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**Arguing the need for an Aboriginal specific cultural revisitation of attachment precursors and its implications for culturally informed child protection practice**

**Abstract**

Compromised attachment has strong links to the escalating rates of Indigenous child removals the origin of which is the forcible removal of Aboriginal children from their families. Trauma from removals predict future trauma and is linked to escalating child removals, but we have yet to empirically determine a relational and trauma informed program for generationally at-risk Aboriginal families. This has not only failed to apply the best available scientific evidence of the genetic and biological contribution of trauma transmission into future generations, but most importantly, has continued to compromise any opportunity we have for early intervention and prevention. Given child removals remain as the strongest contributor to the pipeline to the justice system, poor education, health, and mental health outcomes this failure cannot continue into future generations. An analysis of attachment theory is provided, and a unique theory based on cultural differences in parenting and attachment is proposed. Evidence supports that these differences have resulted in; (a) child maltreatment risk being conflated with cultural differences, and (b) Aboriginal families failing to engage in existing intensive therapies due to existing attachment programs being based on mainstream attachment theory which do not translate culturally. The result of which is the escalation of Indigenous child removals by 119% over the past ten years and at the same time, a reduction in non-Indigenous child removals by 12%.

Keywords: Aboriginal, forced removal, cultural attachment, intergenerational trauma, black identity formation, cultural competency