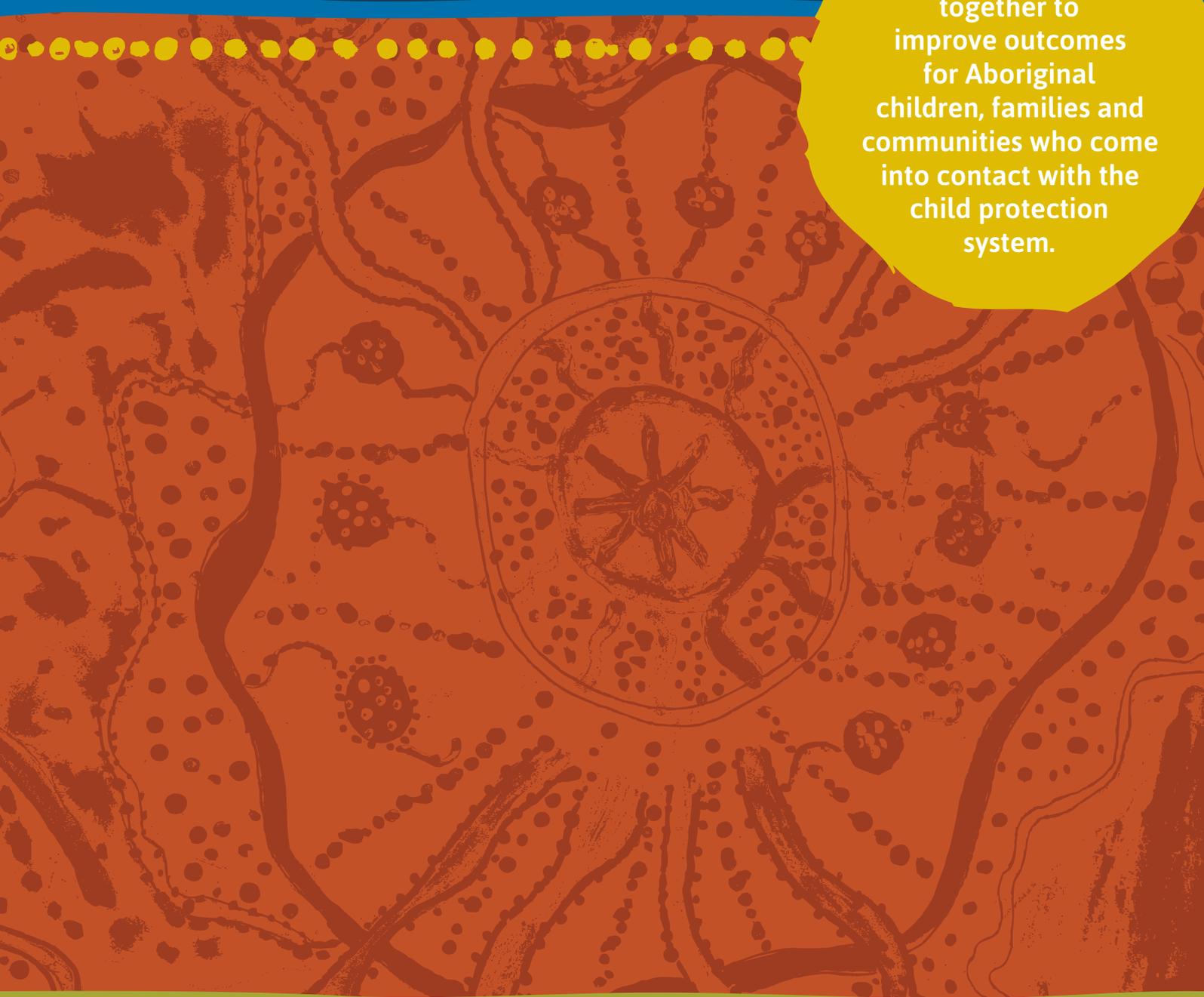




Government of Western Australia
Department for Child Protection
and Family Support

ABORIGINAL SERVICES AND PRACTICE FRAMEWORK 2016 - 2018

Working together to improve outcomes for Aboriginal children, families and communities who come into contact with the child protection system.





Acknowledgement of Country and Peoples

The Department for Child Protection and Family Support acknowledges the Aboriginal and Torres Strait Islander peoples as traditional custodians of this land. It pays respect to their Elders past, present, and future.

It recognises the long history of Aboriginal and Torres Strait Islander peoples on this land and acknowledges that the past is not just the past. The past, the present and the future are, as they always are, part of each other – bound together.

The artwork on the front cover of the Aboriginal Services and Practice Framework 2016-2018 is taken from an original work created by Annalise Reigers (15 years).

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Suggested reference

Department for Child Protection and Family Support (2016). *Aboriginal Services and Practice Framework 2016-2018*. Perth, Western Australia: Western Australian Government.

Disclaimer

The information contained in this framework was current at the time of publication. Certain aspects and details may change, however the vision, foundation elements, and guiding principles outlined herein will endure.

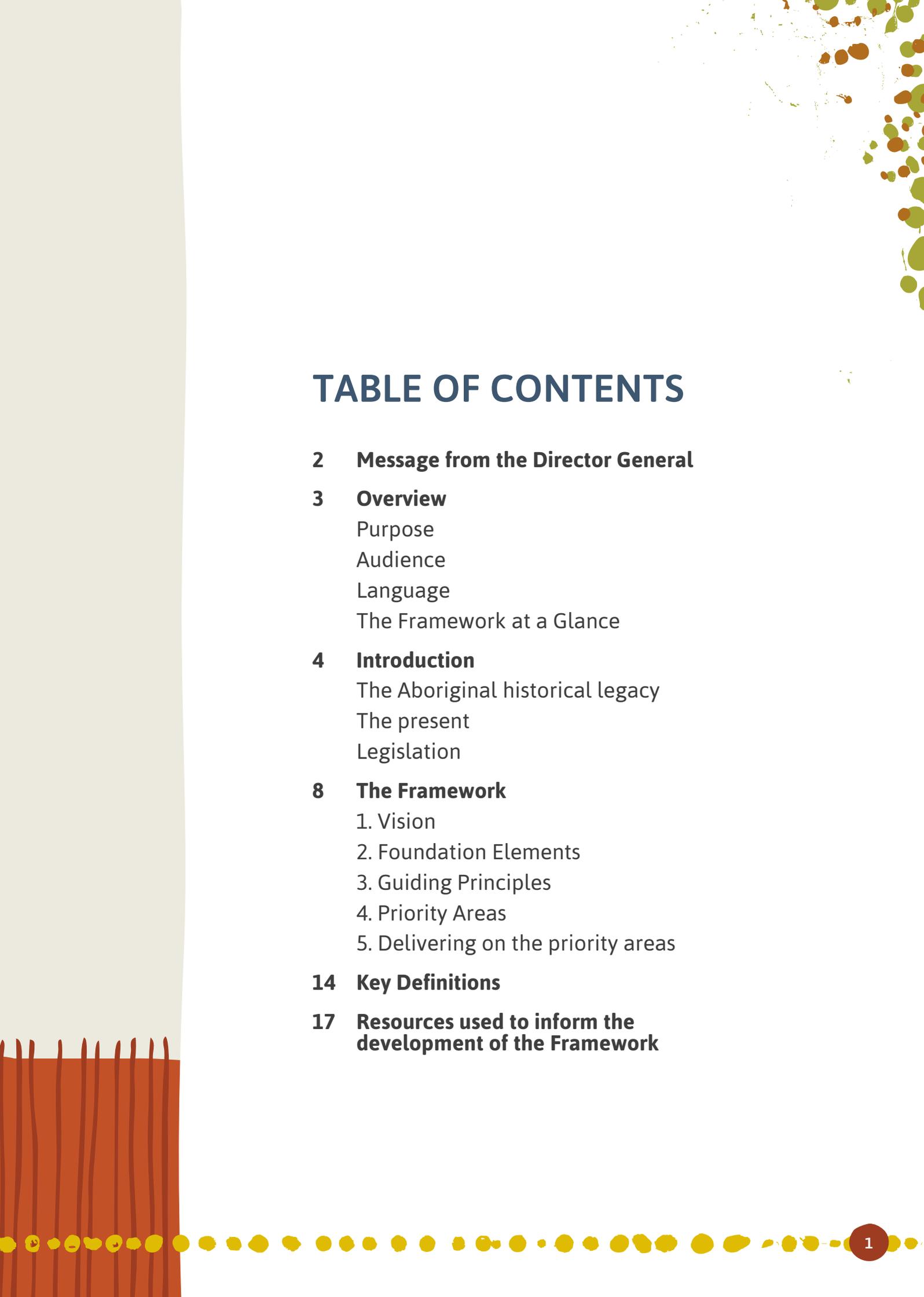


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MESSAGE FROM THE DIRECTOR GENERAL



The Aboriginal Services and Practice Framework 2016-2018 (the Framework) recognises that achieving improved outcomes for Aboriginal children, families and communities that come into contact with the child protection system means valuing and respecting Aboriginal peoples' cultural systems and beliefs in all of the Department for Child Protection and Family Support's (the Department's) work. From child protection, children in care and family support policy to learning and development; human resource management to the procurement of services; and importantly to our day to-day practice and service delivery with Aboriginal children, families and communities.

Improving the lived experience for Aboriginal children, families and communities necessarily requires a passion and commitment to strengthening the system that serves them. The Framework supports the Department's way forward in achieving this.

The Framework builds the Department's commitment to work together to improve outcomes by partnering with Aboriginal children, families and communities in ways that are informed by Aboriginal culture; that are supported and led by Aboriginal communities; that recognise the legacy of past policies and practices; and in ways that support aspirations and outcomes.

This commitment comes with an inherent understanding that to deliver improved outcomes for Aboriginal children, families and communities that come into contact with the child protection system, the principle of substantive equality must be supported and aligned across the Department – *this means needing to sometimes treat people differently to achieve equal results.*

Finally and importantly, this Framework represents the combined conversations, work and wisdom of many people. The Department would like to thank and acknowledge everyone who participated in the shared conversations that have informed and steered the development of this Framework.

Emma White

Director General

Department for Child Protection and Family Support

OVERVIEW

Purpose

The Department for Child Protection and Family Support (the Department) is committed to improve outcomes for Aboriginal children, families and communities that come into contact with the child protection system. The *Aboriginal Service and Practice Framework 2016-2018* (the Framework) has been designed to support and sustain this commitment.

The Framework identifies the vision, foundation elements, guiding principles and priority areas that will shape this commitment over the next three years.

The Framework commits the Department to the development of an implementation plan that will assist in delivering on the priority areas.

Audience

The Framework is primarily intended to build on and inform the Department's review, development and implementation of services, policies and practice when working with Aboriginal children, their families and communities.

It is also a resource that can support Department funded community sector organisations working with Aboriginal children, families and communities.

Language

The word Aboriginal is used throughout the Framework and is inclusive of Aboriginal and Torres Strait Islander peoples.

The term Indigenous may be used when referring to international or national policy and frameworks.

Aboriginal peoples is used throughout this Framework. This recognises that Aboriginal peoples have a collective or group, rather than a purely individual, dimension to their lives.

The Framework at a Glance



INTRODUCTION

The Framework builds on the Department's *Aboriginal Services Framework 2012 (ASF)*. It retains important features, including key understandings; the imperative for all practice and service delivery frameworks to be effective for Aboriginal peoples; and an awareness of the Aboriginal historical legacy in Western Australia.

The Framework extends and strengthens the ASF by:

- Consolidating existing Aboriginal services strategies, including the *Aboriginal Learning and Development Strategy* and the *Aboriginal Recruitment and Retention Strategy*, under the one framework.
- Providing a pathway for the strengthening and development of service delivery, policy and practice responsive to Aboriginal peoples.
- Outlining the strategic direction of the Framework, identified through priority areas and alignment with existing frameworks.
- Identifying a set of Key Definitions that are a background to the Framework.

The Framework comprises:

- 1. Vision.** Improve outcomes for Aboriginal children, families and communities who come into contact with the child protection system.
- 2. Foundation Elements.** Represent the conceptual foundations for the Framework that foster cultural competence when working with Aboriginal children, families and communities.
- 3. Guiding Principles.** Reflect the attitudes and values that shape and influence the way in which we work with Aboriginal children, families and communities. The principles are informed by equity and inclusion, are rights based, and assist the Department to hold an Aboriginal cultural lens to policy and practice in all service delivery areas.
- 4. Priority Areas.** Recognise that improved outcomes for Aboriginal children, families and communities are best achieved by working in partnership with Aboriginal peoples; strengthening the capacity of Aboriginal families, organisations and communities; and working in ways that are respectful and inclusive of Aboriginal culture.

The Aboriginal historical legacy

The Aboriginal historical legacy in Western Australia (WA) has its clearest expression in the stated purpose of the *Aborigines Act 1905 (WA)*, which was the 'protection, control and segregation of Aboriginal people'.

The *Aborigines Act* established an administrative regime under the control of a 'Chief Protector' that covered every aspect of Aboriginal peoples' lives. The *Aborigines Act* assumed that Aboriginal peoples were a 'dying race' in its objective of forced assimilation of future generations.

The subsequent *Native Administration Act 1936 (WA)* provided the 'Chief Protector' with total control of all Aboriginal children aged twenty-one years and under, including the legal right to remove some children from their families and place them in institutions, or to allow their adoption by non-Aboriginal families. The *Native Administration Act* consequently impacted Aboriginal peoples' enduring connection to country, family and community and their right to continue to practice and pass on their language and culture to future generations, resulting in its suppression and loss.

Administration of the *Aborigines Act* and the *Native Administration Act* fell to the WA *Native Welfare Department*. This department was only abolished in 1972, although its oppressive functions had been eliminated in the 1960s.

In 1972, the welfare functions of the *Native Welfare Department* were combined with the *Child Welfare Department* to form the *Department of Community Welfare*; the predecessor to the *Department for Child Protection*, and the current *Department for Child Protection and Family Support*.

Consequently, the Department shares the historical legacy of the suppression of Aboriginal culture and language, the separation of children from families and communities, and the ensuing cultural dislocation, intergenerational trauma, grief and loss. It is remembered by many Aboriginal community members as ‘*the welfare*’ partially for this reason (as well as keeping it simple in the face of constant name changes).

This history bestows a special responsibility and an equally special privilege in the present for the Department to be part of the solution for Aboriginal children’s safety, family well-being and community healing, and to exercise this in a respectful, collaborative, open and responsive way.

The present

Aboriginal children and families are significantly over-represented in the child protection system. It is one of the most pressing human rights issues facing Aboriginal peoples today.²

In WA, Aboriginal children currently represent 52 percent of all children in out-of-home care.³

The Framework is responsive to this present reality, as well as the past realities, which together express the distinct and unique history and lived experiences of Aboriginal children, families and communities across WA.

The Framework recognises that achieving safety and well-being for Aboriginal children, families and communities means that practice and policy must be culturally competent, inclusive of Aboriginal diversity, world views, knowledge and values.

It acknowledges that while Aboriginal peoples face many challenges they also demonstrate immense resilience and unique strengths; achieve and excel in many artistic, social, political, professional and sporting arenas; and continue to live their everyday lives within a dynamic and enduring culture.

A Collective Responsibility¹

- Understand our shared history of colonisation with Aboriginal peoples and its ongoing influence on the present.
- Deliver policies, practices and services that are culturally responsive and effectively meet the needs of Aboriginal children, families and communities.
- Recognise the strength of aligning Aboriginal peoples’ worldviews, values, traditions and approaches in our current and future practice.
- Actively seek partnerships that support Aboriginal children, families, organisations and communities.
- Build on the strengths and resilience in Aboriginal families, organisations and communities.

1 ‘A Collective Responsibility’ adapted from Aboriginal Policy and Practice Framework in British Columbia (2014).

2 Social Justice and Native Title Report 2015.

3 Department for Child Protection and Family Support Annual Report 2014-2015.

Connecting the Framework

The Framework connects to a number of national and state frameworks and plans; complements existing Department policy, practice and service delivery frameworks; and sits alongside a range of Department and across sector agreements, policies, partnerships and strategies.

Community focus

- Legislation
- Reviews/consultation
- Foster Carer Partnership Agreement
- Working with Aboriginal community controlled organisations (ACCOs)
- Partnerships with communities and families
- Reconciliation Action Plan

Across sector focus

- Partnership agreements
- MOUs
- Plans, frameworks
- Policy
- Strategies

Department focus

- Signs of Safety Child Protection Practice Framework
- Residential Care (Sanctuary) Framework
- People Development Framework
- Family Support (Responsible Parenting) Framework
- Remote Services Framework
- Workforce and Diversity Plan 2013- 2017
- Foster Care Partnership Policy

National and state focus

- National Framework for Protecting Australia's Children 2009–2020
- National Plan to Reduce Violence against Women and their Children to 2022
- Closing the Gap on Indigenous Disadvantage
- Kimberley Family Violence Regional Plan 2015–2020
- Western Australia's Family and Domestic Violence Prevention Strategy to 2022
- Aboriginal Economic Participation Strategy 2012–2016
- Aboriginal Employment and Leadership Strategy 2016–2018

Legislation

The *Children and Community Services Act 2004* (the Act) sets the legislative context for the Framework in Western Australia. With the best interests of the child as the paramount consideration, the Act also includes principles that specifically concern Aboriginal children and families.

Aboriginal and Torres Strait Islander child placement principle (s.12).

The objective of the principle is to maintain a connection with family and culture for Aboriginal children and Torres Strait Islander children who are the subject of placement arrangements.

Principle of self-determination (s.13).

In the administration of this Act, a principle to be observed is that Aboriginal peoples and Torres Strait Islanders should be allowed to participate in the protection and care of their children with as much self-determination as possible.

Principle of community participation (s.14).

In the administration of this Act, a principle to be observed is that a kinship group, community or representative organisation of Aboriginal peoples or Torres Strait Islanders should be given, where appropriate, an opportunity and assistance to participate in decision-making processes under this Act that are likely to have a significant impact on the life of a child who is a member of, or represented by, the group, community or organisation.

Consultation before placement of Aboriginal or Torres Strait Islander child (s.81).

Before making a placement arrangement in respect of an Aboriginal child or a Torres Strait Islander child the CEO must consult with at least one of the following:

- an officer who is an Aboriginal person or a Torres Strait Islander;
- an Aboriginal person or a Torres Strait Islander who, in the opinion of the CEO, has relevant knowledge of the child, the child's family or the child's community;
- an Aboriginal or Torres Strait Islander agency that, in the opinion of the CEO, has relevant knowledge of the child, the child's family or the child's community.

What do these principles mean for practice?

- The child protection worker meets with the child's family to develop a family genogram, identifying extended family in country, and/or family members out of country who may be possible options for placement.
- The child's family are asked to identify their preferred safe care options at a Signs of Safety meeting with the child protection worker, and/or extended family members, and/or a representative from an Aboriginal and Torres Strait Islander agency, and/or an Aboriginal Practice Leader.
- The child protection worker consults with the district Aboriginal Practice Leader regarding the placement of the child confirming that a cultural plan has been developed that is appropriate for the child; that all family and/or extended family placement options have been explored and identified where possible through a cultural genogram; and that the family/extended family, and/or an Aboriginal and Torres Strait Islander agency have been provided with the assistance and opportunity to participate in decisions about the placement of the child.

THE FRAMEWORK

1. VISION

IMPROVE OUTCOMES FOR ABORIGINAL CHILDREN, FAMILIES AND COMMUNITIES WHO COME INTO CONTACT WITH THE CHILD PROTECTION SYSTEM.

Aboriginal children are supported and safe in strong, thriving families and communities to reduce the over-representation of Aboriginal children in child protection systems. For those Aboriginal children in child protection systems, culturally appropriate care and support is provided to enhance their wellbeing (National Framework for Protecting Australia's Children 2009–2020).

2. FOUNDATION ELEMENTS

The Framework is built on four foundation elements. These elements are the broad conceptual understandings that support effective outcomes for Aboriginal children, families and communities.

These foundation elements are important in strengthening cultural responsiveness in the provision and development of services, policy and practice.

Cultural respect

Recognise and value Aboriginal culture and history. Services, policy and practice acknowledge and reflect the dignity and diversity of Aboriginal peoples' cultures, histories, experiences and hopes.

Aboriginal peoples have unique worldviews, distinct cultures, and ways of life, and a range of traditions and practices that are fundamental to supporting the well-being of children, families and communities.

Cultural respect is at the centre of culturally competent policy, practice and service delivery.

Consultation, collaboration and leadership

Aboriginal leadership, community consultation, negotiation, and collaborative and inclusive involvement in decisions that impact Aboriginal children and families form an essential part of working in partnership with Aboriginal communities.

Recognise and respect that Aboriginal leadership is complex, usually highly localised and highly dependent upon context, and may have organisational, familial, residential, age and gender dimensions. Systems of Aboriginal leadership are often invisible to those outside it.⁴

⁴ Hunt, J. (2013). Engaging with Indigenous Australia – exploring the conditions for effective relationships with Aboriginal and Torres Strait Islander communities (Issues Paper No.5), Australian Institute of Health and Welfare, Australian Institute of Family Studies, Closing the Gap Clearinghouse.



How can I demonstrate cultural respect?

- An *Acknowledgment of Country* is a way of showing awareness of and respect for the traditional Aboriginal owners of the land on which a meeting or event is being held, and of recognising the continuing connection of Aboriginal peoples to their Country.
- Unlike a *Welcome to Country*, an acknowledgement can be performed by a non-Aboriginal person.
- An *Acknowledgement of Country* can be found at the front of the Framework. This is just a guide.
- Personalising and localising an acknowledgement makes it more meaningful.
- You should offer an *Acknowledgement of Country* at the start of staff meetings, district conferences, presentations, training sessions, and at other formal occasions, events or speeches that may be internal or external to the Department.



Self-determination and autonomy

Aboriginal peoples' rights to determine and develop policies and services, and to participate in decisions that impact their children, families and communities are fundamental to the principles of self-determination. This is supported by the United Nations *Declaration on the Rights of Indigenous People*.⁵

Holistic and strengths based

Aboriginal worldviews understand the person as living and being in relationship with the family, community, the tribe, the land and the spiritual beings.

A holistic approach is inherently relational and inter-dependent. A holistic approach is consistent with Aboriginal worldviews that emphasise relationship and connection. As such, Aboriginal children and families cannot be viewed in isolation from their extended family, their communities, and the mental, physical, environmental, social and spiritual dimensions of their lives.

All Aboriginal children, families and communities have pre-existing abilities and strengths. A strengths based perspective reminds us that every Aboriginal child, family and community holds the skills, experience and knowledge necessary to grow, learn and change.



"...Indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions".

(UN 2007: Article 23)



⁵ Australian Human Rights Commission (2010). *The Community Guide to the UN Declaration on the Human Rights of Indigenous Peoples*.

3. GUIDING PRINCIPLES

The Framework defines a set of guiding principles. They reflect the attitudes and values that shape and influence the way in which the Department works with Aboriginal children, families and communities. These principles guide the review, development and implementation of policy, programs and practice when working with Aboriginal children, families and communities.



The guiding principles are equity and inclusion focused, and rights based. Each guiding principle is considered of equal value and importance.



Equity and access

Aboriginal peoples are entitled to equal access to child protection and family support services that are responsive to their needs, and the unique cultural context of their experiences.

Equity and access are fundamental aims for all aspects of service delivery. Equity and access however, is not achieved through additional or add-on services or projects.

Equity and access is concerned with the removal of barriers to services and the facilitation of genuine participation by Aboriginal peoples in the decisions that affect their lives.

Cultural safety and security

Culturally valid and responsive understandings shape and guide the provision of services, policy and practice.

Cultural safety and cultural security can be demonstrated by employing Aboriginal staff; valuing Aboriginal knowledge and cultural beliefs; reflecting Aboriginal worldviews and values in service delivery, policy and practice; displaying posters and symbols (such as the Aboriginal and Torres Strait Islander flags) or a plaque that recognises the Traditional Owners of the land; and public support for Aboriginal cultural events.

Cultural security and cultural safety are embedded in culturally competent practice, policy and service delivery.

Accountability

Service delivery, policy and practice support and align with the vision and foundation elements of the Framework.

Accountability extends to assessing the likely impact of policies, programs and services on Aboriginal families and communities prior to putting them into practice.

Accountability also encompasses views of Aboriginal-defined success; partnering with Aboriginal communities to develop monitoring and evaluative processes for services and policies that impact their families and communities; including successes and lessons learned through looking at relationship and processes in future policy and programs; and sharing findings with Aboriginal communities.⁶

Aboriginal community control and engagement

The right of Aboriginal families to self-determination and autonomy is supported through respectful engagement and shared decision making with Aboriginal communities and organisations to take back care, control and responsibility for the safety and well-being of their children.

Partnership

Genuine partnerships with Aboriginal families, organisations and communities are built on a commitment to developing long-term sustainable relationships based on trust; recognising and respecting Aboriginal cultural knowledge, history, lived experience and connection to community and country; a commitment to self-determination for Aboriginal peoples; to redressing structures,



How can I improve access and equity for Aboriginal children and families?

- Include local Aboriginal community consultation in strategic planning processes.
- Review policy and practice guidance so that the language used does not exclude, disadvantage or reinforce inequitable systems for Aboriginal staff and the Aboriginal children, families and communities we work with.
- Consider ways to deliver services that are responsive to the needs of Aboriginal children, families and communities e.g., use of outreach, invite Elders to participate in the program delivery, present information in plain, accessible English.
- Support the development of information, resources and practice so that they are responsive to the needs and cultural context of Aboriginal children, families and communities.



⁶ Aboriginal Policy and Practice Framework in British Columbia (2014).

relationships and outcomes that are unequal and/or discriminatory⁷; and a commitment to reconciliation.

Genuine partnerships are only possible in the context of constructive working relationships between professionals and Aboriginal children, families and communities. Relationships are the *heart and soul* of effective partnerships.⁸

Reconciliation is about unity and respect between Aboriginal and non-Aboriginal Australians. It is about respect for Aboriginal heritage and valuing justice and equity for all Australians.

4. PRIORITY AREAS

Four priority areas (PAs) establish the Framework's strategic direction. The PAs are not prescriptive, but represent a structure within which specific focus areas and strategies have been developed and will be implemented.

PA 1. Capacity Building

Enable and lead sector capacity building including the development of Aboriginal community controlled organisations (ACCOs) through a Department initiated ACCO Strategy; the strategic procurement of services that best meet the needs of Aboriginal children, families and communities; and the support of innovative and flexible service design and delivery.

PA 2. Community Engagement

Strengthen and develop relationships and local partnerships with Aboriginal families, organisations and communities through culturally respectful engagement and communication mechanisms.

PA 3. Practice Development

Develop culturally safe and responsive practice when working with Aboriginal children and families. Include Aboriginal peoples' worldviews and values in all service, policy and practice delivery and design.

PA 4. People Development

Provide development opportunities for both Aboriginal and non-Aboriginal staff together in the spirit of 'two-way' learning.

Develop the capacity of the Department to provide culturally safe, competent and secure support to Aboriginal staff, Aboriginal carers, and to the Aboriginal children, families and communities that the Department works with.

7 Hunt, J. (2013). Engaging with Indigenous Australia – exploring the conditions for effective relationships with Aboriginal and Torres Strait Islander communities (Issues Paper No.5), Australian Institute of Health and Welfare, Australian Institute of Family Studies, Closing the Gap Clearinghouse.

8 Department for Child Protection and Family Support (2011). Signs of Safety Child Protection Framework (2nd Ed.).

What kind of partnerships can I form?

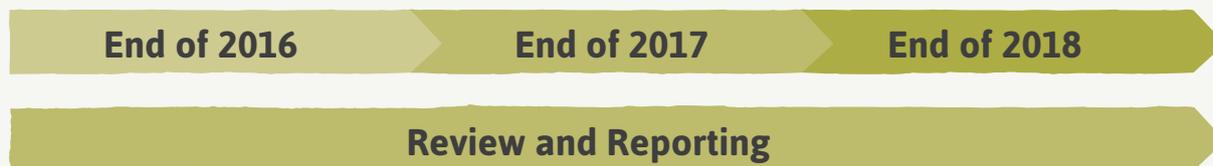
- Develop working relationships with Aboriginal children and families in your case work and case management practice. Use the first *Core Principle of the Signs of Safety Child Protection Practice Framework – Working Relationships* – to guide your practice and as the pathway to effective partnerships with Aboriginal families and communities.
- Develop local relationships with Aboriginal families, communities and organisations to facilitate partnership, reconciliation and the two-way transfer of skills, knowledge and cultural understandings.
- Undertake ongoing consultation with local Aboriginal communities and organisations to inform service provision and practice, making strong connections with families and key community members so that Aboriginal peoples' cultural beliefs and values are respected.
- Develop effective referral pathways to Aboriginal services and supports by developing working relationships with Aboriginal staff in these services.



5. DELIVERING ON THE PRIORITY AREAS

The Framework will be supported by the development of an Implementation Plan detailing specific actions, responsibilities and timeframes for delivering on the PAs.

The Implementation Plan will be carried out in a staged process over a three year period.



The Framework's five Guiding Principles will inform the implementation process. These principles will continue to underpin decisions throughout the three year implementation phase.

The Implementation Plan will focus on strategies and actions that will improve outcomes for Aboriginal children, families and communities who come into contact with the child protection system.



Improve outcomes for Aboriginal children, families and communities who come into contact with the child protection system.

OUTCOME 1 **Achieve life potential**
Giving Aboriginal children in care every chance to achieve their potential in life.

OUTCOME 2 **Work in partnership**
Strengthening capacity and working in partnership with Aboriginal communities and organisations to keep children safe in strong, healthy families.

OUTCOME 3 **Recruit, retain, support and develop**
Recruiting, retaining, supporting and developing Aboriginal staff and Aboriginal carers, strengthening the Department's capacity to better provide effective services for Aboriginal children and families.

OUTCOME 4 **Cultural competence**
Aspiring to be a culturally competent Department by supporting staff and carers; developing cultural respect, cultural security, inclusion and responsiveness in practice and care.

Keeping track

The Framework is a key element in a process for change.

A review and reporting pathway that aligns with the Department's *Strategic Plan* will keep track of this change. Indicators of change will be integrated into Department planning and reporting.



KEY DEFINITIONS

Aboriginal and Torres Strait Islander child placement principle (ATSICPP)

The aims of the ATSICPP are to:

- Recognise and protect the rights of Aboriginal children, families and communities.
- Increase the level of self-determination for Aboriginal peoples in child protection matters.
- Reduce the disproportionate representation of Aboriginal children in the child protection system.

The ATSICPP is not simply about where or with whom the child is placed in out-of-home care. The history and intent of the ATSICPP is about keeping Aboriginal children connected to their family, community, culture and country.

Aboriginal community controlled organisation (ACCO)

An Aboriginal Community Controlled Organisation (ACCO) is “an incorporated Aboriginal organisation, initiated, based and governed by the local Aboriginal community to deliver holistic and culturally appropriate services to the Aboriginal community that controls it”.⁹

Aboriginal leadership

There is no permanent or hereditary leadership role in Aboriginal communities. Traditionally, owners of land speak on behalf of their own country and only if they are continually authorised to do so by their own community. Aboriginal authority structures provide a dispersed, intimate and layered knowledge of place and space.

It is a serious breach of traditional Aboriginal protocol to make generalisations about places and communities for which a person has no authority.

Aboriginal worldview

Many Aboriginal peoples consider all of the earth to be sacred and regard themselves as an integral part of this holistic and living landscape. They belong to the land and are at one in it with animals, plants, and ancestors whose spirits inhabit it. Traditional knowledge, in the form of narratives, place names, and ecological lore, bequeathed through oral tradition from generation to generation, embodies and preserves their relationship to the land. Aboriginal worldviews emphasise connectivity, relationality and inter-relatedness.

Capacity building

Capacity building is accessing opportunities and processes to enhance an organisation’s abilities to perform specific functions, solve problems, and set and achieve goals.

Community

There are many kinds of Aboriginal ‘communities’. They may be located in rural, remote or urban areas, often existing within an extended network of relationships. Some communities are defined by geographical location; others are communities of identity and interest that are physically dispersed across different locations.

Family ties and relationships to ‘country’ lie at the heart of Aboriginal communities of identity. Communities of Aboriginal peoples have their own cultural boundaries, which generally bear no relationship to government administrative or jurisdictional boundaries. Aboriginal communities are often complex mixes of residents with different cultural and historical ties. In some locations, where people have historically been relocated, the mix of people is extremely complex with multiple communities of identity present.

While diverse, there exist collective elements of Aboriginal peoples’ experience - a shared history and ancestry in over 200 language groups, and a shared history of discrimination, dispossession and colonisation.

⁹ <http://www.naccho.org.au/aboriginal-health/definitions/>

| | |
|-------------------------------|--|
| Culturally appropriate | An approach to policy, practice and service delivery that is based on the positive acceptance of the cultural values and expectations of Aboriginal peoples. |
| Cultural competence | <p>Cultural competence is the ability to identify and challenge one's own cultural assumptions, values and beliefs. It is about developing empathy and connected knowledge, the ability to see the world through another's eyes, or at the very least to recognise that others may view the world through a different cultural lens.</p> <p>Cultural competence encompasses and extends elements of cultural respect, cultural awareness, cultural security and cultural safety. Cultural competence encompasses the knowledge, awareness and skills aimed at providing a service that promotes and advances cultural diversity and recognises the uniqueness of self and others in communities.</p> |
| Cultural dislocation | Refers to the removal, loss or inability of an individual to connect with their traditional heritage or culture. |
| Cultural safety | Cultural safety is concerned with whether or not Aboriginal children and families engaged in the service system are 'safe' from covert and overt cultural abuse. It is a reflection of Aboriginal families' experiences of services and processes, and is achieved when they feel safe to be themselves. It is concerned therefore, with whether or not the service is welcoming for Aboriginal peoples. |
| Cultural security | Cultural security is concerned with the respect of cultural rights, values, beliefs and expectations of Aboriginal peoples. |
| Engagement | Engagement is about a relatively sustained and systematic interaction. It is not a single process or set of activities. It is an ongoing process or conversation that builds trust and relationships. Engagement is seen as an interaction between groups of people working towards shared goals. |
| Equity | The state, quality, or ideal that recognises individuals and groups have different circumstances which may require different treatment so that obstacles and barriers are overcome and so that everyone may access the resources, opportunities, power and responsibility they need to lead full and healthy lives. |
| Grief and loss | <p>Grief describes how a person feels after the loss of someone or something that is very important to them. Many Aboriginal peoples refer to grief as 'sorry business'. It is important to understand grief within the social (e.g. family relationships) and cultural context in which it takes place.</p> <p>Grief can also occur because of the long-term effects of the Stolen generations, or a cultural separation from land, language, or knowledge. In some Aboriginal communities, the grief is ongoing because of the 'unfinished business' of the Stolen generations and other impacts on Aboriginal peoples. If this grief stays unresolved, it may be passed on through the generations of a family; this is called intergenerational grief.</p> |
| Healing | <p>Aboriginal peoples consider wellness in the context of relationship to family, community, culture, land and spirituality.</p> <p>For Aboriginal peoples the social, emotional, cultural, spiritual and physical wellbeing of the whole community is 'paramount' to achieving individual wellness.</p> <p>Group-based or collective healing approaches are most appropriate for many Aboriginal peoples, especially members of the Stolen generations.</p> |

| | |
|--|--|
| Holistic | In the context of the child protection system, a holistic approach means looking at the whole child and not just the presenting problem; looking at the whole extended family, not just the parents; and looking at the whole community and not just the family. A holistic approach is consistent with an ecological perspective where all people are living beings who interact with their environment. |
| Human Rights based | Human rights based approaches are about turning human rights from purely legal instruments into effective policies, practices and practical realities. |
| Inclusion | Based on the notions of belonging, acceptance and recognition, inclusion entails the realisation of full and equal participation in economic, social, cultural and political institutions. Respecting and acknowledging diversity and engendering feelings of belonging by increasing social equality and participation of diverse groups. |
| Intergenerational trauma | The impacts of trauma on generations after generations of families, often referred to when describing the long term effects of child removal from Aboriginal families and communities. |
| Partnerships | Partners commit to developing respectful and sustainable relationships based on trust. They negotiate a shared vision and work together to improve long-term outcomes for children, families and communities. Partnerships may be informal or formal. |
| Reconciliation | Reconciliation is about unity and respect between Aboriginal and non-Aboriginal Australians. It is about respect for Aboriginal heritage and valuing justice and equity for all Australians. Reconciliation is about building better relationships between the wider Australian community and Aboriginal peoples for the benefit of all Australians. |
| Social and Emotional Wellbeing (SEWB) | SEWB for Aboriginal peoples may be defined as <i>'a multi-dimensional concept of health that includes mental health, but which also encompasses domains of health and wellbeing such as connection to land or 'country', culture, spirituality, ancestry, family and community'</i> . |
| Strengths based | A strengths-based perspective recognises that all people have knowledge and skills, all people can improve; at the same time that all people need to learn in order to engage in different activities which contribute to their wellbeing and prosperity. |
| Substantive equality | Substantive equality means achieving equitable outcomes as well as equal opportunity, and the need to sometimes treat people differently to achieve equal results. It takes into account the effects of past discrimination, and recognises that rights, entitlements, opportunities and access are not equally distributed throughout society. It is achieved by addressing and preventing systemic discrimination by adjusting policies, procedures and practices to meet the specific needs of certain groups in the community. Where service delivery agencies cater to the dominant, majority group, then people who are different may miss out on essential services. Hence, it is necessary to treat people differently because people have different needs. |

RESOURCES USED TO INFORM THE DEVELOPMENT OF THE FRAMEWORK

- Aboriginal and Torres Strait Islander Social Justice Commissioner. (2015). Social justice and native title report. Sydney: Australian Human Rights Commission
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