2003). Collecting data on the abuse and neglect of American Indian children. *Child Welfare, 82*(6), 707-726.

The article discusses the importance of the development of culturally appropriate definitions of abuse and neglect in child welfare among American Indians. And recommends that the American government implement resources and assistance for tracking and reporting abuse and neglect of American Indian children.

Gustavsson, N.S., & MacEachron, A.E. (1999). Teaching diversity through the Indian Child Welfare Act. *Arete, 23*(3), 85-92.

Indian child welfare policy and history are the topic of a group teaching module designed to increase appreciation and knowledge of culture and diversity.

Halverson, K., Puig, M.E., & Byers, S.R. (2002). Culture loss: American India family disruption, urbanization, and the Indian Child Welfare Act. *Child Welfare, 81*(2), 319-336.

Urban American Indian parents discuss their views on foster care and other American Indian family issues. Main points of interest included: disappointment over the current foster care system, the role of caregiving and culture, definitions of family and relatedness, and the painful implications of past family disruptions. Guidelines are suggested for developing an American Indian foster care and child welfare program.

Horejsi, C., & Pablo, J. (1992). Reactions by native American parents to child protection agencies: Cultural and community factors. *Child Welfare, 71*(4), 329-42.

Native American families must deal with the repercussions of decades of oppression. Parents face cultural demise and child rearing difficulties along with the reluctance to accept help from child protective service agencies and staff. Characteristics and behaviors of Native American parents are examined and explained.

Howard, C. (2003). Stealing home: First Nations are taking back children that were fostered out by over-zealous government agencies. What happens when those children don't want – and don't need - to return? *Vancouver Magazine, 36*(8), 60.

Jones, K.E. (2003). Maintaining a long-term commitment to children in care: Factors that influence the continued capacity of foster parents who are raising First Nations children with FAS/FAE in rural and reserve communities. *Dissertation Abstracts International, A: The Humanities and Social Sciences, 64*(6), 2257-A.

Children with Fetal Alcohol Syndrome (FAS) and Fetal Alcohol Effects (FAE) are difficult to raise on First Nations reserves given the lack of resources and supports and the children's requirement of stable, nurturing homes for long durations. This qualitative study examines personal, relational and situational factors impacting on foster parents' ability to care for children with FAS/FAE in rural or reserve environments. The study's results indicate a need for increased collaboration between foster parents and community

supports and reveals the excessive stress experienced by foster families due to the lack of specialized supports for children with FAS/FAE.

Limb, G.E., Chance, T., & Brown, E.F. (2004). An empirical examination of the Indian Child Welfare Act and its impact on cultural and familial preservation for American Indian children. ***Child Abuse & Neglect, 28*****(12), 1279-1289.**

The study examines the extent to which the tenants of the Indian Child Welfare Act (ICWA) of 1978 are being implemented to promote cultural and familial preservation for Indian children. Specifically, the pattern and rate of reunification of Indian children with family or tribal members after out-of-home placement is examined. Results indicated that 83% of Indian child placement is in accordance with the ICWA and most cases involve active efforts to prevent family break-up. The authors recommend state child protection systems should emphasize cultural and familial ties to increase a sense of tradition and belonging for children.

MacEachron, A.E. (1994). Supervision in tribal and state child welfare agencies: Professionalization, responsibilities, training needs, and satisfaction. ***Child Welfare, 73*****(2), 117-128.**

Supervisors from 25 majority-culture state child welfare agencies and 11 tribes or Native American cultural groups were compared in the areas of cultural auspice (CLA), ethnicity, professionalization, satisfaction, supervisory tasks, and training needs. Results indicated that tribal and state child welfare supervisors had the same percentage of social work degrees, equal amount of pervious experience, and equivalent agency position requirements. CLA had an influence on who was hired as supervisors and associated with child welfare supervision.

Mannes, M. (1993). Seeking the balance between child protection and family preservation in Indian child welfare. ***Child Welfare, 72*****(2), 141-52.**

Contemporary Indian child welfare is reviewed including child protection, placement and family preservation-oriented Indian child welfare programs and their impact on Native American and Alaskan Native people.

McKenzie, B. (1997). Developing First Nations child welfare standards: Using evaluation research within a participatory framework. ***The Canadian Journal of Program Evaluation/La Revue canadienne d'evaluation de programme, 12*****(1), 133-148.**

A participatory evaluation research project is developed and implemented for culturally sensitive child and family service standards in Canadian First Nations communities.

McKenzie, B. (1995). Child and family service standards in First Nations: An action research project. *Child Welfare, 74*(3), 633-653.

Participatory research from eight First Nations communities in Manitoba is evaluated. Specific attention is given to First Nations legislation in child welfare and the development of culturally appropriate standards of practice.

Mindell, R., Vidal de Haymes, M., & Francisco, D. (2003). A culturally responsive practice model for urban Indian child welfare services. *Child Welfare, 82*(2), 201-217.

A culturally sensitive child welfare practice model is developed by collaboration between a university, state child welfare agency and a Native American community organization. Among the suggestions is to build resources to serve Native American clients, training programs for child welfare and court personnel, an advocacy program monitoring compliance to the Indian Child Welfare Act and assistance to child welfare workers and the court. Also addressed are the challenges, opportunities and culturally sensitive practice for urban Native American communities.

Neckoway, R., Brownlee, K., Jourdain, L.W., & Miller, L. (2003). Rethinking the role of attachment theory in child welfare practice with Aboriginal people. *Canadian Social Work Review/Revue canadienne de service social, 20*(1), 105-119.

Attachment theory as a core component of many child welfare decisions is critically examined for its appropriateness in implementation across cultures. Recent empirical research suggests attachment theory may not be applicable universally. Therefore, distinct cultural elements of aboriginal families need to be considered when applying attachment theory and developing an overall model of aboriginal child welfare.

Palmer, S., & Cooke, W. (1996). Understanding and countering racism with First Nations children in out-of-home care. *Child Welfare, 75*(6), 709-725.

There is an overrepresentation of native children in foster care, particularly placed in non-native environments where racism is prevalent. The origins of this pattern are discussed in terms of government assimilation policies, residential schools and non-native foster and adoptive homes. Suggestions are made for social workers and foster caregivers to fight racism and support First Nations people in regaining their own children.

Perry, R., & Limb, G.E. (2004). Ethnic/Racial matching of clients and social workers in public child welfare. *Children and Youth Services Review, 26*(10), 965-979.

A secondary data analysis discussing the matching of clients and workers based on ethnic and racial factors. Results from 4813 public child welfare workers in California indicate that American-Indian, Hispanic/Latino, Caucasian, and Asian-American child welfare workers were more than twice as likely to have caseloads with clients matching their own race and ethnicity.

Sullivan, T. (1983). Native children in treatment: Clinical, social and cultural issues. *Journal of Child Care, 1*(4), 75-94.

Focus on the high rates of Indian children in the care of the child welfare system in Canada. An argument is presented for Canadian child welfare authorities' devaluation of native culture and contribution to the social disorganization in Indian communities. Novel, innovative solutions from native people are discussed as well as an outline of native and non-native family system and childrearing differences and issues of working with acculturated native children raised in non-native care facilities.

Waites, C., Macgowan, M.J., Pennell, J., Carlton-LaNey, I., & Weil, M. (2004). Increasing the cultural responsiveness of family group conferencing. *Social Work, 49*(2), 291-300.

Culturally responsive practice is an important and challenging aspect of child welfare services. Piloted in New Zealand, family group conferencing is a strengths-based model designed to enhance collaboration between families and their support systems to protect, nurture and safeguard children and their families. The model's culturally competent methods and its utility with African American, Cherokee and Latino/Hispanic communities is discussed.

Wares, D.M., Wedel, K.R., Rosenthal, J.A., & Dobrec, A. (1994). Indian child welfare: A multicultural challenge. *Journal of Multicultural Social Work, 3*(3), 1-15.

Descriptive statistics are provided on Indian child welfare programs implemented in accordance with the Indian Child Welfare Act of 1978. Results from 121 tribal program personnel indicate most programs consist of 1 to 5 staff members with program funding and continuity based on competitive grants. While 33% of personnel reported having at least a bachelor's degree in social work, almost 33% had no degree, and reported most of their learning came from self-direction or on-the-job training. Recommendations for improving Indian child welfare programs include opportunity for furthering education, culturally relevant child welfare training and stable program funding.

Waterfall, B. (2002). Native people and the social work profession: A critical exploration of colonizing problematic and the development of decolonized thought. *The Journal of Educational Thought, **36**(2), 149*.

An examination of the relationship between the social work profession and Native People of colonial Canada. Topics of discussion include Eurocentrism, historical and ongoing colonial processes, and the role of social work as a colonizing practice. Current Native self-government initiatives are examined in terms of Native Child Welfare and decolonized anti-colonial initiatives are favored over neo-colonial and constitutional colonial politics.

Woodroffe, A., & Spencer, M. (2003). Culturally and ethnically diverse communities: Building blocks for working relationships. *Child Welfare, 82*(2), 169-183.

The cultural diversity of American society requires an understanding of building and maintaining relationships with diverse populations. Discussion is focused on child welfare workers and agency responsibility for cultural and ethnical competency. Facilitating discussion on stereotyping, forming collaborative alliances and working with diverse communities are examined as the fundamentals of working in a culturally diverse society.