Minority Children
Adoption and
Foster Care

LEIGH
Leigh is a friendly young lady who loves books. She spends her spare time and the
moments between classes reading stories with historical themes. "This is the new
grader sings in the school chorus and enjoys bike riding and
roller skating. Leigh would like to become a
teacher one day and operate her own day-care center.
She already earns money as a babysitter.
Looking out for younger children is an
important activity for the 13-year-old who
regularly watches over her younger
brother and sister. She wants to stay together with
them. This thoughtful teenager says she is
popular in school because she can talk wisely
with people, shares with others and has good
manners.

MICHAEL
Michael is a happy, playful 7-year-old. He
always has a smile in his face and is full of
enthusiasm. He says he likes school and "is
learning his first grade lessons." A mother
who can bake pies would appeal to Michael,
but he says he really wants a father to play
football with him and help him with his
homework. This cute little boy loves in with
group activities and is glad to have his older
sisters with him. He sings and loves stuffed
animals.

Unfortunately, the national trend holds
true in Virginia. In 1980, 75% of Virginia's
children were white, 2% were black, and 2% were
bircial or other groups. In contrast, whites were only 51% of the foster care
population, blacks accounted for 43% and 2% were
other racial groups. In September, 1983, the
racial breakdown was the same at 52% and
48% for whites and blacks respectively
(VDSS, 1984).

An initial examination of the reasons for
black over representation in foster care
yielded several factors. In 1962, black children
were entering care at a proportionally
higher rate than white children. Blacks also
stayed in foster care for longer time periods,
were adopted less frequently, and did not
return to their families as often as white children.

Concerned about these findings, the
department established a Permanency Planning
Policy for Black Children Task Force to exam-
thesize the problems facing black children in fos-
ter care. The task force released a report in
May, 1984, entitled "Children Afilred: The
Status of Black Children in Foster Care in Virginia
1977-1982." The report defines the
problems and presents an action agenda.

Factors in Over Representation
Entry into Care

Sustains indicate that the numbers of
children entering foster care diminished
between 1977 and 1992. Dorcas Hardy, assistant secretary for the U.S. Department
of Health and Human Services, is quoted in The Changing Figure of Adoption (1984) as
saying: "The number of children in foster care
has decreased significantly from about
500,000 in 1977 to 265,000 now. A lot of this
is attributable to federal mandates."

One specific federal statute stands as a
landmark in the effort to stop the overall
number of children entering foster care. The
Adoption Assistance and Child Welfare
Continued on page 12
Where We Are Going...

SCAN enters 1986 with new board officers and this already shows promise of an exciting year.

Legislation

"On Behalf of Virginia's Children," an informational booklet on children and family issues was completed, printed and distributed to legislators in mid-January. SCAN is very thankful to the Virginia Department for Children who co-produced the booklet, and to Southland Corporation and the Bank of Virginia who made generous donations to fund its printing. We have received very positive feedback thus far on the publication and hope that policy makers will find it helpful when making important decisions that effect Virginia's families.

SCAN, Parents Anonymous and Virginians Against Domestic Violence are presently working together to endorse a bill that if passed would establish a Family & Children's Trust Fund. The fund, established as an endowment, will direct monies toward the support and development of services for the prevention and treatment of violence within families. A second purpose of the Family & Children's Trust Fund will be to achieve a cooperative approach to the problem through a collaboration of public and private efforts.

April is Prevention Month - No Hit Men Day

Prevention Month Packets are now available. If you are interested in mobilizing an awareness project in your group, school or community and have not received a packet, call Ann Childress at 1-800-281-9081.

National No Hit Men Day, based on the smokeout concept is scheduled for Saturday, April 26. Minor League Teams, Division I teams, softball league and the Little League teams are all possibilities to be outfitted for an awareness event. Possible balloon liftoffs, a 7th inning play, a boot celebrity throwing the first pitch are all ideas that work. Help Stop Family Violence is Your Community - "Be a Hugger - Not a Slagger" on National No Hit Men Day - April 26.

SCAN has a copy of the video tapes "Strong Kids, Safe Kids" and "What Tadon." We have a discussion guide for "What Tadon." Please call as if you would like to borrow these tapes for use in your community. The Gulf-Western Foundation has made these tapes available to all NCPCA chapters in the country.

Sexual Abuse Conference

SCAN will be hosting the first nationwide satellite in-depth training and networking event on child sexual abuse, entitled "From Caring to Action." It will be held in Richmond on April 1 and 2, 1986.

The conference faculty includes: Sandra Baker, Lucy Buttimer, Anne Cohn, Michael Durfee, David Finkelnburg, Elana Gil, Seth Goldstein, Nicholas Groth, Pamela Johns, Ker MacFarlane, Eill Newbeinger, Roland Summ. This conference will be broadcast simultaneously via satellite to hotel facilities across the country. Local training sites will be equipped with giant television screens and a telephone link to the presenters. Backed by an experienced satellite field engineer and operations technician, an on-site coordinator will monitor discussion at each location, field questions and comments and relay them by telephone to the presenters. Call 1-800-356-7766 for more information and to register.
Today is a day to reflect on where we have been in a formal manner. In many ways for me, it is also a very personal day of accounting for what we each do to make the dream a reality. We're here because we share an ideal, a dream. We are dreamers; we have agreed to join together to try and make that dream a reality. How did it start?

In 1980 a woman with a tremendous amount of energy and dedication determined that a statewide organization committed to the prevention of child abuse could be a reality. Sue Gibson worked with the National Committee for the Prevention of Child Abuse, a core of about 10 people across Virginia and a grant from the TideWater Children's Foundation to establish the Virginia Chapter of the National Committee for Prevention of Child Abuse. For two years the chapter functioned out of Sue's kitchen. We worked with the Virginia's Against Domestic Violence to establish the Virginia Family Violence Prevention Program. We grew to about 30 members.

Charm Durrett assumed the presidency in 1983 and our switched kitchen. We published Our Stop-the-Hurting and co-produced Hugs and Kisses. This was perhaps our most difficult year. We went to the wire with Hugs and Kisses, ending up $4,000 in debt in order to get it off the ground, but we believed in what we were doing. We grew to about 80 members.

JoAnn Tussey assumed the presidency in 1985 and we held the stress and moved into a new kitchen. Through her energy we raised $10,000 from the five Celebrity Nights she coordinated statewide. Hugs and Kisses was on its way. No one's kitchen could tolerate that much chaos so we established an office through a grant from the Virginia Family Violence Prevention Program and hired Barbara Rauen as our executive director. That brings us to 1985. In January we had $4,000 in the bank and 120 members. The office had been in operation for two months when we approached the Martin Agency who took us on as a public service campaign. They did a thorough study of our organization as well as national trends. Their first suggestion was to give us a name that people could remember, SCAN, Stop Child Abuse Now. They publish our 20th of May newsletter. In May. They launched our media campaign in July and helped coordinate our direct mail effort in November.

We applied to the National Committee for a $10,000 grant to establish a statewide program for high risk pregnant adolescents. Parents Anonymous of Virginia worked with us in the development and implementation of this program. Belinda Hereford was hired to coordinate our program, Proud Parents, in the Richmond area. It is an example of how networking can work. It demonstrates that a community can join together to solve problems, willingly and effectively. The direction and spiritual backbone of Proud Parents comes from Belinda who has done an outstanding job. We have over 40 teen mothers in our program and 36 trained volunteers. We are beginning a program for teen fathers and boys through area high schools. The public school system has donated office space; VISTA has funded Belinda's salary and wants to provide two more positions for expansion of the program; the Urban League has provided a secretary; Friends Association has taken over sponsorship of our group; and the LINKS will be sponsoring another. Proud Parents will be featured in the NCFCA Annual Report. Parents Anonymous will assume program responsibility for expansion throughout the state.

Another joint project in 1985 with very real results is Children's Virginia's Greatest Resource, a booklet of survival tips for parents. The Virginia Board of Realtors approached the Department of Social Services to see what they could do to help prevent child abuse. We worked with Parents Anonymous and the Department of Social Services to develop the booklet and the Realtors worked up a sweat and $10,000 to publish 50,000 copies. The Virginia Board of Realtors has won a National Award for Service Projects because of the booklet. Massachusetts, Wisconsin and West Virginia want to duplicate it. We hope to be able to give it to every kindergarten child and every new mother in Virginia.

1985 kept us busy in the area of public awareness. Parents Anonymous and SCAN worked with Kings Dominion in April to sponsor "Family Days" at their park. With the help of the Ben Air Junior Women's Club, we distributed 10,000 copies of the 1985 Man Comic Book during this event. In addition we worked with Southland Corporation to institute their public awareness campaign, "Child Abuse, It's a Crying Shame." Hugs and Kisses; our child sexual abuse prevention project has continued its successful run. It relies on the cooperation and coordination of local schools with multi-disciplinary teams and local social service departments. That local network is what makes it play a success. To date there have been 275 performances reaching over 130,000 children across the state.

1985 has brought growth. We now have over 300 members.

The underlying theme of this past year is that we reached out to the community, to businesses and corporations. We said, "You can play a role." They have! It is possible to bring all sectors of the community, the private, public and volunteer sector, together, and pool their resources and talents. It is amazing what we can accomplish working together.

I have learned that child abuse is a cyclical, generational phenomenon, that the abused often grow up to abuse. In my own life I have been blessed. My parents loved me and believed in me. They challenged me, nurtured me, encouraged me and made me believe that I could make a difference. I feel the belief that we can make a difference is the stream that we share. Perhaps we are the generation that can make prevention and positive family life a cyclical, generational phenomenon; that the preventers will grow up to prevent and that the therapists will grow up to nurture.

Harriet M. Russell
President
Child Abuse in Minority Populations

Eight years ago, I had my first encounter with American child abuse laws. The experience was an eye-opener for me. Let me tell you about it. I have worked for the American government in children's affairs, here and in Vietnam, for more than 20 years. When I came here as a refugee in 1975, one of my responsibilities with the government's refugee program was to explain the Americans to the Vietnamese and vice-versa.

One day, I was sitting in my office when I received a telephone call from an American social worker, in a hospital. She said a Vietnamese boy had just been admitted with a bad cold and what appeared to be a very severe cut on the baby's neck. This was admittedly had been inflicted by the child's mother. Right away, I recognized the problem. In Vietnam, and in some other Asian countries as well, mothers believe that physical sickness can be cured by rubbing a coin, repeatedly, against the skin of the affected part of the body. The repeated rubbing makes the skin red, and this permits the sickness to escape through the cut.

After a quick exchange of words with the mother, I verified that that was really the case. The mother believed that by reddening the neck, she was giving the wound a chance to escape. Her action was promptly—not by anger—not as punishment—but by the same motivation that prompts an American mother to give her sick child an aspirin or penicillin.

Unfortunately, there was a clear violation of the local child abuse laws, and it took a great deal of patient explanation all around to resolve the case satisfactorily.

It illustrates clearly, however, the sort of problems that child abuse agency personnel face when dealing with families of another culture.

Trinh Ngoc Dung (1985)

America is a country of immigrants. We are a collection of various minorities. In any larger American city, one might find a Chinatown, a "Little Italy," a Harlem, and clearly defined Polish, Jewish, and Spanish-speaking neighborhoods. In other areas in the country, such groups may be less distinct, "invisible" or "Americanized.

Increasingly, attention is being paid to the special needs and concerns of various minority groups. This is due, in part, to efforts to individualize treatment and intervention. It is also due to increased visibility, cohesion, and economic, social, and political power of minorities.

Who are the minorities?

In 1980, blacks, the largest American minority, comprised 11.7% of the total population (23 million). Hispanics were the second largest cultural group with a population of 12 million (3.66 million Mexican-Americans, Chicano). They were the largest Hispanic subgroup, concentrated mainly in the Southwestern U.S. Puerto Ricans, concentrated toward the Northeastern U.S., were the second largest Hispanic group, with Cubans, Caribbean Islanders, and those from Central and South America comprising a much smaller portion of Hispanics.

Not to be overlooked are American Indians and Native Alaskans, two populations for whom the federal government takes direct responsibility. Finally, Asian and Pacific Americans include some 32 distinct groups. They are a fast-growing minority group, having increased from 1.5 million to 3.5 milion between 1970 and 1980.

This article will examine the issues involved in dealing with child abuse and neglect in minority populations. We will explore the factors that place minorities at increased or decreased risk for child abuse, examine what is known about the incidence and type of maltreatment in minority populations, and explore what is being done, nationally and in Virginia, to modify helping systems to meet cultural and ethnic needs.

Factors that Increase Risk of Abuse/Neglect for Minority Children

In raising the question of whether minority status affects the risk of child abuse and neglect, the significance of both cultural differences and demographic factors must be examined. According to Gurhanen, Cahn, and Elona (1982), different racial and ethnic groups demonstrate different patterns of child care reflecting their unique social, cultural, and environmental conditions. One might expect, then, that patterns of abuse might differ from one cultural group to another.

Many factors may be examined in an attempt to understand maltreatment among minority groups. Researchers have examined minority group socioeconomic status, low birth weights, and family size and composition in relation to child abuse and neglect. Other relevant issues include differences in values and life styles between particular minority groups and the mainstream culture, and feeling of isolation and alienation.

Socioeconomic Status

According to USDHHS figures (1981) maltreatment is inversely related to income. The reported maltreatment rates for families earning less than $7,000 annually is 27.3 per 1,000 children; $7,000 to $14,999 is 16.4; $15,000 to $24,999 is 3.9; and $25,000 or more is 2.7.

A different risk pattern may be observed when ethnicty and income are viewed simultanously. For families with an income of $15,000 or more, maltreatment rates of whites and non-whites are low and virtually identical. Rates of physical abuse, sexual abuse, emotional abuse, physical neglect, and emotional neglect are significantly higher for white families earning less than $15,000 a year than for non-white families with the same income. Educational neglect rates for low-income, non-white families, however, exceed those for low-income white families (USDHHS, no date available).

When researchers examine neglect, they find it may be related to both cultural differences and poverty. Although less than 12% of the U.S. population is black, 42.1% of U.S. children living in poverty are black (U.S. Census figures, quoted in Powell, p. 576). The culture of the black family, therefore, is often influenced by economics. James Sat-terwhite, director of Family Dynamics in New York, strongly feels that "The bottom line in regard to child abuse/neglect in black populations is not race, rather is income.

Other minorities experience poverty, too. The typical Hispanic family "is poor and lives in conditions worse than those that existed during the great depression" (Navarre and Swigert, 1977/1978). Many undocumented Hispanics work 10 or more hours a day earn-
Clash of Values and Life-Style

A number of minority professionals have noted that the typical CPS worker is white, Anglo-Saxon, female, and believes in mainstream values. Thus CPS workers may have a particular frame of reference when examining an alleged abusive/neglectful situation.

In our review of the literature and in our interviews, we noted a number of clashes between mainstream and minority values and expectations which impact on every phase of child protection. For example, a close look at the value system of the typical Hispanic family may help to "explain their higher rate of educational neglect." According to Reid (1985), "Hispanic parents tend to see urban public schools as places where children are exposed to licentiousness, where they learn to be rebellious and to focus on clothes, cars, and drugs, to act sexually, to band together in gangs in self-defense against other juvenile gangs" (p. 110). Thus, although children are required by law to attend public schools, Hispanic parents do not typically respect the school system as an extension of parental authority.

Tien Nguyen, Vietnamese, was, until recently, a service specialist with the North- ern Virginia Regional Office of the VDSS. He previously has worked with refugee resettlement services and in child protective services. Nguyen describes some of the traditional Asian values which may create family stress and possibly give rise to abuse or neglect as the family adjusts to a new environment. Family roles are very rigidly defined. To no-fault one's expected role is a disgrace. A wife who must work and accept childreas-
ing help from her husband, may feel she is a failure. A father may feel like a failure because he must take a menial job and not be an adequate breadwinner. Absolute, blind obedience from children is expected in Asian cultures. However, the parent's authority may be abused if children are able to learn English much more quickly than adults; thus the children are better able to deal with outsiders such as the landlord, bill collectors, or the telephone repairman.
Isolation and Alienation

Gerbarino describes isolation as one of the "necessary and sufficient conditions" for maltreatment to occur (1980, p. 33). Minority families may disproportionately experience a variety of forms of isolation. For example, the undocumented Hispanic family has unique stressors. They must depend solely on family members for support and problem solving because of fear of being discovered by authorities.

Carmen Fernandez is a bilingual Hispanic social worker with Arlington County. Speaking at the 1985 Virginia Conference on Child Abuse and Neglect, Fernandez referred to "guilt stress." For example, if an uncle is sexually abusing his niece, the mother may not report him for fear that he and possibly the whole family will be deported. Thus, she is in a terrible double bind.

According to Cavenly, the American Indian often moves to an urban area, where there is little or no extended family, in search of employment. The result is increased isolation and decreased support in negotiating.

Cheryl Orr, a social worker in Arlington County, feels that poverty and the accompanying sense of hopelessness are very stressful factors for blacks, leading to frustration and a sense of alienation from the mainstream population. She explains, "T.V.'s all a problem. They see all they don't have. There is the feeling of being a have not in the land of the haves."

Incidence

Because blacks, Hispanics, Native Americans and other minority groups possess many potential risk characteristics for child maltreatment, one might assume that minority parents are more abusive or neglectful than mainstream parents. Yet, research statistics do not reflect, overall, higher incidence rates for minorities than for whites.

While some researchers contend that there is a higher incidence of abuse among minority populations (Billinghiary and Giovannini, 1972; Elmer, 1977, and Holter and Friedman, 1978, as cited in Landers, Valovas, and Anderson, 1980), other researchers demonstrate that no relationship exists between the incidence of child maltreatment, culture and ethnicity (Blumberg, 1974; Young, 1964; Pavlow, Savaint, Garen, Sander, and Frisch, 1974, as cited in Landers et al, 1980).

National statistics from 1980 show incidence rates for child abuse and neglect that are similar for blacks and for whites (USDHHS, no data available). Most specifically, the maltreatment rate for white children was 10.5 for every 1,000 while the maltreatment rate for black children was 11.5 for every 1,000. Rates for other minorities are not available.

Why Minorities Do Not Show Higher Incidence

Given the comparable reported rates for maltreatment among whites and blacks in the U.S., one might speculate that positive factors such as the strong family structure of minorities counterbalance the potentially negative factors discussed earlier. According to researchers and workers in the field, there are a number of positive factors in various minority cultures which may enhance the parent-child relationship and help offset such stresses as isolation, poverty, and cultural shock.

For example, Hispanic children are considered sources of security for their parents in the future. Since the Hispanic community values its children, it assumes responsibility for them. Although physical punishment continues to be an acceptable part of parental authority, Hispanic parents typically exhibit more passive, less aggressive styles of problem solving in interpersonal relations.

The Hispanic mother is typically self-sacrificing for her children. As Kon (1984) notes, "We are moved, too, by the involvement of fathers and other male members of the family in caring for the youngest members...the low flow of affection and sensitivity toward children." (p. 110).

Extended family support appears to be an equally important part of black culture. Our sources say. "If I had been orphaned as a child, there is no question that I would have gone to live with my grandparents or one of seven aunts or uncles." Additionally, as noted by Powell (1985), many of the black children who are technically in female-headed households are really living in some variation of the extended family unit, or have extended family nearby who provide some social, emotional, and other support. For example, one mother had all black children who works part-time. They are cared for by relatives.

Another speculation to explain the low rate of abuse and neglect is that the maltreatment of minority children is underreported. Minority mothers, fathers, and others readily report their own members due to dislike or fear of mainstream agencies. Additionally, cultural definitions of child abuse/neglect may differ such that underreporting results. For example, Delores Butler, Mental Health Specialist for the Child Sexual Abuse Project at Marshall Medical College in Nashville, states, "In a black family, whipping is not abuse; it is discipline...Thus in a predominantly black community this type of abuse would be underreported."

In conclusion, a number of factors have been cited which may affect the accuracy of reported statistics on minority child abuse/neglect. These include the relative visibility of a cultural group (for example, those on welfare are more visible but unconscious workers are less visible), cultural values which may work against self-reporting or acknowledgment of. 
family problems to outsiders, the cultural sensitivity and effectiveness of the investigating worker, and the sensitivity and awareness of agencies that might be in a position to observe and report child abuse and neglect. Additionally, there are differences among states in the manner in which they collect data on the racial or ethnic group membership of individuals investigated by CPS. For example, Virginia’s CPS reporting form does not include a place to mark those of Hispanic or Spanish-speaking origin. Finally, there is wide variation among states, and over time, in what constitutes a specific minority group.

**Intervention**

As indicated earlier, there are a number of basic differences between various minorities and the mainstream culture which affect childrearing and family life. If a minority child is maltreated or at risk, how can the professional best serve the child without unduly disrupting the vital parent-child bond and the child’s self-concept? Stated another way, how can professionals appropriately deal with child abuse and neglect within a cultural context?

VCPC surveyed the literature and interviewed a number of professionals, many of whom are members of minority groups, concerning intervention, treatment and prevention issues.

**Blacks**

According to the National Center on Child Abuse and Neglect (1978), black families were often labeled “difficult” and “unworkable” by CPS workers. Elaine Jefferson, human resources specialist for the Virginia Department of Social Services, notes that blacks are often reluctant to accept the services of social workers because they’ve been “let down by the system for years and years and years.” Armita Camp, a teacher with the Children’s Hospital Medical Center in Oakland, Calif., adds, “About half of the blacks won’t accept help because they think it means they’re crazy.” In contrast, Susan Bess, senior social worker for Clifton Forge DSS states, “I have found that black abusive families are easier to deal with than whites. They are more amenable to treatment and the intervention process. They don’t worry as much about what the neighbors will think as they are less defensive. All of the black families I have worked with have been receptive and follow through.”

Our comments about lemmas which impede service delivery. Our reflects, “Nobody ever talks about the fear, but I think the typical white, female social worker is basically somewhat afraid of black people. This is a fear of the unknown, a fear of dealing with a different culture, and perhaps residual fears left over from years of prejudice and misconceptions. This fear and distrust hamper effectiveness. The worker is in a power position and may resort to intimidation, out of fear. The black client, out of pride, may feel compelled to respond with anger and nastiness. If the worker would instead work through his own fears and turn through the initial power barrier, she could perhaps get the black client involved in the solution.”

Our data points to the need for the whole helping system, including education and mental health, to reach out and involve black fathers in a meaningful way. Our notes that often the black father is not so much absent as invisible due to the family, in its poverty, needing to comply with welfare regulations. Thus, the black man’s presence is frequently a facade. She says that at too often, the helping agencies make no effort to inquire about and involve the black father in planning or decision making. “Don’t write him off!” she urges. “He’s likely to hold the real power in the family system, and he may be the key to real change.”

Another recommendation made by several professionals involves utilizing the black community’s family, social and church networks for intervention. Further, it was suggested that white social workers tend to think in terms of nuclear family and don’t always try hard enough to locate suitable family placements when black children must be removed from their parents.

**Hispanics**

Because of the high value placed on dedication to the family and family integrity, problems such as domestic violence are typically concealed from those outside the Hispanic family. Thus assistance would be requested, or accepted, only under dire circumstances. Further, some Hispanic families fear losing “their accustomed moral values and family strength by being integrated into American culture.” (Kapra, 1978, p. 51).

Distrust of the system can be compounded by language barriers. Although some Hispanics have learned English as a second language, a common mistake is to assume that they can read English as well. Say Navarro and Swingler (1977/1978, p. 31), “Spanish language deficiencies handicap most child abuse professionals in explaining the law, the court process, and other possible outcomes to a Spanish speaking family suspected of child abuse.” Although paraprofessional interpreters are usually utilized, Navarro and Swingler believe that translators are inadequate. Fernandez explains, “The use of interpreters can cause discomfort and embarrassment to the parents, victims or other family members and may affect the confidentiality of an investigation. To compound the language barrier, the inability of some clients to speak English is sometimes viewed as lack of motivation and may sometimes be perceived as a deficiency in parent functioning.”

Kranz (1978, p. 11) notes, “Hispanic clients are better able to form the necessary trust bonds with those workers with whom they share a mutual or similar culture.” Unfortunately, Fernandez is the only bilingual, bicultural CPS worker in the Northern Virginia area, where most of Virginia’s Hispanics are concentrated.

**Native American**

The National Indian Child Abuse and Neglect Resource Center has outlined several Indian principles that are often misunderstood by mainstream social workers. Like Hispanics, Indians are typically self-sufficient; therefore, they only seek assistance for emergencies and consider intervention disrespectful, threatening and insulting. Often the social worker misinterprets such typical Indian behavior as stubbornness and belligerence. Contained next page
The extended family has a different meaning for the American Indian family than for the mainstream culture. Elders are well respected and relied upon for support and help with personal decisions. Grandparents have an official voice in child-rearing methods, and the role of the sons and uncles (ancestors, uncles, grandparents) have an obligation to provide for the children (Red Horse, 1977, 1978).

Indian parents may leave their children with relatives for a long period of time in search of employment. This practice, however, may be perceived by social workers as abandonment. The typical Indian family values close living conditions while the Anglo family values spacious living and privacy; thus, a social worker may perceive some Indian families as providing inadequate living conditions. Indians are typically silent or soft-spoken, a characteristic which may be misunderstood as uncaring. The National Center on Child Abuse and Neglect (1980) summarizes the problem, "Many social workers evaluate parental behavior based on values drawn from their culture and consequently may misunderstand the motivation behind the acts of Indian parents." (p. 1).

Asian-American

The idea of a child protective worker is bizarre to a newly arrived Asian refugee family, particularly those who have escaped from a communist-controlled country. Nguyen says that Southeast Asian refugees are not as quick to recognize the concept of a criminal investigation and fear deportation. The concept of a government-sponsored helping agency is difficult to grasp, coming from a situation where the government was something to be feared. Asians tend to be more receptive to outreach efforts by church-related groups such as Catholic Charities, Jewish Family Service or Lutheran Social Services, because they are accustomed to churches providing social services and child welfare activities.

In fact, in many Asian cultures suicide is a socially acceptable, even commendable, response to despair.

Another important point for professionals to remember when working with Asian-Americans is the typical defense to authority figures. Nguyen says, "Make sure you understand the person and not just nodding yes because you are in a power position!"

Virginia's Picture

According to the 1980 Virginia census, the commonwealth is 79% white and 19% black. Although together they comprise less than 2% of Virginia's population, thousands of American Indians (9,067) and Spanish Americans (79,722) reside in Virginia. Other minorities are fewer. According to Hune, 21,500 "official" Asian refugees have entered Virginia since 1975, and most of these are in the Northern Virginia area.

Virginia's statistics for child abuse/neglect differ from national statistics. In Virginia the national statistics demonstrate similar incidence rates for minority groups and non-minority groups. Virginia statistics consistently demonstrate higher rates of child abuse/neglect for non-whites. For example, in 1983-84, 21% of Virginia's population was non-white, yet 37% of found and at risk cases of child abuse and neglect concerned non-white children. Of that figure, 54% were black.

Blacks

Several Virginia social workers agree with the Richmond County Department of Social Services Worker, Ann Barker, that the child abuse/neglect in black families does not differ from that in white families in terms of types, severity, incidence, and family dynamics. The difference, contends Pat Thornton, Child Protective Services Worker in Danville, lies in detection. Because the poor (who are disproportionately black) are frequently already involved in the welfare system, says Thornton, they "come to our attention more quickly."

Hispanics

Little data is available on the status of Hispanic children in Virginia as the CPS reporting system does not specify them as a distinct ethnic group. Fernandez, however, from his experience as a CPS worker, notes an increase in reports involving Hispanic children. She attributes this increase to inadequate child care. Because documentation is generally required in order to receive day care, the undocumented Hispanic mother must often seek care for inadequate or inadequate care. For example, young children may be cared for by older siblings, less qualified caregivers, or even strangers.

Katy Pitsick works with two different programs for children of migrant workers, primarily Haitians and Mexicans, in the Shenandoah Valley. She agrees that many of the children she serves are at risk of sexual assault, due to the long hours the parents work (10-12 hours per day in the apple picking season) and lack of adequate supervision.

Native Americans

Indians in Virginia for the most part are much more assimilated than those who live on large reservations in the West. In some sectors of the state there are distinct and recognizable Indian populations, but generally their culture is that of the mainstream. For example, Indians comprise 8.5% of the population of Charlestown County (approximately 595) but according to county admin-
irritate Lloyd Jones, "We all live, work and go to school together. There are no obvious differences in values of life style. There is an annual Indian festival here, and Indian arts and crafts are taught; but these are mainly for the purpose of instilling pride and sharing the cultural heritage." There are two Indian reservations in Virginia, one for the Pamunkey Tribe and the other for the Mattaponi Tribe. Both are located in King William County. CPS supervisor Karlene Kruse of King William DSS comments, "We cannot go into the reservation without first getting clearance from the tribal authorities. However, we have had no difficulty with that. There have been few reports involving Indian children; however, I don't think this is due to lack of reporting. Indian children attend public schools and our local school system is very responsible about reporting. If there were significant problems, we would be getting more reports from schools." Asian Americans Although the number of Asian Americans in Virginia is statistically small, several experts emphasize that refuge Asian children are particularly vulnerable to abuse and exploitation, both within and outside their families. This applies particularly to those who arrived here in the 1960s. It is noted by both Hunt and Nguyen that there is a great deal of difference between the refugees in the late '60s and '70s (from Vietnam and other Southeast Asian countries) and the more recent refugees. For example, the earlier group were for the most part better educated and from a higher socioeconomic class. The later group came to America with few resources, devastated from years of war, having lost their homes, identities, and many family members. Many families are no longer intact; frequently the fathers have been killed; or imprisoned in "re-education" camps. Thus children may arrive in the U.S. in the care of a mother, an aunt, a grandparent, or even an older sibling. A few adolescents even manage to make it here alone, or become separated from older family members along the way. In other situations there is friction between the younger and older family members which may result in the younger person being abandoned. These situations form the basis for the program, Refugee Unaccompanied Minors (discussed elsewhere). Virginia's Response Since minorities represent approximately 37% of the fostered cases of abuse and neglect, it is apparent that the system for intervention and treatment must be sufficiently flexible to adjust to cultural needs. How are these special needs being met in Virginia? What has been done to address them? Non-deficit Training According to Elaine Jefferson, human resources specialist with the Virginia Department of Social Services, local service agencies do not incorporate an understanding of cultural beliefs and behaviors into their training program. Jefferson believes that such an understanding is needed in order to minimize effective evaluation, program planning, and implementation for minority clients. A special task force closely examined the issue of black children in foster care and produced a report titled, Children's Affairs. One of the recommendations of this report was that state and local social service personnel be trained in an intensive new English approach developed by Juulynne Dodson of New York. Called "non-deficit training," it emphasizes building on cultural strengths and supporting cultural integrity, rather than looking at the deficiencies of a minority culture in comparison with the dominant culture. Instead of seeing minorities as "culturally deprives," trainers learn to recognize and appreciate the unique, creative ways in which minority cultures have developed different adaptive behaviors, and also what special contributions the minority has offered to the mainstream culture. Currently non-deficit training in Virginia focuses primarily on Afro-American culture. Says Jefferson, "The history, family life and expressive behaviors such as food types and preparation, music making and character and black vernacular English are all important aspects of the Afro-American culture. Knowledge of a culture," asserts Jefferson, "allows the social worker to take into consideration cultural background so that he or she won't misjudge, but will have a clearer picture of the reasons for behaviors, even if the behaviors are inappropriate...The goal of non-deficit training is to try to see the whole-ness of people...and to see them in the context of their own environment." In 1985-86 four pilot training sessions were sponsored by Virginia's Department of Social Services. All participants evaluated the program and felt it was applicable to their work. With more organization and refine-ment, Jefferson feels that the program could be incorporated into planned or existing training programs for all local social service agencies. Until that time, however, each agency is responsible for requesting a non-deficit training program in their region. Although Virginia's non-deficit program is designed for the Afro-American culture, Jefferson feels that the training can be tailored for any culture. Continued next page
This training was developed in response to recommendations of the Permanency Planning Team at the Child Welfare Institute. The project manager, states, "The training will heighten cultural sensitivity, promote a new approach to case management, and foster collaboration among agencies." She notes that the trainee must be able to identify and address the differences between the cultures in order to foster cultural competence. The training will also help develop skills in identifying appropriate services for foster children from different cultural backgrounds.

In the foster care system, the training can also help decrease the probability of delivering inappropriate services and heightening the awareness of barriers which affect foster families' utilization of the service delivery system.

Thus, the conference is targeted for a diverse audience including direct service providers, youth service personnel, and educators. There is no registration fee. For further information call Eva Sinton, Department of Continuing Education, School of Social Work, Virginia Commonwealth University at (804) 257-0129 or 257-1304 (SCATS 326-0329 or 326-1034).

Connections
"Connections" is a component of Catholic Charities with offices in Richmond, Falls Church, Roanoke and Virginia Beach. Connections offers a broad range of services for families and youth from all cultures, including independent living skills training, refugee unaccompanied minor programs, cross-cultural counseling services, specialized foster care, and foster care for foreign youth. Funding comes from federal grants, contractual fees from local social services, client fees, and donations. Services are provided by a multi-ethnic, multi-lingual, multi-disciplinary staff.

Hispancias Against Child Abuse
"Hispancias Against Child Abuse" is a multi-disciplinary group formed in the spring of 1985. It is based in Falls Church, but includes professionals from both the Northern Virginia area and metropolitan Washington, D.C.

Theresa Sizemore, co-coordinator, spoke about the goals of the group. "We want to take an educational role, an advocacy role, and a liaison role. We want to do educational and awareness programs within the Hispanic community itself. We would like to help recreate or strengthen the traditional extended family system within the community and offer workshops with parents. In Virginia, there are practically no bicultural, bilingual foster parents available for Hispanic children who must be removed from their homes. We'd like to help change that."

The group would also like to see some changes in policy and service delivery, such as changing the CPS reporting form to specify Hispanic as a distinct group, obtaining more appropriate training materials for workers, and recruiting more bilingual, bicultural
Goodbye Charlotte...
Welcome, Peggy!

Peggy Prinz

With this issue, VCPN is experiencing its first staff change! Charlotte McNulty, our managing editor, is leaving and Peggy Prinz is taking her position.

Charlotte has been with the newsletter since its publication began at JMU four years ago. Charlotte has been the "backbone" of the newsletter. She has donned countless extra hours to each issue. She has set the tone and the style, carefully researching topics, knowing great patience in tracking down interview sources, and coordinating the writing of articles. Her work, her professionalism and her cheerful presence will be sorely missed.

We are fortunate, however, to welcome Peggy Prinz as the new managing editor. Peggy is experienced and knowledgeable in the child protection field, having been a social worker with the Page County Department of Welfare for 11 years. She has had additional experience with children and families during a two-year association with a private group of psychotherapists, and in her current position as case manager with Big Brothers/Big Sisters of Harrisonburg/Bedford County. Welcome aboard, Peggy!

Services for Migrant Children

Katy Pickens, head at the Winchester School Board Office, administers two programs that serve migrant children in the Shenandoah Valley. One is the Winchester Regional Migrant Education Program, which covers Rockingham, Shenandoah, Clarke and Frederick counties and the city of Winchester. Migrant workers are in that area for about 2½ months a year. Last year 92 children were served; they were primarily Mexicans or blacks. Services include assistance with school enrollment, tutoring, and liaison with agencies such as public health and social services. The other program is a 12 hour day care program, the Opequon Migrant Head Start Program, which is located in a church and is funded and operated by the Virginia Council of Churches. The program includes complete health care: physicals, medical referrals, even specialized services for the handicapped.

Last year the Head Start program served approximately 75 preschool children, most of them Haitian. Pickens notes some special problems, one of which is the language barrier. The clients speak Haitian Creole, which is a mix of French and African dialect. There is usually no one to interpret, so sign language is utilized. Pickens feels the risk of abuse within the family is minimal in her clients as the families are close-knit and the communal style of living means that all adults help care for all the children. There is neglect, but it is primarily due to economic conditions beyond the parents' control. However, Pickens feels the older children not in the day-care program are particularly at risk of sexual exploitation by adult males outside the Haitian community.

Summary

It is apparent that Virginia is only beginning to address the needs of minority populations in regard to child abuse. Efforts to recruit bilingual workers, programs to train mainstream workers and intervention efforts tailored to cultural subgroups are in their infancy. We found no programs or groups targeted primarily at prevention of abuse in minority populations.

For those who like to be pioneers in the forefront, your efforts are welcome. The child protection system has grown in just 10 years from a paper commitment to protect all children and assist families in parenting to a system sophisticated enough to begin to consider the unique needs of special subgroups. The organizations and programs that are just starting need your support. Those who are minorities or who have expertise in a minority culture can assist the system in adapting. So get involved!

References Available Upon Request

BOOK REVIEW

Black Children—White Parents: A Study of Transracial Adoption
by Lucille J. Grow and Deborah Shapiro, 104 pp., $14.95
67 living Place
New York, Ny. 10003

A follow-up study of 125 older black children who were adopted by white families in the United States and Canada. The book explores the many questions raised by the adoptions, including the child's behavior and adjustment, and the parents' motivations for and testing about the adoptee.

NOTE: This volume was not available for review.
Adoption and Foster Care, continued

Funding Act of 1960 (PL 96-272) has as its primary objective the reduction of the number of children entering foster care and the assurance that foster care is used as a temporary placement rather than a long-term solution to family problems (see spring, 1984, issue of VCPN for more information). As evidence of its impact on foster care in Virginia, by the end of fiscal year 1987, 686 fewer children entered foster care than in 1978. "This represents a decline of 27% for all children entering care. The numbers of white children entering care declined by 33% and black children by 17%" (VYSSS, 1984, p. 21). However, black children still enter the system in disproportionate numbers. Account-
ing for 23% of the child population, they are 12% of those children entering foster care.

Why? Hartley (1986) suggests that while our society is reluctant to interfere with the autonomy of the family unit, it has a "continu-
ing policy of intervention into those families perceived as different: families disrupted by death, desertion or such problems as poverty, minority families, and families where child care falls below an acceptable minimum level." (p. 338).

In the United States a black child has approximately one in two chances of being born into poverty. In fact the 1983 statistical data shows that approximately 36% of the black population live in poverty compared to 13% of the white population. An additional 9% of the black population is within 125% of poverty level (U.S. Census Bureau, 1984).

That means that 45% of the black population is either close to poverty or well situated in it. If, then, poverty is a predictor for interven-
tion, it is no wonder that there is a large number of minority children in care.

There appears to be some validity for this theory when one examines Virginia's system. In a recent study, the Virginia Department of Social Services and Virginia foster care entry, "The analysis showed a correlation between black children entering care and sev-
eral variables: families with female heads of household with children, crowded living conditions and person in poverty. This sug-
gest that families with these situations would be at higher risk of having children enter foster care." (p. 14).

Length of Stay in Care

Historically, minority children stay in care longer than white children. The average length of stay for all children in care is 4.7 years, but the average length of stay for black children is 6.1 years compared to 3.5 years for white children. In 1979, 3.7 years was the average for white children dropping to 3.5 years by 1983. The reverse is true for black children which showed an increase from 5.9 years in 1979 to 6.1 in 1983. Thus, blacks remain in care an average of 2.6 years longer than whites.

In 1982, 51% of Virginia's children had been in foster care two years or less. Approx-
imately two-thirds of these children were white and one-third were black. Thirty-five per-
cent of children in foster care had been there five years or more. In this group, the racial proportions are as follows: one-third are white; two-thirds black.

Andrea Campbell, senior social worker at the Lynchburg Department of Social Serv-
ices, believes these statistics reflect events taking place before PL 96-272. "Most of the minority children in foster care in Lynchburg are teenagers who came into care a long time ago and will probably stay in care until they are 18," she explains.

Leaving Care

A child can leave care by returning to his or her family or by being adopted. Of the 20,423 children leaving care in Virginia over the six-

years study period, all children comprised 35% and white children 62%. Thus, blacks are leaving the system in slightly higher numbers (35%) than entering the system (32%).

"Given the current higher rate of leaving foster care and lower rate of entering for black children during the last six-year period, the proportion of blacks should decline in the foster care populations" (VYSSS, 1984, p. 12).

Apparentely, more black children than white children leave the system through adoption, two-fifths of the black and one-half of the white children leaving care returned to their families.

When asked why, compared to white chil-
dren, fewer minority children returned home, all social workers VCPN interviewed

People for the Adoption of Children

People for the Adoption of Children (PAC) is a parent organization in Richmond that is approximately 10 years old. "We started as a few people who had adopted or were waiting to adopt, who felt a need for a support group," says Sharon Richardson, active PAC member. "We have grown over the years, to be an active and involved group of people."

PAC is still, primarily, a support and edu-
cational network providing family activities four times a year; educational forums approxi-
mately twice a year; a quarterly newsletter, and monthly coffees.

An outgrowth of PAC is Virginia Citizens for Children, an advocacy unit. Consisting of approximately 20 families, this group is very involved with legislation involving adoption issues, as well as writing grants to provide better services to adoptive families and chil-
dren who are waiting. They presently have two grants. The first provides funding for a course on adoption called "An Option for You." For people in Richmond who are con-
sidering adoption, it is a four-session course covering (a) the home study process and infertility issues; (b) special needs adoption/infant adoption; (c) foreign adoptions; (d) parenting issues for adoptive parents; (e) the second grant is one they share with the Uni-

For the adoption of special needs children. Both grants are sponsored by the mini-grant pro-
ject at the Virginia Department of Social Services.

When asked if minority families are involved with PAC, Richardson said that while some were, there aren't enough. "I'd love to see more minority family involve-
ment."

Anyone interested in PAC may contact Sharon Richardson at 804-553-4461.
really didn’t know. "I’m not really sure why taat was true,” is the typical response. How-
ever, all social workers believe it has changed. 
Campbell’s response was representative when he said that she believed “most chil-
dren who are going to return home are doing so within one to two years.” Again, this is
viewing at a result of 94.2% to 97.2%.
A second alternative for permanent place-
ment is adoption. "Children Abroad’ notes that the total number of children adopted
between 1979 and 1983 was 1,663 with white
children representing 1,279 (65.28%) while
black children represented 368 or 28.9% of the
total. In September, 1983 there were 300
children awaiting adoptive homes. Fifty-six
percent were black. with the majority 6 years
of age and nine one-third being in care over
five years. The majority of the available
black children are boys which in Virginia,
have been traditionally harder to place than
girls (VIDSS, 1984).
Elaine Jefferson, human resource special-
ist, reiterates these figures. There are
approximately 200 black children who are
waiting to be adopted. They are primarily
older children which makes it even harder to
find adoptive homes.

Racial Considerations in Placing Children

With this number of minority children in
the foster care, one wonders if there is any difficulty placing them in a foster home. "No
greater difficulty than any other foster child,”
says Judy Brown, foster care supervisor for
Roanoke City Department of Social Services.
"In the case of foster care, we worry more about a stable environment and placing chil-
dren with people willing to work with them.
In some cases that means placing white chil-
dren with black families or black children with white families. However, we are usually
able to place children with families of the
same race.”

However, when examining adoption prac-
tices, the question becomes more complex.
Over the years, the issue of transracial trans-
cultural adoption has been the subject of
debate. Jones and Ellis (1979) report that in
the 1960s American adoption agencies
became significantly involved in this practice
due to the displacement of Korean, Japanese
and Chinese war orphans. "The trend gained
momentum in the 1960s, with emphasis on
placement of black children in white homes...
In 1970, more than one-third of the black
children adopted were placed in white homes" (p. 374).
Transracial placements resulted in sharp criticism. By 1972, the National Association
of Black Social Workers openly opposed transracial adoptions. Their concern was for
the child’s understanding of his culture as
well as a concern for the child’s identity. They
believed that “black children in white homes
would not: (1) develop positive identities; (2)
learn the survival skills necessary in a racist
society; and (3) develop the cultural and lin-
guistic attributes crucial to functioning effec-
tively in the black community” (Jones and
Ellis, 1979, p. 374). The result was a swift
reduction of transracial adoptions.

Views continue to vary as to the appropri-
nateness of transracial adoptions. On the one
hand, there continues to be a belief among professionals that minority children should
be placed in minority homes sharing the same
ethnicity. The Changing Picture of Adoption
(1984) interviewed many who have strong opinions about the importance of this kind of
placement. One states that “ethnic matching is
of paramount importance” as a means of
linking a child and his or her culture. Another
stated that he believes “every child is best
served by its own ethnic background. Then
they are not confronted every day of their
lives with the fact that “there’s something
different about you. Are you adopted, or what
is it?” A third quoted, “Are we still on
this question? I thought we had come to some
kind of national agreement that children are
best placed with their own ethnic/racial
group when it is at all possible. We’re talking
about culture. We’re talking about roots,
we’re talking about identity—all these things
make it easier to grow up and be healthy. You
want the best circumstances” (p. 54).
There are those, however, who, while accept-
ing the ideal might be better served by
placement in the same race or culture, are more
continued on page 14

Special Needs/ Foreign Adoptions

In Virginia there are several private agen-
cies that assist in adoptions of “special needs”
children. Two of these include the adoption
to foreign children. Other agencies are Welcome House and Catholic Family Services of
Richmond Inc.

Welcome House
P. O. Box 836
Dominiontown, 23060
(212) 345-5400
Welcome House, based in Doylestown, Pa.,
has two branch offices in Virginia—
Roanoke and Richmond. It was founded in
1949 by Pearl S. Buck and was the first adop-
tion agency with the primary objective of
finding families for Amer-Asian children in
the U.S. It has expanded to include children
from Korea, the Philippines, Hong Kong and
India. Recently the agency has begun to
emphasize special needs and minority chil-
dren in the U.S.
In addition to adoption services, Welcome
House offers post adoption counseling, train-
ing and clerical services to adoptive, foster
or sponsoring families. Fees for services are on
a sliding scale.

DARIUS

Darius is an observant young man. He
seems withdrawn, but all the while, he is
pondering the sights and sounds around him.
He reserves his love for those who can
approach him with respect for his individu-
ality. Once a companion has broken the ice,
Darius is really a delightful child. He loves to
run, and is happy to play with those with
whom he is comfortable. Small, with a cute,
muscular build, Darius is quite strong physi-
cally. He has an excellent throwing arm for
a 7-year-old. The expression, "still waters run
depth," applies well to Darius. He needs par-
ents who will see his potential.

Catholic Family Services of Richmond Inc.
4020 Chamberlayne Ave.
Richmond, VA. 23227
(804) 264-2778
Also a licensed child-placing agency,
Catholic Family Services provides adoption
assistance to children of all cultures and races.
They serve children from Taiwan, India,
Colombia, El Salvador, the Philippines,
Guatemala, Hong Kong, Korea and Brazil.
This agency has other important services:
foreign trade for refugee unaccompanied
minor; counseling; specialized foster care for
physically and mentally handicapped chil-
dren; and foster care for foreign youth whose
families are experiencing difficulties. In addi-
tion, it operates the Elizabeth Ann Sessa
Center, a pregnancy counseling and shelter
facility. It offers a comprehensive approach
to dealing with problem pregnancies, includ-
ing: a 24-hour hotline; pregnancy counseling;
housing; medical care for pregnancy and
delivery; adoption; parenting classes; trans-
portation; educational placement; employ-
ment development; and other care.

Finding Families for Special Children

Finding Families for Special Children...
Adoption and Foster Care, continued

Concerns about the permanency of the placement. Robert Malsak, law professor at Stanford University, concurs that the ideal would be a same race placement. "On the other hand," he states, "I am appalled by situations where a child has developed a strong psychological attachment with foster parents of some other race who want to adopt the child where the agency won't approve the adoption because they think the foster parents must find someone of the same race. My guess is the trauma of removal is more damaging than whatever that adoption could bring." (The Changing Picture of Adoption, 1984, p. 56).

Others interviewed reiterated that view.

One stated that "there are relationships that are established between adult and child that may or cannot be ethically matched. If that works for them, then we should sanction it." Another warned about creating "situations where children are institutionalized in foster care indefinitely, or until they are age 18, simply because there is no home of their ethnic background, is more damaging than placing a child across ethnic lines." (p. 56).

There are no easy answers to this problem. Clearly, there is the ideal, but what does one do when confronted with large numbers of children needing same race homes with very few homes for their placement? Recruitment is one answer.

Recruitment

Social workers statewide believe the problems black children encounter in being adopted by families of their race are due to lack of interest in forming a child's identity, and because the effort often involves much computer time and paperwork. "Recruitment is the key," says Alexis M. Robinson, social worker at the New York Department of Social Services. "Most black children are adoptable if we make an effort to find homes!" She related a case she is completing right now involving the adoption of a boy who has been in foster care for 10 years and has a history of emotional problems. However, the right recruitment of a campaign yielded positive results.

Children Adopt substantiates the importance of recruitment. "The recruitment and approval of black homes is a major factor affecting the number of black children being adopted in Virginia. Without homes there are a few homes for black children, the possibility of adoption decreases for these children." (VDSS, 1984, p. 9).

Recruitment has been inadequate and ineffectual for a variety of reasons. First of all, it is prevalent that black families do not adopt, even though black families frequently "took in" and informally adopted black children needing parents. Studies have indicated, however, that traditional outreach efforts to black families have not been adequate and that black families have felt that their interests were not a priority. Procedures and practices used by agencies that are biased, middle class standards. Additionally, black families may have wanted to become adoptive parents, but did not feel able to assume the cost of raising another child.

Too few recruitment efforts have been made to reach blacks and make them aware of the child welfare system's need for black adoptive homes. During the time of Children Adopt's report, only eight percent of the families registered with ABEVA, (Adoption Resource Exchange of Virginia) were black. However, 80% of the children registered and awaiting a home were black (VDSS, 1984).

"Claiming Our Own Through Adoption"

The State Department of Social Services' response to the problems of black children in foster care awaiting adoption has been to implement a major recruitment campaign. The recruitment campaign entitled "Claiming Our Own Through Adoption," has begun and will run until June, 1987. The over-all campaign consists of the activities described below.

Media Campaign

The media campaign activities include a systematic release of public service announcements

BOOK REVIEWS


Availabe from: Clayton's Home Society of California.

2172 West 6th Street.

Los Angeles, Calif. 90057

I wasn't prepared for the diversity. Certainly, the stories of adoption suggest that no single formula is correct for everyone. However, the arrangements potentially can work to build happy, healthy families.

The staff of the Children's Home Society spent 18 months compiling this journal. In the course of their research, 85 experts and lay advisors were interviewed in an array of topics: permanency planning, ethnicity, open vs. closed records, agency vs. private adoption, adopting children with special needs, future trends. The range of opinion was fascinating.

The volume offers from some editing problems. Frequently, quotes are strung together and repeated each other or earlier material. The editors have put priority on following the individuals interviewed to express the ideas, rather than to summarize the points and use quotations as illustration. However, what the journal lacks in conciseness is compensated by the depth and richness of the interviews accounts.

All those involved in adoption in any way—professional, birth parents, adoptee, or adoptive parent—will benefit from giving this work a careful, thoughtful reading.

—Reviewed by Joan Grayson

Permanency Planning: The Black Experience

1983 Training Manual. 269 pp. $20.00

1983 Resource Manual. 163 pp. $10.00


67 Irving Place.

New York, NY 10003

The training manual is descriptively designed, improve skills and further understanding among social workers in permanency planning who serve black families and children. It contains units on African-American history and culture, intercultural communications, and the roles of social workers relating to black clients.

NOTE: This volume was not available for review.

Transracial Adoption Today: Views of Adoptive Parents and Social Workers

by Lydia J. Grow and Deborah Shepura. 1976, 91 pp. $6.95.


67 Irving Place.

New York, NY 10003

This study focuses on 38 black children placed with white families, and on the opinions of 155 adoption workers concerning such transracial placements. The central point in the research was the attitudes of the workers and the social workers toward the transracial adoption experience and toward each other.

NOTE: This volume was not available for review.

The Changing Picture of Adoption, 1984, p. 56.
Adoption and Foster Care, continued

tion will be obtained from the family for sta-
tistical purposes and the family will be re-
ferred to an orientation session in their
locality. If a family wants to apply for adop-
tion services after attending an orientation
session, the family will be referred for serv-
tices. Approved families will be registered
with the Adoption Resource Exchange of
Virginia and will be resources for all available
children.

There are approximately 200 black chil-
dren in foster care waiting to be adopted. The
Department of Social Services is committed
to an effort to recruit black families who will
adopt these children, giving them a perma-
nent, stable home. However, they can’t do
that without the interest and involvement
of the public. These children need people to
care enough about their future to open up
their home. Do you know anyone like that?

References Available Upon Request

Toll Free Number

If you are interested in adopting a
minority child or in recruiting families
willing to adopt minority children, call
1-800-550 ADOPT (800-362-3678).

---

AREVA

Adoption Resource Exchange

The Adoption Resource Exchange of Vir-
ginia (AREVA) is operated by the Virginia
Department of Social Services. The purpose
of AREVA is to increase adoption opportuni-
ties by providing information and referral
services to local departments of social servi-
ces. AREVA maintains a registry of children
throughout the state who are available for
adoption and a registry of families who have
approved adoptive home studies. To assist
local agencies in bringing together the chil-
dren and families, AREVA publishes photo-
listing books which are distributed monthly.
The photo-listing books include pictures and
narrative descriptions of available children
and families. AREVA is also a part of a
national telecommunications network, oper-
ated by the National Adoption Center, which
provides an opportunity to search nationally
for families for waiting children. For more
information, call 1-800-DO-ADOPT.

---

DARIN

Darin says he likes to try new things: new
games, toys and foods. This 14-year-old
enjoys pizza, spaghetti and getting together
with his friends to break dance and talk.
Darin believes his best qualities are his nice
personality, his friendliness, a good sense of
humor and his muscles. He is interested in
studying plants, animals and electricity in
science, and earns F’s and C’s in the seventh
grade. Darin looks forward to high school as a
time for hard work and meeting new friends.
He doesn’t plan to participate in any rough
sports. This warm youth would like older
parents who can take him out to special events
such as football games and wrestling matches
and go to the shopping center. He wants to
live in a large city and stay active.

---

JMU

James Madison University
Center for Child Abuse Education
Psychology Department
Harrisonburg, Virginia 22807

Address Correction Requested

---

Funds for this publication are
provided by:
National Center on Child Abuse and Neglect
Children’s Bureau
Administration for Children, Youth and Families
Department of Health and Human Services
Grant no. 9c12106

and
Virginia Department of Social Services
Bureau of Child Welfare Services