

Journal Abstracts

GREG DEVER

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The Multidisciplinary Assessment Center and Family Advocacy

Heger A, MacFarlane K

Centre for the Vulnerable Child, University of South California, Los Angeles, California, USA

This session will review the development of multidisciplinary assessment centers for the evaluation of child sexual abuse victims. These centers initially focused on a coordinated medical and psychosocial evaluation. They then expanded to include participation from law enforcement, social services, district attorney and mental health. The success of this model has been expanded in some centers to include all forms of child abuse and neglect and more recently to improve evaluations for all forms of domestic and family violence and sexual assault. This coordinated program improves the quality of forensic interviews, medical evaluations and the interventions by law enforcement, prosecuting attorneys, social services and mental health. The history of this movement will be presented with details on how to establish a multidisciplinary assessment center and/or expand existing programs into a complete Family Advocacy Model.

The Convention on the Rights of the Child and its Principle of First Call for Children: A need to Address Institutionalised Neglect and Promote Primary Health Care

Dever G.

Micronesia Human Resource Development Centre, University of Hawaii, Hawai'i, USA

The Federated States of Micronesia (FSM), population 105,000, is currently in an economic downsizing mode related to a step-down of its 15-year \$1.2 billion Compact

of Free Association with the United States Government, a treaty which will be renegotiated before 2001.

Notably, the FSM is one of five Pacific Islands Countries, which has been given high priority by UNICEF because of low child survivability related to malnutrition. In 1993, the FSM acceded to the UN Convention on the Rights of the Child (CRC) and was the first Pacific Island Country to complete its 2-year report to the UN High Commission on Human Rights documenting how its is attempting to harmonise its laws, regulations, and policies with the 54 articles of the Convention.

The presentation documents the challenges this micro-state has in promoting the health and well being of children after inheriting from the USA a chronically underdeveloped health infrastructure and an expensive ethnic of off-island medical referral benefiting a few. Resource mismanagement and the current downsizing of the FSM economy related to diminishing Compact resources will be reviewed with a view to their adverse impact upon children. The CRC and its principle of First Call for Children that the best resources of a nation and family must be marshalled to promote and protect children first in good times and bad will be used to assess how

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children in the FSM are faring. In a setting of diminishing resources, availability of and access to, primary health care services are a model solution to promote the equitable distribution of health resources of remedy and prevent institutionalised neglect of children.

Colonialism is Alive and Well in Child Protection Practice: A Pacific Island Perspective

Pilato T, Su'a T E N, Crichton-Hill Y

New Zealand Children, Young Persons and Their Families Service, Risk Management Project, Christchurch, New Zealand

Objectives: The purpose of this presentation is to alert practitioners, statutory bodies, professional groups and community agencies to the legacies of colonisation and the influence these have on child protection practices and the impact on Pacific Island families.

Description: This presentation is based on the premise that colonial mindsets continue to influence child protection practices and retard acknowledgment of the value and significance of cultural relevance when working with Pacific Island families. Evidences and contributing factors to colonial mindsets can be as obvious or obscure as abuse itself. While policy provides guidelines for culturally responsive practice,

practitioners' life expectancies, beliefs, values and attitudes significantly influence their decision to practise in a particular way, made obvious through their behaviour and demeanour.

Case studies and anecdotal accounts of case management approaches used when working with Pacific Island families highlight areas of concerns which contribute to the clouding of issues, inappropriate use of power and control, non-compliance to cultural advice and protocols, alienation of child/young person from family and disenfranchisement of families. Conversely, there are evidences of good and effective case management practice which have not only achieved desirable outcomes, but have also left the family socially, emotionally and culturally strengthened. The differences in practice methods and analysis of resulting outcomes become self evident.

The case studies provide examples of good and not so good practice from a Pacific Island perspective. The comparison of practice approaches provide important considerations to advancing child protection practice to be culturally responsive. This requires acknowledgment of cultural relevance, family involvement, collaborative approach and community partnership in the protection of children against abuse and neglect.

Child Abuse and Pacific People

*Percival T M
Whakaruruhau (Child Abuse
Assessment Team), Starship
Children's Hospital, Auck-
land, New Zealand*

People of Pacific ethnicity make up 8% of the New Zealand population clustered mainly in the north, particularly in the greater Auckland area. The purpose of this presentation is to describe the features of child abuse seen in children and young people of Pacific ethnicity.

This retrospective study reviewed case notes of Pacific children and young people referred to the Starship Hospital's Child Abuse team over a 3 year period.

Pacific children and young people make up 16% of the 700 referrals that the team receives each year.

The types of abuse (NAI, sex abuse, neglect, "at risk") that Pacific children are seen with are presented, and compared with Maori and Pakeha.

Medical features such as the type of non-accidental injury, severity of injury, genital examination findings and STD's are discussed.

The perpetrator's relationship to the child / young person is presented both for NAI and sexual abuse. Family support at the time of assessment and placement are also presented. A discussion of the issues facing Pacific families which may put them at risk for child abuse and neglect are discussed: in particular, the barriers that languages and culture may pose to mainstream child abuse intervention and prevention strategies.

Self-managed Services for Indigenous Peoples

*Barwick K
NSW Department of Community Services, New South Wales,
Australia*

Objective: The NSW Department of Community Services has had a troubled relationship with Aboriginal People and Torres Strait Islanders. Recent initiatives to address this history and to improve the effectiveness and quality of services provided to this target group in northern NSW are presented as aspects of a new approach based on self-management of services for Aboriginal communities.

Description: The NSW government has endorsed the principles of self-determination and self-management for programs and services intended to serve the needs of Aboriginal communities. In northern NSW, the Department of Community Services has adopted a strategic plan for work with Aboriginal People and Torres Strait Islanders. The plan was developed through extensive consultation with

Aboriginal communities and draws on the expertise of Aboriginal members of the Department's staff.

Strategies include:

1. Mechanisms for ensuring appropriate consultation with local Aboriginal communities regarding changes to the service system, as well as closer involvement by these communities in service planning;
2. The involvement of Aboriginal field staff in local community activities; and
3. Provision or funding of specialist services for Aboriginal communities, staffed by Aboriginal field staff or provided by Aboriginal-managed non-government agencies.

Among other initiatives, the implementation of these strategies has seen the creation of a specialist intensive family-based service, the introduction (in appropriate circumstances),

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of family conferencing for cases involving Aboriginal children, and a range of media and community-focused initiatives to boost the Department's profile among Aboriginal communities in the region.

The results of these initiatives will be subject to phased evaluation at appropriate intervals, but at this early stage it is apparent that the quality and effectiveness of service provision to Aboriginal communities in northern NSW have improved significantly. The presentation will be based on an analysis of this data.

Mana Kainga: Whanau Whakapakari

*Herbert A M L, Benefield L, Hodson C, Te Kanawa D T, Wright T R
Psychology Department, University of Waikato, Hamilton, New Zealand*

A substantial body of research has been directed at the possible links between negative aspects of parenting and child outcomes, such as conduct disorders and externalising behaviour, and risk factors for harsh parenting and child maltreatment. Psychological contributions leading to successful changes from negative or abusive parenting have been largely based on behavioural or learning principles. These approaches have assumed a skills deficit in parenting understanding and practice, and a willingness on the part of the parent or caregiver to participate in a parent training or therapy programme.

Where there is conflict between programme treatment goals and the participant's cultural and religious beliefs, these assumptions can jeopardise rates of participation and meaningful outcomes in terms of positive changes in parenting practices and child health.

There have been no published studies integrating psychological principles to parenting practices and constructs that are specifically meaningful to Maori communities, and that can positively accommodate Maori skills and aspirations.

This seminar scopes the preliminary research and practice in developing a programme that incorporates relevant psychological research appropriate to Maori practices.

We will discuss a formal analysis of systems, constructs and goals from within a Maori community. We identify crucial variables in the development of Mana Kainga and describe the programme content, ongoing monitoring and outcomes.

The theoretical underpinning of this programme relates to psychological research in the areas of cultural services, mechanisms of motivation, and the role of the natural environment in initiating and maintaining changes in behaviours.

Maori Tamariki and Macro-policy Changes 1987-1997

*Kiro C
Massey University, Albany, Auckland, New Zealand*

Maori tamariki are the arguably most vulnerable of society's members to the vagaries of the marketplace. While New Zealand's Welfare State can be criticised for reinforcing Maori dependency on benefits, this view fails to recognise the benefits gained from a universal entitlements system. Instead the last ten years have reinforced a new polarisation of income and social status, which will ultimately lead to further conflict within Maoridom and will impact most on those tamariki and rangatahi least able to defend themselves in a society of new market realism.

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This paper attempts to summarise the affects of these macro-policy changes on Maori tamariki. How have they fared in education, housing, health and other major social and economic indicators? It provides a critique of a way of viewing social policy which is based solely on economic principles and argues for a

more balanced and less ideological approach to planning the future of Maori tamariki and rangatahi.

Maori Control over Supervision in New Zealand Social Work Practice

*Panoho A J
Children Young Persons & Their Families Service, Auckland, New Zealand*

Objectives: To provide discussion and debate regarding Supervision of Maori staff by Maori

Description:

- Can non-Maori effectively supervise Maori?
- Is it possible to divide supervision into clinical and cultural spheres?
- What are the cultural ramifications for Maori professional development within the Social Work profession when Supervision of Maori by non-Maori takes place?

The attempts by state organisations to involve culturally appropriate policies and protocols for Maori professionals

are being seriously undermined by conflicting work practices. There are continuing difficulties in implementing these policies in the workplace. Maori struggle under their usual professional demands as well as being forced into an unnatural position of educating non-Maori colleagues exercising their cultural bias regarding supervision. The policies have merely highlighted the gap between Maori and Pakeha and the negative energies that can arise from diametrically opposed culturally positions.

Energy is diverted into defending a Maori viewpoint when Pakeha supervision doesn't cover the taha Maori Maori side of a person. Unnecessary conflict arises from the inability of Pakeha colleagues to discern or accept the ramifications of cultural difference. The key issue at stake here is how does one actually translate pro-Maori government policy in an environment hostile to Maori initiative and power-sharing involved in supervision?

As a Maori care and protection social worker in state Welfare and Health agencies I have personally experienced the discrepancies between policy and practice. Supervision by Maori with the appropriate skills is essential in supporting Maori social worker. The issue regarding non-Maori involvement in the purely clinical/technical sphere is a red herring and diverts attention away from this central Maori involvement. As an holistic culture this separation in Maori thinking is not possible. Stressing the universal commonalities of practice in supervision and ignoring the uniqueness of Maoritanga things Maori has more sinister implications. This common Pakeha directly contravenes the power-sharing guaranteed under the Treaty of Waitangi. This document guarantees te tino rangatiratanga Maori Sovereignty and establishes guidelines for bicultural partnership at all levels of government and administration within Aotearoa.

Koi Patu Koi Mamae – Disciplining Maori Children

*Rickard S. L.
Children, Young Persons and their Families Services, Auckland,
New Zealand*

This study is an exploration of Maori experiences of child physical punishment. An historical overview of western and 'traditional' Maori child rearing practices is presented, followed by a review of the literature concerning child physical punishment in contemporary times. Six Maori participants were interviewed about their experiences concerning child physical discipline. The most prominent themes which arose from their talk were identified through thematic analysis.

Discourse analysis was then employed to elucidate the dominant discourse that participants draw upon to explain their experiences and practices concerning physical punishment. Similarities and differences between the existing literature and the results of this study are discussed.

Atawhaingia Te Harakeke – A Maori Model of Parenting Support and Development

*Rokx H, Pitman M, Joe M
Early Childhood Development Unit, Wellington, New Zealand*

Objectives:

- To outline some of the effects of European colonisation on the parenting and whanau traditions of Maori
- To show correlation between colonisation effects and the breakdown of traditional whanau structures
- To describe decolonisation as a process of strengthening Maori parents and whanau
- To describe the parent support aspects of *Atawhaingia Te Pa Harakeke* and how far they go towards meeting the needs of Maori parents, their children and whanau
- To describe the development of parenting skills and other related aspects, through *Atawhaingia Te Pa Harakeke*

The attempts by state organisations to involve culturally appropriate policies and protocols for Maori professionals are being seriously undermined by conflicting work practices.

Prescription: Traditional Maori child-rearing practices were based on the retention and maintenance of whakapapa links and lines. Children were seen as the physical embodiment of tupuna, bringing together the mana, wairua, mauri, ihi, wehi, tapu of sharing generations

Long-gone. This in turn created a preferential position for children, ensuring their safety and nurturing within whanau and hapu structures.

The overt and covert-processes of colonisation have steadily eroded whanau and hapu ability to maintain their traditional practices, and history has shown a total breakdown of well-founded systems, values and beliefs, resulting in unconscionable statistics of child abuse and neglect.

Atawhaingia Te Pa Harakeke is a model of parenting support and development which takes account of the effects of colonisation on Maori child-rearing practices and whanau structures. It was developed by Huhana Rokx, Megan Pene and Mereana Pitman of the Early Childhood Development Unit, and is currently being delivered in Rimutaka and New Plymouth Prisons.

This paper will describe the decolonisation processes of *Atawhaingia Te Pa Harakeke* and why they are effective in changing attitudes towards children, partners, family and whanau. It will also describe the effectiveness of this model

in working with parents who are in critical negligent situations. And it will outline the methods used which proceed toward fostering positive attitudes in the care of children.

The Dynamics of Risk in Iwi-based Child Protection Practice

*Stanley E G, Thomson R
Children, Young Persons and Their Families Service,
Christchurch, New Zealand*

Objectives: To review risk factors and risk dynamics in tribal based child protection practice.

Description: As child protection advocates working within their tribal role primarily with incidents of abuse and neglect affecting tamariki (children) of the same tribal affiliation as themselves, the authors determined that it was necessary to analyse the risk factors and risk dynamics of tukino (child abuse and neglect), common to their own iwi. The information gained by reviewing practice experience could also provide the basis for further iwi research.

This paper reviews incidents of abuse and neglect of Kai Tahu and Tuhoe children over a period of eight years. But reviewing practice experiences it has been possible for the authors to emphasise common risk factors occurring consistently throughout all of the incidents, creating situations of danger for tamariki and fragmentation of whanau wellbeing. Risk factors related to the breakdown of traditional tribal customs are also examined and compared with relevant risk indicators applied in the Risk Estimation System as implemented by the New Zealand Child Young Persons and Families Service.

Hey Cous Does this Family and Child Risk Assessment stuff mean the Bro's Whanau is a Risk or at Risk?

*Walker H
Victoria University of Wellington, Wellington, New Zealand*

The 1986 Puaoteata-tu (Daybreak): Report of the Ministerial Advisory Committee on a Maori Perspective for the Department of Social Welfare, signalled a unique shift in the Department's delivery for service to its users. In a rare but mature move a Minister of the Crown acknowledged the existence of institutional, cultural and personal racism within her Department (1986:18,19, 77-79).

The report revealed that; "At the heart of the issue is a profound misunderstanding or ignorance of the place of the child in Maori society and its relationship with whanau, hapu, iwi structures" (1986:7) The impact of the report lead to an increased presence of Maori social work staff and Maori influence on social work practice, Bi-culturalism, cul-

turally appropriate, cultural sensitivity, Treaty of Waitangi and cultural competence became "buzz" words. That was twelve years ago.

In the fading light of that euphoria this paper will focus on an examination of the assessment of risk, the context in which it occurs, issues of cultural sensitivity, the use of power and the implications for Maori whanau. There will be discussion on Maori child rearing and care taking realities, perceptions, safety, obligations and responsibilities. There will also be comparisons with other indigenous people of the Pacific and North America. A Maori strengths dimension will form the context for an assessment of safety.

Objectives: The purpose of the paper is to stimulate some discussion on identifiable Maori child care and child rearing practices and behaviours. They are traditional (pre European) behaviours which are rarely articulated yet are imbedded in the Maori psyche and spirit and influence Maori child rearing perceptions and realities. □

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'A'ohe hana nui ke alu 'ia.
No task is too big when done together by all.
'Olelo No'eau #142