

# THE PREVENTION REPORT

The National Resource Center for Family Centered Practice Spring 1996 #1

**THE PREVENTION REPORT**, published twice yearly, is a publication of the National Resource Center for Family Centered Practice, The University of Iowa School of Social Work, 112 North Hall, Iowa City, IA 52242-1223, (319) 335-2200. Funding provided by the Children's Bureau, Administration for Children and Families. [Grant # 90CW1084/01].

Copyright 1996 by The National Resource Center for Family Centered Practice. All rights reserved.

## **NATIONAL RESOURCE CENTER FOR FAMILY CENTERED PRACTICE**

University of Iowa, School of Social Work, Room 112 North Hall, Iowa City, Iowa 52242  
Phone: (319) 335-2200  
FAX: (319) 335-2204

Yalanda Banks, Pub. Secretary  
Debbie Black, Secretary  
Barb Christensen, Training Dir.  
Miriam Landsman, Research Dir.  
Jan Lanning, Info. Specialist  
Sarah Nash, Trng/Fin. Admin.  
Shirley Pinder Cook, TA Director  
Brad Richardson, Research Assoc.  
Maggie Tyler, Research Assoc.  
John Zalenski, Information Dir.

**Family Resource Coalition**  
200 South Michigan Avenue, 16th Floor, Chicago, Illinois 60604  
Phone: (312) 341-0900  
FAX: (312) 341-9361  
Project Director: Bryan Samuels  
Public Policy Coord.: Jill Garcia  
State Policy Analyst: Nilofar Ahsan

**National Indian Child Welfare Association**, 3611 SW Hood, Suite 201, Portland, Oregon 97204  
Phone: (503) 222-4044  
FAX: (503) 222-4007  
Project Director: Terry Cross

## **Culture and Family Centered Practice**

Within the field of family centered child welfare services, culture has become a key concept. Within family centered assessments, it is critical to an understanding of the belief systems that shape childrearing practices, nurturance, discipline, approaches to health care, formation of gender identity, and spirituality — to name just a few among a host of relevant factors. Knowledge of cultural factors is indispensable to the service design and delivery process, because, in order to be successful, services must be received *and* accepted in widely diverse homes and communities representing, often, very particular subcultures. Acknowledgement of cultural differences is important to social service agencies which are striving to free personnel from “decultured” bureaucratic processes in order to draw upon the strengths that derive from the rich and diverse heritage on staff. Increasingly, cultural understanding is important to program evaluators who must design evaluations for continual program improvement, and must address hard questions of the relevance of their work. Finally, cultural sensitivity must take a lead role in responses to the systematic overrepresentation of peoples of color within the child welfare system.

But approaches to culture are many. Cultural awareness, cultural diversity, and cultural competence all bear similarities to one another, yet each of these approaches to culture includes certain assumptions about what is important and useful. *Awareness* tends to focus on the importance of history, a connection to origins, a discovery of “roots.” *Diversity* emphasizes appreciation, an attention to the ceremonial: holiday celebrations, traditional clothing, crafts, foodways. *Competence* looks to the skills and techniques necessary to mesh service providers with recipients.

However, when we talk about the role culture has to play in family centered practice, we need a fuller conception of culture. Culture, in an anthropological sense represents a people's fundamental resources for perceiving, believing, deciding and acting. It is more than history, ceremony, or technique. It is the medium of practices and values essential to sustaining healthy social relationships. And the care and nurturance of a culture is virtually identical to the care and nurturance of a family.

This issue of the **Prevention Report** addresses culture in several very important areas. The issue began with a collaborative planning process which included project staff at the Family Resource Coalition and Terry Cross at the National Indian Child Welfare Association. It was conceived as a “sister” issue to the FRC's Report (Fall/Winter 1995-96), and it is intended to continue to bridge the fields of family centered child welfare and family support services with a collection of articles pertaining to culture and families.

### **IN THIS ISSUE . . .**

- **Developing a Knowledge Base to Support Cultural Competence**
- **Afro-Centric Perspective on Developing Cultural Identity**
- **Helping to Build Intentional Communities**
- **Assessment with Native American Families**
- **Supporting Families with a Refugee History**
  
- **PLUS**
  - **Research Exchange**
  - **News from the Center**
  - **Resource Review**
  - **Materials Available**

# Developing a Knowledge Base to Support Cultural Competence

by Terry Cross

Developing cultural knowledge is a key element of becoming culturally competent—of functioning effectively within another person's or family's culture. Many who work with families ask if it is possible to know everything one needs to know about every culture. Given the vast number of cultures and subgroups within cultures, this is a legitimate concern. The average practitioner cannot achieve comprehensive knowledge of all of his or her clients' cultures.

However, there are a number of key topics about which any family-centered practice professional should have a working knowledge. It is important to learn enough to know when to seek out more information, know where to turn for reliable information, and ask good questions. It is also important for practitioners to learn what culturally influenced issues affect the families with whom they work.

Following is a discussion of several types of information with which professionals in the field should be familiar, and that agencies that work with families should institutionalize. Topics that have important implications for child-rearing and child protection and are frequent sources of misjudgment and misdiagnosis are described.

## How Can We Learn?

One of the major problems in gaining knowledge about other cultures is knowing where to find that information. Human service professionals tend to learn about other cultures through the media, public education texts, and their own perceptions of experiences with clients. None of these resources can be counted on to give accurate pictures of cultures. In fact, they can be filled with stereotypes, misinformation, and deficit models. Even cultural awareness training can create stereotypes when cultures are described as monolithic. Good information too generally applied often contributes more to confusion than to clarity.

In addition, learning about a culture from troubled families prevents the professional

from learning the strengths and beauty of a culture. Practitioners, administrators, and policymakers need to find and learn from healthy and strong members of the different groups they serve. Professionals who think of cultures as they were generations ago, who romanticize cultures, or who fail to see cultures as complex, dynamic, changing systems will quickly fall short of the goal of effective services. Given these complexities, where does one turn?

Some effective steps to take to learn more about a culture are:

- First, spend more time with strong, healthy people of that culture.
- Second, identify a cultural guide—that is, someone from the culture who is willing to discuss the culture, introduce you to new experiences, and help you understand what you are seeing.
- Third, spend time with the literature. Reading articles by and for persons of the culture is most helpful. Along with the professional literature, read the fiction. This is an enjoyable way to enter the culture in a safe, nonthreatening way. Find someone with whom you can discuss what you have read.
- Fourth, attend cultural events and meetings of leaders from within the culture. Cultural events allow you to observe people interacting in their community and see values in action. Observing leadership in action can impart to you a sense of the strength of the community and help you identify potential key informants and advisors.
- Finally, learn how to ask questions in sensitive ways. Most individuals are willing to answer all kinds of questions, if the questioner is sincere and motivated by the desire to learn and serve the community more effectively.

When learning from individuals, it is important to treat each individual as an ex-

pert on his or her experience of the culture, but not as a representative of that group or an expert on the culture. No one can speak for his or her whole group. Each person whom you contact can provide you with a small piece of a much larger picture. If you treat what is said as part of a large mosaic, you will eventually develop a good working knowledge of that culture.

## Diversity Within Diversity

One potential barrier to learning about cultures is the great diversity among and within the various groups. Human services professionals most often learn about cultures as if all individuals of the culture were the same, and represented an intact traditional background. In reality, tribal and regional differences as well as varying levels of acculturation and assimilation contribute to diversity. When providers of family-centered support and services gather specific facts about the expressive behaviors of a client's cultural community—such as language, music, family, religion, food, etc.—they are acquiring essential knowledge. In addition, they must identify any subgroup, such as a tribe, that influences these behaviors, and understand the level of the individual's or family's assimilation or acculturation.

African Americans are not a homogeneous group. Some are strongly influenced by the South, some by the West Indies, others by urban experiences. Asian/Pacific Islanders come from dozens of different countries, languages, cultures, histories, and religions. Native American groups differ because of tribal, geographic, and language differences. Hispanic groups are equally diverse and vary in their history, ethnic and national origins, and religion. The family-centered practice professional should always consider and look for the diversity that exists in any group of people. Diversity is also a result of assimilation, the immigration experience, and a group's history of oppression or economic status. Sexual orientation, urban versus rural settings, gender, and generation all contribute to the complexity of

cultural identity. "Mixed-race" individuals account for another aspect of diversity. We cannot, therefore, describe in simple terms what an Indian is, or what an African American is, or what a member of any other cultural group is. We cannot reliably predict anyone's behavior, values, or beliefs.

What good, then, is the information gathered through spending time with strong, healthy people of the culture; interacting with a cultural guide; reading the literature; attending cultural events and meetings; and asking questions? What can be learned that is of use? What can be learned is how culture functions in people's lives and what meaning that culture has for the practitioner's concepts of health and healing, relationships, help seeking, and child rearing. Culture shapes and influences behavior. It does not determine it. Each person interacts with his or her culture in a unique way and is a complex blend of individual and cultural characteristics. And, just as we cannot understand behavior without a knowledge of the individual, neither can we understand the person without awareness of the context within which he or she functions.

Given the necessity of understanding cultural context, the family-centered practice professional must learn how the participant interacts with the culture in which he or she functions, what the culture means to him or her, and how the practitioner's perceptions are a product of clinical and cultural forces. To accomplish this, we must know something about the aspects of culture that most often shape family behavior and which can be examined and understood. Generally, the cultural forces that are the most fruitful sources of information for family-centered practice relate to meeting basic human needs that have to do with relationships, identity, and self-actualization.

### **What Knowledge is Needed?**

To work toward culturally competent practice, family-centered practice professionals need to acquire knowledge on: the impact of a culture's history on families, the role of acculturation and assimilation, patterns of communication, family structures, cultural norms and values, etiquette (i.e., what people respect and how they show it), spirituality and its impact on concepts of

health and healing, and help-seeking and problem-solving behavior.

These aspects of culture are discussed below in general terms. There are, of course, others that help shape behavior. Examples from various cultures are used to illustrate the issues presented here. To use examples is to risk creating new stereotypes. None of the examples can be used to predict behavior; rather, practitioners can use them to spark their own thinking and to sensitize themselves to the importance of culture in their relationships with and ability to support program participants.

### **Cultural History**

Each person has a unique cultural history. That history includes the history of his or her relationship with the mainstream culture, the federal government, and the helping professions. It is beneficial for helpers to learn about this history. For African Americans, this includes the impact of slavery and of a hundred years of systematic oppression. The cultural history of Native Americans includes the impacts of genocide (the Native American population has gone from 10 million to 200,000 in 400 years)<sup>1</sup>, boarding schools, and treaties and government-to-government relations. For Asians, cultural history may include immigration of the first laborers, exclusion laws, and the refugee experience. Finally, for the Hispanic American, it may include the relationship of the United States with the nation or region of origin, or the impact of wars and resulting boundary changes (such as the experiences of those who were Mexican and then became American as a result of these changes).

Each group's well-being today is influenced by the past. Each group has made significant contributions to the mainstream, and has exhibited great courage and strength in facing the challenges of continuing to exist. Learning some of this history and linking it with current issues can be very useful to building cross-cultural understanding.

### **Acculturation and Assimilation**

In the United States, most people of color experience the influence of mainstream American culture on their identities, customs, values, and ways of life to varying

degrees. They may adhere to the traditions of their own cultures, or assimilate into the mainstream almost totally. Between these two extremes are those who could be called acculturated. Acculturation is the process by which people of one culture learn to adjust their behavior to accommodate the rules and expectations of another culture. The individual does not give up his or her culture in the process, but retains the identity, customs, and most everyday behaviors of his or her culture of origin. Assimilation is the process by which an individual adopts the new culture as his or her own and takes on the identity, customs, and values of the other culture, largely abandoning the culture of origin.

The acculturation or assimilation processes also present families of color with issues that must be understood by the helping professional if he or she is to be helpful to the family.

### **Communication**

Communication is an important part of all cultures. It is essential to have some understanding of how individuals communicate, as well as the patterns that govern conversation. Things to learn about include language differences, patterns of speech, nonverbal communication, and the use of slang or colloquialisms.

Patterns of speech are not always obvious. Members of cultural groups (such as some Native Americans and Asians) who tend to pause longer between words may be unfairly labeled as slow, quiet or even stupid. Those who pause for shorter periods (such as some African Americans and Hispanics) may be unfairly labeled as pushy or rude. African Americans, who may gesture more and use symbolism in their speech more often than most Americans, are sometimes seen as angry or volatile when they are not. Members of cultural groups who may use more of a storytelling approach than interactive conversation when communicating (such as Asians and Native Americans) can seem shy, uncooperative, or out of touch with the situation to professionals from other cultural groups.<sup>2</sup>

### **Family Structures**

Knowledge of family structures includes understanding what kinship and roles mean from the perspective of the program participant.

Typically, kinship patterns within the four major ethnic groups of color consist of extended families, unlike the mainstream culture and its nuclear family model.<sup>3</sup> Frequently, the concept of extended family is not limited to blood relations. Fictive kin or “as if” relatives are commonplace. The practitioner with cultural knowledge knows to assess the supportive relationships of “kin” who may not be biologically related to the family. Elders may be called by kinship titles whether or not they are related. Aunts and uncles may have active parenting roles and may even be referred to as mother or father. Within traditional African American cultural communities, the relationship with a mother or mother figure, “Mama,” “Big Mama,” “Play Mama,” etc., is intimate and sacred, and is powerful, like all kinship relationships in the culture. Cousins may be called brother and sister. Some Native American and Asian languages have words for relatives for whom English has no specific terms.

Extended family members may or may not reside in the same household. Households often seem chaotic to the outsider, because it is difficult to tell who resides permanently in the household and who does not. This is often a sign of family strength and unity, but may be misread as a sign of instability to those familiar only with the nuclear family experience.

For several cultures, extended family networks are primary and supportive in spite of geographical distance. Practitioners can honor individuals’ membership in a support network by repeatedly consulting with them in times of decision making. Often community and gender-specific groups are part of the support network. Barber shops, beauty parlors, and funeral homes are examples of community-based venues used by traditional African American culture for consultation. The practitioner with cultural knowledge knows to regard these as venues of support networks for families.

While the family structures of many com-

munities of color are similar in the nature of their kinship patterns, they vary when it comes to roles, and there are some basic role issues that tend to be misinterpreted by practitioners who are working with families of cultures other than their own. Generally speaking, gender roles in Native American and African American cultures tend to be more flexibly defined than the gender roles of most Americans.<sup>4</sup> Men and women may share work, child rearing, homemaking, leadership, and other responsibilities. Men, for example, may play a large role in nurturing the young. These flexible roles may be temporary or permanent and tend to be based in both historical circumstance and traditional cultural values concerning dignity of the genders.

Also, generally speaking, roles assigned to both genders in Hispanic and Asian cultures tend to be more rigidly defined than those in American mainstream culture, and carry set responsibilities.<sup>5</sup> Roles may depend on age as well as gender and be directly affected by acculturation and assimilation. Understanding gender roles includes understanding the responsibilities attached to each role, and how the role structure affects the well-being of the family or community.

### **Norms and Values**

Values are central to the functioning of a culture. Just as understanding the influence of American mainstream values is important, so is understanding the values of other cultures important. Many times, specific values are shared across cultures, but some cultures may assign more or less priority to them than other cultures do. Values do not describe individuals in a culture, nor do they predict individual behavior. Values provide a context within which people make decisions and choices, including major life choices. Most individuals are unaware that the values of the society around them shape their decisions, but feel pressure when they try to go against the prevailing norms.

When values of different cultures conflict, the most severe misjudgment and misapplication of resources can occur. Because values influence how individuals think and act and how they choose to conduct their daily lives, family-centered practice professionals are encouraged to spend time learn-

ing about the cultural values of the people with whom they work and how they help shape behavior.

Professionals working with families must learn about the variables unique to families’ cultures that may be subject to misinterpretation within the protective services system. Native American children, in particular, are often mistakenly thought to be abused as a result of having “Mongolian spots,” which appear on many children of color and can appear to be bruises. Some cultural healing practices (e.g., the Southeast Asian practice of coining and cupping) may leave bruises on a child. These practices clearly are not child abuse, just as immunizations, which also cause bruising, are not.

In some Latino cultures, the family conducts a ceremony in which adults kiss an infant male child’s genitals. In some cultures, adults surgically remove a portion of the infant male’s genitals at or within several weeks of birth. In some Pacific Island cultures, crying infants are quieted by gentle rubbing of their genitals. These practices, which are not abusive if done in the context of a family or community ritual, would be considered abuse—sexual or otherwise—under the laws of most states.

### **Etiquette**

One of the primary reasons people of different cultures experience difficulties in working with one another is that we seldom know or respect the basic rules of etiquette of the other group. We must be willing to ask what is polite and what is rude, and to use that information to act with respect. We should check on the use of proper manners before, during, and after the helping process.

For example, among most African Americans the use of first names is reserved for those who are very well acquainted with each other and are of similar ages. Many professionals are taught to believe that the use of first names encourages rapport. These two practices are incompatible.

### **Spirituality**

Spirituality and/or religions play important roles in how various individuals conceptualize health, mental health, problem solving, and help seeking. The major ethnic

groups of color in the United States share a high regard for and reliance on spirituality in their communities and daily lives. Each of the groups is diverse in its religious preferences, and their spirituality and religions range from traditional indigenous ways to modern religions. Spirituality among these groups represents not only a set of beliefs and practices, but a central theme for understanding all life and behavior. The values of each group are supported by sustaining spiritual values and, in each group, natural helping and healing are primarily spiritual in nature.

Not all people of color are actively involved in a spiritual life. Nonetheless, spiritual activity is usually not far removed from their experiences. Many members of these groups understand problems in spiritual terms, and experience help and healing as coming from spiritual forces.

Professionals working with Hispanic Americans must be aware of the church's role in helping and understanding problems, as well as traditional Native American and African beliefs that influence the spirituality of program participants. For Asian Americans and Pacific Islanders, Confucianism, Taoism, Buddhism, Island beliefs, and/or Christianity may have been influential. For African Americans, any of a vast array of churches, as well as traditional African beliefs, may be important; the role of the church as community is most important. For Native Americans, spirituality may be defined by tribal history and traditional religion or by any variety of Christianity. Each Native American reservation may have many different religions.

Spiritual leaders in communities of color are often the best and most readily available sources of information, help, and partnership in planning successful family-centered practice in that community. Within each of the cultures described, people tend to seek help first from their own family and second from the spiritual leaders or teachers of their group. If families are to be supported successfully in any of these cultures, the child and family-serving systems must first join in a partnership with the spiritual communities of each group. Without this linkage, agencies may find their success limited to iso-

lated cases.

### Help Seeking and Problem Solving

Finally, the practitioner should be aware of how families are expected to seek help in their culture, and whether they are able to use the problem-solving methods and resources that are available in their own culture. Failure to use existing resources may indicate a lack of group esteem and may signal of cultural self-hate. It may also indicate that the family is estranged from its main systems of support. In other situations, it may mean that the program participant is not closely identified with his or her own culture.

Help seeking is well defined in some cultures. For example, seeking support outside some Asian families would be seen as taboo, and as an act that would bring shame to the family. In some Native American families, seeking the help of elders before seeking help elsewhere is showing elders the proper respect. Unless workers know these patterns, and the ways in which the family relates to the patterns and why they do so, behavior can be easily misjudged.

### Summary

The above discussion is intended to create a starting point for raising the level of discussion of cultural differences beyond stereotype and to examine the meaning of culture in our clients' lives. Professionals should be aware enough of these differences to refrain from forming erroneous conclusions when expected behavior does not match encountered behavior, and should begin the assessment of families based on norms of the client's community.

The core question to be asked is: what does the family's behavior mean in their cultural community? To answer, it is necessary to have specific knowledge about the culture, including what symbols are meaningful, how health is defined, and how primary support networks are organized. Family-centered practice professionals should examine the relationship between the program participant and his or her cultures, and the complex dynamics that result from that interaction. Only then can an appropriate and culturally competent assessment of family functioning be made.

*Terry Cross is the founder and director of the National Indian Child Welfare Association (NICWA) and is a primary consultant with the National Resource Center for Family-Centered Practice. He can be reached at NICWA, 3611 S.W. Hood, Suite 201, Portland, OR 97201, 503/222-4044 (phone), 503/222-4007 (FAX).*

### Notes

<sup>1</sup>STUART, P. (1987) Nations within a nation: Historical statistics of American Indians. (New York: Greenwood) 51–52.

<sup>2</sup>UMSTROM-PHILLIPS, S. (1983) The invisible culture: Communication in classroom and community on the Warm Springs Indian Reservation. (New York: Longman) 112–115.

SUE, D. W. (1990) Counseling the culturally different. (New York: John Wiley and Sons) 59.

LUM, D. (1992) Social work practice and people of color: A process-stage approach, 2nd edition. (Monterey, Calif.: Brooks/Cole Publishing) 121–122.

<sup>3</sup>REDHORSE, J. G. (1980) "American Indian elders: Unifiers of Indian families." *Social Casework*, 490–493.

HARDY-FANTA, C. AND E. MACMAHON-HERRERA (1981) "Adapting family therapy to the Hispanic family." *Social Casework* 62, 138–148.

NOBLES, W. W. (1988) "African American family life: An instrument of culture," in H. P. McAdoo, ed., *Black Families*, 2nd edition. (Newbury Park, Calif.: Sage).

<sup>4</sup>DEVORE, W. and E. SCHLESINGER (1991) *Ethnic-sensitive social work practice*, 3rd edition. (New York: John Wiley and Sons).

<sup>5</sup>Ibid.

*This article first appeared in the Family Resource Coalition Report, Volume 14, Numbers 3 and 4.*

# An Afro-Centric Perspective on Developing Cultural Identity

by Maisha Sullivan

## **Serudj:**

*To raise up and to restore that which is in ruin*

*To repair that which is damaged*

*To rejoin that which is severed*

*To replenish that which is lacking*

*To strengthen that which is weakened*

*To set right that which is wrong*

*To make flourish that which is insecure and undeveloped<sup>1</sup>*

## **Sankofa:**

*A practice of historical recovery; to reach back and bring forward<sup>2</sup>*

These are African value concepts. They speak to a people's obligation to save their culture—to rescue, restore, and reconstruct their own history and humanity. They reinforce the importance of cultural advocacy.

As a cultural practitioner, I strive always to center myself in my own culture. In this article, I turn to my culture and to my ancestors as resources in discussing the challenges presented to me and the developmental challenges that social service programs and practitioners who work with families of color must address.

The philosophical base for this article is Kawaida, an African-centered philosophy of culture, social change, and life that is rooted in tradition, reason, and self-conscious practice, which was conceived of by Maulana Karenga.<sup>3</sup> The issues and practices of elevating affirmative aspects of African and African American cultures are offered here as transferable to other cultures. Good cultural practices are rooted in a commitment to and interest in a people.

## **Recognizing Authentic Culture**

Developing and exploring the authenticity of cultural characteristics is an important aspect of good family support practice. Such exploration reduces the belief in and use of stereotypes and facilitates cultural diversity. A person must constantly study to acquire an awareness of different manifestations of a

particular culture. Adaptations to traditional culture that are generated by the members of the culture, are critically selective, and are not externally imposed should be valued and respected as authentic. Culture is not stagnant; people build on what their ancestors gave them.

Categorization of different forms of culture may be helpful in learning about authenticity. Maulana Karenga defines three such categories:

1. Communal culture: From the people, but may not be self-conscious or collective, and often consists of pragmatic ways to deal with daily life.
2. Popular culture: Commodification of communal culture; usually a deformed and distorted version of communal culture. Originally created by the people, but becomes market driven.
3. National culture: Self-conscious practices that are worthy of emulation and protection. They represent the best of a particular culture and of humanity by facilitating the flourishing and development of humans.<sup>4</sup>

African cultures share profound spiritual and ethical orientation; high levels of respect for tradition, elders, all humans, and the environment; and rootedness in communal and communitarian values.

Practitioners and families can develop their knowledge of authentic components of a culture by studying literature that affirms the culture. Popular and community-based newspapers, magazines, and other culturally generated publications can be good sources of information. These are often marginalized, but offer authentic aspects of the culture by focusing on the daily lives and aspirations of people.

The works of scholars and activists who are members of the culture and are centered

in its history and reality and in the potential of its people should be read and referred to. Recommended for African-centered cultural analysis are: Maulana Karenga,<sup>5</sup> Naim Akbar, Linda James Meyers, Wade Nobles, Makungu Akinyela, Thad Mathis, Joseph Baldwin, Leon Chestang, Daudi Azibo, Jerome Schiele, Amos Wilson, Frances Brisbane, Molefi Asante, and Asa Hilliard. Their works expand the knowledge base of family support, which has relied on the same mainstream scholars for years. Many of the acknowledged mainstream scholars and practitioners offer very little new information and challenges, and their writings are often exercises in admiration of each others' works.

The works of the recommended scholars can be found in a number of journals,<sup>6</sup> and their books can be found in African American bookstores. They provide a shift from and subversion of the dominant Eurocentric paradigm. Their works have clear practical implications for how to assist with the capacity building of African Americans and other marginalized peoples. A commitment to life-long study and to the search for and utilization of the authentic is required. This commitment means more than just a few readings, seminars, workshops, and conferences on cultural competency and diversity.

Generational linkage is also a practice that assists the development of authentic cultural practices. Programs can assist families in forming links with elders, who are the cultural keepers, and can involve elders in programming in meaningful ways. Those involved in the program must truly believe that the elders have something to offer in assessing and meeting the needs and realizing the aspirations of the program, the families, and the community. It is culturally destructive to view elders as useless and to warehouse them in nursing homes and senior citizen complexes. The policies of many of these homes further detach the elders from their families, destroying cultural linkages and continuity, including preventing overnight visits from children and other fam-

ily members. Elders in the African American community have been a major provider of childcare for over-burdened parents. They have provided much-needed respite for the parents and moral and cultural grounding for children. Good practice involves keeping the elders in the community and creating meaningful roles for them in our family support programs.

### **Advocating to Keep Cultures Alive**

Culture is routinely devalued and encouraged to decay in insidious ways—even by those who think they are helping keep culture alive. Maulana Karenga refers to this as the “calcification of culture.”<sup>7</sup> Culturally destructive practices do not engage in daily dialog with the culture. Sometimes programs use the culture as a spectacle and marginalize it by making it a part of only some activities. Often they use culture only as a reference, rather than as a resource. Far too many programs only utilize the creative production aspects of a culture such as the music and dance, and encourage the wearing of national clothing only for special events.

Vigilant and consistent advocacy is needed by practitioners in not allowing program participants to be viewed and used in this way. Programs must treat participants as living sources of their culture. Those involved in the family support field must challenge programs and program components that do not engage the cultures of participants daily in all aspects of program operations through, for example, culturally specific methods of governance, decision making, and learning. This challenge can be issued by asking and expecting programs to have culturally generated answers and solutions to the issues, concerns, and challenges that their families, the agency, and the community face. Those in the family support field also need to advocate for continued and sustained cross-cultural professional training for practitioners.

### **Affirming Culture Through Specific Practices**

Family support programs offer a context that is very conducive to the research and implementation of practices that affirm culture and strengthen the cultural identity of community members. Programs can institutionalize culturally specific activities that acknowledge the significance of life changes

such as births, naming, marriage, birthdays, passage into adulthood, graduation, elderhood, and funerals. Libations can be poured to honor ancestors at ceremonies marking all of these changes. Programs can encourage the daily use of traditional proverbs as value lessons; families can relate them to contemporary events, issues, and concerns.

Naming can be made into a conscious act that encourages those choosing the name to nurture the strengths of the people they have named. Program workers can ask expectant parents what positive characteristics they want to cultivate in their children, and help them find traditional names that capture and affirm these attributes. The program’s resource library can make books of African names available to expectant parents. These practices affirm the African cultural practice of purposeful and communal naming of our children. Family and friends can be asked to select a traditional name for an adult who does not have one, based on his or her good attributes and aspirations.

Culturally specific practices elevate the culture and move programs past their usual tertiary acknowledgment of culture only on holidays. They provide more concrete tools to our families than do a few pieces of art work or posters hanging on agency walls. Program staff need to have the information, materials, and resources needed for these activities readily available and should incorporate them as often as possible into their work with families, to reinforce and reaffirm their importance and beauty. These activities support and facilitate affirmation that others’ cultures and histories are equally rich and sacred.

### **Encouraging Critical Thinking**

Strengthening critical thinking skills as a part of life skills development is necessary when working with families and communities of color. It enhances cultural identity by bringing marginalized people to the center of their view of the world. Developing critical thinking involves analysis of human activities and their impact on people with respect to race, class, gender, and membership in other groups.

My utilization of current events and policy

analysis has generated some of the most enlightened pictures of families in my program. In family support groups, I have facilitated critical discussions on: the media’s portrayal of people of color, welfare reform, school vouchers, rap music, movies, affirmative action, the O. J. Simpson trial, the Million Man March, and the Day of Absence. I always ask: Whose interest does the dominant view serve? And what does culture have to do with this issue? I ask families to compare and contrast how other cultures may view the same issues and discuss why they may view them that way. During these discussions, practitioners must be mindful of the use of words, categories, and definitions, for to quote Maulana Karenga, “Categories are not simply descriptions of reality; when embraced and acted on, they become forms of reality.”<sup>8</sup> A process and an environment that encourage honest dialogue which is self-critical and self-corrective of internal contradictions and external imposition are key to developing critical thinking and cultural identity. The practitioner can sense the family’s level of cultural identity, their level of participation in and commitment to their own culture and the mainstream dominant culture, and their levels of self-hatred and racial and cultural deprecation.

These discussions inform my practice and service plans for individual families. Some families need more “cultural inoculations” to make them immune to cultural assimilation. Engaging families on these issues is outside of the current scope of most family support programs. Programs often focus on survival and family development, and do not encourage social critique and system analysis or view it as a family skill.

### **Ethical and Spiritual Grounding**

The African concepts and practices of Maat and the Nguzo Saba are ethical and spiritual tools that emphasize morals and concern for the vulnerable. Maat consists of Truth, Justice, Propriety, Harmony, Balance, Reciprocity, and Order. The Nguzo Saba (The Seven Principles) are Unity, Self-Determination, Cooperative Economics, Collective Work and Responsibility, Purpose, Creativity, and Faith. Family support practitioners grounded in these principles inevitably are more effective with the families and

communities they serve. They will be better able to practice in culturally affirmative ways.

Good practices that support cultural identity development must be rooted in authenticity, generational linkage, advocacy, affirmation, critical thinking, and ethical and spiritual grounding. These practices challenge the status quo and acknowledge that the mainstream is a polluted stream that is toxic to non-European cultures, and that the United States, in particular, is an unfinished multi-cultural project. I hope that this humble sharing represents the beauty of African culture, and brings honor to our ancestors, the Elders, and my family, organization, program, and community. May they all be pleased.

*Maisha Sullivan, MSW, is Director of the Madeira Family Center, a community-based, voluntary-involvement family support program. She is a founding member and local chair of the National Association of Kawaiida Organizations (NAKO), an African-centered cultural and social change organization. She is a member of the steering committees of FRC's African American Caucus and*

*Best Practices Project. She can be reached at the Madeira Family Center, 2123 N. Gratz St., Philadelphia, PA 19121, 215/765-3874 (phone), 212/765-3833 (fax).*

#### Notes

<sup>1</sup> Concept of ancient Egyptian people, from Karenga, M. Husia: Translation of the sacred text. (Los Angeles: Sankore Press).

<sup>2</sup> Concept of the Akan people of Ghana.

<sup>3</sup> Kawaiida Publications (1980) Kawaiida theory: An introductory outline. (Inglewood, Calif.).

<sup>4</sup> KARENGA, M. (1994) Institute of Pan-African Studies seminar, Los Angeles, summer.

<sup>5</sup> In addition to the other works listed are: KARENGA, M. (1993) Introduction to Black studies. (Los Angeles: University of Sankore Press).

KARENGA, M. (1986) "Social ethics and the Black family: An alternative analysis." *The Black Scholar* 17 (5) October.

<sup>6</sup>The Journal of Black Studies, Western Jour-

nal of Black Studies, *Journal of Black Psychology*, *Black Caucus: Journal of the National Association of Black Social Workers*

<sup>7</sup> KARENGA, M. (1980) "Society, culture, and the problem of self-consciousness: A Kawaiida analysis" In *Philosophy born of struggle: Anthology of Afro-American philosophy from 1918*, Leonard Harris, Ed. (Dubuque, Iowa: Kendall/Hunt Publishing Co.).

<sup>8</sup> KARENGA, M. (1994) Institute of Pan-African Studies seminar, Los Angeles, summer.

*This article first appeared in the Family Resource Coalition Report, Volume 14, Numbers 3 and 4.*

## Helping to Build Intentional Communities

by Nancy M. Ware

An intentional community is one in which resources are galvanized to accommodate the needs of families and individuals, so that families can acquire the services that they need in order to be healthy and provide for their children. These resources include job opportunities, spiritual and religious dwellings, housing, educational settings, recreation, mental and physical health services and crisis services (hospitals, abuse and neglect systems, etc.). While intentional communities are the setting that all family support programs strive to establish, they take on special significance when practitioners are working with families of color. Practitioners must facilitate intentional communities as part of a conscious effort to support the rich cultural and ethnic variety of our society, rather than to try to force assimilation or an exclusionary process that could destroy

the unique qualities of various cultural and ethnic groups.<sup>1</sup>

This means that practitioners must be ready to examine the environments in which families of color gather naturally, which provide them with a sense of community. The practitioner may also need to work closely with families to create settings that offer organized activities, health services, counseling, language training, job training, community meetings, and support groups for families who might otherwise not have the refuge and respite that these intentional communities offer.

Families of color require certain basics to be met in order for their communities to thrive and provide a safe and nurturing environment. As practitioners go about facilitat-

ing a sense of community through culturally appropriate services and supports, they should implement the following suggestions.

- **Shift power to the community through the families who live there.**

This can be done by encouraging culturally diverse representatives to run for political office and including family members on decision making, oversight, and policy-setting boards and commissions. These people can project an accurate picture of their culture and can increase the opportunity for families in their neighborhoods to exercise self-determination.

- **Move government services to the community.**

As fiscal pressure on states and cities to provide families with comprehensive sup-

port grows, it is even more critical to put our limited resources to work for the neighborhoods and communities that need them. Staff can be set up in some of the natural community settings that families of color use comfortably. This provides government staff with a more naturalized setting in which to accomplish their mission, makes the expertise of cultural consultants from the natural community more readily available, and gives government workers more visibility in the communities that they seek to serve, thereby easing the cultural distance. (Consider churches, community centers, housing complexes, parks, and streets for outreach work).

- **Mobilize the community's resources to meet the needs of families who live there.**

There are usually several indigenous resources available, but they are often not seen as an integrated part of the larger community. Building collaborative partnerships is useful and important to consider. The natural helpers of the community (churches, community agencies and organizations, etc.) can be a powerful voice in advocating on behalf of the needs of families. Forming collaborative relationships and integrating services can provide a means of identifying the assets of the community as well as the gaps that need to be filled. Usually, these natural helpers within communities are much more culturally sensitive and make accessing resources more comfortable for families. By pooling resources, the costs of mailings, dissemination of materials and meeting space can be cut as well. All services should be centered around the needs of the family.

- **Center the community around cultural diversity (not divisiveness).**

Practitioners must remember that the goal in supporting intentional communities is to help families to rally around their cultural heritage and strengths in a unifying and strengthening manner. This requires appreciation of all cultural and ethnic members of any given community and an attempt to support their strengths and self-sufficiency.

- **Create networks to support transient families.**

The transient lifestyle that is imposed on many families of color because of homelessness, legal and/or immigration

problems, job-seeking migration, and other factors challenge practitioners to create flexible support systems that will follow these families. Practitioners can put transient families in touch with local and national networks so that they are not left to drift.

They should reach out to families who must relocate and offer continuity and structure through community institutions with which the transient family has already connected (parent support groups, churches, community organizations, clubs, etc.).

The notion of intentional communities calls to mind an image of communities created for a particular purpose. Addressing the needs of all ethnic and cultural backgrounds is a challenge facing managers of urban and rural communities across America. The changing faces of families within our communities requires that practitioners become clear that the definition of community takes into account both culture and geography. Practitioners must understand what families require from outside and from within cultures so that they can thrive and contribute constructively to society.

*Nancy Ware is Executive Director of the Citizenship Education Fund, 1700 K St. NW, Ste. 802, Washington, DC 20006, 202/728-1180. A psychologist by training, she is Director of the National Reclaim Our Youth Crusade and former Executive Director of the Washington, D.C., Mayor's Youth Initiatives Office.*

#### Notes

<sup>1</sup>U.S. COMMISSION ON CIVIL RIGHTS (1993) "Racial and ethnic tensions in American communities: Poverty, inequality, and discrimination." January. (Washington, D.C.).

*This article first appeared in the Family Resource Coalition Report, Volume 14, Numbers 3 and 4.*

# Family Development

New Opportunities  
available from  
National Resource Center  
for  
Family Centered Practice

**Technical Assistance** — for agencies or states developing, restructuring, or implementing family development programs.

**Advanced Family Development Training** — This class will build skills for Family Development practitioners. Agenda topics for this three-day training include:

- Understanding family dynamics
- Developing intervention strategies
- Interpreting assessments
- Goal setting in difficult situations
- Outcome-oriented results
- Challenging issues in family development
- Case review
- Problem solving

For more information, write or call:

Sarah Nash  
NRC/FCP  
School of Social Work  
The University of Iowa  
112 North Hall  
Iowa City IA 52242-1223  
319-335-2200

Note: See page 23 for more details about the Advanced Family Development training, which will be offered at the Training Institute described there.

# Assessment with Native American Families

by Amy James

Culture is one of the primary lenses through which practitioners must look at families as they conduct assessments. Many of the stresses on American Indian<sup>1</sup> people and other groups of people in the United States today are the result of cultural disruption and poverty. Although this article concentrates on the assessment considerations that therapists need to address when working with Native American families, these considerations have broader implications for family practitioners of all kinds and for families across the spectrum.

There are two levels of assessment to consider when working with American Indian families. At the individual level, unique issues face modern Native Americans; and at the group level, issues of assessment bring into perspective both familial and community concerns. The assessment process may give practitioners an opportunity to strengthen the therapeutic alliance and reinforce the effort to affect change.

## Extended Family

Before beginning work with a family, one of the first challenges to the therapist is assessing whom to work with. Western nuclear family norms do not readily apply to American Indian families. The extended family in Native American culture has no simple definition. Depending on the tribe and clan, different people may be responsible for child rearing, moral guidance, and family leadership. Traditional child-rearing practices vary widely. In some tribes, uncles were responsible for discipline and grandmothers were responsible for childcare. American Indian psychologist Carolyn Attneave makes a compelling argument for including as many significant people as possible in the therapeutic treatment of Native American families.<sup>2</sup> In the course of initial contact with concerned family members, time deciding who ought to be present during therapy sessions is well spent.

## Therapeutic Setting

The therapeutic setting is also worth considering. Barriers such as transportation dif-

ficulties and discomfort in non-American Indian settings are concerns for all practitioners who want to increase access to services for American Indian people. Some Native American family practitioners have encouraged the utilization of home-based therapy. Home-based therapy permits first-hand information gathering, which increases the likelihood of accurate assessments about household composition, available resources, the stress of poverty, and the level of order or chaos in the home. This method may be a way to form a therapeutic alliance with the family that will later transfer to a clinic setting.

## Cultural Involvement

Assessment of the family's level of involvement with Native American culture and the dominant culture will help the practitioner both conceptualize the family's situation and formulate a treatment. Language, cultural practices, and values have a tremendous impact upon the family's ability to access resources outside of the American Indian community. American Indian families living on reservations, in rural areas, and in urban homes have different degrees of social support. The stresses of living in two worlds presents challenges to developing adaptive coping responses. John Red Horse<sup>3</sup> and Terry Tafoya<sup>4</sup> provide detailed descriptions of cultural involvement and effective interventions; their works can be invaluable resources for practitioners.

There is no separation between the physical, mental, and spiritual lives of Native American people. Successful treatments require understanding of and respect for the spiritual practice and involvement of family members. Because family discord and hardship can be attributed to spiritual concerns, involvement of spiritual leaders may be essential to facilitating change for American Indian families.

## Strengths

With any family, the power of healing comes from within. Native American families are tremendously resilient. Building upon

the internal resources of the family and the community at large will empower families to help themselves and offer support for others. Kinship ties and clan networks offer unique supports for American Indian people. Understanding the interconnectedness of the family will give a more complete picture of the place of the family in the greater society. There is some evidence that more traditional Native American communities have more constructive emotional outlets and intact support networks. Assessing the coping strengths of families will greatly contribute to treatment planning.

## Psychosocial History

A complete history may be the most useful part of the assessment process. Practitioners working with American Indian people describe the overwhelming level of trauma experienced by individuals and families and the unresolved grief over intergenerational loss. In addition to individual family members, Native American families have lost land, language, cultural practices, life ways, native medicine, and spiritual traditions.

The loss of family members to disease and accidents at rates that far exceed national averages is a source of great concern. The ravages of poverty have left the American Indian community vulnerable to many preventable illnesses, and many Native American people are killed in auto accidents or as the result of suicide and homicide. Losing many relatives at a young age is an unfortunate fact of life for some American Indian people. The extended family ensures support but also exposes individuals to a multitude of potential losses.

Trauma includes childhood separation from family members through placement in boarding school and foster care. Physical and emotional abuse in these settings is well documented. Out-of-home placement has also interfered with the transmission of traditional child-rearing practices.

The multiplicity of loss often leaves little time to process what has happened to the

family and its individual members. The magnitude of grief may be too overwhelming for traditional funeral and burial rights to assuage. Some Native American mourning practices are very specific and brief. The Navajo, for instance, have only four days to mourn the passing of a loved one. The self-sufficient model of behavior and the high value placed on stoicism make reaching out to others in order to process this grief very unlikely. A careful, multi-generational psychosocial history will provide practitioners with information to assess the impact of trauma and loss for the family and develop objectives for working with them.

### Substance Abuse

One of the most devastating results of contact with Europeans has been the introduction of alcohol to American Indian culture. The American Indian community is still reeling from the impact of substance abuse in the present day. The depression and anxiety experienced by many Native American people is both attributed to and aggravated by alarmingly high rates of substance abuse.

No developmental stage is entirely free of the effects of substance abuse. The rate of fetal alcohol syndrome (FAS) and fetal alcohol effect (FAE) is very high in some Native American communities. The resulting impairments have contributed to the difficulties that many American Indian children have in school. Children are also vulnerable to substance abuse. Young children may abuse alcohol themselves, and in some communities the abuse of inhalants has been widespread. The health risks associated with abuse of alcohol and other substances have ravaged many Native American communities. Automobile accidents, cirrhosis of the liver, and other related physical symptoms of substance abuse contribute to the high mortality rates in Indian country.

Inhibitions decrease with substance abuse, and physical violence, including domestic violence, becomes more of a threat. In one Midwestern women's shelter, up to 75 percent of the cases involved substance abuse. Child abuse and neglect cases are also often reported with substance abuse issues in the family. Parents who binge drink may leave children with relatives, and these families

may turn to child welfare agencies when they need help. A thorough alcohol and other drug assessment (AODA) is critical to the assessment of family functioning.

### Neglect

While there is a risk of neglect associated with substance abuse, there have been historic misunderstandings regarding Native American parents neglecting their children. Social services workers have made the decision to remove children from their homes based on Eurocentric beliefs about parenting. Poverty among Native Americans has contributed to mistaken perceptions of neglect, but many cultural factors have had an impact, too.

Traditionally, American Indian parents are not physically demonstrative. This lack of physical contact has often been interpreted as an absence of affection. Native American parenting also employs natural consequences and a principle of noninterference. Children are allowed to experience the consequences of their actions, and bad behavior is often ignored. Case workers have observed parents who did not direct or admonish their children and assumed a lack of interest or caring. Mental health practitioners must assess carefully before considering interventions in cases of neglect.

### Individual Diagnostic Considerations

Teresa LaFromboise describes the dual challenge of misdiagnosis and missed diagnosis when taking culture into consideration.<sup>5</sup> In the first case, any deviation from the majority cultural response is deemed to be pathological. In the second case, any bizarre behavior might be attributed to cultural factors rather than to true mental illness. In many cases in which non-Native American therapists would diagnose unipolar depression, anxiety disorders, or borderline personality disorder, American Indian therapists prefer the diagnosis of Post Traumatic Stress Disorder, in light of the cyclical grief, loss, and trauma experienced by much of the Native American community.

Many instruments used for therapeutic diagnosis were not developed with Native American populations in their standardization samples. Spero Manson has reviewed the studies of instruments commonly used

with American Indian adults.<sup>6</sup> He suggests that the Beck Depression Inventory yields false positives for American Indian adolescents, and recommends instead the Inventory to Diagnose Depression.

Teresa O'Neil has discussed the results that occur when practitioners label culturally specific behaviors as disorders.<sup>7</sup> Wacinko, roughly translated as 'pouting' has been misdiagnosed as schizophrenia. Tawatl ye sni, or Ghost sickness of the Dakota Sioux seems to be a complicated grief reaction, but has unique cultural features. Distinguishing non-psychotic visions from pathological hallucinations will be a challenge for clinicians unfamiliar with American Indian beliefs. Consultation with Native American mental health practitioners and traditional healers may be needed to assess American Indian families and family members in an informed way.

Assessment is both an initial territorial map and an ongoing process for those working with Native American families. If it is done carefully, assessment can greatly facilitate the working alliance. More information regarding assessment, instrument selection, and treatments can be found in the resources listed below.

*Amy James is a doctoral student at the University of Wisconsin, Department of Counselling Psychology, 321 Education Bldg., Bascom Hill, Madison, WI 53706, 608/263-1397. She obtained her master's degree at Columbia University Teachers' College. One of her main interests is cultural competence in cross-cultural counseling.*

### Notes

<sup>1</sup>Both Native American and American Indian are used here to refer collectively to the indigenous peoples of North America, representing over 500 sovereign nations and independent tribes.

<sup>2</sup>ATTNEAVE, C. L. (1982) "American Indian and Alaska native families: Emigrants in their own homeland." In M. McGoldrick, J. Pearce, & J. Giordano, eds., *Ethnicity and family therapy*. (New York: Guilford Press) 55-83.

<sup>3</sup>RED HORSE, J. (1982) "Clinical strategies for American Indian families in crisis." *Urban and Social Change Review* 15, 17-19.

<sup>4</sup>TAFOYA, T. (1989) "Circles in the cedar: Native Americans and family therapy." In *Minorities and family therapy*. (Binghamton, N.Y.: Haworth Press) 71-92.

SCHACHT, A. J., TAFOYA, N., and K. MIRABLA (1989) "Home based therapy with American Indian families." *American Indian and Alaska Native Mental Health*

Research 3 (2) 27-42.

<sup>5</sup>LaFROMBOISE, T. D., BENNETT CHONEY, S., JAMES, A., and P. RUNNINGWOLF (1995) "American Indian women and psychology." In H. Landrine, ed., *Bringing cultural diversity to feminist psychology: Theory, research and practice*. (Washington D.C.: American Psychological Association).

<sup>6</sup>MANSON, S., WALKER, R. D., and D. R. KIVLAHAN (1987) "Psychiatric assessments and treatment of American Indians

and Alaska natives." *Hospital and Community Psychiatry* 38, 165-173.

<sup>7</sup>O'NELL, T. D. (1989) "Psychiatric investigations among American Indians and Alaska natives: A critical review." *Culture, Medicine and Psychiatry* 13, 51-87.

*This article first appeared in the Family Resource Coalition Report, Volume 14, Numbers 3 and 4.*

## Supporting Families with a Refugee History

by Ngoc-Diep Thi Nguyen

Refugeeism has been identified as the most critical world crisis in the twenty-first century by many who work with refugee and immigrant populations.<sup>1</sup> The United States is a nation of millions of refugees; in addition, there are others living in refugee camps who are waiting to enter the U.S. but have not received political asylum. In order to effectively support these individuals and their families, professionals need to be aware of the refugee experience and the common effects that this trauma has on these families. Lack of this knowledge can cause frustration and misunderstanding between program participants and service providers, and can obscure many cultural insights that would lead to productive relationships. This article will describe experiences common to refugees from many nations and discuss ways in which refugee families can be best served.

### The Refugee Experience

Stephen Keller divides the refugee experience into four stages: perception of danger and threat, flight, reaching safety, and resettlement or repatriation.<sup>2</sup>

In the first stage, refugees see themselves as the center of violence, and yet are in a state of disbelief and deny the danger. In this stunned state, many exhibit very risky behaviors, and are thus extremely vulnerable to danger. These feelings and reactions often

recur when the family is in the process of resettling in this country.

During the second stage, the flight, refugees take extraordinary risks, sometimes at the expense of other people. Many are forced to abandon loved ones, sell all of their possessions, cheat, lie, and kill in order to survive. It can be days, months, or years before they reach safety. These experiences later result in survivor's guilt, which causes refugees to deny themselves the very enjoyment and happiness that they hoped to attain through resettlement. The higher the degree of hardship and the longer the flight experience, the more traumatic the mental problems that emerge later. These can include depression, apathy, schizophrenia, and suicidal tendencies.

The third stage usually occurs when refugees reach a safe place, such as a refugee camp. There they are in limbo, waiting for various countries to decide whether or not to grant them asylum and allow them to resettle. This process can take from a few months to years. Generations of babies are born in refugee camps as families wait to be "processed." Life in most refugee camps can be described as social disorder par excellence. The refugees live in constant fear of being assaulted by gangs or individuals who take advantage of the plight of uprooted

people, or being returned to the zone of danger. Violence occurs many times each day. As a result of dealing with purposelessness and stress, many refugees withdraw from all stimuli and experience additional anxiety and guilt.<sup>3</sup> These refugees eventually cut all emotional connections and isolate themselves.

The fourth stage, resettlement, has been studied most extensively, and is the critical stage during which family-serving professionals in the United States are likely to encounter refugees. Although many refugees are repatriated (forcibly returned to their nations of origin), those who arrive in the United States have been lucky enough to find a sponsoring nation. In the first few months following resettlement, the refugee family is mostly in shock, not only due to the drastic change in surroundings and new culture, but because they have moved from a situation of extreme danger and instability to a context of safety. In general, these families are not given much time to overcome their shock. Most are expected to find employment within three months of entry into the United States, regardless of their usual unfamiliarity with the English language and the customs of this country.

If the family manages to overcome this initial shock, the next two years constitute a

period of rebuilding. The refugee family is now driven to construct a new life. Many or all family members may work two to three jobs, spend little money, and save all they can in an attempt to regain control of their lives. During this period, however, residual mental issues such as survivor's guilt and depression may resurface and result in self-isolation, hostility, and/or suicide. Many refugees, however, have accomplished major social adjustments after four or five years in this country, and many learn to come to terms with their refugee experience to some degree. After this, fewer changes occur. Intergenerational conflicts within families begin to emerge, threatening many traditional family structures. Acculturation takes place: the family, which now may include additional generations, has acquired many cultural values and beliefs of the host country and taken them as their own.

Some people who come to the United States and are called refugees would be more accurately called immigrants, and many who are treated as undocumented residents have experienced the refugee life as it is described above. In any case, if a family experiences refugee trauma, that trauma contributes significantly to the degree of difficulty that family members may experience in adjusting to American society, and it is crucial that family workers be sensitive to that fact.

### How Best to Support a Family with a Refugee History

1. Acknowledge that the refugee experience is an important part of the family's history. One should be aware of the refugee phenomenon and its general affect on families. The National Immigration Forum, Inc., is a consortium of organizations that work with and advocate for the rights of immigrants and refugees in the U.S. It offers useful and up-to-date news and information on the refugee experience.<sup>4</sup>
2. Help construct a history of the family's immigration experience through informal interviews. This history can be useful in building the relationship and gives the practitioner the specific information about that family's experiences, including the trauma of being uprooted, that he or she needs to be able to support all

family members. The questions can be open-ended, inviting the family to tell their story and how they coped with the trauma of their refugee experience.

3. Most refugee communities in the United States have their own network of support. Mutual aid associations and ethnic organizations are good resources to help identify additional support for the family. These community connections are crucial to the adjustment success of these newcomers. Practitioners need to seek these resources and use them as sources of information for themselves as well as referring families to them.
4. Since social service professionals are often those closest to these families, they are the first to recognize symptoms of mental disturbances and family issues that refugees are facing. It is important to keep in mind the traumatic experience that these families are experiencing, and to allow extra time for adjustment. But it is wise to watch for signs of these problems and contact mental health professionals if assistance is needed.
5. Finally, different social service organizations that serve the same refugee community should be proactive and facilitate a social and cultural network among the families whom they serve. Such connections are a vital part of support for these families and greatly enhance their adjustment to their new environment. This network must engage refugee families in leadership roles from the beginning, helping them build not only a new life for themselves, but a community among themselves and with the larger American community.

*Ngoc-Diep Thi Nguyen, Ph. D., a native of Viet Nam, is Director of Bilingual/Multicultural Programs of Schaumburg School District 54, 524 E. Schaumburg Rd., Schaumburg, IL 60194, 708/885-6700 (phone), 708/885-6660 (fax). She also develops and teaches graduate-level courses for National Louis University in Bilingual/Multicultural Education and Literacy Development.*

### Notes

<sup>1</sup>A refugee is "an individual who, owing to well-founded fear of being persecuted for reasons of race, religion, memberships of [sic] a particular social group or political opinion, is outside of the country or nationality and is unable or, owing to such fear, unwilling to avail him/herself of the protection of that country; or who, not having a nationality and habitual residence as a result of such events, is unable or, owing to such fear, unwilling to return to it." United Nations Convention Related to the Status of Refugees. Article 1, 1967.

<sup>2</sup>KELLER, S. L. (1975) "The states of refugeeism." In Uprooting and social change: The role of refugees in development. (India: Manohar Book Service).

<sup>3</sup>BAKIS, E. (1955) D.P. apathy in flight and resettlement. (Paris: UNESCO).

<sup>4</sup>National Immigration Forum, Inc.; Frank Sharry, Director; 2220 I Street NE, #220; Washington, DC 20002; 202/544-0004.

*This article first appeared in the Family Resource Coalition Report, Volume 14, Numbers 3 and 4.*

## Empowering Families Conference

### "Pulling Together in a River of Change"

December 11-14, 1996  
San Antonio, Texas

In the midst of policy and societal change, practitioners of and advocates for family-based services must pull together to ensure that the human service delivery system supports and empowers families in fulfilling their own responsibilities.

For a conference brochure, contact:  
DyAnn Goff  
NAFBS Administrative Consultant  
1513 Stoney Point Road NW  
Cedar Rapids IA 52405  
319-396-4829.

# NEWS FROM THE CENTER

This has been a busy time, and a time of change, at the Center. A variety of contacts with states across the country indicate sustained effort and commitment to build upon a successful planning year for the Family Preservation and Support Services Program (FPSSP). Technical assistance in support of FPSSP has shifted to implementation issues as a new generation of family centered services programs take shape. A number of key topics on this technical assistance agenda are apparent. As multi-agency, multi-service programs take shape states' interest in the dynamics of collaboration continues. This involves special attention to deepening collaborative relationships, to creating the structures to institutionalize emerging collaborative partnerships. In addition, the requirements of FPSSP for significant parent involvement in the planning process has spurred broad interest in developing and disseminating strategies for making effective use of parents, in ways that go beyond offering select parents seats on an advisory board. A parents' movement is building. Further, interest in evaluation continues to grow as it becomes clear that outcomes accountability systems are an essential ingredient to a flexible and responsive system.

These are areas in which the Center continues to build capacity. In that connection we are happy to welcome Shirley Pinder-Cook as our new Technical Assistance Director. Ms. Pinder-Cook has a B.A. in psychology from Oberlin College and an M.Ed. from Antioch College in counseling education. She is currently a candidate for the Ed.D. degree in administration from Nova University. She has been employed in social services (with particular emphasis on women's programs) since 1976 and has most recently been the Associate Director for the Professional Development Centre at Florida International University and the Associate Director for the Institute on Children and Families at FIU. Ms. Pinder-Cook has directed the implementation of human resource development grant initiatives in the areas of prison reform, substance abuse rehabilitation, school-based integrated services, vocational rehabilitation, collaborative partnership development, and family

preservation and support services. She has also coordinated child welfare training and community development activities in South Florida and is known nationally for her presentations on cultural competency, family-focused services, and social service supervision. We look forward to Shirley's contribution to our work.

Elsewhere, Center staff continues to conduct training and consultation in a number of key areas, including kinship care, intensive family reunification efforts, and in the use of a family centered assessment instrument. Although still in its developmental stages, this instrument promises to be an effective coordinating link between families and providers seeking effective and

integrated plans for support and intervention.

On another note, with this issue we say farewell to Marcia Allen as Director of the Center. Marcia directed the Center for over seven years. During her career, Marcia has worked to move family centered services from a marginal service alternative to a mainstream force within the child welfare system. She is one of the pioneers of our field. We want to thank her for her years of effort to sustain and build the Center. After her current, year-long sabbatical, Marcia promises to return to the field in a new capacity. If this were a country song, she would be loading her dog into her truck and heading off toward the horizon. Come to think of it, she may plan to do just that.

April 24, 1996

Dear Friends and Colleagues:

On my last day as Executive Director of the National Resource Center for Family-Centered Practice, I want to take the opportunity to thank all of you for the excellent service you are providing to families around this country, and for making work at the Center meaningful.

Our work has never been easy: The families and communities we serve are deeply troubled and our commitment to these people is often misunderstood by the public, by the media, and even by others in the social services field. We are not trying to place children at risk; we are trying to remove the risk from children who could otherwise be harmed in their families or traumatized by removal from those families. We know that risk goes both ways—risk to children at home, and risk in the out-of-home care system through family separation, multiple placements, and possibly months or even years of instability. We make difficult decisions about the "lesser" risk, and in almost every case, we make these decisions well. Please keep up the good work and keep doing what is necessary to educate others about the benefits and successes of your efforts.

As I depart, I have the comfortable feeling that the Center is extremely stable, has a strong, knowledgeable staff, and will continue to provide excellent services to a rapidly changing field. I am choosing to leave now simply because I have been living life on the road for ten years and am ready to find a more settled existence. Although I will be taking a break for a year or so, I will do some consulting, and I will search for new ways to make a contribution in the field of family-centered practice. I look forward to seeing many of you in my new capacity, whatever that may be.

Marcia Allen, MSW, LCSW

# PUTTING THE FAMILY CENTERED APPROACH INTO PRACTICE

Holiday Inn Crowne Plaza  
Kansas City, Missouri  
August 6-8, 1996

## JOIN US!!

The National Resource Center for Family Centered Practice invites you to join us this summer at our training institute, *Putting the Family Centered Approach into Practice*. The NRC, with its partners, the Family Resource Coalition and the National Indian Child Welfare Association, provides training and technical assistance in support of a family centered approach to practice and policy both nationally and internationally. We have gathered together a highly skilled group of professionals with experience both in field practice and teaching to lead the institute. An effort has been made to bring culturally diverse perspectives to heighten awareness, expand thinking and to give participants quality training on relevant issues.

A choice of 1-, 2- and 3-day workshops will be offered. All workshops will focus on application of concepts, skill development, and integration into day-to-day practice.

---

---

## SCHEDULE

---

---

### Tuesday, August 6

7:00-8:30 am Registration  
Continental breakfast  
8:30-9:00 am Opening Remarks  
Al Durham,  
Children's Bureau  
9:00-9:45 am Keynote: Pat Parker  
*The Healing and  
Revival of the Family  
Spirit*  
9:45-10:00 am Break  
10:00-12:00 pm Workshops  
12:00-1:00 pm Lunch  
1:00-2:30 pm Workshops  
2:30-2:50 pm Break  
2:50-4:30 pm Workshops  
  
Evening: Dinner on Own  
Royals Game

### Wednesday, August 7

8:00-9:00 am Registration  
Continental Breakfast  
9:00-10:30 am Workshops  
10:30-10:45 am Break  
10:45-12:00 pm Workshops  
12:00-1:30 pm Lunch  
1:30-2:30 pm Workshops  
2:30-2:45 pm Break  
2:45-4:30 pm Workshops  
5:00-7:00 pm Networking Reception  
(hors d'oeuvres, cash  
bar, music)  
  
Evening: Dinner on Own  
Starlight Theatre

### Thursday, August 8

7:30-8:30 am Registration  
Continental breakfast  
8:30-10:00 am Workshops  
10:00-10:15 am Break  
10:15-11:30 am Workshops  
11:30-12:30 pm Lunch  
12:30-3:30 pm Workshops

For more information or to receive a registration brochure, contact Sarah Nash at the National Resource Center for Family Centered Practice, The University of Iowa, School of Social Work, 112 North Hall, Iowa City, IA 52242-1223; Phone (319) 335-2200, FAX (319) 335-2204.

# New Resources

by: John Zalenski

The resource review in this issue focuses on a variety of significant works addressing cultural issues and related themes. If you are interested in materials on these or other topics important to family centered practice, or if you have materials you'd like to recommend, we'd like to hear from you. Contact us at the Center.

**Gonzalez-Mena, Janet. (1993). Multicultural Issues in Child Care. Mountain View: Mayfield Publishing Company. ISBN 1-55934-205-6.**

The deepest transmission of culture, its values and practices, occurs within the close interactions characteristic of child care settings. This book usefully addresses key issues apparent in multicultural child care settings. First, it discusses the dynamics of cross cultural communication with attention to the full context of face to face communication: use of space, eye behavior, smiling, and touching. The topics covered bring an intercultural understanding to important child development topics: toilet training, feeding and sleeping caregiving routines, attachment and separation, approaches to play and exploration, and socialization. Examples in each of these areas are taken from latino, asian, euro-american, and african-american cultures. It is a good treatment of the issues for anyone working with young children in a cross cultural setting.

**Hart, Betty and Risley, Todd R. (1995). Meaningful Differences in the Everyday Experience of Young American Children. Baltimore: Paul H. Brookes Publishing Co. ISBN: 1-55766-197-9.**

This study looks closely at the nature and quality of interactions between parents and very young children. While we have known that early child development, occurring in the zero to three age range, is critical to success later in life, Hart and Risley add substantially to that knowledge base. Working with families with varying economic

resources and social privilege, these researchers discovered dramatic differences in the amount of basic interaction between parents and children at all points on the socio-economic spectrum. They then connected these contrasts in the amount of early family experience to well-established precursors of success in both school and the workplace. Such things as language development, expressive potential, and performance on standardized intelligence testing all were markedly higher for those children who lived a life of enriched family interaction. This research has significant implications in a number of areas. It should influence what we consider relevant parenting skills in "parenting skills" curriculum. It could influence policy makers to see that the simple objective of family policy development is to give people the opportunity to spend more time with their children. It must help everyone to see that social resources spent on family supportive programs which allow for the creation of healthy and rich social networks within communities and between families is critical to growing socially responsible and competent members of our society.

**Koroloff, N., Hunter, R. & Gordon, L. (1995). Family Involvement in Policy Making: A Final Report on the Families in Action Project. Portland: Portland University, Research and Training Center on Family Support and Children's Mental Health.**

At a time when policy mandates increasingly include requirements for parent and family involvement, and at a time when, simultaneously, parents and program developers both wonder how to successfully use parent and family involvement, this is a welcome volume. Based on a five year project, this report looks at the structure, the process, the barriers, and the opportunities of parent involvement. The findings of the research support a companion volume. Parents as Policy-Makers: A Handbook for Effective Participation.

**Kraehmer, Steffen T. (1995). Heroes: Shaping Lives Through Family and Culture. Minneapolis: Fairview Press. ISBN: 0-925190-77-2**

You do not need to be an ideological extremist to believe that American culture has become toxic to families. Violent, manipulative, predatory, and exploitative our culture continually sends parents into fits of soul searching about how to keep it from poisoning children. This book may be a welcomed tool in that effort. Heroes recognizes the deeply rooted processes of emulation through which children become adults. And it emphasizes that while we all share the parenting of our children with the culture in which we live, children still gain access to the world primarily through looking up to, and through, their parents. This book can help structure the process of learning how to be a character worthy of a child's emulation: a hero.

**McAdoo, Harriette Pipes. (1993). Family Ethnicity: Strength in Diversity. Newbury Park: Sage Publications, Inc. ISBN 0-8039-3737-7.**

This collection of articles combines an examination of family and culture. In sections addressing a range of ethnic subcultures in the U.S., a panoply of authors address a full spectrum of issues pertaining to families and culture. Among the issues examined are African-American extended kinship systems, decision making and marital satisfaction, changing media representations of cuban immigrants, kinship and politics in Native American families, intergenerational relationships among Taiwanese immigrant families, and Korean socialization patterns. Rounding out this rich detail, the book closes with an ethnically sensitive social work practice model.

**Mincy, Ronald B., editor. (1994). Nurturing Young Black Males: Challenges to Agencies, Programs, Social Policy. Washington: The Urban Institute Press. ISBN: 0-87766-598-2.**

This book should be viewed as a survival toolkit for African American culture.

Edited by a man who grew up in the South Bronx and studied at Harvard, the volume is both rooted in experience and steeped in analysis. Its approach is comprehensive. It examines African American adolescent development and the challenges and risk factors faced there. It looks for ways to shift programming from deterrence to development, a move away from containment, coercion, and constraint and towards positive development through community based youth development organizations. In this connection, it examines afrocentrism as a strong and positive value framework for organizing and expressing the legitimate aspirations of young African American men. This collection is a call to action filled with the resources for action.

**Pedersen, Paul. (1995). *The Five Stages Of Culture Shock: Critical Incidents Around the World*. Westport: Greenwood Publishing Group, Inc. ISBN: 0-313-28782-1.**

As the world shrinks in size, and cultural diversity becomes more important and apparent, understanding the dynamics of culture shock is useful. This volume defines culture shock as an internal construct developed in response to a radically new or unfamiliar set of circumstances. New social situations require new personal, cognitive maps to fit them. The development of a response to culture shock proceeds through a set of stages. The honeymoon stage describes the adventure and novelty of radically different cultural experience. The disintegration stage is a struggle, as different cultural expectations make everyday life a set of barriers that are confusing to confront. This often precipitates isolation and anti-social response. The reintegration stage describes the beginnings of a learned ability to negotiate a new culture. The autonomy stage describes the confidence that builds as an individual realizes she has the ability to negotiate an new world. The interdependent stage is the most cognitively complex, based on an interplay between cultures. It brings an awareness that the ability to negotiate two cultures is a strong resource for adjustment and problem solving. This volume presents well the dynamics of the experience accompanying a radically new cultural situation.

**Ponterotto, Joseph G.; Casas, J. Manuel; Suzuki, Lisa A.; Alexander, Charlene M. (1995). *Handbook of Multicultural Counseling*. Thousand Oaks: Sage Publications. ISBN 0-8039-5507-3.**

Anyone engaged in the practice of multicultural counseling needs to consider including this book on their reference shelf. The collection addresses most major professional considerations impacting culturally appropriate counseling. The book opens by setting professional issues within an appropriate historical context. It examines the subject of identity formation with an integrative theory and a set of culturally specific models. It treats multicultural supervision. It presents practical strategies, such as a framework for assessment in multicultural counseling. It examines a selection of the relevant research, and looks at critical and emerging topics such as indigenous models of mental health intervention. Among the appendices is a set of competencies and standards for multicultural counseling.

**Popenoe, David. (1996) *Life without Father: Compelling New Evidence that Fatherhood and Marriage are Indispensable for the Good of Children and Society*. New York: The Free Press. ISBN: 0-684-82297-0.**

This study, from the think tank that brought us Fatherless America continues its social analysis presenting mounting evidence that marriage and actively involved fathers are indispensable to good children and a good society. As a contribution to the body of literature lauding the role of fathers in families the book is a strong one. If the claim is "value based" and claims to be able to accomplish its goals without a strong and sustained policy agenda aimed a supporting children and families, to that degree it feeds complex ideological dynamics within which the conservative keepers of family values are responsible for destroying the policy agenda needed to sustain true family values. Read it and take sides.

**Staples, Robert. (1993). *Black Families at the Crossroads: Challenges and Pros-***

**pects**. San Francisco: Jossey-Bass, Inc. ISBN: 1-55542-486-4.

It cannot be stated strongly enough how much of an assault black families have come under in the past decade. As the federal government has rolled back its commitment to social equality for all Americans, and the global economy has eroded incomes and job prospects, African Americans have suffered disproportionately. In the wake of these circumstances poverty, crime, drug addiction, and disease attack the social fabric of Black America. The authors of this book draw on over fifty years worth of historical and sociological research to explain how structural factors in our society influence family patterns across the life cycle, including sexual norms, dating patterns, marital interactions, educational and occupational levels, and the prevalence of female headed households. The case must be stated as intelligently as it is strongly. This book helps to do that.

**Vargas, Luis A. & Koss-Chioino, Joan D. (1992). *Working With Culture: Psychotherapeutic Interventions With Ethnic Minority Children and Adolescents*. San Francisco: Jossey-Bass Publishers. ISBN 1-55542-469-4.**

Based on a model of culturally sensitive psychotherapy, this volume explores the process of psychotherapeutic interventions with an assortment of cultural populations. The authors distance themselves from the traditional criticism that conventional psychotherapy posits a culturally biased norm to gauge and individual's or family's state of well being. Instead they proceed from the idea that different cultural groups present distinct "ethno-psychologies." This is based on a growing body of literature challenging the psychological unity of humanity, acknowledging instead that psychological structures are fully formed within the context of local cultures. If this is true then we need to account, in a multicultural setting for a profound blending of cultures into a complex intercultural tapestry. Drawing upon the work of some of the most important professionals in the field, the book offers a rich array of resources for working with a variety of ethnic subgroups.

# Materials available from the National Resource Center for Family Centered Practice

## PRINTED MATERIALS

### **AGENCY-UNIVERSITY COLLABORATION IN PREPARING FAMILY PRESERVATION PRACTITIONERS (1992) \$6.00**

This collection of papers from the Second University Educators Conference on Family Preservation explores issues on the effective relationship between family preservation practice and academic training.

### **ALTERNATIVE MODELS OF FAMILY PRESERVATION: FAMILY-BASED SER- VICES IN CONTEXT (1992) \$49.75**

A brief history and review of the research on family-based services. Based on data from the NRC's multistate study, analyses of family-based services with different client populations and modes of service delivery are presented. Separate chapters focus on child neglect, physical abuse, sexual abuse, delinquency/status offenses, and services in rural areas, in the office setting, and under public/private auspices. Complementing the statistical models are descriptive case studies of the programs, families, and their social workers.

### **ANNOTATED BIBLIOGRAPHY: FAMILY CONTINUITY (1993) \$5.00**

This publication, the result of a collaboration of the National Foster Care Resource Center, and The National Resource Center on Family Based Services, provides annotations of resources focused on "Family Continuity," a new paradigm for permanency planning for the 1990's.

### **ANNOTATED DIRECTORY OF SELECTED FAMILY BASED SERVICE PROGRAMS (1994) \$25.00**

Descriptions of 370 family-based service programs across the country, including information on program goals, background, services, client characteristics, staff, funding and contact person.

### **BEYOND THE BUZZWORDS : KEY PRIN- CIPLES IN EFFECTIVE FRONTLINE PRACTICE (1994) \$4.00**

This paper, by leading advocates and practitioners of family centered services, examines the practice literature across relevant disciplines, to define and explain the core principles of family centered practice.

### **CHARTING A COURSE: ASSESSING A COMMUNITY'S STRENGTHS AND NEEDS (1993) \$4.00**

This resource brief from the National Center for Service Integration addresses the basic components of an effective community assessment.

### **CHILDREN, FAMILIES, AND COMMUNI- TIES--A NEW APPROACH TO SOCIAL SERVICES (1994) \$8.00**

This publication from the Chapin Hall Center for Children presents a framework for community-based service systems that includes and builds upon community networks of support, community institutions, and more formal service providers.

### **CHILDREN, FAMILIES, AND COMMUNI- TIES: EARLY LESSONS FROM A NEW APPROACH TO SOCIAL SERVICES (1995) \$5.00**

This is a street level view of the experience of implementing a system of comprehensive community-based services. Another report in a series on the Chicago Community Trust demonstration.

### **CHRONIC NEGLECT IN PERSPECTIVE: A STUDY OF CHRONICALLY NEGLECT- ING FAMILIES IN A LARGE METROPOLI- TAN COUNTY:**

**EXEC SUMMARY: (1990) no charge**  
**FINAL REPORT: (1990) \$15.00**

A research study examining three groups of families referred for child neglect: chronic neglect, new neglect, and unconfirmed neglect. The report presents descriptive data about these groups of families, changes over time and differences between the three groups. The study was conducted in Allegheny County, PA, and funded by OHDS and the Vira I. Heinz Endowment.

### **COST EFFECTIVENESS OF FAMILY- BASED SERVICES (1995) \$3.00**

This paper describes the data and cost calculation methods used to determine cost effectiveness in a study of three family preservation programs.

### **COMMUNITY RESPONSE TO HOMELESS- NESS: EVALUATION OF THE HACAP TRANSITIONAL HOUSING PROGRAM EXECUTIVE SUMMARY (1996)no charge**

**FINAL REPORT(1996) \$6.00**  
An evaluation of a HUD-funded demonstra-

tion project of the Hawkeye Area Community Action Program (1990-1995). This project provided transitional housing and supportive services for homeless families with the objectives of achieving housing stability and economic self-sufficiency. Data include background information from participants obtained through structured interviews, and self-sufficiency measures at intake, termination, and six month follow-up to evaluate progress in housing, job, education, and income stability.

### **CREATING CULTURES OF FAMILY SUP- PORT AND PRESERVATION: FOUR CASE STUDIES (1993) \$3.50**

This document explores issues relevant to the effective integration of family preservation and family support programs called for in new federal legislation.

### **DEVELOPING LINKAGES BETWEEN FAMILY SUPPORT & FAMILY PRESERVATION SERVICES: A BRIEF- ING PAPER FOR PLANNERS, PROVID- ERS, AND PRACTITIONERS (1994) no charge**

This working paper explores the connections in policy, program design, and practice needed to enhance the chances for success of linked programs.

### **EMPOWERING FAMILIES: PAPERS FROM THE FOURTH ANNUAL CONFER- ENCE ON FAMILY-BASED SERVICES (1990) \$10.00**

A collection representing the second published proceedings from the annual Empowering Families Conference sponsored by the National Association for Family Based Services. Major sections address Programs and Practices, Program Issues, and Practice Issues--reflecting new and continuing developments in family-based services.

### **EMPOWERING FAMILIES: PAPERS FROM THE FIFTH ANNUAL CONFER- ENCE ON FAMILY-BASED SERVICES (1991) \$10.00**

A collection representing the third published proceedings from the annual Empowering Families Conference sponsored by the National Association for Family Based Services. Five major sections--Training and Education, Research, Practice Issues, Program and Practice Issues, and Program and Policy Issues.

**EMPOWERING FAMILIES: PAPERS FROM THE SIXTH ANNUAL CONFERENCE ON FAMILY-BASED SERVICES** (1992) **\$10.00**

A collection representing the fourth published proceedings from the annual Empowering Families Conference sponsored by the National Association for Family Based Services. Major sections address Diversity, Research, and Expansion in family-based services.

**EMPOWERING FAMILIES: PAPERS FROM THE SEVENTH ANNUAL CONFERENCE ON FAMILY-BASED SERVICES** (1993) **\$10.00**

This is the latest collection of papers from the NAFBS conference in Ft. Lauderdale. Chapters address family empowerment and systems change, child protection and family preservation, determining outcomes for community-based services, and wraparound services for SED youth.

**EMPOWERING FAMILIES: PAPERS FROM THE EIGHTH ANNUAL CONFERENCE ON FAMILY-BASED SERVICES** (1994) **\$10.00**

This collection presents the best from the national conference. Key issues include reunification practice, family-centered residential treatment, culture and therapy, and a variety of research and evaluation issues.

**EMPOWERMENT EVALUATION: KNOWLEDGE AND TOOLS FOR SELF-ASSESSMENT AND ACCOUNTABILITY** (1996) **\$27.00**

This volume derives from a conference of the American Evaluation Association. It addresses the concepts, methods, and tools needed to integrate evaluation into the everyday practices of running programs.

**FACTORS CONTRIBUTING TO SUCCESS AND FAILURE IN FAMILY-BASED CHILD WELFARE SERVICES:**

**EXEC SUMMARY** (1988) **\$2.50**  
**FINAL REPORT** (1988) **\$15.00**

*(Includes the Executive Summary)*

Summary and final report of a 2-year federally funded study analyzing social worker characteristics, family characteristics, services provided, outcomes, and the relationship between these factors in eleven family-based placement prevention programs.

**FAMILY-BASED JOB DESCRIPTIONS** (1986) **\$7.50**

A compilation of job descriptions for family-based service workers (including social workers, supervisors, administrators, family therapists and paraprofessionals) which are cur-

rently in use by selected public and private family-based programs throughout the country.

**FAMILY-BASED SERVICES FOR JUVENILE OFFENDERS** (1990) **no charge**

An analysis of family characteristics, service characteristics, and case outcomes of families referred for status offenses or juvenile delinquency in eight family-based placement prevention programs. In *Children and Youth Services*, Vol. 12, No. 3, 1990.

**FAMILY-CENTERED SERVICES: A HANDBOOK FOR PRACTITIONERS** (1994) **\$15.00**

This completely revised edition of the Practitioners Handbook addresses core issues in family centered practice, from assessment through terminating services. Also included are a series of chapters on various topics such as neglect, substance abuse, sexual abuse, and others.

**FAMILY-CENTERED SERVICES EMPLOYEES MANUAL, IOWA DEPARTMENT OF HUMAN SERVICES** (1985--Rev. Jan, 1991) **\$5.00**

Iowa Department of Human Services family-centered services regulations, which define and structure the Department's preventive services program, and accompanying procedures manual.

**FAMILY FUNCTIONING OF NEGLECTFUL FAMILIES: FAMILY ASSESSMENT MANUAL** (1994) **\$2.90**

This manual describes the methodology and includes the structured interview and all standardized instruments administered in this NCCAN-funded research study.

**FAMILY FUNCTIONING OF NEGLECTFUL FAMILIES: FINAL REPORT** (1994) **\$2.90**

Final report from NCCAN-funded research study on family functioning and child neglect, conducted by the NRC/FBS in collaboration with the Northwest Indian Child Welfare Association. The study is based on structured interviews with neglecting and comparison families in Indian and non-Indian samples in two states.

**FAMILY FUNCTIONING OF NEGLECTFUL FAMILIES: PRELIMINARY FINDINGS** (1992) **no charge**

Preliminary findings from a federally-funded research study on family functioning in neglectful and non-neglectful low income families, based on interviews with Caucasian and Indian families in Oregon and Iowa (Grant #90-CA-1415).

**FAMILY GROUP CONFERENCE** (1996) **\$16.00**

This volume offers a complete presentation of the Family Group Conference, the extended family network child protection model from New Zealand.

**FAMILY PRESERVATION AND INDIAN CHILD WELFARE AMERICAN INDIAN LAW CENTER** (1990) **\$12.00**

This collection of essays looks at the application of family preservation to Indian Child Welfare. Historical, contemporary, therapeutic, program implementation, staff training, and program evaluation issues are treated. Only available directly from the American Indian Law Center, Inc., Box 4456 Station A, Albuquerque, NM 87196. **NOT AVAILABLE FROM THE NATIONAL RESOURCE CENTER.**

**FAMILY PRESERVATION USING MULTISYSTEMIC TREATMENT: A COST-SAVINGS STRATEGY FOR REDUCING RECIDIVISM AND INSTITUTIONALIZATION OF SERIOUS JUVENILE OFFENDERS** (1993) **no charge**

This brief manual provides an overview of the multisystemic approach to treating serious antisocial behavior in adolescents and their multineed families. Dr. Henggeler outlines the focus of the approach on the family, the youth's peer group, the schools, and the individual youth, along with the structure of the family preservation program, and the research which documents the program's effectiveness.

**GUIDE FOR PLANNING: MAKING STRATEGIC USE OF THE FAMILY PRESERVATION AND SUPPORT SERVICES PROGRAM** (1994) **\$15.00**

This document presents a comprehensive framework for implementing the federal family preservation and support services program.

**HOME-BASED SERVICES FOR TROUBLED CHILDREN** (1995) **\$35.00 [includes s/h]**

This collection situates home-based services within the system of child welfare services. It examines the role of family preservation, family resource programs, family-centered interventions for juveniles, issues in the purchase of services, and others.

**INTENSIVE FAMILY PRESERVATION SERVICES RESEARCH CONFERENCE; CLEVELAND, OHIO--SEPTEMBER 25-26, 1989; FINAL OR BRIEF REPORT** (1990) **no charge**

Final report of a two-day conference on family preservation services research, co-sponsored by the Bellefaire Jewish Children's Bureau, the Mandel School of Applied Social Sciences at Case Western Reserve University, and the Treu-Mart Fund. The final report includes the history and definition of family preservation, implementation in child welfare, juvenile justice and mental health systems, review of existing research and recommendations for future research. The brief report focuses exclusively on needed research in the area.

**INTENSIVE FAMILY SERVICES: A FAMILY PRESERVATION SERVICE DELIVERY MODEL (1987) \$2.75**

Manual providing detailed descriptions of the State of Maryland's Department of Human Resources Intensive Family Services (IFS) pilot projects in eight local departments of social services--including chapters on funding principles, interventions, closure and evaluation. This program was implemented in 1985 and expanded to 14 jurisdictions in 1986.

**INTENSIVE FAMILY SERVICES RESEARCH PROJECT: PRELIMINARY REPORT (1991) no charge**

Preliminary findings from an experimental study examining the effect of length of services on case outcomes and cost-effectiveness in three intensive family services programs (Grant #90-CW-0964).

**KEY CHARACTERISTICS AND FEATURES OF COMMUNITY-BASED FAMILY SUPPORT PROGRAMS (1995) \$5.95**

This is a thorough review of issues determining the success of Family Support programs.

**KNOW YOUR COMMUNITY: A STEP-BY-STEP GUIDE TO COMMUNITY NEEDS AND RESOURCES ASSESSMENT (1995) \$28.00**

This is a manual and tool kit for conducting a community needs and capacities assessment. The price includes a computer diskette containing sample forms. Please indicate Mac or DOS version.

**LINKING FAMILY SUPPORT AND EARLY CHILDHOOD PROGRAMS: ISSUES, EXPERIENCES, OPPORTUNITIES (1995) \$5.95**

This monograph examines opportunities for family support in child care settings.

**MAKING A DIFFERENCE: MOVING TO**

**OUTCOME BASED ACCOUNTABILITY FOR COMPREHENSIVE SERVICE REFORMS**

(1994) \$4.00

This resource brief from the National Center for Service Integration presents the basic components of a program level outcomes based accountability system.

**MAKING WELFARE WORK: A FAMILY APPROACH (1992) \$3.15**

This is an account of Iowa's Family Development and self-sufficiency Demonstration Grant Program (FaDDS). It describes a family support approach to welfare reform.

**MANAGING CHANGE THROUGH INNOVATION: TOWARDS A MODEL FOR DEVELOPING AND REFORMING SOCIAL WORK PRACTICE AND SOCIAL SERVICE DELIVERY (1992) \$7.50**

This manual treats the dynamics of the change process in a variety of settings.

**NEW APPROACHES TO EVALUATING COMMUNITY INITIATIVES: CONCEPTS, METHODS, AND CONTEXTS**

(1995) \$12.00

Evaluating coordinated service interventions is a complex process. This volume examines a set of key issues related to evaluating community initiatives.

**POST ADOPTION FAMILY THERAPY (PAFT): A PRACTICE MANUAL; Oregon Children's Services Division**

(1990) \$3.00

Discusses the conception, development and implementation of the PAFT project including positive research findings for 50 at-risk families. Part two describes therapeutic challenges of adoption, intervention techniques, and the treatment model developed by the project.

**POST ADOPTION RESOURCES FOR TRAINING, NETWORKING, AND EVALUATION SERVICES (PARTNERS): WORKING WITH SPECIAL NEEDS ADOPTIVE FAMILIES IN STRESS; Four Oaks, Inc., Cedar Rapids, Iowa (1992) \$4.25**

Information about the PARTNERS model for adoptive families with special needs children. Includes a description of support services, screening, assessment, treatment planning, treatment and termination phases of the project, and descriptive statistics of the 39 families served. Part two describes therapeutic challenges of adoption.

**PROGRAM BLUEPRINT FOR NEGLECT-**

**FUL FAMILIES, Oregon Children's Services Division (1987) no charge**

Presents a program model based on recurring evidence about the nature of neglectful families.

**PUBLIC-PRIVATE PROVISION OF FAMILY-BASED SERVICES: RESEARCH FINDINGS (1989) no charge**

A paper presented at the NAFBS Third Annual Empowering Families Conference (Charlotte, NC) discussing research findings on differences between family-based services provided by public and private providers.

**RACIAL INEQUALITY AND CHILD NEGLECT: FINDINGS IN A METROPOLITAN AREA**

(1993) no charge

Despite contradictory evidence, child neglect is believed to occur with greater frequency among African-Americans for a variety of reasons. This article describes racial differences among 182 families referred for neglect in a large metropolitan area.

**REINVENTING HUMAN SERVICES: COMMUNITY- AND FAMILY-CENTERED PRACTICE**

(1995) \$24.95

This collection of articles explores aspects of the move towards a community-based service system. The book explores social work, economic development, school-linked services, and community policing. Crossing these different service sectors is a common understanding of community- and family-centered practice.

**THE SELF-SUFFICIENCY PROJECT: FINAL REPORT (1992) \$5.00**

Final evaluation report of a federally-funded demonstration project in rural Oregon serving families experiencing recurring neglect. Includes background and description of project, findings from group and single subject analyses, and evaluation instruments. (See the Self-Sufficiency Project: Practice Manual below).

**THE SELF-SUFFICIENCY PROJECT: PRACTICE MANUAL (1992) \$3.15**

This manual describes a treatment program for working with families experiencing recurring neglect, based on a federally-funded demonstration project in rural Oregon. Includes project philosophy and design, staffing, discussion, and descriptive case studies (See the Self-Sufficiency Project: Final Report above).

**SOURCEBOOK: ANNOTATED RE-**

**SOURCES FOR FAMILY BASED SERVICE PRACTICE: 4th Edition (1993) \$5.00**

Descriptions and ordering information for selected resources on: family therapy, FBS theory and practice, research and evaluation, legal issues, family-based services management, and training. Lists FBS service associations and program directories. Includes many unpublished materials prepared by social service departments, not generally available in libraries, which can be ordered from those agencies.

**STATE SURVEY ON PLACEMENT PREVENTION & FAMILY REUNIFICATION PROGRAMS: FINAL REPORT**

(1990) **\$5.00**

Results of a 1989-90 nationwide survey of state child welfare administrators and specialists regarding the extent to which placement prevention/reunification services have been implemented. Includes data from 37 states. Issues include eligibility requirements, exclusions, costs, service length and availability, state expenditures and state legislation regarding placement prevention and reunification services. Similarities and differences between public agencies and purchase of service programs are featured.

**STRENGTHENING FAMILIES & NEIGHBORHOODS: A COMMUNITY-CENTERED APPROACH**

(1995) **\$8.00**

This is the final report of the "Patch" demonstration project, a model for community-centered social work practice that is now generating national attention.

**STRENGTHENING HIGH-RISK FAMILIES (A HANDBOOK FOR PRACTITIONERS);**

**Authors: Lisa Kaplan and Judith L. Girard (1994) \$25.00**

This accessible handbook on family-centered practice addresses the range of issues to be considered in working with high-risk families. Practice strategies are set within the context of the development of family preservation services.

**TECHNICAL ASSISTANCE RESOURCE GUIDE (1994) \$3.00**

This guide presents a variety of materials important to implementing the family preservation and support services program. Topics addressed include organizational change, program development, community assessment, family-centered practice, cultural competence, and evaluation.

**THREE MODELS OF FAMILY-CENTERED**

**PLACEMENT PREVENTION SERVICES (1990) no charge**

An analysis that defines and compares family-centered services by identifying three models whose primary goal is tertiary prevention, the prevention of out-of-home placement of children from seriously troubled families, or reunification once placement has occurred. Also examines data from 11 family-centered placement prevention programs that further specifies and compares these models. Reprinted with permission from Child Welfare, Vol. LXIX: No. 1, (Jan/Feb 1990).

**TOGETHER WE CAN: A GUIDE FOR CRAFTING A PROFAMILY SYSTEM OF EDUCATION AND HUMAN SERVICES**

(1993) **\$11.00**

This is a guidebook to a five stage process for creating and sustaining community collaborations.

**TO LOVE A CHILD (1992) \$6.00**

This book describes the many ways in which responsible and caring adults can contribute to the lives of children: mentoring adoption, family foster care, kinship care and others.

**TRAINING MANUAL FOR FOSTER PARENTS (1990) \$12.00**

Created by Dr. Patricia Minuchin at Family Studies in New York, the Manual includes a theoretical section describing the rationale, goals, themes and skills, and a training section that describes eight sessions. The activities of the sessions are experiential, including role playing, small groups, simulated cases, and discussions. The sessions are focused on understanding families and on exploring attitudes about families, on the skills of making and keeping contact with biological families, and on the liaison between foster parents and professional workers as they function in the foster care network.

**TRAINING RESOURCES: FAMILY CONTINUITY (1993) \$2.00**

A bibliography of training resources of the National Resource Center for Family Centered Practice, The National Foster Care Resource Center, The National Resource Center for Special Needs Adoption, and other organizations.

**CIRCULARITY AND SEQUENCES OF BEHAVIOR (1992) (\*includes s/h) \$25.00\***

This 30-minute training videotape describes the family systems concepts of circularity and sequences of behavior, and then demonstrates how the concepts are utilized in a child protection interview with a family where inadequate supervision of young children is an issue. Useful for training family-centered practitioners in any human services program.

**FAMILY-BASED SERVICES: A SPECIAL PRESENTATION (1990) \$80.00\***

(\*Plus \$5.00 shipping)

Videotape: 24 minutes. A lively introduction to the history, philosophy, and practice of family-based services featuring interviews with policy-makers, agency administrators, family-based service workers and families who have received services. For use by advocacy and civic groups, boards of directors, legislators and social service workers. A video guide accompanies the taped presentation.

**HOME-BASED FAMILY-CENTERED SERVICES: A BASIC VIEW (1980)**

Rental Only **\$10.00/mo**

An 18-minute, 80-slide synchronized presentation providing an introductory overview; for use by advocacy and civic groups, boards of directors, and policy-makers. Includes an 8-page study guide.

**EMPOWERING FAMILIES 1989 PRE-CONFERENCE INSTITUTE: THE RESEARCH ROUNDTABLE--AUDIOTAPE 1: SESSIONS 1 & 2; AUDIOTAPE 2: SESSIONS 3 & 4**

(1989) **\$6.00/ea tape or \$10.00/both**

**AUDIOVISUAL MATERIALS**

# REQUEST FOR NRC/FCP INFORMATION & ORDER FORM -- Spring, 1996

DATE \_\_\_\_\_

S NAME \_\_\_\_\_

H \_\_\_\_\_

I ADDRESS \_\_\_\_\_

P \_\_\_\_\_

T \_\_\_\_\_

O CITY/STATE/ZIP \_\_\_\_\_

PHONE NUMBER (\_\_\_\_) \_\_\_\_\_

## PAYMENT MUST ACCOMPANY ORDER

Please make checks/money orders payable to the National Resource Center. Purchase orders accepted. (Sorry, we cannot accept credit cards.) Shipping/handling--all orders \$3.50 minimum (for over 10 items please add \$.25 for each additional item ordered).

Send orders to: The National Resource Center for Family Center Practice, The University of Iowa, School of Social Work, 112 North Hall, Iowa City, Iowa 52242-1223. Phone (319) 335-2200.

\* cost per copy for multiple copies

\*\* no charge for one copy

TITLE/DESCRIPTION	PRICE	QTY	TOTAL
Agency-University Collaboration: 2nd Univ Educators' Conf Proceedings (1992)	\$ 6.00	_____	_____
Alternative Models of Family Preservation: FBS in Context (1992)	49.75	_____	_____
Annotated Bibliography: Family Continuity (1993)	5.00	_____	_____
Annotated Directory of Selected Family Based Service Programs (1994)	25.00	_____	_____
Beyond the Buzzwords: Key Principles in Effective Frontline Practice (1994)	4.00	_____	_____
Charting a Course: Assessing a Community's Strengths & Needs (1993)	4.00	_____	_____
Children, Families, and Communities--A New Approach to Social Services (1994)	8.00	_____	_____
Children, Families, & Communities: Early Lessons From a New Approach to Social Svcs (1995)	5.00	_____	_____
Chronic Neglect in Perspective: Executive Summary (1990) [\$30*]	nc	**	_____
Chronic Neglect in Perspective: Final Report (1990)	15.00	_____	_____
Community Response to Homelessness: Evaluation of the HACAP: Final Report (1996)	6.00	_____	_____
Community Response to Homelessness: Evaluation of the HACAP: Executive Summary (1996)	nc	_____	_____
Cost Effectiveness of Family Based Services (1995)	nc	**	_____
Creating Cultures of Family Support and Preservation: Four Case Studies (1993)	3.50	_____	_____
Developing Linkages Between Family Support & Fam Pres Services (1994)	nc	**	_____
Empowering Families: Papers 4th Annual Conference on FBS (1990)	10.00	_____	_____
Empowering Families: Papers 5th Annual Conference on FBS (1991)	10.00	_____	_____
Empowering Families: Papers 6th Annual Conference on FBS (1992)	10.00	_____	_____
Empowering Families: Papers 7th Annual Conference on FBS (1993)	10.00	_____	_____
Empowering Families: Papers 8th Annual Conference on FBS (1994)	10.00	_____	_____
Empowerment Evaluation: Knowledge & Tools for Self-Assessment & Accountability (1996)	27.00	_____	_____
Factors Contributing to Success & Failure in FBS: Executive Summary (1988)	2.50	_____	_____
Factors Contributing to Success & Failure in FBS: Final Report (Includes exec sum) [1988]	15.00	_____	_____
Family Based Job Descriptions (1986)	7.50	_____	_____
Family-Based Services for Juvenile Offenders (1989) [\$50*]	nc	**	_____
Family-Centered Services: A Handbook for Practitioners (1994)	15.00	_____	_____
Family-Centered Services Employees Manual, Iowa DHS (1985, Rev. Jan 1991)	5.00	_____	_____
Family Functioning of Neglectful Families: Family Assessment Manual (1994)	2.90	_____	_____
Family Functioning of Neglectful Families: Final Report (1994)	2.90	_____	_____
Family Functioning of Neglectful Families: Preliminary Findings (1992) [\$3.50*]	nc	**	_____
Family Group Conferences in Child Abuse and Neglect Cases (1996)	16.00	_____	_____
Family Preservation Using Multisystemic Treatment: Cost Savings Strategy (1993) [\$.80*]	nc	**	_____
Guide for Planning: Making Strategic Use of Fam Pres & Support Services Program (1994)	15.00	_____	_____
Home-Based Services for Troubled Children (1995) [includes shipping/handling]	35.00	_____	_____
Intensive Fam Pres Svcs Research Conf, Cleveland, OH ___Final [2.25*] and/or ___Brief [.35*]	nc	**	_____
Intensive Family Services: A Family Preservation Service Delivery Model (1987)	2.75	_____	_____
Intensive Family Services Research Project: Preliminary Report [\$2.00*]	nc	**	_____
Key Characteristics and Features of Community-Based Family Support Programs (1995)	5.95	_____	_____
Know Your Community: A Step-by-Step Guide to Community Needs . . . (1995)	28.00	_____	_____
Linking Family Support and Early Childhood Programs: Issues, Experiences, Opportunities (1995)	5.95	_____	_____
Making a Difference: Moving to Outcome Based Accountability for Comprehensive Service (1994)	4.00	_____	_____
Making Welfare Work: A Family Approach (1992)	3.15	_____	_____
Managing Change Through Innovation: Towards A Model for Developing... (1992)	7.50	_____	_____
New Approaches to Evaluating Community Initiatives: Concepts, Methods, and Contexts (1995)	12.00	_____	_____
Post Adoption Family Therapy (PAFT): A Practice Manual (1990)	3.00	_____	_____
Post Adoption: Resources for Training ... PARTNERS--Four Oaks (1992)	4.25	_____	_____
Program Blueprint for Neglectful Families: Oregon Children's Svcs Division (1987) [\$1.00*]	nc	**	_____
Public-Private Provision of Family-Based Services: Research Findings (1989) [\$.50*]	nc	**	_____
Racial Inequality and Child Neglect: Findings in Metro Area (1993) [\$.50*]	nc	**	_____
Reinventing Human Services: Community- & Family-Centered Practice (1995)	24.95	_____	_____
Self-Sufficiency Project: ___Final Report--\$5.00/___Practice Manual--\$3.15 (1992)	5.00	or 3.15	_____
Sourcebook: Annotated Resources for FBS Practice--4th Edition (1993)	5.00	_____	_____

continued on next page



TITLE/DESCRIPTION	PRICE	QTY	TOTAL
State Survey on Placement Prevention & Family Reunification: Final Report (1990)	5.00	_____	_____
Strengthening Families & Neighborhoods: A Community-Centered Approach (1995)	8.00	_____	_____
Strengthening High-Risk Families: A Handbook for Practitioners (1994)	25.00	_____	_____
Technical Assistance Resource Guide (1994)	3.00	_____	_____
Three Models of Family Centered Placement Prevention Services (1989) [\$.50*]	nc	**	_____
Together We Can: A Guide for Crafting a Profamily System of Education & Human Svcs (1993)	11.00	_____	_____
To Love a Child (A complete guide to adoption, foster parenting, etc.) (1992)	6.00	_____	_____
Training Manual for Foster Parents (no charge for shipping/handling) (1990)	12.00	_____	_____
Training Resources: Family Continuity (1993)	2.00	_____	_____
<b>AUDIOVISUAL MATERIALS:</b>			
<b>Video Tapes--</b>			
Circularity & Sequences of Behavior (1992) [price includes s/h]	\$25.00	_____	_____
Family-Based Services: A Speial Presentation (1990) [add \$5.00 for s/h]	\$80.00	_____	_____
<b>Slide Show--</b>			
Home-Based Family-Centered Services: A Basic View (1980)--Rental Only [add \$5.00 s/h]	\$10.00/mo	_____	_____
<b>Audiotapes--</b>			
Empowering Families 1989 Pre-Conference Institute: Research Roundtable			
Audiotape 1 (sessions 1 & 2)	\$6.00	_____	_____
Audiotape 2 (sessions 3 & 4)	\$6.00	_____	_____
	\$10.00/both	_____	_____
	Subtotal	_____	_____
	Shipping/Handling (\$3.50 minimum)	_____	_____

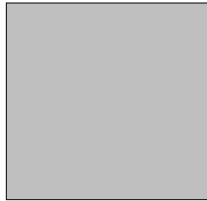
**New Materials  
Now Available  
Through the Center**

Empowerment Evaluation: Knowledge and Tools for Self-Assessment and Accountability (1996).

New Approaches to Evaluating Community Initiatives: Concepts, Methods, and Contexts (1995).

Home-based Services for Troubled Children (1995).

Reinventing Human Services: Community and Family Centered Practice (1995).



THE PREVENTION DEPARTMENT

**National Resource Center for Family Centered Practice**

The University of Iowa School of Social Work  
112 North Hall  
Iowa City, IA 52242-1223

**ADDRESS CORRECTION REQUESTED**

**Non Profit Organization  
U.S. Postage  
PAID  
Permit no. 45  
Iowa City, IA**