



# Taikurtirna Warri-apintheta Procedure

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## 1. Purpose

Aboriginal infants, children and young people have a right to receive culturally relevant and responsive child protection services that respectfully engage families and recognise that Aboriginal children and young people are best cared for in their family, kin, and cultural networks.

Taikurtirna Warri-apintheta is the Kurna word for “**Finding Family**”. The Taikurtirna Warri-apintheta Program focusses on *culture, strength, resilience* and *safety* and our need to work within the context of Aboriginal families’ lives, vast and complex experiences, poverty and intergenerational trauma caused by past practices that continue to impact on many First Nations people today.

The Taikurtirna Warri-apintheta Program is one of the Department for Child Protection’s (DCP) commitments to self-determination and recognises the importance of culture and working differently to support and improve the long-term safety and wellbeing outcomes for Aboriginal children and young people.

This document describes how the Taikurtirna Warri-apintheta Program operationalises family finding for placements for Aboriginal infants, children and young people. Aboriginal practitioner led rapid responses are underpinned by the five core elements of the Aboriginal Child Placement Principle (ACPP) and the precursor Identification, the [DCP Practice Approach](#), [Family Led Decision Making for Aboriginal Families Framework](#) and the social determinants of Aboriginal child safety and wellbeing.

## 2. Scope

The Taikurtirna Warri-apintheta Procedure applies to DCP staff who provide a direct service including Unborn Child Concerns (UCCs) and Aboriginal infants, children and young people who have been in care less than 12 months. The Taikurtirna Warri-apintheta Program operates in metropolitan DCP offices.

The Taikurtirna Warri-apintheta Procedure also applies to DCP staff involved in the supervision and management of the above mentioned in scope staff.

The Taikurtirna Warri-apintheta Program does not apply to Aboriginal infants, children and young people who have been in care longer than 12 months or Aboriginal infants, children and young people who are already placed in accordance with section 12(3)(a) of the *Children and Young People (Safety) Act 2017*.

Please note that in this document, the term Aboriginal refers to all people who identify as Aboriginal, Torres Strait Islander or both Aboriginal and Torres Strait Islander. This term is used as the First Nations Peoples of South Australia are predominantly Aboriginal peoples and it is their preferred term. We acknowledge and respect that it is preferable to identify Aboriginal peoples, where possible, by their specific Language group or Nation.









## 3. Authority

### 3.1 Legislative context

*Children and Young People (Safety) Act 2017* (CYPS Act)

The purpose of the CYPS Act is to ensure that children and young people are protected from harm.<sup>1</sup> Section 10(1)(c) of the CYPS Act provides that account should be taken of culture, disability, language and religion of children and young people. Accordingly, Aboriginal infants, children and young people and their families should have access to culturally responsive intervention from the first point of contact with child protection services.

When placing an Aboriginal infant, child or young person, the Aboriginal Child Placement Principle and the objects set out in section 12 of the CYPS Act must be applied. This includes:

-  maintaining the connections of Aboriginal children and young people to their family and culture<sup>2</sup>
-  enabling Aboriginal people to participate in the care and protection of their infants, children and young people<sup>3</sup>
-  encouraging Aboriginal people, their children and young people and State authorities to act in partnership when making decisions regarding the placement of Aboriginal and Torres Strait Islander children and young people under the CYPS Act<sup>4</sup>
-  ensuring placement decisions are compliant with the Aboriginal and Torres Strait Islander Child Placement Principle placement hierarchy. The child or young person should, if reasonably practicable, be placed with one of the following persons (in order of priority):
  -  a member of the child or young person's family;<sup>5</sup>
  -  a member of the child or young person's community who has a relationship of responsibility for the child or young person;<sup>6</sup>
  -  a member of the child or young person's community;<sup>7</sup>
  -  a person of Aboriginal or Torres Strait Islander cultural background (as the case requires) determined in accordance with Aboriginal or Torres Strait Islander traditional practice or custom.<sup>8</sup>

### 3.2 Whole of Government requirements

The Taikurtirna Warri-apinthe Program aligns with the following State and National whole of government requirements:

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<sup>1</sup> *Children and Young People (Safety) Act 2017* section 7

<sup>2</sup> *Ibid* section 12(2)(a)

<sup>3</sup> *Ibid* section 12(2)(b)



<sup>4</sup> *Ibid* section 12(2)(c)

<sup>5</sup> *Ibid* section 12(3)(a)(i)

<sup>6</sup> *Ibid* section 12(2)(a)(ii)

<sup>7</sup> *Ibid* section 12(2)(a)(iii)

<sup>8</sup> *Ibid* section 12(2)(a)(iv)

-  *Safe and Supported: the National Framework for Protecting Australia's Children 2021-2031; Aboriginal and Torres Strait Islander First Action Plan 2023-2026* Action 5: Implement the Aboriginal Child Placement Principle to the standard of active efforts.
-  *Information Sharing Guidelines (ISG)* Working in partnership with parents and other adults to provide safe and supportive family environments directly protects children and young people's wellbeing. And:  
  
The safety and wellbeing of people are the primary consideration when making information sharing decisions.

### 3.3 DCP requirements



The Taikurtirna Warri-apinthe Program is underpinned by the [DCP Practice Approach](#) and aligns with the [Intake, investigation and assessment](#), [Ongoing intervention](#) and [Place a child or young person in care](#) chapters of the DCP Manual of Practice.

## 4. Procedure requirements



The Taikurtirna Warri-apinthe Program provides agile, culturally safe responses to assist with identifying placement options for Aboriginal infants, children and young people in accordance with the Placement Hierarchy set out in section 12(3)(a) when they have been placed into care under the CYPS Act.

The Taikurtirna Warri-apinthe way of working is culturally relational and proactive. The Program incorporates Aboriginal ways of knowing and working that supports DCP case workers to ensure the rights of Aboriginal infants, children and young people are upheld through embedding the ACPP and Family Led Decision Making into front end practice.

The program seeks to improve outcomes for Aboriginal children and young people by:

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|  | embedding the Aboriginal and Torres Strait Islander Child Placement Principle (ACPP) and its elements into front end decision making about placements  |
|  | increasing the number of Aboriginal infants, children and young people placed in accordance with the ACPP pursuant to section 12(3)(a) of the CYPS Act when they cannot be safely cared for at home. |

The Program does this by:

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|---|---|
|  | Mapping for Placement©                                  |
|  | The Aboriginal Child and Young Person Thinking Circle©. |

### 4.1 Mapping for Placement



When an Aboriginal infant, child or young person is placed into care under the CYPS Act DCP is obligated to explore placement options within the Placement Hierarchy outlined in section 12(3)(a).



Mapping for Placement<sup>©</sup> is a process underpinned by the ACPP and the [DCP Family Led Decision Making for Aboriginal Families Framework](#).

Mapping for Placement<sup>©</sup> requires Taikurtirna Warri-apintheta practitioners to connect with families to create trust and a safe space to deeply listen and hear the voices and stories of Aboriginal children and young people about what connects them to their families and culture. Through story, Taikurtirna Warri-apintheta practitioners listen attentively to families to map potential placements within the Placement Hierarchy on the Placement Tree<sup>©</sup> and other information to keep children and young people connected to Aboriginal family, community, culture, country, spirit, body and mind, and emotion.

Taikurtirna Warri-apintheta practitioners may also connect with the infant, child or young person (where appropriate), extended family and community to ensure all options within section 12(3)(a) of the Placement Hierarchy are explored.

DCP case workers will receive the Placement Tree<sup>©</sup>, genogram and a Summary of Findings: Mapping for Placement<sup>©</sup> that will identify potential section 12 placements in order of the hierarchy. Taikurtirna Warri-apintheta practitioners will also note family/kin, community and culturally safe and responsive services that may be able to provide support to the identified potential carer(s) in the Summary of Findings: Mapping for Placement<sup>©</sup> for use by the DCP case worker and/or carer/kinship support worker.

The referral criteria for Mapping for Placement<sup>©</sup> is:

-  Aboriginal<sup>9</sup> infants, children or young people who have been in care less than 12 months; **AND**
-  a placement within section 12(3)(a) has not been identified.

## 4.2 Aboriginal Child and Young Person Thinking Circle

Referrals for Mapping for Placement<sup>©</sup> are considered by the Aboriginal Child and Young Person Thinking Circle (the Thinking Circle). The Thinking Circle is an Aboriginal led, rapid and agile response pathway. It acts as an Aboriginal governance mechanism that embeds cultural legitimacy into practice by empowering Aboriginal employees' voices, skills and cultural knowledge about Aboriginal child safety and wellbeing.

The Thinking Circle promotes a culturally safe working environment that supports the timely completion of mapping and a pathway to identify system or practice barriers to compliance with section 12(3)(a).<sup>10</sup>

The Thinking Circle is made up of the Taikurtirna Warri-apintheta Supervisor, the Thinking Circle Convenor and all Taikurtirna Warri-apintheta practitioners. Subject matter experts may be invited at the discretion of the Taikurtirna Warri-apintheta Supervisor. DCP case workers and other non-Aboriginal staff do not participate in the Thinking Circle unless the Taikurtirna Warri-apintheta Supervisor determines their knowledge and expertise would be useful in attaining the desired outcomes of the Thinking Circle.

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<sup>9</sup> Aboriginal child or young person means a child or young person who— (a) is a descendant of the indigenous inhabitants of Australia; and (b) regards themselves as Aboriginal or, if they are a young child, is regarded as Aboriginal by at least 1 of their parents (*Children and Young People (Safety) Act 2017* section 16(1)).

<sup>10</sup> *Children and Young People (Safety) Act 2017*

Mapping for Placement© referrals remain on the register until it has been confirmed that the child or young person has been placed according to section 12(3)(a) or, written advice is provided to the Thinking Circle Convenor by the DCP case worker as to why the child or young person cannot be placed with a person referred to in section 12(3)(a).

The outcomes of the Thinking Circle are noted on the child or young person's C3MS record in the 'Notes and Documents' section of the case and emailed to the DCP case worker and their supervisor by the Thinking Circle Convenor.

The Thinking Circle Terms of Reference set out the membership, roles and responsibilities and operating guidelines of the Thinking Circle.

### 4.3 Taikurtirna Warri-apintheta Program pathway

This section describes the four steps in the Taikurtirna Warri-apintheta Program pathway.

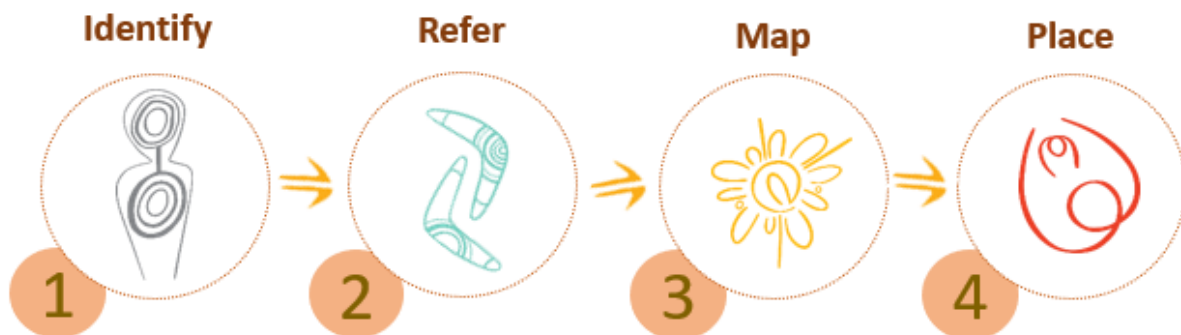


Diagram 1: Taikurtirna Warri-apintheta Program pathway

#### Identify

Aboriginal identity is more than listing the Aboriginal status of an infant, child or young person. An Aboriginal infant, child or young person's cultural identity is made up of their Nations, family stories, language, traditions and relationships, and Aboriginal ways and values.

When opportunities to identify are missed or ignored the impact on Aboriginal children, young people and their communities is detrimental and has lasting detrimental effects into adulthood.

Cultural identity and cultural connection are protective factors and should be considered as such in assessments of child safety. A strong cultural identity maintains connectedness and meaning and contributes to an Aboriginal child's resilience. Cultural connection is associated with enhanced developmental wellbeing for Aboriginal infants, children and young people.<sup>11</sup>

<sup>11</sup> Dockery, Alfred. (2020). Inter-generational transmission of Indigenous culture and children's wellbeing: Evidence from Australia, *International Journal of Intercultural Relations*, Volume 74, Pages 80-93, ISSN 0147-1767 < <https://www.sciencedirect.com/science/article/pii/S0147176719300689> > 315-332. 10.1007/s11205-010-9582-y >.



Consistent application of the ACPP elements – including the precursor *Identity*, is a core capability for child protection practitioners.<sup>12</sup> A child or young person's right to determine their identity is enshrined in the United Nations Declaration on the rights of Indigenous Peoples.

All DCP staff are required to make active efforts to identify Aboriginal children and young people. More information on how staff can make active efforts to identify Aboriginal children and young people can be found [here](#).

## Refer





### *Mapping for Placement*©

If a placement within section 12(3)(a) has not been identified following active efforts by the allocated worker to explore placement options with family/kin and or community a referral for Mapping for Placement© **must** be made within two business days of the Aboriginal infant, child or young person entering care.

Timely and appropriate referrals are consistent with the CYPS Act<sup>13</sup> and honour the ACPP and family led decision making principles by privileging the voices of Aboriginal infants, children and young people and recognising that Aboriginal infants, children and young people are best cared for in their family, kin, and cultural networks.

A request for Mapping for Placement© services does not displace the requirement under section 12(3)(c) of the CYPS Act to consult with and have regard to any submissions of a recognised Aboriginal or Torres Strait Islander organisation before an Aboriginal child or young person is placed.

To request Mapping for Placement© services, email the following information to [DCP:Taikurtirna Warri-apinithi](#):

-  Infant, child or young person's name
-  C3MS ID
-  Date of birth
-  Nation group (if known).

If the request meets the referral criteria, a detailed referral will be developed by the Taikurtirna Warri-apinithi Thinking Circle Convenor and uploaded to C3MS. The child or young person will be added to the Taikurtirna Warri-apinithi Register and placed on the agenda for consideration at the next Thinking Circle. Mapping for Placement© referrals that do not meet the criteria will be referred back to the DCP case worker.

Once the referral has been accepted, the Taikurtirna Warri-apinithi Supervisor will allocate the referral to a Taikurtirna Warri-apinithi practitioner within one business day.

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<sup>12</sup> AASW (2020) AASW Child Protection Capability Statement pp8 < chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://www.aasw.asn.au/document/item/12967#:~:text=Core%20Capability%20Statement&text=These%20assessments%20inform%20person%2D%20centred,%2C%20health%2C%20development%20and%20wellbeing.>

<sup>13</sup> *Ibid.*



Reconciliation of Mapping for Placement© referrals to Taikurtirna Warri-apintheta and data from the DCP Data and Analytics Hub relating to the removal of Aboriginal children and young people is completed weekly by Taikurtirna Warri-apintheta. If an Aboriginal infant, child or young person is identified as being placed into care under the CYPs Act, not placed according to section 12(3)(a) and no referral for Mapping for Placement© has been completed; the Taikurtirna Warri-apintheta Supervisor will contact the office manager by telephone and advise them that a referral to the Thinking Circle has been initiated by the Taikurtirna Warri-apintheta Program. The Taikurtirna Warri-apintheta Supervisor will also seek a request for Mapping for Placement© be made to the Taikurtirna Warri-apintheta inbox within two business days.

## Map

Taikurtirna Warri-apintheta practitioners draw on their cultural and practice competencies to connect with families and establish honest and trusting relationships to identify existing safety and/or opportunities to increase safety or identify potential placements within section 12(3)(a).

Prior to assertive engagement with families, Taikurtirna Warri-apintheta practitioners liaise with the requesting DCP case worker to gain an understanding of the safety and risk factors that have led to the family coming into contact with DCP.

Mapping for Placement© is broader than developing a genogram. A genogram is a graphic representation of biological, marital and extended family relationships. For Aboriginal children and young people, family relationships and connections extend beyond the nuclear family unit and identity is often determined by this wider network of relationships. For this reason, using a genogram that focuses only on the nuclear family to map for placement is not culturally appropriate for Aboriginal children and young people as family definitions are broader and not limited to biological or marital relationships.

A Placement Tree© is an ecomap of the child or young person and their family and community that identifies culturally responsive decision makers **and** family/kin or community who can provide care to Aboriginal children and young people in accordance with the Placement Hierarchy.

Once Taikurtirna Warri-apintheta Practitioners have completed their mapping they will verify the final versions with the family and provide them a copy of the Placement Tree©. The Placement Tree©, genogram and the Summary of Findings: Mapping for Placement© is forwarded to the Thinking Circle Convenor for quality assurance and then signed by the Taikurtirna Warri-apintheta Supervisor. The Taikurtirna Warri-apintheta Supervisor will upload the mapping documents in the 'Notes and documents' section of the service provision tab of the child or young person's C3MS file within ten business days of first contact with the family. Extension of this timeframe in extenuating circumstances must be approved and documented in C3MS by the Taikurtirna Warri-apintheta Supervisor. Any extensions will be communicated to the DCP case worker.

Taikurtirna Warri-apintheta practitioners will make active efforts to engage with families to Map for Placement©. If families are not willing to engage, the Taikurtirna Warri-apintheta practitioners may utilise alternative sources of information in order to identify potential placement options within section 12(3)(a).

## Place (Mapping for Placement©)

Taikurtirna Warri-apintheta practitioners **do not** play any role in placement decisions or the assessment of potential carers.



Once the Placement Tree©, Summary of Findings: Mapping for Placement © and genogram are complete the DCP case worker uses the documents to identify and assess safe placement options within section 12(3)(a) in accordance with Family Led Decision Making principles.

#### 4.4 Unborn Child Concerns (UCCs)

UCCs can be referred for Mapping for Placement© if the pregnant parent is aware of the case direction and have provided their consent. (Consent is not required for born children.)

If DCP case workers are uncertain if a referral to Taikurtirna Warri-apintheta is suitable for a UCC, the Taikurtirna Warri-apintheta Supervisor can be contacted for a consultation by emailing [DCP:Taikurtirna Warri-apintheta](mailto:DCP:Taikurtirna Warri-apintheta).

### 5. Governance

The Taikurtirna Warri-apintheta Program is within the Aboriginal Practice Directorate. The Program is led by the Taikurtirna Warri-apintheta Program Supervisor and reports to the Director, Aboriginal Practice.

The Taikurtirna Warri-apintheta Program seeks to work in partnership with DCP case workers to realise the rights of Aboriginal infants, children and young people. Identified system or practice barriers that cannot be resolved or addressed by the Taikurtirna Warri-apintheta Supervisor and relevant office Supervisor will be escalated to the Aboriginal Lead Practitioner for further discussion and navigation with the relevant office and allocated Principal Aboriginal Consultant and Practice Leader.

### 6. Related documents

| Related documents, forms and templates  |
|---|
| <a href="#">DCP Practice Approach</a>   |
| <a href="#">Family Led Decision Making for Aboriginal Families Framework</a>            |
| <a href="#">Intake, investigation and assessment chapter of the Manual of Practice</a>  |
| <a href="#">Ongoing intervention chapter of the Manual of Practice</a>                  |
| <a href="#">Place a child or young person in care chapter of the Manual of Practice</a> |
| <a href="#">Taikurtirna Warri-apintheta Mapping for Placement Placement Tree ©</a>      |
| <a href="#">Summary of findings: Mapping for Placement ©</a>                            |



## Document control

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