

Decolonization: Moving to Inclusive Foster Care

By

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A Thesis submitted to the Faculty of Graduate Studies of

The University of Manitoba

In partial fulfillment of the requirements of the degree of

MASTER OF SOCIAL WORK

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## **Abstract**

The Province of Manitoba's child welfare agencies face the dilemma of increasing number of children in care, with the greatest percentage of these children being of Aboriginal ancestry placed in non-Aboriginal foster homes. A quasi-experimental design (N=34) was used to examine if specialized foster parents' attendance at a workshop on 'Perpetuating Colonization of Aboriginal People' decreased negative racial attitudes and increased foster parents inclusive foster care strategies. The intervention was not successful at decreasing negative racial attitudes and may have had the opposite effect. The intervention was not successful at increasing inclusive foster care activities.

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## Chapter One

### The Research Problem

A comprehensive examination of foster care in the Province of Manitoba would likely identify foster care as a resource of choice for many practitioners within the child welfare system. Current changes to the child welfare system in the Province of Manitoba under the Aboriginal Justice Inquiry-Child Welfare Initiative (AJI-CWI) provide incentives to examine the policies and practices within child welfare generally and foster care specifically (Manitoba Aboriginal Justice Inquiry-Child Welfare Initiative, 2005). Recognition of the perpetuation of the colonization of Aboriginal people through foster care will be examined and addressed.

Historically, Aboriginal children have been vastly over-represented in the care of Child & Family Services (CFS) in the Province of Manitoba (McKenzie, 1985). In 1997 in the Province of Manitoba about 70% of children in care were Aboriginal compared to 85% in 2006. (Manitoba Family Services & Housing, 2005-2006). Between 1995 and 2001 the number of registered First Nations children entering the care of child welfare agencies rose 71.5% (Gough P., Trocme, N., Brown, I., Knoke, D., & Blackstock, C., 2005). In Manitoba, Aboriginal children made up nearly 80% of children living in out-of-home care in 2000 (AJI-CWI, 2005). In 2007-2008 Manitoba Family Services and Housing reported a total of 85.8% of children in care identify with a First Nation Ancestry (Manitoba family Services & Housing, 2007-2008). CFS has been alleged to continue the historical colonization of Aboriginal people by placing Aboriginal children in non-Aboriginal foster homes (Pettipas, 1994). Foster parents in the Province of Manitoba are not mandated to

attend cross-cultural training (Manitoba Family Services & Housing, 1994, 2005). This combination of foster parents who are desperately needed as a placement resource, the large number of Aboriginal children in care, the lack of training for foster parents, and the risk of perpetuating colonizing attitudes require a thorough examination.

On the recommendations of the Aboriginal Justice Inquiry (Hamilton & Sinclair, 1991) child welfare systems are currently moving through times of change. The Aboriginal Justice Inquiry-Child Welfare Initiative was projected to begin implementation in 2003. As of April, 2003, Aboriginal authorities assumed the mandate to deliver child welfare services in their own communities. As the Aboriginal authorities embarked on the transition process it was anticipated that, at least in the short term, Aboriginal children would need to remain in their current cross-cultural foster care placements (AJI-CWI, 2001) It was expected that another trend will be to implement significant steps toward decolonization of foster parent attitudes. Highlighted is the urgency of programs that bridge the chasm between standard expectations and practice implementation.

Despite best practice policies and standards, many agencies in the Province of Manitoba child welfare system place children in cross-cultural foster homes. Regrettably very few Provincial agencies track this information.<sup>1</sup> The Province of Manitoba does not record the number of Aboriginal children in care of non-Aboriginal foster parents however

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<sup>1</sup> To ascertain if any authority or agency in the Province of Manitoba was recording the number of Aboriginal foster children placed in culturally congruent homes the foster care coordinator of fourteen different agencies was contacted and provided no information. It remains a puzzle. If the Child and Family Services Act state that cultural matching is the first choice for consideration of placement yet no recording or evaluation of placement outcomes occurs the writer is left without an answer.

in 1988 British Columbia did do this. In 1988 British Columbia Children's Commission found only 2.5% of Aboriginal children in care of the Ministry for Children and Family Development were in Aboriginal homes (British Columbia Children's Commission Annual Report, 1998). This reference is out dated but is evidence of the long-standing issue of cross-cultural placements in Canada. If standard 422.1 in Manitoba (Manitoba Family Services & Housing, 2005) were followed at even a marginal level, appropriate cultural placements would be the norm rather than the exception. Section 421.2 of the Program Standards Manual details the procedure for placement priorities, and states that children of Aboriginal ancestry should be placed in culturally appropriate homes.

This program manual has had limited impact on culturally appropriate placement for foster children. Evident is the gap between the policy manual and the practice of social workers. Attitudes, ideas and approaches to fostering cross-culturally will not change without training, knowledge or understanding of the history and colonization of Aboriginal people. The foster parent must develop sensitivity and understanding as to how colonization is maintained, including an awareness of the relationship between colonization and the helping professions, processes and institutions (Hart, 2002). It is critical that service providers begin to address the significant gap between policy standards and practice delivery. Providing educational opportunities for foster parents to develop knowledge of colonization allows foster parents to foster cross-culturally with sensitivity.

Research needs to determine foster parents' views of their own role. Does the self-identified role of foster parents' impact or maintain colonizing practices? Training of foster parents in this area will be important, given the upcoming changes derived from the

Aboriginal Justice Inquiry. Initially, in this transition, more foster parents will be providing service to Aboriginal Agencies. If foster parents do not understand the colonization process, it may create conflict as they perpetuate the colonization and fail to support a new system trying to deconstruct colonization.

Evidence suggests that inclusive fostering increases placement stability and increases reunification possibilities (Kalland & Sinkkonen, 2001; Kufeldt, 1991; Kufeldt & Armstrong, 1995; Leathers, 2002). It is essential for the cultural health of foster children that inclusive fostering becomes standard training and that foster parents increase their understanding of the colonization of Aboriginal People. Evidence is needed to support the idea that training foster parents can impact on their self-definition of inclusive or exclusive foster parenting practice. Inclusive fostering practices include the birth family in the care of the child. Exclusive fostering is fostering practice that excludes the birth family (Holman, 1975; Palmer, 1995).

Obviously the ‘ostrich approach’ has not improved the life of foster children and their birth families or foster families. Further neglect and ignorance of how colonization permeates foster care creates fertile ground for growing racism. Active and immediate interventions parallel to the recommendations of the Aboriginal Justice Inquiry are urgently required. These interventions must be geared toward challenging colonized ideas and attitudes that are embedded in the current delivery of child welfare services.

### **History of the Problem**

Customarily, “boarding out” was one of the care responses for children deemed to be in need of protection and parenting in the 19<sup>th</sup> century. The legislation and the term have

since shifted to “foster care” (Zacharias, 1991). Foster care has evolved into one of the primary methods of addressing family problems, requiring out of home placement of children. In 2001-2002 Winnipeg Child & Family Services had 72% of the children in their care placed in foster homes, and 7% placed in residential settings (Manitoba Family Services & Housing, 2001). In 2007 Manitoba Family Services and Housing Annual report state that the total number of children in out of home care was 7,837 of which 58% (4,602 children) were placed in foster care. Of these numbers 70% (5,506 children) were deemed to have treaty status, 5.9% (463 children) were Non-Status, 9.3% (730 children) were Metis, .33% (26 children) were Inuit and 14.1% (1,112 children) were Non-Aboriginal requiring services (Manitoba Family Services & Housing, 2007-2008). Completing the calculation results in 85.8% of children in care in the year 2007-2008 were of Aboriginal or First Nation Ancestry. It is noted that nowhere does Manitoba Family Services and Housing report how many of the foster homes are Aboriginal or Non-Aboriginal (Manitoba Family Services & Housing, 2007-2008).<sup>2</sup>

The selection of the foster home as a primary or “first choice” method of placement, where possible, has resulted in agencies in Manitoba, and across Canada, scrambling to develop foster homes (Manitoba Family Services and Housing, 2005-2006 & 2007-2008; Titterington, 1990). This process has developed into a multi-faceted problem in child welfare. Recruitment, licensing, support, training and retention of foster homes are issues that all CFS agencies experience. The evolution of the foster care

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<sup>2</sup> Ethnicity of foster parents is obtained during the foster home study process. Ethnicity of children in care is obtained during the Authority determination process. The data are available; yet not tracked.

literature has critically examined the effectiveness, the impact, and the utility of this training process (Mackenzie, 1994). In 2007 the Manitoba Provincial Government announced the Circle of Care Campaign aimed at increasing foster home beds and increasing training opportunities for foster parents. (Manitoba Housing and Family Services, 2007) The Circle of Care Campaign launched by the Provincial Government in 2006 was a joint all Authority project aimed at recruiting additional foster care beds. In October 2007 the Minister of Family Services and Housing announced that an additional five hundred foster care beds had been recruited (Manitoba Housing and Family Services, 2007).

In 1977, sixty per cent of children in care in Manitoba were of Aboriginal descent (McKenzie and Hudson, 1985).<sup>3</sup> The Province of Manitoba introduced non-assimilative social work practice by introducing policies that would attempt to ensure that children would not be placed cross-culturally into foster care unless all avenues had been exhausted(Child & Family Services Act, 2005).<sup>4</sup> Child welfare agencies within the Province developed policies to ensure this practice occurred (Child & Family Services Act, 2005).

In 2007 or thirty years later, there were 7,837 children in care in the Province of Manitoba. Eighty-five percent or 6,725 children were of Aboriginal ancestry (Manitoba Family Services & Housing, 2007-2008). The over representation of Aboriginal children in

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<sup>3</sup> In the 2006 Canadian Census the Aboriginal Population for all of Canada was 1,172,785 or 3.8% of Canadian population. For the same year in Manitoba Aboriginal people numbered 175,400 or 15.5% of the total Manitoba Population. In 2006 33.1 % (58,195) of that number were Aboriginal children(Statistics Canada, 2006)

<sup>4</sup> Since the AJI-CWI a vast number of kinship foster care placements have been developed for children in the province of Manitoba. Metis Child and Family Community Services has 160 kinship homes as of January, 2009.(Metis Child and Family Community Services Kinship Care Department, 2009)

the care of Child and Family Services has been criticized for the continued colonization of Aboriginal People (Adams, 1989; Adams, 1999; Attneave, 1977; Byler, 1977; Churchill, 1994; Ermine, 1995; Fanshel, 1972; Fournier, 1997, McKenzie, 1985; Gough et al., 2005).

Why are agencies within the Province of Manitoba not attempting to evaluate their own standard of practice? The government bureaucrats propose to support the end of cross-cultural placements. Why do Child and Family services agencies not record, track or identify ethnicity of foster caregivers?

Social workers have defined foster parents on a continuum from clients of the agency to professional colleagues of the agency (Kirton, 2001). Complicating this is the role of foster parents which is fraught with ambiguity (Kirton, 2001). This ambiguity impacts how foster parents define their own role and how they provide care to the children. Are foster parents 'better parents' than biological parents or are foster parents 'substitute parents' working towards family reunification? Kufeldt suggests that there is a conflict of interest between foster parents and natural parents with both sets of parents wanting to de-emphasize the other's role of parent to the child in care (Kufeldt, 1982). As well, Kufeldt notes the tendency of the social worker to focus on or attend to problems in the birth family, which switches to problems in the foster family at point of placement, resulting in social workers responding to foster parents as if they are clients (Kufeldt, 1992).

Foster parents who identify the job that they do as important to the team goal of family reunification may also demonstrate a willingness to improve that job through training. Foster parents and child welfare policy developers in the Province of Manitoba



have yet to address this confusion surrounding foster parent roles and acknowledge the increasing need for training and education. Researchers identify that foster parents welcome training (Price, J., Chamberlain, P., Landroerk, J., Reid, J., Laurent, H., 2008; Farmer, 2005). In a response to establishing non-assimilative social work practice, the Province of Manitoba developed competency-based training for social service workers. Competency based training includes a three day workshop on 'Cultural Competency' for social workers (Province of Manitoba Core Competency Training Calendar, 2009)<sup>5</sup>. This same competency policy was not deemed essential for foster parents. Cultural training that is available and, yet not mandatory, for foster parents, emphasizes, the agencies' continued ambiguous view of the role of foster parents-are they on the team or not (McPhatter & Ganaway, 2003)?

In Manitoba, foster parents receive a standard 'Orientation to Foster Care' before obtaining their letter of Approval to operate a foster home (pre-licensing) (Manitoba Family Services & Housing, 1999). There are no Standards of Training demanded by the Province of Manitoba for foster parents post-licensing (Manitoba Family Services & Housing, 1999). The Manitoba Foster Family Manual (Manitoba Family Services & Housing, 1999) includes a non-mandatory list of relevant training topics. There is limited training on fostering cross-culturally in the child welfare system and no training on the

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<sup>5</sup> Core competency training is defined under the Child and Family Services Act (Minister of Family Services and Housing, home page, 2009, Child and Family Services Standards Manual, 2005.) Cultural Competency is one of several standard training delivered.

colonization of Aboriginal People offered to foster parents (Manitoba Family Services & Housing, 1999)<sup>6</sup>.

Child & Family Service agencies in the Province of Manitoba vary widely in their training of foster parents. The Manitoba Foster Family Network (MFFN), a relatively new organization, has a mandate to provide training; support and advocacy for foster parents (MFFN Newsletter, 2008; Child and Family Services Act, 2005). It has yet to develop a comprehensive training path for foster parents. To date, the Manitoba Foster Family Network has sponsored an annual provincial conference to disseminate information on the impact of the Aboriginal Justice Inquiry. A variety of foster family associations (regional and local) exist in the Province of Manitoba, but none mandate a standard of training for their foster parents (MFFN, 2009). A new training curriculum is being developed for all foster parents, and currently, foster parents have access to existing training, such as suicide intervention, non-violent crisis intervention, first aid, and cardiopulmonary resuscitation (Manitoba Family Services & Housing, 2007).<sup>7</sup>

Coupled with the lack of post-service training, is increased demands placed on foster parents to provide service. These pressures include children whose behaviors make them more difficult to manage, a lack of adequate and timely remuneration, lack of support

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<sup>6</sup> Cross-cultural training is available in the Province of Manitoba, yet foster parents have difficulty sourcing this information. Although the Manitoba Foster Family Network is responsible for disseminating this information a cursory examination of their website and newsletter identified no such training opportunities for foster parents as of January 2009.

<sup>7</sup> Stephanie Schwartz, Interlake Board member of the Manitoba Foster Family Network and chair of the Training Development Committee stated that as of January 2009 no competency based curriculum has been developed for foster parents in the Province of Manitoba. The Committee has only established the types of training deemed essential for core competency.

defined as immediate crisis response, lack of access to respite, lack of training that strengthens knowledge and a skill base to improve their abilities to do their job, lack of contact from social workers, and an ambiguity around their role (Interlake Foster Parent Conference, 2001). Training of foster parents would assist them in their tasks as substitute parents. Training foster parents would improve their skills and knowledge for managing difficult children and strengthen their role identity.

The application of a conceptual framework will assist us in examining the area of foster care. Holman (1975) developed a thesis regarding fostering that identified polar opposites as inclusive or exclusive fostering. Holman (1975) describes inclusive foster parents as those who include the biological parents in the fostering. Inclusive fostering recognizes the foster parents and biological parents as having roles on the treatment team. Exclusive foster parents, in comparison, have no involvement with the biological parents or the social worker.

Extrapolating from Holman's thesis of inclusive or exclusive fostering, it follows that those foster parents, fostering from an exclusive position, would choose not to attend training. Exclusive foster parents take the role of 'loving parent' and Western ideology supports the idea that parents do not need training. Exclusive foster parents minimize their role as foster parent in order to adopt the role as the only parent.

Foster parents operating with an inclusive attitude recognize the need to be informed and to continually upgrade their skills. Nelson (1992) suggests a different approach to whole family foster care, which brings parents and children into a foster situation where care of children is supported and shared by all members of the team. Foster

parents, biological parents and social workers form the team that develops and delivers the goal of family reunification<sup>8</sup>. Whole family care as a model of foster care is an example of inclusive fostering (Barth, 1994).

Inclusive foster care acknowledges not only the contribution of the foster family, but also the importance of the biological family in the care of the child. Foster parents and social workers who adopt an inclusive model of fostering create opportunities for contact between the foster child and their biological parents. The inclusive model of foster care acknowledges the importance and expertise of the biological parents even if reunification is not part of the plan of care. Evidence informs us that foster children who have maintained contact with biological parents are more likely to return home (Cuddeback & Orme, 2002). Biological parents who are encouraged to visit their children by social workers and foster parents experience the benefits of inclusive fostering. Maintenance of family relationships is linked to discharge from foster care. This holds across ethnic groups and is persistent over time (Cuddeback & Orme, 2002; Fanshel, 1975; Kalland & Sinkkonen, 2001; Smith et al., 2001).

Visits with biological parents impact on the stability of the foster home placement. Cleaver (1994) noted an inverse relationship between parental contact and breakdowns as those children with fewer contact experiences with biological family had higher levels of placement breakdown. Festinger (1983) discovered that the amount of family contact at the beginning of placement was predictive of the amount of contact after the child had been

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<sup>8</sup> Metis child and Family community Services has developed a whole family foster care program in the Province of Manitoba which has yet to be clinically evaluated (Metis CFCS Annual Report, 2009).

emancipated from foster care. Foster children experiencing an inclusive model have a constant relationship with their biological family. Inclusive care results in a complex relationship network being developed for the foster child (Kufeldt & Armstrong, 1995). The birth family, the foster family and the agency family should be included in the relationship.

Cleaver (1994) stated that fewer foster placement breakdowns are associated with foster parents who had received post-license training. Foster parent training strengthens their ability to provide inclusive foster care to families and children. Price et al.,(2008) using an experimental design, delivered a 16 week foster parent training which included behavior management strategies entitled Keeping Foster Parents and Kinship Parents Trained and Supported (KEEP) to kinship and nonkinship foster homes. Their research highlights that being a foster child in the intervention group nearly doubled the chance of exiting foster care positively to a return home, a family member placement or an adoptive home (Price et al, 2008). Those foster parents who construed foster care as a profession emphasized working in partnership with, not substituting for, birth families (Kirton, 2001).

The cross-cultural placement of children into a foster care system that endorses colonization policies and practices is in direct conflict with the social work Code of Ethics (Canadian Association of Social Work, 2005). The literature highlights the impact of colonization on Aboriginal people, including the high rates of Aboriginal children in care, in the judicial system, high suicide rates, high poverty rates, higher infant mortality rates than non-Aboriginal infants , high mortality rates, high unemployment rates ( Fournier and Crey, 1997; Mackenzie & Hudson, 1985; ; Tobias,1990; Sinclair, 2007).

It is reprehensible that the systemic structure has created one barrier after another and very little has changed as the movement towards self-government for Aboriginal people unfolds. Foster parents, who have received limited training or have no knowledge or understanding of the colonization of Aboriginal people, care for children while practicing the perpetuating cultural genocide attitudes on those very children they are purporting to help. Crichlow suggests that most children when adopted or cared for by non-Aboriginal foster parents, especially white foster parents, increase their vulnerability to cultural assimilation and a loss of history of themselves and their people (Crichlow, 2002). The systemic structure of the residential school has been compared to the foster care system. Currently Aboriginal children are being institutionalized through long term foster and institutional care with little chance for adoption (Sinclair, 2007).

Foster parents who do not understand the colonization of Aboriginal people are robbing Aboriginal children of not only their cultural identity, but are also simultaneously and effectively, reinforcing the dominant ideology of 'white better, Indian inferior' (Neu & Therrien, 2003). Caregivers who subscribe to the dominant ideology of colonizer have little desire to work with biological parents. The colonizer feels, at best, sympathy for the 'poor Indian' or, at worst, contempt... 'Get out of my face you've caused your own problems' (Hart, 2002). These foster parents see themselves as 'better than' the children they care for (Maluccio, 1985). These foster parents focus on 'the betterment' of Aboriginal children. The biological parent becomes positioned as the 'bad parent,' failing to provide for the maintenance of the child. This then creates a view of the foster parent as the 'good parent.'

Foster parents, who request that family visits cease because they are ‘upsetting’ to the child are operating from an exclusive model of foster care.<sup>9</sup> Moyers, Farmer and Lipscombe (2006) interviewed sixty-eight foster carers, young people and their social workers and report that 57% had poor contact with family members’ pre and post-test. Cited in this research is the problematic contact with parents that is not addressed by social workers. It is noted that contact was arranged by the youth and research recommendation included more social worker involvement in contact Moyers et al. noted that contact with maternal grandparents was particularly associated with good quality or ‘successful’ placements at follow-up. This research can support the idea that family contact in the broad definition of family can create successful foster care placements, and support an inclusive model of foster care... Attitudes of foster parents are creating a cultural blank (a lack of understanding of the history, the language, and the culture) for the Aboriginal children that they foster (Sinclair, 2007). No contact with biological parents could equate into a generation of children who will lose their culture, their families and histories similar to the residential school experience.

### **Theoretical Framework**

Given the complex cultural and historical underpinning of this issue, an eclectic framework is directed to address this problem. The examination of this problem begins with the Aboriginal Perspective. The Aboriginal Perspective speaks to those who seek to

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<sup>9</sup> The construct of exclusive foster parent equals colonizing attitudes has not been empirically researched. This hypothesis is the authors.

understand the reality of existence and harmony with the environment. Offered in this perspective is an incorporeal knowledge paradigm that might be termed Aboriginal epistemology (Ermine, 1995). Included is the historical perspective on colonization, ideologies of protection, assimilation, annihilation, and cultural genocide that are well documented in Kellough's (1980) research.

We must examine the colonization of Aboriginal people if we are to truly understand their history. Beginning with first contact, followed by the signing of treaties, the Indian Act, the residential school system and the 'sixties scoop', government policies were entrenched that disallowed cultural practices, language and tradition. The first Canadian Prime Minister, Sir John Macdonald, stated in 1887 "that the government policy of assimilation was to do away with the tribe system and assimilate (Aboriginal) people in all respects with the inhabitants of the Dominion (Miller, 1997). When those adopting a dominant perspective do not make a conscious effort to acknowledge another perspective, mutual exchange or understanding is impossible (Morrissette, McKenzie & Morrissette, 1993).

Social work practitioners would benefit from a review of Holman's (1975) thesis on inclusive and exclusive fostering and its impacts on the cultural transmission of information. Role theory (Rhodes, Orme, & McSurdy, 2003) provides a direct link to Holman's thesis. Holman (1975) shows how a foster parent self-defines his or her fostering experience. Foster parents who include working with birth families in the practice and definition of their role are more likely to include all aspects of the child's life as important.



An intervention that challenges the negative attitudes of cross-cultural fostering includes the perspective of adult learning theory (Caffarella, 1994; Knowles, 1970). The intervention is developed with an understanding of group work practice (Toseland & Rivas, 2001). Included in the intervention is attitude change theory as a psychosocial construct (Aiken, 2002; Bohner, & Wanke, 2002).

Attribution theory (Heider, 1958) informs our theoretical framework as it applies to foster parents' view of birth parents. Attribution theory constructs include; internal attribution, the inference that a person is behaving in a certain way because of some inner attitude, characteristic or personality (Heider, 1958). Foster parents who see birth parents as "bad parents" because of their internal characteristics may not acknowledge or understand the impact of colonization. The second construct is external attribution; the inference that a person is behaving in a certain way because of the situation that she or he is in (Heider, 1958). If foster parents attribute birth parent behavior to the situation of the birth parent, then those same foster parents should behave in a more inclusive manner; including the birth parents in the care of the child. Conversely foster parents who are exclusive will attribute behavior to internal factors rather than to situational factors, i.e. "bad person or bad Indian".

Adult learning theory utilizes a four-step model in training. Adults should move through the model from awareness, to knowledge and understanding, to skill application and then to skill acquisition (Herczog et al, 2001). Ideally, educational events move foster parents along this learning path, providing a new level of skill and understanding of their

role. Expanded knowledge and depth of understanding of the colonization of Aboriginal people and strategies to decolonize may influence foster parents to foster inclusively.

Group theory (Toseland & Rivas, 2001) informs our process of training events with foster parents. Facilitators need an understanding of attitude change through group dynamics. Guidelines for changing attitudes should include new and useful information, realistic, relevant and stimulating instruction methods, credible presenters, learner interaction, purposeful emotional involvement or arousal and a post-instruction discussion (Simonson & Maushak, 1996) According to Simonson & Maushak, the likelihood of attitude change increases if the guidelines are followed. Facilitators also need the ability to create a trusting safe environment (physically and emotionally) for group members. Credible facilitators have the ability to influence the group (Aiken, L.R., 2002; Bohnar & Wanke, 2002).

There are a variety of attitude change theories. For this project the Elaboration Likelihood Model (ELM) of attitude change was used (Aiken, 2002). The ELM of attitude formation and change suggests that certain variables can affect the amount and direction of attitude change one of three ways: by serving as persuasive arguments, by serving as peripheral or secondary cues and/or by affecting the extent or direction of issue and argument elaboration (Aiken, 2002). Katz suggests that attitude change occurs in a group setting when members are shown by the workers and group members that the present way of acting conflicts with the values that the group holds (Jones, 2008). Utilizing persuasive arguments, peripheral cues in the form of experiential activities, and elaborating on

colonization effects on Aboriginal People should influence an attitude change and predict a behavior change of inclusive foster care practice.

### **Statement of the Problem**

Best practice would expect foster parents to provide inclusive foster care. Foster parents receive little training, direction or support to foster inclusively. The ambiguity of a foster parent's role leads to the polarization of inclusive and exclusive fostering. Foster parent training impacts on the stability of placement (Boyd & Remy, 1978; Cuddeback & Orme, 2002). Foster parents who are trained have an increased ability to maintain a placement.

Inclusive foster parents recognize that the biological parents are important to the children for whom they care. Primarily, exclusive fostering is colonizing fostering. Exclusive fostering excludes the biological parents. Currently, educating foster parents on perpetuating colonization attitudes is not occurring in the Province of Manitoba (Manitoba Foster Family Network Newsletter, January 2009). Secondary to these ideas is a need to design an effective training intervention that lends itself to replication, helping the fostering community, children in care and the biological families.

### **Purpose of the Research**

In response to the observed perpetuating colonization in foster care systems an intervention based on the following factors is necessary: colonization, an Aboriginal perspective, adult learning theory, attribution theory, attitude change, role theory, group work practice and Holman's (1975) thesis on inclusive and exclusive fostering is

incorporated. The goals of the planned intervention are to enhance the knowledge and understanding of foster parents on the Colonization of Aboriginal People, enhance inclusive fostering, and provide strategies to cease colonizing behaviors.

### **Definition of terms**

In this thesis, several terms are used with a specific meaning. For the purpose of clarity they are defined here.

This thesis utilizes the term foster parent to include those individuals providing planned, preferably short-term, substitute family care for children who cannot be adequately maintained at home (McKenzie, 1994). Other terms used in this paper and cited in the literature include foster career, foster family, caregivers and substitute parent (Palmer, 1995). The term biological parent, or birth parent, or natural parent is used to include those mothers who gave birth to the children, and the identified father or the person(s) who had legal guardianship of the children prior to their being placed in care. The term foster children describes children under the age of eighteen, taken into the care of a child protection agency, subsequently placed into the care of a foster parent, and who are not the biological children of that foster parent.

The term inclusive fostering describes those foster families, who include all components of the system, in the task of fostering, favoring and supporting increased contact with the birth parents. These foster parents create an environment which is conducive to discussing the foster child's past history and present identity. The social worker is viewed as a colleague of inclusive foster parents (Holman, 1975; Kufeldt, 1994).

The term exclusive fostering describes those foster families who wish to exclude the biological parents from visiting their children. These foster families have a hostile opinion of the biological parents, demonstrating unwillingness to accept or discuss the background of the foster child. Exclusive foster parents are suspicious of being judged, highly motivated to correct and change the child, secretive, unwilling to try new ideas, unwilling to support fostering the child's needs, hopes dream and understanding of her or his family. These foster parents view the social worker as an informal friend or with suspicion or disdain (Holman, 1975; Kufeldt, 1992, 1994).

The term Aboriginal people is used to include status and non-status Indians, Métis, Innu or Inuit people of Canada. This term includes those people who self-define in this category or are defined by others, such as in the Indian Act of Canada (Government of Canada, 1980). Other terms cited in the literature, interchanged with Aboriginal people, are First Nations, First People, Native, Indian, Indigenous and North American Indian (Frideres, 1993; Fournier & Crey, 1997). The term non-Aboriginal includes people not defined as Aboriginal (Churchill, 1994).

The term colonization refers to the act of one country, or society imposing its' culture on another. The term colonization is defined in a seven part definition as "1) the incursion of the colonizing group into a geographic area, 2) the second attribute of colonization is its destructive effect on the social and cultural structures of the indigenous group, 3) and 4) are interrelated processes of external political control and Native economic dependence, 5) the provision of low-quality social services for the colonized Natives in such areas as health and education, 6) & 7) the last two aspects of colonization

relate to social interactions between Natives and Whites and refer to racism and the establishment of a color-line” (Frideres, 1993 p.312)

Article II of the United Nation’s (website of the United Nations High Commissioner for Human Rights, 2009) 1948 Convention on Punishment and Prevention of the Crime of Genocide defines the term genocide. Five levels of activity are deemed to be genocidal when directed against an identified ‘national, ethnic, racial or religious group’, and therefore criminal under international law. These activities include 1) killing members of the group: 2) causing serious bodily or mental harm to members of the group: 3) deliberately inflicting on the group, conditions of life calculated to bring about its physical destruction in whole or in part: 4) imposing measures intended to prevent births within the group: 5) forcibly transferring children of the group to another group (Churchill, 1994; Neu & Therrien, 2002; United Nation, 1989). For the purpose of this paper the term colonization will refer to the process, which results in all acts of genocide.

The term culture is used to include the distinctive way of life of the group, race, class, community, or nation to which the individual belongs (O’Hagan, 1999). Culture is the product of the group’s values, ideas, perceptions, and meanings, which have evolved over time. Culture constitutes the individual’s knowledge and understanding of the world in which he or she lives. Culture is derived from, and embodied in, the physical environment of birth and upbringing, in language, institutions, family and social relationships, child rearing, education, systems of belief, religion, mores and customs, dress, and diet, and in particular, uses of objects and material life. Culture embraces all of these, and the individual may regard each of them, or any number of them, as culturally

significant (O'Hagan, 1999). Cultural identity is defined as the individual's experience of living, sharing, and expressing a particular culture. A sense of sameness and belonging may vary according to the many differing expressions of culture. Individuals may regard some or all of these expressions of culture as significant in the formation and articulation of their cultural identity (O'Hagan, 1999).

## Chapter Two

### Literature Review

An extensive review of the literature on foster care in Manitoba reveals several gaps in research. There are limited current studies on foster care within the Province of Manitoba. Limited are the number of national, international and Manitoba research projects on cross-cultural foster care. There are no recorded studies on foster care perpetuating the colonization of Aboriginal peoples. Due to the lack of specific research in this area, the literature review is cast further afield to inform this thesis.

Holman's (1975) thesis on inclusive and exclusive fostering is presented below in figure one. Holman's (1975) review of the research reveals that exclusive fostering stems from a "double fold premise". Foster children need to be sheltered from the influence of, even knowledge about, natural parents. Further, that foster children and foster parents' greatest need is freedom from fear that the fostering process will be disturbed. The effect of the exclusive concept minimizes the foster aspect for foster parents and the children they care for in their home. In order to promote foster family security contact with social workers and biological parents is excluded.



Figure 1: Holman's thesis on exclusive and inclusive fostering.

Exclusive fostering	Inclusive fostering
Foster parents see themselves as the parents and want to exclude the birth parents	Foster parents are ready to draw the various components into the fostering situation
Reveal hostile opinion of birth parents	Favor continued contact with birth parents
Deny or avoid children's past as if life began with placement.	Emphasis is on children's need to obtain a true sense of their present identity and past history within a framework of affection
Unwilling to accept or talk to foster children about their backgrounds	Not only ready to answer children's questions about their backgrounds, but are ready to create situations in which the children feel free to answer ask questions
Social workers not fully accepted as having an official interest in the child	Social workers seen as official colleagues.

Source: Galaway, Nutter and Hudson, 1994

In inclusive fostering, Holman (1975) placed emphasis on the children's need to maintain a true sense of their present identity and past history. Present identity and past history are constructs of cultural identity. Holman (1975) emphasized that inclusive fostering occurs within a framework of caring and affection. Inclusive fostering accepts the inclusion of all the fostering participants, such as foster parents, children, biological parents, and social workers. This process is needed to facilitate the possible reunification of the children.

Inclusive fostering is described in the literature as a 'best practice' (Kufeldt, 1991; Palmer, 1995). Supported is the idea that foster care is temporary or long term, but still

substitute care, providing support to biological families. Foster care providers and social work practitioners have yet to fully embrace the practice model of inclusive foster care. Researchers have noted the importance of parental involvement in foster care from both a theoretical and an evidenced based perspective (Holman, 1975; Kufeldt, 1994; Palmer, 1995). Poirier and Simard's research with fifty-eight Quebec foster parents indicated that birth parents participate very little in care-related tasks or school activities (Poirier & Simard, 2006). Poirier and Simard interviewed fifty-eight birth parents and discovered that 40% participated in no care related or school tasks and 26.3% of birth parents participated in all discussion regarding education, progress and the planning of visits (Poirier & Simard, 2006). Foster care practice is inclusive when training is provided to foster parents (Kufeldt, 1994). Robert Holman's concepts of exclusive and inclusive fostering (see figure one) indicates that foster parents might self-define their location on a continuum between two polar opposites.

Holman's (1975) polar opposites have significant implications for research, policy and practice. This comparison of inclusive and exclusive fostering embraces the concept that inclusive foster parents actively attend to and seek education to improve their fostering skills. The rationale is that foster parents, who clarify their role as supportive members of the treatment team, willingly attend training to upgrade and improve the experience of the children they care for.

Holman's (1975) model should also encompass the idea that exclusive foster parents do not attend training unless it is mandatory, and occasionally, not even then. Speculated is that foster parents who are following an exclusive model of foster care will

not want to draw attention to their membership on a treatment team. Exclusive foster parents likely would not attend training believing that parents do not need training. Foster parents operating exclusively will not agree that children need anything more than 'love'.

Following this logical rationale, Holman's (1975) thesis would also include inclusive foster parents as those foster parents who operate in a decolonizing manner. Decolonizing foster parents implement strategies that arrest the perpetuation of colonization and its resulting genocide. Inclusive foster parents provide opportunities for the children they care for to visit learn and explore their culture with their parents. Inclusive foster parents understand that culture is transmitted from parent to child, and provide the opportunities for this transmission (Pettipas, 1994; McPhatter & Ganaway, 2003). The polar opposite of this behavior is an exclusive foster parent operating in a manner to 'extinguish the former culture' and assimilate the child into all aspects of his or her 'new life,' ignoring the role of biological parents.

Research provides evidence that those children in inclusive fostering situations fare 'better' than children placed in exclusive foster homes. Dando & Minty (1987) interviewed eighty foster parents. This study had the social workers rate foster parents as excellent, generally good, and barely adequate on the constructs: understanding agency role, basic childcare, and special capacities. Dando & Minty (1987) discovered that the foster mothers identified as inclusive and defined as being able to support birth parents and to help a child with their parents were rated as excellent substitute parents. Foster mothers received an excellent rating if they were performing well on all three constructs: understanding agency role, basic child care and special capacities.

Kufeldt (1994) and Palmer (1995) state that inclusive foster care is emerging as the approach of choice for children in care. Inclusive care, at its best, is shared care between biological parents, foster parents and social workers. At the most minimum expression of inclusive care, a child can have the comfort of familiar possessions and news about home. Butler and Charles (1999) discovered that only a minority of foster children truly experience situations that are inclusive of both sets of parents. Butler and Charles interviewed eleven youth who had experienced a variety of placement disruptions. Their article challenges the myth of Western ownership of children. Foster parents may not be willing to share the parenting role with biological parents. An emerging theme identified was that foster children feel torn between their own family and the foster family. Given the small sample size of this study, generalizing to the larger arena of foster care is inconclusive.

Palmer's (1995) qualitative analysis of thirty-six social workers trained in the use of inclusive foster care in four urban Children's Aid Societies in Ontario, Canada discovered that only two social workers implemented inclusive foster care practices. Of the social workers involved in the study (N=46) 52% had a Bachelor of Social Work and 24% had a Master of Social Work degree. Sixty-seven per cent of the social workers had at least two years experience and a majority (56%) had training on the topic of separation. Palmer (1995) commented that the social workers passively accepted the exclusive attitudes of foster parents. Palmer (1995) noted that as most of the workers were experienced and had prior training in separation, they should have been fairly well oriented to inclusive practice. Trained inclusive foster parents may shift this dynamic so the social worker will support

the practice of inclusive fostering. Galaway, Nutter, and Hudson (1994) said that the development of young people may be enhanced by long-term but inclusive foster care provided birth parents are active participants and family connection is maintained.

Minuchin, Colapinto and Minuchin (1998) propose an ecological model of inclusive fostering. This model educates foster parents and social workers separately and jointly to work with biological parents. Simms and Bolden (1991) describe a family reunification project that facilitates regular contact between foster children, biological families and foster families. Nelson (1992) concurs with the idea of inclusive fostering, describing inclusive whole family fostering. Whole family fostering encompasses foster families that foster the entire family. This process provides support, modeling and direction as an impetus for change (Nelson, 1992).

In general, an inclusive approach to fostering supports the biological parents taking the expert position on the foster team that provides care for their children. Traditionally, foster care has excluded biological parents from membership on this supportive team. Palmer (1995) believes as foster parents move into a paraprofessional role, they are less likely to be competitive with birth families for children. Historically, and sometimes currently, as in adoption foster parents never meet the biological parents. Even when the placement goal is family reunification, the foster and biological families that are working with the child, may not have met.

Holman (1975) states that research shows that natural parents have not been encouraged to visit or to regain care of their children, although many wished to do so. Fanshel's (1975) longitudinal study of foster care reports two-thirds of the children that

remain in care five years after entry had essentially lost contact with their birth parents. Fanshel also noted the strong relationship between the child and family visiting each other and discharge to biological parents care. This relationship demonstrates the centrality of visiting as a key element in the return of foster children to their own homes. In a ten-year study, Mass (1969) noted that racism, poverty and lack of parental contact were all correlated with long-term foster care.

Johnson's (1995) qualitative study of foster children recommends an increase in information shared and contact among children, biological parents, foster parents and social workers. This research supports inclusive fostering. Contact, even at minimal level, is important to all participants on the team. Berridge and Cleaver (1987) note that foster situations, where the Social Service Department limited frequency of family contact, had three times greater susceptibility to failure of the foster placement. Berridge and Cleaver (1987) support the role of the natural parent's inclusion in the foster care setting, stating that fostering tended to be more successful when contact between children and parents was encouraged.

Sanchirico's and Jablonka's (2000) quantitative survey of 650 New York foster parents notes that child welfare agencies have increased expectations of foster parents to facilitate visits; yet a minority of foster parents (one-fifth) had received both specialized training on working with birth families and agency guidance and support on how to effectively do this. In Sanchirico and Jablonka's (2000) bivariate analysis of the survey data there was discovered a significant positive association between training and support,

and an increased number of inclusive activities foster parents participated in with their foster children and their birth parents.

Pecora, Le Prohn and Nasati (1999) examined foster parents and kinship foster parents using a cross-sectional survey using the Foster Parent Role Scale (40 items). The scale item Birth Family Facilitation included items such as “maintains child’s relationship with birth family, transport child to visits, and arranges visits”. They discovered in both sample groups that kinship foster parents scored higher on this role item than non-relative foster parents.

Inclusive fostering concepts indicate that biological parents must be included in the fostering experience, if the child is to return home. If the child cannot return home, the child has the right to maintain a relationship with his or her biological parents. This right is entrenched in the United Nations Convention on the Rights of the Child (1989) to which Canada is a signatory. Article nine states that if a child is separated from one or both parents the child has the right to contact with his or her parents on a regular basis.

Not all research recommends inclusive foster care, or even foster care. Triseliotis (2002) states that once a child has been in care, away from his or her family for around two years, chances of reconnection to his or her parents are distant. At this point Triseliotis recommends permanent plans in the form of adoption. A Canadian study (Rubenstein, Armentrout, Levin, & Herald, 1978) supports the caution offered by some authors against the adoption of a sanguine attitude toward the supposed benefits of foster care. Rubenstein et al. (1978) noted that treatment in institutional care may be as effective as the best available foster family situation for children.

Lee and Holland (1991) conducted a posttest, pretest comparison-group design evaluation of the Model Approach to Partnerships in Parenting (MAPP). MAPP training is based upon the idea that reunification with family is best for almost all placements. Outcomes found that training for foster parents make no significant difference between groups on the standardized measure of Adolescent Adult Parenting Inventory (AAPI). Lee and Holland do note the following limitations in their research design, small sample size (N=17 trainees and N=12 Comparison group). Lee and Holland state that the AAPI although recommended as a screening instrument for foster parents they found no differences between experienced foster parents and new applicants when using the instrument,

Interestingly, Van Senden Theis' (1924) research on 910 foster children deemed that 77.2% were 'capable' persons as adults. Van Senden Theis reported that foster children became individuals who were able to manage their affairs with average good sense, and who lived in accordance with good standards in their community. Van Senden Theis (1924) also recognized a need for a study involving comparison groups.

As child welfare moves to a more family-centered practice, children are less likely to be placed in residential care. Children, if removed from biological family homes, are placed in foster care or with their extended family in kinship foster homes. Krysik's (1997) overview of foster care in Canada states that foster parents are now instrumental in facilitating the child's transition back to the biological family, or maintaining ties with biological family when returning home is not an option. As well, birth parents are critical in connecting the child with his or her cultural, social or religious heritage.



The World of Foster Care (1997) provides an overview of global foster care services. Most countries recognize the difficulties in retaining and training foster parents. In Finland foster care is deemed legal employment, providing pensions, training and holiday time to foster parents (Salavuo, 1997). Australia, Japan, the United Kingdom and France have mandatory training for foster parents (Astumie, 1997; Sellick and Toburn, 1997). Israel, Hong Kong, Hungary, Ireland, Poland and Canada describe a need for more comprehensive training of foster parents (Herczog, 1997; Gilligan, 1997; Stelmaszuk, 1997; Krysik, 1997). The United States recognizes a gap between research and practice regarding the development and delivery of training to foster parents (Pasztor and Barbell, 1997).

Holman's (1975) thesis of inclusive and exclusive fostering supports the need to be adapted to include foster parent training. Logically, following Holman's thesis (1975), it is extrapolated that exclusive foster parents' desire to take training is often compromised by an attitude of 'we are the parents' and a need to protect the foster parent experience from perceived threatening external forces. Exclusive foster parents want to continue to maintain the 'status quo', i.e. parenting the foster children as if the children were their biological children.

The number of Aboriginal children in the foster care system is steadily increasing. Examining the literature on colonization of Aboriginal people in North America assists in understanding how systemic structures such as child welfare contribute to the problem of Aboriginal children's over representation within the foster care system.

Colonization of Aboriginal people has been extensively examined in the review of literature (Adams, 2002; Kellough, 1980; Palmer & Cooke, 1996; St. Denis & Hampton, 2002; Thira, 2008; Tobias, 1990; York, 1990). Aboriginal people in Canada have been subjected to a dominant ideology of protection and assimilation through policies and practices of the government. The Indian Act (1980) has limited the economic and political power of Aboriginal people. The combination of society's structural limitations and government policies on Aboriginal people has resulted in an over representation of Aboriginal people in the population of child welfare service users. Past structures, including the policies and practices of child welfare, have created a perpetuation of colonization. Speculating along this line, exclusive foster parents are more likely, intentionally, by limiting contact with biological parents, or unintentionally, because of lack of knowledge, to perpetuate a colonizing attitude.

Policies and practices of the Government of Canada since first contact have continued to colonize Aboriginal People. The goals of Canada's Indian policy have been protection, civilization and assimilation (Tobias, 1990). In 1830, Canada's government established Indian reserves, isolating Aboriginal people. In 1850, the government defined Indian people under the Indian Protection Act. In 1876 the Indian Act was passed (Tobias, 1990). These three pieces of legislation and subsequent policies and practices are driven

by assimilation as a goal.<sup>10</sup> Frideres (1993) stated that the process of acculturation and the denial of Native tribal associations have eroded Native self-identification.

Pettipas (1994) describes the effects of colonization and the goals of assimilation as the resulting cultural genocide of Aboriginal people. An Indian school system, initiated by the government and controlled by the Christian churches was deliberately created to prevent the Cree and other prairie Indians from culturally reproducing themselves (Pettipas, 1994). Residential school students often describe the experience of residential school as brutal and abusive (Knockwood & Thomas, 2001; Milloy, 1999). Aboriginal children were removed from their families and placed in residential schools with limited or no contact with their parents.

Pettipas (1994) suggests that Aboriginal children, through the system of residential school placements, lost parents and elders as traditional transmitters of culture. The residential school system isolated children from their families for prolonged periods of time, and disrupted the socialization of the younger generation in indigenous values and religious expression. The destruction of the indigenous language, a crucial factor in the communication of any culture's ideology, particularly one that stresses socialization through oral tradition, also served to undermine Cree culture (Pettipas, 1994). Removing children from their homes impacts their identity development. Foster care impacts children's identity development.

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<sup>10</sup> The AJI-CWI implemented in 2003 in the Province of Manitoba established funding for First Nations Child and Family Services Agencies which would appear to be the start of non-assimilation policies.

Corrigan (1989) theorizes that all cross-cultural adoption is risky, especially in terms of adolescent identity conflict. It is possible that some measures might reduce the risk inherent in such placements, including deliberate cross-cultural awareness and cross-cultural contact. Corrigan (1989) states that little research information is available for foster placements. The clear implication is that while enmeshed in the child welfare system of Canada, thousands of Aboriginal children may have suffered a significant lack of identity integration and dramatic loss of self-esteem.

The consequences of colonization of Aboriginal people have had dramatic outcomes. Aboriginal People's unemployment rate stood at 40.4% in 1996 (Statistics Canada, 2008). Aboriginal People's suicide rate is 31.8 per 100,000 people compared to 13.6 for non Aboriginal people (Malchy et al, 1997)

Sixty-three per cent of non-Aboriginal youth between the ages of 15 to 29 years of age have graduated from high school, compared to 34% of Aboriginal youth in the same age bracket. (Statistics Canada and Council of Ministers of Education, 2000) In 2005 the rate at which Aboriginal people were incarcerated was 15.8 times higher than the general population with estimates that two out of every three inmates are Aboriginal (Aboriginal Council of Winnipeg , 2007).

The effects of colonization are also felt within the foster care systems of child welfare agencies. While attitudes may have changed to some extent since the 1960's, Native children continue to be represented in the child welfare system at a much greater rate than non-Native children (York, 1990; Family Services & Housing, 2007-2008; Gough, 2005). For many Native people, there is a striking similarity to the process which

resulted in the removal of children by the early settlers, the placement of children in the residential school system and the patterns associated with the apprehension and placement of Native children by child welfare authorities. This pattern continues to this day (Gough, 2005; McKenzie & Hudson, 1985; Thira, 2008).

Based on the recognition of all of the systems involved in a child's life, inclusive foster parents would be more likely to attend training events, and actively seek out training to strengthen their fostering skills. Inclusive foster parents are more likely to be more aware of the colonizing attitudes, behaviors and practices that harm children. Inclusive foster parents strengthen the relationship with biological parents and provide opportunities for exchange of cultural information. It is with this information in mind that we adapt Holman's (1975) model as depicted in Figure 2.

Figure 2: Holman's model adapted for this thesis.

Exclusive Fostering	Inclusive Fostering
Foster parents see themselves as the parents and want to exclude the birth parents	Foster parents are ready to draw the various components into the fostering situation
Reveal hostile opinion of birth parents	Favor continued contact with birth parents
Deny or avoid children's past as if life began with placement	Emphasis is on children's need to obtain a true sense of their present identity and past history within a framework of affection
Unwilling to accept or talk to foster children about their backgrounds or provide a negative viewpoint on the child's history	Not only ready to answer children's questions about their backgrounds, but are ready to create situations in which the children feel free to ask questions.
Social workers not fully accepted as having an official interest in the child, often seen as an informal friend or viewed with	Social worker seen as official colleagues

Exclusive Fostering	Inclusive Fostering
suspicion or disdain	
Take limited or no post service training. More likely to operate in a colonizing manner; limit contact, view biological parents as inferior	Actively seek training, have taken post service training. More likely to operate in a manner opposed to perpetuating colonization

This thesis proposes that training foster parents will challenge their colonizing attitudes as they learn new skill and strategies to operate in an inclusive manner. Cleaver (1994), Cuddeback and Orme (2002) state that there is an association between fewer placement breakdowns and trained foster parents. Kirton (2001) recommends a professionalization of foster care as being vital to recruitment and retention. In their longitudinal study of forty-eight foster parents, Bronwyn et al (1998) demonstrated that pre-service training is important. Specifically, foster parents who identified training as useful tended to be positive about their role. Professionalization includes training, increasing knowledge and skill development.

Few empirical studies have been conducted to evaluate the effectiveness of different forms of foster parent training. Nor has there been an examination of whether foster parent training is better than not training at all. Mackenzie (1994) demands a more professionalized, accountable model of service in replacement of the outdated policies and practice currently available. McKenzie (1994) adds that need for the development of an accessible training program for fosters, respite and childcare support has yet to be fully addressed.

Hudson and Levasseur (2002) note that foster parents identify education as a concrete aid and express a desire to change their role. Jacobs (1980) summarizes that training, supports the foster parents' professional growth, evolves their role and contributes to better care for foster children. Richardson, Foster and McAdams (1998) conclude that, given the extreme need for foster parents, perhaps the greatest shortcoming of existing research is its focus on effective foster parents, rather than on developing foster parents.

If the current system includes foster care, what do service providers do to improve the system of foster care? Little empirical support for training translates to child welfare agencies offering relatively little incentive to train, or support for foster parents in their efforts to keep foster children connected to their birth parents (Richardson, Foster and McAdams, 1998). Sellick (1992) supports these statements, noting that there are a large number of references indicating a need for trained foster parents and contrastingly, but few references made to it by local authority foster parents in his study. Limited empirical research concludes that training is a benefit to foster parent, foster children and their families. As well, evidence indicates that a lack of empirical research on training leads to no training or limited training being delivered to foster parents.

Hampson (1983) reports that a problem in the education of foster parents is that training requirements are minimal or nonexistent as a preparation for foster parenting. In the Province of Manitoba (Manitoba Family Services & Housing, 1994) a six to eight hour 'Orientation to Fostering' is a mandatory, pre-licensing training package offered to foster parents. Further education of foster parents is recommended by the Province of Manitoba (Manitoba Family Services & Housing, 1999). A by-product of training is stability of

placement (Hampson, 1983). If education improves the fostering situation, why do child welfare agencies not deliver more education to foster parents? Foster parent training is delivered haphazardly around the Province of Manitoba, with foster parents not aware of training or not supported to attend training with respite or mileage remuneration.

In a comparison of family foster parents who quit, considered quitting and plan to continue fostering, Rhodes, Orme, and Buehler (2001) discovered that fewer than one-third of the foster parents report having information about the legal aspect of foster care or about working with a child of a different race. These foster parents described feeling unprepared to work with birth parents. Only half of the foster parents in this study received training after licensing (Rhodes, Orme, & Buehler, 2001) and were not prepared to foster. These data are based on a study of American foster parents and Canadian foster parent experience may be entirely different.

Boyd and Remy (1978) concluded that training reduced the incidence of aborted placements, increased the probability of desirable placement outcomes and substantially increased the probability of a foster parent remaining licensed. Boyd and Remy (1978) based their findings on studying 267 foster care placements divided into four groups: foster parents who were trained prior to a placement of less than two years and a comparable group of foster parents who were not trained but had a placement of less than two years, foster parents who were trained with a placement greater than two years and a comparable group of foster parents who were not trained with a placement greater than two years. Extrapolating, increased knowledge and skills of foster parents maximize the likelihood



that they will operate from an inclusive model of fostering. In social work, practitioners must develop training programs that facilitate increased stability in placements.

Meadowcroft and Grealish (1990) describe a treatment foster care program which has mandatory pre-service education. Post service training is also mandatory with ties to evaluation of performance and financial increases. Meadowcroft and Grealish (1990) describe a professional model of foster care that rewards foster parents for developing and increasing their skill set. Foster parents are trained to provide a service that supports the development of the children.

Almeida, Hawkins, Meadowcroft and Luster (1989) describe a foster-family based treatment program (PRYDE). In this approach, foster parents are instructed not just about child care, but about how to conduct treatment interventions. PRYDE foster parents undergo extensive pre-service training and continued post service training. Almeida, Hawkins, Meadowcroft and Luster (1989) note in their study that PRYDE appeared to discharge youngsters to significantly less restrictive environments, costing less than other forms of out of home care.

Research concludes that inclusive foster care is the 'best practice' for children. Theory states that the ambiguity of a foster parent's role, as viewed by foster parents themselves, and the social agencies that place children, continues to produce exclusive fostering. The direct service relationship between foster care and social work is unclear. Historically the view of foster parents' role has vacillated between volunteer and professional colleague (McKenzie, 1994).

Foster parents as volunteers historically recognizes that foster parents care for children for altruistic reasons (Lowe, 1991). Families foster children 'out of the goodness of their heart'. This role of volunteers left many foster parents without any specific information on the children they fostered.

It is through training and the exchange of knowledge that foster parents can become experts and have a professional role on the treatment team. In the research a team approach to foster care is evidently effective, but not practiced. A survey of Ontario foster parents discovered that foster parents were most comfortable with their role identified as service provider followed by child care team member, then parent, and lastly assistant to the natural family (Zacharias, 1991).

Holman (1975) and Palmer (1995) conclude that social workers collude with exclusive foster parenting. Social workers worried about placement breakdown will cease visits with biological parents when foster parents identify difficulty coping with the child's post visit behavior. The social worker interprets post visit behavior as threatening the placement's stability. If foster parents are not trained to facilitate connectedness between biological parents and their children they will perpetuate colonization.

Foster parent education strengthens the role of service providers, team members, and assistants to biological parents. Informing foster parents of the perpetuation of colonization of Aboriginal people may assist them in understanding the colonization of Aboriginal people, develop their awareness of cross-cultural fostering, and proposes to stop the assimilation of foster children. It is proposed that without an understanding of

colonization of Aboriginal People, foster parents remain unable to recognize the structural and racist elements that perpetuate colonizing attitudes and behavior.

Attribution theory (Forsterling, 2001) studies the concept of internal versus external positing of success or failure. Attribution research conceptualizes individuals as “naïve scientists” and takes a rational approach to human beings. It is assumed that individuals strive to have a realistic understanding of the causes of events. The knowledge of the causes of events enables the individual to understand, predict and control behavior (Forsterling, 2001).

Attribution theoretical based therapy involves changing unrealistic attributions that lead to inappropriate emotional and behavioral reactions, to more realistic ones. In expanding Holman’s (1975) model further, inclusive foster parents are more likely to attribute ‘bad parenting’ to external factors, such as the colonization of Aboriginal people and exclusive foster parents are more likely to attribute the same parenting to internal factors, such as ‘bad Indian’. Attribution theory informs this addition to inclusive fostering. The workshop on Perpetuating Colonization challenges foster parents to understand the history of Aboriginal people and the process of colonization.

Attribution theory guides the work with foster parents. Attributing the biological parents’ inability to parent as an internal failure, foster parents are less likely to work with the biological parent. If foster parents understand the external attributes that have historically contributed to the biological parent’s failure to parent, they will be more likely to work positively with the biological parents.

The colonization of Aboriginal people is well documented in the literature. Kellough (1980) describes the structural colonization of Aboriginal people from the first contact to date, identifying that continued cultural colonialism depends upon structural colonialism. Frideres (1993) supports Kellough in his examination of structures that prevent Native people from effectively participating in the social, economic and political structures of our society. Both authors detail non-Aboriginal colonization policies, such as non-voting rights, reservations, the Indian Act, and residential schools as impacting on Aboriginal people (Frideres, 1993; Kellough, 1980). Beresford and Omiji (2005) detailed list of the impact of assimilation policies, which include over representation of Aboriginal people in justice; increased prevalence of health problems; higher rates of domestic violence; higher rates of welfare dependency; higher rates of substance and alcohol abuse; breakdown of traditional family structure; loss of cultural and spiritual identity; and loss of individual self esteem (Ban, 2005)<sup>11</sup>

Tobias, (1990), York (1990), Ermine (1995), Churchill (1994) and Sinclair, (2007) document the colonization practices of past and current governments. Identified is the impact that these colonization practices, based on protection and assimilation policies, historically and currently have on Aboriginal people. Milloy (1999) describes the political and structural underpinning of the residential 'school' system as influencing the loss, death and destruction of numerous Aboriginal lives. Knockwood and Thomas (2001) describe

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<sup>11</sup> Beresford and Omeji are describing the experience of the indigenous people in New Zealand and Australia-the experience of colonization is similar in Canada as are the results.

their personal experience in the residential school system as one of abuse, loss of language and continued nightmares.

Waldram, (1988) describes the hydroelectric development in Northern Manitoba, and identifies the structural colonization of this development. Bussidor and Bilgen-Reinart (1997) describe the experience of the Sayisi Dene people and their relocation to Churchill by the governments of Canada and Manitoba and the impact of this colonization on them. Adams (1989, 1999) recounts the politics of colonization in historical and current practices.

Maluccio (1985) and McKenzie (1985) concur in their examination of a cultural and racial bias to social work. The obstacles identified are the actual differing historical realities of Aboriginal and non-Aboriginal people, widespread racism in society and the tendency to focus on the client and not on the structures within child welfare services. McMahon and Allen-Meares (1992) identify that social work literature focuses on the individual and applies assimilation. McMahon and Allen-Meares (1992) recommend a proactive, organized, antiracist stance from the social work profession. Stack (1985) identifies that policies of agencies are pro-children when children are from low-income families, but pro-family, when our attention is focused on middle class parents. All of this literature informs the workshop titled "Perpetuating Colonization" designed and developed for foster parents.

The workshop titled "Perpetuating Colonization" is designed based on adult learning theory (Caffarella, 1994; Knowles, 1982; Kolb, 1993). Andragogy is the teaching of adults. Principles that guide andragogy include that learning is the process where

knowledge is created together through the transformation of experience. Andragogy combines experience, perceptions, cognitions and behaviors. Adult learners (Cafforella, 1994) can and do want to learn regardless of age and have a rich background of knowledge and experience that should be used in the learning process. Adult learners are for the most part pragmatic in their learning and wish to apply their learning to present situations (Cafforella, 1994).

These guiding principles informed the development of the Perpetuating Colonization workshop in establishing program objectives which are to increase knowledge of the colonization of Aboriginal people, to increase understanding of the colonization of Aboriginal people, to increase awareness that foster parenting can perpetuate colonization of Aboriginal people, and to develop strategies that support change. A variety of instructional techniques were utilized, including case study, critical incident, and reflective practice to enhance thinking skills (Cafforella, 1994). Lecture and both small and large group discussion, will enhance acquisition of knowledge. Group discussion, storytelling, and exercises enhance the changes in attitudes, values and or feelings (Cafforella, 1994). These adult-learning techniques were combined in an interactive model of learning with a high degree of participation between facilitator and foster parents.

Toseland & Rivas (2001) define an educational group as a task group, which has as its primary purpose, to help members learn new information and skills. Group members, such as foster parents, will be bonded by the common interest of learning new information (Toseland & Rivas, 2001). The educational focus of Perpetuating Colonization attended to

the individual group member, the group as a whole, and the group's environment.

Facilitation of the group included an experienced trainer who has been a cross-cultural foster parent, creating a higher level of self-disclosure and a greater opportunity for individual group member growth (Toseland & Rivas, 2001). The trainer develops the sense of 'group' dynamics, creating an atmosphere of full disclosure by foster parents and allowing trainers to not only address false ideas, but also, to uncover dangerous practices within the foster home.

## **Chapter Three**

### **Methodology**

Chapter three includes an introduction to the study, a synopsis of the research design, a statement of the hypothesis, sample recruitment, a detailed description of the intervention, a description of variables and how they are measured.

The study was carried out in Winnipeg, Manitoba with three non-mandated agencies; B & L Resources for Youth and Families (B & L), New Directions for Children, Youth and Families (ND) and Macdonald Youth Services (MYS). An experimental design was used, with two randomized experimental groups, one control group and a comparison group. Foster parents in the experimental groups attended the intervention workshop on Perpetuating Colonization. Foster parents were not compensated for attendance. Foster parents signed consent to participate in the study. Eligibility requirements included a valid license to foster in the Province of Manitoba, and a current foster care placement. Thirty-four foster parents participated in the study.

### **Research Design**

The research design is an experimental design with randomized groups, and pre and post test measures. This research experimental design had a small control group and was strengthened by including a randomized comparison group. Statistical conclusion validity is defined as the degree to which one's analysis allows one to make the correct decision regarding the truth or approximate truth of the null hypothesis (Wuensch, 2003). This



research design is subject to threats of either a Type I error or Type II error. The Type I error threats are controlled by the statistical significant selection of  $p. <.05$ . Type II error threats to this research design include the small sample size, and the risk that we conclude that there is no relationship when one actually exists.

### **Hypothesis**

The hypothesis that there will be no significant difference between the experimental and control/comparison group in this study is known as the null hypothesis. The primary research hypothesis in this study is that foster parents receiving training on Perpetuating Colonization would exhibit more positive racial attitudes towards Aboriginal People; an increase in visiting activities; an increase in the use of cross cultural activities; and an increase in the use of cross cultural resources.

### **Sample Recruitment**

The sample for the study was drawn from foster parents who hold a valid license to foster in the Province of Manitoba. Recruitment letters were mailed to fourteen Agencies in the Province Of Manitoba which provide foster care services. Telephone contact was made with all agencies foster care coordinators two weeks after the mail out. During discussion with the fourteen agencies recruited to participate in the study, eleven of the agencies refused to “allow their foster parents to participate” for a variety of reasons. Macdonald Youth Services (MYS) New Directions for Children, Youth, Adults and Families (ND) and B & L Resources for Children, Youth and Families (B & L) chose to participate in the research study.

Foster parents providing services to the three agencies are designated as Group II Resources in the Province of Manitoba<sup>12</sup>. Group II Resources are specialized treatment foster parents who receive a fee for service as well as a foster care per diem for their foster children. This designation of Group II Resources indicates a treatment foster home providing services for Level III or greater foster children.

Two training sites were selected with two training events at B & L and one at Macdonald Youth Services. Foster Parents attended the training event were randomly assigned to experimental groups and the control group members were sent home. This true experimental design, using random control groups was weakened by our small control group (N=6). The design was further strengthened by randomly selecting foster parents from New Directions to participate in the comparison group who did not receive the training. Random selection was completed via a computer generated model. Pre-test measures were taken prior to the delivery of training and post-test measures were taken at six weeks post training via telephone for the experimental group. Control group measures were taken at time one and six weeks later at time two via telephone. The Comparison group pre- measures were taken two months after the completion of all of the training events and again six weeks later via telephone.

Twenty-six foster parents attended the Perpetuating Colonization training. Of those twenty-six foster parents, fifteen were foster parents from B & L and eleven were

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<sup>12</sup> The designation of Group II Resources is specialized foster care services provided by non-mandated agencies in the Province of Manitoba. This designation is a funding designation and commonly used in practice to describe specialized foster care services.

foster parents from MYS. Four of the B & L foster parents were not included in the final results of the study as one foster parent did not have a license to foster from the Province of Manitoba, one foster parent did not sign their consent to participate form, one foster parent did not include a telephone number, and one foster parent's telephone number was out of order. Four of the MYS foster parents were not included in the final results of the study as one foster parent declined to participate during the training, two surveys were completed by staff who were not foster parents, and one survey was completed by staff that did hold a valid license to foster, but choose not to participate in the study. Eighteen foster parents attended the training making up the two experimental groups, eleven from the B & L training site, and seven from the MYS training site.

Six foster parents from B & L were randomly assigned into the control group and did not attend the training. A randomly selected group of fourteen foster parents from New Directions was utilized as a comparison group. Twenty foster parents did not attend the training and are the original control/comparison group.

Of the foster parents involved in the research design, eighteen foster parents from both the experimental and control/comparison groups were married to each other. These eighteen responses were not independent observations so they were recoded into nine new couple scores to limit threats to validity. Exact scores between couples were coded the same, different scores were coded as the mean between the two scores i.e. a score of 6 and a score of 7 was scored 6.5 for the new couple case. These nine new cases had one couple that had a partner in the experimental group and also in the control group. This case was eliminated from the analysis. The final result was N=34 comprised of four groups , with 11

foster parents in the B & L experimental group; 7 foster parents in the MYS experimental group; 6 foster parents in the control group and 10 foster parents in the comparison group.

Foster parent names were removed from the data and case numbers were assigned to each survey pre and post test measures. Data were entered into the Statistical Package for the Social Science data editor (SPSS). Data were visually scanned for accuracy. Frequencies were run on all responses. All raw scores that fell outside of the range of responses were again visually checked and miscoded data were corrected.

### **Intervention**

The “Perpetuating Colonization” workshop was six hours in length. Facilitators begin the workshop by introducing themselves outlining their fostering experiences, their child welfare careers and academic credentials. Group members were invited to do the same. Facilitators probed for commonalities within the group. Established is the fostering situation, the difficulties fostering, number of years fostering, and in general, the fostering experience which establishes group norms. Facilitators use the introductory process to establish credibility within the group, to create legitimate common ground and to attract those members who will be persuaded via the peripheral route of the elaboration likelihood model (ELM) model.

Facilitators use the ELM throughout the workshop. The ELM offers two methods of persuasion; one is the central route, the other the peripheral route. The central route to attitude change has the audience member using logic based on the presenters compelling arguments. Audience members are motivated to use the central route if the issue being

discussed has personal relevance and they can follow the argument. The peripheral route to attitude change is based more on presenter's credibility and likeability. Attitude change based on the central route is more likely to last longer (Petty & Cacioppo, 1986)

Facilitators invited questions from the audience; responding with logic and compelling arguments (central route) or identifying common themes within the group (central route) or injecting humor into the process (peripheral route). The presentation was stopped so that participants could elaborate on their questions, thoughts and needs for clarifications. Stopping the presentation is both a central route and peripheral route dynamic that allows for logic and compelling arguments as well as group cohesion.

Facilitators use the group process to help everyone in the group reach an understanding of the Aboriginal experience in Canada. Facilitators use a variety of group techniques including small group work, large group discussions, and persuasive arguments that are raised by facilitators or by group participants. Secondary or peripheral cues are always evaluated by facilitators and workshop breaks are utilized to determine to what direction the group process needs to be directed.

Facilitators introduce the concepts of genocide, assimilation and colonization. The group is asked to define these terms using small group work. Facilitators create an atmosphere of warmth, inclusion and mutual exchange inviting participant's questions and thoughts. Facilitators seek to understand participants' current knowledge of colonization and expand on this knowledge base. Facilitators seek to understand participants attitudes towards Aboriginal people based on their comments, and challenges to the facilitators.

Facilitators challenge attitudes that attribute “bad parenting” to internal attributes of Aboriginal people rather than “situational” factors. Participants are encouraged to share their current knowledge to challenge the facilitators, and others. Discussions are lively, creating emotional arousal. Facilitators have noted sadness, anger, hurt and disappointment displayed by participants.

Facilitators use the emotional arousal of participants to help them identify how they may have felt as a child removed from their parents and placed in a residential school (guided imagery). Facilitators then draw the similarities between residential schools and foster care, identifying assimilation policies within both systems. Participants were asked to identify concrete actions that they could take with their foster child to counter assimilation policies. Invariably participants suggested contact with the birth family. Inclusive foster care practices are identified, and theories that support these practices were explained.

Facilitators utilized the history of Aboriginal people starting with “who discovered America” to first contact, the Indian Act, the residential school experience, the sixties scoop and foster care to identify assimilation policies and practices.

### **Variables and Measures**

Racial attitudes were measured using a three part scale developed by Stephan and Stephan (1985) and modified to its present state by Corenblum (2002). Racial attitude is compartmentalized into three proximal variables: realistic threats, symbolic threats and

intergroup anxiety and into two distal variables; perceived intergroup conflict and perceived status differences.

The realistic threat scale in this study consisted of twelve statements which reflect the participant's perceived economic or political threat from the other ethnic group. Participants responded to questions such as: the legal system is too lenient on Aboriginals/Non-Aboriginals in this country. A ten point scale from strongly disagree to strongly agree was used. Coefficient Alphas are reasonable at .83 (Non-Aboriginal) and .89 (Aboriginal) (Corenblum, 2002).

The symbolic threats scale consisted of twelve statements which reflect the participant's perceived difference in values or beliefs from the other ethnic group. Participants responded to questions such as: Aboriginals (Non-Aboriginals) do not understand the way Non-Aboriginals (Aboriginals) view the world. Again, a ten point scale from strongly disagree to strongly agree was used. Coefficient alphas are reasonable at .83 (Non-Aboriginal) and .89 (Aboriginal) (Corenblum, 2002).

The intergroup anxiety scale consisted of twelve questions that asked participants how they would feel interacting with Aboriginal or Non-Aboriginal people. The terms utilized were apprehensive, friendly, uncertain, comfortable, worried, trusting, threatened, confident, awkward, safe, anxious, and at ease. Each term was scored from not at all to extremely on a ten point scale. Coefficient Alphas of .93 (Non-Aboriginal) and .83 (Aboriginal) for the intergroup anxiety scale indicated a reasonable level of internal reliability (Corenblum, 2002).

Distal variables were measured using a perceived differences scale and perceived status differences scale. The perceived differences scale was measured as a four item questionnaire set in a ten point scale format ranging from strongly disagree to strongly agree. Participants responded to statements such as 'Aboriginals and Non-Aboriginals have never been able to get along in this country'. Coefficient Alphas of .76 (Non-Aboriginals) and .79 (Aboriginals) were noted by Corenblum (2002), indicating an acceptable level of internal reliability and consistency.

Perceived status differences were measured using a three-item scale set in a ten point format ranging from strongly disagrees to strongly agree. The participants respond to statements such as 'there are very substantial differences in the income of Aboriginals and Non-Aboriginals'. Coefficient Alphas of .77 (Non-Aboriginals) and .81 (Aboriginals) were noted by Corenblum (2002) indicating acceptable levels of internal reliability.

Using SPSS, Cronbach's Alpha was computed for the scale items, Alphas greater than .70 are considered acceptable and those greater than .80 are deemed to be reliable scale items. (Kinnear & Gray, 2006) Figure 3 indicates the Cronbach's Alpha for the instruments realistic threats, symbolic threats, intergroup anxiety, perceived difference, and perceived status differences for Non-Aboriginal participants in this study. All items are within the acceptable range, indicating internal consistency reliability for the scales for Non-Aboriginal participants. Cronbach's Alpha was not computed for the Aboriginal participants in this study as the number of participants was too low to adequately test for reliability. Not being able to compute Cronbach's Alpha for the Aboriginal participants in this study increases the risk of Type II error in which the null hypothesis is accepted



although it is false. Low reliability increases the difficulty in discovering difference between the experimental, control, and comparison groups.

Figure 3: Cronbach's Alpha N=27.

Instrument	Cronbach's Alpha Corenblum (2002)	This study N=27	Number of items in Scale
Realistic threats	.92	.91	12
Symbolic threats	.83	.85	12
Intergroup anxiety	.93	.93	12
Perceived differences	.76	.81	4
Perceived status difference	.77	.88	3

Inclusive activities is based on a question adapted from Sanchirico (2000) that asks "What do you as a foster parent do to help your foster child stay connected to their birth family." This is followed by a list of activities 1) take child for visit to family; 2) encourage phone calls with parents, siblings and relatives; 3) invite family to visit in your home; 4) provide supervised visitation; 5) involve family in shared decision making 6) involve family in celebrating birthdays; 7) other specify and 8) None not part of the service plan. The participants were requested to check all that applied. (Sanchirico et al., 2000)

This variable was summed in analysis with foster parents performing the most inclusive visiting activities of 1) take the child for visit to family, 3) invite family to visit in your home and 4) provide supervised visitation receiving a code of one for each of these

activities performed to a total range of 0 to 3 on Visiting Activities. The remaining 5 variables are coded one when a foster parent indicates that they have performed these activities and summed into a Non-Visiting Activities variable with a possible range from 0 (no activities or not part of the service plan) to 5. The two variables Visiting Activities and Non-visiting Activities are summed into a Total Activities performed variable with a range of 0-8.

The variables that follow were developed for this research study. Inclusive training is measured using the pre-service training and post-service training variable of training in working with birth families. Foster parents were requested to select all training they had participated in prior to licensing and post licensing from the following list: orientation to fostering, separation and loss, working with biological families, the effect of fostering on children and their families, attachment, discipline, understanding foster parent roles and responsibilities, normal stages of child development, fostering teens, cultural awareness, working with the agency, working with the school, fostering children that have been sexually abused, fostering children that have been physically abused, we did not attend training and other (please specify). For the purpose of analysis the researcher is interested in those foster parents who attended training on working with birth families, and cultural awareness. Those foster parents who attended training on working with birth families are coded one; other training is coded 0 to create a specialized inclusive training variable. Those foster parents who attended cultural awareness are coded as one; other training is coded 0 to create cross cultural training variable.

The instrument, activities connected to inclusive role, was used to measure role identification with inclusive foster care practices on a Likert scaled question using strongly agree, agree, neither agree nor disagree, disagree and strongly disagree. Instructions stated; of the following activities that help a foster child stay connected to their birth family what ones do you, as a foster parent, feel are a part of your job. Questions included, take the child to visit family, encourage phone calls to family, invite the family to your home, provide supervised visits, involve family in shared decision making, celebrate child's birthday with the family, pictures given to family, encourage mail to the family, discuss the child's family and answer questions about the child's family. Activities connected to inclusive role were scored as a one for strongly disagree to a maximum of five for strongly agree. Cronbach's Alpha was computed for this instrument using SPSS and was .737, an acceptable level of internal reliability.

The instrument, foster parent role, was used to measure role identification with inclusive activities with birth families and was a Likert scaled question using strongly agree, agree, neither agree nor disagree, disagree and strongly disagree with a score range from five to one. Instructions stated: of the following appointments for the foster child which do you feel are a part of your role, school meetings with the birth family, agency meeting with the birth family, visits with the birth family, medical appointment with the birth family and recreational activities with the birth family. Cronbach's Alpha was computed for this instrument using SPSS and was .698 indicating a less than reliable level for this instrument.

Cultural resources is based on the list of cultural resources, books, movies, television, language tapes, music and other (specify) utilizing a scale range of often, more than six times per month; infrequently one to five times per month and , never. This variable was summed into a new variable called cross cultural resource and coded one for use of the resource and 0 for not using the resource for a range of resource use from 0 to 6.

Cultural activities are based on a list of cultural activities including sweats, pow-wow, dance, ceremonies, language classes and family visits. Participants are requested to select all that they perform with their foster children. Foster parents who indicate use of the resource were coded one for a possible total of 6 on this variable, cross cultural activities.

Cultural resources and cultural activities measures were developed by the Regional Specialized Foster Care Team of five Clinical Case Managers of New Directions for Children Youth Adults and families, who through their social work practice, indicated that these cultural resources and activities were most likely used by foster parents in the Province of Manitoba establishing content validity. These two measures have face validity appearing to be “getting at” what they should be for measures of cultural resources and cultural activities. These two measures have not been used in other research studies so validity and reliability cannot be substantiated.

Demographic variables include ethnicity of foster parent, location of foster parent residence, age of foster parent, number of own children of foster parent, education obtained, gender, and marital status. Ethnicity of foster parent was measured using the categories of Non-Aboriginal and Aboriginal. Location of foster parent was measured

using rural (outside the City of Winnipeg) and urban (within the City of Winnipeg). Age of foster parent and number of own children are continuous variables. Education obtained was measured as a categorical variable with participants selecting from the following categories 1) did not complete high school, 2) completed high school 3) some university 4) completed university. Gender was a dichotomous variable male, female. Marital status was measured as a nominal categorical variable with participants selecting from the following categories 1) single, 2) married, 3) common-law, 4) divorced, 5) separated 6) other be specific. Marital Status was coded into a dichotomous variable with categories 1) no partner 2) partner.

## Chapter Four

### Analysis

The data were cleaned by running a frequency test using SPSS on all scores. Missing data were examined, coding errors were corrected. Missing data were noted. A missing data variable was created coding one for missing and 0 for not missing. All dependent and demographic variables were checked for the distribution of missing data. An independent t-test was run on all the dependent variables to test if missing data were random on the dependent variables. A chi square test was run on nominal demographic variables, a Mann-Whitney u test on the ordinal demographic variables to examine differences among the groups.

Data was checked for outliers, visually and recoded for miscodes. Missing data were replaced using the missing value replacement of SPSS. Variable scores were converted to standard z scores to check for univariate outliers and corrected. Mahalanobis distance was used to check for multivariate outliers using the linear regression function of SPSS and selecting the arbitrary dependent variable case number. Normality of the data (dependent variables) was checked using probability plot, detrended probability plot and histograms. Skewness and kurtosis were checked using SPSS. Variables were adjusted where possible to create normality, or discarded from the analysis. The dependent variables were checked using SPSS ANOVA to determine variance among the four groups. Independent variables i.e. age, education, marital status, number of own children,

residence were checked for significant differences between the two experimental groups, and the control group and the comparison group using t-test and cross-tabulations.

The data were determined to meet the assumptions of linearity of the relationship between the dependent and independent variables, homoscedasticity, independent of the errors, and normality of error distribution. Technically ordinal data is not to be used in a regression as continuous, but the more liberal and much more common approach is to allow use of ordinal dependents as long as the number of response categories is not very small (at least 5 or 7) and the response are not highly concentrated in a very small number of response categories (North Carolina State, 2008) A regression analysis is employed to predict or account for the variance in a dependent variable based on linear combinations of interval dichotomous or dummy independent variables. Multiple regressions can establish that a set of independent variables explains a proportion of the variance in a dependent variable at a significant level (through a significance test (F) of R squared, and can establish relative predictive importance of the independent variables (North Carolina State, 2008).

A regression analysis was run on the dependent variables to determine if the intervention was successful in changing racial attitudes or increasing inclusive activities. Dummy variables are used to add the values of a nominal or ordinal variable to a regression equation. The categorical variable, in this case, group membership is coded into a variable of its own with one meaning the attribute is present and 0 meaning the attribute is not (North Carolina state, 2008) In this study the regression analysis was performed using the group membership of MYS experimental, control group and comparison group and the B

& L experimental group was omitted from the regression to avoid perfect multicollinearity. The original experimental design had a very small control group, and thus a randomly selected comparison group was included to strengthen the research design and limit the possibility Type II errors. Results are listed in the preliminary finding section.

### **Preliminary Findings**

#### **Evaluation and replacement of missing data**

A preliminary data analysis noted missing data and determined that the missing data were randomly distributed by creating a missing data variable and testing for the difference between experimental and control/comparison groups. Eighty three per cent of the cases had no missing data and 17.6% of the cases (six in all) had one to three pieces of missing data. Missing data by group is displayed in Figure 4.

Figure 3: Missing data by group N=34.

Group	# of cases with missing data	Percentage
B&L Experimental	0	0
MYS Experimental	4	11.7
Control	0	0
Comparison	2	5.9

A Kruskal-Wallis test was performed using SPSS to determine if missing data were randomly distributed between groups using the dependent variable trained or not trained.



Missing data was randomly distributed and not significant at  $p < .05$ . Results are displayed in Figure 5.

Figure 4: Kruskal-Wallis test on Missing N=34

	TRAINING	N	Mean Rank
Difmis	B&L Experimental	11	16.50
	Control Grp.	6	19.33
	Comparison Grp.	10	16.50
	MYS Experimental Grp	7	18.93
	Total	34	
	<b>difmis</b>		
Chi-Square	3.364		
Df	3		
Asymp. Sig.	.339		

Test statistics (a,b)

- a. Kruskal Wallis Test
- b. Grouping Variable: Trained/Not Trained

An independent t-test was run on all the dependent variables on the dummy variable missing data / no missing data. None were significant at  $p < .05$ . Figure 6 illustrates the results.

Figure 5: Missing data independent t test N=34.

Variable	Levene's F	Test Sig.	t-test	Df	Sig. (2-tailed)
Realistic Threats	.278	.602	-.114	32	.910
Symbolic Threats	3.225	.082	.608	32	.547
Intergroup Anxiety	.264	.611	1.583	32	.123
Perceived Difference	.529	.472	.235	32	.815
Perceived Status Dif.	1.460	.236	.162	32	.872
Activities Connected to Role	.881	.355	.594	32	.557
Visiting Activities	2.941	.096	1.177	32	.248
Nonvisiting Activities	1.899	.178	.798	32	.431
Total Activities	1.880	.180	1.082	32	.287
Foster Family Roles	1.318	.259	.752	32	.458
Cross Cultural Resources	.977	.330	-.924	32	.362
Cross Cultural Activities	.162	.690	.779	32	.442

\*Equal variance assumed

Missing data were replaced using the Missing Value Replacement Procedure of SPSS (see Figure 7 below) replacing the missing value with the predicted value using the estimated maximum likelihood model rather than substituting the mean. All replaced values were within the range of possible values.

Figure 6: Missing value replacement..

Case #	Variable	Missing Value Replacement
17	Value Work 1	5.8
18	Taxes 1	4.53
19	Difference in Income 1	7.00
19	Morally Superior 1	4.61
19	Rights 1	5.4
21	Disparity Between Groups 1	6.49
21	Politics 2	3.35

21	Power 2	3.02
23	Value Work 2	5.3
36	Difference in Income	7.37

All raw scores were converted to standard Z Scores to examine for univariate outliers. The sample size is N=34 and a z-score is an outlier if its standard score is plus or minus 3.29 or beyond (Tabachnick & Fidell, 2007). Z-scores were found to be outliers in the following variables; visit with family, celebrate child's birthday, pictures given to family, answer questions about the child's birth family. There was one outlier on each scale item. These outliers are scale items in the variable of foster family role. Figure 8 illustrates the variable and the z-score indicating outliers.

Figure 7: Variables indicating outlier scores.

Variable Name	Z-Score
Z Visit With Family1	-4.00716
Z Celebrate Child's Birth Day2	-4.221
Z Pictures Given to Family 2	-3.79
Z Answer Questions 2	-3.79

To correct the univariate outliers a researcher has a variety of choices. Deletion of the case or cases with a univariate outlier with a large data set is by far the preferred choice (Tabachnick & Fidell, 2007). A second option for univariate outliers is to change the score on the variable for the outlying case so that they are deviant but not as deviant as they were. For instance, assign the outlying case a raw score on the offending variable that is one unit larger (or smaller) than the next most extreme score in the distribution. Because

measurement of variables is sometimes rather arbitrary anyway, this is often an attractive alternative to reduce the impact of a univariate outlier (Tabachnick and Fidell, 2007). The univariate outlier's raw scores were adjusted as shown in Figure 9.

Figure 8: Univariate outliers and converted raw scores.

Variable	Raw Score	Changed Score	Z Score
Visit Family1	Disagree	Neither Agree or Disagree	-3.01
Celebrate Child's Birthday2	Strongly Disagree	Disagree	-2.54
Pictures 2	Strongly Disagree	Disagree	-1.19
Answer Questions2	Strongly Disagree	Disagree	-2.919

Multivariate outliers were examined using the Mahalanobis D2 distance in the regression function of SPSS. Multivariate outliers are a participant's score that is unusual on a number of scales. All dependent variables were tested for Mahalanobis D2 using the case number as the independent variable. Mahalanobis D2 was completed separately for all four groups; B & L experimental, MYS experimental, control and comparison. Cultural training and specialized training were removed from the analysis as there was no variation on these two instruments. Figure 10 illustrates the results. Chi-square statistics with degrees of freedom 24 at  $p < .0001$  is listed as 54.05.

Figure 9: Mahalanobis distance each group

Group	Mahalanobis Maximum	Degrees of Freedom	Mahalanobis D2
Control N=6	4.167	24	.00
MYS N=7	5.143	24	.00
B & I N=11	9.091	24	.00
Comparison N=10	8.1	24	.00

### Normality

The One-Sample Kolmogorov-Smirnov Test was conducted on all the dependent variables for both the control, comparison group and the two experimental groups separately. The analysis was run to test for normal distribution of the variables prior to combining the groups. Figure 11 indicates the results of Kolmogorov-Smirnov test for the control and comparison groups.. Figure 12 illustrates the Kolmogorov-Smirnov test completed on the dependent variables to compare the range of values with a normal distribution for both of the experimental groups.

Figure 10: Kolmogorov-Smirnov for control and comparison groups.

Variable	Control Grp Z N=6	Asymp. Sig. (2-tailed)	Comparison Grp. Z N=10	Asymp. Sig. (2-tailed)
Realistic Threats 1	.657	.948	.523	.903
Realistic Threats 2	.457	.985	.439	.990
Symbolic Threats1	.527	.944	.613	.846
Symbolic Threats 2	.531	.941	.526	.944
Intergroup Anxiety1	.610	.851	.730	.660
Intergroup Anxiety2	.301	1.000	.532	.940
Perceived Dif. 1	.522	.921	.322	1.000
Perceived Dif 2.	.501	.963	.777	.581
Perceived Status Dif1	.685	.737	.747	.633
Perceived Status Dif2	.566	.905	.650	.792
FP Special Training	1.205	.110	1.657	.008
Act role1	.543	.930	.715	.686
Act role2	.617	.840	.385	.998
Visiting Activities	.816	.518	.564	.908
Visiting Activities 2	.816	.518	.571	.900
Nonvisiting Activities	.440	.990	.873	.432
Nonvisiting Activities	.525	.946	.433	.992
Total Activities	.615	.844	.831	.494
Total Activities2	.422	.994	.650	.792
Foster Family role	.771	.592	.538	.934
Foster Family role2	.782	.573	.757	.615
CC Resources	.718	.681	.683	.739
CC Resources2	.718	.681	.951	.326
CC Activities	.983	.289	.949	.329
CC Activities2	.983	.289	1.379	.044

Figure 11: Kolmogorov-Smirnov on both experimental groups.

Variable	MYS Grp Z N=7	Asymp. Sig. (2-tailed)	B&L Grp. Z N=11	Asymp.Sig. (2-tailed)
Realistic Threats 1	.530	.942	.657	.781
Realistic Threats 2	.538	.935	.682	.741
Symbolic Threats1	.630	.822	.388	.998
Symbolic Threats 2	.506	.960	.404	.997
Intergroup Anxiety1	.727	.666	.742	.641
Intergroup Anxiety2	.452	.987	.652	.789
Perceived Dif. 1	.587	.881	.479	.976
Perceived Dif 2.	.472	.979	.694	.722
Perceived Status Dif1	.969	.305	.389	.988
Perceived Status Dif2	.567	.905	.516	.953
FP Special Training	1.151	.141	1.750	.004
Act. role1	.327	1.000	.599	.914
Act. role2	.642	.804	.467	.981
Visiting Activities	1.115	.167	1.204	.110
Visiting Activities 2	.638	.810	.881	.419
Nonvisiting Activities	.706	.701	.820	.512
Nonvisiting Activities2	.538	.934	.703	.706
Total Activities	.515	.953	.750	.627
Total Activities2	.382	.999	.549	.924
Foster Family role	.514	.954	.951	.326
Foster Family role2	.808	.532	.595	.871
CC Resources	.683	.739	.644	.801
CC Resources2	1.151	.141	.848	.469
CC Activities	.678	.748	1.528	.019
CC Activities2	.828	.500	1.024	.110

Foster Parent Specialized Training , Cultural Training and Cross Cultural Activities are not distributed normally for B&L experimental group or the comparison group with  $p < .05$ . Cultural Training is not available for analysis for either experimental group, the control or the comparison group as there is no variance on this variable.

The Cross Cultural Activities Variable was not distributed normally for the groups. The variable was examined for skewness and kurtosis. Also examined was a histogram against a normal curve plot. The variable was transformed using the process of reflecting the variable and then applying a square root transformation. Figure 13 indicates the result of the transformation.

Figure 12: Skewness & Kurtosis of cross cultural variable transformed.

		Cross cultural activities transformed	Cross cultural activities
N	Valid	34	34
	Missing	0	0
Mean		9.35	1.3529
Skewness		-.305	1.618
Std. Error of Skewness		.403	.403
Kurtosis		-.565	2.518
Std. Error of Kurtosis		.788	.788

To verify the transformation of the variable cross cultural activities was now distributed normally for the four groups once again a Kolmogorov-Smirnov Test was run and Figure 14 displays the results.



Figure 13: Kolmogorov-Smirnov on transformed variable cross cultural activities.

Cross Cultural Activities	Z	Asymp. 2 tailed	Z Transformed	Asymp. 2 tailed Transformed
Experimental B&L	1.204	.110	.298	1.000
Experimental MYS	.828	.500	.561	.911
Control	.983	.289	.502	.963
Comparison	.329	.044	.682	.741

The variable Foster Parent Training and Cultural Training provided limited variation between all four groups. Their frequencies were examined for Kurtosis and Skewness. Transformation was attempted and failed. The variables Foster Parent Training and Cultural Training were removed from the analysis.

All dependent variables were examined for skewness and kurtosis using SPSS explore on all four groups. The histograms, p-plots and detrended p-plots were visually examined for all of the variables as we. Histograms confirmed those variables that were skewed or had high kurtosis. In general a skewness value greater than one indicates a distribution that is significantly different that a normal distribution. Figures 15, 16, 17, and 18 display the results of the analysis of skewness and kurtosis.

Figure 14: Skewness & Kurtosis: control group N=6.

Variable	Mean	Std. Deviation	Skewness	Kurtosis
RealisticThreats1	58.8333	24.14470	.379	.910
RealisticThreats2	54.5617	28.84366	.195	-.699
SymbolicThreats1	64.1667	17.83723	-.257	-.325
SymbolicThreats2	62.3333	18.55442	.132	-1.142
intergroup anxiety 1	56.0000	14.43607	-.635	-.627
intergroup anxiety2	56.3333	12.01111	-.179	-.729
Perceived Differences 1	26.0817	9.56222	-.908	.789
Perceived Differences 2	27.0000	10.46900	-.731	.129
Perc Status Differences 1	23.8333	6.70572	-.802	-.443
Perc Status Differences 2	22.8333	7.08284	-.787	.678
Activities connected to role1	39.17	7.627	-.341	1.169
Activities connected to role2	38.33	6.501	-1.028	1.661
Visiting Activities	2.00	.632	.000	2.500
Visiting Activities2	2.00	.632	.000	2.500
Nonvisiting Activities	4.67	1.633	.383	-1.481
Nonvisiting Activities2	4.17	1.472	-.418	-.859
Total activities	6.67	1.966	-.254	-1.828
Total activities2	6.17	1.941	-.839	-.059
Foster family role1	21.67	1.862	.165	-2.807
Foster family role2	21.50	1.643	.000	-3.333
Cultural resources1	3.6667	1.03280	-.666	.586
Cultural resources2	3.6667	1.03280	-.666	.586
Cross cultural activities1	1.8333	1.32916	1.207	-.459
Cross cultural activities2T	9.66	2.098	-.333	-.525

Figure 15: Skewness 7 Kurtosis MYS experimental group N=7.

Variable	Mean	Std. Deviation	Skewness	Kurtosis
RealisticThreats1	37.9329	15.01993	.773	.910
RealisticThreats2	49.8571	35.61567	1.124	.905
SymbolicThreats1	50.6871	14.87568	.180	.040
SymbolicThreats2	67.5714	31.59566	.707	-.532
intergroup anxiety 1	46.5714	19.52654	-.885	-.381
intergroup anxiety2	45.8571	17.04336	-.484	-.894
Perceived Differences 1	24.1492	9.08164	-1.428	3.028
Perceived Differences 2	31.7143	6.99319	-.038	-1.513
Perceived Status Differences 1	16.8571	6.25643	-2.398	5.987
Perceived Status Differences 2	19.000	7.78888	.249	-.689
Activities connected to role1	42.57	4.363	-.049	-.392
Activities connected to role2	45.93	3.194	-.890	1.579
Visiting Activities	1.57	.787	-1.760	2.361
Visiting Activities2	1.57	.976	-.277	.042
Nonvisiting Activities	4.29	1.254	-.740	1.493
Nonvisiting Activities2	5.57	1.272	-.222	-1.715
Total activities	5.86	1.574	-.037	-1.684
Total activities2	7.14	2.035	-.102	-.504
Foster family role1	22.93	2.168	-.928	.564
Foster family role2	23.64	1.029	.589	-1.651
Cultural resources1	3.8571	.89974	.353	-1.817
Cultural resources2	4.4286	.97590	-1.230	-.840
Cross cultural activities1	.7143	.75593	.595	-.350
Cross cultural activities2	7.90	.408	-.248	-1.528

Figure 16: Skewness 7 Kurtosis comparison group N=10.

Variable	Mean	Std. Deviation	Skewness	Kurtosis
RealisticThreats1	37.9000	18.82935	.177	-1.698
RealisticThreats2	38.9000	15.05139	.379	-1.019
SymbolicThreats1	54.8000	23.27039	.193	-1.658
SymbolicThreats2	55.7000	22.10103	.488	-1.035
Intergroup anxiety 1	89.3000	19.97804	.304	-1.727
Intergroup anxiety2	86.5000	18.42854	.294	-1.348
Perceived Differences 1	30.2000	4.02216	-.170	-.961
Perceived Differences 2	28.7000	6.14727	-1.017	.303
Perceived Status Differences 1	21.8000	6.32104	-.658	-.776
Perceived Status Differences 2	22.9370	4.55945	-.407	-.295
Activities connected to role1	42.80	5.111	-.117	-1.736
Activities connected to role2	40.75	4.861	.400	.051
Visiting Activities	1.50	1.080	.000	-1.032
Visiting Activities2	1.80	1.033	-.272	-.896
Nonvisiting Activities	4.70	1.567	-1.113	-.069
Nonvisiting Activities2	4.60	1.713	.119	-1.059
Total activities	6.20	2.150	-1.161	.344
Total activities2	6.40	2.591	-.169	-1.017
Foster family role1	21.30	2.300	-.107	-.800
Foster family role2	20.60	2.623	.714	.486
Cultural resources1	3.4000	1.77639	-.910	-.104
Cultural resources2	3.5000	1.95789	-1.332	.423
Cross cultural activities1	1.0000	1.56347	2.180	5.231
Cross cultural activities2T	9.12	2.2219	-.708	-.765

Figure 17: Skewness & Kurtosis B & L experimental group N=11.

Variable	Mean	Std. Deviation	Skewness	Kurtosis
RealisticThreats1	58.5455	21.03979	.246	-1.564
RealisticThreats2	55.0000	26.92211	.006	-1.605
SymbolicThreats1	73.1818	13.28773	.134	-.036
SymbolicThreats2	64.7273	24.81165	.448	-.526
intergroup anxiety 1	53.7273	19.38087	-.672	-1.231
intergroup anxiety2	59.9091	9.37502	-.142	-1.126
Perceived Differences 1	22.8182	8.90863	-.223	-.269
Perceived Differences 2	23.2727	8.82146	-.685	-.433
Perceived Status Differences 1	17.6364	7.55345	.050	-.065
Perceived Status Differences 2	17.7273	8.88922	-.384	-.581
Activities connected to role1	40.64	4.517	-.621	-.964
Activities connected to role2	40.50	5.903	-.117	-.898
Visiting Activities	1.73	.786	-.935	1.649
Visiting Activities2	1.91	.944	-.663	.199
Nonvisiting Activities	4.18	2.228	-.543	-.745
Nonvisiting Activities2	4.27	2.649	-.359	-1.475
Total activities1	5.91	2.809	-.979	.210
Total activities2	6.14	3.377	-.456	-.792
Foster family role1	22.73	2.360	-.279	-1.710
Foster family role2	22.27	2.066	.137	-1.014
Cultural resources1	3.8182	1.25045	-1.088	1.249
Cultural resources2	4.0000	1.18322	-.885	-.612
Cross cultural activities	1.0909	.70065	2.009	7.016
Cross cultural activities2T	10.31	1.134	.023	-.877

The variable cross cultural activities is skewed for B & L experimental group and the comparison group. Transformations were attempted and failed. Cross cultural activities was removed from the analysis. The variable perceived status difference was skewed for the MYS experimental group. Transformations were attempted and failed. Perceived status difference was removed from the analysis.

### Equivalence of Groups on the Demographic Variables:

A one-way ANOVA was performed on the independent variables age and education to test for difference among groups. Group was the factor. Figures 19 and 20 illustrate the results of the ANOVA, neither age or education obtained is significant at  $p < .05$ .

Figure 18: One way ANOVA variable age N=34.

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	713.960	3	237.987	2.323	.095
Within Groups	3073.510	30	102.450		
Total	3787.471	33			

Figure 19: One way ANOVA education obtained N=34.

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	6.498	3	2.166	2.001	.135
Within Groups	32.472	30	1.082		
Total	38.971	33			

A one way ANOVA to compare means was run on the dependent variables. Tukey's HSD is examined for each of the dependent variables to explore whether the two experimental groups and the control and comparison groups can be combined for the analysis. The variables intergroup anxiety time one and time two are significant at  $p < .05$  for the combined groups of comparison/control and MYS experimental/ B&L experimental. Foster family role at time two is also significant at  $p < .05$ . The one way

ANOVA to compare means were completed again between all four groups and the Tukey's HSD is examined for the variables intergroup anxiety time one and time two, and foster parent role at time two in Figures 21, 22 and 23. Based on the results of this analysis it was decided to run the regression with four separate groups: experimental B &L, experimental MYS, control and comparison.

Figure 20: Tukey HSD intergroup anxiety all groups N=34

TRAINING	N	Subset for alpha = .05	
		1	2
MYS Experimental	7	46.5714	
B&L Experimental	11	53.7273	
Control Group	6	56.0000	
Comparison	10		89.3000
Sig.		.751	1.000

Means for groups in homogeneous subsets are displayed.

a Uses Harmonic Mean Sample Size = 7.993.

b The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Figure 21: Tukey HSD intergroup anxiety2 all groups N=34

TRAINING	N	Subset for alpha = .05	
		1	2
MYS Experimental	7	45.8571	
Control Group	6	56.3333	
B&L Experimental	11	59.9091	
Comparison	10		86.5000
Sig.		.240	1.000

Means for groups in homogeneous subsets are displayed.

a Uses Harmonic Mean Sample Size = 7.993.

b The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Figure 22: Tukey HSD foster family roles2 all groups N=34.

TRAINING	N	Subset for alpha = .05	
		1	2
Comparison	10	20.60	
Control Group	6	21.50	21.50
B&L Experimental	11	22.27	22.27
MYS Experimental	7		23.64
Sig.		.371	.175

Means for groups in homogeneous subsets are displayed.

a Uses Harmonic Mean Sample Size = 7.993.

b The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

The chi-square test was conducted on the demographic variables gender, marital status, ethnicity, rural/urban location with the grouping variable experimental B & L, experimental MYS, control group and comparison group. The results are reported in Figure 24. Gender, marital status, and ethnicity are not significantly different between the four groups experimental B & L, experimental MYS, control group and comparison group at  $p < .05$ . Rural/urban location was found to be significantly different between the four groups

Figure 23: Chi-square on demographic variables.

Variable	Chi-Square	df	Asymp. Sig. (2 tailed)
Gender	7.723	6	.259
Marital Status	5.222	3	.156
Ethnicity of Foster Parent	7.518	6	.276
Rural/Urban Location	22.553	3	.000



A one way Anova was conducted on the demographic variable Number of Own Children between the four groups, experimental B & L, experimental MYS, control group and comparison group. Figure 25 indicates the results. The variable number of own children was found to be significantly different among the groups at  $p < .05$ .

Figure 24: One way ANOVA on number of own children N=34.

Variable	df1	df2	F	Sig.
Number of Own Children	2	31	5.604	.008

The non-parametric Kruskal-Wallis test equivalent to a one way ANOVA was conducted on the demographic variable education between the four groups, experimental B & L, experimental MYS, control and comparison. Figure 26 indicates the results. The variable education was found to be not significant at  $p < .05$ .

Figure 25: Kruskal-Wallis test on education obtained.

Variable	Chi Square	df	Asymp. Sig.
Education Obtained	5.648	3	.130

The randomization process was shown to be effective with no significant difference in the demographic variables gender, marital status, ethnicity, and education obtained among the control group, comparison group and the two experimental groups. Number of own children and rural/urban location are significantly different among groups.

## **Description of the Sample**

### **Demographic Data**

Figure 26 describes the demographic data. The two possible ethnic groups were Aboriginal and Non-Aboriginal with the majority of foster parents being Non-Aboriginal at 79.4% (N=27). The majority of foster children were Aboriginal at 91.7% (N=88). The three possible categories for gender were male, female and married to each other with the majority of foster parents being female at 58.8% (N=20). The mean age of foster parents was 48 years with the youngest foster parent being 26 years and the oldest foster parent being 72 years; standard deviation of 10.7. The majority of foster parent homes were located in an urban center at 65.7% (N=23). The majority of the foster children were temporary wards of the Province of Manitoba at 57.3% (N=55). Forty-one per cent of foster parents had no children of their own with the mean of number of own children being 1.2; standard deviations. .

Figure 26: Demographics N=34.

Characteristic	Descriptive Statistic
Ethnicity of Foster Parent	
Aboriginal	11.8% (N=4, B&L=3, Comp=1)
Non-Aboriginal	79.4% (N=27, B&L=7, MYS=7, Comp=7, control=6)
Both	8.8% (N=3, B&L=1, Comp=2) Mode=Non-Aboriginal
Ethnicity of Foster Child	
Aboriginal	91.7% (N=88)
Non-Aboriginal	8.3% (N=8) Mode=Aboriginal
Gender of Foster Parent	
Male	17.6% (N=6, B&L=4, MYS=1, Control=1)
Married to	23.5% (N=8, B&L=2, MYS=2, Comp.=4)
Female	58.8% (N=20, B&L=5, MYS=4, Control=5, Comp.=6) Mode=Female
Age of Foster Parent	Mean 47.97 years Std. Dev.=10.71                      Mode=43 years
Marital Status of Foster Parent	
Partner	67.6%(N=23, B&L=9, MYS=5, Comp.=4, Control=5)
No partner	32.4%(N=11, B&L=2, MYS=2, Comp.=6, Control=1) Mode=Married
Location of Home	
Rural Outside of Winnipeg	35.3% (N=12, MYS=3, Comp.=9)
Urban (City of Winnipeg)	64.7% (N=22, B&L=11, MYS=4, Comp=1, Control=6) Mode=Urban
Guardianship of Foster Child	
Temporary Wards	57.3% (N=55)
Permanent Wards	42.7% (N=41) Mode=Temporary Wards
Number of Own Children	0 children 41%
	1 child 17.6%
	2 children 23.5%
	3 children 14.7%
Range 0 – 4 children	4 children 2.9%                      Mean= 1.2 Mode= 0

### Relationships among dependent variables:

A correlations matrix on all dependent variables was completed. A co-relation coefficient with a large significant level  $p > .05$  indicates that the two variables are not linearly related. If the significant level is low  $p < .05$  the two variables are linearly related. The Pearson Correlation ranges from 1 to -1; a Pearson correlation close to either score indicates a strong relationship (either positive or negative). Pearson correlation can indicate a linear relationship. Figure 27 illustrates significant correlations.

Figure 27: Pearson correlation on significant variables.

Variables	Pearson correlation	Sig. (2-tailed)
Realistic Threats & Symbolic Threats	.655**	.000
Perceived differences & Activities Connected to role	.367*	.033
Activities connected to role & foster family role	.523**	.002
Visiting activities & Nonvisiting activities	.397*	.020
Visiting activities & total activities	.696**	.000
Total activities & Nonvisiting activities	.935**	.000
Foster family role & visiting activities	.354**	.040
Visiting activities & cross cultural resources	.354*	.040

\*\*Correlation is significant at the 0.01 level

\*Correlation is significant at the 0.05 level

The correlations among the dependent variables could be expected if there is a linear relationship between realistic threats and symbolic threats. Participant who scored high on one variable should score high on the other variable, as the instrument is measuring two different constructs of the same racial attitude. Visiting and non visiting activities and total activities are measuring inclusive and exclusive foster care practice, again the

different constructs of the same variable visiting behavior. The risk of multicollinearity with strong correlations between the dependent variables is of concern.

A hierarchical regression was conducted independently on all of the dependent variables. The Dependent variable was the variable measured at time 2 in the research. The Independent variable was the time one variable, rural/urban location, and number of own children in block one of the regression. Rural/urban location and number of own children were not equally distributed between the two experimental groups and the control or comparison groups and were placed in block one to reduce “the noise” of the model, that disrupts the equivalence of the groups. . The time one variable was placed in block one to hold pre intervention difference on the dependent variable as a constant in the model. In block two of the regression the control group, MYS experimental group and comparison group were entered to attempt to determine change in the post-test score of the dependent variable based on participation in the experimental group as compared to not having participated in the intervention workshop. The B&L experimental group was not entered into the model to avoid multicollinearity. Attention is given to the significant F on the R2 change. The F is a function of the R2, the number of independent and the number of cases. If  $\text{prob}(F) < .05$ , then the model is considered significantly better than would be expected by chance and we reject the null hypothesis of no linear independents (North Caroline State University, 2009) The following tables indicate the results of the regression that had a significant F change. Only two dependent variables: intergroup anxiety and activities connected to role had a significant F change. The results of the other dependent variables are placed in Appendix A.

A regression was completed on the dependent variable intergroup anxiety. Figure 28 illustrates the results. The F change of the dependent variable intergroup anxiety is significant at  $p < .05$ .

Figure 28: Regression on intergroup anxiety.

	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.897(a)	.805	.786	10.412	.805	41.361	3	30	.000
2	.945(b)	.893	.870	8.123	.088	7.431	3	27	.001

Figure 28 illustrates that the dependent variable intergroup anxiety has a significant F on the R square change and directs us to look at the coefficients in figure 30.

Figure 29: Coefficients on intergroup anxiety.

		Coefficients				
Model		Unstandardized Coefficients		Standardized Coefficients		Sig.
		B	Std. Error	Beta	t	
1	(Constant)	9.613	10.427		.922	.364
	NUMBER OF OWN CHILDREN	.862	1.619	.047	.532	.598
	rural/urban	1.132	4.352	.024	.260	.797
	Intergroup anxiety	.823	.081	.920	10.134	.000
2	(Constant)	13.099	12.091		1.083	.288
	NUMBER OF OWN CHILDREN	.023	1.409	.001	.017	.987
	Rural/urban	9.466	5.029	.204	1.882	.071
	Intergroup anxiety	.515	.095	.577	5.421	.000
	CONTROL MYS	-2.067	4.352	-.036	-.475	.639
	COMPARISON	-10.325	5.142	-.188	-2.008	.055
	COMPARISON	20.848	7.123	.429	2.927	.007

a. Dependent Variable: Intergroup anxiety<sup>2</sup>

Figure 29 illustrates the t of the comparison group is significant at .007. The comparison group has significantly more positive change in intergroup anxiety than the B & L experimental group. The comparison group did not receive the intervention yet improved their scores on intergroup anxiety. Confounding results!

This result could be an error in calculating Mahalanobis distance. The Mahalanobis distance was checked and results confirm that there is not any multivariate outliers. A case wise diagnostic on the dependent variable intergroup anxiety did not reveal any case sensitive outliers. In attempt to explain this results the regression on intergroup anxiety was run with the B & L experimental group in the model and the MYS experimental group removed. Figure 30 and 31 illustrates the results

Figure 30: Regression intergroup anxiety with B & L in the model.

	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.897(a)	.805	.786	10.412	.805	41.361	3	30	.000
2	.945(b)	.893	.870	8.123	.088	7.431	3	27	.001

Figure 31: Coefficients of B & L in the model.

**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients		t	Sig.
		B	Std. Error	Beta			
1	(Constant)	9.613	10.427			.922	.364
	NUMBER OF OWN CHILDREN	.862	1.619	.047		.532	.598
	rural/urban	1.132	4.352	.024		.260	.797
	Intergroup anxiety	.823	.081	.920		10.134	.000
2	(Constant)	2.774	9.367			.296	.769
	NUMBER OF OWN CHILDREN	.023	1.409	.001		.017	.987
	rural/urban	9.466	5.029	.204		1.882	.071
	Intergroup anxiety	.515	.095	.577		5.421	.000
	CONTROL GROUP COMPARISON	8.258	5.659	.142		1.459	.156
	BL EXPERIMENTAL GROUP	31.173	6.851	.641		4.550	.000
		10.325	5.142	.218		2.008	.055

a. Dependent Variable: Intergroup anxiety2

Figure 31 illustrates the regression on the dependent variable intergroup anxiety with block two now having the B & L experimental group, the comparison and control



group entered. The F change is significant at  $p < .05$ . Figure 32 illustrates the coefficients of the dependent variable intergroup anxiety

The regression on the dependent variable intergroup anxiety with the B & L experimental group in block two was significant. Figure 32 illustrates the coefficients of this regression noting that the comparison group Beta has a t that is significant at .000. The comparison group improved on the dependent variable intergroup anxiety without receiving the intervention. Something is confounding the results, and an examination of group means pre and post test is warranted. Figure 33 illustrates the results.

Figure 32: Comparison of group means N=34.

Agency		Intergroup Anxiety	Intergroup Anxiety 2
BL N=11	Mean	53.91	59.86
	Std. Deviation	19.278	9.089
MYS N=7	Mean	40.29	38.43
	Std. Deviation	11.683	10.374
Comparison N=10	Mean	92.90	92.25
	Std. Deviation	17.731	16.262
Control N= 6	Mean	65.33	63.67
		5.203	6.282
TOTAL N=34	Mean	64.59	65.65
	Std. Deviation	25.171	22.498

Figure 33 illustrates that the means on the dependent variable intergroup anxiety from time one to time two is increasing for the B & L experimental group. The mean is slightly decreasing for both the control group and the comparison group. The MYS experimental group mean is decreasing slightly but does not reach significance. These

results will be discussed further in the findings section. The null hypothesis of no change is rejected on the dependent variable intergroup anxiety.

The dependent variable activities connected to role was significant during the regression analysis. Figure 34 illustrates the results.

Figure 33: Regression on activities connected to role.

	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.649(a)	.422	.364	4.492	.422	7.291	3	30	.001
2	.754(b)	.569	.473	4.088	.147	3.069	3	27	.045

a Predictors: (Constant), rural/urban, Activities connected to role1, Number of own children, b Predictors: (Constant), rural/urban, Activities connected to role1, Number of own children, MYS Group, Control, Comparison, c Dependent Variable: Activities connected to role

Figure 33 illustrates a significant F change on the dependent variable activities connected to role. Figure 34 illustrates the coefficients of the dependent variable activities connected to role.

Figure 34: Coefficients of activities connected to role.

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	12.383	7.187		1.723	.095
	Activities connectedtorole11	.684	.153	.638	4.475	.000
	Number of own children	.282	.705	.061	.400	.692
	Rural/urban	.163	1.767	.014	.092	.927
2	(Constant)	12.929	7.143		1.810	.081
	Activities connectedtorole11	.594	.152	.554	3.904	.001
	Number of own children	.786	.745	.171	1.055	.301
	Rural/urban	.885	2.584	.076	.343	.735
	Control group	-.697	2.142	-.048	-.326	.747
	MYS	5.740	2.617	.418	2.193	.037
	Comparison	1.011	3.357	.083	.301	.766

Figure 34 illustrates that the MYS experimental group demonstrates more change on the dependent variable activities connected to role than the B & L experimental group.

## Chapter Five

### Discussion

This chapter includes a discussion of the results of the research, the primary hypothesis findings related to the intervention. Implications for social work research and foster care in the Province of Manitoba, recommendations as well as the limitations of this research design are detailed in the discussion.

### Results

The Perpetuating Colonization Workshop designed as an intervention that would decrease negative racial attitudes of foster parents and increase their visiting activities with birth families, increase the use of cross cultural activities and cross culture resources was not successful as a whole.

The variable intergroup anxiety which includes a variety of questions about the research participants' ease and comfort level in interacting with the 'other group' determined by this research design to be either Aboriginal or Non-Aboriginal was found to have a significant R square change.. Figure 35 illustrates the variable intergroup anxiety in the SPSS Regression analysis. The R Square change is 89.3 indicating that the model does a reasonable job of explaining the significantly more variance than the model with only the control variables. . The F is significant at the  $p < .05$ .

Figure 35: Regression on intergroup anxiety.

	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	Df1	df2	Sig. F Change
1	.897(a)	.805	.786	10.412	.805	41.36	3	30	.000
2	.945(b)	.893	.870	8.123	.088	7.431	3	27	.001

a Predictors: (Constant), Rural/urban, number of own children, Intergroup anxiety b Predictors: (Constant), Rural/urban, Number of own children, Intergroup anxiety, Control group, MYS experimental group comparison Dependent Variable: Intergroup anxiety2

A significant f change on the R square indicates examination of the coefficients of the regression on the dependent variable inter group anxiety as shown in Figure 36. Figure 37 allows us to examine the coefficients of the dependent variable intergroup anxiety regarding the independent variables, control group, MYS experimental group, and the comparison group. Each Beta gives the number of standard deviations change on the dependent variable that will be produced by a change of one standard deviation on the independent variable.

Figure 36: Coefficients on the regression intergroup anxiety.

		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	9.613	10.427		.922	.364
	Intergroup anxiety	.823	.081	.920	10.134	.000
	Number of own children	.862	1.619	.047	.532	.598
	Rural/urban	1.132	4.352	.024	.260	.797
2	(Constant)	13.099	12.091		1.083	.288
	Intergroup anxiety	.515	.095	.577	5.421	.000
	Number of own children	.023	1.409	.001	.017	.987
	Rural/urban	9.466	5.029	.204	1.882	.071
	Control	-2.067	4.352	-.036	-.475	.639
	MYS	-10.325	5.142	-.188	-2.008	.054
	Comparison	20.848	7.123	.429	2.927	.007

In Figure 36 membership in the comparison group results in a .43 difference on the standard deviation on the dependent variable intergroup anxiety compared to the B & L experimental group. The significant level is one-tailed and is significant at  $p < .05$ . Result is confounding as the comparison groups intergroup anxiety changed without participation in the intervention. In which case the MYS experimental group difference is significantly worse than the B & L group.

The MYS experimental group as the independent variable has a measurable difference in the opposite direction. For one standard deviation change increase on the dependent variable intergroup anxiety the MYS experimental group Beta change  $-.188$  with a one-tailed significant level of  $.054$ . This result is interpreted as the MYS experimental groups score changes are lower than the B & L experimental group but they

are not significant on the dependent variable intergroup anxiety. This result provides limited evidence that the intervention was perhaps even causing harm to the B&L experimental group members.

This result is somewhat confusing and an examination of the mean scores of all groups on the variable intergroup anxiety is warranted. A Univariate Analysis using SPSS was conducted on the variable intergroup anxiety between the four groups B & L experimental, control group, comparison group and MYS experimental. The results are displayed in Figure 37.

Figure 37: Comparison of means Intergroup anxiety N=34

Agency		Intergroup Anxiety	Intergroup Anxiety 2
BL N=11	Mean	53.91	59.86
	Std. Deviation	19.278	9.089
MYS N=7	Mean	40.29	38.43
	Std. Deviation	11.683	10.374
Comparison N=10	Mean	92.90	92.25
	Std. Deviation	17.731	16.262
Control N= 6	Mean	65.33	63.67
	Std. Deviation	5.203	6.282
TOTAL N=34	Mean	64.59	65.65
	Std. Deviation	25.171	22.498

This result of the MYS experimental group decreasing in intensity is in the hypothesized direction. The mean of the MYS experimental group is smaller on the dependent variable intergroup anxiety at time two of the study. The mean of the control

group is smaller at time two of the study without any intervention. The mean of the B & L experimental group has increased after the intervention indicating the biggest effect.

Variation in the statistical regression of the MYS experimental group may be accounted for by two unmeasured impacts of this particular workshop. During this event an Aboriginal foster mother apologized to the group, and asked to be excused from the discussion. In addition a foster father was reduced to tears during the presentation. These two events in combination or singularly may have impacted the other participants view of how they interact with others, creating more emotional arousal and resulting in the attitude shift that was measured by the instruments.

These two events for the MYS experimental group do not assist in explaining the increase in intergroup anxiety for the B&L experimental group. The context of the training needs to be set in the AJI-CWI. During the roll out of the AJI-CWI group two resources were last on the list to be impacted by the changes. This study did not examine if the impact of waiting for the implementation of AJI-CWI created or added to negative intergroup anxiety feelings among foster parents. This idea is offered as context only and does not explain the confounding deterioration in the B & L experimental group participants' intergroup anxiety scores.

The dependent variable activities connected to role as indicated in Figure 38 approached a significant f change in Model 2. The coefficients of the regression of the dependent variable activities connected to role are displayed in Figure 39.



Figure 38: Regression on activities connected to role.

	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.649(a)	.422	.364	4.492	.422	7.291	3	30	.001
2	.754(b)	.569	.473	4.088	.147	3.073	3	27	.045

a Predictors: (Constant), Activities connected to role1, Rural/urban, Number of own children: b Predictors: (Constant), Activities connected to role1, Rural/urban, Number of own children, MYS experimental, Control, Comparison: c Dependent Variable: Activities connected to role2

Figure 39: Coefficients of activities connected to role.

		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	12.383	7.187		1.723	.095
	Rural/urban	.163	1.767	.014	.092	.927
	Number of own children	.282	.705	.061	.400	.692
	Activities connected to role1	.684	.153	.638	4.475	.000
2	(Constant)	12.296	7.080		1.737	.094
	Rural/urban	.913	2.585	.079	.353	.727
	Number of own children	.923	.765	.201	1.208	.238
	Activities connected to role1	.592	.153	.552	3.876	.001
	Control	.838	2.466	.049	.340	.737
	MYS	6.355	2.602	.463	2.442	.021
	Comparison	1.669	3.357	.137	.497	.623

On the dependent variable activities connected to role the MYS experimental group has a significant t at  $p < .05$ . Membership in the MYS experimental group has a 6.4% unit difference from the B & L experimental group. The group means for activities connected to role are displayed in Figure 40.

Figure 40: Group means activities connected to role N=34.

AGENCY		Activities connected to role1	Activities connected to role2
BL	Mean	40.64	40.50
N=11	Std. Deviation	4.517	5.903
MYS	Mean	42.57	45.93
N=7	Std. Deviation	4.363	3.194
Comparison	Mean	42.80	40.75
N=10	Std. Deviation	5.111	4.861
Control	Mean	39.17	38.33
N=6	Std. Deviation	7.627	6.501
Total	Mean	41.41	41.31
N=34	Std. Deviation	5.250	5.631

Figure 40 illustrates the pre and post test scores of the four groups on the dependent variable activities connected to role. The B & L experimental group mean on activities connected to role is deteriorating slightly after the intervention; the MYS experimental group mean is improving slightly after the intervention. The comparison group mean is deteriorating at time two as is the control group mean.

The variable activities connected to role measures if foster parents see their role as including birth parents and the foster child in activities. Perhaps this measure is measuring the ideal of what foster parents would like to envision their role as. An examination of the

inclusive visiting activities and nonvisiting activities dependent variable means may assist in understanding the difference. Figures 41 and 42 illustrate the results.

Figure 41: Group means nonvisiting activities N=34.

		Nonvisiting Activities	Nonvisiting Activities2
BL	Mean	4.18	4.27
N=11	Std. Deviation	2.228	2.649
MYS	Mean	4.29	5.57
N=7	Std. Deviation	1.254	1.272
Comparison	Mean	4.70	4.60
N=10	Std. Deviation	1.567	1.713
Control	Mean	4.67	4.17
N=6	Std. Deviation	1.633	1.472
Total	Mean	4.44	4.62
N=34	Std. Deviation	1.709	1.954

Figure 42: Group means visiting activities N=34.

Agency		Visiting Activities	Visiting Activities2
BL	Mean	1.73	1.91
N=11	Std. Deviation	.786	.944
MYS	Mean	1.57	1.57
N=7	Std. Deviation	.787	.976
Comparison	Mean	1.50	1.80
N=10	Std. Deviation	1.080	1.033
Control	Mean	2.00	2.00
N=6	Std. Deviation	.632	.632
Total	Mean	1.68	1.82
N=34	Std. Deviation	.843	.904

Figure 41 illustrates that the Nonvisiting activities dependent variable means increase for the B & L experimental group (slightly) and for the MYS experimental group (more so). This measure is the least inclusive visiting activities. Figure 42 illustrates that the visiting activities or the inclusive visiting activities means only increase for the B & L experimental groups the other three group means do not change for inclusive activities. This perhaps helps us to understand how the MYS experimental group mean can be increasing on activities (inclusive) connected to role in theory but not in actuality as noted in figure 42. This information is offered as partial explanation of the differences found, but it purely conjectures on the part of the author.

The Perpetuating Colonization workshop appears to have had little impact on the racial attitude of foster parents. The difference (if any) between time one and time two data is not significant on most dependent variables. Changing attitudes after five hundred years of colonization seems to have been a lofty ideal rather than a reality. Holman's thesis of Inclusive vs. Exclusive Fostering in its expanded form to include competent cultural practices is not supported by this data.

The Perpetuating Colonization workshop appears to have little or no impact on increasing inclusive activities, increasing the use of cross cultural resources. The dependent variable cross cultural activities had to be removed from the analysis because it was skewed and could not be transformed. The dependent variable cross cultural activities was skewed because very few foster parents in this study reported participating in cross cultural activities with their foster children.

### Further Findings from the Data

This group of N=34 Specialized Treatment Foster Parents are foster parents who receive higher financial reimbursement from their placing agencies. The increased fees for service is based on the premise that these foster parents have increased skill development, more training and demonstrate a greater understanding of the needs of foster children than a regular rate foster parents. In examining the data of all 34 foster parents at Time Two on the number of training topics they have attended we note the following information as it is displayed in Figure 43. These data are exploratory in nature, and has a very small sample size, these results although interesting are not generalizable.

Figure 43: Training variable N=34.

Training Variable	N	Percentage
Orientation	32/34	94%
Separation & Loss	29/34	85%
Working With Birth Families	29/34	85%
Impact of Fostering on the Family	32/34	94%
Attachment	31/34	91%
Discipline Methods	29/34	85%
Understanding Role of the Foster Parent	32/34	94%
Normal Child Development	28/34	82%
Fostering Teenagers	25/34	74%
Cultural Awareness	31/34	91%
Working With Your Agency	29/34	85%
Working with Schools	24/34	71%
Understand Sexual Abuse	27/34	79%
Understand Physical Abuse	29/34	85%

Figure 43 indicates that the majority of foster parents have attended training in a variety of topics that would strengthen their ability to provide better care to foster children. It would be interesting to examine the “regular rate foster parent” to determine if the training compares or differs.

This thesis is focused on the Inclusive Model of fostering as developed in Holman’s (1975) thesis. Eighty-five per cent of these foster parents have attended training on “Working with Birth Families”. This would suggest that this group of foster parents understand the importance of including the birth family in the work that they do with their foster children. This thesis is interested in those foster parents who have attended training on Cultural Awareness. Ninety-one per cent of the foster parents involved in the research had attended training on Cultural Awareness. These thirty four foster parents were trained in working with birth families and had attended a cultural awareness training yet, their foster care practices do not indicate a high level of activity in either area as measured by this research instruments. This result could indicate two things, poor instrumentation as foster parent training is a self-report variable, a huge gap between knowledge and practice. In examining the 34 foster parents use of Cultural Resources at Time two Figure 44 indicates the results.

Figure 44: Cultural resources used N=34.

Cultural Resource	Percentage indicating Use of Resource Often
Books	19%
Movies & Video	5.6%
Television Programming	19.4%
Language Tapes	5.6%
Cultural Music	8.3%

Ninety-one percent of the foster parents have attended training in cultural awareness, yet there appears to be a significant gap between training and the actual practice of supporting or utilizing appropriate cultural resources with the children they care for. This gap between theory and practice is further illustrated by examining the cultural activities in Figure 45.

Figure 45: Cross cultural activities used N=34.

Cross Cultural Activities	Percentage of Actual Use of Activity
Cross Cultural Activities	6%
Pow-Wow	12%
Traditional Dance Classes	9%
Ceremonies	9%
Language Classes	6%
Family Visits	85%

Figure 45 identifies that very few specialized foster parents in this study, even though they have received specialized training in cultural awareness, do utilize cross cultural activities (time two data) with the Aboriginal foster children in their care. Family visits (85%) are organized and coordinated by placing agencies and this may explain the higher level of compliance by foster parents. If Agencies coordinated the cross cultural activities of pow-wow, traditional dance classes, traditional ceremonies and language classes for the Aboriginal foster children would we see a higher percentage of use?

Figure 46 indicates the level of awareness and knowledge that foster parents self-report regarding the culture and practices of the foster child and their birth families. Of concern in examining these data is the number of foster parents who report that they “do not know” if the child or their parents speak more than one language and that they do not

know the child's home community or if the family is traditional. The answers to these questions can be obtained by communicating with the child, visiting with birth families or from the placing agencies. If training and practice are linked in theory this group of highly trained Specialized Treatment Foster Parents would have this cultural information in order to increase the effectiveness of their work with the Aboriginal children placed in their care.

Figure 46: Cultural awareness N=34.

Cultural Awareness	Yes	No	Don't Know
Child Speaks More Than One Language	11.8%	76.5%	8.8%
Parents Speak More Than One Language	29.4%	41.2%	23.5%
Know the Child's Community	41.2%	38.2%	11.8%
Family Practices Traditional Aboriginal Culture	29.4%	35.3%	35.3%

This thesis set out to expand Holman's thesis on Inclusive Foster Parenting. An examination of the inclusive activities variable is warranted. Figure 47 indicates the percentage of all thirty-four foster parents' involvement in inclusive activities at time two.

Figure 47: Inclusive activities N=34.

Activity	Time 2 Data Percentage
Invite the family to your home	32.4%
Supervise a family visit	52.9%
Take the child to visit family	85.3%
Phone calls with family	76.5%
Share decision making with family	64.7%
Shared celebration of child's birthday	41.2%
Share pictures with family	55.9%
Send mail or email	35.3%
Discuss the child's Family	79.4%
Answer questions re: child's family	58.8%



The most inclusive visiting activity is to invite the family into your home and this occurred the least. Taking the child to visit family does not necessarily mean that the foster parent and the birth parent are participating in a visit together. It could actually be to drop the child at the office to visit their family. This instrument was perhaps not sensitive in measuring this construct. Again, the question arises if these highly trained treatment foster parents are not operating in an entirely inclusive manner (deemed best practice) what are the regular rate foster parents doing? Further research needs to explore this construct to determine what best practice in foster care in the Province of Manitoba really looks like.

The social work literature indicates that there are differences among how a foster parent sees his or her role, and how an agency sees his or her role, and the actual performance of the foster parent role. Figure 48 illustrates this discrepancy in role agreement and role performance both negatively and positively. The first three variables visit with birth family, invite family to visit in the foster home, and supervise visits are inclusive visiting activities and foster parents in this study identify agreement with these role statements, yet performance of these three inclusive activities is less than the percentage of foster parents who agree that this is their role.

This incongruency between role statements and role performance can be impacted by a variety of factors, including lack of scheduled visitation or agencies and foster parents supporting the idea of inclusive fostering in theory but not practice. Further research with a larger sample would indicate if this is an anomaly or an indicator of standard practice.

Figure 48: Comparison of role statements and activities N=34.

Variable Measured	% of Foster Parents who agree this is Part of their Role	% of Foster Parents who reported Completing this Activity	Difference between Role and Actual Activity
Visit with birth family	94%	68%	-26%
Invite family to home	47.1%	32%	-15.1%
Supervised visit	65%	50%	-15%
Phone calls to family	79%	82%	+3%
Shared decision making with family	82%	53%	-29%
Shared birthday celebration	91%	41%	-50%
Send mail or email	68%	18%	-50%
Share photos with family	100%	74%	-26%
Discuss family with Child	79%	85%	+6%
Answer questions about the child's family	82%	65%	-17%

### Relationship with Empirical Literature

This research attempted to expand Holman's thesis (1975) of inclusive fostering to include foster parents who are inclusive if they had actively attended post-service training and are more likely to operate in a manner opposed to perpetuating colonization. This research demonstrates that the results are not conclusive. Foster parents in this study are trained. Eighty-five per cent of these foster parents are trained in "Working with Birth Families" and 32% of foster parents invited the birth family into their home, 50% of foster parents supervised a family visit, and 68% visited with the birth family. Of the visiting activities measured, inviting the birth family into the foster home is the most inclusive

activity but has occurred the least. Without further research, a stronger experimental design and a larger sample these results are meaningless.

Ninety-one per cent of the foster parents in this study attended a “cultural awareness” training event post-license. Yet this number of trained foster parents does not translate into foster parents who utilize a large number of cultural resources or participate in a large number of cultural activities. Attending family visits is the most frequent cultural activity that this group of foster parents participated in.

Holman (1975) proposed an inclusive model of foster care and Palmer (1995) and Kufeldt (1994) concurred. In 2009 this research would suggest that an inclusive model of foster care is confounded by training of foster parents, foster parent role definition, and the child welfare practitioners support of the idea of inclusive foster care.

Attribution theories were used to explain attitude assignment in this research. It would appear that racial attitudes in this group of participants are negative towards distal factors, intergroup anxiety, perceived difference and perceived status differences (based on high scores in the data) and that the intervention workshop did little to impact the attribution of behavior to internal rather than external factors.

Racial attitudes exist in foster care. There are currently high numbers of Aboriginal children residing in foster care. This study supports other research (McKenzie, 1994) findings regarding the high number of Aboriginal children in care. Ninety-one per cent of the foster children in this study were Aboriginal and 11.8% of the foster parents providing care were Aboriginal. These numbers add credence to the idea that child welfare providers

in the province of Manitoba need to track cultural matching of placements, and address the discrepancy between ethnicity of foster care providers and the children they provide care to.

### **Implications for Further Research**

During the course of this research the AJI-CWI was being implemented, Aboriginal agencies were receiving their mandate to provide services. Many agencies refused to participate in this research and offered a variety of reasons from “our social workers do not understand colonization let alone our foster parents; our foster parents are frightened by AJI-CWI and fear that their children will be taken away; our foster parents are not Aboriginal why would they be interested in this training; our Agency has a good working relationship with the Aboriginal Agencies in this area and we do not want to jeopardize it by allowing our foster parents to participate”.<sup>13</sup> These varied responses to the invitation to participate in the training event are indicative of the “attitudes” within the system of Child Welfare regarding foster parents, and Aboriginal People. Further research needs to examine these attitudes.

Future research must borrow from other disciplines to discover a measurement tool that accurately and effectively measures racial attitudes. Future research must be a true experimental design that can control for the many mitigating factors in racial attitude measurement. This research indicates that racial attitudes do exist in cross-cultural foster families but the small sample size indicates that the research is at best exploratory.

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<sup>13</sup> This attitude is concerning for all Aboriginal foster children.

This research relied on the self-reporting of foster parents regarding their use of cross cultural resources and activities future designs would be strengthened by including self-report and verification of activities with another form of documentation. It would be interesting to examine foster parents statements within the home study process and their actual behavior regarding inclusive activities, and decolonizing strategies for the children for whom they care.

### **Limitations**

This research design is limited by sample size. The risk of committing a Type II error is high because of the small sample size. The experimental design strengthened by a comparison group reduces the risk of Type I error. A significant finding on the variable intergroup anxiety for the MYS experimental group is surprising given the small sample size.

Future researchers need to develop different measures or utilize these measures again to test their reliability and validity. This research perhaps was too broad in scope, had poor instrumentation and too small of a sample size to discover the depth or degree of any of the constructs purposed in the hypothesis.

A pre-test, post-test design with the same measurement instruments increases the risk of hypothesis guessing. However in this instance a decrease in racial attitudes would have been discovered if hypothesis guessing had occurred.

The fact that the workshop “Perpetuating Colonization” was delivered by facilitators that were not Aboriginal may have limited the credibility of the material

presented in the eyes of the participants. Future researchers should be culturally congruent with the material presented or presentations could include both Aboriginal and non-Aboriginal facilitators to control for this factor.

The idea of racial attitudes research created barriers or obstacles to Child Welfare Agencies willing to have their foster parents participate in the research. The research sample was small as agencies did not wish to “create problems for their foster parents, allow their foster parents to participate in case they were racist, or the idea of examining racial attitudes during the devolution under the AJI-CWI was met with great resistance.”

Future research needs to examine racial attitudes in foster care through a variety of lenses, that of the foster parent, the foster child and the placing agency. To not examine racial attitudes or train foster parents to work cross-culturally and to foster inclusively maintains the status quo of foster children in the Province of Manitoba

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## Appendix A

This appendix includes the regression analysis on those dependent variables which were not significant.

Figure 49: Regression on realistic threats.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.609(a)	.371	.308	21.80207	.371	5.893	3	30	.003
2	.630(b)	.397	.263	22.49995	.026	.389	3	27	.762

a Predictors: (Constant), Rural/urban, Realisticthreats1, Number of own children b Predictors: (Constant), rural/urban, RealisticThreats1, Number of own children, MYS, , Control, Comparison c Dependent Variable: RealisticThreats2

Figure 49 above illustrates the regression analysis of the realistic threats variable. The null hypothesis of no difference is accepted. Figure 50 illustrates the results of the regression analysis of the dependent variable symbolic threats.

Figure 50: Regression on symbolic threats.

	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.548(a)	.300	.230	21.03473	.300	4.282	3	30	.012
2	.608(b)	.370	.230	21.03835	.070	.997	3	27	.409



a Predictors: (Constant), Rural/urban, SymbolicThreats1, Number of own children  
 b Predictors: (Constant), Rural/urban, SymbolicThreats1, NUMBER OF OWN CHILDREN, MYS, Control, Comparison  
 c Dependent Variable: SymbolicThreats2

Figure 50 indicates that there is no significant change on the regression of the dependent variable symbolic threats. The null hypothesis of no difference is accepted.

Figure 51 illustrates the regression on dependent variable perceived differences.

Figure 51: Regression on perceived differences.

	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.518(a)	.268	.195	7.48241	.268	3.662	3	30	.023
2	.617(b)	.381	.243	7.25350	.113	1.641	3	27	.203

a Predictors: (Constant), Rural/urban, Number of own children, Perceived Differences 1  
 b Predictors: (Constant), Rural/urban, Number of own children, Perceived Differences 1, MYS, Control  
 c Dependent Variable: Perceived Differences 2

Figure 51 illustrates that the F change is not significant at the  $p < .05$  level for the dependent variable perceived differences. The null hypothesis is accepted. Figure 52 illustrates the regression model for the dependent variable visiting activities.

Figure 52: Regression on visiting activities.

	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.427(a)	.182	.101	.857	.182	2.232	3	30	.105
2	.471(b)	.222	.049	.881	.039	.454	3	27	.717

a Predictors: (Constant), Rural/urban, Visiting Activities, Number of own children b Predictors: (Constant), Rural/urban, Visiting Activities, Number of own children, MYS , Control, Comparison c Dependent Variable: Visiting Activities2

Figure 52 illustrates the results of the hierarchical regression on the dependent variable visiting activities. There is not a significant F change and the null hypothesis is accepted.

Figure 53 illustrates the results of the hierarchical regression on the dependent variable Nonvisiting activities.

Figure 53: Regression on nonvisiting activities.

	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df 2	Sig. F Change
1	.625(a)	.390	.329	1.600	.390	6.400	3	30	.002
2	.695(b)	.483	.368	1.553	.093	1.617	3	27	.209

a Predictors: (Constant), Rural/urban, Nonvisiting Activities, Number of own children b Predictors: (Constant), Rural/urban, Nonvisiting Activities, Number of own children, MYS , Control, Comparison c Dependent Variable: Nonvisiting Activities2

Figure 53 illustrates the results of the hierarchical regression on the dependent variable nonvisiting activities. There is not a significant F change and the null hypothesis is accepted. Figure 54 illustrates the results of the hierarchical regression on the dependent variable total activities

Figure 54: Regression on total activities.

	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.589(a)	.347	.281	2.204	.347	5.309	3	30	.005
2	.623(b)	.388	.252	2.248	.042	.612	3	27	.613

a Predictors: (Constant), Rural/urban, Total activities, Number of own children b Predictors: (Constant), Rural/urban, Total activities, Number of own children, MYS , Control , Comparison c Dependent Variable: Total activities2

Figure 54 illustrates the results of the hierarchical regression on the dependent variable total activities. There is not a significant F change. The null hypothesis is accepted. Figure 55 illustrates the results of the hierarchical regression on the dependent variable foster family roles.

Figure 55: Regression on foster family roles.

	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.679(a)	.461	.407	1.722	.461	8.563	3	30	.000
2	.748(b)	.559	.461	1.641	.098	2.003	3	27	.137

a Predictors: (Constant), Foster family roles1, Number of own children, Rural/urban b Predictors: (Constant), Rural/urban, Foster family roles 1Number of own children,, rural/urban, MYS , Control, Comparison c Dependent variable Foster family roles2

Figure 55 illustrate the results of the hierarchical regression on dependent variable foster family roles and it is not significant at  $p < .05$ . Figure 56 illustrates the regression on the dependent variable cross cultural resources.

Figure 56: Regression on cultural resources,

	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.567(a)	.321	.253	1.19912	.321	4.728	3	30	.008
2	.603(b)	.363	.222	1.22411	.042	.596	3	27	.623

a Predictors: (Constant), Cultural resources 1, Number of own children,, Rural/urban b Predictors: (Constant), Cultural resouces1, Number of own children, Rural/urban, MYS , Control, Comparison c Dependent Variable: Cultural resouces2

Figure 56 illustrates the hierarchical regression on the dependent variable cultural resources and is not significant at  $p < .05$ . Case # 33 is an outlier and was deselected prior to the regression being rerun. Figure 57 illustrates the results.

Figure 57: Regression on cultural resources after outlier removed.

	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.749(a)	.561	.516	.85227	.561	12.361	3	29	.000
2	.802(b)	.643	.561	.81140	.082	1.998	3	26	.139

a Predictors: (Constant), Cultural resources1, 1, Rural/urban, Number of own children b Predictors: (Constant), Cultural resources1, Rural/urban, Number of own children, MYS,, Control, Comparison c Dependent Variable: Cultural resources2

Figure 57 illustrates the hierarchical regression on the dependent variable cultural resources after case number 33 had been deselected. F change is not significant at  $p < .05$

## Appendix B

This appendix includes a brief description of the B & L experimental training site, the MYS experimental training site, and suggested ideas for the unsuccessful implementation of the intervention.

#### B & L:

During the intervention presentation at the B & L site two noteworthy things occurred. First there was a male participant who was Aboriginal, a history major, and very informed on the colonization of Aboriginal people. This man presented as angry and defensive. Other participants reacted to his anger. Attitudinal change needs emotional arousal and the author speculates that anger is not conducive to attitudinal change. Secondly the B & L participants are trained every second Tuesday all year long. After the intervention participants could have discussed the intervention during their regular scheduled training event, reduced their emotional arousal prior to the second post test; resulting in no significant difference, or a increase in negative racial attitudes.

#### MYS:

During the intervention presentation at the MYS two noteworthy events occurred. First an Aboriginal woman was agitated and upset, during the introduction to the workshop, and requested to leave stating "I cannot do this it is too upsetting". Secondly during the presentation a non-Aboriginal male was reduced to tears, stating "he had not realized this history". This man's emotional state aroused empathy in group participants. The author speculates that empathy may be conducive to attitudinal change.

## **Appendix C**



**Statement of Informed Consent:**

Research Project Title: Decolonization: Moving to Inclusive Foster Care.

Researcher: Vivien Watson

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more details about something mentioned here, or information not included here you should feel free to ask. Please take the time to read this carefully, understand the information and sign the statement if you wish to participate in the study. I will be participating in a study of my racial attitudes and my foster care practices. As a participant I will be asked to answer a questionnaire about my feelings and attitudes towards Aboriginal people and/or non-Aboriginal people and to participate in an eight-hour workshop on Perpetuating Colonization. Two months from now I will be asked to fill out the same questionnaire.

I know that I do not have to be in this study, and that even if I start to take part in it I can quit at any time. I know that not participating in this study will not affect any future placements from my agency. The researcher will not notify the agency regarding my participation in this study.

I know that I can ask any questions about the study before I participate. I know that the workshop will be videotaped and that the primary researcher and the advisor will only view the video. I know that the videotapes will be erased by September 1, 2004.

I know that my answers will be kept confidential and that no identifying information that connects me to my answers will be shared with any one other than the primary researcher.

I know that the abuse and neglect of children in the Province of Manitoba is a criminal offense and must be reported to the authorities.

If I have questions or need information after the study I can contact the principle researcher –Vivien Watson @ \_\_\_\_\_, or

The advisor- Dr. H. Frankel- University of Manitoba @ 1-204- 474-8378

The Manitoba Foster Family Network @ 1-204-940-1280

I know that the Joint Research Ethics Review Board has approved this research.

I am willing to participate in this study.

Name \_\_\_\_\_

Date \_\_\_\_\_

Researcher \_\_\_\_\_

Vivien Watson