

Experiences of foster parents and social workers involved in transracial foster care placements

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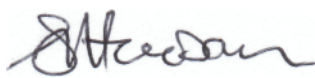
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PREFACE

The candidate, Anneke du Plessis opted to write an article, with the support of her supervisor. I, the supervisor, hereby declare that the input and the effort of Anneke du Plessis in writing this article, reflects research done by her on this topic. I hereby grant permission that she may submit this article for examination in fulfilment of the requirements for the Degree Magister in Social Work (Child Protection).

- The dissertation is presented in article format as indicated in Rule A.5.4.2.7 of the North-West University Potchefstroom Campus Yearbook
- The dissertation consists of; Section A, Part 1: Background to the study; Part 2: Literature study.
- Section B consists of the article. The article is intended to be submitted to the journal **The Social Work Practitioner-Researcher**. The researcher followed the Harvard style referencing style and guidelines for authors of the journal.
- Section C consists of the summary, conclusion, recommendations and limitations.
- Sections A and C have been referenced according to the Harvard Style, following the guidelines of the North-West University's referencing manual.



Dr. Shanaaz Hoosain

DECLARATION BY RESEARCHER

I, Anneke du Plessis, hereby declare that the manuscript with the title, *Experiences of foster parents and social workers involved in transracial foster care placements* is my own work and that I have not previously in its entity or in part submitted at any other university in order to obtain a degree.



A du Plessis

April 2015

DECLARATION OF EDITOR

Hereby I declare that I have language edited and proof read the thesis *Experiences of foster parents and social workers involved in transracial foster care placements* by Anneke du Plessis for the degree MSW. I am a freelance language practitioner.

A handwritten signature in dark ink, appearing to read 'Etta Coetzee', is written over a horizontal line.

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SUMMARY

Key terms: foster care, transracial foster care, race, foster parents, social work

Transracial foster care is a reality due to the ongoing social problems in South Africa, that leads to a high number of children found in need of care and protection and in need of foster homes. The Children's Act (38 of 2005) encourages children to be placed in the care of a person with a similar background to their own, but simultaneously makes provision for children to be placed in the care of a person that does not have the same background as their own. The number of children found in need of a foster care placement, significantly surpasses the number of willing and able, same race, foster care parents.

Transracial foster care has been a topic for research internationally for a couple of years, highlighting the influence of the transracial placement on the foster child. However, there continues to be limited research in South Africa on this growing phenomenon. Most research in South Africa focus on transracial adoptions and not specifically foster care placements.

The aim of this qualitative research study was to broaden the knowledge base of transracial foster care in South Africa, in order to contribute to services provided to transracial foster care families. The research study was based in the northern and southern suburbs of Cape Town, Western Cape, South Africa. Participants included foster parents of transracial foster care families and the social workers who supervise the foster care families participating in this study. Nine foster parents and three social workers participated in the study. Individual semi-structured interviews were conducted with each participant in order to explore their experiences of being involved in transracial foster care placements. The article in Section B of this document aims to highlight the important aspects of transracial foster care in order to create a better understanding of this phenomenon.

OPSOMMING

Sleutelbegrippe: pleegsorg, veelrassige pleegsorg, ras, pleegsorgouers, maatskaplike werk

Veelrassige pleegsorg is 'n realiteit in Suid-Afrika, as gevolg van die deurlopende sosiale probleme wat lei tot 'n hoë getal kinders wat sorgbehoewend bevind word en pleegsorgplasings nodig het. Die Kinderwet (38 van 2005) motiveer dat kinders in die sorg van individue geplaas word wat dieselfde agtergrond as hul het. Terselfdertyd, maak die wet dit moontlik dat kinders in die sorg geplaas word van iemand wat nie dieselfde agtergrond as die kind het nie. Die hoeveelheid kinders wat pleegsorg plasings benodig is aansienlik meer as die hoeveelheid gewillige, bekwaamde en eenderse rassegroep pleegsorgouers.

Veelrassige pleegsorg word al vir 'n geruime tyd internasionaal nagevors. Hierdie navorsing fokus op die invloed wat die veelrassige plasing op die pleegkind het. Daar is egter steeds 'n tekort aan navorsing op veelrassige pleegsorg plasings soos op die Suid-Afrikaanse konteks gebaseer. Meeste van die huidige navorsing fokus op veelrassige aannemings en nie spesifiek op pleegsorg nie.

Die doel van hierdie kwalitatiewe studie was om die basis van kennis oor veelrassige pleegsorg te vermeerder, ten einde by te dra tot dienste wat aan hierdie pleegsorg families gelewer word. Die navorsingstudie was gebaseer in die suidelike en noordelike voorstede van Kaapstad, Wes-Kaap, Suid-Afrika. Deelnemers aan die studie sluit in pleegouers van veelrassige pleegsorg families, en die maatskaplike werkers wat pleegsorg toesig dienste aan die families wat deelneem in die studie, lewer. Nege pleegouers en drie maatskaplike werkers het aan die studie deelgeneem, daar is 'n semi –gestruktureerde individuele onderhoud met elke deelnemer gehou, om die deelnemers se ondervindings in veelrassige pleegsorg plasings te verken. Die artikel in afdeling B van hierdie dokument fokus op die belangrikste aspekte van veelrassige pleegsorg ten einde 'n beter verstandhouding van hierdie verskynsel te skep.

DEFINITION OF TERMS USED IN THIS STUDY

The following terms are clarified as for the purpose of this study:

Transracial foster care: A foster care placement where the foster parent(s) and the foster child(ren) are of different races (Moos & Mwaba, 2007:115).

Foster care: A temporary legal placement for a child that is in need of care and protection (Department of Social Development website, 2012).

Foster parents: A person who has foster care of a child by order of the children's court (Children's Act 38 of 2005).

Foster child: A child that is in the care of a person, who is not the parent or guardian of the child, due to a children's court order (Children's Act 38 of 2005).

Designated child protection organisation: An organisation designated, by the Department of Social Development, to provide child protection services (Children's Act 38 of 2005).

Designated social worker: A social worker in service of the Department of Social Development, a designated child protection organisation, or the municipality (Children's Act 38 of 2005).

Race: The genetic composition that makes up a person, including their physical features (Ferreira, 2009:156; Marr, 2011:42). A social construct, a creation of social fundamentals and customs (Joseph & Graves, 2003:2).

SECTION A: BACKGROUND TO THE STUDY

PART 1: ORIENTATION TO THE STUDY

1. RATIONALE AND PROBLEM FORMULATION

The Department of Social Development defines foster care as “a temporary placement for a child that is in need of care and protection” (Department of Social Development website, 2012). Section 180(1) of the Children’s Act (38 of 2005), defines a foster care child as a child that is in the care of a person, who is not the parent or guardian of the child, due to a children’s court order.

According to the amount of foster care grants paid out by the South African Social Security Agency, (SASSA, 2011; SASSA, 2014) the number of children that reside in foster care placements in South Africa has increased steadily since 2005. In 2005, 271 817 children were placed in official court-ordered foster care placements. In the Western Cape, the number in the same period was 26 026. By 31 May 2014, the number of children in foster care placements, in the entire South Africa, was 530, 357 and in the Western Cape, it was 29 491. It is important to note that the actual number of foster care placements in South Africa is significantly higher, as not all foster parents receive the foster care grant.

According to an article from *Die Burger* (Ferreira, 2012) the amount of foster care grants disbursed increased by 72% between 2005 and 2009. The article states that a possible reason for this increase is that adoptions have decreased by 52%, as a result of people being more prone to want the financial benefits which foster care provides. In addition to that, fact the adoption process can be lengthy. A survey done by the South African Human Rights Commission (SAHRC, 2011) and the United Nations Children’s Fund South Africa (UNICEF, 2011) provides reasons for the rise in foster care. It is due to the continuous rise in poverty, unemployment and the HIV and AIDS pandemics and the continued high levels of substance abuse, domestic violence and the neglect of children in South Africa.

Consequently, as there is a rising need for foster care placements, so too a growing need for willing and suitable foster care parents. A foster parent is defined by the Children’s Act (38 of 2005) as someone who was screened by a social worker and found to be a person willing to commit to take the responsibility of caring for a child, is a competent and proper person and able to provide an environment that is valuable to the child’s development.

The purpose of foster care is to provide a child with a secure and caring home; always keeping in mind the child’s background, considering his language, religion, age and race. There has always been consideration placed on race when a foster care placement is regarded. The

Children's Act 33 of 1960, did not prohibit transracial placements, but states, in Section 35(2)(a), that the child's and parent's 'religious, cultural background and ethnological grouping' should be 'regarded' before a placement is recommended. Similarly, the Children's Amended Act 50 of 1965 stated that deliberation should be made before a child is placed in the custody of a person who is in a different classification, in terms of the Population Registration Act 30 of 1950 (Ferreira, 2009:29). The best interest of the child is the foundation and aim of the new Children's Act (38 of 2005), and continues to promote children placed in families of similar cultural, religious and linguistic background as that of the child. The act simultaneously makes provision for children to be placed in foster placements with a person of a different background to that of the child.

Consequently, for many years race has been a part of the child judicial system. In South Africa, for governmental statistical requirements or official documentation, the four racial groups identified by the Survey of Race Relations in South Africa (1955 -1956), namely black, white, coloured and Indian is still used to classify individuals.

According to Finlay (2006:1), there has been a rise in transracial adoptions across South Africa because of the high number of children found in need of care due to societal problems. Research conducted in South Africa indicated that more black and coloured children are available for adoption or in need of care and more often white families are willing to take these children into their homes (Engelbrecht, 2006:3; Szabo & Ritchken, 2002:60). The Department of Social Development, Western Cape, does not have a list of the racial composition of foster families. The researcher thus approached four child protection organisations, in the northern and southern suburbs in the Western Cape and had interviews with social workers to obtain their statistics; all these organisations keep official stats regarding the racial groups of their clients. These organisations indicated that the majority of the children they find in need of care are black and coloured children and the number of these children considerably exceeds the number of willing and able black and coloured foster parents available. This is an indication of a shortage of black and coloured foster parents in the Western Cape and due to this, transracial foster care placements are a reality.

The most prevalent transracial foster families are white parents fostering coloured children (35.3%), white parents fostering black children (29.4%), and coloured parents fostering black children (26.5%) (BADISA, 2012; Department of Social Development, 2012). These statistics focus on the Western Cape, where there is a considerable coloured and white population; and these statistics are thus representative of only this province.

Although the current Children's Act (38 of 2005) does not refer to race, but rather to the cultural, religious and linguistic background of the child, this study will focus on the aspect of race in

transracial foster care placements. The researcher chose to focus on the aspect of race, as race is socially constructed and is also used interchangeable with shared customs and traditions such as culture, religion and language [Joseph & Graves, 2003:2; Schaefer (cited Marr, 2011:34)]. Cross racial or interracial foster care placements are other terms used for transracial foster care placements. In this study, transracial foster care placement is the preferred term and is used to define foster parents caring for a foster child of a different race than their own (Moos & Mwaba, 2007:115). Race is a difficult term to define; it can be defined as a biological construct, classifying individuals based on their genetic characteristics, such as physical features (Marr, 2011:42). Simultaneously, race can be defined as a social construct, a creation of social fundamentals and customs (Joseph & Graves, 2003:2). A person's understanding of their race is unique; it shapes their thought, actions and interactions with others (Dominelli, 2008:8). This study will rely on the participants to define their own race. As the widespread occurrence of transracial foster care becomes more, so does individual opinions of this phenomenon.

There have been many opinions raised regarding transracial foster care placements both internationally and locally. On the one hand, these include debates surrounding children losing touch with their race or culture of origin, the influence of a transracial placement on their racial identity formation, and the label that is placed on these children being part of a transracial family. On the other hand, there is a consensus among researchers that children benefit from being part of a family (Engelbrecht, 2006:3; Moos & Mwaba, 2007:1116-1117; Schwartz, 2007:1201-1203; Szabo & Ritchken, 2002:60-61).

Taking this into account, the Children's Act 38 of 2005 [section 156(3)(a)(1)] instructs that each foster care placement must be supervised by a designated social worker appointed to evaluate whether the placement is in the best interest of the foster child, at all times. Section 159 of the Children's Act (38 of 2005) stipulates that every two years, the social worker must evaluate whether the foster care placement should continue, by considering the needs of the foster child and the ability of the foster parents to address the child's needs. Furthermore, the social worker must provide the family with the needed expert intervention, support and advice they require. The researcher has worked within the context of foster care for a number of years and has supervised numerous foster care families. Through this contact, the researcher has observed the debate regarding the advantages and disadvantages of transracial foster care amongst social workers, other professionals and foster parents and witnessed the need for research focused on the South African context.

Internationally there are a number of studies conducted on transracial foster care, most from the perspective of the foster parents (Brown *et al.*, 2009; Daniel, 2011a; Daniel, 2011b; Farmer, 2009; Jones & Hackett, 2012). In South Africa limited research was found and most of it

focusing on transracial adoptions (Finlay, 2006; Ledderboge, 2001; Ledderboge & Van Rooyen, 2003; Szabo & Ritchken, 2002). The studies shed light on experiences of parents raising a child of a different race. Experiences include teaching the child a second language, supporting their children in establishing a racial identity and something as everyday as hair care. Furthermore, the experience of interacting with other as a transracial family and lastly, experiencing insufficient support and training from social services (Daniel, 2011b:2235-2236; Finlay, 2006:35-50; Ledderboge & Van Rooyen, 2003:328-330).

However, there is paucity in research that explores this phenomenon from a South African context. For many children, their foster parents are their closest family or the only parental relationship they have. There is a need for further information and broader understanding of transracial foster care placements in South Africa because there are a growing number of transracial foster care families. This study focused on the experiences of foster parents involved in transracial foster care placements, furthermore, the social workers supervising the families participating in the study will provide an overview of their experience of the participating transracial foster care families as well as their experience of transracial foster care in general.

2. RESEARCH QUESTION AND AIM

2.1. Research question

What are the experiences of foster parents and designated social workers regarding transracial foster care placements?

2.2. Research aim

The aim of the study was to explore and describe the experiences of foster parents that are caring for a child of a different race, who was placed in their foster care, as well as the experiences of the social workers supervising these transracial foster care placements. In order to broaden the knowledge base regarding this phenomenon and contribute to services provided to transracial foster care families.

3. RESEARCH METHODOLOGY

3.1. Literature review

A literature review was developed and written using relevant sources in order to create a clear understanding of the phenomena. A review of theoretical and empirical literature is an imperative part of undertaking a qualitative study (Sandelowski, 2010:80). Relevant sources consulted in the literature review consisted of books, academic articles, journals, online resources and other relevant academic resources. Furthermore, the researcher utilised the

electronic search engines, through the NWU library, EbscoHost, PsycInfo, SocIndex and Google Scholar.

The subsequent themes included in the literature review:

- Foster care
- Children's Act
- Children's court
- Social work
- Transracial foster care
- Race
- Foster parent
- Colour-blind approach.

3.2. Research design

For the purpose of this study, a qualitative research approach was used, as the research reflects on the rich experience of individuals' perspective of the phenomenon (Ritchie, 2009:27; Howitt, 2010:7), namely transracial foster care.

The phenomenon is described using the experiences and perspectives of the individuals involved in transracial foster care. To do this, an interpretative descriptive design was used. Sandelowski (2000:334) describe the goal of interpretive descriptive design research as providing "a comprehensive summary of events in the everyday terms of those events". The researcher chose this design, as the process of interpretive descriptive research involves the researcher featuring certain experiences of individuals in order to provide a coherent and contextual interpretation of the studied phenomenon (Sandelowski, 2000:335; Thorne *et al.*, 2004:3). Furthermore, the focus is to gather experiential knowledge and documenting it in a comprehensible and meaningful manner to provide further practice-based insight into a phenomenon (Thorne *et al.*, 2004:3).

This was an applied study as the study provided knowledge that is relevant to the field of transracial foster care (Rubin & Babbie, 2011:138). The researcher used inductive reasoning as the research question was open and exploratory, generating a large amount of empirical data. The researcher interpreted what data was best suitable to respond to the research question in order to produce the most meaningful and relevant knowledge contributing to the understanding of the phenomenon (Henn *et al.*, 2006:222-223; Somekh & Lewin, 2005:346). The interpretative descriptive design guided the methodology of this study, in particular using a smaller sample

size, purposive sampling and semi-structured interviews for data gathering. These are discussed further below (Sandelowski, 2000:338, Thorne *et al.*, 2004:3).

3.3. Research context and participants

The research population, foster parents and social workers involved in transracial foster care, came from northern and southern suburbs of the Cape Peninsula. To determine the biographical details, such as age, race, gender and anticipated number of the wider population, (Rubin & Babbie, 2011:90) of transracial foster care families was difficult as the Department of Social Development Western Cape does not keep a record of transracial foster care placements. In order to obtain details the researcher approached two child protection organisations working in a wide section of the northern and southern suburbs of the Cape Peninsula to obtain information from their statistics. Their statistics indicated that 30.4% of foster care placements are transracial placements. These placements are firstly white foster parents fostering coloured children, then white foster parents fostering black children and lastly coloured foster parents fostering black children. (BADISA, 2012; Department of Social Development, 2012). The social workers population included both male and female individuals, different ages and from variety of racial backgrounds. The number of participating foster parents determined the anticipated number of social workers, as the social workers had to supervise a participating foster parent.

The researcher used non-probability sampling, as the selection of participants was due to their involvement in the specific phenomena being researched (Ritchie *et al.*, 2009:78). The sample size was relatively small, consisting of nine foster parents and the three social workers who supervise the eight foster families. Two of the foster parents participating were married, thus representing one family. Interpretive descriptive design studies are grounded in smaller scale qualitative studies (Thorne *et al.*, 2004:3). As part of the interpretive descriptive design of this study, the researcher utilised purposive sampling and made use of inclusion criteria to insure that participants provided “information-rich” knowledge on the phenomenon (Sandelowski, 2000:337-338). The following inclusive criteria were applied:

Foster parents:

- A foster parent of a court ordered foster child, who is of a different race,
- Supervised by a designated child protection organisation,
- Able to speak Afrikaans or English.

Social workers:

- Registered with the South African Council of Social Service Professionals,
- Supervising one or more of the transracial foster care families participating in this study,
- Able to speak Afrikaans or English.

The size of the sample was not predetermined, but based on data saturation. Data saturation was obtained after twelve interviews, as information being obtained from participants was becoming repetitive of data already obtained and existing research on the phenomenon (Somekh *et al.*, 2005:345). Two child protection organisations provided the researcher with a list of potential foster parents to partake in the study. General background information was provided to the researcher from the files of the foster families at the child protection organisations. Specifics such as contact details of foster families, race of foster parents and child, date of birth of child and the age of the child when placed in foster care, were indicated. The researcher used this information in order to determine which foster families match the specific inclusion criteria of the study. Permission was obtained from the child protection organisation to contact the identified participants.

Nine foster parents volunteered to be part of the study and the three social workers supervising these foster care placements agreed to be part of the study. The racial composition of the participants (as identified by participants) included coloured, white and black participants. The racial composition of the foster care families varied, including white, coloured and black foster parents with, coloured, black and mixed parentage foster children. Mixed parentage refers to children whose parents are from different racial groups. The majority of the foster parents had more than one foster care child of a different race in their care. The average age of the foster child when placed was before the age of three and has been placed, with the current foster family, for approximately eight years. See appendix A for detailed biographical details of participants.

3.4. Procedure

- The researcher made contact with three child protection organisations to discuss the research and acquire preliminary approval to use their organisation to identify the population.
- The researcher was provided with a list of potential foster parents and the social workers, involved in transracial foster care and the organisation, gave permission for the researcher to contact the potential participants.
- Ethical clearance was obtained from the North-West University, research ethical number NWU-00060-12-A1, and consent was received from the Department of

Social Development in the Western Province, reference number 9/2/114/3/2/4 (see appendix B) to conduct the study.

- Consent was received from two child protection organisations for the use of their client system and social workers as participants in this study.
- A literature study was conducted to create a clear understanding of the phenomena.
- The researcher contacted participants individually, via email or telephone to ascertain their willingness to partake in the study.
- The participants were provided with information pertaining to the study and ten days to consider whether they wanted to take part in the research.
- Each participant was provided with an information sheet (see appendix C) outlining the details of the study as well as the consent forms (see appendix D).
- Once the participants indicated their willingness to partake in the study, they were provided with an opportunity to choose a time, date and location for his or her individual interview.
- Part of the preparation of the participant was to provide them with information regarding the study, summarised in the information sheet (sent via email/delivered per hand). The researcher contacted each participant (via telephone/email) thanking them individually for their willingness to partake in the study and reminding them of the date, time and location of their interview. A courtesy email/sms was sent the day before the interview as a reminder of the interview and to inquire if the participant needed any further information or if any problems had arisen (Howitt, 2010:71).
- Interviews with foster parents were conducted at their homes. The interviews were conducted in a room away from other family members, or when other family members were not home, to ensure privacy. Two of the social workers were interviewed at their offices and one at a coffee shop.
- In the orientation stage of the interview the researcher introduced herself and discussed the information sheet, focussing on the ethical aspects of the study, as well as what is hoped to be achieved through the interview and expected duration of the interview. The participant was encouraged to answer the questions thoroughly and truthfully and the researcher was mindful of explaining that the interview was confidential. The recording of the interview by tape recorder and field notes was explained. Time was allowed for further questions from participants (Howitt, 2010:76-77).
- Consent forms (see appendix D) were completed with each participant before the interviews were conducted.

- The interviews ranged between 30 (thirty) minutes and 50 (fifty) minutes. Interview skills such as active listening, providing a comfortable environment and exhibiting openness towards the client's answers were used by the researcher. It was important for the researcher to be culturally sensitive and using language that participants understand. The researcher focussed on clarification and appropriate additional questions to obtain optimal information. Furthermore, the effective use of silence, avoiding interrupting the participant while encouraging extensive responses and providing useful summaries at appropriate times, was utilised. Lastly, the researcher was sensitive to emotional replies from participants and reacted accordingly (Howitt, 2010:77-79; Rubin & Babbie, 2011:216-220). At the end of the interview, the researcher gave time for further questions or for the conveying of additional information from the participants and formally thanked the participant for taking part in the research (Howitt, 2010:79).
- After data gathering was completed the data was transcribed and analysed.
- Findings of this research study are discussed in a written report in Section B of this report and current literature are used to confirm and compare the findings of this study (Flick, 2009:51,53).
- Findings will be made available to child protection organisations and participants after the completion of the study.

3.5. Data collection

3.5.1. *Semi-structured interviews*

Semi-structured interviews allowed the researcher to obtain a more expressive and comprehensive view of the participant's experiences of the phenomenon, supported by the interpretive descriptive design (Sandelowski, 2000:338; Sandelowski, 2010:77; Thorne *et al.*, 2004:3).

Semi-structured interviews can vary in the degree of pre-planning (Howitt, 2010:59). For the purpose of this study the researcher made use of extensive pre-planning for the interview schedules, compiled before the first interview and used both for foster parents and social workers (see appendix E). Interpretive descriptive research acquires informed questioning (Thorne *et al.*, 2004:3), therefore the interview schedules were compiled by consulting relevant, existing literature to guide the researcher in selecting the most effective questions (Greeff, 2008:297; Flick, 2009:51; Howitt, 2010:67). Furthermore, the researcher had discussions with experts, including social workers in private practice, as well as the designated child protection sectors of both the Western Cape and Eastern Cape involved in transracial foster care, in order to gain professional knowledge for the purpose of identifying themes to guide the interviews.

These experts expressed the need for further research on transracial foster care, focussing on received and needed support for transracial foster care families, the role which the foster child's background plays in the placement and society's reaction and effect on the transracial placement. Lastly, the researcher consulted foster parents of transracial foster care families in order to yield experiential insight to guide the focus of the interviews.

The interview schedule was a combination of open- and closed-ended questions. The closed-ended questions focussed on the composition of the foster family and provided uniformed, routine information amongst all the participants (Howitt, 2010:68; Rubin & Babbie 2011:216). These were followed by open-ended questions, for both foster parents and social workers, regarding their experience of being involved in a transracial foster care family. The interview schedule was a combination of questions constructed to provide as much data as possible regarding transracial foster care as lived and experienced by the participants. This resulted in the researcher being able to capture all the elements of transracial foster care and inductive reasoning used to interpret and described the data in a contextualised manner (Sandelowski, 2000:336, Henn *et al.*, 2006:223). The extensive data collected through the interviews on numerous areas of transracial foster care, provided a comprehensive summary of the experiences of transracial foster care by participants. The substantial data collected allowed the researcher to create an accurate account of the experiences of the participants leading to descriptive validity. Furthermore, the comprehensive data gathered provided a truthful account of the meaning participants would attribute to their experiences, producing interpretive validity (Sandelowski, 2000:336).

The interview schedule provided the researcher with guidance during the interview without constricting the flexibility of the interview (Bryman, 2008:389,439; Henn *et al.*, 2006:162; Howitt, 2010:57). The interview schedule was pilot tested with the first two interviews and minor adjustments were made in order to support that only relevant data was gathered (Bryman, 2008:389,439; Henn *et al.*, 2006:16; Howitt, 2010:57, 67-68). The wording and language of the interview schedule was adapted to suit each participant's needs, likewise the duration of each interview varied, depending on the participant. Each interview was audio-taped (permission obtained from participants) and field notes were used to record observations of body language and non-verbal cues. Data collected from individual interviews and participant observation provided comprehensive and meaningful accounts of experiential knowledge from a specific context for interpretation of the studied phenomenon (Thorne *et al.*, 2004:3).

Participants chose a time, date and venue for their individual interviews. Only two of the participant's interviews occurred together, as the foster parents were husband and wife, and they were fostering the same foster care child. At the start of each interview, the researcher discussed the information sheets (see appendix C) and the consent forms (see appendix D),

where after the participants signed the consent form before the interview commenced. The interviews with the foster parents were conducted first, once these were completed, the social workers were interviewed.

3.6. Data analysis

For the purpose of this study, the researcher used inductive thematic analysis to analyse the body of data collected, this included all the data collected. The researcher used this inductive analytical technique, as the data collected determined the outcome of the research and not a specific preconception (Braun & Clarke, 2006:12, Henn *et al.*, 2006:223). Thematic analysis is a data analysis technique widely associated with interpretive descriptive design (Thorne *et al.*, 2004:4; Sandelowski, 2010:80). The researcher used the six phases of thematic analysis as discussed by Braun and Clarke (2006:16-23).

There phase are:

Phase one: the researcher organised the data and became familiar with the data set. This was achieved by transcribing the audio recordings and categorising the data. See appendix F for the transcriptions of the interviews with the nine foster parents and appendix G for the transcripts of the interviews with the three social workers.

Phase two: the initial codes were generated and data which share the same patterns and general themes were grouped together, which is known as coding. Examples of codes are: support received by foster parents from social workers; impact of transracial placement on foster family; exposing the foster child to their race and 'a child is a child'.

Phase three: the identified codes were placed together, thereby forming broader themes. Some of the broad themes are: the reaction of the family on the transracial placement; the reaction of the community on the transracial placement; concerns of raising a foster care child in a transracial family; identity development of the foster child and support and training received from social workers.

Phase four: the researcher reviewed the themes identified and selected the final themes and sub themes such as the colour-blind approach, acceptance of transracial foster care placements, the foster child's connection to his background and challenges of supervising transracial foster care placements. These themes are a representation of the total data set.

Phase five: defining and naming the themes.

Phase six: generating a written report, discussing each theme in terms of relative examples from the data set, supported by existing theory on the phenomena. These thematic themes

discussed in the written report were concluded to best characterise the phenomenon being studied, the desired outcome of an interpretive descriptive design (Thorne *et al.*, 2004:4). Following the six phases of Braun and Clarke (2006:16-23), the researcher contributed to the trustworthiness of the study, discussed below.

3.7. Trustworthiness

In order to insure the trustworthiness of the study, the researcher followed the guidelines suggested by Lincoln and Guba (cited by De Vos, 2008:345-347; Goldbart & Hustler, 2005:17; Rubin & Babbie, 2011:452). The guidelines from the authors above were followed to obtain credibility, transferability, conformability and dependability.

Credibility, a clear representation of the participant's views, was obtained by using two groups of participants, namely foster parents and social worker, allowing the researcher to receive a dual view of the phenomenon, which contributed to crystallisation. Crystallisation was furthermore obtained by combining different sources of data collection; this helped to improve the reliability, conformability and authenticity of this study (Ellingson, 2009:4, 10). The researcher compiled the interview schedule beforehand. The interview schedule provided the needed guidance during the interview, but ensured enough flexibility, as the researcher could adapt it to the needs of each participant. During the interviews, the researcher made use of member checking, by corroborating the observation and interpretations made by the researcher to ensure the credibility of the data and ensure satisfactory representation of the participant's experience.

The data was collected in such a way for transferability to be possible. Access to information on files of child protection organisations provided relevant information on the foster families so that the researcher could select the participants. This included the racial composition of the foster family, the age at which the transracial foster child was placed with the foster family and contact information of the foster family.

Purposive sampling, with specific inclusion criteria, ensured that participants accurately represented the sample (Sandelowski, 2000:338). The number of participants was not determined beforehand, but dependent on data saturation, which was obtained after twelve interviews (Somekh & Lewin, 2005:345). Data collected was available on multiple sources, including field notes, electronically, audio tapes and transcriptions; these sources were duplicated and stored separately to ensure dependability in the study.

The researcher was aware of the importance of establishing conformability, thus maintained objectivity during the study and using field notes to provide an opportunity for introspection during data analysis (Rubin & Babbie, 2011:452). Additionally, none of the foster parents were

current clients of the researcher. This subsequently linked with the ethical considerations of this study, discussed in the following section.

3.8. Ethical considerations

The researcher adhered to the following ethical procedures throughout the study, as discussed by Babbie (2007), Bless *et al.* (2007), Bryman (2008), Piper and Simons (2005), Rubin and Babbie (2011) and Strydom (2011).

3.8.1. *Approval obtained from ethical committees*

The researcher had to obtain the prescribed approval from ethical committees before the study could be conducted. Approval or consent was obtained from the following institutions, organisations and departments involved (Piper & Simons, 2005:56; Rubin & Babbie, 2011:89).

- Ethical approval to conduct the research study was received from the North-West University, research ethical number NWU-00060-12-A.
- The Department of Social Development are the guardians of all foster children in terms of the Children's Act (38 of 2005), thus approval to conduct the study was obtained from the Department of Social Development in the Western Province, reference number 9/2/114/3/2/4 (see appendix B).

3.8.2. *Informed consent and voluntary participation*

This research study focuses on the personal experiences of individuals; the information required might be of a sensitive nature. Participants must be aware that they are partaking in a study, give consent to partake and be informed of all the consequences of the study (Rubin & Babbie, 2011:76-77). The following steps were taken to ensure informed consent and voluntary participation:

- During initial telephone or email contact the researcher provided information on the research. After this contact was made, the participants had ten days to decide whether they wanted to participate in the study. Once the participants agreed to participate in the research, the researcher provided each participant separate consent forms for social workers and foster parents (see appendix D) and with an information sheet (see appendix C) before the onset of the research.
- The information sheet outlined information regarding the study. This helped the participant to make an informed decision when consent to participate in the study was provided. Before the interview was conducted, the information sheets and consent forms were again discussed with participants in person (Piper & Simons, 2005:56).

- The information sheet explained the aim of the study, the expected duration of the study and what the participant's involvement will entail. That participation is voluntarily and the participant can withdraw from the study if they wish to. Details of possible advantages, disadvantages and risks involved in the study were provided and the benefits of the study explained.
- Participants were required to sign consent forms (see appendix D). There were separate consent forms for social workers and foster parents.
- The researcher also received consent to audiotape the interviews.

3.8.3. *Privacy, anonymity and confidentiality*

The privacy, anonymity and confidentiality of the participants were an important aspect in this study as the researcher wanted to protect participant's involvement and welfare (Rubin & Babbie, 2011:82). To do this the following steps were taken:

- The names of participants and their family members remained confidential; the researcher made use of the terms 'Participant 1' and 'Social worker 1' and used aliases for the foster children and other family members (Piper & Simons, 2005:57).
- The interviews were conducted at a venue indicated by participants. All the foster parents wanted the interview to be conducted at their homes. To ensure privacy, these interviews were conducted in either a separate room or when none of the other family members were home. Two of the social workers requested that the interviews be conducted at their offices and one at a coffee shop. At the coffee shop, the researcher strived to ensure that there were no members of the public in earshot of the interview.
- During data analysis, the researcher strived to keep the documents private and to keep the collected information confidential. On documentation, transcriptions and field notes the alias names of participants were used (Participant 1, Social worker 1). The researcher ensures that there was limited access to documentation by storing consent forms of participants separate from other documentation.
- Electronic copies of the data are additionally stored on the researcher's computer in a password-protected folder (Gravetter & Forzano, 2012:124). The data will be locked and stored at the Centre for Child, Youth and Family Studies for the period of time prescribed by the University.
- The researchers informed the participants that the researcher has to maintain the legal requirements as stipulated in the professional standards for a registered social worker and adhere to the ethical requirements of the South African Council of Social Service Professionals. These requirements stipulate that, if information obtained indicated that the participant acted harmful or that they will harm others, this information would be

brought under the attention of the relevant authority and that confidentiality could not be maintained in that instance.

3.8.4. *No harm*

No harm should ever be done to participants of a study. This was a consideration of this study, as the information received from participants was personal. Research questions may require participants to think of aspects that they do not really consider and the experience may leave participants feeling uncomfortable (Babbie, 2007:36). To avoid harm, these steps were followed:

- The researcher provided participants with the opportunity to contact the researcher throughout the study.
- The participants were informed, through the information sheet, about possible risk of the study before consent was provided.
- The researcher informed participants that if they became distressed in anyway throughout or after the study, the researcher would provide access to a counsellor.
- The social worker, assigned to provide the family with foster care supervision services, was available to assist if the family suffered any trauma caused by the study. None of the participants indicated any form of distress during or after the study.
- The researcher strived to be culturally competent during the research process by being aware of and sensitive to, the influence that culture can have on the selection of participants, the collection of data and how the researcher approached, analysed and interpreted the data and lastly, how the researcher conveyed the findings (Rubin & Babbie, 2011:98-99).

PART 2: LITERATURE REVIEW

1. INTRODUCTION

This literature study will focus on current literature in order for the researcher to achieve awareness, wisdom and an understanding of the phenomenon as contextual knowledge (Flick, 2009:49). This literature study will explore the phenomena of transracial foster care. In order to do so the researcher will explain what the legal process of foster care in South Africa entails, thus, how children are placed in foster care. This process includes the removal of a child from the detrimental circumstances they are in, the children's court investigation and the placement of the child in foster care. The researcher will then explore transracial placements by drawing from both national and international perspectives on transracial foster care and adoption. Three groups of people will be the focus; the child, foster parents and foster family. Lastly, the researcher will discuss the current services provided to foster care families, in order to understand what specific contributions can be made to services for transracial foster care families.

In South Africa a high number of children live in adverse circumstances, due to a number of social problems, including the cycle of poverty, substance abuse and the abuse and neglect of children (SAHRC, 2011; UNICEF, 2011). This leads to a continuous rise in the need for foster care placements. The number of children in need of foster care homes greatly surpasses the number of willing and able same-race foster parents (Engelbrecht, 2006:3; Finlay, 2006:1; Ledderboge, 2001:18; Szabo & Ritchken, 2002:60). Consequently, transracial foster care placements are a reality.

Transracial placements, both foster care and adoption, has been a topic researched internationally and locally. Transracial placements have sparked a variety of opinions (Engelbrecht, 2006; Moos & Mwaba, 2007; Finlay, 2006; Szabo & Ritchken, 2002). In studies conducted both internationally and locally, researchers are of the opinion that the transracial placement has an influence on the child's functioning in the family and community, as well as influencing the development of the child. Considering the above consensus still exists among researchers that children benefit from being part of a family (Engelbrecht, 2006:3; Moos & Mwaba, 2007:1116-1117; Schwartz, 2007:1201-1203; Szabo & Ritchken, 2002:60-61). South African research on this topic is still limited.

There is international research conducted on transracial placements in the United Kingdom, United States of America and Canada (Brown *et al.*, 2009; Daniel, 2011b; Padilla *et al.*, 2010; Samuels, 2009; Schwartz, 2007; White *et al.*, 2008). Most of the research in South Africa is on transracial adoption, and only a small number of studies focus on foster care (Finlay, 2006;

Ledderboge, 2001; Ledderboge & Van Rooyen, 2003; Moos & Mwaba, 2007; Szabo & Ritchken, 2002).

To introduce transracial foster care placements in South Africa, the legal process in South Africa is explored, based on the Children's Act (38 of 2005).

2. THE LEGAL PROCESS OF FOSTER CARE IN SOUTH AFRICA

2.1. Finding a child in need of care and protection

In South Africa, children go through the children's court system when a child is found in a situation that can render the child in need of care and protection. This follows by an opening of the children's court investigation and an investigation from a designated social worker, to evaluate the circumstances of the child concerned. A designated social worker is a social worker in service of the Department of Social Development, a designated child protection organisation or the municipality. The social worker must provide feedback, in the form of a written report, to the children's court within 90 days. This report is to clarify measures taken to support the family of origin in order for them to improve their circumstances to prevent the concerned child from being removed from these conditions. The main aim of the feedback provided to the children's court is to determine whether the concerned child is in need of care and protection.

Section 150(1)(2) of the Children's Act (38 of 2005) states that a child is in need of care and protection if the child is found living in any of the following conditions:

- a) The child has been abandoned, orphaned or left without any means of support.
- b) The child displays behaviour that cannot be controlled by his or her parents or caregiver.
- c) The child lives or works on the street or begs for a living.
- d) The child is addicted to a dependence-substance and without any support to obtain treatment for his or her dependency.
- e) The child has been exploited or lives in circumstances that have exposed the child to exploitation.
- f) The child lives or is exposed to circumstances that may seriously harm the child's physical, mental or social wellbeing.
- g) The child may be at risk if returned to the custody of his parents or caregivers, as there is reason to believe that he or she may live in circumstances that may seriously harm the child's physical, mental or social wellbeing.
- h) The child is in a state of physical and mental neglect.
- i) The child is being maltreated, abused or deliberately neglected or being degraded by a parent, a caregiver or a person that has parental responsibilities and rights, or a family member of the child or by a person under whose control the child is.

- j) The child is a victim of child labour.
- k) The child lives in a child-headed household.

If the designated social worker recommends that the concerned child is in need of care and protection, the social worker must make a recommendation regarding the future care of the concerned child.

2.2. Forms of alternative care

The children's court can make an order, in terms of Section 156 of the Children's Act (38 of 2005), stating: the concerned child remains in the care of the person he or she is in, be returned to the care of the person he or she was removed from or be placed in alternative care. In terms of the Children's Act (38 of 2005), alternative care is recommended when the parents or caregivers of the concerned child are not found suitable to care for the child or if the child was orphaned. The forms of alternative care include adoption, shared care between a centre and a person, foster care, cluster foster care and a child and youth care centre as classified by the Children's Act (38 of 2005).

2.3. Foster care as a form of alternative care

2.3.1. Foster care supervision services

A foster care order is for the duration of one or two years in terms of Section 159(1) of the Children's Act (38 of 2005). All foster care families are under the supervision of a designated child protection organisation. A designated child protection organisation is an organisation designated, by the Department of Social Development, to provide child protection services. Before the order lapses, a designated social worker must evaluate the circumstances of the placement and provide feedback to the children's court. The most important factor of the evaluation is to determine whether the placement is still in the best interest of the foster child, by focusing on the purpose of foster care.

Section 181 of the Children's Act (38 of 2005) states that the purpose of foster care is to:

- a) Protect and nurture children by providing a safe, healthy environment with positive support.
- b) Promote the goals of permanency planning, first towards reunification, or by connecting children to other safe and nurturing family relationships intended to last a lifetime.
- c) Respect the individual and family by demonstrating a respect for cultural, ethnic and community diversity.

2.3.2. Selection of foster care parent

Although foster care is intended to be a temporary placement, many children remain in foster care until adulthood (Moaisi, 2003:20). Therefore, it is of paramount importance for social

workers to recommend proper and committed foster parents for any foster care placement, according to the definition in the Children's Act (38 of 2005). The Act furthermore states that a prospective foster parent must be screened by a designated social worker, thereby evaluating whether the individual is suitable to be entrusted with the foster care of a child (Children's Act 38 of 2005). As there is not always a suitable same race foster parent available, social workers recommend transracial foster care placements, by finding a foster parent of a different race, as that of the child, willing, able and suitable to care for that child.

2.4. Basis of transracial foster care in South Africa.

The Children's Act (38 of 2005) makes provision for children being placed in foster placements with a person of a different background to that of the child. The researchers Engelbrecht (2006:3), Finlay (2006:1), Ledderboge and Van Rooyen (2003:326) and Szabo and Ritchken (2002:60) indicated that they have found, in South Africa, that the children found in need of care are mostly coloured and black, which exceeds the number of suitable black and coloured foster or adoptive parents.

Blackie (2014) states that a reason for the shortage of black foster and adoptive parents in South Africa, is due to black South African cultures believing that each child is linked to the ancestors of his biological family. The ancestral link cannot be crossed with that of the adoptive or foster family, as this will cause misfortune to the child such as disease or illness. The shortage of black and coloured foster parents in a country such as South Africa is complex as the black population is 79.8% in South Africa and 32.9% in the Western Cape and the coloured population is 9% in South Africa and 48.8% in the Western Cape (Statistics South Africa, 2012; Statistics South Africa, 2013). Engelbrecht (2006:3) and Finlay (2006:21-23) found that the majority of parents willing to foster a child of a different race are white, as there are a limited amount of available adoptive white babies and white parents want to create a family in spite of the race of the child.

The same misrepresentation of racial groups in the foster care system is found in the United States of America. According to Padilla (2010:50), the majority of children in foster care are from minority groups, African American, Hispanic, Native Americans and Asians and predominantly white foster and adoptive parents, leading to transracial foster care and adoptive placements. Padilla (2010:51-54) says this is because children from minority groups are more likely to be referred to social welfare, be removed from their parents and rarely be reunited with their biological parents. The overrepresentation of white foster and adoptive parents is due to structural barriers in the welfare system, such as only married couples may adopt or cultural biases of welfare agencies. However, further reasons for the shortage of black and coloured foster carers in South Africa is beyond the scope of this study.

3. TRANSRACIAL FOSTER CARE PLACEMENTS: INTERNATIONAL AND NATIONAL PERSPECTIVES

National and international literature from transracial adoption and foster care placements are explored, as there is limited literature on transracial foster care placements available in the South African context.

3.1. The child in a transracial placement

Below the researcher will explore themes emerging from existing research focussing on the foster child, including, the racial identity development of the foster child, maintaining links to the foster child's background and lastly assisting the foster child to deal with racism and discrimination.

3.1.1. Racial identity development of the child

A theme identified in many transracial foster care and transracial adoption studies is the racial identity development of the child, as it is an important aspect of the child's development influenced by a transracial placement (Durand, 2007; Finlay, 2006; Ledderboge & Van Rooyen, 2003; Westeringh, 2000). Racial identity is defined by McRoy (cited by Vonk, 2001:248) as:

“One's self-perception and sense of belonging to a particular group...including not only how one describes and defines oneself, but also how one distinguishes oneself from members of other ethnic groups”.

The racial identity development of the child is a challenge, particular to children placed in transracial placements, as they need to form an identity while raised in one racial group but historically belonging to another. These children can form an identity in both their own racial group and their foster family; which can lead to an identity conflict (Finlay, 2006:47). According to Baumeister (cited by Tesser, 1995:66), an identity conflict occurs when there is multiple definitions of the self, which leads to conflict within the self. Children form a racial identity through significant interactions, and this essentially occurs within the family where primary socialisation takes place (Schwartz, 2007:1203). Foster parents need to be aware of their role in their foster child's racial identity formation and professional involvement is often recommended (Finlay, 2006:47; Szabo & Ritchken, 2002:63).

Daniel (2011b:2237) argue that to assist a foster child to maintain links to their background has a positive influence on their racial identity development. A discussion on foster children maintaining links to their background is discussed below.

3.1.2. *Maintaining links with his background*

Assisting a foster child to maintain links to his racial background relates to the responsibility in regulation 65(1)(j) of the Children's Act (38 of 2005). This regulation states, that it is a responsibility of a foster parent, where the foster child is of a different cultural, linguistic or religious background to that of the foster parent, for the foster parent to ensure that the child maintains links with their background. In an article by Daniel (2011b:2232), this responsibility is linked to the sense of cultural receptivity of the foster parents, which relates to their motivation to explore resources in their community with which they can come in contact with to benefit and maintain their child's link to his background. Brown and Campbell (2007:1017) argue that foster care placements are more successful when the foster family is sensitive and respectful towards the foster child's background. Unfortunately, foster parents indicated that there is inadequate support and resources to aid them to promote links to their foster child's background in the community (Daniel, 2011b:2235).

Finlay (2006:50-56) recommends that an open conversation on the foster child's background, is held from an early age. Furthermore, foster parents need to remember the age, developmental stage, language use of the child and the importance of preserving memories of biological families. In order to do all of this, professional support is recommended to guide the foster family (Finlay, 2006:55-58; Swanepoel, 2009:107-112). Finlay (2006:55-58) and Ledderboge (2001:18) maintained that open communication can lead to the child being comfortable in looking different, understanding that they have two sets of parents and supports the child in forming a racial identity.

Being comfortable and understanding their background will benefit a foster child in a transracial placement, when having to deal with discrimination and racism, as the child will have developed a sense of pride in his race (Vonk, 2001:250). Below more suggestions are made how foster children, from transracial placements, can deal with racism and discrimination.

3.1.3. *Dealing with discrimination and racism*

Studies have indicated that children placed in transracial placements regularly experience discrimination and racism in the communities they reside (Butler-Sweet, 2011a:202-205; Butler-Sweet, 2011b:761-76, De Haymes & Simon, 2003:260-261). Dominelli (2008:10) defines racism as "a specific form of oppression that stereotypes and negatively values peoples' ethnic and cultural attributes". To deal with this challenge, research recommends that foster parents provide their foster children with the needed coping skills, in order for them to know how to deal with situations in which they are confronted with racism and discrimination (Finlay, 2006:40; Ledderboge & Van Rooyen, 2003:329; Vonk, 2001:250).

In raising a child of a different race, as explored in the sections above, research recommends that professionals assist and lead foster parents in this regard. Professional guidance together with the commitment from parties involved can make these aspects part of day-to-day parenting (Finlay, 2006:47, 55; Szabo & Ritchken, 2002:63; Vonk, 2001:249). Foster parents of transracial placements will learn and benefit from such input.

3.2. Foster parents of a transracial foster care placement

3.2.1. Dealing with the misconception of their foster family by others

In three South African studies Durand, 2007:78-79; Finlay, 2006:38-50 and Ledderboge and Van Rooyen, 2003:332, foster parents described specific challenging situations faced by foster parents, these are facing discrimination in their community, answering questions regarding their foster children's race and dealing with other's general misconceptions of their family. These situations can cause foster parents to become more sensitive and aware of racial issues, both in their communities and in their families (Ledderboge, 2001:19). Studies conducted by Durand (2007) and Vonk (2001) discuss the importance for foster parents to possess a sense of racial awareness. Racial awareness refers to foster parents being aware of their own race, being aware of their foster child's race and the role of race in the child's life and foster parents having an understanding of race and discrimination (Durand, 2007:82-84; Vonk, 2001:249-250).

3.2.2. Colour-blind approach

Research by Daniel (2011b:2234), Finlay (2006:40) and Ledderboge and Van Rooyen (2003:329) linked parent's lack of a sense of racial awareness, specifically not 'seeing' the race of their foster child, to the "colour-blind" approach. According to Ansell (2006:334) the colour-blind approach can be seen as a moral barrier, by denying racial hierarchy and acknowledgement of racial privileges. Ansell (2006:335) and Neville *et al.* (2013:4550) argue that the colour-blind approach is a new form of racism, as it denies not only race, blatant racial issues and institutional racism, but also white privilege. Plaut *et al.* (2009:444) defines the colour-blind approach as ignoring or minimising group differences. Finlay (2006:48) states that it is important for foster parents to strive to help their foster child to develop and maintain positive connections with their own race; however, this is impossible if the foster parents do not acknowledge that their foster child is of a different race.

The above literature indicates that foster parents sometimes experience challenging situations, such as facing discrimination; conversely, the next section focuses on rewarding aspects foster parents experience.

3.2.3. Rewarding aspects of foster care for foster parents

The studies by Brown *et al.* (2012), Buehler *et al.* (2003), Daniel (2011a), Geiger *et al.* (2013) and Whiting and Huber (2007) discuss some of these rewarding aspects of being a foster parent. Foster parents indicated that they experience a sense of satisfaction in seeing a foster child grow, seeing the child overcome obstacles and the reward of day-to-day occurrences, including seeing a happy child, playing and succeeding (Buehler *et al.*, 2003:66; Daniel, 2011a:914). Other foster parents indicated that they are overwhelmed by the loving interactions they experience with their foster child, making fostering joyful (Geiger *et al.*, 2013:1361; Whiting & Huber, 2007:16).

One of the rewarding experiences of foster care is to know that the foster parents are making a difference in a child's life and this creates a sense of fulfilment for the foster parents (Daniel, 2011a:914; Geiger *et al.*, 2013:1361; Whiting & Huber, 2007:15). Foster parents indicated that foster care provided them with a purpose in life by providing a child with new opportunities and hope (Brown *et al.*, 2012:1301; Buehler *et al.*, 2003:66).

The above literature refers to other forms of alternative care and not only to transracial foster care, but providing a better understanding of the needs of foster care parents in general. The literature provides a basis for understanding the needs of foster parents in transracial foster care placement.

3.3. Experiences of immediate and extended foster family members of the transracial placement

3.3.1. Support and acceptance by immediate and extended foster family members

The immediate and extended families plays a significant role in the life of the foster family, as support and acceptance of the transracial foster care placement is very important for the functioning of the family (Engelbrecht, 2006:3; Finlay, 2006:35; Ledderboge & Van Rooyen, 2003:329). Some family members can resist at times, others are supportive of the placement from the beginning (Finlay, 2006:35). Some of the aspects that influence the immediate and extended family members are explored below.

In South Africa, it was found that in many instances there are members of the foster family that need time to adjust to the changes in the family (Finlay, 2006:35; Ledderboge, 2001:19). There are some suggestions why this might be. Finlay (2006:35-37) states this can be due to limited contact with other transracial foster care families. Daniel (2001b:2234) suggests this can also be due to a lack of interaction with individuals from other racial groups or that the family members have not lived in such close proximity to a member of another racial group. Finlay (2006:35) suggests that family members be part of the preparation stage leading up to the

foster child's placement, as this might aid the adjustment. A practical suggestion is to take family members to volunteer at an organisation involved in transracial placements.

Although the acceptance and support of the transracial placement might not be there initially, foster families identified the rewarding aspects of having a foster child in their family.

3.3.2. *Rewarding aspects of foster care for foster family members*

In studies conducted by Whiting and Huber (2007:16) and Brown *et al.* (2012:1301) foster families revealed that bringing a foster child into their home had been a wonderful experience for the whole family, which also provided the biological children of the foster parents an opportunity to learn and grow. Buehler *et al.* (2003:67) indicated that foster families found it rewarding to know that they have provided a child an opportunity to be part of a family system and provided them with a safe and secure home environment. Brown and Bednar (2006:1506-1507) discusses that foster care placements have failed when members of the foster family was not willing to adapt to the placement. Daniel (2011a:915) discusses the importance of all the members being involved in the decision to start fostering. Daniel (2011a:915) furthermore recommends that all the family members understand that fostering can be temporary, as the process of a foster child leaving the home is difficult.

In order to develop services provided to transracial foster care families, it is important to explore the services currently provided in South Africa to ascertain what may further be required or improved.

4. SOCIAL SERVICES FOR FOSTER CARE FAMILIES

Currently there are no specific services to transracial foster care parents; transracial foster care families received the same services as same race foster care placements. Some individual organisations have started to formulate programmes to specifically address the needs of transracial foster care families but these are limited to specific organisations. Hence, part of the aim of this study is to contribute to services provided to transracial foster care families.

4.1. Summary of social services to foster care families

According to the Children's Act (38 of 2005), it is the role of the designated child protection organisation and the designated social worker to provide the foster family with support, guidance and assistance. Foster parents need support and training in order to care for their foster child (Durand, 2007:52). Regulation 65(1)(e)(f) of the Children's Act (38 of 2005) states it is the responsibility of the foster parents to work with the designated child protection organisation and a designated social worker, to allow them access to their home and the foster child to evaluate and monitor the placement. It is also the role of the social worker to mediate

between the foster family and the biological family, facilitating contacts and if in the best interest of the child, work towards family reunification. The social worker needs to ensure that foster parents understand their rights and responsibilities, as stated in Regulation 65 and 66 of the Children's Act (38 of 2005).

4.1.1. Social services to transracial foster care families

There is limited information on services for transracial foster care families. The researcher will discuss the services that researchers have identified as important. Ledderborge (2001) identified the importance of the family to be thoroughly prepared before the placement of the child. Aspects that the family needs to be prepared for include:

- Discuss the reason why the child is in alternative placement. Guidance from professionals is recommended on how to do this in a sensitive way and to use resources such as life-story books.
- Help parents to understand that the race of their foster child matters.
- Attend to the immediate and extended family members' own ideas and perceptions of race and racism.
- Assist foster parents to understand the importance of support the child in finding an identity and a sense of belonging in the foster family.
- Guide the foster family to cope with discrimination and racism they might face.

Ledderborge and Van Rooyen (2003:330-331) highlight the importance of matching a specific child to a specific family, ensuring that the family will be able to address the needs of the child. The authors also recommend support groups, educational programs, sufficient supervision and support services from a social worker to empower the parents to address the unique needs of a child in a transracial placement.

Services are not always experienced as above. Exploring the reality of support received will provide insight into the need for future services.

4.2. Experience of received social services

Most services received are considered inadequate, focussing on a lack of involvement, support and training from social workers or a feeling of a lack of consideration for foster parent's views (Brown & Bednar, 2006:1507; Daniel, 2011a:914; Daniel, 2011b:2236; De Haymes & Simon, 2003:268). The importance of social work interventions are discussed in studies, indicating where social workers cannot provide the on-going support and training themselves. The social workers should provide a link to the support or training that is needed (Durand, 2007:35,58; Ledderborge & Van Rooyen, 2003:331; Szabo & Ritchken, 2002:62). Foster parents indicated their need to be placed in contact with other parents in the same situation as their own,

suggesting a support group (Brown & Bednar, 2006:1507; Daniel, 2011a:914; Ledderboge & Van Rooyen, 2003:331-332).

Foster parents find the process more rewarding when they have a good relationship with their social worker. They feel that their views are considered, that they play an active part in the decision-making processes in the daily life of their foster child and receive approval from the social worker. This, in turn, will motivate them to continue to foster (Denby *et al.*, 1999:299, Geiger *et al.*, 2013:1357, 1361).

The above information indicates that social workers play an integral role in the foster care process. As the social worker is involved in all these levels, it is important that their understanding of transracial foster care is part of this study.

5. CONCLUSION

This literature study has provided an overview of foster care in South Africa, explaining how children are placed in transracial foster care. The expected services to be provided to transracial foster care families and in turn how these services are experienced by foster families were explored. The exploration of transracial foster care placements, from existing literature, provided a background understanding of this phenomenon. Literature provides an overview of the experiences of parents of transracial placements.

It is apparent, from the above information, that there remains limited information regarding the experiences of specific foster care parents from a South African perspective and that this phenomenon needs to be investigated further.

SECTION B: ARTICLE

Title: Foster parents and social worker's experiences of transracial foster care placements.

Aim of article: The aim of this article is to broaden the understanding of transracial foster care and contribute to services provided to transracial foster care families. This is achieved by exploring the experiences of foster parents of a transracial foster care family and the social workers that supervises the foster families participating in this study.

Journal: The Social Work Practitioner-Researcher, see author guidelines for journal in appendix H.

FOSTER PARENTS AND SOCIAL WORKER'S EXPERIENCES OF TRANSRACIAL FOSTER CARE PLACEMENTS

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ABSTRACT

Transracial foster care placements are a reality in South Africa, due to the ongoing number of social problems, the continuous need for foster care placement as well as the lack of willing and suitable same race foster parents. The new Children's Act (38 of 2005) makes provision for transracial foster care placements, although still promoting children being placed with individuals from the same background. International research has focussed on this phenomenon; however there is a lack of research based on the South African context. This qualitative study aimed to explore the experiences of foster parents fostering a child of a different race, as well as the experiences of social workers supervising these transracial foster care placements. The findings explored the experiences of participants, thereby broadening the knowledge base regarding this phenomenon in South Africa and providing focus areas to base future services to transracial foster care families on.

Key words: foster care, transracial foster care, race, foster parents, social work, foster child

INTRODUCTION

Transracial foster care placements refer to foster parents caring for a foster child of a different race than their own (Moos & Mwaba, 2007). The current research on transracial placements is mostly undertaken from an adoption perspective and not specifically foster care. Research discusses the impact of the placement on the child's development, but simultaneously expresses the importance of a child being part of a family (Engelbrecht, 2006; Moos & Mwaba, 2007; Schwartz, 2007; Szabo & Ritchken, 2002). There is a need for further research, based on the South African context in order to contribute to services provided to transracial foster care families. A brief background rationale provides an orientation to the study and a summary of the methodology applied. A discussion on the findings made will be included. The article ends with a number of recommendations for services to transracial foster care families.

BACKGROUND RATIONALE

In South Africa, with the continuing reality of poverty, unemployment, the HIV and AIDS pandemic and continued high levels of substance abuse, domestic violence and the neglect of children, a high number of children are found in need of care and protection (SAHRC, 2011; UNICEF, 2011). Consequently, the number of foster care placements has increased, from 2005 to 2014, in the whole of South Africa by 258 540 placements and in the Western Cape by 3465 placements (SASSA, 2011; SASSA, 2014).

The aim of foster care is to provide a child with a stable and loving home; taking into consideration each child is an individual regardless of his background, language, age or race. The Children's Act 33 of 1960, recommended, that attention should be given to 'religious and cultural background and ethnological grouping' of both the child and foster parent when recommending a foster care placement. The Children's Amended Act 50 of 1965 cautioned against the placement of a child in the custody of a person who is in a different race classification as the child, in terms of the Population Registration Act 30 of 1950 (Ferreira, 2009).

Race is a difficult term to define, as race can be seen either as a biological construct, the classification of individuals based on their genetic characteristics, such as physical features (Marr, 2011) or alternatively, race is perceived to be socially constructed, the invention of social foundations and traditions (Joseph & Graves, 2003). People's definition of their own race is therefore individualistic and socially constructed.

The focus of the Children's Act (38 of 2005) is the best interest of the child and continues to promote children being placed in families of similar cultural, religious and linguistic backgrounds, despite the shortage of foster parents. The Act recognised that it is not always possible to place a child with a family of similar background and therefore makes provision for transracial foster care placements. The Act does not specifically focus on race but alludes to the notion of race by stating that children be placed in families of "similar cultural, linguistic and religious backgrounds". The law is open to the interpretation of social work agencies. Unfortunately, in South Africa, for official governmental documentation or statistical requirements, individuals are still categorised by the four racial groups identified by the Survey of Race Relations in South Africa (1955-1956), namely black, white, coloured and Indian. The race of foster parents and race of the child may therefore become a feature when placing a child with suitable foster parents.

RESEARCH PROBLEM AND RESEARCH AIM

A suitable foster parent is defined as someone who is a fit and proper person, willing to undertake the responsibility of caring for a child, able to provide an environment that is beneficial to the child's development and who has been properly assessed by a social worker (Children's Act, 38 of 2005). Transracial foster care placements are a reality as the number of children found in need of a foster care greatly exceeds the number of willing and suitable same race foster parents available (Engelbrecht, 2006; Finlay, 2006; Szabo & Ritchken, 2002).

Existing South African research (Finlay, 2006; Ledderboge, 2001; Ledderboge & Van Rooyen, 2003; Szabo & Ritchken, 2002) mostly focus on transracial adoption. These studies begin to

broaden the understanding of this phenomenon, although there remains limited research conducted from the perspective of foster care in South Africa. Therefore the following research problem and aim was formulated. The aim: to explore and describe the experiences of foster parents caring for a foster child of a different race, as well as the experiences of the social workers supervising these placements, in order to broaden the knowledge base of this phenomenon and contribute to services provided to transracial foster care families. The research question: what are the experiences of foster parents and designated social workers regarding transracial foster care placement?

RESEARCH METHODOLOGY

A qualitative research approach was used to reflect on the rich experience and perspectives of the participants' (Howitt, 2010; Ritchie, 2009) involvement in transracial foster care. An interpretive descriptive design was chosen as the research involves the interpretation of the experiences of individuals to provide a coherent and contextual description of the phenomenon (Sandelowski, 2000:335; Thorne *et al.*, 2004:3). Furthermore, the design provides a practice-based insight into the phenomena, based on experiential knowledge of participants (Thorne *et al.*, 2004). This was an applied study as the study provided knowledge that is relevant to the field (Rubin & Babbie, 2011:138) of transracial foster care. The researcher used inductive reasoning to interpret the empirical data to produce findings that is relevant and meaningful to the knowledge base of the studied phenomenon (Henn *et al.*, 2006; Somekh & Lewin, 2005).

The research population, foster parents and social workers involved in transracial foster care, came from northern and southern suburbs of the Cape Peninsula, Western Cape. As the Department of Social Development Western Cape does not keep a record of transracial placements, it was thus difficult to determine the biographical details, such as age, race, gender and the anticipated number of the population (Rubin & Babbie, 2011:90) of transracial foster care families. Therefore the researcher approached two child protection organisations working in the wide area of the northern and southern suburbs of the Cape Peninsula to obtain some of these details. Their statistics indicated that 30.4 % of foster care placements are transracial placements. These placements are predominantly white foster parents fostering coloured children, white parents fostering black children and coloured parents fostering black children (BADISA, 2012; Department of Social Development, 2012). The details regarding the social workers population included both male and female, variety of racial backgrounds and ages. The number of participating foster parents determined the anticipated number of social workers, as the social workers had to supervise a participating foster family.

Purposive sampling was utilised to identify the sample (Ritchie *et al.*, 2009). The below inclusion criteria insured that participants have “information-rich” insight into the phenomenon (Sandelowski, 2000:337-338). The inclusion criteria were as follows:

Foster parents:

- A foster parent of a court ordered foster child of a different race,
- Receiving supervision services from a designated child protection organisation, and
- Able to speak Afrikaans or English.

Social workers:

- Registered with the South African Council of Social Service Professionals,
- Supervising one or more of the transracial foster care families participating in this study, and
- Able to speak Afrikaans or English.

The sample size was not predetermined, but based on data saturation, which was obtained after twelve interviews, as information gathered became repetitive of data already obtained and existing literature on the phenomenon (Somekh & Lewin, 2005). The participants consisted of nine foster parents and three social workers. The racial composition, as identified by participants, included:

- white social workers,
- white, coloured and black foster parents and
- coloured, black and foster children of mixed parentage.

The foster children of mixed parentage had biological parents from different racial groups. The majority of the foster parents were caring for more than one foster child, from a different race.

Data gathering consisted of semi-structured individual interviews, guided by an interview schedule as interpretive descriptive research acquires informed questioning (Thorne *et al.*, 2004:3). Tape recordings (participant's permission obtained) and field notes were used to record data. Data was transcribed and inductive thematic analysis was used to analyse the data (Braun & Clarke, 2006). A wide spectrum of empirical data was collected and inductive reasoning was used to interpret and describe the data in a contextual manner (Sandelowski, 2000; Henn *et al.*, 2006). The guidelines suggested by Lincoln and Guba, (cited by De Vos, 2008; Goldbart & Hustler, 2005; Rubin & Babbie, 2011) were followed to ensure the trustworthiness of the study.

The researcher adhered to ethical procedures throughout the study. Approval was obtained from the North-West University's Ethical Committee (ethical research number NWU-00060-12-A1) and the Western Province Department of Social Development (reference number 9/2/114/3/2/4). The designated child protection organisations, from which participants were selected, provided informed consent. All participants in the study provided written informed consent to participate in the study. Participants were informed on the details of the study and their participation was voluntary. The participant determined the location and duration of the interview. The privacy and confidentiality of the participants were maintained by using generic terms 'Participant 1' and aliases for the foster children and other family members (Piper & Simons, 2005).

During data analysis, the researcher strove to keep the documents private and kept all documentation with details of participants stored separately. Electronic copies of data on the researcher's computer were in a password-protected folder (Gravetter & Forzano, 2012). Participants were informed that, according to the ethical requirements of the South African Council of Social Service Professionals, if information obtained indicated that the participant acted harmful or that they will harm others, confidentiality could not be maintained in that instance.

Significant themes emerged from the data regarding the experiences of foster parents and social workers involved in transracial foster care. These themes will be discussed in the subsequent section.

FINDINGS AND DISCUSSION

The following table represents the identified themes and sub-themes of this study, followed by a discussion of the themes; using existing literature to ground arguments and compare findings (Flick, 2009: 51, 53).

Table 1: Themes and subthemes

Themes	Subthemes
Experiences of foster parents	
Theme 1: Colour-blind approach	
Theme 2: Reaction of others to the transracial foster care placement	Subtheme 1: Acceptance of transracial foster care placements in communities

	Subtheme 2: Foster parents experience of dealing with discrimination against foster children
Theme 3: The foster child's connection to their own background	
Theme 4 :The rewarding experiences of transracial foster care	
Theme 5: Experience of support from social workers and each other	
Experiences of social workers	
Theme 1: Challenges of supervising transracial foster care placements	Subtheme 1: Supporting transracial foster care families in dealing with the reaction of others Subtheme 2: Social worker's lack of racial awareness

EXPERIENCES OF FOSTER PARENTS OF TRANSRACIAL FOSTER CARE PLACEMENTS

Theme 1: Colour-blind approach

A significant theme that emerged from the research was that the foster parents lacked awareness of or made a choice to ignore their foster child's race, demonstrated by the following responses:

"...you don't see the colour; he is a little boy or a little person. You see what is inside, not what is outside." [White foster parent]

"If it is a child, it is a child." [Black foster parent]

"Ja want ek weet mos op die einde van die dag 'n kind is mos maar net 'n kind..." ["Yes, because I know at the end of the day a child is just a child..."] [White foster parent]

The foster parent's attitude towards the race of the child has been linked to the colour-blind approach, also discovered in previous studies (Daniel, 2011b; Finlay, 2006; Ledderboge & Van Rooyen, 2003). Research found that when foster parents adopt the colour-blind approach they have a lack of understanding of their foster child's individual needs as a member of a different racial group (Ledderboge & Van Rooyen, 2003). These individual needs refers to the child's ability to deal constructively with racism and discrimination (Finlay, 2006; Vonk, 2001), to develop a racial identity (Ledderboge & Van Rooyen, 2003) and foster parents understanding that their foster child's experience of race is different than their own (Finlay, 2006).

Theme 2: Reaction of others to the transracial foster care placement

Some foster parents indicated experiencing an initial resistance and lack of support from family members however, over time, family members came to terms with the transracial placements, although interpreted that their family members still appear resistant and unsupportive at times.

"...my parents, especially my dad, they were quite racist,... when I used to take him [foster child] out on weekends whatever it would always be like a distinction... But ja [yes], it's just been amazing how now they just love him as their grandson..." [White foster parent]

Another foster parent relayed a similar experience *"Oh my mom had a fit, but I mean...my mom you must remember is old South African programmed"* [White foster parent]. The same foster parent shared that now, four years after the initial perception of the child, her mother refers to herself as the foster child's *"grandmother"*.

Similar reactions from family members were identified in other South African studies as well. These studies found that the initial resistance may be due to a lack of contact with other transracial placements (Finlay, 2006; Ledderboge, 2001). Similarly in some instances, having a foster child of a different race is the closest some family members have been to an individual of another race (Daniel, 2011b). Subsequently an initial adverse reaction and/or unsupportive family member may have a lasting impact on family relationships (Finlay, 2006).

On the contrary, some foster families accepted the foster child from the beginning:

"The whole family embraced it..." [White foster parent]

"... ek het 'n baie groot familie...hy het net deel geraak." ["...I have a very big family...he just became a part."] [Coloured foster parent]

Conversely, to the initial adverse reaction most studies show, some family members are accepting and supportive about the placement (Finlay, 2006). The reaction from family members should be managed both before and after the foster care placement, as support and

acceptance by the family are important as the family is a support system for the foster family (Engelbrecht, 2006; Finlay, 2006; Ledderboge & Van Rooyen, 2003).

Subtheme 1: Acceptance of transracial foster care placements in communities

Participating foster parents indicated that they experienced that transracial foster care placements are accepted in their communities. The responses below allude to the fact that transracial foster care placements were not always accepted.

“...I think maybe communities have transitioned to some extent, where it is quite a normal thing, it is so common to see transracial [families].” [White foster parent]

“But I think nowadays it is acceptable for people, they don’t even ‘oooh that person has got a black child’...race is becoming less of an ‘oooh’ you know or an issue.” [White foster parent]

The above responses mention that communities have become more accepting of transracial placements. Finlay (2006) also noticed this change in South African communities, where participants indicated they experience the community as positive, being mostly accepting of and interested in their transracial families and a change was seen in the past two to four years.

On the other hand, some foster parents experience situations where their transracial family is still viewed as unusual.

“...dit is nie soos die ou tannies wat in Checkers loop met die trollie in die rak vas soos sy vir jou kyk nie.” [“...it is not like the old women in Checkers that walk into the shelves with their trolleys from looking at you.”] [White foster parent]

The quote is indicative that transformation still needs to happen within communities and broader South African society, as a transracial placement or family is still viewed as a novelty or something ‘abnormal’ and reactions like this can be interpreted as a manifestation of racism (Jaynes, 2010).

Subtheme 2: Foster parents experience of dealing with discrimination against foster children

Foster parents shared a fear of their foster child experiencing discrimination due to the fact that their foster children are a different race than their own. Durand’s (2007) definition of discrimination best describes their experiences. It is positive and negative racial stereotype ideas as well as overt and covert racism of people of race. The fear of discrimination against their foster child is reflected in the following concerns communicated by foster parents.

“... the hardest part would be at school when the other kids ...they ask ‘why is your mommy [foster parent] white and you [foster child] brown’.” [White foster parent]

"I think nobody wants to have the poor child being called a coconut, you know." [White foster parent]

"Because there can be kids, saying your mommy and daddy [foster parents] are white and you [foster child] are not and that will cause an issue for a child." [White foster parent]

The responses reflect the foster parents' concern in having to deal with their foster child facing discrimination. This concern is supported by research indicating that it could be challenging for foster parents to assist their foster children of another race in dealing with discrimination (Finlay, 2006; Ledderboge & Van Rooyen, 2003; Vonk, 2001). Researchers propose that foster parents need to develop a sense of racial awareness, in order to assist their foster children with coping skills to deal constructively with possible discrimination (Finlay, 2006; Ledderboge & Van Rooyen, 2003; Szabo & Ritchken, 2002; Vonk, 2001). Racial awareness refers to foster parents being self-aware of their own race, being sensitive towards racism and discrimination, and having awareness of the role that their foster child's race plays (Durand, 2007; Vonk, 2001).

Theme 3: The foster child's connection to their own background

Foster parents indicated that they are concerned that their foster children, whom are raised in a transracial family, may lack a sense of connection to their background. The responses below reflect on foster parent's concerns of what influence this lack of connection, might have on the child.

"Ek voel dat elke kind moet weet waar hy vandaan kom en hy moet sy roots ken." [I feel that each child [foster child] should know where they come from, he must know his roots.] [White foster parent]

"... I don't want him [foster child] to say, 'why did you not let me see my granny more'." [White foster parent]

"... that he [foster child] never feels like he has been robbed of something, because he has been brought up this way." [White foster parent]

The foster parents interpreted a lack of connection to their 'roots', contact with biological family and a sense of being 'robbed', as elements of the child's background influencing the child. Finlay (2006) specifies the importance for foster parents to discuss the background of the child openly with the child and strive to incorporate the foster child's background into the transracial foster home, as this supports a link to the child's background.

In response, some of the foster parents have striven to incorporate the child's background into the foster home, as the following quotes indicate.

"... I talk to my children about different cultures and the religions." [White foster parent]

"I speak to that one who is Afrikaans, my Afrikaans is not that much, I try to fit it in for her to know that...okay I [foster child] is still Afrikaans, because mommy talk to me sometimes in Afrikaans." [Black foster parent]

The efforts of incorporating the child's background into the transracial foster home links to cultural receptivity, described as foster parent's willingness to seek resources that incorporate the foster child's background into the home (Daniel, 2011b). Research proposes that children from transracial placements, who have been raised understanding their racial backgrounds and who are aware and comfortable with their backgrounds, has a better perception of who they are and this positively influence their racial identity development (Ledderboge, 2001).

McRoy (in Vonk, 2001:248) defines racial identity as: "one's self-perception and sense of belonging to a particular group...including not only how one describes and defines oneself, but also how one distinguishes oneself from members of other ethnic groups". Racial identity development is influenced by foster children struggling to find belonging in either racial group, be it their own or that of their foster family. This can lead to a misconception in how they define themselves as a member of a racial group (Finlay, 2006; Ledderboge, 2001). Subsequently foster children need to find an harmonious balance between their individual racial identity and the racial identity they form in their foster family. Professional support and guidance is beneficial in this regard (Finlay, 2006; Vonk, 2001).

Although foster parents might express some challenges and concerns raising a foster child of a different race, they still shared rewarding experiences.

Theme 4: The rewarding experiences of transracial foster care

The rewarding experiences of transracial foster care are shared in the following responses:

"...to know that the child is going to have a whole different set of possibilities ahead..." [White foster parent]

"Dit is vir my as ek kyk na hom [foster child], what a beautiful man he is becoming." ["It is for me when I look at him [foster child], to see what a beautiful man he is becoming."] [Coloured foster parent]

The rewards above correspond with existing literature suggesting the rewards of fostering include watching a foster child grow, develop, change and learn (Daniel, 2011a; Geiger *et al.*, 2013; Whiting & Huber, 2007). Transracial foster care families provide the same rewards as that of other same race alternative care families, as the rewards reflect on interactions and care of the child and not the race of the child (Geiger *et al.*, 2013; Whiting & Huber, 2007). Alternatively

a foster parent might not want to discuss the race of their foster child as they are afraid of being presumed to be racially biased (Finlay, 2006).

Theme 5: Experience of support from social workers and each other

This study indicated that support from social worker to transracial foster care families are still lacking, as supported by this response *“Van daai kant het ek geen ondersteuning nie. Ek sien hulle [social workers] nooit.”* [“From that side I received no support. I never see them (social worker).”]. In general, transracial and same race foster care families received the same support services from social workers and due to the lack of specialised services foster parents rely on each other for guidance and support (De Haymes & Simon, 2003). South African research indicates that, where social workers cannot provide the support themselves, support groups should be established (Durand, 2007; Ledderboge & Van Rooyen, 2003; Szabo & Ritchken, 2002).

A foster parent, from this study, formed a support group, with the guidance of the social worker, for transracial foster care families inspired by the lack of support services from social workers. Several other participating foster parents are part of this group, one indicating: *“...those foster parent meetings that she started that is actually valuable...”* [White foster parent]

This response shared from another foster parent partaking in a support group: *“Vir my is my monthly gatherings very important, want ek leer verskriklik daaruit.”* [“For me my monthly gatherings are very important, because I learn a lot from it.”] [Coloured foster parent]

The benefits of support groups include the comfort in sharing with others who experience similar challenges, feeling supported and learning from others’ experiences (Daniel, 2011b; Ledderboge, 2001; Ledderboge & Van Rooyen, 2003). Therefore support groups are beneficial and a practical solution for services to transracial foster care families. However, social workers cannot rely on support groups for all the services needed by transracial foster care families and should remain involved.

The experiences of social workers supervising transracial placements will be discussed next.

SOCIAL WORKER’S EXPERIENCES OF SUPERVISING TRANSRACIAL FOSTER CARE PLACEMENTS

Theme 1: Challenges of supervising transracial foster care placements

An interesting theme that emerged from the interviews with the social workers was that they experienced various challenges when supervising transracial foster care placements, including a shortage of adequate training to support transracial foster care families and significantly their own lack of racial awareness when supervising transracial foster care placements. These

challenges, identified by social workers, can reflect on constraints by organisational culture, which emulates the anxiety that the discourse on race produces in South Africa (Jaynes, 2010). In response to the anxiety that discussing race produces, social workers and transracial families may choose to ignore racial differences.

When racial differences are ignored, transracial families are unaware and unprepared for the impact the transracial placement will have on their family (Finlay, 2006), expressed in the following response.

“...because a lot of times parent had no idea what they were getting themselves into...”

Therefore adequate foster care supervision services are needed. In particular, social workers experienced that transracial families need support in dealing with the reactions of others.

Subtheme 1: Supporting transracial foster care families in dealing with the reaction of others

Social workers experienced that part of their role in supporting transracial foster care families, is to assist the family after they experienced an unfavourable reaction from others. These experiences are described in the flowing responses.

“Families often report, like when they go out they get stared at, like why does this family have a different race child.”

“...but they (the public) will definitely ask more questions if the children are a different race.”

Social workers must support and guide foster families in relation to dealing with other's reaction to their transracial family (Durand, 2007). Transracial foster care families might face racism and discrimination in their communities (Finlay 2006) as the family are more visible due to the child being a different race (Durand, 2007). A social worker had the same interpretation: *“...but I think they are more noticeable than the foster mother with the same race children”*. Through this visibility transracial foster care families lose a sense of privacy, therefore families need to be prepared and supported by social workers in facing and dealing with these situations (Durand, 2007; Ledderboge & Van Rooyen, 2003).

Part of the support, to face the above situations, include social workers guiding and educating foster parents to be sensitive and aware of the significance of their foster child's race (Ledderboge, 2001; Vonk, 2001). Dealing with racial differences in transracial foster care placements therefore remain a challenge for social workers supervising these placements as experienced by the following response.

“But we have challenges, where your foster parents might be white and the child is African and they [foster parents] don't want to talk about it [race]”.

However it was found that social workers themselves lack awareness of the impact of race, impeding the services provided to transracial foster care families.

Subtheme 2: Social worker's lack of racial awareness

The responses from social workers reveal a shortage of insight into the needs of transracial foster care families as social workers adopt the colour-blind approach and lack a sense of racial awareness.

"...to be honest, I don't ever remember having a conversation with a foster mom about children being a different race."

"I think it is a bit less obvious from a coloured culture than from a Xhosa or Zulu culture. But maybe it is also me that does not know enough about the coloured background or culture."

Research emphasise the importance for social workers to confront and deal with their own prejudices of transracial placements, done through consultation and training (Ledderboge & Van Rooyen, 2003). In Finlay's (2006) study social workers indicated that they are mindful of the racial differences and consequently the challenges of transracial placements. Some child protection organisations and/or social workers do not want to talk about issues relating to race (De Haymes & Simon, 2003). A social worker discussed that she has experienced this resistance and said: *"They [organisation] preferred to have same race placements. As they were very afraid of what the cultural differences would bring in and they would not know how to handle that...and it was actually the same with the social workers they were also not pro transracial..."*

Some organisations have strong views regarding transracial placements. In 1970 the National Association of Black Social Workers in die United States of America adopted a formal position against black children being placed in white families, stating that only black parents know how to raise a black child (De Haymes & Simon, 2003; Finlay, 2006). However in South Africa most child protection organisations place children transracially, due to the overrepresentation of black and coloured children in the system, limited available willing black and coloured foster parents and predominance of white foster parents (Engelbrecht, 2006; Finlay, 2006; Ledderboge & Van Rooyen, 2003; Szabo & Ritchken, 2002).

Therefore, social workers need to be equipped to address the needs of transracial foster care families (Ledderboge & Van Rooyen, 2003). The social workers indicated that none or only limited training is received, focussing on providing foster care supervision services to transracial foster care families. As supported by the following responses:

"So we got a little bit of training on that [working with transracial foster care families] from the organisation I work at."

“No there is no specific training that we do focussing on how do you deal with a child that is a different race...”

According to Green (cited in Rakitla, 2004:3) social workers need to understand the culture of foster children, in order to have the knowledge to address their needs. Furthermore, insight into the racial background of a foster child is empirical to plan their intervention (De Villiers, 2008). Essentially transracial foster care families should be viewed in their racial context (De Villiers, 2008), including that of the foster family, community and the greater South African society.

CONCLUSION AND RECOMMENDATIONS

The reality of South Africa's racial history cannot be overlooked in the experiences of the participants. A significant finding was the anxiety that discussing race produces. This anxiety leads to the attitude of ignoring racial differences and the prevalence of the colour-blind approach among foster parents and social workers. This attitude creates concern, as adopting the colour-blind approach influences the understanding of the foster child's individual needs as a member of a different racial group.

Foster parents alluded to the idea that transracial foster care placements are currently more acceptable in communities, although they did not discuss how transracial placements were seen in the past. On the contrary, transracial placements are at times still viewed as peculiar or unusual and these reactions from other can be interpreted as a manifestation of racism. Furthermore, transracial foster care families might face racism and discrimination in their communities as the family are more visible due to the child being a different race. Foster families need support in dealing with unfavourable reactions from other. The feelings of family members regarding the transracial placement should be managed, as the family is a support system.

The significance of racial awareness and cultural receptivity was discussed. Foster parents who are aware of the impact of race and who incorporate the foster child's background into the transracial foster home, provide an environment in which their foster child can prosper. This environment helps the foster child to develop a sense of pride in their own race, form a racial identity, find a sense of belonging in their foster home and learn how to constructively deal with discrimination and racism. The findings of this study determined that the rewards experienced by foster parents of transracial foster care placements are similar to the rewards experienced by same race alternative care families. The similarities in the rewards can also be linked to the colour-blind approach. Due to foster parents minimising or ignoring their foster child's race, rewards experienced do not relate to race and therefore similar to other forms of alternative care.

Support services to transracial foster care families are still lacking, leading to foster parents relying on each other for support consequently benefitting from being part of a support group. The study identified that social workers encounter challenges in providing services to transracial foster care families, including the constraints of organisational cultures, dealing with racial differences, a lack of training and significantly confronting their own prejudices of race and transracial placements. The reality of transracial foster care placements in South Africa cannot be overlooked; therefore social workers need to be properly equipped to provide services to transracial foster care families.

The study has shown the significant impact the racial history of South Africa continues to have, as racial stereotype ideas, discrimination and racism are experienced in South African families and communities. The study indicated that transracial foster care families are more 'acceptable', although the racial differences of these families continue to provide considerable challenges. However this study has also shown that through an awareness and understanding of race and acknowledging racial differences, these challenges can be addressed.

This study provided a meaningful understanding of the experiences of the social workers and foster parents involved in transracial foster care. It has brought to light the versatile aspects influencing transracial foster care placements, broadening the current knowledge base of this phenomenon. Furthermore from this knowledge the following recommendations can be made for services to transracial foster care placements.

From the above information, the researcher recommends that training be provided to social workers, focussing on:

- The colour-blind approach, racial awareness, cultural receptivity and the significance of these aspects.
- How to confront and deal with their own preconceptions and animosities of transracial placements.

The researcher recommends that services to transracial foster care families should include:

- How to manage the feelings of immediate and extended family regarding the transracial placement.
- To provide the foster family with skills to deal with racism and discrimination of their family and foster child.
- Discuss and facilitate racial awareness and cultural receptivity, by linking foster parents with resources in their communities to promote these aspects.
- Educate foster parents on the belonging and racial identity development of the foster child.

- To make foster parents aware of the colour-blind approach and the effects of this on their transracial foster care family.
- Connect foster families with a support group of other transracial families.

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SECTION C: SUMMARY, CONCLUSION, RECOMMENDATIONS AND LIMITATIONS

1. INTRODUCTION

This section will provide a summary of the research problem, methodology used and findings of the study. A number of recommendations follow. A discussion on the limitations of the study and the section will end in a reflection from the researcher.

2. SUMMARY

2.1. Summary of research problem

Due to the number of children exposed to detrimental conditions in South Africa, there is a continuous need for foster care placements and willing and able foster parents. There appears to be a shortage of same race foster parents in South Africa and the Western Cape and this leads to transracial foster care placements. The Children's Act (38 of 2005) makes provision for transracial foster care placements.

Although there is research on transracial placements, both locally and internationally, it mainly focuses on transracial adoptions and not specifically on foster care. The motivation of this study was to address the paucity in research that explores the phenomenon of transracial foster care in a South African context. The aim of this study was to explore and describe the experiences of foster parents caring for a foster child of a different race as well as the experiences of the social workers supervising these placements. The study will assist in broadening the knowledge base on this phenomenon and contribute to services provided to transracial foster care families. To reach this aim the following research question was asked: what are the experiences of foster parents and social workers regarding transracial foster care placements?

The literature review provided an overview of foster care in South Africa, focussing on the court process. An exploration of transracial foster care placements, from relevant international and national literature, provided a background understanding of this phenomenon. Lastly, an overview of expected services to be provided to transracial foster care families, as well as, how foster families experience these services, were explored. The literature review reinforced the statement that there are limited information regarding the experiences of specifically foster care parents and social workers involved in transracial foster care placements from a South African perspective and that there is a need to investigate the phenomenon further.

2.2. Summary of research methodology

The research methodology provided a guide to the study. A qualitative research approach was used as the research reflects on the experience of the participants (Howitt, 2010:7, Ritchie, 2009:27). An interpretive descriptive design was used, as the researcher was able to provide a comprehensive and contextual interpretation of the studied phenomenon based on experiential knowledge (Sandelowski, 2000:335; Thorne *et al.*, 2004:3). This was an applied study (Rubin & Babbie, 2011:138) and the researcher used inductive reasoning as the data collected determined the outcome of the research and not a specific preconception (Braun & Clarke, 2006:12, Henn *et al.*, 2006:223).

The research population, consisting of foster parents and social worker involved in transracial foster care, came from the northern and southern suburbs of the Cape Peninsula, Western Cape. Obtaining specific biographical details of the population deemed problematic, as there is no database of transracial foster care placements kept by the Department of Social Development Western Cape. The social workers population consisted of both male and female individuals, from different age groups and racial backgrounds. The number of participating foster parents determined the anticipated number of social workers, as the social workers had to supervise a participating foster family. Non-probability, purposive sampling were used, as the selection of participants were based on their involvement in the studied phenomenon (Ritchie *et al.*, 2009:78). The participants were identified from two designated child protection organisations and identification of participants, coincided with specific inclusion criteria. Data saturation determined the sample size. Nine foster parents and three social workers participated in the study. The participants of the study came from different racial groups and communities, providing a variety of views and experiences. The racial composition of the families included, black, coloured, white and mixed parentage individuals (see appendix A).

Participants were provided with information sheets, outlining the background of the study, what is hoped to be achieved by the study and what their participation in the study would entail. Each participant provided informed written consent. The participants were thoroughly prepared before the interviews and the researcher used interview skills (Howitt, 2010:77-79; Rubin & Babbie, 2011:216-220) to contribute to the success of the interview. The participants determined the location and duration of the interview. Data gathering consisted of semi-structured individual interviews, guided by an interview schedule, which enabled informed questioning (Thorne *et al.*, 2004:3). The substantial data collected through the interviews provided an accurate and truthful account of the experiences of the participants leading to descriptive and interpretive validity (Sandelowski, 2000:336).

Data was recorded on tape recordings (participant's permission obtained) and field notes. Data was transcribed and inductive thematic analysis was used to analyse the data (Braun & Clarke, 2006). The trustworthiness of the study was established by following the guidelines suggested by Lincoln and Guba, (cited by De Vos, 2008; Goldbart & Hustler, 2005; Rubin & Babbie, 2011).

The researcher adhered to the ethical guidelines as suggested by Babbie (2007), Bless *et al.* (2007), Bryman (2008), Piper and Simons (2005), Rubin and Babbie (2011) and Strydom (2011). Included are approval obtained from ethical committees, informed written consent and voluntary participation, privacy, anonymity and confidentiality and no harm.

2.3. Summary of the findings

The findings in this study provide an overview of transracial foster care in the Western Cape, South Africa. A number of themes and sub themes were identified during data analysis. The identified themes and sub-themes were explored with verbatim responses from participants and relevant literature was used to ground arguments and compare findings.

The findings indicated that the racial history of South Africa could not be disregarded and that there continues to be apprehension in discussing race, leading to the prevalence of race being ignored and the colour-blind approach among foster parents and social worker being identified as a significant theme. The effect, adopting the colour-blind approach has on the foster child, has been discussed, as well as the need for social workers to be able to identify, acknowledge and manage the colour-blind approach. The findings of this study determined that the rewards of transracial foster care are similar to those of other forms of alternative care. The rewards are determined by the care of and interactions with the foster child and not the race of the child.

Foster family members may be resistant to, or have an initial lack of support for the transracial placement, but with proper preparation and time, most family members accept the transracial placement. It is important to manage the feelings of the foster family towards the placement, as they provide considerable support. Participants alluded to the idea that transracial foster care placements are presently more accepted by communities. On the contrary, some participants indicated that they still experience that transracial foster families are seen as 'abnormal' and these reactions can be interpreted as a manifestation of racism. Furthermore, social workers indicated their experience is that a transracial foster care family is more 'visible' in communities due to the fact that the foster child is of a different race. Consequently, transracial foster care families might experience a sense of loss in privacy.

The findings promote foster parents to have a sense of racial awareness, in order to encourage their foster child to have pride in their own race and to help their foster child constructively deal

with discrimination and racism. The significance of foster parents having a sense of cultural receptivity, to incorporate the foster child's background into the transracial foster home, was discussed, as foster children raised in a transracial placement who maintain links to their background positively influence their racial sense of belonging and racial identity development. The relevance of social work intervention was found to assist the foster child to find a balance between their individual racial identity and their identity in their foster family. It was found that children, who understand their background, function better in the future, than children who do not understand their background.

The study indicated that foster care supervision services to transracial foster care families are experienced as inadequate, resulting in foster parents relying on each other for support and guidance. The study identified support groups as a practical alternative to provide support to transracial foster care families. Foster care support groups were identified to provide foster parents with the opportunity to relate, learn and feel supported by other parents in the same position. However, services from social workers are still required to address the needs of transracial foster care families.

The study brought attention to the fact that social workers experience challenges and a lack of training when supervising transracial placements. The social workers indicated that racial differences continue to pose challenges, both within the constraints of organisational cultures and dealing with the anxiety discussing race produces. Significantly it was found that social workers themselves ignore race or lack a sense of racial awareness, influencing the services they provide to transracial foster care families. Consequently, the study found that social workers need training to deal with their own prejudices of transracial foster care. Furthermore they need to have insight into the culture, race and background of the transracial foster care family for adequate support to be rendered.

3. CONCLUSION

This study provided a comprehensible understanding of the experiences of social workers and foster parents involved in transracial foster care. The experience of both types of relationships, foster parent-foster child and social worker-foster family, provide unique views as the social worker is concerned with a healthy client-system functioning and the foster parents with his foster child's healthy and optimal development (Vonk, 2001:247-248).

The experiences of the foster parents focused mostly on their attitude towards their foster child and addressing the child's needs as a member of another racial group. The foster child's racial identity development, sense of belonging, fear of discrimination and connection to his background, were identified. Furthermore, the experiences of foster parents focussed on their

interaction within the transracial foster care family, with members of the greater foster family and the society.

The social worker's experiences focussed on their interactions with transracial foster care families through providing the families with foster care supervision services. Aspects including limitations of organisational culture, the hesitation discussing race produces and limited training were identified as challenges hindering services to transracial foster care families. Racial differences continue to be a fundamental factor when addressing the needs of transracial foster care placements.

It is evident from the research that the profound racial history of South Africa continues to have an effect on society. As race is socially constructed, it is evident that race continues to influence the interactions and attitudes of individuals, be it conscious or subconscious. Racial stereotype ideas and overt and covert racism of people of race (Durand, 2007:84) are a reality in South African families and communities. This is significant, although the study determined that transracial foster care families are more 'acceptable', the racial differences of these families continues to provide considerable challenges. Significantly, an awareness of race, understanding the role race plays and acknowledging racial differences seems to address many of these challenges.

A number of the findings were similar to other studies conducted in South Africa. These findings include the prevalence of the colour-blind approach among foster parents of transracial families and the benefit for foster parents to have a sense of cultural receptivity and racial awareness. The importance of support to the foster child with their racial identity development and sense of belonging as members of a transracial foster family were identified. The significance of foster care support groups for transracial foster parents was also a similarity. These similarities of the studies are compelling as it contributes to the knowledge base of transracial foster care in the wider South African context, linking with the aim of this study.

A further aim of this study was to contribute to services provided to transracial foster care families. The findings of this study identified the needs of transracial foster care families and therefore identified specific areas for required services. One of the needs is to enlighten foster parents about the consequences of adopting the colour-blind approach. Foster children raised in a transracial foster home have a need to form a racial identity, sense of belonging and have a connection to their background. Foster parents adopting an attitude of cultural receptivity and racial awareness support these needs. For the greater foster family the needs include dealing with the attitudes of others towards the transracial foster care family while maintaining a sense of privacy as a family. Simultaneously the challenges identified by social workers to provide foster care supervision services to transracial foster care families are significant to this aim of

the study. Unless these challenges are managed, through training of social workers, services to transracial foster care families will continue to be lacking, as identified in this study.

The motivation for this study was to address the shortage of research, which explores transracial foster care placements in a South African context. From the start of the study, it was evident that there is a need for further research on specifically transracial foster care in South Africa. This study did address the paucity in research on transracial foster care in South Africa and identified the value of current available South African literature. It was found that there are several similarities between the needs of transracial adoption families and transracial foster care families. These needs are mentioned above. The conclusion is that studies that focus on transracial adoptions in South Africa are relevant to transracial foster care families as well. However, the reality in South Africa is that most foster care placements are not temporary, but a permanent placement, thus displaying similarities to adoptions. This tendency is evident in the foster care families participating in this study, where most of the foster children were placed before the age of three and have been in foster care for approximately eight years. This is six years longer than the intended two year placement.

This research has brought to light the multifaceted aspects that have an influence on the transracial foster care placements. A compelling finding was that the transracial placement does not only influence the foster child but also the social worker, foster parents, the greater foster family and the community.

The researcher concludes that the research aim was reached and the research question of this study was answered.

4. RECOMMENDATIONS

In light of the research, the following recommendations are made regarding the services to transracial foster care placements and recommendations for further studies on transracial foster care.

4.1. Recommendations for training for social workers providing foster care supervision services to transracial foster care families

- Identifying and managing the colour-blind approach and understanding the consequences of ignoring or minimising racial differences.
- Understanding racial awareness and cultural receptivity, in order to promote and encourage these concepts.

- Confronting and dealing with their own preconceptions and animosities of transracial placements and race.

4.2. Recommendations for services to transracial foster care families

4.2.1. Support before the placement of the foster child

The following areas should be focused on before the placement of the child of a different race:

- Educate foster parents on the rights and responsibilities of foster parents, according to the Children's Act (38 of 2005).
- Facilitate the reactions of the immediate and extended family regarding the placement of the foster care child and promote support by foster family members.
- Educate foster parents on how to deal with facing discrimination in their community, how to deal with the general misconceptions of their family by others and maintain a sense of family privacy.
- Discuss and facilitate racial awareness and cultural receptivity and link foster parents with current resources in their communities.
- Make parents aware of the colour-blind approach and the consequences of adopting this approach on their transracial foster care family.

4.2.2. On-going support for transracial foster care families

The areas that on-going support should focus on are:

- Link foster family with a support group for transracial families.
- Educate foster family on how to assist the foster child with constructively coping with possible discrimination and racism in the community.
- Link foster parents with resources in their community in order to assist their foster child to maintain links with his background.
- Guide foster parents in supporting the racial identity formation of their foster child.
- Encourage foster family to create a sense of belonging in the transracial foster care family for their foster child.
- Continue to promote racial awareness and cultural receptivity within the foster family.

4.3. Recommendations for further studies

The following recommendations for further research should be considered:

- A longitude study to be conducted focussing on foster care children raised in transracial foster care, with the focus area of racial identity formation and a sense of belonging.
- A qualitative study conducted with adults previously fostered, examining the effects on their lives after being part of a transracial foster care family.
- Further studies to be conducted on the colour-blind approach to focus on the prevalence and effects of this approach amongst foster parents of transracial placements.

5. LIMITATIONS

The following are limitations in this study:

5.1. Developmental stages of the children

The variety of ages of the foster children in this study leads to different experiences of foster parents specific to each age group.

5.2. Area

This study was limited to the northern and southern suburbs of the Cape Peninsula, Western Cape, South Africa and the researcher realise that the findings of the study cannot be generalised for other areas of South Africa.

5.3. Participants

Due to restrictions made by the Department of Social Development Western Cape, the researcher could not interview the foster care children and the findings of this study focussed on the experiences and perceptions of the foster parents and social workers.

5.4. Researcher's role

The researcher was previously employed by both child protection organisations from which the participants were sampled. This could have influenced the participant's decisions to partake in

the study. The researcher's involvement at the organisations could have affected the participants' willingness to divulge or discuss certain information.

6. REFLECTION

The researcher was aware of the influence her role as a former social worker at the child protection organisations had on the participants. The advantage was that the participants knew the researcher and were already comfortable. A disadvantage was that the researcher's involvement at the organisation could influence the information provided by participants for fear of breaching of confidentiality. A further factor throughout the study was the sensitive issue of race as race can be interpreted, experienced and portrayed in many different ways. The researcher maintained an objective view throughout the study.

7. REFERENCE LIST

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SECTION D: APPENDIXES

APPENDIX A: BIOGRAPHICAL DETAILS OF PARTICIPANTS

Biographical details of participants.

- Most of the foster children were originally placed in the care of the foster parents before the age of three.
- The ages of the foster children varied between 21 months and 14 years.
- The majority of the foster parents had more than one transracial foster care child in their care.
- There were eight female foster parents and one male.
- All three social workers were white (as identified by social workers).
- See table below for racial composition of foster families (as identified by foster parents).

Family	Race of foster parent(s) (colon indicating spouses)	Race of foster child (Stroke indicating mixed parentage)
1	white	coloured
2	white , coloured	black
3,4	white, white	white/coloured
5	black	coloured
		coloured/black
		coloured
		coloured
6	black	coloured
		coloured
7	coloured, coloured	black
8	white	coloured
		coloured
9	white, white	coloured
		black
		coloured/black
		black

APPENDIX B: DEPARTMENT OF SOCIAL DEVELOPMENT WESTERN CAPE APPROVAL LETTER



Directorate Research, Population and Knowledge Management

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14 Queen Victoria Street, Cape Town, 8000
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Reference: 9/2/114/3/2/4

Enquiries: Mr Clinton Daniels

Tel: 021 483 8658

Ms A. Du Plessis
3 Keerweder Road
Vredelust
Bellville
7530

Dear Ms Du Plessis

RE: APPROVAL TO UNDERTAKE RESEARCH

1. Your request for ethical approval to undertake research regarding the experiences of foster parents and social workers involved in transracial foster care placements, refers.
2. It is a pleasure to inform you that your request has been approved by the Research Ethics Committee (REC) of the Department, subject to the following conditions:
 - That the Secretariat of the Research Ethics Committee be informed in writing of any changes made to your proposal after permission has been granted.
 - That ethical standards and practices be maintained throughout the research study, in particular ethical principles such as informed consent, confidentiality and anonymity.
 - That the participating child protection organisations that will assist with the identification of foster parents, provide written consent for the research to take place.
 - That participating foster parents provide informed consent in writing.
 - **Please note that this approval excludes access to foster children for research purposes due to the risk of harm.**
 - That the Department be informed of any intended publications and presentations (at conferences and otherwise) of the research findings. This should be done in writing to the Secretariat of the REC.

APPENDIX C: INFORMATION SHEETS OF STUDY

INFORMATION SHEET: FOSTER PARENT(S)

Project Title:

Experiences of foster parents and social workers involved in transracial foster care placements

What is this study about?

This is a research project being conducted by Anneke du Plessis, through the Centre for Child, Youth and Family Studies, Wellington and North-West University. I am inviting you to participate in this research project as your family has been identified as a transracial foster care family.

The purpose of this research project is to explore the experiences of foster parents, fostering a child placed in their foster care, of a different race than their own as well as social workers supervising the placements. Transracial foster care is defined as the phenomenon of children being placed in the foster care of a person of a different race than their own. The aim of the study is to explore transracial foster care placements in order to broaden the knowledge on this phenomenon and to improve services provided to transracial foster care families.

What will I be asked to do if I agree to participate?

You will be asked to _____.

- 1. Participate in an interview, where I will ask you a few questions on your experiences of being a foster parent of a transracial foster care placement. This can take place at a venue where you feel comfortable. This can either be in a private space in your office, at your own home at a time that is convenient for you or in a private venue outside your home/office should you prefer this.*

This interview may be up to 60 minutes. Only one meeting is necessary.

Contact with social worker/access to case file:

The researcher will also conduct an interview with the social worker supervising your placement, identifying her experiences of supervising transracial foster care families. The researcher will also have access to your case file and gather biographical information regarding your foster placement - such as age of foster child, gender of foster child, date of original placement and race of your family.

Would my participation in this study be kept confidential?

I will keep your personal information confidential. To help protect your confidentiality, you will remain anonymous and what you share will be kept confidential. The data will be kept private and in files and documents, which are password protected. Only the researcher and the supervisor of the researcher with the Centre for Child, Youth and Family Studies will have access to the data.

Audio taping/Digital Recordings

This research project involves the production of **audio files**. The audiotapes are a way of recording what you have said so that the researcher may remember what has been said and use this for the research. The researcher will have access to the audiotapes.

If the researcher writes a report or article about this research project, your identity will be protected as far as possible.

In accordance with legal requirements and professional standards, a registered social worker will disclose to the appropriate individuals and/or authorities information that comes to his/her attention concerning child abuse, neglect or potential harm to you or others.

What are the risks of this research?

There may be some risks from participating in this research study. You may talk about experiences in your past and present. This may be emotionally uncomfortable.

What are the benefits of this research?

The benefits of partaking in the research are that you will have the opportunity to share your life experiences and be listened to. You will also be able to take part in the research that will hopefully benefit other foster parents in similar situations to your own.

We hope that in the future this information may provide knowledge, improve our understanding of transracial foster care placements and improve the foster care system. The research project will contribute to the field of foster care in child protection and hopefully to service delivery.

Describe the anticipated benefits to science or society expected from the research, if any.

The research project will contribute to the field of foster care in child protection and hopefully contribute to better service delivery and decision-making within this field.

Do I have to be in this research and may I stop participating at any time?

Your participation in this research is completely voluntary. You may choose not to take part in it at all. Should you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalised or lose any benefits to which you otherwise qualify.

Is any assistance available if I am negatively affected by participating in this study?

If you are traumatised in, anyway the researcher will help you access a counsellor.

The social worker assigned to provide your family with foster care supervision services will also be able to assist if any trauma is suffered by your family.

What if you have questions?

This research is being conducted by *Anneke du Plessis* through the Centre for Child, Youth and Family Studies, Wellington and North-West University. If you have any questions about the research study itself or your child's participation in it, please contact Anneke du Plessis on 082 6880 562 (cell) or on email at anneke.dpl@gmail.com

Project Title:

Experiences of foster parents and social workers involved in transracial foster care placements

What is this study about?

This is a research project being conducted by Anneke du Plessis, through the Centre for Child, Youth and Family Studies, Wellington and North-West University. I am inviting you to participate in this research project because you are a foster care supervision social worker involved in child protection.

The purpose of this research project is to explore the experiences of foster parents fostering a child placed in their foster care of a different race than their own as well as social workers supervising the placements. Transracial foster care is defined as the phenomenon of children being placed in the foster care of a person of a different race than their own. The aim of the study is to explore transracial foster care placements in order to broaden the knowledge on this phenomenon and to improve services provided to transracial foster care families.

What will I be asked to do if I agree to participate?

You will be asked to _____.

- 1. Participate in an interview in which you will be asked to tell your experiences of transracial foster care placement and your experience of supervising the foster families identified from your case load. This can take place in a venue where you feel comfortable. This can either be in a private space in your office, at your own home at a time that is convenient for you or in a private venue outside your home/office should you prefer this.*

This interview may be up to 45 minutes. Only one meeting is necessary.

Would my participation in this study be kept confidential?

I will keep your personal information confidential. To help protect your confidentiality, you will remain anonymous and what you share will be kept confidential. The data will be kept private and in files and documents which are password protected. Only the researcher and the supervisor of the researcher with the Centre for Child, Youth and Family Studies will have access to the data.

Audio taping/Digital Recordings/Case File

This research project involves the production of **audio files**. The audiotapes are a way of recording what you have said so that the researcher may remember what has been said and use this for the research. The researcher will have access to the audiotapes.

If the researcher writes a report or article about this research project, your identity will be protected as far as possible.

In accordance with legal requirements and professional standards, a registered social worker will disclose to the appropriate individuals and/or authorities information that comes to his/her attention concerning child abuse, neglect or potential harm to you or others.

What are the risks of this research?

There may be some risks from participating in this research study. You may talk about experiences in your past and present. This may be emotionally uncomfortable.

What are the benefits of this research?

The benefits to you include having the opportunity to share your professional experiences and to be listened to. You will also be able to take part in the research that will hopefully benefit the service delivery to foster families and improve our understanding of the child's best interests.

We hope that in the future this information may provide knowledge, improve our understanding of transracial foster care placements and improve the foster care system. The research project will contribute to the field of foster care in child protection and hopefully to service delivery.

Do I have to be in this research and may I stop participating at any time?

Your participation in this research is completely voluntary. You may choose not to take part in it at all. Should you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalised or lose any benefits to which you otherwise qualify.

Is any assistance available if I am negatively affected by participating in this study?

If you are traumatised in anyway the researcher will help you access a counsellor.

What if I have questions?

This research is being conducted by *Anneke du Plessis* through the Centre for Child, Youth and Family Studies, Wellington and North-West University. If you have any questions about the research study itself or your child's participation, please contact Anneke du Plessis on 082 6880 562 (cell) or on email at anneke.dpl@gmail.com

APPENDIX D: CONSENT FORMS OF STUDY

CONSENT FORM: FOSTER PARENT(S)

Title of Research Project:

Experiences of foster parents and social workers involved in transracial foster care placements.

The study has been described to me in a language that I understand and I understand what my participation in this study entails, which includes being interviewed. My questions about the study have been answered. I understand that my family's identity and that of my foster child will not be disclosed. I understand that I may withdraw from the study without giving a reason at any time and this will not negatively affect my family or my foster child in any way. I also undertake to keep the content of the discussion confidential so as to protect the rights of every participant in the study.

FOSTER PARENT 1	
Name and Surname	
Signature	
Date	

FOSTER PARENT 2	
Name and Surname	
Signature	
Date	

WITNESS	
Signature	
Date	

Audio taping/Digital Recordings

This research project involves making **audiotapes**,

___ I agree to be audio taped during my participation in this study.

___ I do not agree to be audio taped during my participation in this study.

Should you have any questions regarding this study or your participation in the study or wish to report any problems you have experienced related to the study, please contact the researcher:

Researcher's name: Anneke du Plessis

Tel: 082 6880 562

CONSENT FORM: SOCIAL WORKER

Title of Research Project:

Experiences of foster parents and social workers involved in transracial foster care placements.

The study has been described to me in a language that I understand and I freely and voluntarily agree to participate in the study, which includes being interviewed. My questions about the study have been answered. I understand that my identity will not be disclosed and that I may withdraw from the study without giving a reason at any time and this will not negatively affect me in any way. I also undertake to keep the content of the discussion confidential so as to protect the rights of every participant in the study.

PARTICIPANT	
Name and Surname	
Signature	
Date	

WITNESS	
Name and Surname	
Signature	
Date	

Audio taping/Digital Recordings

This research project involves making **audiotapes**,

___ I agree to be audio taped during my participation in this study.

___ I do not agree to be audio taped during my participation in this study.

Should you have any questions regarding this study or wish to report any problems you have experienced related to the study, please contact the researcher:

Researcher's name: Anneke du Plessis

Tel: 082 6880 562

APPENDIX E: INTERVIEW SCHEDULES OF STUDY

INTERVIEW SCHEDULE: FOSTER PARENTS

Participant: _____

Date: _____

Terms:

Race: For the purpose of this study race is defined as the classification of individuals based on their genetic characteristics, such as physical features (Marr, 2011:42). In South Africa, for official documentation or statistical requirements, individuals are still categorised by the four racial groups identified by the Survey of Race Relations in South Africa (1955 -1956), namely black, white, coloured and Indian.

Transracial foster care: For the purpose of this study, the term transracial foster care placement will be used, which defines foster parents caring for a foster child of a different race than their own.

Related: Foster child is a member of your biological family

Unrelated: Foster child is not a member of your biological family

FOSTER MOTHER	
Age	
Race	white, coloured, black, Indian, other:
Employment	
Full/Part time	

FOSTER FATHER	
Age	
Race	white, coloured, black, Indian, other:
Employment:	
Full/Part time	

FOSTER CHILD 1	
Current Age	
Age of placement	
Related/ Unrelated	

Race	white, coloured, black, Indian, other:
------	--

FOSTER CHILD 2	
Current Age	
Age of placement	
Related/ Unrelated	
Race	white, coloured, black, Indian, other:

FOSTER CHILD 3	
Current Age	
Age of placement	
Related/ Unrelated	
Race	white, coloured, black, Indian, other:

FOSTER CHILD 4	
Current Age	
Age of placement	
Related/ Unrelated	
Race	white, coloured, black, Indian, other:

FOSTER HOME			
	Age	Race	Relation to foster parents
Child 1		white, coloured, black, Indian, other:	
Child 2		white, coloured, black, Indian, other:	
Child 3		white, coloured, black, Indian, other:	
Child 4		white, coloured, black, Indian, other:	
Child 5		white, coloured, black, Indian, other:	
Adult 1		white, coloured, black, Indian, other:	
Adult 2		white, coloured, black, Indian, other:	
Adult 3		white, coloured, black, Indian, other:	
Adult 4		white, coloured, black, Indian, other:	
Adult 5		white, coloured, black, Indian, other:	

Open Questions:

1. What motivated you to become a foster parent?
2. What support and/or training were received prior or currently?
3. What kind support or training will you have wanted, before and/or now?
4. What is your view of service provided by social workers/other professionals regarding the care of your transracial foster care child?
5. Part of your responsibility as a foster parent of a foster child of another race, according to regulation 65 and 66 of the Children's Act 38/2005, is fostering your child's racial background.
 - 5.1. Do you feel this is imported or not. Why?
 - 5.2. In what ways are you fostering your transracial foster child's racial background, if any?
6. In your opinion what role does the involvement or lack of involvement of the biological family play in the placement?
7. In what way has, taking a child into your home of a different race as your own, influence your own family (immediate & extended)?
8. What is the most challenging part of fostering a transracial foster care child?
9. What are some of your concerns in raising your transracial foster care child?
10. Most rewarding part of fostering a transracial foster care child?

INTERVIEW SCHEDULE: SOCIAL WORKERS

Participant: _____

Date: _____

Terms:

Race: For the purpose of this study race is defined as the classification of individuals based on their genetic characteristics, such as physical features (Marr, 2011:42). In South Africa, for official documentation or statistical requirements, individuals are still categorised by the four racial groups identified by the Survey of Race Relations in South Africa (1955 -1956), namely black, white, coloured and Indian.

Transracial foster care: For the purpose of this study, the term transracial foster care placement will be used, which defines foster parents caring for a foster child of a different race than their own.

Related: Foster child is a member of your biological family

Unrelated: Foster child is not a member of your biological family

Open Questions

1. What are your experiences of transracial foster care placements in general?
2. Do you think social welfare provide enough support and training to transracial foster families before and after the placement of the foster child?
3. What challenges do you see that foster parents of a transracial foster care placement face?
4. What is your experience of the transracial foster care placement of foster family X?
5. In what ways have you experienced that foster parents X foster their foster child's racial background, if any?
6. In your opinion what role does the involvement or lack of involvement of the biological family play in the placement of foster parents X?
7. Have you picked up any interesting aspects while supervising the foster care placement of foster family X?

APPENDIX F: TRANSCRIPTS OF INTERVIEWS WITH NINE FOSTER PARENT PARTICIPANTS

TRANSCRIPT FOSTER PARENT 1

R: Researcher

P1: Foster parent 1

*Daniel: Alias for foster child of another race

R: Okay, um... so it's participant one and the first part of the questionnaire is just to get the terms that I'm going to refer to. The term 'race' refers to individual's characteristics such as physical features and in South Africa we still refer to the four race groups namely black, white, coloured and Indian and 'transracial foster care' for the purpose of this study is a placement where the foster parent is caring for a child of a different race than their own. 'Related foster care' is where a foster child is placed in your care that is a member of your family and 'unrelated foster care' is if the child is not a member of your biological family. Okay. The first part is about you, your age?

P1: 29.

R: Okay, your race group? White, coloured, black, Indian or other?

P1: White.

R: Okay, employment?

P1: Teacher.

R: And part-time or full-time?

P1: Full-time.

R: Okay. No foster father?

P1: No.

R: Okay, foster child – his current age?

P1: Six.

R: Six. His age of placement here with you?

P1: Four.

R: Okay and it's unrelated foster care?

P1: Ja.

R: Okay, his race group – white, coloured, black, Indian or other?

P1: Coloured, I think.

R: Okay. Never really know. Um... Is there any other members of this foster family?

P1: No.

R: Okay, now the next questions are the open ended questions and you can just be free, whatever you want to answer. I'm just going to make notes as well. The first question is what motivated you to become a foster parent?

P1: Well, I never really thought I'm going to be a foster parent but I started volunteering at an orphanage and um... then I became a host parent where I would take children out on weekends and basically I met *Daniel when he was about a year old and um... we just developed a strong bond um... so I would visit him at the home and um... I would take him out on weekends and it just became very difficult taking him back um... both of us. He would like cry and I'd feel sad um.. ja, so eventually after really thinking about it, um... I decided um... to go with foster care.

R: Okay, um... then um... what support or training are you receiving currently or were you receiving before you got *Daniel?

P1: Ah, no training before I got him, um... support wise um... I have a support from church, my cell group and friends and my parents are big supporters, um... they help with babysitting, my mom takes him the hospital um... because he has to go quite regularly because of his illness. Um... ja, training wise not really, I've read up about fetal alcohol syndrome um... and I've also attended an adoption support group at my church, ja...

R: Okay, um... any support from the Child Welfare system?

P1: You mean financial?

R: No, no, ja financial or um... emotional or any other support?

P1: Um... they do financially, um... I think they give like 700 a month, ja... that's it.

R: Um... what kind of support or training would you want, would you have wanted before or now? More, more official training or support?

P1: Um... I don't know, I kind of feel like I, look I, I, I studied a lot to do with children from my degree, I did um... child development and that was sort of all to do with caring for kids and that. So I didn't really feel like um... ja, I think one thing I might have liked is to be put in touch with more um... people in my position, um... ja.

R: Ja, okay. Um... was that referring to your foster child?

P1: Ja.

R: Okay. Question four – what is your view of service provided by social workers or other professionals regarding the care of your transracial foster care child? So what is your view, is it, ja.

P1: Of a social worker?

R: Ja...

P1: Um... ja, I've had quite a positive experience. I've felt quite supported cause like whenever I have questions or anything I can just get in touch with the social worker and she'll respond. Um... ja, so I think it's been quite a positive...

R: Experience?

P1: Ja.

R: And any other professionals? Um, hospitals? Ja, educational system? Any other systems you've come in contact with caring for *Daniel?

P1: Um... well... ahh you mean at Red Cross? Ja, I mean there at Red Cross, cause we there quite often, um... I guess ja, I mean there's doctors who know him and sort of support him. I wouldn't like, I don't enjoy going there because I find, ja... it's just a long, long wait and you know you get those nurses who are rude and disgruntled but um, I'd say the main doctors there, they know him and they're very sort of supportive and helpful, ja...

R: Okay, um... part of your responsibility as a foster parent of a transracial foster child according to regulations 65 and 66 of the Children's Act (38 of 2008) is fostering your child's racial background, do you feel this is important or not and why?

P1: Um... ja, I think it is important to, you know, talk about their roots, um... he's, he's still quite young in that he doesn't understand very well but you know there came a time where he started you know, verbalising 'oh but we've got different skins', um.... But um, ja I think a lot of his friends are um... the same race as him so he's like, he's very interactive with them um... I mean I don't really make a big deal out of colour so it's sort of like... you know, just normal.

R: Ja, um.... In what ways are you fostering Daniel's racial background, if any?

P1: Um... I don't know. Like he, he knows his, his dad is the same colour as him, um... I've spoken about his mom, well his mom carrying him and he knows like, you know, she's that same colour, um... ja, I don't know how I would be fostering his racial...

R: Are you...Is he exposed to people of the same... other coloured people in his daily life?

P1: Ja, definitely.

R: Okay, where would that be?

P1: At school, ja...

R: Okay, and you did say that he has some friends that is of the same...

P1: Ja, so like, I mean, like the school that we at, like 90% are coloured or black, so um... ja, most of his friends are of his colour.

R: Do you have any other friends with coloured children or other race children?

P1: Ja, I know um...a couple of people that have adopted coloured or black children.

P1: And do you ever interact?

R: Ja, not regularly but um... look there quite a lot at our church so he interacts at our Sunday school. So ja...

R: Um...In your opinion, what role does the involvement or lack of involvement of the biological family play in the placement?

P1: Um... well his father isn't really involved. Um... so ja, I don't, I don't think it plays that much of a role, I mean he's seen him like twice in the last two years but he knows he's the same colour...um...

R: Does he know that it's his dad, does he make that connection or not really, is he just a person?

P1: Um... well lately like I've been speaking to him about it especially the last time he saw him and I referred to him as his dad so I'll say 'this is his dad'. He not like obviously familiar with him and lately he started saying 'oh no, that's not my dad, I've got a other dad'... who, I don't know...

P1: Ja, so... I don't think he fully makes it (the connection) or maybe doesn't want that as his dad, I don't know.

R: Um... in what way has taking a child into your care that's a different race than your own influence your own family, immediate and extended family?

P1: Well... um, my parents, especially my dad, they are quite racist, were... well, ja... they grew up like that, my dad was from England, my mom's Afrikaans so they, ja they, well I mean they didn't want me to foster anyway because I was single. Um... and so ja... they had a hard time

with that, um... when I adopted him and I think ja, even like um...when I used to take him out on weekends whatever it would always be like a distinction I think um... but ja, it's just been amazing how um, now they just love him as their grandson, you know, so there's definitely been like a huge change there. Um ja... I mean that basically... like my friends it didn't really effect....

R: Um... what is the most challenging part of fostering a transracial foster care child?

P1: Um... that's difficult, I think maybe um... the hardest part would be um... at school when the other kids, like especially at that age, they like ask um...'why is Daniel a different colour to you?' Or they ask him 'why is your mommy white and you brown?' um.. ja I think especially for him, I think...how does he feel or whatever, so ja, I don't know...

R: Okay. Um... what are some your concerns in raising your transracial foster care child?

P1: Probably, um... when he gets a bit older, um... my concern is that he'll start thinking 'well... um... you know, I'm in this white family, do I really fit in?' ja...

R: Okay, last question... what is the most rewarding part of raising a transracial foster care child?

P1: Ah... ah... I don't know it's difficult because I like, I don't really see it like is a white child, this is a coloured child but ja... I suppose I get exposed to, you know some things are nature, some are nurture so um.. just things that come out of him, it's like an experience, I guess.

R: So basically it's just the experience of... of him. Okay, would you like to add anything else?

P1: Not that I can think of.

TRANSCRIPT FOSTER PARENT 2:

R: Researcher

P2: Foster parent 2

*William: Alias for foster child of another race

R: Discussing terms, race, transracial foster care, related and unrelated foster care.

R: Foster mother age?

P2: 43.

R: Your race, white, coloured, black, Indian or other?

P2: White and a bit of koi-san back there.

R: Employment?

P2: What am I... (laughing)...an unpaid very employed person...teacher, mother, homemaker..I don't know what you want to call me, char.

R: Fulltime?

P2: Ja.

R: Okay.

R: Foster father, age?

P2: 56.

R: Race, black, coloured, white, Indian or other?

P2: Coloured.

R: Employment?

P2: Self employed..sort of landscaping.

R: Fulltime, part time?

P2: Part time.....not of choice, but that is how it is at this moment.

R: Ja.

P2: Foster child, that will be *William. Current age?

R: Four.

R: Age of placement?

P2: Does that mean how long?

R: Ja, the age that he was placed with you.

P2: Like five months, February after he was born in July.

R: Ja.

P2: First of February, we were in court, so what is that August, September, October, January and it was right at the beginning of February.

R: So six or seven...ja six months, because his birthday is only at the end of July.

R: And it is unrelated?

P2: Yes.

R: Race, back, coloured, white, Indian or other?

P2: Black.

R: Okay.

R: Foster home, Okay.

R: Your first child, age?

P2: Twins 17.

R: Okay.

R: White, coloured, black, Indian or other?

P2: Mixed, white and coloured.

R: Okay...um...third child?

P2: Thirteen.

P2: Everyone jokes, they say she is the coloured one.

R: Oh really?

P2: She has got the darkest skin, she look more like daddy....they are all mixed.

R: Child four?

P2: *Ken, he is 11.

R: Okay...child five?

P2: Eight.

R: Okay, there is another child, child six?

P2: Okay, that is the family foster child.

R: Ja.

P2: The niece, the cousin, whatever you want to call her..she is two and she is coloured.

R: Okay.....and is there any other permanent members of your family?

P2: No.

R: The next part is the open questions...so I am just going to ask you a question and you can just say your answer...I'm also just going to make some notes.

R: The first one is what motivated you to become a foster parent?

P2: Ag, I think it was a life lone desire, since I was 19 to adopt or do something like that and specifically hard to adopt children like children who are awkward to place.

R: Okay..um...you always wanted to do it..Okay. And how did you get involved with your current foster child? How did you decide to get him?

P2: By fluke..... my daughter told me to look up..Anne, saw Anne in the local newspaper and said go and donate something or do something for them and when I spoke to her I said that I

was scared to come anywhere near you, because I've always had this desire to ...(foster/adopt) and actually I have five children and it is a lot and I don't want to make the wrong decision and balalala. So, the one thing lead to the other...and within the week he (William) was coming to visit us. (laughing)

R: So you did come home with something else?

P2: Ja.

R: Okay...um and question number two is what support and or training..um..did you receive prior and or currently?

P2: Not really any, but I am an occupational therapist, so I have worked a lot with children development and psychology and all that stuff.

R: So you are on your own knowledge, you feel that was enough for you?

P2: Yes and then because we had the support groups with Anne and then you find out all the stuff and what you need to know and where the boundaries are and what you have actually discovered by experiencing never the less.

R: Ja, Ja.

P2: Because I don't think I have actually ever consider fostering where you actually have a whole family that you foster along with it.

R: Ja.

P2: Exactly...to a latter degree.

R: Ja...so um...question three is what kind of support and or training would you have wanted before or now?

P2: Ag...no I don't think so...I don't think I was sort of any of it

R: Okay...you again felt that you had the knowledge and that which you did not have you...

P2: Found it along the way

R: Okay.

P2: And actually I think the fact that we are very experienced parents...so I think if I was a new parent doing it this way it would be a completely different ballgame.

R: Ja.

P2: It's a bit of an old hat.

R: Um...what is your view of services provided by social workers or other professional regarding the care of your transracial foster care child?

P2: Uh...that is a difficult one to say, considering who you are....

(disruption by child)

P2: Um...I thought that it was a bit rushed from the social work point of view, I thought that the initial social work meeting with the mom and dad was a bit chaotic and that promises were made to them that had lead them to have expectations that I was not prepared to fulfil, like what was that first meeting...like...the sleeping over whenever they want as long as granny is there or whatever, because that whole sleeping over thing was possibly quite a mistake..or it was not done the right way or whatever...he (William) was too young. So they were given information that had lead them to expect that this...you know...they could just have him whenever as long as you had given permission. So I thought that was a bit...uhh...chaotic and I bit it put me out of my depth...because I thought oh shit, now I have to make the boundaries now. And that made me feel like not protected or that he (William) was not protected. And then ...otherwise it was Okay, but there was never...they never, whoever was suppose to find them (biological parents) in the community and go and find them, never ever got to them and they left a letter at their door and that was as far as they went. So...

R: So you feel?

P2: I don't know, I don't feel like there is adequate on the ground support for the families from the social worker. I mean just because I've got privileges and I got telephones and I got a car, I could come to you or I sms you or I know to ask for help. I don't think they know to use that and get the help they need and...or they are scared of social workers and.or I don't know...I don't know what the story is there but that was very strange and you never got, as the social worker, you never got the feedback ever from the community social worker that actually found the woman and they even bothered to try, when they could not (find her). I don't know. Who knows what happened there.

R: And the services you received?

P2: I thought it was fine, it was just the beginning I thought it was ill advised that we felt very uncomfortable by taking him (William) there for the night when he was just one year old or something like that and he was like a bit traumatised by the whole thing. He still often still tells me he does not want to go to her (maternal grandmother) house.

R: Okay.

P2: So Um... I don't think that was good. I think that was the wrong advice and Um...however I...and it is also quite difficult because before he came to me the social workers...said that granny must have the visits, so he went for the weekend. And that was all nice and good and they took the food and then the expectation was that now we were going to do the same thing and that was a problem, because we are not prepared to foster the family and to pay for their food and take them food and then do all the fetching and the caring. 'You (foster parents) must bring him'. The granny's expectations is that we (foster parents) must travel to Mfuleni and bring him. Now they know because I am so bladdy tough and I have seen and they have asked me for money and they have asked me for everything. And I had to draw the limits' even higher, but I still ja. I struggle with the fact that...um...that I have to be so ruthless with this granny. Because one day he, she is going to die and I don't want to want him (William) to say why did you not let me see my granny more. So hopefully she won't die soon and he will get again to the point where he is in fact ready to go spend a night there.

R: But do you feel, he must be at a stage where he can make that decision?

P2: I don't know when a child can make that decision, but when I feel, we feel as parents, have a gut feeling that he is going to cope. It is young, like for me in our culture we at this age I don't send him to sleep over at anybody now. Not yet, not even my eight year old. So it is hectic, I am aware of the fact that how do you allow them to bond and how will he ever get any Xhosa, how will he get any of their history.

You know...so we have to, make a compromise but I don't want him (William) to be...I don't want him to be traumatised.

R: Yes, but yeah there is no answer...and you have to...

P2: Ja, there is no easy (way)...but the social workers at his children's ...his siblings at the children's home, were unhappy. First of all they did not know that he...those three (siblings) even had a sibling, so there is no like...it seems like there is no big data base that goes on like people and their ID numbers and their siblings. Because if there were a big thing online, everyone could, should know. You should know, they (CYCC) should know that he (siblings) has got another sibling. Even if the parents...

R: Not disclose that information?

P2: Yes for whatever their reason, they (biological parents) did not tell them (CYCC) that this boy (William) exists. Yes, they were telling us that they want him (William) to go to the orphanage to go live with them.

R: Um.

P2: Because they want access when they want access, in the same way they could when they got the others siblings.

R: Ja.

P2: So...um...that was a bit strange, I think that is too disconnected, even though they are a private organisation. Between state and whatever, there....I...even from like Wynberg to the (CYCC), I don't think there is a proper system, I don't know.

R: Okay.

P2: There must be something wrong with the administration of the whole, I mean I am sure it is not, the whole South Africa has that problem everywhere in every department anyway. But...Um...it's just a bit odd.

R: So you are saying between the children's home, the foster social worker and the family social worker...

P2: Yes the community social worker and there seem to be quite clearly too few social workers... well maybe nobody wants to go and work as a social worker, which I won't blame them, but...um...there seems to be too few social workers. So how the heck can you actually do it all, if you can't get them (biological parents) you are not going to spend all your time running around. You have a hundred-thousand other things to do.

So, Um...

R: So you have now seen how on three different spectrums...you have had contact with social workers.

P2: Yes, or had zero contact in some cases.

R: Ja.

P2: Ja, Ja...it's quite, it looks like it is quite the system is flawed.

R: Yes yes...and specifically support regarding William.

P2: The fact that I have been on the foster care grant, has been a good thing. I mean we certainly did not to it for the money. And now they have got this new system where you had to go to them...and that was Okay. And the automatically upload it onto this card, which is less convenient that it would have been if they paid it into my bank account. But you just have to remember that you have the card and you have to remember what is on the card and all that. Where if it is in your account, you can see it is in your account and what you have spend and what you have not. Anyway, it comes through like clockwork and they didn't cut it for me, even when I was way over. I presume you have to renew it every two years.

R: Yes, yes, yes.

P2: And they did not cut it, maybe because again they are administratively poor and they are not picking up on the fact that there was a new court order...but for my case it was thank goodness that didn't. It was convenient that they forgot.

R: Question five is about...As part of your responsibility as a foster parents regarding your rights and responsibility as a foster parents in the Children's Act 38 of 2005, it says that you have to foster your child's racial background.

P2: Right.

R: Um...do you feel this is important, and why?

P2: I think nobody wants to have the poor child being called a coconut, you know.

R: Yes.

P2: They actually need to have something, they need to know something. We all want to know what our history is. That's why adopted children go lookay for it, when they have the right to do it, they do. Everybody wants to know. Well I think that is normal, I want to know my history, surely you want to. And if he (William) is going to function in South Africa then he can't not be completely clueless about being a black person.

R: Ja.

P2: Because he is always going to be a black person.

R: Ja even wherever he is going to grow up he...

P2: Is still a black person. So he need to have sort of a connection or a understanding. For me as a person I am really interested in different cultures and I talk to my children about different cultures and the religions and whatever. And because we are already like semi cross culture in any case and that is why we have exchange students and that is why we have Germans staying with us and that is why we like to rent the room and make some money. But it is interesting to have people stay with you, it is nice.

R: And specifically for you to...and that slots into the next question. Is...in what ways are you fostering his (William) racial background?

P2: I don't know I am not there yet, I mean I don't have anyone to speak Xhosa with him, that would be one obvious thing. I have to address that which the home schooling with Xhosa.

R: Ja.

P2: Because in fact apart from me having all the click and so on and having quite a good sense of the sound of the language, I can spell it if you give me a word and I can tell to you, I can spell it I don't necessarily have a clue what it means. So I can help the sound and so on. But I mean I suppose even for my children unfortunately the previous Xhosa teacher died and we never got further that that. But ...Um...ja he (William) is going to need it most especially, so we will have to make sure he has Xhosa maybe instead of Afrikaans. I don't know...

R: And do you...

P2: I don't know how to teach Xhosa that is going to be a challenge.

R: And does he ever get exposed to other black children, other black adults, does he have interaction with them, do you have friends?

P2: Yes we have a kind of multi-racial friendship group and we have a multiracial church. Ja.

R: Okay.

P2: I have black friends, I got Namibian black friends and I have Canadian black friends I got I don't know...Indian friends. We have people in our family...I don't know. We are very mixed up.

R: So he is very exposed to...

P2: Yes, he is not the only black boy he sees in the mirror.

R: Um...

P2: But he is aware of it, he is aware of his colour. He is already saying things to me...mom I want to be your colour. So I said, no my boy what is wrong with your colour? I said imagine if we were all my colour, it would be so boring, look we have all these nice colours. And you and *Klara are the same colour, aren't you lucky.

And he will sometimes come back and say but I want to be your colour. And he says one day when I grow up I want to marry somebody that is your colour. I said, oh okay, maybe wait and see.

R: In your opinion in what role does the involvement or the lack of involvement of the biological family play in this placement?

P2: They have been incredibly stressful to me, because I want to honour the granny, I would love to adopt the granny, I would love it to be a normal situation. But it is not a normal situation and she is very needy. But she knows me now. She knows that I am not going to jump, when she says jump, what she did try.

R: And I think like you said previously, you don't want to foster them as well. You committed to foster him...

P2: But now I don't want to be inaccessible, but they don't ever try...she (grandmother) won't, she does not come. Well they do come when we try and get them to come. But it is always, 'bring him to us for the holiday'.

R: Yes.

P2: I am not going to bring him to them and drop him off for the holiday. I already had a missed called today, because the holidays are coming. So it is going to be...can you bring him? And I am always having to be this horrible woman, saying come and visit him, would you like to come? And for his birthday I infuriated the granny a year ago, or would it be two now, I am a little confused. A year ago, I think. When I decided to, that she could not use his siblings as the tool.

R: Manipulating.

P2: They (siblings) are with me (granny) for the weekend and they are missing him (William). Bring him (William). They are missing him, bring him. Um... so that is when I went directly to the Children's Home, the granny was so furious, she screamed at me and she is the quite sweet one, the granny, the mommy can be a bit of a hand full. But the granny is normally quite polite,

she was like...those are my grandchildren and I don't care if the social worker said they can come...balabalalal. She was so cross, because I have removed her.

R: From the link?

P2: Yes. So for his birthday now in June, July when is his birthday? July, I went to fetch them again and I brought them for the afternoon from the Children's Home. But they also got their manipulation skills on the up and up. So I have to set boundaries with everybody. The oldest boy...'so it's anybody using that bicycle? No we actually need to fix it, no but nobody is using that bicycle and I said to him (the brother) my boy...we are going to fix it and we got it because we want it. And if you want a bicycle you have to ask God to give it you a way for you to get a bicycle'.

And I remember the mommy. She has gone off the radar; I don't know where she is. But the children think that she lives with Claire, her sister, who is the nice one at the party. That last party, I think it was a year ago.

R: Two years.

P2: When we had that awful party.

R: Ja, Ja.

P2: And I wanted to strangle her (the biological mother), because she demanded that I pack up the food so that she can take it home. So in fact I have not had the mommy in my house for two years now. And then last year, I just made them their own tea, I didn't want them to be part of the mix. You want people you are comfortable with, when it is a family thing. You don't want people that you always have to set boundaries for. Or in-front of your friends and so for. So I actually invited them over for something different.

R: So I think you feel that they...you said that they are stressful. So you want them part of his (William) life, but...

P2: They are in a position where they don't contribute anyway. So...they want me to do the picking up. So I have, I have taken him to (her) work to visit the granny. Or picked her (granny) up one day and took her to Zip Zap Circus where the rest of the children were, because it was around the corner I was willing to make that short trip and then drop her back somewhere where it suited me. You know, back at the bus or the taxi. And the kids (siblings) for me is going to be in each other's lives much longer than the granny, so they do need to see and there needs to be a nice something...

R: A relationship.

P2: My husband is not ready for me to invite them for sleepovers and things, as there are still issues, like the one time that the mom was here she like made the son stuff his pockets with as much as he can take. So he took everybody else's party pack stuff.

R: So again the boundaries.

P2: Yes I have to watch the boundaries and see if they (siblings) will be trustworthy or will the temptation be too big for them to pocket stuff.

R: But you would like the parents to be involved, you think?

P2: Honestly, I would like the granny to be involved and the children (siblings) to be involved, but his mom drives me insane. Except that I feel very sorry for her and I don't think she is very well. Last time Lindie, who was the first rescuer on the street, who stopped to help the mom in Rondebosch and who the mom almost gave William to, in a desperate moment, because

Lindie was taking him (William) to hospital with bronchitis of the street and she was taking nappies and bringing formula and whatever. And at one point the mom just popped him (William) into her (Lindie's) arms and said take him, raise him.

(child interrupted)

P2: So to be honest the mom freaks me out a bit, she is so nice and I am so compassionate by nature normally that I would like to her, but she is so manipulative.

R: And do you think that has an influence on William?

P2: I wish she had the temperament of the aunty, who behaved so nicely. She was a nice guest to have, the other one (biological mom) was just a problem from the beginning. Well if you have lived in the street your whole life and you only know one way to be a...which is to get...get.

R: Survive.

P2: Get what you can out of every situation, you are not going to change that and I would hate for him to turn into that imagine. However...she is his mommy. So we actually need some happy photos, I lost photos, the day that the parents actually handed him over to me. I asked them to walk to the car with me, I was actually scared because I thought they might try and take him from me and run away with him, somebody, you came and escorted us to the car and tookay some photos with the three of them together. I cannot find the photos, but I think William

needs some happy snapshots. He needs some pictures to reflect back on. I mean like the story with that his father actually came fighting against him being adopted at court. For me that is a nice story for William to know, even though his father could never properly...I don't even know if his father is dead or alive. His father lookayed so thin and unhealthy...I thought he must have had HIV. I have never seen or heard of him again and I know there is a Zulu, the mother herself wanted, because I think she also has a sense of link to family. She wanted me to, again, come pick her up in Mfuleni, drive her to Khayalitsha, Gugulethu so that we could introduce him (William) to his paternal grandfather.

I would love to have a good story like that, but I was not prepared to go to that extent. And drive myself and my ...whatever lily-white-ass into whatever...to lookay for whoever. (laughing) So there you go.

R: Um...

P2: So it would be very nice if we could all have happy families and have some family memories, meet each other and have whatever, whatever....but I am not lookaying for it really because of everything that comes with it (foster mother sounds tired).

R: Ja.

P2: And I am the baddy every time. You know they still phone to complain about how horrible I was. Remember the complained to you about, I didn't take them to the beach and I didn't bring enough groceries and I just gave stuff out of my kitchen and gave my throwaway stuff.

R: I remember...

P2: But excuse me, my throwaway stuff is my children's food.

R: Ja...sho...In what way has taking in a child into your home that is of a different race as your own, have an influence on your own biological family?

P2: Oh my mom had a fit, but I mean she already had a fit because my mom you must remember is old South African programmed through and through. So she already had an absolute fit when a coloured boyfriend was standing in her garden. Now when I eventually wanted to marry him, it was like...oh my...hat. She thought has she failed me, has she created an identity crises in me...do I have an inferiority complex now I am lookaying for somebody below me, somebody who I can uplift. Because I got some kind of a problem. She actually thought what has she done wrong. I mean she starved as a single parent to get me through the

best schools, so why the hell didn't I marry that Swiss boyfriend I had, the rich one. Why did I now...what is wrong with me.

So when we were taking on...besides that fact that I was already freaking my family out by having five children, that is already acting like a Bantu from the bundus. Like don't you know about birth control, what are you trying to do and how are you going to do justice to all your children. Can you do it, you don't have enough money.

So my mom actually said, I am just telling you that once again you are doing something that I have no understanding about your motives. I (mom) do not understand it and she said are you trying to save Africa, what are you trying to do. She said 'I am totally not in support of this'. She said 'I will have nothing to do with it'.

R: And now?

P2: Four years later she is just...what can I do. She does not phone to wish him a happy birthday or anything, but then when they were Skyping or something and I was like saying to her...must I tell William that you are not his granny, that he has his own granny. And what must he call her. And she said...grandmother. A few years later she said, you (foster mother) continue to make choices that I do not understand, but I am content to live and let live. What can she do.

R: And you own family, your immediate family? Like your children, your husband?

P2: I don't think they have any issues, I think the only time...You know what surprises you on an emotional level is that it is a different child, it is not your child and there is fundamentally, a different response. There is a different thing and it first I felt ashamed of myself. Like why do I feel a bit different about this child. He use to irritate me a bit more than my own children did. For one, it can be that the mom (biological mother) caused me so much stress. That there is like I associating him (William) with her. And all children are manipulating. Now when he starts getting manipulative I get like a cross, having to set my boundaries more, like be much firmer. But when I look back on it, I am actually a flippen boundaries person and I actually have been kwaai (strict) with all my children. That is all I can say. I am affectionate I am loving, but you know what, when I have had enough I will just tell you. And they all have gotten a smack, you know if you don't go to bed now, you are actually going to be in trouble. If I say this, I really mean it.

R: And and...

P2: So at first I thought because I was battling the emotions, I experience this absolute stress his (William) mother was causing me. It was flooding over, then I would question myself, am I reacting negatively against him? Am I rejecting him in some way now? I would like double check myself all the time. You know am I putting across bad vibes to this child, is that way he has been so difficult. Or is he just difficult...

R: Because he is a child.

P2: Ja. So I think I have satisfied myself along the way and my friend who is an occupational therapist and play therapy used him to practice her sand play techniques on him and she said that all he is doing is making quite happy families. Mommy, daddy, children.

R: But I mean the children, because he is a different race, have any of them come to you and where anxious or funny or...

P2: No.

R: Have any of them come home with asking questions or other children asking questions towards them or are they just handling it in their stride.

P2: I think they take it in their stride and then he is cute and the kids are cute, so everybody thinks he is just so cute. Except if he is being naughty, then everybody thinks he is a pain in the but. Yes I think maybe our communities have transitioned to some extent, where it is quite a normal thing, it is so common to see...transracial...

R: Transracial families.

P2: Transracial mommies and children, we bump into them everywhere. I think some African people still find it a bit odd, they still...I think it is probably because I am... Like this one time, he (William) was tiny, and we went off to sing at the local old age home, he disappeared and this staff member, this nurse just picked him up and walked off with him and literary taken hold of him and taken charge of him and just walked off with him in a place where there is quite some demented and old people, some senile people. We were scared I mean, I didn't know if some crazy old lady took him. We had to search the place and when we found him, she (the nurse) looked at me like...ooohhh...and she was busy feeding him sweets and chocolates and he was a mess and she was just like doing the African thing.

R: Mmmm...

P2: But she did not consider for a moment that I might be worried, if I don't know where my kid is.

People still feel, and I have heard this from other, but I have not had it so much because I am so matter of fact with people, I would say...William say 'molo mamma, molo sissi' great nicely now. So it is normal, they (Africans) watch you and then I just chat to them or whatever if they are standing next to me, and they look, I would just talk to them.

So then they ask questions and then they whatever, but some people have found that people wanting to take the child away from them, they want to pick them up from the trolley and like reclaim this child. It is a weird thing, where they actually need to say... (clean throat) ...no,no, no.

R: Okay, ja.

P2: So it is still strange for them, black people like watch you, like what are they doing.

R: Question nine, what is the most challenging part of fostering a foster care child of another race?

P2: I think it is the family, it is the fact that the family comes from poor background usually and we our white guilt and then you want to do everything right. They want to get whatever they can out of us and...for me that is the thing the conflict between wanting to honour the granny, wanting to play all these happy families, make it all nice and make all these nice memories and get the culture and get everything and on the other hand actually I need to think of my personal space. I can't deal with everybody's thing.

So I am thinking like, at which point to the granny, you know what...no, no, no, no come and fetch him and you take him out and bring him back. But like come and fetch him and bring him back...at which point will I trust, like every other African child that goes around in a taxi. At what point will I say trust God and just go take him for a visit, but just bring him back at eight o'clock or whatever. But she is also manipulative, you didn't say that you were coming this afternoon, didn't you say that that you are coming tomorrow afternoon. That was the day when he signed the forms he is coming to you for the one night, they will pick him up...no, no, no but you said tomorrow, are you coming today?

R: Ja...mmmmm.

P2: So you know they also...she wants him whenever, if she can like him to. I can understand, it's her grandchild and she knows that he is turning into a coconut.

R: So do you think it is bringing your world and her world, their world together.

P2: Yes, it is South Africa and we are not together and we cannot pretend that we are all fine and we are going to have tea together or meet at the Spur together, it is just not going to happen. I mean I give them tea, they come to me and they have tea and if I go there off cause they make me tea. I am not talking about having tea, we are culturally worlds apart and it is going to be...maybe never that it is going to be Okay. I mean there is always going to be poor people and have different cultures and we are always going to whatever.

I don't know maybe it get better, maybe we can build nice half-way meet for tea, playground areas, between Mfuleni and it all works out. Or maybe there will be a subsidy for her to go and visit them or support him or I don't know.

P: What are some of your concerns in raising your foster care child of a different race?

P2: I suppose I have already said it...Um that he never feels like he has been robbed of something, because he has been brought up this way. And that there is no change to regain what he might not have. But I don't know...you know, you hear of it, somebody has been adopted and at the age of 16 they run to the townships, get infected or raped and all those stories.

R: Because they went looking for...

P2: They ran away from their white lifestyle, not streetwise, got raped, came back, hit the fact that she was raped...it was a black girls raised in the southern suburbs.

(Child interrupts)

R: And the last question is, what has been the most rewarding part of fostering a transracial foster child?

P2: I think to know that the child is going to have a whole different set of possibilities ahead, you know that he is going to have a sound chance at a great life or as good a chance as the next child. Compared to where he would have been and then become one of the poor. So he is going to have far more opportunities and his talents and whatever is...because he is musically talented and lucky for him, he is in a very musically talented family, for example. And so yeah, those kind of things, he is going to have much wider opportunities. Um...ja I think that is it.

R: So your reward is to know that you are going to give a child a better future.

P2: Ja, ja and also know to set that right example for the children, that they will also have that in their mind that it is something that it is a normal thing to do.

R: Okay.

P2: I mean if we continue to live in this country there will continue to be a need.

R: And they can also make a change in which way possible.

P2: So it will be normal to integrate and whatever.

R: Very interesting, ja.

R: Anything else that you want to add, that you feel is relevant.

P2: No, not really.

R: Researcher

P3: Wife foster parent 3

P4: Husband foster parent 4

*Matt – alias for foster child of another race

R: Discuss terms race, transracial foster care, related foster care and unrelated foster care.

R: The first part is just some identifying information. Of the foster mother, your age?

P3: 52.

R: Race, white, coloured, black, Indian or other?

P3: White.

R: Employment ?

P3: Retrenched, home maker, home executive (laugh).

R: And fulltime?

P3: Fulltime (laugh).

R: And foster father, age?

P4: 57.

R: Race, white, coloured, black, Indian or other?

P4: White.

R: Employment?

P4: Transnet Freight Rail.

R: And fulltime, part time?

P4: Full time.

R: Okay, foster child. Current age?

P3: Three and a half.

P4: Ja.

R: Age of placement? How old was he when he was originally placed?

P4: Two months.

R: It is a lifetime ago.

R: Related or Unrelated foster care?

P3 & P4: Unrelated.

R: Race, white, coloured, black, Indian or other?

P4: Hahahah...I don't know

P3: Half.

P4: Well he can probably be mixed, white father, coloured mother.

P4: You know in this case we know for the fact who the mother and father was.

R: Foster home, okay, this is the rest of the foster home. Do you have any other children in your foster home?

P4: Yes.

R: Okay, Age?

P4: 30.

R: Okay, it is an adult

P3: And 27.

R: Race?

P4: White and white.

R: Okay, the next part in open questions. So you can just answer it freely. What motivated you to become foster parents?

(Quiet for moment)

P3: Well, we had no plan to become foster parents, but I think just volunteering at Pam um...and I think she planted the seed, she just said to us one day don't you want to and we said nooooo thank you, not interested. And we just started discussing and that is how it started.

P4: I mean it is like she (p4) is saying, he (*Matt) put his hand up, found us, it was never a thing that we wanted to look. I mean there were plenty kids that came and went there and it was just, he was just the one.

R: So was it specific him or...

P3: No, it was just, Pam said don't we want to foster him, because they were looking for foster parents...and is said 'no you crazy, we are old, our kids are big'. And P4 is going to be on pension soon, we just have another life and she said 'come on man' and I came home and chatted to them (rest of foster family) and they said ja, ja, ja. And is said 'no first think about it'. It wasn't just that we fell in love with him, not at all. Um...but ja. She (Pam) was the one who said he was looking for someone, then I think ja from then when the seed was planted, I think then it grew, that little attachment to him grew and from there on. It is now so strong, he is not going to leave.

(all laughing)

R: What support and or training where you receiving prior and or currently? Regarding fostering?

P3: Nothing.

P4: Well I mean other than interventions from your side, I think that was basically it. Ja, I mean prior to that, there was nothing, I mean because he was initially placed, the first placement with us was in safe care.

R: Okay, ja.

P4: He was placed in safe care and then he was placed in foster care, it was only two weeks later, so it wasn't a ja...

R: So it was just that initial screening and what foster care entails and all of that

P4: Yes all of that.

P3: Ja so it was just from your side.

P4: But I think you know, to just being exposed to working at the safe-house. You know it was sort of like...

R: What you see is...

P4: What you know.

R: Um...what kind of support or training would you have wanted before or now?

(silence 6 seconds)

P3: I don't know if there is any training of such, because a child is child, whether it is a foster child or your own child or whatever, I mean there is one way you look after a child. But I think just, when it comes to foster care, I think more on the legal side. You know, where you stand, what you can and cannot do, those sort of things.

R: Ja.

P3: And then ongoing, obviously when you form an attachment and you want to adopt the child.

R: What is the road ahead.

P3: Ja, what you need to do and that aspect I think, that is scary. I think the more you know then. And I think also how you approach, like one day when he is older how do you tell him about this thing. Because you are going to do it. You know that sort of thing, you know you can't just say to him you are a foster child, you have to explain it in a way that is does not affect him later in life. You also can't leave it to long.

R: Ja.

P3: Because he is gonna understand, especially I think if they are a child, you know if you got a black child in a white family. He is also going to pick it up. You know, so I think that aspect I think, from that side, how do you then handle that aspect.

R: Ja, Ja

P3: To me that is thing is important, the emotional side.

P3: And yours? (directed to P4)

P4: I think it is, I always use it as an example, we have a woman that worked with me, she was our boss at one stage, at the same time that we got Matt in foster care, she adopted a little one and interest enough Matt means God's gift, her son is Ntaku- God's gift. And just coincidental we work together, and we still had a stork party at work for her and I was the MC. But what it was, with her, she got this child that was available, the mother had signed the child of before birth, you know was done and obviously there was that two month waiting period and things like that, and she got the little one. But part of the thing was that there was like training in terms of interventions at what age do you tell the children what.

R: Okay.

P4: That kind of thing. And I think that is important, because they (the foster children) are not always capable of understanding what you are saying to them, you know.

R: And in what way should you say it to them.

P4: Ja, so it is like an typical thing is that, I think at the age of about six or seven, you tell them and they need to understand that, there is their tummy mommy and the mommy that loves you and that kind of stuff. Um...that there needs to be a kind of understanding. So I think that kind of thing, not so much just when, but when do you tell them what.

R: Ja.

P4: Because, it is almost a child psychology type of thing, when is the child right to understand it.

R: And each child is also different.

P4: Yeah, that is the other side of it also, so that is the story. I mean there that thing goes about a story. That there was a little boy, and you build the story around it. So that is what she was told. I mean so something like it something you would like to have.

R: Ja.

P4: Ja.

R: And I think as you said with the black child, they are probably going to figure it out at a later stage, where with Matt, he is maybe not going to figure it out on his own because he looks so much as you guys.

P3: Ja, ja.

P4: But he told us a story the other day.

R: Did he tell the story?

P3: Ja, I was putting his pyjamas on after his bath the other night, he says mommy, can you get me as special sister as well. So I said you already got a sister and she is special. So he so no no, you got me as a special boy, can you get me a special sister, I would love to get a special small sister. And I went completely cold, I thought...where does this boy knows there things from. I mean we are chatting. That little boy has been around, he is an old soul, he has been on earth many times, he is too wise, he comes up with things like that. You know we always say to him he is special, but we never say that we got you.

R: Ja.

P3: We always say that you are a special little angel and things like that, you know.

R: So he picked it up on his own somewhere and in his own way understands that there is a difference between him and the others.

P3: Yes, ja. And that is another thing that we were also told, and I am sure that a lot of other parents as well to be protective, that your foster child or the child that you adopt eventually, that when you do tell them they got other parents you are not their biological parents, that you told tell them their whole bad, sorry history. Um...you know, don't say to them that your mother didn't want you and things like that. That is for them to find out later in life.

R: Ja, I think...

P4: It's more the parents was not in a position to care for you...

P3: And we could, and you were so special and things like that. Because I think that could harm a child eventually.

R: To know what the real story is.

R: Um...what is your view on service provided by a social worker or other professionals regarding the care of your transracial foster care child? So what is your view on the services you have received?

(silence four sec)

P3: Um...well to be truthful.

R: Please do.

P3: I don't think, first of all we read your reports, every six months there is suppose to be follow-up visits and things like that. I mean in lot of the cases, in our case it was not like that. I know you did come and you (social worker) did that other training or you did Matt's growth. Which was stunning, I am glad you did it. You know. But I think there is a lot of feedback, that Um...is not ...

R: That you are not receiving.

P3: Ja, and not only. Not only us as much but when it comes to the day that when you go to court for the adoption. Surely that counts, if you can go back, the magistrate can see in the file that you (social worker) have been there on six months and this is how the child has grown and developed and that and that. Where she only has got the report when the child was taken away and then three years down the line. You what has happened in between. Um...I think to me or maybe, I don't know maybe magistrates don't even worry about it merit of the case and there is a few that do feel like that. If a person's heard and you have neglected the child, you do not deserve to get the child back. There are certain circumstances where the poor parents, where

something has happened and the parents got back on their feet and ja. Then that is fine, it is great. But I mean, if you know for the fact the parent are never going to change, you know why bring a little child down to their level when someone is prepared to give him a go and give him a chance in life. So I think yeah in a case like that where there is more information available to whoever is making decisions at the end of the day about the adoption.

R: Yes.

P3: Um...to me that is better, than having nothing in the file.

R: So if the file has more information it will carry more weight when big decision has to be made regarding the child.

P3: Yes.

P4: I think also our circumstances was...I mean...um...the first time we met you (social worker) was when we got Matt, you know. We interacted with you prior to Matt coming to us, having been exposed to the safe-house. That also possibly, what can I say, brought in another dimension. The...um...what can I say a familiarity, if I can put it like that...I think there was a kind of familiarity. So things were probably taken for granted, you know. Where if it was just purely total strangers, which does happen. You know I must say there is very few total strangers in Pam's case there are very few total strangers. You mostly the people who got the little ones there are people that have been...

R: Interacting?

P4: Interacting, but ja and we were just...I must say since Matt has been here, P3 has not been spending so much time there (at the safe house) as prior, but obviously just the circumstances. Now we got this responsibility. So that can quite possibly also be seen as a downside.

R: And do you see Pam, as somebody who plays a big role in providing you with information or I mean like another foster parents walking this road with you.

P3 & P4: Yes.

R: You feel that she provides you with...

P3: Yes, you know those foster parents meetings that she started that is actually valuable, because you know, you think that you are the only one sitting with these questions and the doubts and the thoughts and the problems and the issues and the whatever. But I think everybody is sitting with them and you know we are all on the same page, but nobody knows where to go and ask for help.

R: Ja, ja.

P3: And things like that. So sharing information like that, having meetings. I think another thing as well, in our case is different and I know...um...with foster care it is your responsibility to also look after the child, where it is medically or financially or whatever. But sometimes I think when there is a group of physicians, you know, that was available to parents. Because sometimes parents can't afford to take their foster kids, or even their biological kids to specialists. And especially if you have a FAS (Fetal Alcohol Syndrome) child or anything like that involved. We just see what Pam is going through with her children. There again, I think parents need a facility where you got people that can say this and that school is an excellent school to start a child off that has got FAS.

We all are in our little sides and we don't share information, I think ... I have walked this road with Pam now, I have also been phoning around and looking around things or whatever and there is quite a few people that I phone that...I think in Paarl or Worcester there is FAS facts organisation, a NGO. And they are starting or they go schools setup on the farms to help the kids with FAS. So you know, if you can start from small, because that is where we, I mean Pam is. So I think things like that, where you can say to people if your child has FAS there is an organisation that can help you and that will make the road ahead easier. Because here you come, you understand what it is but there is difficulties ahead.

R: Ja.

P3: You also don't know where to go to. So I think the more information that is shared, the more knowledge an organisation can put together and when you do foster a child or adopt a child and say listen here is a psychologist if you need it or there is that and the next thing. Um...because nobody knows where to turn. This one says this, that one says that, this one says the child is supposed to behave like it's, so...there is not one person that says well this is actually what is best for a child.

R: Okay...um...part of your responsibility as a foster parent of a transracial foster child according to regulation 65 and 66 of the Children's Act 38/2005 is fostering your child's racial background. Do you feel this is important, and why?

(silence 4 sec)

P3: I feel it is important.

P4: I feel it is important, but you know in our case it is important, but in our case you know there is...

P3: What culture?

P4: What culture?

R: Ja, ja.

P4: There is no real different culture or a lack of culture... (laughing)...I mean there is no real difference. Just knowing the mother and the mother...you know...um...Besides her ways. It's not like, it's not like there is a big racial difference, where there is a white and a totally black or white and totally coloured. In our case it is very...we just see him as a little boy.

P3: I think if yes it is a ...um...black boy like or black Xhosa child or Zulu, I think it is important for them to know their culture and where they come from. Because one day they are going to be big and they need to understand what their culture is about. Just the same as like the white culture. I don't know what the coloured culture is...drink a lot (laughing).

P3: Yeah yeah, you know it is very closely linked, but I think when it comes to black children it is important for them to know a bit of their background their history, because there is history behind being a Xhosa and a Zulu and whatever.

P4: There is a lot, you hear them saying they got a black child, they will try and have certain black customs to continue, try and continue those Xhosa customs. Where others will try and make a total break from it. And I just think, you know, we are different because with him (Matt) you don't see it. You know, he is just a blue eyed little boy. But you know, when you come to, where it is very distinct, there is going to be there various cultures, where here I mean he's lifestyle and what he would had have and what he got, I would not say is dramatically different. Yes his lifestyle is better, but he is...um...

R: Culture?

P4: Culture exposure is basically the same, so there is not much ja...

R: And I think the second question, links in with that is, in what ways are you fostering your transracial foster care child's racial backgrounds? If any. As you say he, because he does not look that much different. Or let me say, because he is a mix, it is difficult to say this is his culture and he has to follow this. Um...but, but obviously he will know or one day he will understand he is two different cultures.

P3: Yes.

R: In what way do you think is he exposed now that he will understand it in the future?

(silence 4 sec)

R: That there is two different cultures, is he exposed, is there friends at school or do you...

P4: Well you see, I think at school and all the rest he is just seen as another little boy, another white boy effectively. I mean people don't know, I mean those that need to know, knows his

background, but for the rest I mean they would not know. So he is really seen as white and I mean there is, are one or two little signs in terms of markings maybe or something and I think that you know unless you are really aware of it...

R: You won't see it?

P4: You won't know about it, so unless someone specifically makes you aware of those kind of things you don't. You know the other kids that are, like if I take Sam, there is very clear, he is coloured, both parents are coloured. It is very much more distinguishing, his hair his everything.

P3: The problem is you know that is also just based on colour, you know, it is very difficult as P4 said, your coloureds and your whites, the culture is not that far apart. I mean what is different between the two. You know, where is the Asian and the blacks, they are, they got their certain traditions. So even if you where more, like a black mother and a white father, than if you are more fair like a coloured. Like P4 say as well, you must tell the child, but also in a nice way, because you know how kids can also be. You know to make them understand that it is nothing to be ashamed of and also go give them the option later in life. Say listen you are part of this culture and this is what they do and if he wants to follow that culture, that tradition it is up to him, don't force it on him. Um...but I think you have to be very careful also how you make them feel at the end of the day, don't say 'yeah please man, you don't really need to do it, but maybe you should'. Don't make him feel bad about it, that he is letting you (foster parents) down if he does follow that culture, that is entirely up to him. Because I think he needs to know where he comes from and the part of where he is going to.

R: Yes.

P3: And that is where you have to help him to understand his identity. You know not that he does not know where he belongs, just because of the colour of his skin. You know it is also what he feels inside. You know, I mean a lot of the black people that you see who you thing jeeeee or when you hear them over the phone, you would not know they are black. Because there is no more of that old days, where all of them had such bad language and some of them speak beautifully, you don't even know they are... So there is a lot of different, a lot of them have left a lot of their culture behind because they have become more westernise. So I think a lot of things you have to be very careful with.

But yeah I will tell him where he comes from and those are the traditions and if he wants to follow them it is fine.

R: And do you think in Matt's case you would one day you would tell him he is mixed?

P4: Yes.

P3: Ja.

P4: He needs to know, we just need to know when he gets told. He needs to understand where he came from.

R: And what that means.

P4: What that means and just how we tell him. So that is a road to be...how can I say, it is unknown territory.

P3: But that as well, we do...I actually want to make a little book for him and give it to him, when he wants it one day. That is way I am glad that I have a photo of his dad, now I need to get a photo of his mom. Because if he never sees them, at least so he can say...hay...this is where I come from.

R: And when he looks in the mirror he can...

P3: Yes he can see this is my mom and my dad. So ja, he is going to know that he is not our biological child and yeah we have already sort of said to him, you know if it was you (social worker) who suggested or Hester (adoption social worker), just start and when you are reading books to him or bed time stories or whatever just start...one day there was a little boy and we did. And don't put a name to anything and eventually, you know. And I don't know, one day we were telling, we were saying that...there was a special little boy and there was so many people that loved him so much, but he got to go live by other people and he (Matt) said....'Yes and his name was Matt'. You know weather it was just out of the blue or weather he knew we were talking about him or whatever. So...yeah...

R: You have to take it one day at the time.

P3: And just see when the time is right.

P4: I think you know...

P3: You need to tell them.

P4: You need to tell them and P3 learned a hard lesson in life, okay in terms of that, because she was three months old when her mother passed away and she didn't know until she was 11 or 12 that her mother, was actually her step-mother, it was actually her mother's sister, but she did not know it. So you know, you also don't want that. And it came out in a family argument between...

P3: The two sisters...

P4: You know, don't listen to her she is not even your real mother. So I mean that is how you find out. She (P3) says that she always had an...

P3: I always had a feeling that I don't belong. Because all my half-sisters...it was always the three of them...together. And my whole life all I had to do was to pretend or not pretend, but I always be the best at everything, so that people will say to me well done. The others sisters always got that and I never got it and I always use to please everybody else besides myself, only so that they would say...'oh P3 is also here' as well.

R: To recognise you?

P3: Ja, Ja and you know it is not nice, you need to belongs.

P4: So I think that is a lesson learned.

R: And that is why you feel so strongly about it?

P4: Ja, ja.

P3: And ja, I think they need to know where they come from and be told in a nice way.

R: And from an age where it is part of their understanding.

P3: Yes, yes, you can start young, ja that was the thing, you have to find out from psychologists something when is the best time to start, I know kids mature at different ages. You don't have to go into big stories, just like say to him, you know you are very special, your mommy and daddy could not look after you, so they gave you to us.

R: Yes.

P3: Yes, and it is such a blessing and eventually...

R: When he starts asking the questions?

P3: Yes, don't wait until he is 15 years old, say... 'listen by the way you are not my child'. That is like a WHAM. You know, and as they want to know they will come and ask you.

So ja, I think ja it is quite important.

R: And I think on that, the next question is what role does the involvement or the lack of involvement of the biological family play a role in this placement.

(silence six sec)

P3: Well, the biological family is not involved at all...

P4: Other than...

P3: And I think...

P4: At two and a half months she (biological mother) visited him.

R: Ja.

P4: And that was it, she never had contact, never bothered. I mean he (biological father) has been here twice. The day after his (Matt) birthday and then on the way back from Wynberg.

R: Ja.

P3: I just feel, in a case like this now as well...um...for him (Matt) it is also best that he does not know, that they are his parents and that was not a decision that I said to the biological father that don't tell him. He (biological dad) out of his own said 'uncle Bruce'. So it took that out of my hands, me not having to say to him (Matt) this is your dad. I don't think I would have liked to have done it in that way, because at that age, three, you don't understand. So he (biological father) took that burden of my shoulders, which I was very, very happy about. But I still...I just feel...ja until things are stilled and Matt can understand a little bit more and until we have explained a bit more. Um...when you have biological parents interfering, it just throws the child of as well. I also don't know if they have feelings, when those parents rock up...and they (the foster children) are like...oh, are they coming to fetch me, what is happening to me. Security wise...um you know.

I know Hester said to us, you would get through the adoption easier if the dad wants to, we can always say it is an open adoption and then always afterwards then say 'oops...no we don't want visits anymore'. But we know they (biological parents) won't come and visit. But I said to Hester, 'now there will be no visits, because he (biological dad) has proven to be a liar'. And I don't want him (biological dad) coming to Matt and influencing him in any way or letting him (Matt) down. I would rather let when Matt is older, when he does want to go and find them, by all means, he has to if he wants to, if that is what he feels he needs to do. He is more that welcome, it is not going to be, I mean we will not be upset about it or anything. Um...but at this stage I just feel because the father is not trustworthy, I don't want him here, involving himself in Matt's life at all. So I think, in our case, the less visits and the less contacts he has the better.

R: So at this stage you are happy that they are not involved?

P3: Yes totally.

P4: I think you know, how interesting it was when one of the things Brian (biological dad) said when he was here, because I was not here when he arrived, I got back a lot later. And then very conveniently also offered him a lift home. The second time he came, I also offered him a lift

home (giggle). But he spent that night, I mean he was here for quite a while, he had cake and all the rest. But...um...you know you don't want him... I mean one of the things that he also said that night was that...he said to me...' I see he (Matt) calls you (foster parents) 'Mommy' and 'Daddy'. So I said well that is all he knows and he sees it as his way, and I said do you (biological dad) have a problem with that and he (biological dad) said 'no, I actually think it is great'.

P3: I think in our case also, because he hears our biological children call us mommy and daddy, so he is just mimicking. I mean they don't call us P3 and P4 or uncle and auntie.

P4: Well through a long time he went and called me P4 (laughing)...

P3: Well getting back to, as I say I am glad that he took that decision out of my hands, as because I just said to Matt, hay here is a surprise for you and Matt was in the bath and he (biological dad) just said 'hay my boy, uncle Bruce came to see you'. So that was fine.

(Child interrupts)

P3: So ja, that was good, because how to explain that to a little boy, that someone else is now your dad and your dad is not your dad. Not at this stage of his life.

R: And I think especially because he does not know them, before. So the age that he came to you, he only knows you as mom and dad.

P3: Yes I think it would have been different if he was already two years old or three years old, I mean then he would know there were other people involved...

R: And you would have to have handled it in a different way...

P3: Yeah...so I think that is also another aspect...it depends at what age they come to you. But like he (Matt) did at two months, he does not know anybody else.

R: In what way has taking in a child into your home, that is of a different race than your own, influence your own family? Your immediate family and your extended family.

P3: Um...well, again in our case it is not really, it's like, it does not apply. Because of him...being...like...

R: Having a white appearance?

P3: Yeah, but I think even in our family, his (P4) side and my side, even if it was a little black boy or black child, I don't think it would have been an issue. I know...um...P4's mother did at one stage she was a bit... but I mean more surprised. We kept in between the four of us, we

decide that we will not tell anybody else until it came through. Then I said to people, we have a little foster child.

P4: I went to go and see her (P4's mother) and she was a bit...

P3: She asked questions and I think it was more a bit, being a shocked that she was not asked.

P4: But totally embraced it.

P4: The whole family embraced it, like if you take from our side, my sisters, brothers they have all taken him in. My sister's daughter talks about the son she never had. You know sometimes, Greg (biological son of foster parents) will pass little comments.

P3: But it is teasing. But we have said to him (biological son) he has to be careful. The same with my brother in law, he will also tease Matt and have some comment to say and then my sister will get so gross at him. I means Matt is small it is not like it is rude remarks, it is just what he calls him sometimes. He (Matt) does not know what it is, it's not like it is rude or anything.

But no it has not affected us at all, it's just another loving little boy (laughing).

R: What is the most challenging part of fostering a transracial foster care child?

P4: I think there has been no real challenges in terms of ...the only challenge we have had was in terms of having another little one in the house and just the whole adjustment of having him. I mean it would if been a different story if our biological children were 10 and 12 or something.

R: Yes, yes.

P4: But in terms of fostering the transracial child there is absolutely no effect there. It has only been the affect of fostering someone and the affect that has on your lifestyle.

R: I think the one challenge you have been talking about is when and how to tell him what.

P3 & P4: Ja.

R: Yes, it is maybe not a problem now, but for the future. To know what to tell him when.

P3: Because you have to be very sensitive and careful about it, because you also don't want to spoil your relationship with him and make him feel like you have done the wrong thing. But you also don't want him to feel like his parents where ugly and that he was not wanted. That is the last thing to say to a child 'you weren't wanted'. He was wanted by lots of people and we want him. So ja, I think that is the whole thing, you being very careful of what you tell the child.

R: Ja. What are some of your concerns is raising your transracial foster care child?

P3: Are we going to be young enough to play sports with him.

P4: Yeah, I think possibly the age is a thing, but I think in terms of the rest there is no um...

P3: We have got like concerns...

P3: Take it in our stride. And I think Anneke as you said in our case it is very difficult because Matt is practically white, so we don't see him as a half coloured or anything or as mixed. But you, even if I think it was a little black boy, you don't see the colour, he is a little boy or a little person. You see what is inside, not what is outside. I know I can remember and to be quite honest as well, the first time when I went to Pam as well to the mall I was caring one of the little black boys that she had and I remembered how people looked at you and the first time I felt like ooh I wonder what they are thinking, have I got a black boyfriend or something. But it was not even a second later when I thought...you know stuff them all. I actually could not care what they think, he is a stunning little boy and so what. And you actually I always thought to myself, how does Pam overcome it you know here she got all coloured and black kids and she just loves them all and whatever. But like a said, who cares what they think, it's my child or not my child, toughies. But I think now a days for people to, they don't even 'oooooh that person has got a black child'. You don't even hear it anymore, because whether it is your child or your domestics child, it is not an issue anymore, race is becoming less of an 'ooohhh' you know or an issue.

P4: Yes, I think the thing is possibly you would have other concerns if he was by nature distinctive as black or coloured, he will see himself as 'I am different'. You know, there will be those differences, which we don't see, he does not see himself as anything different. It is not you are my mommy and daddy, but there is a colour difference, it is not there. Whether we like it or not, he is a transracial child, but you know...

P3: It is so slight you don't even know it is there. But ja as P4 said, I think that is the issue and also kids at school, they can be ugly. So somewhere, even starting young, you have to tell your child in nice way you are different, but still we are your mommy and daddy and we love you. Because there can be kids, saying your mommy and daddy are white and you are not and that will cause an issue for a child. So you have to not condition him, but explain and make him comfortable with.

R: That he has an answer when it comes up.

P4: Look I think if you are going into the future and he finds out, he needs to know this is his mother and she is coloured. But it is not like...he will probably say ' hell...I don't see a difference'. Because if you look at her (biological mother) she is so fair.

P2: But ja, I think the thing is also, if you going to think down the line as well, if he has kids one day as well. You don't know what is going to through back, are they going to be fair, or more

coloured, you don't know what side. So you have got to tell him, that he can tell if he has a wife or girlfriend or whatever, he can tell them, this is who I am.

R: And I think it is very important that you say that, because it is not a problem now that he is a three year old boy, he is one day going to be an adult and he is going to have to understand it in a way that he can deal with it at that stage as well.

P3: And then also as I say going into the future having a wife and children, he is going to have to explain to her as well, that, that is where he comes from. The thing is, we can't hide it, we can't tell him fine, you are a white boy and then one day he has kids and then down the line you say 'shame, yeah your mother is actually coloured'. Because that can cause major disruptions. You have to be thoughtful, think of them. You know because I need think about their (the child's) feelings, you as an adult know how you feel and where you are going. It was your choice if you are going to have a black child or whatever, you have to make him understand, it is fine and that they are comfortable with it as well.

R: The last question is most rewarding part of fostering a transracial foster care child?

P3: The unconditional love that you receive from that little boy.

P4: There is from him total unconditional. He expects nothing and anything that you give him, he is totally appreciative for and just having him around, it is just so rewarding.

P3: You know we have never had those little two's, the terrible two's, never went through the tantrums. He gets upset. The other day as well I know he is asking questions there are photographs of when our biological children were small and then he says to me 'why am I not in there'. But then I said, but Matt you were not born yet, look Greg is actually your age. He is like three is that photo, now he is like 27 and you are only three. Then he (Matt) said, 'well then give it here, I am going to tear it up, I want to be in it'. So that is where he is getting at this stage, he wants to be in anything.

P4: To that point, today we were looking at some of our wedding photos, and he (Matt) got upset, because he was not in the wedding photos. So that was just interesting.

P3: You know to some point he, not overcompensate, but like if he drops something ...' I'm sorry mommy, sorry mommy'. As if you know, we shout at him and we expect him to be as good as gold and only do the right thing. You know the other day I said to him 'Matt if we go out, please do not run away from mommy, you know you are so special to us, we love you and we don't want something to happen to you'. 'Oh I am so sorry mommy, I won't do it, won't do it again mommy'. And it's like I want to say to him 'stop apologising, you have done nothing wrong'. Yo, Anneke, he is not like a normal naughty little boy, he is just not naughty and to me sometimes it is unnatural. Because, it is if something inside of him says, if I do something wrong

I will be sent back. And we have never threaten him or say anything and he was small (when he came). So we don't know where this understanding is from and he is a very, very sensitive little child, you must not tease him, if he does something, don't laugh at him, it will break his little heart. And he will tell you, you know you hurt my heart.

R: And I think that is important, it does not matter what race he is, he is still a different child, he can have a different personality, he still has somebody else's genes that is part of him, so there things are all new.

P3: Yes, yes, that is also a scary aspect if you foster a child, it is your decision from day one, but there is no way that you can make the child be what you want the child to be. You can guide them, but is it like your own kids, you can guide them, but they can turn out like the biggest skrinkle. And I thing here as well, you just don't know the background, you just hope what you are doing is the best. But I think, ja, you should just love them unconditionally, that is all they want and that is all they need. Don't overdo it, don't kill them with kindness, don't give them material things, they want your time, attention and love. And that is where that little boy (Matt) is amazing, I cannot imagine my life without him, I think all of us are like that, we are besotted with him. Even strangers, I think there is just something about him, that draws others to him.

P4: Ja everybody is crazy about him and some people know the background, but other just say 'oh your grandchild'. And sometimes I just leave it, depends on who the people are.

P3: Ja with strangers I just let them think what they want. Ja I think you must also know, like last year, we went through a rough patch, where the adjustment in the house, it does a lot in the family and then you have to get your boundaries right, because you are spending so much time with the little one, all your attention goes in the... You then also got to say that yeah, the kids (biological children) also need me as well. And you also need some time and space.

You know sometimes it is scary, you think what did I do, what the hell am I doing this. I think you are just scared for the time he is going to get three, four, five and he is going to get naughty, busy and whatever. But he really is not, he will play on his own. Even when we go to Pam, you will often find him playing on his own. It is not like he is an isolated child, he goes to the playschool and he has friends there.

R: He does socially interact with other children.

P3: Yes all the time, but he is quite happy to be on his own and does his own little thing, so he is a very low maintenance little boy. You know really he is an amazing little boy, he is just so loving with everybody and just gives unconditionally, he is just the most rewarding little (boy). And like we said, he was sent to us for a reason defiantly, um...the Lord above, I don't know why, it was not like I asked for another child or had empty nest syndrome, we looked forward to

having our time and doing our things together. You know I always say to them (biological children) 'you know it is different now, now I am at home, I am more relaxed, I have more time and that I told them if they mess or their rooms were dirty they must clean it'. Where with Matt, I will just clean-up after him and it is not an issue. I also at times feel guilty that I did not have that time with them, but they are adults now and I have spoken to them about it and they have said, please it is not an issue. It is not like they have been neglected or they missed out on anything, they are just having so much fun with him as well.

R: Thank you, any further comments

P3&P4: No

R: Researcher

P5: Foster parent 5

R: Explain terms, race, transracial foster care, unrelated foster care, related foster care.

R: The first part is just identifying information, the foster mother, your age?

P5: 42.

R: Okay, race, white, coloured, black...?

P5: Black.

R: Okay, employment?

P5: Foster mom.

R: Fulltime, part time?

P5: Full time.

R: No foster father?

P5: No.

R: Okay, the foster child this interview will be about, so the foster child that is a different race than you. The age of that child now?

P5: 12 years old, seven years old, two of seven.

R: The 12 year old, boy or girl?

P5: Girl.

R: The age of placement, the age that she was placed with you?

P5: Six.

R: And is it related or unrelated foster care?

P5: What's that now?

R: So is she a member of your biological family?

P5: No.

R: And her race, white, coloured, black, Indian or other?

P5: Coloured.

R: Okay, the first seven year old, boy or girl?

P5: It is a boy.

R: Age of placement?

P5: He was two to three.

R: And he is also unrelated foster care?

P5: Ja.

R: And race, white, coloured, black, Indian or other?

P5: He is in between both, because the father is Xhosa and the mother is coloured.

R: Okay, and the last one, boy or a girl?

P5: Girl.

R: Age of placement?

P5: Two.

R: Also unrelated?

P5: Ja.

R: Race?

P5: Coloured.

R: Okay then the other children in the foster home, what age are they. So the three that is left.

P5: Uuh, one is five years, I am sure of that.

R: And she is what race?

P5: She is Xhosa.

P5: And two they are six to seven.

R: Okay six and six, and their race?

P5: You know I am not really sure there. I should have put them on there, because um the six year old one is a boy, he is Xhosa, totally Xhosa. Okay.

Now this one I am totally not sure, I think I must put her there. It is a girl, because mom is a coloured, but I am not sure of the father. I think she belongs there.

R: Okay, and then age of placement?

P5: She was one year, eight months, almost two years.

R: And also unrelated foster care?

P5: Ja, Okay, I think I am right now.

R: Okay, the next question, are going to be open questions, so you can just answer them as you like. I am also just going to make notes, so that I just remember everything.

R: The first question is what motivated you to become a foster parent?

P5: Um...that is a very open question. Firstly, you know looking after children was my thing, since you know...and the way I grew up myself motivated me to look after children. Because I started looking after other people's children, without even being in an organisation or with someone. Just like that, if I see a child is struggling to have someone to look after, I will do that. Because myself I grew up without...having that love. So, that is the reason that I can say. Because I was raised by my mom, who is my mom and I love her so much, but eventually by the age of 40 is when I started working at this organisation, I knew that she was not my mother. But I did not know before, all these years until I was 40.

R: And how did you find out? So she is not your biological mom?

P5: No.

R: But you never knew?

P5: I never knew, I only knew when I was 40, when I started digging for my past, this is when it came up. You know, so that is something that made me now. Before I hear about all my story to I say that one day I will look after children. This was not my thing I wanted to do something like a crèche or something. But when I met my friend and she introduces me to this, so I thought okay...

R: This can work.

P5: Ja, because there is children involved, as long as there is children involved I will do anything for children.

R: And you said you started in 2009?

P5: Ja, it started 2009.

R: So it has been a while. Um what support and or training did you receive before and or currently?

P5: Okay, before, first of all I was helping this lady, like I said now, she is my friend, because she did this (foster parenting) before me. So I always went to help her and relieve her, when she wanted to do something, go to do some things and then I stay with the kids. So I can say that is part of the...

R: Training?

P5: Yes, so that is what I was doing before I come here.

R: And currently?

P5: Even now we have our support groups, we have our people coming in and out and train us and I am still like looking for information and stuff like that, because you will never be, you know, a perfect mom.

So we got a on-going support and training, that is what I want to say.

R: And; um, is there any support or training, or more support or training that you would want before you started the job or now?

P5: You see like now, the only thing I can say for sure, serious, out of my heart, straight away is that I wish that the support groups that we have cannot end. And instead they can bring more people who can always remind us of what we are doing. Always maybe in like one or two times we can have people like that, coming, I think Gill. Ja because that motivate us a lot.

R: Okay, so is it outside people?

P5: Because we start forgetting about our children and then someone comes in and then we remember, oh no, the more we get these people the more we will realise that the load is going little bit down. You see, I think that's it for me.

R: And you feel before you started, Um being the foster mother, the experience you got from assisting your friend, it prepared you.

P5: Yes I was prepared because, even if I was helping her, I was still staying with my neighbours children, two kids, that I was...even though I was helping her, I was taking care of these kids and then I was preparing them, saying now I am going to stay with my own kids. So I

was preparing her now to look for someone to look for her kids before I can come here. So even though I was helping her (the friend) I was still look after those kids.

R: So you had two placed where you...

P5: Yes so I was little bit much busy, with those children and her children at times. That made me, when my kids came, I was prepared for them when they came. Although it was not the same, no really it was not the same.

R: What is your view of services provided by social workers or other professionals regarding the transracial children in your care?

P5: In what way now?

R: Do you think the services is good, bad (both laughing).

P5: Okay for now I am going to tell you the truth, I use to work with Marsha, before Susan. Marsha was my social worker, she was doing her job right and me I was tense around her. I don't know why, but she never did anything to me to make me feel tense, it was just me I was like, oh no. I didn't understand really the meaning of the social worker coming all the time to your house. Every time they are coming, they have to ask you this and that and all those kinds of questions and it makes you tired. And I was feeling judged and feeling whatever you do is not right and all that and shame she had a hard time with me, because Sho...I use to give her a most hard time. I think so because even though I think she took it a little bit easy. But she was much more supportive, but I didn't take it that way.

R: Didn't take it as supportive?

P5: Ja I took it as...

R: Intervening?

P5: Ja or maybe judging me in so many times and that to make me at that time make a lot of mistakes and not do what I do freely, you know. But then after some time she came and she introduced Susan and I was like oh...another one. I said what is wrong with these people, we got social workers in the one organisation, now we must have this social worker. For me it was confusing, I did not really know, you know. Especially where I come from, you know black people we question everything that is what we are, we are always worried about, if you do this, that person is going to judge you. I think we are more racist than the people we think they are, because we always judge because we think ai...these people. You know we will always refer to you like 'these people, these people'. So the when Susan came, that is when I really saw the light. She is much more calm, even though she is going to tell you this is not right, she will tell you in a calm way. Marsha is much more energy, a lot of energy and Susan she is calm and

she will tell you "P5 I think this is not the way, it is not okay, but what do you feel about it". So I have more room to express myself the way I feel. She is trying to give me the picture of we are social worker, but we are not here to judge. Whereas Marsha was doing the same thing...

R: But at that time you did not feel it in that way?

P5: Yes, I think at that time that thing was too much in my head, you know, I didn't realise that this is the support that she is giving me. You know until she left, she left me, I was still pretending okay I am cool with you, where I was not cool. But when I met this lady now, I am telling you I can just. Even if I say something to her, if I say 'you know Susan today there children ai ai ai ai!!!!' or maybe a child is doing something I can say 'HAY STOP IT!!!'. You know I don't feel, I have to say 'oh no baby don't do that (said in a soft voice). You know I must change my tone of voice, because I must now be suitable for this person who is here today. Even if we are sitting here, discussing something and the child ...I will say 'HAY HAY HAY NO NO NO (load and snapping fingers). You are free to do what I do every day with my children, even if the social worker is here. So now I am not worried, whoever social worker comes in, whoever the directed comes in, they know this is what P5 does every day.

R: This is who you are in your home.

P5: Yes this is how we act in our home, if you find out we are eating rice today, it is rice, we don't have to eat meat, just because you are here. So ja, I feel things are much more clear to me now.

R: The roles are much more clear.

P5: Ja, it is not coming here to judge us, they are coming here to help us and to see if everything is done in a proper way and also to give us that support because you know, we are all coming here for the same reason- the children.

R: Exactly, the children.

P5: So things are now, much more better. Before I didn't understand why must we have people nagging in our ears. You see like yesterday I spoke to Susan and I ask her why must she come here, I was asking about you (researcher) and she tell me. I tell her, but sometimes it is too much and she said 'yes I know', but she is still telling me it is the right thing to do. But she said, yes I know it is too much.

R: So she was acknowledging your emotions, how you were feeling?

P5: Yes, I said it is too much, because that one came and now this one came and now I am counting for her as well and saying it is too much. But then she says...'P5 but you know...' and

then she puts me to ease. So she let me understand the reason why and then I was like okay. That is how I see it now, but before it was not really my thing.

R: But now you feel more comfortable about it?

P5: Yeah so when the social worker were coming, I was like, oh no...I wish it was my off day and when they come there, I am not there. Because even it is sometimes not easy when you see her playing with the kids, you think oh did I say something to the child... you think ooooh the child is going to say. You think oh now I said (to the child) 'Hay I don't like what you are doing'. Sometimes we say those things, we are mothers we cannot lie to you because you are a social worker and say no everything is perfect, everything is good. When you say something, like tell the child to pick up something, you think Oh no she is going to tell on you. But even if the child say something Susan will understand and ask 'but what did you do to tell mommy maybe say that to you'. But unless something maybe serious, then you know OH No I am in trouble because it was wrong. But there are small things that we do ' AAHHA don't do that, AAHHA don't go there, AAHHA put it back'.

R: Because that is how it works in a house.

P5: I use to be this kind of person who was tense around people, I wanted to do everything according to the book, but now no...I do what we do at home, that all. It is either it is right or wrong, you will tell me. At least now I understand my children, I don't have to ask all the questions, I know them now. But for the first three years, it was not easy for me to understand, you have to be the mother, you say, I am the mother of my children. You have to be the mother, but know your last line comes here, this I can do, this I cannot do, this I can do. But the way you express yourself to your children must be the same.

The way I express myself to Cindy, must be the way I express myself to my children, the way I act around my children, must be the way I act around you and that made me find peace. Because now I have peace with my kids.

R: They know you are the same person whenever they see you.

P5: Yes and now they are more open to tell me, 'YO...mommy last night you did this and I am not happy about it' and when they come from school, we start talking just like that. That is something that it was not in this house. I tell you straight, in this house it was like, you come back from school, you take off your clothes, do whatever is suppose to be done correctly. And them me and my kids we did not have things like conversations and things like that. And that is why I refer now to that question you asked me before about the on-going training, because those trainings now, they always remind us. And those groups that you put us and then you hear other moms, when you are in a group and you feel like, wow...I am not doing that with my

children and when you come home you think. Even if it is not easy you try, little bit, little bit and then you find it is floating, although at sometimes it does not really work out. But at least whatever you try...

R: It works in your house.

P5: Yes even the little you try.

R: Question five is, part of your responsibility as a foster parent and is said in the Children's Act, which we all need to follow, that because you have a child that is a different race than you in your care you have to foster that child's racial identity. Do you feel this is important?

P5: It is when it comes to the child leaves you, you know you don't know, maybe the child can go back to his or her family and then she have to know everything about his or her background.

R: Okay.

P5: So for me that is why...

R: It is important?

P5: Ja.

R: In what ways do you foster your transracial foster care child's racial background? How do you tell them about their background? In what ways?

P5: That is a little bit difficult one, but okay. In my home, because in my home me myself I like English, so we all connect in English. But I have Afrikaans children, I have Xhosa children. So there are different times when I speak to that one who is Afrikaans, my Afrikaans is not that much, I try to fit it in for her to know that...okay I (the child) is still Afrikaans, because mommy talk to me sometimes in Afrikaans. Whereas my children, when I speak to them in Afrikaans, they will still answer me back in English.

R: But they hear it.

P5: Yes at least they hear it and at school, when I go register them at school, I tell in the forms, I will state that the child is Afrikaans. But at home, because this child is a foster child at home we speak English.

R: So the home language is English, but the official language is Afrikaans.

P5: So she or he is Afrikaans and then they will put the child in an Afrikaans class, whereas they can also put her in an English class and she can have Afrikaans classes afterwards (afterwards). So that is what is happening.

R: That is very good.

P5: So it is the best thing when you got these children, it so explain it at the school. Because the school, they could see, even if you don't tell them, the teachers they are more brighter than us, they will see this child is Afrikaans. Now they put this child in (a different class)...it makes it difficult for you. Because they will send letters to you in Afrikaans, which you ...it's those big Afrikaans words. So rather, when you get those forms, will in those forms and then take those forms yourself to school and ask to the maybe principle or the class teacher. Have a meeting with the class teacher and explain, I am the foster mother, I am English, my child is Afrikaans, but she is in a foster home that is speaking English at home or this child is Xhosa, but we are speaking English at home. So then they can know how to send letters to you.

R: It is something so small that you must think about.

P5: Ja, ja, you have to think about it. I had that problems, that is why I state it like that and for the other moms who maybe don't do that, it might be difficult. I had this problems at school, they were sending letter for Mary in Afrikaans, because they thought my surname is Afrikaans, it is an Afrikaans surname, so they thought...oh Afrikaans. I told them I don't know why am I have ab Afrikaans surname, but I am English. But it was after three months that my child was at school, because there was already many thing I did not know what was going on. And most of the times we are alone in our homes, there is no neighbours that you can quickly go to...

R: Please translate this for me.

P5: Ja, because they don't have time because they are busy translating their own children's things. So they do not have the time for the person who come all the time to translate. And it makes you feel ashamed. Rather explain it to the school and the school understands you more better and then they can send you letters in English, although your child is in an Afrikaans class or a Xhosa class.

R: And do your children ever interact with people from the same race as their own?

P5: Yes they do, but what I have noticed now they are growing more in English, so I don't know if I should be worried about it...I really don't know.

R: Because I think more than just the language, it is also seeing other people that is the same race as their own.

P5: Ja they do, we do have friends, that are the same race. So sometimes I take my bigger one to Goodwood, where she can spend time there, so she can interact with the other kids. But also she is mostly in English, but at least that is the Afrikaans mostly home, so when she goes there she interacts with them in that way. And at church also, people are mostly Afrikaans. Then the

oumas in our community, they are mostly Afrikaans. And at school, in the class, it is mostly Afrikaans children and the teacher is also Afrikaans.

R: Um.... The next question, no six, in your opinion does the role of the involvement or the lack of involvement of the biological parents, play a role on the placement? So are any of these children's parents involved? And do you think that makes a difference? And if they are not involved, what role do you think that plays?

P5: Um...in that part I don't know what to say really, because remember I have seen once, the parents were involved for a time. It was not really a parent, it was a brother that was involved for a little time, it was really excited for the child, I go to my brother and then 'poof' everything goes down and that made it difficult for the child and for me. Because I have to start then from there trying to sort the child out, so I am really now sure if it is okay if they are involved, it is not okay.

R: So the one experience you had, you felt it was...

P5: Little bit disturbing at times. Because when they show up, you also as a mother have that, you know, kind of...okay the parents are here, maybe now things are going to be better. But at the same time, 'poof' people are not there anymore and I mean it is doing something in the child's mind.

R: And for the children, that is a different care, where the parents are not involved, do you think it will be better if they are involved or not?

P5: For me, I don't know if I am speaking for myself or for the child, but I think maybe even if they are not involved, if the child is doing well, at the foster home and the child ... Like my one can speak for herself, maybe the child feel more comfortable with the foster parent or parents, I think even if they are not involved, if the child is happy and then they can just stay wherever they are, not coming to spoil the happiness sometimes. Whereas maybe they have to be involved in terms of we don't know.

R: But for you, if the child is happy...

P5: Yes of the child is happy and comfortable with his home, I don't think it is necessary for them to be involved, it can be confusing. Especially if the child is starting grade five, it is confusing for the child.

R: In that stage do you think they know more, they understand more about foster care? My real mommy?

P5: Ja, ja and I think them (biological parents) being involved, it is going to confuse the whole situation and then it is almost like it is the first time you foster the child.

R: It now is a whole different situation you have to deal with.

P5: And then everything must change, you know now, the child is confused you are confused. This family is coming also with their own confusion and then you must start from the beginning, it is a circle.

R: In what way did taking in a child of a different race have an influence on your family? Either your family as a foster family or your own family?

P5: Ja, at first...

R: Ja, thinking about them being a different race.

P5: At first when, because the first child I got was Xhosa, but was a baby and then the second one was coloured, but also still a baby, but then when the six year old came and she was a coloured and there was this kind of different children, it was a little bit of a strain.

R: Okay.

P5: Because to relate first with me...it was a long session. You know to relate with me and to bond with me. Let alone to bond with the brothers and sisters. So it first it become a tuff situation, but we you have like support all around you, it becomes an easy thing. And the children then they bond and it becomes a sweetest thing, because they learn each other Xhosa, I don't have to teach them, they learn each other Afrikaans and they speak together English. And me myself as mother now my Afrikaans is improving.

R: Because they are teaching you.

P5: Yes, because I have to help sometimes my big girl with her homework and then I will be like ...okay...and then she will explain to me mostly. So they are improving in different languages, yes maybe it is a good think to mix the children and not have the children all of the same race.

R: Because like you said...

P5: Where it is a little bit difficult for them to bond at first and you to understand their needs. Because I am a Xhosa, I have Xhosa needs, now when it comes to the other race group, you forget mostly about their own needs, mostly because you are so much concerned in your own culture. Then at the end of the day with the support and the people who always remind you, that we are different, then you always remember to pull them in, so that they must fit in. Mostly they always little bit left out, but you always remember.

P5: But in different ways you pull them in.

R: Ja, you pull them in.

P5: So it is something that we still need to (get support on)...so maybe someday when we get maybe some people who come in to our workshops, we have to get people like that. Who can come and maybe give us some information on that kind of thing.

R: On how to relate and bond to different races?

P5: Ja, ja, ja.

R: And the needs of different races?

P5: Ja, ja, ja. I think it is something, I was also about to talk about, to say. You know sometimes I can feel it in my home, sometimes my other kids are little bit left out in terms of culture, because I more of their culture, you know. So maybe we get someone who knows better than me, who comes in.

R: And teach all of you something about their culture.

P5: And then we can take notes and then we know...okay...they are like this and this and oh...that is similar to us and this okay...And then you try to fit in everything in your home and then maybe the homes will run much more smoothly. Because that is a lack in some houses.

R: Okay almost done, question eight, what is the most challenging part of fostering a transracial foster care child? You kind of addressed it now, but just the most challenging thing you have experienced.

P5: Ai...I don't know, because like for me it was all of them. Because you know, I was first time here, no experiences and the whole thing for me was (challenging).

R: So would you say...does not matter the race...

P5: If it is a child, it is a child. You have to learn to go through all that, because what a notice, they play the same they eat the same, they do thing the same. You at my age, because I don't have teenagers yet, my ones are still going to the teenager, so I cannot explain anything in that way. Unless maybe when she grows up and notice some things, but at the mean time she is the only one at that level.

R: So challenges you experiences, are the same with all the children?

P5: Yes it was the same challenges for me.

R: Okay. What are some of your concerns in raising a transracial foster care child.

P5: My concerns is that I wonder when they leave my home, how are they going to cope with their own race, where as they are coming from a home that is based in English. So I don't know how they will cope when they have to go now in the...because I don't know where they are

going, they might be say 'okay we put you here, because these are all the people of your race' and I don't know how they will cope. I don't lie about it, so that is my main concern. So I know those who are in Xhosa they would be more capable, because they are now getting more feeding at that level. But now the Afrikaans ones, I am concerned about.

R: Because you don't know if they will be able to cope.

P5: Ja if they will be able to cope.

R: Last question, what is the most rewarding part of fostering a transracial foster care child?

P5: They always say 'Thank you mommy', 'I love you mommy'. That is what I never understand, why they always come with those letters and then they learn the others also, 'I love you mommy', 'you are the best mommy', all those prizes. It is something that I experience and it makes me...I was first fed up of these things all the time. But my big girl will come all the time with something with a hartjie, here mommy. You know it is something that makes me smile every day. She will give me hugs, and I don't like hugs, she learn me to hug someone, a lot. She will give hugs and then I think this child hugs a lot. And for us black people when we hug to much it is not right. But that child make me understand that this is me, this is us (coloureds) we relate to people in this. 'When I love you mommy, I have to write you and give you a hug and do these things and I have to give you flowers and all those kind of things'. Ja, I have learned that this is how they express their feelings to you, how much they love you, how much they appreciate you, you know all the time. So at least that.

R: You have learned it.

P5: Yes, I have learned it a lot from them.

R: Anything else you want to add?

P5: The only thing I can add, it just that you know, we have to understand a lot about how the children comes from. Because you know what is mostly important is that we know what is eating them inside. You know when I was a little girl, I had a rough, rough, rough childhood and nobody could know, until I spoke about it when I was almost 30 something. You know I kept that inside and it was eating me up.

Although we love them, they hug us, we talk to them, there is something that we don't know, that happened then, that they are not really free to tell us about. They are not ready to tell us about. So sometimes they will act very strange and as a mommy, it is something that I will never understand, even though I went through that. But now I know that we have to be alert all the time and give them more warmths.

R: So if they feel they want to say those things, you have created the environment they can.

P5: We must let them be free to talk to us, that is what I am trying to do in my home now. I am trying to let my children be free to talk to me about anything. Because I use to me this mother, I am the mother, I talk you listen to me, you do what I tell you to do. Now I am trying to create a space where my children can come to me with anything. And it was surprising when, when was the Guyfox on the fifth, when my child came from school and I could see she was fighting and I asked what it wrong, what happened and she was free to tell me..."mommy the other children at school, they fight at school'. And the way she was explaining it to me it was like she was explaining to her own mother. For the first time you know I felt like she is getting through to me in some way. So I am trying to create that space. For me it is difficult, because I was raised in an environment where you can't just let a child come to you all the time, tell you this, tell you that...but I am trying to.

So that is why I said the last thing we have to create that space in our hearts to let them be able to come to us with anything, good or bad, whatever it is and then you can take it from there. If I can't help it, there are people out there who are going to help whatever that is.

That is all that I can say, nothing more, nothing less.

R: Researcher

P6: Foster parent 6

*Stefan, *Divan, *Tommy: Alias for foster child of another race

R: Discuss terms: race, transracial foster care, related foster care and unrelated foster care.

R: The first part of the questionnaire is about you and your family.

R: Your age?

P6: 50.

R: 50. Okay And you race – white, coloured, black, Indian or other?

P6: Black.

R: Um, your employment?

P6: Foster mother.

R: Foster mother – full time or part time?

P6: Full time. YO! full time.

R: (laugh) okay. Is there a foster father?

P6: No.

R: Now, the children that you care for that is a different race than your own – is it only one?

P6: No more than one.

R: First one – a boy?

P6: All boys.

R: Age?

P6: Fourteen – seven.

R: Okay but what is the age of the one that is not the same race as yours?

P6: Two *Stefan and *Divan. And there is also *Tommy.

R: Three of them. How old is the oldest one?

P6: Fourteen.

R: Fourteen and fourteen – they both are boys.

P6: The other one is ten.

R: Ten Okay. Um, at what age was the first one placed? Stefan – at what age was he placed with you?

P6: 2009.

R: Okay, and he is not a member of your biological family?

P6: No.

R: What race is he? White, coloured, black, Indian or other.

P6: Coloured, let's say coloured, he is a Muslim.

R: The second 14 year old, what age was he placed?

P6: 2010, he was how many?

R: Three years, so he was eleven.

P6: Ja.

R: He is also not a member of your biological family?

P6: No.

R: And what race is he?

P6: Coloured.

R: Also coloured, okay.

R: And the third one, the ten year old?

P6: It is Tommy, he came here when...2010 also.

R: Also 2010. Also not a member of your family?

P6: No.

R: And race?

P6: He is African mos, he is a foreigner, he is coming from the Congo he is Congolese.

R: Okay, so that is the three and now your other foster children. So there are three left. What age are they?

P6: *Andy is 13.

R: And his race?

P6: Xhosa, black.

R: And then?

P6: *Attie, he is 10. *Sammy is also, they are all blacks.

R: How old is Sammy?

P6: Sammy is seven.

R: Okay, the next part of the questions are open answers, so you can just answer as you feel.

R: The first one is what motivated you to become a foster parent?

P6: Hahahaha...as first, when I came from the Eastern Cape to Cape Town, I was here to look for a job and then I do like catering courses and then I was looking for a job and then I got a job at Youth Care Centre in Eersterivier and there is a Place of Safety for boys. Now I put my CV there, they say 'the kitchen is full, all the post are full, but we will call you'. They do call me and say I it is okay I must come, there is space in the kitchen. But then when I was there, my manager said, 'but P6 we can see that you can fit in inside there, you can work for kids, we can see your heart, your heart is always there for these children'. So I said YO, but I am scared to work inside there, these children they are wild. They said, 'no it will be okay, we are going to put post internal, so we want you to apply there'. So I said YO I like the catering, this is my kind, this is me. They said, 'No P6 we are not just going to take you from the kitchen and place you there, you can apply and then after that we will send you for courses, that you can know what you are doing, like you do in catering'. Then I think okay, I will apply then I do apply, I do go for interview and then there at the interview I do well and they say ' Yeah we knew, we saw you that you are good for there, don't tell us you are scared, you are just scared because you saw them over the class there when you give them food, but we see you when you walk inside, you are in these children'.

Okay so it was fine, so after that really they take me to Stellenbosch for this child care, they place me inside and I was starting to work for these boys. They, wow it was so difficult for me, because ...these boys were criminals, they don't want to be seen, they swear at you, they do whatever, they spit on you and all these funny things. They hit other people, they took out bricks and threw... YO it was very difficult, I phone my aunt at home in Port Elizabeth and I told my

aunt I leave this job, because they put me know inside. My aunt said 'no, we know you are brave, go for it'. Then I said you know okay, my aunt is saying this, let me try my best. There I do try, I do to really be with them and I do realise that you must never even judge a person or a child, like if he is doing this, you heard the police bring him there and you heard that he did this and that and he killed somebody and you judge him. You have to know him first, so that you can know why he is doing this. So then I do like they taught me there on our course, I go and sit with the child somewhere there by the field and talk to him and really if you respect the child and don't judge him or back chat if he swear back. You will never ever see what he is inside. So, I do like that, I do like that. I do take a child like that and sit with him and I get some points from him and I get him and he gets to know me better and then all the children there they like to be with me, be around me. Sometimes I walk like this (showing arms stretched out) and I am now like a chain, they are all over me, because I was respecting them and I was calm for them, because I cool down and I try to know them very well. Then it started from there, and it was not like, I was not a person like I am today, I was also like them, I was wild like them. But the time I work with them, that place changed me. Now if everybody who knows me, they say 'what is going on with you, maybe you are going to die, why are you like this now, you are not P6 that we know'. That place also changed me. It was nice now to work there, when I was off I miss them, I even miss all those swearings. When I go back on a Monday, YO I am happy, it was so good. They tell me stories and I also tell them stories about me. I was working there for seven years, and then there was a misunderstanding between us and the new management, now they want us to send us wherever, not first ask us. Ai...and then we just decided to leave and that place what not the same when the new management came, there was a white guy that was the manager there, and then it was a black guy took over, he came with his own things, he got favourites and it was deurmekaar. And we decided, me with other people that we are going to leave and then I just left.

And then after that I was suffering for a job for two years, I usually buy papers and then I buy a paper in 2009, it was September and then it was this job I applied for, then I came here for an interview, I saw it in the paper, then Hellen said I must send CV, then they said I must come for interview by the library. So I came here for the interview, it was plenty people here, I said WHOOOOO all these people, I didn't think I am going to get it, but on my turn of interview. But all the people in front of me, was just one-two go, one-two go (implying their interviews where quick). And then when I went and I was the one who took long, because I know the job, I know what they are asking and what they were talking about, because of that place I was coming from, so everything was easy for me. So my interview was passed 11:00, so passed 14:00 Hellen phoned me and said you impressed us and you got the job.

R: WOW.

P6: And I said wow, I know that job is mine because I did not even look in that paper, I just got that job. And it was easy for me because I told Hellen, if you are going to employ me here I don't want girls, I need boys because I was used in boys and those ones were wild, more than these children. Those ones where criminal and these ones are smaller.

R: So it motivated you to apply for this job from the experience you got at the other place.

P6: Yes, yes.

R: Okay, what support or training did you received before this work and are you receiving now?

P6: Training?

R: Ja support like courses and things? Do help to do your job.

P6: Foster care?

R: Ja.

P6: Okay, ja from the very first, before I started here they took me to Khayalitsha to other houses and see what the other mother working with these children. And because I never before worked with children that were positive (HIV positive), I have to hear from the other mothers how to deal with this children. And I did go also for that course for this HIV.

R: And now what kind of support and training are you getting?

P6: We usually go for this courses, after two to three weeks, this parenting course and our employers are always supporting us. And our meetings are also motivating.

R: The other moms?

P6: Yes and also the social workers.

R: Would you want more training? Do you ever think, I wish I knew that before I started here or did you feel you were ready? It there something that if you think now, oh I wish I knew more about this and that before I started this job.

P6: I knew a lot of thing before I started here, but I didn't know how to work about this orphans, because there I was facing a hard job, here I did not know this is more hard than that. Because those children where criminals and they need help for the criminality to come back to society. Here these children, they are ashamed, but they do not want to know they are ashamed and they do not like me to helped. They really don't like to be helped, disrupting and do whatever. Although I try my best I gave them my heart, I gave them everything from mine, but they just get out of my hands like that.

R: So do you think previously where you worked with the criminal boys, they knew they are criminals and they have to work on that. The boys here don't always know what I must work on.

P6: Yes, like you try your best to help and you sit down with the child and show them this and this and this, this is like this, you must try this. But no, it is not working, they want to be there wherever they come from.

R: So even though you worked with difficult children, these children have other difficult things to work with. And you found that although you have all that experience with the criminal, you know still need help to deal with these children today. So on-going help.

P6: Yes, so on-going support like that.

R: Okay, um...how do you feel about the services that you are getting from the social workers and from the social workers and other professionals. Do you feel it is a good service or not so good?

P6: It is a good service, like I can say it is good. I can just say this is good, this is bad, this is worse and then we work there.

R: So you feel if you ask, you get something back.

P6: Yes, yes.

R: Part of your responsibility as a foster parent, and because you have these three children in your care that is not the same race than you are, you have to expose them to their own race. Do you think that is important?

P6: To expose?

R: To show them these are other people that is also coloured and...

P6: No it is not, it is not important.

R: Why do you not think it is important?

P6: You have to treat the child as like your child and do whatever you do to your own child. Yes you can't pick and choose and like... you can't treat you like this, they must all be treated the same.

R: Do your children, the coloured children, do they ever go to places or speak to other children or people that are coloured? Maybe at the school or community.

P6: Like here (house next door) there are also coloureds, all of them, they are together.

R: So they do see other children that is the same race than them?

P6: Yes.

R: And the one from the Congo, do you know of any other Congolese people or children?

P6: He told me at school that he mix with other Congolese children.

R: Okay, so he also gets exposure?

P6: Yes.

R: Okay, um...the next question is. The children that are a different race than you, are any of their parents involved? Biological family?

P6: Involved?

R: Like they come and visit or they go there?

P6: Yes they do come.

R: Do you think, for them, it is good that their families are involved or it is not good?

P6: For them?

R: Ja for the children.

P6: Yes it is good, the biological mother or whatever the parents, it is good for our children to see them. Because they are not like, in jail, they are here for certain reasons, so I cannot just take away the parents. They must know their parents.

R: And do you think them living here, like the coloured children living here, do you think it is good for them to also see their parents who are also coloured? Or do you think it is good for them to see their parents, because they are the parents?

P6: I cannot help it, because they are walking with me outside, they are walking alone outside. And they see the parents, so it is no use for me to say they may not.

R: But you think it is good for them to have contact?

P6: Yes it is good. I cannot close the door.

R: What influence did taking in these children of a different race, what influence did that have on your foster family and also your own biological family? Was there any problems with it, did you struggle with it, was some of the other children maybe funny or did you pick up anything of that?

P6: No nothing. Everybody was okay. No never.

R: The race was never an issue?

P6: No, no, no they click and the coloured they learn Xhosa, he like to learn and speak it and the food, he likes. He is in, they click.

R: So from the beginning they were like brothers, they clicked.

P6: From the beginning. You know that is what I am telling him Divan, you change, you are not like on those photos there (showing photos against the wall), you change. The time you came here, you were so lovely, you click, you always smile, you share, you do all those things. You change and I don't know why, he is still the same, they click, but there is some change.

R: And where did he learn, the food and Xhosa, did the other children teach him, do they like to teach each other?

P6: It is me, when I am cooking I am speaking English, but sometimes I speak Xhosa. And then he always ask, 'what did you say when you said that in Xhosa?' So I always tell him. So he pick up from me and the other children, when they are playing outside.

R: So he wants to learn?

P6: He wants to learn and he learn. Sometimes I asking him to buy something for me and I just speak Xhosa. Then I say, 'Oh sorry Divan I must speak English'. Then he said 'No mama I understand'. He is deeply in Xhosa.

R: That is good.

R: For you do you worry about anything having these other race children in your house?

P6: No. no worries.

R: No worries for them now or for the future, because of their race?

P6: No, no worries.

R: So like you said you just think they are the same as all the other children, you work with them the same.

P6: It is like it is my children, it is my children, no matter they are coloured, they are my children. Like Stefan, he is mine, I am not worried about his race or whatever he is mine.

R: What for you is the best part of raising all these children, the coloured ones, the black ones, the Congolese ones.

P6: The best part?

R: Yes what makes you the happiest.

P6: Ooh I don't know what is the best part, it is the best because I treat them they same and they grew together and there was no challenges like fighting, like coloureds and blacks, and all those things. It is nice in this house, we work things together, it is like that.

R: That is wonderful and I think that is the best part, that your children all just excepted each other, there is no issues.

P6: Ja no issues. Even with Stefan, like he is Down Syndrome, he is like that. They accept him like a brother. It is what they say to him, he is in our brother, we cannot lose Stefan. No one is neglecting each other here. And since there is two is taking the tablets (ARV's), no matter I didn't tell them that these two children are dealing with that, it does not bother them, they don't neglect them.

R: So even other things, like Stefan being Down Syndrome and the medical side, they all are together.

P6: Yes they are. Like this Congolese boy, they tease him sometimes and then I spoke to them, not in front of him, I took them aside. I explained that thing you said to Tommy that time, it is not right. Okay mamma. I explained, what if it is you that go to Congo and then you are this coloured and how would you feel if they treat you, like you treat him. And after that I took Andy aside, all those things. And after that they stopped that.

R: So if there is something, you quickly pick it up and deal with it.

P6: And I just say, stop it, stop it, I don't care for it. I don't what that one to know...

R: That it is an issue.

P6: He can feel it, but I don't want him to feel it deeply. And then after that I know I am going to talk to them one by one, not in front of him.

R: Anything else you want to say?

P6: I think I say all of it. My worry is just Stefan, because he is growing and he is doing nothing in the house, he can't do nothing. I am worried of him when he is old, not like an income for himself. I wonder if there is no help he can get.

R: You are worried what is he going to do when you are not there for him.

P6: I am going to be there for him until he dies, because no matter I leave this place, I am going to take Stefan.

R: But you want him to do something for himself.

P6: Just to do something.

R: There are programs that take children in with disabilities and then they do small things that they can do.

P6: Yes I want Stefan to do something like that, because look at the other children in the house, they are now busy to do something, they all have something, soccer, karate, dancing, cricket, rugby, running. Stefan are doing other things at school also, but look at the medals of the other children, I want Stefan also to do something like that.

R: To feel good about himself.

P6: Ja, I take photos with other children, with their medals, they show me. I want Stefan also do have that. I don't want the other children to think Agg...he is Down Syndrome. I want him also do to something.

R: In his own way. So that is your only worry.

P6: Yes.

R: Any further comments?

P6: No.

R: Researcher

P7: Foster parent 7

* Casey: Alias for foster child of another race

R: Die eerste deel gaan ek net praat en verduidelik wat ek bedoel as ek die verskillende terme gebruik.

R: Discuss terms race, transracial foster care, related foster care, unrelated foster care.

P7: Okay.

R: Kan ek maar so Afrikaans en Engels praat?

P7: Ja, maak nie saak nie.

R: As ek die woord race gebruik, dan gaan dit oor die physical characteristics van mense so dit hoe hulle lyk en in Suid Afrika praat ons steeds van black, coloured, white en Indian. En transracial foster care is waaroor die studie gaan, jy as 'n pleegmoeder kyk na 'n kind wat 'n verskillende ras is as jou eie. En die eerste deel is net oor inligting oor julle.

R: Jou ouderdom?

P7: Ek is 44.

R: Jou race, white, coloured, black, Indian or other?

P7: Coloured.

R: Employment?

P7: Foster mother.

R: En dit is fulltime?

P7: Yes.

R: Foster father, ouderdom?

P7: 50.

R: Race, white, coloured, black...

P7: Coloured.

R: Employment?

P7: At the hospital.

R: Okay, as 'n?

P7: Auto driver.

R: Fulltime, part-time?

P7: Fulltime.

R: Nou die eerste deel is oor die kinders wat 'n ander ras is as jy.

P7: Okay.

R: Hulle huidige ouderdom.

P7: Dis *Casey, hy is 14.

R: Hoe oud was hy toe hy geplaas was?

P7: Hy was vyf.

R: Hy is nie 'n member van jou biologiese gesin nie?

P7: Nee.

R: Sy ras, white, coloured, black, Indian or other?

P7: Ooh, ek dink hy is black.

R: Okay is daar nog?

P7: Nee hy is die enigste een.

R: Okay nou die ander kinders, ouderdom?

P7:* Rose is vyf.

R: Ras?

P7: Coloured.

P7: *Daisy is sewe en sy is coloured.

P7: *Kelly is agt, coloured.

P7: *Lilly is nege, coloured.

P7: *Shane is tien, coloured.

R: Die volgende vrae is oop vrae, so jy kan hul antwoord net soos jy wil. What motivated you to become a foster parent?

P7: What a question, I just felt that something extra to give and as a child was ek gerob van nie alles kry nie, so ek het gedink ek kan teruggee van wat ek nie alles gekry het nie.

R: Okay, volgende vraag, watter ondersteuning, support en training, kry jy nou en voor die plasing?

P7: Training, wat voordelig vir my is, is dat ek een keer 'n maand, Um, kom volunteer het en dit was tot my voordeel.

R: Okay.

P7: Ja voordat ek hier aangestel het, het ek een keer 'n maand kom volunteer. So daai was tot my voordeel. So toe kon ek presies sien hoe alles werk. En dit het vir my nou 'n idee gegee of ek dit wil doen of nie.

R: So dit het definitief vir jou gehelp? En tans watter training en ondersteuning kry jy nou?

P7: Nou is dit basies net nog wat jy by leer en so aan, soos ek sê mens leer elke slag. Vir my is my monthly gathering very important, want ek leer verskriklik daaruit. So daai is een van die beste leer geleenthede wat ek nou kry.

R: En voel jy daarso (at the monthly gatherings) is daar ook ondersteuning?

P7: Ek voel daar is baie ondesteuning want jy voel, tien keer beter as jy daarvan loop, irrespective hoe jy ingestap het en hoe se situation jy het. At the end of the day, jy is positive when you get back.

R: Watter training of support would you have wanted before you started the job or now? Is daar iets wat jy wens, wow ek wens ek het dit geweet?

P7: Miskien sou dit beter gewees het, want dit gross never jou mind for, elke kind het 'n different background. So miskien as ek meer inligting gekry het watter soorte kinders jy het. Daai sou ek ge-appreciate het.

R: Oor hul agtergrond?

P7: Ja, meer oor hul agtergrond.

R: En nou, is daar enige iets wat jy dink ek kort, meer support of meer training?

P7: Soos vir myself voel ek of ek op 'n stewige level is en of ek nou...ready for any challenge is.

R: Wat is jou view van die services wat jy kry deur maatskaplike werkers of ander werkers om te sorg vir jou transracial foster care child? So voel jy dis goeie dienste, slegte dienste?

P7: Man op die oomblik is ek baie happy, want ek voel ek kan met die maatskaplike werker enige iets praat en ek dink daai is die belangrikste part van alles. You know of 'n open relationship te hê, you know dit maak dit tien keer beter.

R: Dat jy enige iets kan sê?

P7: Ja, op die einde van die dag voel ek net, jy moet either jouself wees of om te dink ooh, hier kom die social worker, hoe moet ek nou reageer. The important part is just to be yourself and that made it so easy for me. If you come, you come, if you don't come, you don't come.

R: As jy my so sien, sien jy my so, slegte dae en goeie dae.

P7: Ja, ja.

R: Vraag vyf gaan oor jy as 'n pleegouer wat nou na 'n kind kyk wat 'n ander ras is as jou eie, jou verantwoordelikheid was 'n pleegouer is om hom bloot te stel aan sy eie ras. Voel jy dit is belangrik?

P7: Man, ek is so een van die gelukkige mense, maar my kinders is so blootgestel aan al die rasse. Want hulle kan al die languages praat. So daai is 'n voordeel vir my. Die enigste nadeel is, is as hul miskien hulle language praat en ek verstaan nie. So daai is waar ek nou is, want al my kinders kan isiXhosa praat. So as die een iets sê, dan kom die ander 'Do you know what that person said now'. So hulle verstaan, so ek is eintlik nou op 'n baie goeie level saam met hulle en dit is voordelig vir my. Daar is genuine voordelig vir my.

R: So self vir die kind wat nou die ander ras is, hy voel ook my broers en sisters verstaan my.

P7: Ja, ek dink dit is makliker vir hom want op die einde van die dag voel hy net hy is, wie hy is. Dit is nie nog 'n keuse vir hom nie, want dink in meeste gevalle vergeet hul wat hulle nou rerig is, because hulle is op dieselfde level en alles is dieselfde. En die ander ding is ook belangrik dat ek vir almal dieselfde treat.

R: Ja, ja.

P7: So daar is niks, want soms is, kan daar conflict kom as almal nie dieselfde getreat word nie.

R: In waste maniere stel jy hom bloot aan sy eie ras? Ek bedoel het hy maatjies, gaan jy na plekke toe...?

P7: Man hy het sy eie maatjies nog. Soos ek sê in die area wat hy bly, het hy nie sy eie ras nie, so hy vra nie eintlik om tussen mense te wees. So dis sy voordeel, hy is happy net waar hy is.

R: En by die skool leer hy sy taal.

P7: By die skool is dit nou meer sy mense, so hulle is voordelig, so by die skool kan hy heeldag kominkeer met sy mense. That is the advantage. So ek dink dis hoekom hy so okay is, want hy is heeldag...

R: Hy word gestimileer.

P7: Ja, dis hoekom hy okay is.

R: Die volgende vraag. By die spesifieke kind, the involvement or the lack of involvement want die biologiese ouers of familie, dink jy dit is voordelig of nadelig?

P7: Vir nou is dit voordelig, because wat ek realise is irrespective hoe ver 'n kind van sy ma af is, wil hy tog net sy ma se stem hoor. En at the end of the day, is daai wat vir hom weer aan die gang sit. Dis wat ek experience, at the end of the day. So waar ek is met die ene is, toe ek hier gekom het, het ek 'n relationship ge-start met sy ma, we are having this relationship. We can phone her and say this is the situation, this is how I feel or this is your son.

R: Hy wil met jou praat.

P7: Ja, so miskien het ek dit op 'n regte manier begin, verstaan jy, want die ma is ook 'n ander ras, sy ma is ook 'n hele ander ras, ek dink sy is Congolees. En hy is nou swart, Xhosa. So miskien het ek dit net reg begin. So kominikasie wise is dit okay.

R: Maar voel jy dit is okay omdat jy daai verhouding met haar begin het.

P7: Ja, daai was die beste move wat ek kon gemaak het.

R: En soos jy sê as jy agter kom hy mis haar of hy wil met haar praat, dan kan jy haar bel en sê hoor hier...

P7: Ja en ons relationship is een keer 'n week bel jy vir hom. Want at the end of the day, this is your child, I am only staying in the gap, I can never be his mother. En daai maak vir hom weer dat hy kan aangaan.

R: En ek dink daai is baie belangrik, daai soos jy gesê het, hy kan aanbeweeg.

P7: Want aan die einde van die dag kan jy sien, in die kinders se body language. Op 'n certain stadium kan jy niks uitkry nie. Jy kan totally niks uitkry nie, maar as hul net weer hul ma gehoor het, of net iemand gehoor het. Dan voel hulle weer, hulle kan aangaan.

R: So jy weet wanneer hy op daardie stadium kom?

P7: Ja, want ek het dit ervaar by die ander kinders. Daisy presies, nou dat haar ma twee or drie keer gebel het, nou is sy 'n totally ander child. So ek voel net daai werk.

R: So vir jou kinders werk dit en dis hoekom jy sal die moeite doen om dit te laat werk.

P7: Ja, so only a call is for me important. You don't have to come and bring them, nee jy moet niks vir hulle bring nie, doen net daai vir my (the phone call).

R: En dis nie eers moeite om hierheen te kom nie, jy kan dit doen van waar jy is.

P7: Gee even net 'n miscall, ek sal daai kind allow om jou te bel. Want daai is so important.

R: So jy dink die betrokkenheid (van die biologiese ma), laat spesifiek vir die kind aan beweeg.

P7: Ja.

R: Okay die volgende vraag is. Om vir die kind te sorg wat 'n verskillende ras is as jy, wat se invoel het dit gehad op jou pleeggesin en ook op jou eie eksterne familie? Wat dit 'n issue, het jy dit al op getel?

(child interrupts)

P7: Daai is 'n goeie vraag, ek het nog nooit eers dit agter gekom nie.

(child interrupts)

P7: So ek het dit nogals nooit agter gekom nie, ek het 'n baie groot familie en niemand het nog niks gesê nie. So sit net....dis asof dit natural is, hy het net deel geraak. Ons het net aan gegaan.

R: En in jou pleeggesin?

P7: Nee dit was nog nooit eers 'n vraag nie. Dis die eerste keer wat jy dit nou vrae.

(Child interrupts)

P7: So ek weet regtig nie, dit was net asof ons aangaan, a normal life that went on.

R: Ja.

(Child interups)

R: Vraag agt, what is that is the most challenging part of fostering a transracial foster care child? Is daar iets spesifiek challenging aan, nie hom as 'n kind nie, maar hom as 'n ander ras?

P7: Nee, niks nie.

R: Het jy enige bekommernisse oor hom as hy eendag hier uitgaan of nou?

P7: Nie eintlik nie, soos ek jou gesê het, dis vir hom...hy is waar hy is en dit is normaal vir hom. So op die einde van die dag het ek nie eintlik 'n worry nie, want which way ek kan hom defend, language wise.

(Child interrupts)

P7: So at the end of the day, daai is tot sy voordeel.

R: So voel jy, hy is nou gelukkig en hy het aanvaar waar hy is en wie hy is?

P7: Ja en ek dink daai maak dit makliker vir hom.

R: Wat is vir jou die most rewarding part om vir hom te foster?

P7: Um...nou is dit vir my as ek kyk na hom what a beautiful young man he is becoming. Want toe ek hier kom het daai klong issues gehet, en ek kan praat want ek part was van waar hy is vandag, because dit was nie maklik nie. En daai is die beste wat ek nou kan sê. Want toe ek hier kom, het almal geweet as jy hom roep dat is dit Casey, Casey, Casey en nou is daar 'n groot verskil. En dit is die best part.

R: Om te sien waar hy nou...

P7: Ja waar hy nou is.

R: En jy sien jou deel daarin?

P7: Ja, my deel daarin was maar net om die ma te wees, irrespective which way. Dit was somtyds baie swaar en hartseer, maar die verskil was wanneer ek 'n traan gestort het, het ek saam 'n traan gestort en ek dink daai het dit makliker gemaak. En ek dink daar is klomp goedjies wat ek hom moes geleer het soos...hy is my kind, so ek moes hom geleer het dit is okay as hy op my kooi sit. Which he did not know. You know, it is small things like that. En ek het daar begin en daai het 'n verskil gemaak. Nou het ek 'n problem, want as ek net draai is hy in my kooi (laughing). But daai is die beste want hy is nou gemaklik, as ek terug dink hoe ek gesukkel het, ek moes vir hom 'n chocolate gekoop het, kom dis fine, come you can sit here by mommy...'no mommy'. Because nou is dit vir my 'n joy, want dit was hard work to get him there. And that is the main thing at the end of the day.

R: Ja, die harde werk om te sien waar hy nou is. Die klein dingetjies wat die groot verskil maak.

P7: Ja net so, definitief.

(Child interrupts)

R: Is daar iets anders oor die spesifieke topic wat jy oor dink of wat jy wil bylas of wat jy kan dink 'n verskil kan maak.

P7: Man ek dink, soos in elk geval met 'n different ras, toe ek hom neem vir al die counselling en die goeters, miskien moet mens 'n klein beetje meer background hê met die kind. Especially van geboorte af, especially as jy hom na counselling toe neem. Aan die begin hoe hy gebore was en so, dis hoe ek experience het en ek kon nie seker vrae geantwoord het nie. Miskien moet ons dieper ingelig word, ons word ingelig waar die kind vandaan kom en sy omstandighede. Maar ek dink op die oudend van die dag is dit ons reg om te weet, dat jy ook kan weet waardeur jy die kind moet kan vat, waar jy moet begin en waar om te end met die kind. Because daai was vir my nogal...want ek kon nie part wees van daai nie, want ek moes lank wag om sy ma te kry, which is fair want daai is sy ma. Maar as ons dit al gehet het voor die tyd dan kon ons die kind in 'n gouer proses help. Because ek voel die ma's is nie altyd available in 'n sort period om time nie. So as ons dalk 'n klein beetje background gehê het, dan kan ons die kind help gouer met 'n proses. So daai was die enigste ding wat ek experience het, wat ek nie kon van help was nie.

R: Soos jy sê dat jy in die proses vinniger kan help.

P7: Ja dit is reg.

R: Weet jy, jy laat my nou 'n klompie goed dink. I am just thinking now, want dit het net aan gegaan soos normale kinders en als het net aan gegaan en you know what I am saying. Maar soos ek weer sê, dit maak 'n verskil as kinders al die tale kan praat. Verstaan jy, hy (Casey) verstaan Afrikaans, al die tale. So dit maak my lewe maklik.

R; En ek dink soos jy gesê het, wat vir my mooi was, is dat jy gesê het die kinders, almal het hom net aanvaar.

P7: Dit was ek nou realise het...was daar nou 'n ding...ek moes eers gedink het.

R: Maar jy sou geweet het as daar een was.

P7: Ja want ek weet mos op die einde van die dag 'n kind is mos maar net 'n kind, jy het almal lief vir een rede. So ek dink dit sal baie moeilik wees as jy concentrate op sekere goed.

R: Want dit hoef nie ras te wees nie, dit kan iets anders wees.

P7: Soos miskien my grootste experience was toe ek hulle nou hul check-up hospital toe neem en Lilly kry toe die eerste keer en die klomp goed, dat sy positive was, en ek was nog nooit bloot gestel aan die medikasie en die klomp goed nie. En hier kry sy nou die klomp en haar rugsak is te klein en wat gaan nou aan. En ek was vir die hele dag still... Want ek het net vir myself gesê is die real, is die real, dit kan nie. En as jy dink, hoe oud is sy, sy is agt jaar oud,

nge jaar oud wat dink sy nou as sy haar medikasie vat. So daar is sekere goeters soos klein goedjies soos daai, want mens net vir sommige mense moet... (sê). Want ons is soos daai mense wat in die, hoe sê hulle 'outyd groot gemaak is', so nou kom ons op die goed af en dan is dit nou 'n groot skok. Niemand weet hoe om dit eintlik te handle nie, maar vandag kan jy my nou niks sê daarvan nie. So daar is 'n verskil aan die begin, met sekere goeters, maar as jy nou jou pad geloop het, saam met 'n kind, dan kan jy praat.

R: En ek dink as jy daar kom, dan is jy die expert.

P7: Ja as jy nou geloop het en geloop het, dan kan jy nou praat. So daai is die beste experience.

R: Ja, die pad wat jy loop.

P7: Ja daai is die beste experience, because onthou daai ma was nie eers daar nie, dis nou net jy en daai kind.

R: Ja jy moet nou die ma wees, jy moet nou die pad saam met die daai kind stap.

P7: Soos ek gesê het, jy stap die pad saam met die kind, maar daar is net sekere goed wat jy weet van die kind. So automaties as jy klaar is met daai kind, dan weet jy die hele kind. Ek weet nou jy was gebore en toe ontdek jou ma sy is positive en toe wat jy nou drink aan jou ma, toe realise jou ma. You know what I am saying, so aan die einde van die dag raak dit heelmal jou ding.

R: En jy kan dan die antwoorde gee, want jy weet.

P7: Ja jy kan my nou enige iets vra, ek ken nou my kind. Ek het nou elke kind, oggend, aand, ek ken my kind.

R: Maar dit het hoe lank gevat om daar uit te kom?

P7: Presies, presies, dit was 'n proses, dit was 'n lang proses, ek het gedink dit gaan nie werk vir my nie. Again I say, dit is net uithou vermoë, daar is no other way. So ja, daai was my experience en dit was nie 'n maklike ene nie, ek onthou wat ek hier kom. Het die skoolhoof elke dag ons geroep, vir Casey, Casey, Casey, elke dag was ons by die skool. Ons het net gekom, ons het Desember gekom, en daai Januarie. Maar weet jy wat, ons is nog altyd hier (laughing). En dis nice to look back and to talk about it and were we have come from.

R: En die groei.

P7: En die kinders appreciate ook daai, as ek teruggaan, terugkyk en aan die einde van die dag het jy 'n relationship met daai kind, hy kan enige iets met jou praat, daai is die beste. Daar is no two things about it, die kind praat enige iets met jou.

R: En dis waar jy wil kom.

P7: Ja, ja. Dit is uitgemaak, jy gaan dit net daai way kry, you know, ek weet as daai lekker nou daar is, hy gaan my tien keer vra vir daai lekker, totdat ek gaan ja sê. Want hy weet op die einde gaan ek ja sê.

R: Hy het ook geleer (laughing). Jy het nie net van hulle geleer nie, hulle het ook van jou geleer.

P7: Hulle weet nou al ek gaan ja sê aan die einde van die dag. Maar daai is die beste part, I am telling you that. Because that is the best, best experience.

R: Net om daai verhouding te bou en te weet, ons ken nou mekaar.

P7: Ja, ja en op die einde van die dag gaan hy nou presies weet waar hy staan nou met my, waneer hy kan vra en waneer hy nie kan vrae nie. Hulle weet wanneer ek gaan nee sê. Maar andersens was dit baie challenging, dis net 'n mens weet net nie wat vir jou voorlê nie. Dis maklik om van buite te staan en te sê ja, maar mense weet nie, dit is genuine hard work. Elke een gaan in 'n different manier van opstaan, 'n different manier van met jou praat en dan wonder jy net, wat soek jy hier (laughing).

R: Ja en as die een in 'n slegte mood opstaan, dan is dit soos dominois...

P7: Oooh don't even go there. Ons is nou by daai stage wat ons nie praat in die oggende nie, ons het 'n routine, in die aande sit jy jou skoolklere reg, almal sit hul skoolklere reg, so wanneer jy opstaan, maak jy jou kooi op. Hulle maak almal hul beddens op. Kamer moet tidy wees, hulle trek hom aan, hulle dek die tafel en hul doen pragtig. Maar dit was nie so in die begin nie, dit was harde werk. Nou is dit rustigheid en dis nou die best part. That is the best, best part. Dit is baie belangrik, hul wil nog vir jou daai drukkies en soentjies gee, dis baie belangrik. So jy moet saam met my werk, you know what you need to do, so just to it, then we won't have any problems in the morning. Because you know if we don't have the routine in the morning, gaan ons nerens kom. Die routine maak 'n groot verskil. Die routine is wow wow wow.

R: Ja, ja, ja.

P7: Six o'clock, is six o'clock, dit is supper time, of dit nou summer, winter, herfs dis 'n uitgemaakte saak, dit maak my lewe makliker aan die einde van die dag en dan het jy (kinders) meer tyd in die aand voordat jy gaan slaap.

R: Maar om daar uit te kom...

P7: Ja dis harde werk, dis hoekom ek sê nou die dag, dis so maklik vir mense om jou te oordeel. Someone that walk in here and look after this children will never believe what these children can do. You understand what I am saying. As jy na 'n ander huis toe gaan dan kry jy

nie daar wat jy hier kry nie. You know what my kinders loop in die ogende, wanneer hul uitgaan by die deur, dan sit ek nou daar, want almal wil my nou hug, as hul uitgaan by die deur, en hoef jy niks te doen nie. Elkeen se kamer is skoon, elkeen se handdoek is opgehang in die toilet, want terwyl hulle eet gaan ek gou kamer toe en kyk en dan roep ek die een en sê, kyk jou skoene lê nog daar. Maar wanneer hul loop, then there is nothing to do, absolutely nothing, daar is tye wat ek al begin om my kos te maak. So ek maak my lewe net gemaklik, so as die een vanmiddag uit die skool uitkom, sit ons met jou huiswerk, jy is nog lucky jy het iemand wat vir jou gaan help. Daar is kinders wie se ma swaar werk...

R: Wat sewe uur in die aand by die huis kom.

P7: Presies, so ek is available, dit is wat jy daarmee maak en as jy dit nie waardeur nie, tough luck. Dis hoekom ek die routine in die middag het, as jy sien ek is besig met iemand se huiswerk, dan gaan jy aan en jy help jouself en it works for me. So by four o'clock, five o'clock everybody's homework is done, niemand doen huiswerk agter six o'clock nie. Dit werk fantasties, it works, it works, it works. Dis die beste advice. Don't go on and on and on, jy is so moeg, jy gaan sê ek is so moeg want ... Ek sal vir jou sê seven o'clock is time out vir my, six o'clock gee en die kinders kos, seven o'clock kyk ek of die kombuis skoon is, want daar is elke aand iemand wat die kombuis moet skoonmaak en dan is dit time out, dan is my dag verby. My dag is vol, vol, vol. Die wat wil kom lees, lees, die wat wil koerant lees kan, die kinders love reading. Eight o'clock, half past eight is dit bed tyd en dan moet nou elkeen gaan remind, hul moet nou klaar lees, dis nou regtig slaapyd. Maar 'n routine is die beste die best ding.

R: Any further comments on the topic of transracial foster care?

P7: No nothing.

R: Researcher

P8: Foster parent 8

*Salome, *Altus: Alias for foster child of another race

R: Discuss terms race, transracial foster care, related foster care and unrelated foster care.

R: Die eerste deel gaan oor die identifiserende besonderhede. Dit gaan oor jou. Ouderdom?

P8: 30.

R: Ras: wit, kleuring swart, Indian of ander.

P8: Wit.

R: Employment?

P8: Ek is employed, ja (laugh). Moet ek sê wat is my titel?

R: Ja.

P8: O jinne, waar begin ek? Ek weet nie wat my titel is nie. Wat sou mens sê safety woman?
(silence)

R: Fulltime of part time?

P8: Fulltime (laugh).

R: Geen foster father?

P8: Nee.

R: Jou foster children wat 'n ander ras is as joune. Die eerste 'n boy or a girl?

P8: Girl.

R: Okay. Ouderdom tans?

P8: Ses.

R: Ouderdom toe sy geplaas is?

P8: Twee en 'n half.

R: Related or unrelated?

P8: Unrelated.

R: Okay. Ras, wit, kleurling, swart of Indiër?

P8: Kleurling.

R: Okay, tweede een?

P8: Boy.

R: Huidige ouderdom?

P8: Twee en 'n half.

R: Um, ouderdom van pasing?

P8: Een maand.

R: Related of unrelated?

P8: Unrelated.

R: En ras?

P8: Kom ons sê maar hy's kleurling (laugh).

R: Derde pleegkind?

P8: Girl.

R: Okay girl.

P8: Nee, sy is nie 'n pleegkind nie. Sy is aanneem.

R: Okay, dan sit ons haar by, okay sy nou die ander...okay... Ander kinders ook in jou gesin?

P8: Sy kan aangeneem word. Sy is nou 10 maande.

R: Wit, kleurling, swart of Indiër?

P8: (silence) Hoe wil jy haar klassifiseer? Jy het haar mos nou gesien.

R: Wat's haar ouers?

P8: Kleurling.

R: Kleurling?

P8: Dis wat ek jou vra (laugh).

R: Okay. Die volgende vrae is die open questions. So jy kan antwoord soos jy voel. Um...Die eerste een. What motivated you to become a foster parent?

P8: Um, my grootste motivering in die begin um. Dit het begin toe ek by Cotlands gewerk het. Ek het die nood gesien vir foster parents. Daars baie kinders en min ouers. En toe het ek besef hoe groot noot daar is vir mense om hulle harte en huise oop te maak om die kinders in te neem. En dit is waar dit begin het. En ek het nog altyd daai droom van toe af gehad dat ek dit eendag sal doen. En toe onverwags toe kry ek die klein bondeltjie baba. En dit was soos ek het die visie gehad van dat 'n jaar later ...ek sal die jaar gebruik om my finansies en goeters in orde te kry, maar toe voor die eerste maand van daai prospective jaar verby was toe kry ek die babatjie en toe 'n maand later haar boetie. Dit is toe waar dit vir my begin het. Toe hulle weg was het ek hierdie vreeslike hartseer en verlies gehad en dit was vir my groot mindshift gewees van gaan ek vir altyd hart wees daaroor en dit myself nou toemaak of gaan ek nou verby my eie hartseer en verlies kyk en dit nog 'n kans gee. Want ek glo dat as elke een mens ten minste een kind kan help dan is dit ten minste een kind minder wat gehelp moet word. En dit is toe wat ek mos vir *Salome gekry het en ek is nie een dag spyt nie. (silence)

R: Okay (silence). Watter ondersteuning of training het jy gekry voor jou plasing en tot nou tans?

P8: Voor dit alles?

R: Voor jy begin pleeg het, ja.

P8: By die hospice in Somerset-Wes het ek 'n caregiving en counselling kursus gedoen wat ons alles oor grief en loss en ook holistic care vir mense wat byvoorbeeld in die hospice bly en terminaal siek is... van hoe hy dit hanteer van die begin wanneer jy die nuus hoor en dan die journey tot en met die einde en daarna vir die familie ook want dit is nie net die persoon wat ly nie – dit is sy familie ook ... en dan die after care daarvan ook. Dan het ons first aid ook gedoen en dan verskillende goed van kanker soos die verkillende soorte kanker en van motor neuron disease en van vigs en aids en al daai goed het ons ook gedoen. Ons het ook geleer hoe mense, mense wat daai siektes het moet hanteer en behandel. So dit was 'n redelike intensiewe...

R: Voel jy het bygedra tot ...

P8: Dit het definitief, ja. Toe na die tyd het ons die foster care meetings gehad wat ons verskillende mense gehad het wat kom praat het. Terapeute en dokters en social workers en ... Wie was daar nog?... Ja, daar was verskillende terapeute – elkeen het iets anders dek. En ek het ook 'n keer of van die meetings saam met my ma bygewoon van Agape. Hulle het ook mos sprekers daar wat kom praat oor verskillende goed. En ek het so 'n workshop bygewoon

verlede jaar wat Itemba Care aangebied het. Dit het ook gegaan oor holistiese versorging van al die verskillende siektes wat kinders mee te doen kry.

R: So dit was spesifiek op kinders gefokus?

P8: Dit was spesifiek vir kinders, ja. Hulle het 'n klompie safe houses genooi om dit by te woon.

R: Dit moes baie interessant gewees, ja?

P8: Dit was, ja.

P8: Volgende een – voel jy dat jy wil tans of voorheen... As hy nou teruggedink wens jy dat daar was iets wat jy wens jy het geweet of jy wil dit nou weet?

P8: Daar is definitief iets wat ek gewens het ek het voor die tyd geweet (laugh). Ek was bewus daar was iets soos FAS (Fetal Alcohol Syndrome) en in breë trekke wat dit is. Soos dit is 'n baba wat in die baarmoeder blootgestel is aan drank en dwelms en dan min of meer wat die effekte vir na die tyd dan wees. Dit was alles net in breë trekke. Dit was glad nie in detail gewees nie. En ek wens ek het geweet wat ek nou weet toe geweet. Baie beslis. Want daar is nou soveel...ek dink daar is soveel meer navorsing daaroor omdat die bewustheid daarvan groter is so nou is daar amper elke dag iets nuut wat bykom. So daar is definitief werk daar.

R: Okay. Is daar 'n spesifieke ding waarvan jy nou sal wil weet?

P8: Hmmm.

R: Waarmee jou kinders sukkel?

P8: Ja, veral met *Altus wat die behavioural issues het. Ek het gedink toe ek vir Salome gekry het daar gaan ook wees. As gevolg van hoe oud sy was toe ek haar gekry het en haar agtergrond van waar sy vandaan kom, maar ons het toe mos gegaan vir bonding therapy en toe het ek alles wat ons daar gedoen het na die tyd toe weer by die huis toegepas. Definitief eers 'n jaar later kon ek die verskil begin sien. Dit was harde werk. Dit was uithou en aanhou en baie van daai kan ek ook nou toepas ...so...

R: So definitief daai?

P8: Ja, met Altus is dit nou soveel anders wat met Salome is dit asof sy daarvoor gekom het. Sy het baie rustiger geraak en sy pas baie goed in waar sy nou is. Altus is wild en dit is asof hy wilder raak in plaas van rustiger raak. So ek het hulp nodig! (laugh)

R: So sal jy sê dit is ongoing?

P8: Definitied!

R: On-going support. As die een ding verby is dan is dit die volgende.

P8: Ja.

R: Jy weet nie wat volgende. Jy kan nie sê die een was so, so die volgende een gaan ook so wees nie. Um, wat is jou eerlike opinie oor die dienste wat gelewer word deur maatskaplike werkers en ander professionele persone – spesifiek gefokus op jou twee pleegkinders?

P8: Um vir my twee pleegkinders. Um, die organisasie in die Strand is veronderstel om hulle maatskaplike dienste te lewer. Van daai kant af het ek geen ondersteuning nie. Ek sien hulle nooit. Eerlik in die hele tyd wat ek hulle nou het wat hulle nog nooit by my woonstel om pleegsorg diens te lewer nie. Een maatskaplik werker was eendag daar gewees om Salome se verslag te skryf vir die hernuwing en sy was baie kort daar. En toe het ek maande later toe ek wou opvolg eers gehoor sy werk nie meer daar nie en ek het nou iemand anders. Ek het met haar probeer werk, maar nie te lank nie toe is sy ook weer weg. Met die een wat Altus se verlenging gedoen het was letterlik vir vier maande daar toe is sy weer weg. Sy het sy plasing, die hof toe gaan gedoen. Toe is sy weer weg want toe ek haar weer 'n keer bel om haar iets te vra, toe hoor ek sy is weg en daar is nie iemand om haar te vervang nie. Toe ek nou weer bel want Salome s'n moet nou Februarie weer op ... toe hoor ek sy is nou al weer die derde nuwe een wat daar werk in die tyd ...nou in minder as 'n jaar, want Altus s'n het in Mei gebeur en dis nou September. So van hulle kant af...is dit pateties...

R: So die inconsistency is die groot?

P8: Ja, dit is die groot ding, want dit voel nie vir my jy kan regtig 'n pad stap met hulle nie en nog voor jy by hulle van wil uitkom dan is hulle nie eens meer daar nie. Jy ken hulle nog net op hulle voornaam dan ... En dit voel vir my nogal weird want nou met Salome omdat sy so lank al by my is. Daar is so baie goeters wat al gebeur het. Daar het al so baie goed verander en daar was soveel groei gewees. Daar is nie daai persoon wat dit verstaan nie en wat begrip het nie. So vir die nuwe social worker is dit net nog 'n lêer en nog 'n kind se werk wat gedoen moet word. So ek mis daai persoonlike verhouding wat 'n mens met hulle moet hê.

R: Het jy al ooit iets spesifiek met jou kinders, omdat hulle 'n ander ras is, met ander professionele persone agter gekom dat die ras spesifiek as 'n issue opgekom het?

P8: Nee glad nie. My kinders word nie baie siek nie, maar Salome het nou al twee keer in die tyd dat sy by my is mangel ontsteking gekry en ek het haar by twee verskillende dokters gehad en dit was asof hulle dit net aanvaar . Dit was so 'n natuurlike. Ek weet nie of dit was omdat dit 'n ouer persoon ... hulle is so amper my ma se ouderdom so hulle is so jonk om te wonder of oud om te dink "O, in my tyd ...(laugh). Hulle het dit net aanvaar. Daar was nie eens 'n verwysing na ons nie related is nie. Ek was altyd die een wat uit ordentlikheid uit gesê het ek is

die pleegma. Daarom verskil die vanne - as julle gewonder het (laugh) en nou dat ek hom OT toe vat was haar eerste reaksie "How old was he when you adopted him?" So, dit is asof dit vir hulle net natuurlik is. Miskien is dit omdat hulle in 'n professie is waar hulle te doen kry met kinders en mense dat hulle beter verstaan. So dit is nie soos die ou tannies wat in Checkers loop met die trollie in die rak vas soos sy vir jou kyk nie (laugh).

R: Maar jy het in die algemene society...?

P8: Ja, o ja!

R: (pause) Okay (pause) Vraag fyf is: Deel van jou verantwoordlikheid as pleegouer in die regulasies van die Kinderwet 38 van 2005 sê dat omdat jou pleegkind 'n ander ras as joune is moet jy sy racial background foster. Voel jy dit is belangrik en hoekom?

P8: Ek persoonlik dink nie dit is 'n kwessie of issue tussen my en die kinders op die oomblik nie omdat hulle kleurling kinders is nie. Ek voel nie dat daar so 'n groot verskil tussen wit en kleurling tradisies is nie soos met swart. Sê nou maar hy was Xhosa of Zoeloe – hulle het mos ander tradisies en maniere van glo en doen. Soos hulle taal byvoorbeeld. verskil baie. Ons is Afrikaans en hulle tweede taal is ook engels. Dit is dieselfde as met die biologiese ouers en ek voel nie dat daar 'n vreeslike groot verskil is nie en ek moet iets anders en spesiaal doen vir hulle nie.

R: Um. In watter maniere voel jy dat jy hulle blootstel aan hulle eie ras? Foster jy hulle ras.

P8: By die skool. Salome gaan na die enigste Afrikaanse skool en daar is Engelse en Afrikaanse kinders. Daar is wit en swart en kleurling kinders. Hulle is 'n gemengde groep kinders in die skool. En ek voel ook dat toe sy in die kleuterskool was, was sy ook in 'n kleuterskool waar daar wit en bruin kinders was en sy was in beide van hulle se klasse gewees. Daar het sy nie net met die kinders nie maar ook die volwassenes soos die groot mense wat die skoonmaak werk en instandhouding doen. Sy gesels met hulle in die verbygaan. Sy is vreeslik sociable so sy gesels met almal. Sy bied vir almal 'n soentjie aan. So ek voel sy kry dit definitief. Ook met die feit dat ons nou ook by die safe house is, is ons volunteers ook wit, kleurling en swart. So ons kry ook op daai manier met hulle te doen.

R: En ook hierso met die ander kinders?

P8: Ja, ook hier met die kinders want ons het van elke kleur ... En groote (laugh).

R: Okay (pause) Um, in jou opinie um...omdat jou kinders;'n ander ras is, dink jy die lack of involvement van hul biologiese ouers speel 'n rol daarby?

P8: Nie op hierdie stadium nie. Omdat Salome nog nooit gevra het of iets gesê het wat betrekking het op haar biologiese ouers nie. Ek dink nie dit speel in haar geval 'n rol nie. En in

Altus se geval omdat hy so klein was. Hy het nie eens 'n memory of verwysing van 'n ander ouer as ek nie. Omdat ek nou albei kante daarvan ervaar het ...Met die eerste stel pleegkinders was die ouers baie betrokke gewees. Ek weet nie of dit in alle gevalle so is nie, maar in daai spesifieke geval was dit 'n baie negatiewe ervaring gewees. En nou weer is daar geen, geen kontak nie en geen invloed nie. Dit maak dit vir my makliker en vir hulle dink ek bied dit groter sekuriteit omdat hulle nou voel hulle het nou 'n ma, hulle is in 'n huis, hulle gaan skool toe en hulle ma is lief vir hulle. So dit is vir hulle amper soos 'n normale gesin. Daar is nie meer as een stel ouers nie. Dis hulle normaal. So dit beïnvloed hulle nie op enige manier sleg nie.

R: Um, en soos jy sê omdat Salome nie nou vrae daaroor het nie beïnvloed dit haar nie nou negatief nie.

P8: Nee, ek dink nie sy kom dit eens elke dag agter nie. Dit is nie vir haar snaaks nie. Dit is ook nie of iemand anders soos 'n maatjie of juffrou of iemand anders al vir haar iets gesê het nie. Niemand het nog vir haar gesê: "O' jinne jy's bruin en jou ma is wit en julle pas nie bymekaar nie". Die naaste wat dit nog daaraan gekom het was toe 'n maatjie vir haar gesê het: "Is daai regtig jou mamma", maar sy net niks verder gesê soos "is daai wit tannie jou mamma" nie of "maar jy is 'n ander kleur ...". Niks daarvan nie. So dis nie of sy iets van 'n ander kant hoor dat dit haar beïnvloed nie.

R: Okay, okay, um. Vraag sewe, op watter manier het om 'n kind van 'n ander ras in te neem jou onmiddellike of extended family beïnvloed?

P8: Um, my ma het eerste pleegkinders gekry toe het ek pleegkinders gekry. So vir hulle was dit nie snaaks nie. So dit was asof die ...hoe sal ek sê ...die norm was daar. Vir ons is dit normaal. Vir extended family was dit hmmm so ver ek weet ook nie 'n issue gewees nie. Dit was meer 'n kwessie van my niggie wat gesê "stuur nog fotos, stuur nog fotos ...". Dis vir hulle excitement en daar is baie ondersteuning. My niggie het nou onlangs ook 'n baba gehad en sy het van die heel begin af toe ek vir Simone af gekry het nie 'n kersfees of verjaarsdag gemis nie. Sy het altyd klere, speelgoed en sweets gegee en toe Altus bykom word die boks net groter! Nou is dit sommer twee bokse want alles pas nie in een. Hulle deel saam in die vreugde. Hulle deel saam in die hartseer en bekommernis. Al is sy so ver voel ek hulle ondersteuning.

R: So voel jy hulle het dit net aanvaar?

P8: Daar was nie vrae gewees nie of "O' jinne, het jy gesien sy is bruin...? "Niks van daai nie. Ook nie toe ek vir Altus kry is hy nou ook bruin nie". Niks van daai nie. Dit is asof hulle dit net eenvoudig aanvaar het. Dit is wat jou hartjie gelukkig maak so ons ondersteun dit.

R: Dis wonderlik. Um, vraag agt wat is vir jou die mees challenging part van transracial foster care? Is daar challenges of nie?

P8: Ek dink nie daar is nie. Ek dink omdat hulle nog so klein is en nie self daarna verwys nie. Behalwe dat Salome opgelet het dat daar 'n kleur verskil is, maar dit pla haar nie. Sy het eendag vir my gevra hoekom is ek wit en sy bruin en ek het vir haar gesê dat dit is omdat liewe Jesus ons so gemaak het en Hy het gekies dat ons 'n familie moes wees en dit maak nie saak watter kleur jy is nie as jy kies om iemand se famiie te wees dan mag jy familie wees. Ek dink sy aanvaar dat dit net reg is en wat dit vir haar makliker maak is dat my ma ook transracial kinders het en dat ons baie te doen kry met mense as gevolg van die safe house soos Marie hulle het ook 'n swart kindjie aangeneem en daar is baie vriende en volunteeer wat dieselfde gedoen het. Vir haar is dit 'n norm. Daar is wel ook in haar skool 'n wit gesin wat 'n bruin seuntjie aangeneem het. Hy is in Karel se klas. Ek het amper vergeet daar is ook 'n spier wit, wit blanke vrou wat 'n pikswart seuntjie aangeneem het. So oral waar sy kom, sien sy dit. Dit is haar normaal, dit is haar lewe en dit is hoe haar wêreld lyk en dis wat sy sien en dis hoe sy groot word. En vir Altus ... hy is te besig om agter te kom.

R: Sy wêreld bestaan net uit waarmee hy besig is!

P8: Hy kom nie dit agter nie.

R: Het jy enige bekomernisse oor jou kinders? En die feit dat hulle in 'n transracial is.

P8: Nee. Ek dink omdat hoe hulle groot word daar geen issues daaroor is nie en ook in hulle skool issues is nie en ook nie in hulle buitemuurse aktiwiteite nie. Vir short term is daar niks nie en ek kan ook nie sien dat daar long term iets sal wees nie want hoe groter hulle word hoe groter word die ander mense ook en hoe meer word hulle opgevoed en hoe langer dit aangaan hoe minder van 'n issue word dit. Hoe meer hulle dit sien hoe minder trek hulle hulle wenkbroue daarvoor op. En ek het veral geen bekommernisse met Salome nie want sy het 'n attitude wat berge kan versit so sy het die vermoë om nie 'n issue daarvan te maak nie. As iemand 'n issue daarvan wil maak, sal sy dit omdraai dat dit nie 'n issue is nie. Ek dink ook dit het baie te doen met die manier wat ek dit hanteer en die manier waarop ek hulle vrae antwoord. Ek gee nie meer as wat julle wil weet nie. Ek jok nie vir hulle nie maar ek sê dit op 'n mooier manier sodat dit nie so bar klink nie – dat dit nie so 'n lelike ding is nie. 'n Mens kan enige iets sê op twee maniere – ek kies net die mooi manier om dit te sê en ek kies die manier om dit vir haar makliker te maak. Ek dink solank dit nie vir my 'n issue is nie sal dit ook nie vir haar 'n issue wees soos sy groot word nie. Sy het eendag in die kombuis gestaan en karring – sy wil nou ook 'n pa hê. Toe sê my ma vir haar “as jy nou vir jou 'n pa kan kies, wie sal jy kies – moet hy 'n wit pa wees of moet hy 'n bruin pa wees?” Toe kyk sy my ma aan asof sy nie reg is nie en sê “dit moet 'n wit pa wees” met so 'n sug agterna soos is dit nie obvious nie! Soveel te sê “my ma is dan nou wit en ek word wit groot”. Dit is nie iets wat ek al ooit gemention het nie, maar ek dink sy het eenvouding in haar mind besluit dit is hoe dit moet wees. Ek dink nie sy het eens daaraan gedink dit sal weird wees nie. Ek dink ook nie as dit nie so is nie sal dit ook nie vir haar

weird wees nie. Ek dink ook vir solank iets nie vir my 'n issue is nie sal dit ook nie vir haar 'n issue wees nie. (laugh)

R: Wat is vir jou die mees rewarding part van om 'n transracial pleeggesin te wees?

P8: Weet jy ek weet nie of dit is omdat dit transracial is nie en of dit is omdat hulle nie blood related tot my is nie, maar dit is om alles te sien hoe alles wat ek insit hoe dit uitkom. Dit is nie asof ek gesê het "O, my hele swangerskap het ek gesonde kos geëet en gesonde goed gedoen en dit is hoekom ek hierdie pragtige gesonde kindjie het nie". Dit is alles vir my external factors. Dis geduld – wat ek nie altyd baie van het nie! Maar ek dink weer dit is deursettingsvermoë. Dit is ook die feit – maak nie saak as hulle moeilik is nie – ek het gekies om dit te doen. Ek het geweet daar gaan challenges wees en ek kies nog elke dag om dit steeds te doen. Ek dink dit is daai gedeelte van my wat ek dan nou aan die einde ...Dis soos toe ons die show gehad het. Dit was al die ure se insit en aanpor en aanmoedig en prys en aanmoedig. Dan kan ek sien hoe haar confidence meer raak en toe sy op die verhoog was dit was nou soos die ultimate highlight en dit was soos she was born to be on the stage en ek wil nou selfsugtig wees en sê dit het iets met my te doen, want dit voel vir my dit is my tyd, my energie en my aandag wat ek daar insit en dan dink ek ook ek kan maar 'n bietjie krediet vat want dit is ek wat dit alles gedoen het. Haar biologiese ma het nou wel die nege maande se drawerk gedoen, maar dis wat sy gedoen het en dis al. Dis wat ek doen wat maak dat sy...wel 'n gedeelte van wat sy is want dit wat ek doen speel 'n groot rol. Meer as wat dit enige iets racial is want as hulle so buitekant speel of by die skool en ek hou hulle dop...my gedagtes gaan nooit so ver om te dink daar speel my bruin dogtertjie nie. Dis absoluut net my kind. Ek sien nie hulle kleur raak nie. Partykeer sal ek fotos kyk en dan lag as ek sien hoe swart is klein Altus (laugh). Hy lyk soos 'n blop op 'n foto waar ander mense is, maar dit is so ver as wat dit gaan. Vir my is dit regtig nie dat hulle kleur 'n issue is nie. Dis meer die feit dat hulle nie biologies myne is nie. Dis daai gedeelte meer as enigiets anders.

(silence)

R: Wil jy enigiets anders bylas oor 'n spesifieke topic?

P8: Nee.

TRANSCRIPT FOSTER PARENT 9:

R: Researcher

P9: Foster parent 9

*Peter, *Simon: Alias for foster child of another race

R: Define words, race, transracial foster care, related and unrelated foster care.

R: Jou ras? Wit, kleurling, swart, Indiër of ander?

P9: Wit.

R: Employment?

P9: Wat sal ons nou sê, ek weet nie. I am the founder of Miracle Kids Place of Safety.

R: En sal jy sê jy is voltyd of parttime aangestel?

P9: Oh nee, ek is voltyds.

R: Okay, pleegvader, ouderdom?

P9: Hy is 54.

R: Okay ras, wit, kleurling...

P9: Wit.

R: Okay, employment?

P9: Voltyds.

R: Okay, nou die kinders wat 'n ander ras is as jou eie. Die eerste een, ouderdom?

P9: Vier.

R: En ouderdom wat geplaas is by jou?

P9: Fyf maande.

R: Related of unrelated?

P9: Unrelated.

R: Okay, ras, wit, swart, kleurling of Indier?

P9: Kleurling.

R: Kind twee, *Peter, (child interrupts) twee en 'n half

R: Ouderdom van plasing?

P9: Een week.

R: Related of unrelated?

P9: Unrelated.

R: Ras?

P9: Swart.

R: Okay is dit al jou pleegkinders van 'n ander ras?

P9: Nee ek het nog twee.

R: Ouderdom?

P9: Twee.

R: Ouderdom van plasing?

P9: Agt maande.

R: Related of unrelated?

P9: Unrelated.

R: Ras?

P9: Gemeng, kleurling en swart.

R: Okay, dis reg, ek merk hom so.

R: Vierde een, *Simon.

P9: Hoe oud is hy nou, 21 maande.

R: Ouderdom van plasing?

P9: Hy was 'n maand oud.

R: Unrelated?

P9: Unrelated.

R: Ras?

P9: Swart.

R: Nou die res van die kinders in jou huis?

R: Okay eerste een wat nie gepleeg word nie, of is daar nog wat gepleeg word?

P9: Nee, kom ons begin by *Rosie.

R: Ouderdom?

P9: Tien.

R: Ras?

P9: Kleurling.

R: Okay, en sy is adopted ne?

P9: Ja.

(child interrupts)

R: Tweede een?

P9: *Dawie.

R: Hoe oud is hy nou?

P9: Hy is nou agt.

R: Hy is ras?

P9: Hy is 'n Portegees en kleurling.

R: En hy is ook adopted?

P9: Ja.

R: En die derde ene?

P9: *Suzie.

R: Sy is nou?

R9: Vier.

R: Ras?

P9: Wit.

R: En sy is ook adopted?

P9: Ja.

R: Ek dink ons gaan daar stop, anders gaan dit complicated raak. Of is daar nog wat joune is (nie plek van veiligheid)?

P9: Nee dis almal.

R: Okay, die volgende vrae is oop vrae, so jy kan hul antwoord soos jy voel.

R: Die eerste een is wat het jou gemotiveer om 'n pleegouer te raak?

P9: Seker die feit dat ek self 'n pleegkind was. Um, dit was nogal nie iets wat ek gedink het ek gaan wil doen nie, alhoewel ek geweet het ek wil na kinders kyk, maar ek het altyd gedink in die sin van veiligheid. Totdat ek vir Rosie ontmoet het. Dit het alles verander, toe ek gehoor het sy is op vir pleegsorg en hul soek pleegouers vir haar. Het ek net geweet ons moet ons naam opgee en dit doen.

R: So was dit spesifiek sy?

P9: Ja, daar was vyf kinders wat terselfde tyd 'n huis moes vind, en hulle het vir ons gesê ons moet een van die kinders kies en ek het gesê hulle kan dit nooit aan my doen nie. Gee vir my 'n kind en ek sal daai kind grootmaak met al die liefde in my hart, dit maak nie saak watter kind nie. Maar hier diep binne my het ek gehoop dit gaan Rosie wees, maar ek wou nie 'n kind gekies het nie en toe het die maatskaplike werker gesê, sy dink Rosie gaan die beste by ons gesin inpas.

R: So toe van daar af...

P9: Toe was ons harte oop en alles was oop.

R: Okay. (child interrupts)

R: Tweede vraag, watter support of training het jy gekry voordat jy 'n pleegma geraak het en wat jy huidig kry?

P9: Enigste training wat ek gehad het, was ek het verpleeg. Huidiglik het ek darem nou...ek het ondersteuning van my familie, my gesin, my groter kinders, ek doen kursese wat aangebied word.

R: En waaroor gaan die kursese wat aangebied word?

P9: Pleegsorg en oor wat is jou regte en die regte van die biologiese ouers.

R: So jy het on-going training en support?

P9: Ja.

R: Nommer drie, waar jy nou staan, is daar iets wat jy gewens het jy het geweet voordat jy begin het?

P9: Ja, ek dink ja, nie dat dit enige iets sou verander het nie, maar dit sou die taak dalk net 'n beetje makliker gemaak het, Um...

R: Oor iets spesifiek of net in die algemeen oor kinders en kinders versorging?

P9: Weet jy ek dink meer spesifiek oor die FAS (Fetal Alcohol Syndrome) kinders, wat jy in pleegsorg neem.

R: Okay, en waar jy nou is met jou transracial foster care kinders, is daar iets wat jy nou meer oor sou wou weet?

P9: Um...ek dink nie ek sal meer wil weet nie, maar dat daar liewers meer ondersteuning sal wees, spesifiek vir ouers met FAS kinders.

(child interrupts)

R: Wat is jou eerlike opinie oor die dienste wat jy kry van maatskaplike werkers en ander profesionele persone oor spesifiek jy en jou transracial foster care kinders?

P9: Nee nie baie goed op die stadium nie.

R: Is daar 'n spesifieke rede hoekom jy so sê?

P9: Um, van die kinders wat in my pleegsorg geplaas is. Het ek laas van hulle spesifieke maatskaplike werker gehoor die dag toe hulle in pleegsorg geplaas is en toe nooit weer nie.

R: So lack of contact?

P9: Ja.

R: Het jy al ooit, ander profesionele persone, met die ras van die kinders, het jy al gevoel daar is...het jy gevoel die dienste wat hul lewer is direk gefokus op die ras van die kinders? So as jy kliniek toe gaan of as jy erens heen gaan?

P9: Nee ek het nog nooit dit beleef nie.

R: As 'n pleegouer is dit jou responsibility in die right en responsibilities van 'n pleegouer om die ras van die kind te foster. Voel jy dit is belangrik?

P9: Ja.

R: Hoekom voel jy dit is belangrik?

P9: Ek voel elke kind moet weet waar hy vandaan kom en hy moet sy roots ken. Jy kan nie 'n swart kind net in 'n wit gemeenskap of in 'n wit gesin wil grootmaak nie. Hy moet kontak hê met sy eie ras, sy eie taal. Ons maak ook 'n punt daarvan dat Maggie (black assistant) Xhosa praat met Simon en Peter.

R: En ek dink dit loop in die tweede vraag in, in watter maniere doen jy dit?

P9: Ons, Maggie, Flossie en Sisa, hulle almal praat Xhosa en hulle praat Xhosa met Peter en Simon. En ook maatjies, soos die mense wat vanmiddag hier was, hulle het ook 'n swart dogtertjie wat hul besig is om aan te neem en ons laat hulle baie saam speel. Ons voel dit is belangrik, hul moet kontak hê met hulle eie.

(interruption)

R: Okay, so jy sê hulle speel met ander kinders van dieselfde ras, hulle het ook kontak met grootmense van dieselfde ras. Ek neem aan by die speelskooltjie ook, het hul ook kontak?

P9: Ja.

(child interrupts)

R: Okay, die volgende vraag, voel jy spesifiek met die spesifieke kinders, die involvement of die lack of involvement met die biologiese ouers speel 'n rol? In hul ontwikkeling, in hul grootword?

P9: Ek moet nou mooi dink, want van die kinders het nou geen kontak met hul biologiese ouers en van hul het nou wel kontak.

R: Ja as jy dink aan die spesifieke kinders en die pad wat hul stap.

P9: Sho...vir my is dit moeilik om te antwoord, omdat *Kia se ma haar kontak en sy gaan een keer 'n maand saam met haar. Um, en ek glo, ek weet nie, hul doen mos nou maar 'n ding hulle manier. Dit lyk vir my, as ek dit so kan stel, die kinders wie se ouers kontak het met hulle, dis asof hul moeiliker aanpas. As die wat nie kontak het nie. Want die is al wie hulle ken en al wat hul ken. Maar die wat wel kontak het, vind ek asof daai kind moeiliker by sy omstandighede hier aanpas.

R: Okay, vraag sewe. In watter manier het jou, om 'n kind van 'n ander ras in jou gesin in te bring, watter inpak het dit gehad op jou immediate en extended familie?

P9: Ek weet nie, vir ons was daar nooit 'n verskil nie. Die kleur was net nooit 'n issue nie. Weet jy vir my ma, my pleegma, wat nou 80 plus is, was dit vreemd. Dis iets waaraan sy gewoon moes raak, maar ons het nog nooit...dit het nog nooit op 'n argument uitgeloop.

R: So dit het nooit lelik geraak?

P9: Nee, nee, sy het nooit nie die kinders aanvaar as haar kleinkinders of so nie. Dit was meer iets vreemd waaraan sy gewoon moes raak. Ek weet nie miskien is ons (gesin) een van die gelukkiges, want ek weet van gevalle waar dit wel 'n issue is, maar gelukkig by ons is dit nie 'n issue nie.

R: En ook in julle immediate family, omdat dis die norm?

P9: En ook ja, my, ons kinders (Willem en Clara) het ook met ander kleurige kinders groot geword. Ja dit was nooit iets snaaks nie.

R: Okay, wat is vir jou 'n challenge om 'n transracial kind groot te maak. Spesifiek gefokus op die ras, nie op die ander problem.

P9: Ek dink die mees is om daai kind te oortuig, wanneer hy vrae, vra, dat daar nie 'n verskil is nie. Want ek sien dit nou by Rosie, dit is partykeer asof sy twyfel en die goed wat sy vrae of die manier hoe sy goed sê, is dit asof Suzie meer kry omdat sy dieselfde kleur is. Ek dink dit is die grootste challenge, om haar te laat oortuig, daar is nie 'n verskil tussen ons nie.

R: Baie interessant, want ek dink dis 'n realiteit. Okay, wat is van jou bekommernisse oor jou transracial pleegkinders?

P9: Um, ek weet nie, ek het nog nooit eintlik myself bekommer oor iets nie, maar ek het al gewonder as dit by verhoudings eendag kom, waarna sal hul kyk as dit by verhoudings kom. Um, dit was iets waaroor ek baie gewonder het en ek dink nie dit is vir my 'n bekommernis nie, want ek het al gehoor, so by die ander kinders, dat Rosie het 'n boyfriend by die skool en hy is ook 'n kleurling seuntjie. So ek dink nie ek het enige vreeslike bekommernisse nie. Ek dink my bekommernisse is maar soos enige ma se bekommernisse oor elke kind. Dit is nie spesifiek op grond van kleur nie.

(Child interrupts)

R: En jou bekommernis oor die verhoudings is ek reg as ek verstaan, dat dit is meer oor jy is bang hul weet nie waar hul inpas nie?

P9: Ja.

(Child interrupts)

R: Laaste vraag, wat is die mees rewardingste deel om 'n transracial foster care child te hê?

P9: Ek weet nie, om 'n verskil in daai kind se lewe te maak. Ek weet nie, omdat ek nooit in terme van kleur sien, nou het ek 'n swart kind, nou het ek 'n...dis nie dat die een meer

rewarding as die ander is nie. Vir my is dit 'n wonderlike gevoel dat ek 'n verskil in 'n kind se lewe kan maak.

R: So dit net daai pad stap?

P9: Ja, om te sien hoe hulle om die stadium alles net aanvaar, asof dit is hoe dit is. Dis net normaal, daar nie 'n verskil tussen hoe ek vir Peter behandel teenoor Suzie nie.

(Child interrupts)

R: Is daar enige iets anders oor transracial foster care wat jy voel is belangrik om te weet of om te sê?

P9: Ja, 'n mens moet nie 'n issue maak oor 'n kind se kleur nie. Weet jy ek het nou al mense ontmoet, wat vir my sal sê 'ek het nou 'n swart kind in pleegsorg', hoekom vir my sê dis 'n swart kind, sê vir my ek het 'n kindjie in pleegsorg. Vir my maak dit nie saak nie, maar om nou spesifiek die kleur te noem. Ek dink net vir my, as jy nou vir almal moet vertel ek het 'n swart kind in pleegsorg, daai kind hoor dit. Op 'n stadium gaan daai kind wonder, hoekom word ek uitgesonder? Ek sê net, ek het kinders in pleegsorg. Dit my kinders. Ek sê nie, ek het een swart kind en soveel dit en dit. Dit my kinders, ek hou nie eers daarvan om te sê dis my pleegkinders nie, dis my kinders. Dis my kinders.

Mense kom hier, dan vra hul watter van die kinders is nou joune, dan sê ek, hulle is almal myne want hul almal is in my sorg. Dan sê hulle, 'jy weet ek bedoel, watter kinders in nou aangeneem en watter nie'. En dan is dit nou voor die kinders.

R: So dit gaan net oor die kinders?

P9: Ja.

R: Enige iets anders wat jy wil bylas?

P9: Nee.

APPENDIX G:TRANSCRIPTS OF INTERVIEWS WITH THREE SOCIAL WORK PARTICIPANTS

TRANSCRIPT SOCIAL WORKER 1

R: Researcher

S1: Social worker 1

R: Explaining of term race and transracial foster care.

R: It is open questions, so you can answer them as you like. The first one is. What is your experience of transracial foster care placements in general?

S1: Okay, so do you mean, what kind of experience I have or have I experienced it before?

R: Yes, have you experienced it?

S1: Yes, a couple of my moms (foster moms) have children in their care that is not the same race as them, I can't think of hand how many.

R: So you have worked with transracial foster care families?

S1: Yes.

R: Okay. Do you think child welfare protection agencies provide foster parents with enough support before and after the placement of the transracial foster care child?

S1: Do you mean at this organisation or in general?

R: I think you can talk from the experience you have at the organisation you work?

S1: Okay, Um...to be honest, I don't ever remember having a conversation with a foster mom about children being a different race. I know that is one of the questions we ask in the screening report and obviously I said if they did have a problem then we would talk about it. But I don't think it is actually been too much of an issue. I think that other things are more important to them, like the health of the child, the age, that kind of thing. I don't think any of them have said, no to a child or been worried about it, only because they were a different race.

R: Okay, so you say there is no specific training that we do?

S1: No there is no specific training that we do focussing on how do you deal with a child that is a different race than you. Culture I suppose... I think probably what would happen is that if it becomes an issue, we would deal with it, so say we have a coloured mom with a Xhosa child, who now needs to go through circumcision or something and they don't know much about it or

they are not sure, then obviously we would deal with it. But as far as I have worked here, there has not been an issue.

R: So there has never been a specific situation where you had to address that with specific training or support?

S1: No.

R: Okay. Question no three, what challenges have you seen that transracial foster care parents face?

S1: Not really, I think it is not really a challenge, but some of them, so who have gone out with the children in a shopping mall, people have asked are they your children and then they are clearly not and then they have to explain. Where when the coloured moms have coloured children, they just assume they are grandchildren. So I don't know what you call it, I don't want to say 'stick out more', but that is not very...but I think they are more noticeable than the foster mother with same race children.

R: Okay and you have noticed with your mom's that that are one of the things that they have faced?

S1: Yes, they have mentioned it before.

R: Now we are going to speak about the specific moms that I have had interviews with, just to get another level of information. Let's do participant five's family first.

Questions on foster parent 5

R: What is your experience with this specific transracial foster care family? Is there any specific situation...?

S1: I think the only thing that I have recalled about the races of the children is that she (foster parents five) once said about *Sam, who is also Xhosa (same as P5), that she feels that his behaviour that he had, he was misbehaving at the time, she felt that it was because he did not know his roots and culture and he does not know where he comes from. And on the Xhosa culture that is very important, you have to know where you come from, your ancestors and so. And she felt that was the reason why he was being naughty. Where is with the other kids, the coloured children, she has never made that sort of connection. So I think the way that she sees Sam is a bit different than the way that she sees the other children, just in terms of his culture. So that was a big concern for her.

R: Was her concern that he did not know his background?

S1: Yes, so she kind of said well 'every Xhosa boy needs to know who his family is, where he comes from'. So I think she is scared that if he becomes older it is going to be an issue for him. Um, where with the coloured children it seems to not be such of an important thing.

R: Have she mentioned some way that she will address that in the future?

S1: She said that she would like to find his family, but unfortunately according to the files his family all live in the Eastern Cape and we don't have proper information on them. I think the most we have is maybe a name and a surname, but in the Eastern Cape, it is really hard to track them down, so don't know how she would do that. I think it is something that comes up for her every once in a while, and worries about it, and then realises that there is nothing that she can really do about it.

R: So you say that it comes up once in a while, so she is not totally focussed on this, this is not the only thing she thinks about.

S1: No, I don't think it is something that she continuously worries about.

R: Okay.

S1: Oh, the other thing that I found quite interesting is that, obviously P5 is Xhosa (black), or she can speak Xhosa and so can Sam, but I very rarely have heard her hear her speaking Xhosa to him. I think I have heard her say one or two phrases, so I am not even sure if he can speak Xhosa or maybe he understands it, but not speak it. So I think probably having, because it is only Sam that is Xhosa and all the other children are coloured, that because of that dynamic she speaks more English.

R: And it is actually interesting that, because she is Xhosa, that she is more concerned about his racial background, that of the children that is not the same race than her.

S1: Ja.

R: That she feels that he needs to know more.

S1: I think it is a cultural thing, because she realises it. I don't know about coloured children, I assume it is a whole different dynamic, because in the Xhosa culture, the ancestors and all of that is so much more important.

R: So automatically, she focuses of the culture of the (black) child?

S1: Ja, a bit more than the others (coloured children).

R: In what way have your experiences this foster parent, fostering the racial background of the transracial foster care children? Have you seen that she makes an effort to foster their transracial foster care background? So take them places, meet other people, expose to things.

S1: Um... I am not actually sure, I think differently in some ways, like music, I think the children listen to a lot more Quato they say, I don't know what coloured people listen to, like I think they have been influenced by the type of music that she likes and also the type of food that she cooks. Because it is quite traditional Xhosa food that she cooks, Um, a lot more like the pap and the chicken. So probably they eat a bit differently that lets say some of the other coloured homes.

R: Language?

S1: I think she mainly speaks English to them. She can speak I a little bit more Afrikaans and she tries definitely, but I think it is mainly English.

R: So you have seen how her culture has influenced them, or her way of doing things.

S1: Ja.

R: Do you feel that she is fostering their racial background or do you think that she does not...um...don't want to say, it is not important, but does she just not see it as an issues?

S1: I actually don't think that she sees them as being different or if she does, it is not an conscious thing. I think the only thing that is a conscious thing is the fact that Sam is Xhosa and originally from the Eastern Cape and so she does treat him a little bit differently than the others. But not in a bad way at all, ja as I said she just concentrates more, or is more concerned about his background.

R: And do you think like you said, it is because she is more aware of his background, culturally, because she herself is a Xhosa.

S1: Ja I think it is because she understands the importance of it.

R: Do you think the involved or the lack of involvement of the biological family has an impact on this transracial foster care family?

S1: I honestly don't think the children notice that P5 is a different race than them, honestly I don't. Aah shame I forget about *Pretty, she is also Xhosa. But P5 has never spokenn about her background as she does about Sam's. Um...

R: None of the biological parents have said anything.

S1: There is only Pretty's father who use to visit a little bit, but he does but any more. I mean *Sofia's brother visited once or twice, but not anymore. But they never said anything about P5 being a different race. And the other children don't have any family.

R: So there has not been a situation, where, where the children had contact with their families, they have said something racial?

S1: No, not at all. And with all of those children, they call P5 'mommy' and most of them have been with them since they were very young, so I think that makes a difference.

R: They really see her as their mom.

S1: Yes.

R: Have you picked up any interesting aspect with P5's family specifically regarding race, something that you have not mentioned yet.

S1: I don't know if this is relevant, but I know that P5 in the beginning when she first moved to Rayterwacht, she found it very difficult, because Rayterwacht still has a lot of old Afrikaans people who are a little bit, I would not say racist, but that place has a lot of history. I know it was one of the places who had a lot of uprisings when the schools had to become mixed race. So I don't know if that is part of the reason, because she struggled a lot at the beginning, people being rude to her or pulling the race card. And I think she feels being coloured and living there is easier than being black and living there.

R: So even herself having to move to a community that is predominantly white and coloured and her being black and now having to raise coloured and black children, it is a lot of racial aspects she has to deal with. Not only in her home, but also in the community.

R: Anything else of P5's family?

S1: I don't think so, no.

R: Okay. Now P7.

Questions on foster parent 7

* Casey: Alias for foster child of another race

R: Okay, what is your general feeling dealing with her transracial foster care family?

S1: Um...again I think P7 does not really draw attention, it's not really a concern for her, because in her house it is only *Casey. It was Casey and his brother, but his brother left. So I don't think she ever really, the only time she has ever made reference to being a different race or culture was when he was meant to go to his mom (biological mother) and his mom

mentioned circumcision, and that whole procedure. And again he is from Burundi, so I honestly don't even know much about that culture, so it is different from Xhosa culture. So I think whatever P7 knows about his culture is what he has told her or what she has found out from his mom and I think that has been a learning experience for her.

R: Because it is a whole different situation?

S1: Yes he is not even South African.

R: Yes because his race would be classified as black and in South Africa he would be believed to be Xhosa, but cultural wise it is a whole different situation.

S1: Ja.

R: So she can say 'yes he needs to go for circumcision because he is black', but she does not even know...

S1: Yes, she does not even know if that is the procedure here in South Africa for that culture. And I don't think she knows fully either. But I think when that came up, she just said that he is not old enough. And that if he is, he actually needs permission from the Department of Social Development, so P7 could not give consent.

R: Have you seen P7 fostering Casey's racial background?

S1: I don't know if it would be considered his racial background really, or more his culture and religion, but his mom is Muslim, um...and P7 runs her home in a Christian manner, so they all go to church, but when Casey mentioned that he didn't want to go to church, he wanted to go to mosque, she totally supported him. She got him his prayer mat and clothes and everything and said it was his decision and supported him. And I think that, this has been very confusing for him because he has grown up in a Christian home and use to go to church and then when he spends time with his mom, he remembers that he actually does not come from Christian background, he comes from Muslim background, then he chops and changes. And he still does not really go to mosque.

R: But still she supported him going through this process, this experiences.

S1: So she said, 'whatever you want and whatever you choose to do is fine by me, but you need to know that if your make a decision you should stick with it'. So yes I think she has been supportive in that way.

R: As he is the only black child in the house, does she give him the opportunity to have contact with other black children, other black people?

S1: Again, I think for Casey, I don't think he even notices that he is black and the rest coloured. Um...he speaks English, but he does not speak Xhosa. I mean he can speak a little bit, from being around...I mean he is obviously around other Black children at school, because he is very mixed. Um... and I think does have black friends. But again it is a whole different dynamic, because he is not South African. So maybe it would have been a different situation if he was.

R: Yes you can't just put him in a cultural group, because he is black and lives in South Africa, people would assume he is Xhosa or Zulu or one of the local black cultural groups.

S1: Yes, but he is not.

R: You did speak a little bit about the mother's involvement and this influence that has had on him. Has there been more things, like the religion that has come up, that you have noticed?

S1: Um, I think I remember he once mentioning that the time of food that Casey's mom cooks is quite spicy, so Casey likes spicy food. So, P7 knows that, so she would often add some extra spice to Casey's food. But I think the whole family likes eating curries and spicy food. I think that is a small thing, but a very nice thing of her to do. And I think maybe she would like to use some of the thing of the Burundi cuisine to add to her food.

R: Okay, Okay, any other interesting fact that you have picked up with her and him.

S1: Not really, not really.

R: Has the race been an issue? Has it come up?

S1: I don't think the race as much as the religion I think, ja I think in that home the religion would be more of an ... not an issue, but focus point.

R: Um has she mentioned that she has received questions in the community regarding him?

S7: No, she has never said anything like that, about other people. And no I have not heard her say anything about when she goes out with him.

R: Anything else that you have picked up, maybe in one of your other houses or working in transracial foster care.

S1: I do think it is easier if the children are the same race as the foster moms or foster parents, because I do think that there is less questions are asked of them in the public, at the shop or hospital or whatever. I think it is going to be a lot more obvious that the foster child is not their child, if the foster child is a different race.

R: And do you think that brings on more questions?

S1: Ja and assumptions people make. And I think people are more interested when you have two coloured children and four black children in a house and the family is out, people always ask, 'Oh are the black children brothers and sisters?'.

And then I have one little girl in our Mowbray house, that has a different dad that her siblings and so she is a lot darker, so people always think that she is the little black boys sister, rather than the coloured children. And so it is just interesting how people always make that grouping. And then their foster mom is coloured, so I think people think that oh the coloured children are her grandchildren, but we don't know who these other children are. I think people are just trying to understand what is going on without asking too much questions, but they will definitely ask more questions if the children are a different race.

R: And have you picked up anything in the foster homes, where the moms will treat the transracial children differently or see them differently. Like at the beginning you said that for the moms the race has never actually been an issue it is more the health and things of the children.

S1: No I don't think the race is an issue. I think the only time the mom would maybe sort of, not wish, but prefer a child of the same race is if they are at the hospital or wherever, because then most people won't ask questions about who is this child. I think more people are interested when you have a coloured mom with a clearly black child, that just two coloured people together.

R: So it is defiantly about the societal reaction on the situation.

S1: Ja, or I think just societies curiosity about, Okay who is this child. Um...ja. I don't think in their own homes it is a issue and I don't really think it is an issue for them, I suppose they just get more attention when the children are different. I mean sometimes they don't like it, when they are at the hospital they don't want to talk to anyone, they just want to get it over and done with, they don't want to explain the whole story.

R: Yes and I think if the children do pick up on this, when they are small they don't, but when they are bigger they are going to realise that people see them defiantly. And I think the moms need to know how to deal with that.

S1: Yes, obviously the easiest is just to go, this is my foster child and then people understand and generally don't ask to many more questions, except if they want to know how, where and what.

R: Okay, thank you very much.

R: Researcher

S2: Social worker 2

R: Explaining terms race, transracial foster care.

R: What are your experiences of transracial foster care in general? Do you get in contact with it?

S2: Yes, no definitely I do get in contact with it, Um, a few of our foster care placements are interracial placements. Um, most of them have happen because the foster parents have had a prior bond with the child before they (the children) was found in need of care and protection and placed in foster care with them. Ja, I think there are challenges. The current foster care Act is quite pro keeping culture and race and language together. So when we do extend foster care placements with transracial families it is always a lot more complicated. Ja, I think most of the kids that are in our foster care placements that are in transracial placements, are quite young. So I have not yet experience a lot of the problems that the theory says there might be.

R: Do you think social workers of the social welfare provide enough support or training for transracial foster care families before or after the children are placed?

S2: No I really don't think so, my experience with the organisation I work at is that we have had some training on it, mostly from a Xhosa perspective, trying to understand why it is so important that our Xhosa children grow up in a Xhosa home or have an understanding of their Xhosa background, for their cult names and when they get married. You know things which become a reality for them, the becoming of a man. If a child Xhosa child has not been raised in their Xhosa culture and is now faced with that in the future, it can be very traumatising for that child. It can lead to an identity crises. So we got a little bit of training on that from the organisation I work at, but I don't think our foster parents are trained in that capacity at all. Um, ja, unless they do it on their own.

R: Um, what challenges have you seen in transracial foster care placements, you have mentioned about the children still being small, but are there any other challenges that you are now aware of that you already see with the placements?

S2: Um, I do think that it becomes more acceptable when the children have got an understanding of their background. But we have challenges, where your foster parents might be white and the child is African and they (the foster parents) don't want to talk about it. And then the child does start seeking information or does ja. And ja, we do have a case like that now at the moment where the child has nightmares that voices of his mother is talking to him, where he

has never had contact with his mother. And I am a bit spectacle about it all, but a lot of people do say that it is the culture and that this child needs to know where he comes from in order for these messages from the ancestors can go away.

R: Okay ja, I have also heard about situations like that.

S2: So ja, its stuff like that. That has been a challenge, so ja we do have at least one child that is sitting with problems like that at the moment with.

R: So is the foster parents um, lack of awareness or the avoidance of this...

S2: Ja, I think to keep themselves feeling secure as parents to the child, they resist talking to much about the child's real biological or natural family. Um and in the end that creates more anxiety.

Questions on foster parent 2

*William: Alias for foster child of another race

R: Okay the first family that we are going to talk about is Participant 2. What is your experience of their family? Of that placement.

S2: I think this family are quite open minded people, so they don't get to much anxiety where *William comes from and that William is in foster care and not their biological child and I think William thrives in that environment and they do have a lot of children. He has got siblings, and also the foster parents are already a transracial couple. So I think that also helps for Williams, that there is not so much emphasis on race, that mommy and daddy are a certain race and I am different. The whole family is different.

R: So the family set-up or dynamics are already...

S2: Ja, they are already very integrated in their racial dynamics. And also William speaks a bit of Xhosa, so there is that exposure.

R: Which the foster parents obviously made possible.

S2: Yes she opened those doors for him or she realises the importance of it.

R: So she is aware what she needs to do and the importance of his background?

S2: I think so ja.

R: In what way have you experiences the foster parents, foster William's racial background? It is like the language.

S2: I do think they are open minded to it. I think they have given him opportunities, I don't know if they put too much emphasis on him. I don't think they send him to Xhosa classes or taken him to the Eastern Cape to visit his heritage. They have not gone to that extend. But they are open towards it, they do not fight the culture that he is born into.

R: Okay. In your opinion what role does the involvement of the lack of involvement of the biological parents play in this placement?

S2: The biological mom has had contact, but she has made it quite clear that she would like William to stay in the foster care placement. The biological father on the other has not had any contact as far as we know, but yet he claimed to his social workers that he sees the child regularly. William also used to see his maternal grandmother quite a lot, so he was exposed to his heritage there. So he is quite secure. But I think it differently think that it will effects him later, now that his grandmother has passed away and that contact is broken and that there is no one that shows...

R: Real interest.

S2: Ja, his father says that he wants contact, but until know he has not. So we question what the motive is sometimes.

R: It might be the pride, that he does not want to admit that he did not.

S2: Make real effort. Ja it was quite confusing for us when the foster parents gave us feedback and saying that the biological mom and maternal grandmother use to have contact, but the father never did, but yet the father was reporting to his social worker that he has had regular contact and that he wants to know actually care for the child.

R: So that makes a very difficult dynamic.

S2: Ja, I think this a quite a difficult family setup and this is the case that I mentioned that we have not been able to extend the foster care order and that it has been contested by the biological father. So there is still a chance that William will be able to meet his father and have more contact or might in the future possibly be reunited.

R: I think with my interview with them, the foster mother is open to have family contact. She wants them to have contact, but in a way that protects William.

S2: He did go to his maternal grandmother quite a lot, so she (foster mother) never resisted it.

R: But she does want to protect him.

S2: Yes.

R: Have you picked up any other interesting aspects while supervising this placement?

S2: Interesting (laughing), I don't know, I find them an interesting family. Um.

R: They do have a very interesting dynamic.

S2: They do, I think they sort of, I don't know what the word is, I think they are in touch with a more spiritual way of living. Um, ja and quite open minded towards nature. Ja and I think

S2: Does homeschooling with the kids, so I don't know if they are really exposed to the heightening of our social norms, I think they are more exposed to their family norms.

Questions on foster parents 3 & 4

*Matt : Alias for foster child of another race

R: Okay, the next family we are going to talk about is P3 & 4 and their child *Matt. Okay, same questions, what are your experience of the placement of this transracial foster care family?

S2: Um, this one is in the process of adoption and my experience of this family is that they are quite anxious getting this adoption finalised. So I think there is some anxiety in this family that this is their little boy and they don't want anyone to take him away.

R: Okay, so different from the previous family, they are not so open towards the fostering.

S2: Ja, they have always encouraged contact, they have never chased anyone away. I think the difference is that the biological mom is very unstable and inconsistent, so they have been cautions to sort of allow him to establish some sort of relationship. They have never prevented it, but have been caution, because they know that she is not capable or caring for him. His biological father has come to visit him, but he is a wonderer. He is never in one place for too long. That has also prohibited a significant relationship from forming. They also did tell me that they have not yet gone in too much detail with Matt about biological parents. He is actually very fare, so he is not like a lot of the other families where you immediately notice the transracial placement.

So ja, I think maybe for him certain questions may only start to be asked later, because other children are not pointing out the obvious. Or he is not noticing the obvious.

R: So it's actually up to them (foster parents) to open that door or start that conversation. Where in other families, the children themselves might come forth with the questions.

S2: And when I was there, this is now according to P3&4, that it was the first time that Matt actually acknowledge that his biological father, that comes and visits every now and then, is

actually his father. So I actually asked him a little about his biological father and then out of the blue he spoke about this other family or this other family member.

R: Okay, so there is some awareness now.

S2: Yes, there is some awareness. But he seems okay about this he does not have anxiety about it. But he knows that his foster family are the family that loves him, that he is raised in and that he wants to stay in.

R: So he is quite secure in his foster family.

S2: Yes he is very attached to them. His foster sister, daughter of the foster parents, was there as well and you could see the bond between them.

R: In what ways do they foster his racial background? And I think it is interesting because he is so far.

S2: Yes, um well the foster family is white and Matt is, well his dad is white and his mom is coloured. So I think from his father's side or from the paternal side they nurture the culture, because it is from an European background. Um, despite the fact that his father has chosen to live a more nomadic life. Um and his mom, she is coloured. But I don't know if they know much about her culture. She has got a drinking problem and she does have psychiatric disposition, so um...I think it is a bit less obvious from a coloured culture than from a Xhosa or Zulu culture. Because there are certain cultural practices in place in those cultures. But maybe it is also me that does not know enough about the coloured background or culture.

R: I think it is not that obvious, with the Xhosa culture there are certain things like you said the ancestors and the initiations.

S2: Yes there are certain things in the Xhosa or Zulu culture that come into play at a certain time. Um, where I don't think it is a definite in our coloured culture, from my knowledge. I don't think they have ever lied to him, telling him that he is just white and that he is not coloured. I just know think they have emphasised it because he is so pale and he does have blue eyes, he looks just like his dad actually.

R: And he is still young.

S2: Yes.

R: We did speak a little about the biological family. Do you think they do play a role in the child's life or in the placement.

S2: No, not really. I think my experience with the biological mom is that she negatively impacts the child, she does not visit or show interest in caring for him. Though she will object to him

remaining with the foster family or being adopted. So it seems to be for her own selfish ways, she does but want to cut ties with the child, but she also does not want to be there for him.

The father I think he is quite a drifter. The few times the foster family said he did come to visit, he never did anything deliberately to unsettle Matt. So he did not say 'I am your dad' and I am here to, he said 'I am uncle ...' so and so and I just wanted to come see you. And he brought little toys and they played for a bit. And he kind of allowed Matt to ask questions to the foster family after he left. So I think the dad has not done anything to unsettle Matt, but he is also not willing to change his life and become a fulltime dad.

R: I think after my interview with them (P3&4) I think that the dad (biological father) shows more insight into the needs of the child. Where the mom does not.

S2: Yeah the mom is very much about her needs.

R: The thing about not saying "I am your dad" out of the blue to this three year old who does not know what is happening, shows insight.

S2: Yes.

R: Any other interesting factors in this family that you have picked up?

S2: Yeah, I have really positive experience with them and foster mom and foster dad are both very involved with the child. Sometimes you can see that the foster mothers are just more the ones there for the kids, and the dads in the background, but with them the foster father shows a real interest in his life. And his dad, his foster dad has also spoken about helping the biological father with work and to get his ID. They really want the family involved, as long as the family does not pose threat to the child.

R: Yes I think when I spoke to them their big thing was that they don't want to keep this information away from him or lie to Matt, but it is such a sensitive topic, because his parents are such nomads.

S2: Ja, they are not going to be consistent, so you don't want to set up an expectation for the child, where you paint this pretty picture and then it never materialises. And then they fantasise about something and then in the end reject the family that actually cares about them.

R: Ja.

Questions on foster parent 1

*Daniel: Alias for foster child of another race

R: Okay, the next family is the Participant 1 family, with child *Daniel. Your experiences of the placement?

S2: I think it is a positive placement, I don't have any doubt that the foster mom does not have the capacity to care for the child, she does. I have had a little concern that she does get anxious about the fact that he is a foster child. She wanted to move overseas and we talked about the fact that he would not be able to get consent for a long period of time. Well saying that she was very happy to then just change her plans, she would just not go. They travel a lot on holidays, but she would not move. So she is able to put his needs first, the fact that he is a foster child above the need that she wanted to go live in the states.

I think there has been a little contact with the biological dad and she (foster mother) does get anxious when those contacts happen. She does not really like that it happens, I think also probably because she think about how it impacted him (foster child). And also because, Daniel has special needs and I think she realises that if he is not cared for by her, would all of his special needs be met.

R: So she anxious about the needs of the child?

S2: Ja, I think she would love it if she could just adopt him and it is straight forward and she would not have to worry about the family. But saying that the biological father does not get to involved. He really only gets involved when we initiate it and when he does you could see that he kind off wants to care for the child. And he will say things, like he is going to build a house and Daniel can come and live with him. So he (biological father) does have limited insight into... sets expectations for Daniel that won't be reached or met.

And It's not that Daniel wants to go and live there, but it does make him feel insecure, thinking someone is going to take me away or can someone take me away.

R: And then the foster mother obviously have to deal with those insecurities.

S2: Ja, she is actually a very calm person, so she deals with it fine with Daniel. I think it's more when she speaks to me that her anxieties come out.

R: Have you seen her foster his racial background in any way?

S2: Not really noticeably, he is also from coloured background. Ja, she has never tried to hide or deny it and she tells him about his biological family.

R: She is not raising him as a white child?

S2: No she will never lie about it or make up stories, she is always very honest towards him.

R: Any other interesting factors regarding that placement?

S2: No, I think that things are quite stable there.

Questions on foster parent 8&9

*Salome, *Altus: Alias for foster child of another race (Foster family 8)

*Peter, *Simon: Alias for foster child of another race (Foster family 9)

R: Okay, last family is participants 8&9 family. I think at the stage that I interviewed them, Participants nine had about three transracial children in her foster care. I know that she has others that are adopted. But I think in general just about their family, they do have a very interesting family dynamics.

S2: Ja, there are so many children there, I am trying to think which are the foster children and which are the adopted children.

R: Just your experience of that placement in general?

S2: Ja I think P9 just has the biggest heart in the world, so she always have place in her home and in her heart for more children. Um, I don't think that she really has boundaries about race. Children are children for her, but she never tries to treat any of them differently. I think she does have quite a few coloured children, black or African children and white children in her care. So, it is a very interracial family setting and I think it is well balanced like that. There is no difference really to how she will raise the one because they have different background. But ja, really open with all of them all about their different race and different cultures.

R: Do you see her fostering their racial backgrounds?

S2: Um, again there is so many children, I don't think she actually sees them as individuals in their race. I think she is open towards them having contact with their families and them knowing about their histories and background. Um...ja I think some of them are also exposed to some Xhosa, because the other carers that work with them are Xhosa speaking.

R: Um, is any of the transracial children that is currently in her foster care, are any of their parents involved?

S2: There is one little girl, whose mom is involved. And P9 has made it quite clear to us from the beginning the start that she is not willing to keep that little girl for too long. It has also been my experience with P9 that she is more open towards fostering when she knows they (the foster children) can also be adopted. So she likes to know that she is going to build a relationship and see a future through with these kids.

Um, so there is actually only one that is in foster care whose mom shows interest and P9 really encourages contact, even though the mom does not show that much commitment and P9 is

quite concerned about how the mom talks to the child sometimes. So she definitely tries to protect the child from the pain the mom can cause her. She is very open towards reminding the child that, that is your mommy and that you can call me mommy, but that is the mommy you were born to. So she is very good with that.

R: Um, and have you seen this specific child, that it has had an influence on the child?

S2: That child does have quite significant behavioural problems, but she has been with P9 since she has been a baby, so I think a lot of it can be related to when mom was still pregnant with her, might be FAS (Fetal Alcohol Syndrome), there might be impacts of substance or drug abuse. She is still a bit too young for us to diagnose, but ja, P9 has expressed that there are problems like that. And the child does very much see P9 as her mom, because she has bonded with P9.

R: And that is where the difficult part come?

S2: Ja even though P9 reminds her that she is foster mom and that there is actually a mommy who is there and can care for you the child does not want to accept that yet.

R: That is difficult.

R: Last question, any other interesting factors in the P8 & 9 family?

S2: There is always something interesting, I mean they are a place of safety, so there are always children coming and children going and as I said P9 has the biggest heart and she will always say she has space, even when we think okay maybe that is enough. So ja, I think she really has a heart to care for children and she does make sure that they are shown love and nurture.

R: And I think my experience with her is again her openness to talk to the children about their backgrounds, but she does it in such a nurturing way that...and even when the child has a difficult questions, she always has an answer on the child's level. She has an insight on their level of development, so she does not bombard them with information, but says what they can understand.

S2: Yes, she is very good in doing that.

R: Okay any other thing that you would like to say on this topic?

S2: No, I think that is it.

R: Researcher

S3: Social worker 3

R: Define terms race, transracial foster care.

R: What are your experiences of transracial foster care placements in general?

S3: Um, I think in working where I worked previously, a lot of families were not willing to engage in transracial foster care. They preferred to have same race placements, as they were very afraid of the cultural differences would bring in and they (organisation) would not know how to handle that. Um... and it was actually the same, they were also not pro transracial, they would actually do as many same race placements. Well I understand both sides, but I also think if you have a family that is willing to take care of a child, you should give that child the opportunity to be part of that family.

R: Do you think that social welfare provide enough training for transracial foster care families before and after the transracial children were placed?

S3: NO! Absolutely not. I don't, that's were, also in my previous job, that was our role, because we saw that lack, we wanted to create that support. Do a lot of training beforehand, because a lot of times parent had no idee what they were getting themselves into and then after the placement as well, they would come to us and say okay ,well we heard the theory before, now we are living it out. So they really needed that support and there is a huge lack for it in South Africa.

R: So in general, I mean you worked at an organisation who gave that training, but is does not happen in general social work organisation?

S3: That was done as the need arose, as we saw the need arise.

R: As you said the children are placed and then, it's a happy family but then the actual training needs to happen.

R: What challenges do you see foster parents face, who have transracial foster children?

S3: A lot of it is a cultural thing, language, they battle to understand each other. Self care, so say a white family looks after a Xhosa child, they don't know how to do the child's hair properly and then the child is mocked and school and all kinds of things. Families often report, like when they go out they get stared at, like way does this family have a different race child, the social

stigma. And culturally I think also the families I think the history and the believes the child has been brought up with and how that is contrary to what that family believes.

R: So the biological family versus the foster family?

S3: Yes, and do the foster family still allow the foster child to still believe their beliefs and support that or do they tell the child, 'Oh no, well you are here now, this is how we are going to do it'. So are they going to respect the family or do they bring the child into their own, it is always a struggle.

Questions on foster parent 6

R: The next part of the part of the questions is about participant six and specifically the children in her care that is a different race than her own and I think there are three.

S3: Yes.

R: The first one is just what is your experience with this transracial foster care placement?

S3: I think P6 has managed it very well. In fact because she has had the children since they were little, she was able to teach them her language, so they have adapted to that. The one little boy in particular, who has got special needs and is transracial, she has show a lot of care and acceptance towards him. I have not noticed any particular barriers in that regard.

R: So would you say that she is aware of the different races and she does make, not an effort, but shows awareness of the different races?

S3: I think she does without knowing it, I think she has just naturally accepted. I don't know if she obviously sees different colours and races. I think she has just raised her children as they are and just seen them as children that needs care. I don't think she has defiantly made a conscious effort for those children.

R: Okay, have you seen any ways that P6 have fostered those children's racial backgrounds?

S3: Um... yes she has, she encourages as much contact as possible with the biological families as she can. For example she now has a 13 year old in her house and she is trying to get the biological family involved in trying to find out what are the cultural customs that need to happen now that he is this age. Does he need to go for circumcision, how does that take place. So she is actually trying to get the father involved, but actually the barriers is now that the biological family is not coming to the party. From her side she is trying to do that investigating and respect that, but there is just no buy in from the family.

R: And in her house, have you notice anything like language or any other cultural things that she would do to accommodate them?

S3: I think that she has kind of just stuck to what she knows, she speaks English, Afrikaans and Xhosa to them, so she is trying to accommodate their languages. She has teaches them traditional dancing, she is listening to traditional music with them. She is telling them all sort of stories about her personal background and also trying to find out more about theirs, that kind of thing. That is what I have seen.

R: Okay, so there is an open conversation about culture, race, tradition?

S3: Ja and I think she really respects it and I think the boys really enjoy that acceptance and learning about the different cultures too.

R: Okay, um...we spoke a little about the biological family's involvement, is there any of the parents of these children involved and have you seen this or the lack of involvement having an influence of the placement?

S3: Um, none of the children's parents are really involved and that has a huge impact. The children have a lot of questions about why the families are not involved, they feel very rejected, they feel very sad. They have a lot of questions about their family and their history, that are unanswered for them and we can't get that information, it's like we can't close the circle for them of who they are and where they come from. Um, which is a big gap.

R: And what I have realised, as the children grow up that forming of the identity. If they don't know about their history, they can't form that identity, that circle.

S3: And I think we see that very much in the teenager, because he is obviously in his identity formation stage and he has got no father to kind of look back on and identify with. His mother is out of the picture, you know the only thing he knows about her is that she is drunk somewhere in Houtbay. You know, so it is a huge thing for him, he is really struggling. He is going through a lot at the moment as he is trying to figure out who he is. So he turns to friends and he turns to bad influences that is steering him on the wrong path, rather than giving him a positive influence.

R: But, but it is some sort of identity, he can find belonging.

S3: Ja, ja.

R: The last question is, have you picked up any interesting factors while supervising this foster care family? Interactions between the children or....

S3: Um, I don't know in terms of a transracial thing. I think it is more like age appropriate interaction. The younger kids are picked on a lot by the older children for example. However, with the one special needs kid, they are very, very caring and considerate towards him and I think that is modelled by foster mom. So she is giving them a good example by embracing

difference and embracing, Um...challenges and modelling how to care for each other in spite of difficulty. And she also creates the unit of family, you know it is not the case of I am just here to look after you and you are going to go back to your family, she tells them "you are my children regardless of where you come from". And I think that makes a big difference in providing stability for those children. Where there has been a lot of instability and disregard before.

R: Okay, so truly making them feel as a family. And I think what I also picked up with her is that...the thing you said about embracing differences, and it's not a specific difference, it's just differences all over. If it is race, special needs, difficulty at school. She has taught her children to be accepting.

S3: Exactly, she does not emphasise what the difference is she just encompass everything. Which I think is really fantastic and she also sets a great example of inclusion for the kids.

R: On all levels.

S3: Ja on all levels.

R: Um, any other thing that you want to say on the topic of transracial foster care?

S3: I am very fascinated to hear what you find out, but I think it is something that needs to be focussed on, because realistically in this country we have a huge amount of need and we have parents that are willing. But the systems are not in place to facilitate that. So we are going to have a growing number of children who aren't placed because of this racial barrier where in this new country, new democracy, we are supposedly race is supposedly not a factor any more I think it is still very much a preventing factor. And it is hindering children being placed in families and being able to develop. I think it is, as much as people don't want to acknowledge it is and talk about it, it is still a really real problem and something that does need to be supported.

R: Because like you said the number of children, there is never going to be an equal number of race parents and children.

S3: And the more difficulty these parents that are willing to step up see, the more they face the difficulty and is being turned away, the less likely people are going to volunteer. And be "okay, we are willing". Because everybody is hearing bad reports about foster care and that aah, they are just turned down and it is so hard to foster the children. That they are not even gonna bother anymore, so we are going to sit with an even bigger problem on our hands.

R: Ja, true.

S3: Ja.

APPENDIX H: THE SOCIAL WORK PRACTITIONER-RESEARCHER AUTHOR GUIDELINES

Editorial Scope

The *Social Work Practitioner-Researcher* is a refereed interdisciplinary journal for social workers and social service professionals concerned with the advancement of the theory and practice of social work and social development in Africa and in a changing global world. The purpose of the journal is to promote research and innovation in the practice of helping individuals, families, groups, organisations and communities to promote development and human well-being in society. The journal is committed to the creation of empowered, humane, just and democratic societies.

Manuscripts that would be appropriate are: (1) conceptual analyses and theoretical presentations, (2) literature reviews that provide new insights or new research questions, (3) manuscripts that report empirical work. Topics that will be considered include, but are not limited to, the following: lifespan, populations at risk, poverty, livelihoods, anti-discriminatory practice, welfare systems, development management, social security, social policy, human rights, community-based development, social development, comparative health, mental health, education, urban and rural development, civic service, voluntarism, civil society, social movements and social change.

As it is the intention of this journal to maintain a balance between theory and practice, contributors are encouraged to spell out the practical implications of their work for those involved in social work practice and the social services in the African context.

Submissions

A decision to submit an article to this journal means that you will not be able to simultaneously submit the same article to another journal in South Africa or elsewhere.

If there is more than one author, we require a letter stating that all the authors agree to submit the article. If a person has contributed to the research of the article and is not going to be included as a co-author, then that person needs to be acknowledged at the end of the article.

The Reviewing Process

Each manuscript is reviewed by the Editor and Assistant Editor. If it is judged suitable for this journal, it is sent to two reviewers for blind peer-review. Based on their recommendations, the editorial committee decides whether the manuscript should be accepted as is, revised or

rejected. If a manuscript is published, the author or their institution will be invoiced for page fees at the rate of R100,00 per page.

Presentation

1. Manuscripts should be submitted as electronic attachments to the journal administrator swjournal@uj.ac.za in Word format. All authors should be shown but the authors should not be identified anywhere in the article.
2. A *minimum length* of 3 500 words and a *maximum length* of 5 000 words (excluding references). No footnotes, endnotes and annexures are allowed.
3. On a separate page, a *title* of not more than ten words should be provided. The author's full name and title, position, institutional affiliation and e-mail address should be supplied.
4. An *abstract* of 150 words plus up to six *keywords*, which encapsulate the principal topics of the paper, must be included. The abstract should summarise the key argument/s of the article and locate the article in its theoretical practice and context. Please note that abstracts are not summaries of research studies. No sub-headings should be used in the abstract.
5. *Headings* must be short, clear and not numbered. Headings should be formatted in capitals and bold, and subheadings in bold only (not underlined or italics). Refer to a copy of the journal.
6. *Figures and tables:*

All *figures* (diagrams and line drawings) should be copied and pasted or saved and imported from the origination software into a blank Microsoft Word document and submitted electronically. Figures should be of clear quality, black and white, and numbered consecutively with Arabic numerals. Supply succinct and clear captions for all figures.

In the text of the paper the preferred position of all figures should be indicated by typing on a separate line the words "Place figure (No)".

Tables must be numbered consecutively with Arabic numerals and a brief title should be provided. In the text, typing on a separate line the words “Place Table (No)” should show the position of the table.

The maximum width for diagrams, line drawings and tables, should not exceed 104mm for portrait and 164mm for landscape (with a maximum depth of 104mm).

7. References:

References to other publications must be in modified Harvard style (see below) and checked for completeness, accuracy and consistency. Include all authors' names and initials and give any journal title in full.

You should cite publications in the text: (Adams, 1997) or (Mbatha et al., 2005). At the end of the paper a reference list in alphabetical order should be supplied using the following style. Do not use indentation when formatting your references

If a direct quote is used in-text references should include name of author, date and page number. All other references should not include page numbers.

Ensure that only references cited in the text are included in the final reference list at the end of the article. Please cross check that only references cited in the text are included in the final reference list and that references follow the format set out below.

Books: Last name, Initials. (year). *Title of Book* Place of publication: Publisher.

Swanepoel, H. and De Beer, F. (1996). *Community Capacity Building* Johannesburg: Thomson Publishing.

For book chapters: Last name, Initials. (year). “Chapter Title” in Editor’s last name, Initials. (Ed.) *Title of Book* Place of publication: Publisher, Edition, pages

Boult, B.E. (1998). “Adoption” in Bezuidenhout, F.J. (Ed.). *A Reader in Selected Social Issues* Pretoria: van Schaik Publishers, Second Edition, 41-52.

For journals: Last name, Initials. (year). “Title of Article” *Journal name* Volume(number):pages

Mda, C. J. (2004). “Population ageing and survival challenges in rural Ghana” *Journal of Social Development in Africa* 19(2):90-112.

For electronic sources: If available online the full URL should be supplied at the end of the reference.

Louisiana State Board of Social Work Examiners. (1998). "Guidelines for Child Custody Evaluations", <http://www.labswe.org/child.htm> (Accessed on 23/08/2006).

8. *Content:*

Manuscripts should contribute to knowledge development in social work, social welfare or related professions and the practice implications of the research should be spelled out. Sufficient and appropriate recent literature should be cited. Where the study is based on empirical research, the research design and methodology, results, discussion and conclusion should be addressed. All manuscripts should locate the issue within its social context and the conceptual and theoretical framework informing the study should be clearly outlined.

The journal will consider articles based on research studies but we will not publish articles which are merely a summary of a research report. The article should have a clear focus that contributes to knowledge building or informs policy and/or practice.