

University of Nebraska - Lincoln

DigitalCommons@University of Nebraska - Lincoln

Journal of Women in Educational Leadership

Educational Administration, Department of

4-2009

Book Review of Hope's Boy: A Memoir & The Women Who Raised Me: A Memoir

John Palladino

Mark A. Giesler

Follow this and additional works at: <https://digitalcommons.unl.edu/jwel>



Part of the [Educational Administration and Supervision Commons](#)

This Article is brought to you for free and open access by the Educational Administration, Department of at DigitalCommons@University of Nebraska - Lincoln. It has been accepted for inclusion in Journal of Women in Educational Leadership by an authorized administrator of DigitalCommons@University of Nebraska - Lincoln.

Book Review

John M. Palladino and Mark A. Giesler

Hope's Boy: A Memoir. Bridge, A., New York: Hyperion. 306 p.

The Women Who Raised Me: A Memoir. Rowell, V., New York: William Morrow. 339 p.

Female Leadership for Foster Care Youth

The preparation of preservice administrators and teachers poses daunting challenges for the academy. Federal mandates associated with the *No Child Left Behind Act* (NCLB) and *The Individuals with Disabilities Education Act* (IDEA), and the pressure on school districts to produce high-performing students despite inadequate financial resources, have shifted public education's focus towards youth's academic proficiency. The linear focus has trumped the nurturing role school personnel could and should fulfill in addition to scholastic achievement.

Foster care youth, in particular, validate the need for educational leaders who can nurture the overall emotional well-being of vulnerable children. The blasé philosophy that public education should provide equal treatment of all children, a notion that a balanced playing field ensures success for children identified as at-risk, is not viable. In reality, children in foster care arrive at the schoolhouse door often harboring emotional scars associated with their abuse and neglect. Their plight poses a twofold question: "Should school administrators provide differentiated leadership on behalf of youth in foster care? If so, what should constitute it?"

We provide a review of two autobiographies to explore the intersection of public education and child welfare interest in relation to foster care youth: *Hope's Boy: A Memoir* (Andrew Bridge) and *The Women Who Raised Me: A Memoir* (Victoria Rowell). Our purposeful selection of female and male foster care alum illustrates the experiences children in foster care often encounter, perspectives we corroborate with available literature about this population. Our choice of texts further exposes the constant theme of "nurturing" as public schools' ultimate responsibility in serving this population. We contextualize this theme within a theoretical view of female leadership.

Literature Review

We begin with a brief overview of the literature regarding foster care

About the Authors

John M. Palladino, Associate Professor of Special Education, Eastern Michigan University. Email: john.palladino@emich.edu.

Mark A. Giesler, Assistant Professor of Social Work, Saginaw Valley State University. Email: magesle@svsu.edu.

youth's educational experiences. While the judicial system responds to the legal responsibility of supervising children in its care, it often does so without regard to their education. Congress passed the *Child Welfare Act* to account for foster youth's stability and access to necessary services, education included. However, as Zetlin, Weinberg, and Kimm (2003) critiqued, the Act has yet to achieve its full potential. The authors pointed out, for example, its shortcomings regarding education:

The *Child Welfare Act* has focused little attention on the educational progress for children in foster care. The reason for this appears to be that caseworkers are so overburdened with extremely large caseloads, leaving them little time to focus on the educational problems of children for whom they are responsible. In addition, they do not have adequate knowledge about school procedures and do not know how to troubleshoot when problems arise. (p. 115)

In retort, educators could claim their lack of awareness about social welfare practice and the judicial system that supervises youth in foster care. We argue that women leaders have an inherent gift necessary for nurturing foster care youth.

To overlook female leadership for this population would further perpetuate deleterious foster care outcomes. Despite the dearth of literature about foster care students' education, discussion that does exist sounds an alarm of concern. The literature suggests correlations between foster care and (a) emotional-behavior disorders (e.g., Bass, Shields, & Beherman, 2004), (b) learning disabilities (e.g., Evans, 2004), (c) continuous changes in school placements (e.g., Emerson & Lovitt, 2003), (d) suicidal ideation (e.g., Taussig, 2002), (e) substance use-abuse (e.g., Massinga & Pecora, 2004), dropping out of school (e.g., Shin, 2003), (f) post-high school criminal engagement-prison sentences (e.g., Courtney, Piliavin, Grogan-Taylor, & Nesmith, 2001), and (g) sexual promiscuity (e.g., Elze, Auslander, McMillen, Edmond, & Thompson, 2001).

The strengths foster care youth exhibit and the means by which they develop them are absent in the literature. We turn to Bridge's and Rowell's retrospective analyses of their foster care experiences for this missing gap. Their disclosures elucidate the realities of foster care and reinforce the powerful role of female leadership and nurturing. Andrew (*Hope's Boy*) and Victoria (*The Women Who Raised Me*) carried the burden of loneliness

and anxiety common among foster children, particularly those never adopted. The authors did not diminish or glorify this endeavor. Rather, their autobiographical accounts illustrated how foster children contextualize a world fraught with contradiction, one which they must ultimately resolve.

Hope's Boy: A Memoir

“‘Is he a drop-off?’ ‘Yes,’ the social worker answered. The woman began clicking through a worn protocol. ‘Last name, Bridge. First name, Andy or Andrew. Allegation, neglect.’ She paused, looked at me, then added, ‘No birth date’” (p. 115). A child knows his birth date. Yet, social workers who processed Andrew’s entry into a foster home facility did not solicit that information from him. Parental neglect caused his placement and repudiation of his identity created additional emotional abuse. He soon learned the skillful art of “excelling at being known and unknown at the same time” (p. 242).

Neglect is the number one reason youth enter foster care (see United States Department of Health and Human Services, 2009). Unlike other types of abuse (e.g., sexual, physical), neglect leaves no marks on a child’s body. The “wounds” seep into other aspects of a child’s life, such as housing, nutrition, and parental supervision. Yet, by which standards can we measure neglect and determine it harmful enough to warrant foster care placement? Bridge posed the question throughout his entire childhood and placed a spotlight on it during his adult career as CEO/general counsel with the *Alliance for Children’s Rights*. Akin to other victims of neglect, Bridge suffered from the dissociation of abuse from abuser. The title of his work is a play on words: Hope, his mother’s name, is the woman to whom he was/is loyal. Hope is also the altruistic ideal for which Bridge subjects himself as its image; he becomes the boy for whom we hold out:

I was seven years old the last day that I lived with my mother and the first night that I slept in foster care. By the time I was a teenager, I had spent half my life in custody and still had the remainder of my childhood to go. And the few of us [children in foster care] who survived—the ones who learned early the swift consequences of failing to please—never revealed that we had long forgiven the mother whom so many had condemned, that we had refused to forget her, that we missed her and still loved her. (p. 19)

Bridge’s outward resiliency, however, masked inward turmoil. He recollected about his long-term foster family placement. While social workers termed the placement “stable,” Bridge considered it an indeterminate waiting period that could either continue or dissolve at any moment. The uncertainty led to self-mutilation of his foot with a sharp rock: “The heavy slicing was wonderfully selfish. Everything stopped for it. The gentle, mindful pain would be mine alone, separating me from the now, the past—everything” (p. 147).

Bridge's angst was not without full awareness of his mother's transgressions. He had experienced his mother's abandonment as a toddler. She had run away to California and left him with his grandmother: "She was mine. I was hers" (p. 31). Yet, his mother broke this kinship bond when she reclaimed him at age six.

Once in California, she parented him and a typical mother-child bond ensued. However, she engaged in illegal activities and involved Andrew in robbing houses in a game she coined "Cat Burglar." She exposed Andrew to a host of questionable acquaintances, one of whom was a man he witnessed raping her while holding a knife to her throat. Despite these wrongdoings, he embraced her love without condition: "I recognized in her eyes the uncompromised delight in claiming me as well" (p. 73). Hope's inability to mother Andrew intensified with her poverty and hallucinations that someone would steal her son. Her final demise occurred in the middle of a Hollywood street when, at age 24, police sedated and arrested her. Andrew witnessed the event: "I raced to protect her and she wrapped her arms around me. Then, without thinking, I pulled away. Unlike her, I needed to survive. I needed to be safe" (p. 112).

Andrew's survival instinct did not sever emotional bonds with his mother. The state of California labeled him a "permanent ward" and placed him in a foster home. He described his foster parents, the Leonards, and their home as typical middle-class. Their parenting and lifestyle would not have met anyone's criteria for "neglect." Yet, Andrew did not bond with his caregivers and questioned if they accepted his long-term placement "for love, money, convenience, a mix of them all, or for something else entirely" (p. 137). Social workers determined that the Leonards provided Andrew with a safe and stable environment. Although he did not sabotage the placement, Andrew rejected them:

No matter what the Leonards offered, nothing would ever be enough for me to surrender my mother. Even after months of absence, I was sure that a mother could not be replaced. I knew that without her I would be lost. (p. 143)

In the conclusion of his memoir, Bridge reported his choice to end his relationship with the Leonards.

Bridge countered his hope for Hope with an account of Jason, another foster child placed with the Leonards. Unlike Andrew, Jason showered the Leonards with outward signs of affection. His charm did not save him from the Leonards' wrath when he ran away for a day, an instinctual act that resulted in his discharge from the home. When Andrew questioned him about the stunt, Jason only offered, "Because." Andrew completed the thought, "Because you thought they'd come running after you" (p. 176). Andrew and Jason both wanted acceptance. Jason was willing to denounce his birth parents and play the role of the affectionate foster child. It was not enough to overcome his parental bonds. Andrew relished in the few contacts he had with his mother while in foster care and held out for their reunification, a dream that did not materialize.

Andrew recognized the reality of aging out of foster care without the safety net of a family when he applied for college scholarships. The transition to adulthood and its independence triggered his memory and fondness for his fourth grade teacher:

Though she could hardly have thought of herself as one, Miss O'Malley was a confidante or as close as one I could imagine. She listened to the silence from the boy who lingered, and she never demanded any more, never said that the quiet was not enough. (p. 225)

Unlike Jason, Andrew would not replace his mother with another woman figure. Yet, he was able to recount the attention he received from his female teachers and the reprieve their genuine attention provided: "They [female educators] had done the extraordinary. They had shown me that if the entire world was not safe, at least a region of it might be" (p. 231).

In his adult years as an advocate for youth in foster care, Bridge encountered his former caseworker at a conference. She told him how his mother, now deceased, at times was close to court-approved reunification with her son, but would relapse: "I nodded blankly. I thought, but never asked, 'Couldn't you have told her son that his mother was trying, that she wanted him back?'" (p. 294).

The Women Who Raised Me: A Memoir

Unlike Bridge, Rowell hoped to erase the memory of her mother Dorothy, whom she met only three times in her life. She wrote her memoir to "come out from Dorothy's shadow, to release myself from the search to know who she was" (p. 14). Rowell intended to relinquish herself from the psychic hold her mother had on her. In doing so, she would claim her identity.

Essential to Rowell's emancipation was her reflection about the gifts she had received from surrogate mothers throughout her lifetime, "grandmothers, aunts, fosterers, mentors, grand dames, and sisters who were as much in my blood as was my own blood" (p. 14). In telling their stories, she told her own. She further wove into her narrative the gifts these women presented her, despite their race. As an African-American child, she bonded with both White and Black caregivers.

From early childhood, Rowell defined her mother in emotional, not biological terms. Bertha Taylor, her first foster mother, a Caucasian woman who "just didn't see color; she only saw a baby in need of mothering" (p. 28), and two of her neighbors stood together as grandmother, mother, and aunt. She saw in these early mothers the "capacity to give love [that] was limitless, a well that never ran dry" (p. 33).

As with Bridge, Rowell's early conception of the mother was unstable. Moved to what a Maine caseworker deemed the more appropriate "Black home" of Agatha Armstead, she learned the challenges of finding her bearings:

Like many children who grapple with instabilities in their home and family lives, I depended on my early observational powers for stability, as a way to give me a desperately needed connection—not just to other human beings but to all that was certain and tangible. (p. 57)

Similar to other foster children, Rowell experienced firsthand the tension between needing a relational connection and yearning for independence.

The experience both haunted and pushed her forward. At the young age of nine, Rowell said goodbye to Agatha, enroute to Boston on a Trailways bus. Inspired by her foster mother's love for dance, she landed an audition at the prestigious Cambridge School of Ballet. She recollected: "I was alone in body, but not in spirit. Therefore, I was not afraid. She [Agatha] had taught me everything I needed to know to navigate the circuitous roads ahead" (p. 111).

Rowell illustrated the ability to detach, yet remain connected with the influential foster mother figures of her childhood. She embarked on a dance career that led her to the American Ballet Theatre and the precarious world of professional acting. She described her dance teachers and mentors who painstakingly taught her the art of ballet, but more important, how to navigate the pressures of a dancing career. This gift, as well, she attributed to her foster care experience:

I knew what pressure felt like. It had been the blueprint of my life. As time went on, I would learn more and more that one missed step could mean the end of my career in the classroom, and one misstep in my personal life could mean the end of a living arrangement. I would know how to shrink to the point of nonexistence when necessary or transcend into a queen during rehearsals for a variation. I know how to suspend hope. (p. 126)

Rowell used dance as a poignant metaphor for her resiliency in the face of difficult times.

Despite her resiliency, Rowell did not overlook the many women who held her up along the way. "Part-time fosterers" would take her in for a weekend at a time. Her ballet teachers taught her the importance of fearlessness and the need to "risk failure, falling, getting up, and starting over" (p. 145). Her social worker, Linda Webb, accessed state funds for her training. Webb modeled for her the importance of heightened compassion and sensitivity toward others and indeed, herself.

Rowell devoted less discussion to her later life, despite the difficult times she encountered. She became pregnant and quit her dancing and acting ventures to pursue a receptionist job. She experienced a painful disconnect with her birth siblings, "the excruciating pain of learning about one's familial reality" (p. 296). She endured a volatile relationship with jazz great Wynton Marsalis. Her internal chaos culminated on September 11, 2001, when she realized that despite her attempts to "soldier on in the world, as mother, actress, and activist [for foster children], none of my old attempts at making everything fine seemed to work" (p. 312). She contin-

ued: “I wanted off the ride. I was tired of being my own daddy. Tired of having to be the provider and strong leader. Tired of not having a mother” (p. 312).

Rowell’s apparent identity crisis at the age of 43 was unexpected, given her homage to the women who stabilized her. Had these mother figures failed her? Can a foster care experience debilitate even the most successful adults? In the end, Rowell’s intention to escape the clutches of her mother belied her. Indeed, the awareness of her birth mother’s presence represented the most captivating moments of her memoir. Rowell recognized this lesson in the voice of one final mother figure, her friend LaTanya Jackson. Through her example and sound advice, she recognized that despite the myriad gifts she had received from foster care, she still missed the primal connection with her birth mother. She needed to learn how to “love her and grieve for her, to find compassion for Dorothy without blaming myself for not being a better daughter” (p. 315).

As a testament to this powerful lesson, she recalled the last meeting with her mother. In her early teenage years, her foster mother Agatha arranged a meeting with Dorothy. Upon seeing her mother, Rowell asked, “How could I be the me I had become when Dorothy’s painful truth stood there, quivering, mumbling at me? Without intent, she exposed everything I was ashamed of, everything I wanted to forget or deny” (p. 162). The true experience of foster care, Rowell discovered, is the simultaneous love and rejection of the birth mother without guilt or constraint.

Discussion

Bridge’s and Rowell’s journeys through “the system” confirm that foster care should not be considered a solution for abuse and neglect, but a response. Subjecting children to it oftentimes results in internal and external emotional problems, despite good intentions of certain foster caregivers and other professionals. Therefore, warranted foster care placements require all stakeholders’ engagement, school administrators included. We propose an affirmative response to our initial question: “Should school administrators provide differentiated leadership on behalf of youth in foster care?”

To provide a specific answer, we first point out the reality of the memoirs, the horrific illustration of life in foster care. The necessity forces the reader to delve beneath the surface and identify where opportunities of promise existed for each of these authors. Two themes resonated throughout the memoirs that inform our discussion of differentiated leadership: (a) unequivocal birth mother connections and (b) emotional tension from simultaneous rejection and embrace of abusive mothers.

Bridge’s recollections about specific experiences with his foster mother Mrs. Leonard serve as counter narratives to his remembrances of his birth mother. Despite her shortcomings, Mrs. Leonard and her husband, about whom Bridge offers minimal discussion, provide Andrew with a safe and

stable home. To her credit, Bridge reminisces about certain acts of genuine outreach, such as attendance at his school functions despite her obesity and propensity to remain at home. Yet, unlike his foster brother Jason, Bridge refuses any conscious efforts to bond with her. The basic human necessities provided in the foster home cannot wane his holdout for his mother's love. Mrs. Leonard becomes the antithesis of Hope. As he discovers, "Few markers matter more to a foster child than the end of his first eighteen months in care" (p. 136), at which time federal law allows judges' termination of birth parent rights, the legal dissolve of family reunification.

We argue that a typical diagnosis of "reactive attachment disorder" is an incorrect one to describe Bridge's relationship with Mrs. Leonard. Barth, Crea, John, Thoburn, and Quinton (2005) articulated a theoretical perspective of foster child-parent bonding based on an empirical analysis of the literature that supports our position: "We would argue that it is the parent-child relationship that is the central reason [versus reactive attachment disorder] for why adoptive families come to therapy" (p. 264). Throughout his portrayal of his time with the Leonards, Bridge weaves in narratives about Hope. One powerful account included an incident in which Hope breaks into the Leonard's home and climbs through her son's bedroom window:

The police took over an hour to calm Mrs. Leonard as she cried hysterically, claiming that my mother cleverly knew that her husband was away. Yet, my mother's purpose that night had been simpler. Defying the boundaries of fifteen-minute telephone calls and one-hour visits, my mother had done what so many do every night—checked on her son as he lay in his bed in the dark. (p. 166)

Despite his rejection of his mother's criminal behavior and disassociation from her mental health disability, Bridge held out for the rare, unannounced, and simple gestures of love.

Likewise, Bridge's teachers countered his relationship with Mrs. Leonard. His emotional ties with them further refute any notion of a reactive attachment disorder. Rather, they underscore his tension to disassociate from his birth mother and, in doing so, identify with a female counterpart. His last day of high school validates the significance of a female English teacher:

On the last day I saw her [Mrs. Ross, English teacher], she handed me a note, quoting from the poem that she loved. Reminding me that the future could hold more than empty silence, she wrote that the mermaids who had never sung to Mr. Prufrock would someday sing to me. *I believed her.*" (p. 236)

Although not overt in their actions, Bridge's female teachers nurtured his new "hope" and its promise of future success.

Rowell's brief recollections of her mother were fraught with awkwardness and shame. She denied that she knew her mother when confronted by a schoolmate at age seven. She remembered an incident in Agatha

Armstead's home, in which "Dorothy rocked back and forth, eating ravenously" (p. 8). She recalled, "This ravaged person could not be my mother" (p. 8). She noted her cold response to Dorothy giving her "a last embrace. Grief-stricken and guilty" (p. 10). She said without emotion, "I can't be late for ballet class" (p. 10).

Rowell's surrogate mothers, by contrast to Dorothy, had a more pervasive influence on her well-being and upbringing. Without their presence, Rowell asserted, she would not be the success she deemed herself to be. Yet, Rowell's foster mothers and mentors were not mere *substitutes* for her birth mother. Rather, they inadvertently brought her closer to an understanding and appreciation of Dorothy and what she came to represent for Rowell.

The surrogate mothers, for example, mirrored Rowell's birth mother's emphasis on self-expression. She portrayed Dorothy as highly creative, despite, and perhaps because of her mental illness. In her high school graduation speech, she gave credit to all who had raised her to that point: "What I most wanted to share was that success wasn't the end goal, but that the feeling of progressing through life mattered most, through individuality, expression of self, and the power of an artistic outlet" (p. 192).

Similarly, she equated the perseverance of her birth mother to the unflinching encouragement and support she received from her surrogate mothers. She noted that Dorothy "never yielded in her fight that I be placed in the most loving hands possible." She added: "In her way, Dorothy taught me to never give up if you truly believed in what you were fighting for" (p. 162).

Dorothy also elicited compassion from her daughter. She likened her awareness of her mother to that of "discarded robin hatchlings that had fallen from their nests. I had never seen a woman in such a weakened state" (p. 7). It is striking that Victoria does not pity her mother and revealing that she experienced the same compassion from the many women who raised her. Their motivation to mother Victoria was borne not of pity, but out of genuine love and nurturing.

Foster care, through the lens of *The Women Who Raised Me*, is never as easy as being raised by supportive caregivers. Claiming identity requires a search for and embrace of the birth mother, in all its pain and anguish. Those who nurtured her throughout her life served to augment that process. She noted that her friend LaTanya symbolically adopted her during her mid-life crisis retreat:

It was worth every second of the wait. It couldn't have come any earlier or I would have missed out on all the women who raised me, all of whom, living or not, sent me waves of hope and strength to follow their lead and become one of them. (p. 316)

The moment Rowell recognized the love she received from her friend, and by implication all of the mothers who raised her, was the same as the love she received from her mother, she began the journey toward self-acceptance. Rowell is empowered to be a mother to her own child and a surro-

gate mother for others notwithstanding and, indeed, because of her own mother's ambiguous influence.

Implications

The women of Bridge's and Rowell's memoirs reinforce a known, but often overlooked necessity within foster care—the inherent need for and powerful impact of nurturers. The narratives help us contextualize female nurturing within the broader ramifications of abuse and neglect. Doing so acknowledges the psychological effects that maltreatment creates. It also complicates the idea of “nurturer” and addresses the second question we posed, “What should constitute the leadership female educators provide foster care youth?”

Female nurturers, including educators, need to embrace their intuitive inclinations when working with this population. Bridge and Rowell present two very different models of nurturer. *Hope's Boy* signifies the quiet, unassuming, even unaware teacher embodied as the “guide on the side.” Rowell's work depicts the overt nurturer, the mentor who actively prods and pushes the child. Strikingly, both nurturer types may produce the same result, a testament to the risks and challenges of foster care. Bridge spends most of his formative years with the Leonards and severs his ties with them during the adult years. His identified advocates, his teachers, do not receive accolades and no long-term connection manifests. Rowell, despite her bonds with the women in her life and her eventual career success, lapses into isolation and depression at the age of 43.

Yet, together, the works suggest that the act of nurturing, in whatever form it takes, may be enough. Despite their tendency to exhibit “reactive attachment disorder” behaviors, for example, foster children are capable of genuine bonding, as both Bridge and Rowell demonstrate in their relationships with their mothers. This relationship with the mother is an essential construct of how the child may respond to other nurturers in his or her life. Female school leaders, as potential surrogates for the mother, must be comfortable with the simultaneous rejection and acceptance foster children display in response to their varied birth mother connections. They must further accept their intuition will gauge the extent of their overt nurturing.

Although intuition may appear as a trite recommendation for leadership on behalf of vulnerable foster care youth, we assert an alternative perspective. Foster care youth's heightened sensitivity allows them to perceive genuine love and care. Differential interactions are paramount, such as the “silent” teachers from Bridge's youth and the prodding foster mothers throughout Rowell's life.

We argue that female leaders have an inherent ability to create genuine relationships with foster care youth and become part of the mothering experience these youth crave. Discussions in the female school leadership literature describe the unique approach women implement within the principalship and superintendancy. Their relationship skills developed

throughout their teaching careers have served as stepping-stones and stabilizers for their entry and sustainability in school leadership roles. Female leaders devote relationship formation at the core of their decision-making and attribute it as an impetus for successful school leadership careers (see Eagly & Johnson, 1990). We further assert that the relational skills equate with successful differentiated interactions with foster care students. *Hope's Boy: A Memoir* and *The Women Who Raised Me: A Memoir* do not lead to the creation of manuals and checklists for school leaders to follow when interacting with foster care populations. Rather, they empower and give permission for female leaders to trust their instincts and embrace the nurturing mother role foster care students seek throughout their youth.

References

- Barth, R., Crea, T., John, K., Thoburn, J., & Quinton, D. (2005). Beyond attachment theory and therapy: Towards sensitive and evidence-based interventions with foster and adoptive families in distress. *Child and Family Social Work, 10*, 257–268.
- Bass, S., Shields, M., & Beherman, R. (2004). Children, families, and foster care: Analysis and recommendations. *The Future of Children, 14*(1), 5–29.
- Courtney, M., Piliavin, I., Grogan-Taylor, A., & Nesmith, A. (2001). Foster youth transitions to adulthood: A longitudinal view of youth leaving care. *Child Welfare, 80*, 685–717.
- Eagly, A., & Johnson, B. (1990). Gender and leadership style: A meta-analysis. *Psychological Bulletin, 108*, 233–256.
- Elze, D., Auslander, W., McMillen, C., Edmond, T., & Thompson, R. (2001). Untangling the impact of sexual abuse on HIV risk behaviors among youths in foster care. *AIDS Education and Prevention, 13*, 377–389.
- Emerson, J., & Lovitt, T. (2003). The educational plight of foster children in schools and what can be done about it. *Remedial and Special Education, 24*, 199–203.
- Evans, L. (2004). Academic achievement of students in foster care: Impeded or improved? *Psychology in the Schools, 41*, 527–535.
- Massinga, R., & Pecora P. (2004). Providing better opportunities for older children in the child welfare system. *The Future of Children, 14*(1), 151–174.
- Shin, S. (2003). Building evidence to promote educational competence of youth in foster care. *Child Welfare, 82*, 615–632.
- Taussig, H. (2002). Risk behaviors in maltreated youth placed in foster care: A longitudinal study of protective and vulnerability factors. *Child Abuse and Neglect, 26*, 1179–1199.
- Zetlin, A., Weinberg, L., & Kimm, C. (2003). Are the educational needs of children in foster care being addressed? *Children and Schools, 25*, 105–119.