

3

Weblinks for Resources

Weblink 3.1 Case studies

Weblink 3.1a Resources: Indigenous Australians, their rights and welfare in the 21st century

- Australian Broadcasting Corporation (2012) Message Stick www.abc.net.au/tv/messagestick
- Living Black, Australian Special Broadcasting Service, <http://www.sbs.com.au/shows/livingblack>)

Weblink 3.1b Resources: Our preoccupation with 'border protection': from whom and why?

- The Sydney Morning Herald (2010) Arizona Law Targets Illegal Immigrants <http://news.smh.com.au/breaking-news-world/arizona-law-targets-illegal-immigrants-20100424-tkob.html>
- The Sydney Morning Herald (2010) Obama Ready to Tackle Illegal Immigration <http://www.smh.com.au/world/obama-ready-to-tackle-illegal-immigration-20100702-ztzo.html>
- Australian Government (2011) Border Protection Command <http://www.bpc.gov.au/>
- Canadian Border Services Agency (2013) Border Voice <http://www.cbsa-asfc.gc.ca/menu-eng.html>
- UK Border Agency (2013) Gateway Protection Programme <http://www.ukba.homeoffice.gov.uk/asylum/gateway/>
- G4S (2013) Protecting National Interests http://www.g4s.com/en/Media%20Centre/Case%20Studies/Government/Protecting%20National%20Interests/~/_/media/Files/4pg%20PDF%20Case%20Studies/G4S%20UK%20Border%20Agency%20Case%20Study.ashx
- The Guardian (2010) 'Racist' UK Policies Blamed for Deaths of 77 Asylum Seekers and Migrants <http://www.guardian.co.uk/uk/2010/oct/17/asylum-seekers-migrants-uk-report>
- Information Centre about Asylum Seekers and Refugees (2011) Welcome to ICAR <http://www.icar.org.uk/>

- Institute of Race Relations (2011) Asylum Statistics <http://www.irr.org.uk/asylum/>
- SFGate (2010) From Australia to America, the Concerns are the Same <http://www.sfgate.com/cgi-bin/article.cgi?f=/c/a/2010/07/10/1N1D1EA5H8.DTL>
- The Australian (2010) Libs Back Greens on Kids in Camps <http://www.theaustralian.com.au/news/nation/lib-back-greens-on-kids-in-camps/story-e6frg6nf-1225939895520>

Weblink 3.1c Resources: Who is a child and what is a normal childhood?

D.M. Cooper (1998) 'More law and more rights: will children benefit?', *Child and Family Social Work*, 3(2): 77–86.

A search of Google.com on the keywords 'children rights' brought up a link to 'rights, parental'. A search of the websites generated by these keywords brought this one: <http://www.parentalrights.org/>, an action being taken in the US Senate in October 2010 to seek an amendment to stop ratification of the United Nations Convention on the Rights of the Child (UNCROC).

Click on '20 Things you need to Know about CRC'. Review these 20 items. Which ones do you agree with completely? Why? Which ones do you disagree with completely? Why? Are there any of the claims being made about 'parental rights' in relation to children that you consider should be limited depending on the age of the child? Why or why not? What do you think of the claim on this site that 'A murderer aged 17 years and 11 months and 29 days at the time of his crime could no longer be sentenced to life in prison'?

Weblink 3.1d Other examples: Different ways of knowing

You may like to look at the *New Internationalist* magazine that has a section called 'Argument', that presents two points of view on a different topic in each issue. Here are some topics that may be of interest in recent issues:

'Are cuts in public services justified?' *New Internationalist*, (November 2010), 437: 30–2.

'Should nation-states open their borders to refugees and migrants?' *New Internationalist*, (December 2010), 438: 30–2.

'Is animal testing necessary to advance medical research?' *New Internationalist*, (August 2011) 444: 32–4.

You can find these and other 'Arguments' online, <http://www.newint.org/argument> or you can go to the home page and select 'Browse Themes'. This will take you to an extensive list of themes and topics that you can search further for topics of interest to you.

Weblink 3.2 A brief description of positivism and its relationship to social sciences and social work research

Manicas (2007: 7–8, citing Wagner et al., 1991: 350) describes the emergence of ‘logical positivism’ in the early part of the 20th century, as a consequence of ‘the “modernization” of the social sciences, including the tendencies toward “scientization” and “professionalization” ...’ (p. 7). These processes occurred in the US, England, France, Italy, Germany and Scandinavia, although modified by differences between state and civil societies and intellectual traditions. The dominant view of science in the 1930s influenced what came to be called ‘logical positivism’ the influence of which extended to the social sciences, the assumption being that there ‘were no critical differences’ between the natural and social sciences (Manicas, 2007: 8). Professional authority could only be achieved through “scientization”, where researchers in the social world had to become ‘social scientists’ (Manicas, 2007: 7; Hekman, 2007: 534).

By the 1950s, alternative views of science emerged (Manicas, 2007: 8), including Kuhn’s critique of the ideas of scientific and theoretical neutrality, questioning whether ‘scientific truth’ could be ascertained (Manicas, 2007: 8–9), and arguing that ‘scientific truth is defined by the paradigm dominant ... at any given time’ (Hekman, 2007: 535). The critique of the positivist view of science has allowed for hermeneutic, interpretive and phenomenological methods of inquiry in the social sciences (Manicas, 2007: 9–15), influencing the emergence of feminist methodology (Hekman, 2007: 535–536). These approaches argue that all knowledge is socially constructed and that it is possible to study society in ways that is ‘scientific’ without imposing narrow definitions of what is ‘scientific’.

Weblink 3.3 Emancipatory perspectives

Theories that inform critical social work, anti-discriminatory and anti-oppressive research and practice have emancipatory aims (Briskman et al., 2009: 3–14; Neuman and Kreuger, 2003), while promoting the importance of people’s agency in actively achieving change. Recent influences of post-modernism in some versions of critical social work (Pease and Fook, 1999; Taylor and White, 2000; 2001) allow for reflexivity in critiquing one’s own positioning and interpretation of ‘truth’ so that personal and professional views of what oppression is, and dominant ideologies in regard to social change, are not imposed on people under the guise of their emancipation. Wendt and Seymour (2010) discuss the ‘dangers’ of social workers applying the concept of ‘empowerment’ uncritically in their practice, with potential

for exclusionary practices such as described by Yellow Bird (2008: 278) in relation to indigenous peoples.

In recent developments in this area, there is significant discussion about the meaning of indigenous perspectives, although the initial emergence and claims to indigenous knowledge were related to political movements in countries where European colonizers have remained: for example, in Australia, Canada, the United States and New Zealand (Bishop, 2005; Smith, 2005; Bruyere, 2008; Gray, Coates and Yellow Bird, 2008; Weaver, 2008). Political activism and recognition – sanctioned by the United Nations Declaration on the Rights of Indigenous Peoples (2007; <http://www.un.org/esa/socdev/unpfii/en/drip.html>) – aims to redress the disadvantage and subordination through colonization, that has had material effects, such as disproportionate rates of poverty, ill health, mental illness, addictions, violence, incarceration, morbidity and mortality rates when compared with the wider population (Smith 2005: 86–7; Gray, Yellow Bird, and Coates, 2008: 57–8). More recently, claims to identity as ‘indigenous’ have been politicised and contested, (<http://www.creativespirits.info/aboriginalculture/people/aboriginal-identity.html>; <http://aboriginaloz.blogspot.com/2011/04/who-is-aboriginal.html>).

As Smith (2005) remarks:

The desire for ‘pure’, uncontaminated, and simple definitions of the native by the settler is often a desire to continue to know and define the Other, whereas the desire by the native to be self-defining and self-naming can be read as a desire to be free, to escape definition, to be complicated, to develop and change, and to be regarded as fully human. In between such desires are multiple and shifting identities and hybridities with much more nuanced positions about what constitutes native identities, native communities, and native knowledge in anti/postcolonial times.’ (Smith 2005: 86)

Additionally, there is attention to the consequences of globalization as another form of colonization with dominant groups imposing their cultures, languages and values onto communities of difference. One example is where dominant ‘Western’ and Eurocentric knowledges, e.g. social work, teaching or health, have tended to colonize intellectual and professional spaces (Hare, 2004; Faith, 2008; Hart, 2008; Mafle’o, 2008; Nimmagadda and Martell, 2008; Osei-Hwedie and Rankopo, 2008; Sin, 2008; Yan and Tsang, 2008; Yuen-Tsang and Ku, 2008; Yellow Bird and Gray, 2008; Walsh-Tapiata, 2008; Nadkarni, 2010). Social work practitioners and researchers discuss working in culturally-relevant ways in contexts where there are distinctive minorities (Eidheim, 1997; Al-Krenawi and Graham, 2008; Ling, 2008). A related argument has been made by Mertens (2010:

6-7, 8-9) for culturally-appropriate practice in working with the Deaf community, that regards Signing and being Deaf as cultural and linguistic difference, rather than a disability.

As with feminism, it is important to recognise heterogeneity within cultural and linguistic communities and where relations of power operate and intersect with gender, class, age, disability, and so on (Smith, 2005: 87).

From an indigenous perspective, the paradigms discussed in this section are all located within 'Western, white, academic, outsider' ways of knowing (Smith, 1999: 42), despite the critiques of each paradigm and the differences between them. A class or feminist analysis might challenge psychodynamic or positivist perspectives but, from an indigenous perspective, these approaches have their origins within Western worldviews, and the processes of knowledge construction, including classification, representation, models of comparison and criteria of evaluation, dominate (Smith, 1999: 42-3).

While there is a considerable emerging scholarly literature that attends solely to research with children and about children, it is rare to see a 'children's methodology' set out in general research texts, while one does see such representations of other social groups, including women or indigenous peoples. Children remain the most dispossessed group since they do not vote, and because they remain dominated by people called adults who claim to represent them and to be able to speak on their behalf. Children are unable to occupy public space in ways that adults do and therefore are generally silenced in regard to what is 'in their best interests' (Lansdown, 2006; Prout and Tisdall, 2006).

One of the perspectives on children's rights concerns their citizenship. This means that while children have rights to protection and survival, including provisions for a basic standard of living similar to adults in a community (Davis and Hill, 2006: 10-11), their rights to 'liberty and expression' may be denied or constrained due to assumptions about age and stage, ability and capacity (Davis and Hill, 2006: 11). While there is general advocacy amongst children's rights activists that children should be included in participatory processes in a society (Davis and Hill, 2006: 10-11; Prout and Tisdall, 2006: 240; Lansdown, 2006: 141), there is also recognition of the variations in children's age and stage of development and how children might best participate as citizens. Prout and Tisdall (2006: 240) argue that if we only consider children as 'citizens in the making' (Davis and Hill, 2006: 12-13, citing Archard, 1993), we will not pay sufficient attention to them 'in the present'. Instead of underestimating children's abilities, they ought to be involved through 'considering which elements of "being a citizen" apply to children and to what extent' (Lister, 2005, cited in Davis and Hill, 2006: 12). Lansdown (2006: 141) recognises that differences between children might limit 'sustained

autonomous activity', and emphasises the necessity of 'ongoing commitment of supportive adults'. Of interest in this context is the account of Nadeem Ahmad, who, due to being an orphan in Pakistan, 'discovered that he didn't officially exist' thus preventing him from continuing his education. He successfully advocated within the bureaucracy to overcome these barriers and continue his education (Sardar, 2011: 20–21).

References

- Al-Krenawi, A. and Graham, J.R. (2008) 'Localizing social work with Bedouin-Arab communities in Israel: limitations and possibilities', in M. Gray, J. Coates and M. Yellow Bird (eds), *Indigenous Social Work Around the World: Towards Culturally Relevant Education and Practice*. Aldershot, UK: Ashgate, pp. 153-162.
- Eidheim, H. (1997) 'Ethno-political development among the Sami after World War II: The invention of self-hood', in H. Gaski (ed.) *Sami Culture in a New Era: The Norwegian Sami Experience*. Kárásjohka, Norway: Davvi Girji, pp. 29-61.