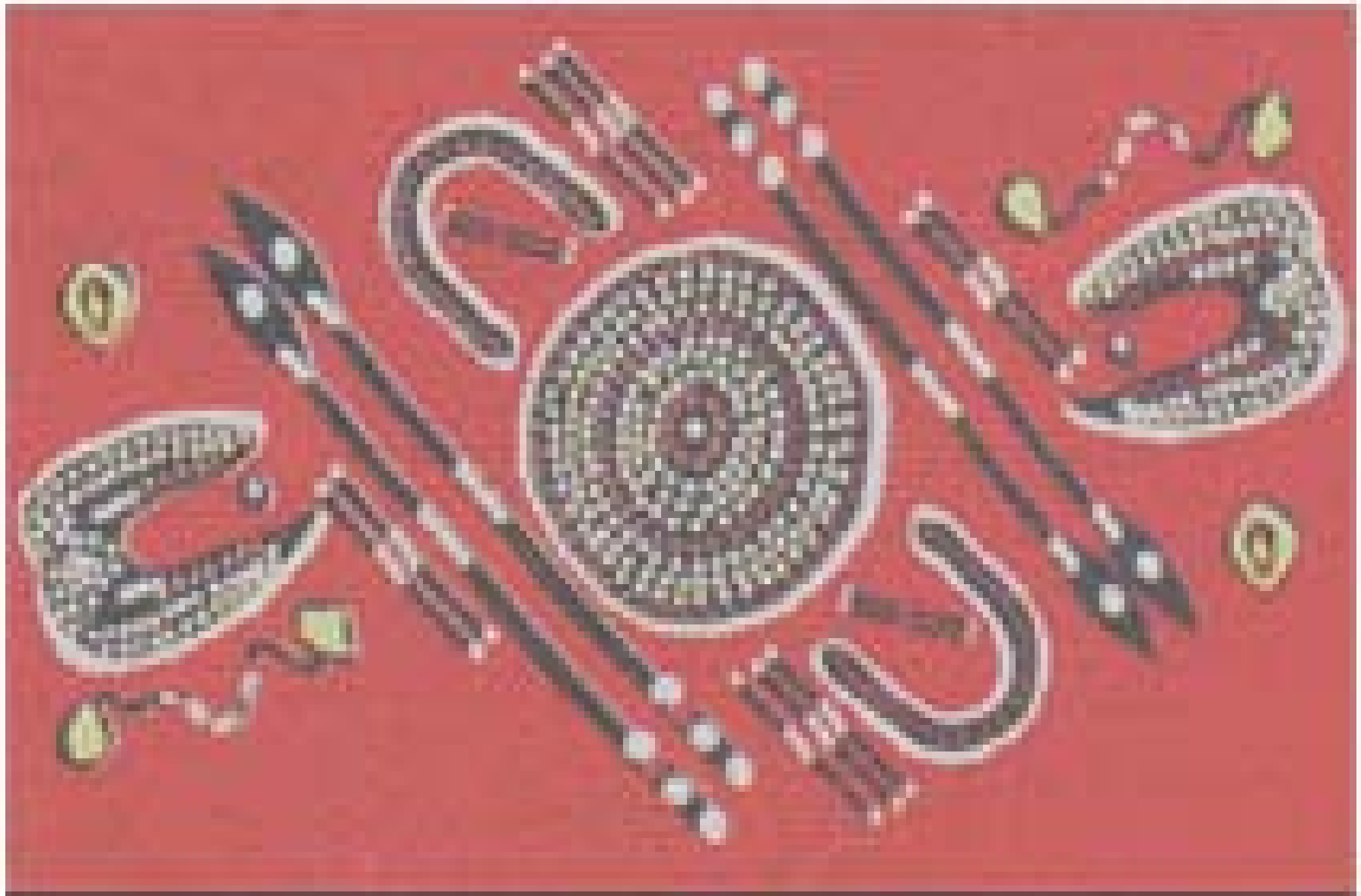
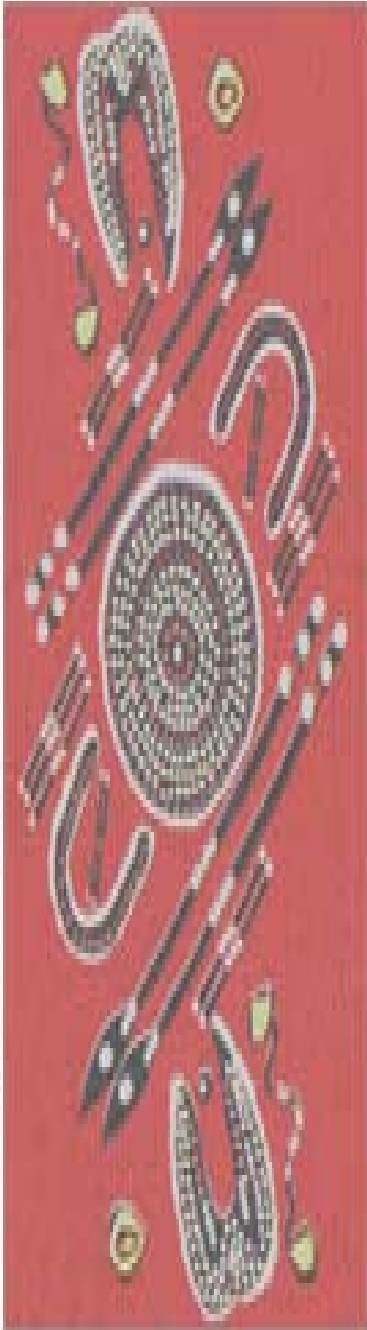


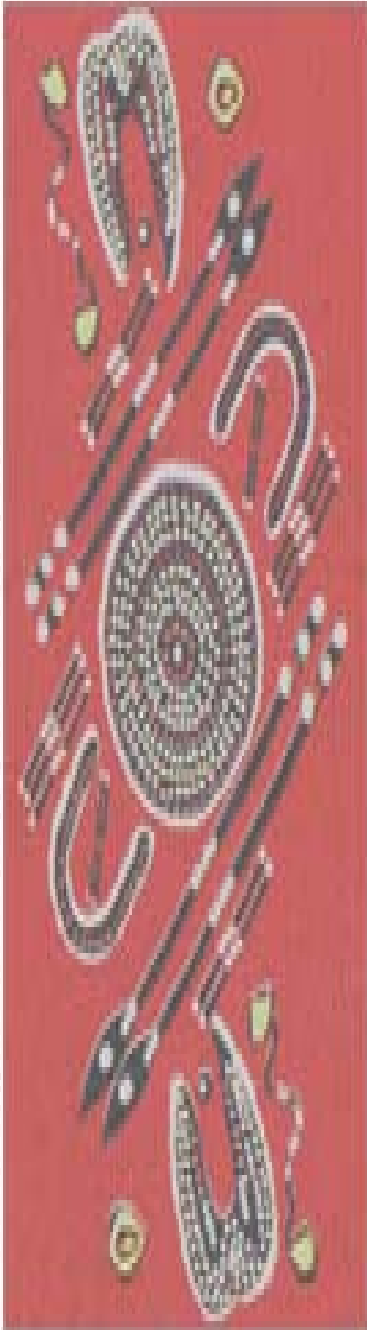
# Tangentyere Council Inc.





# Safe Families

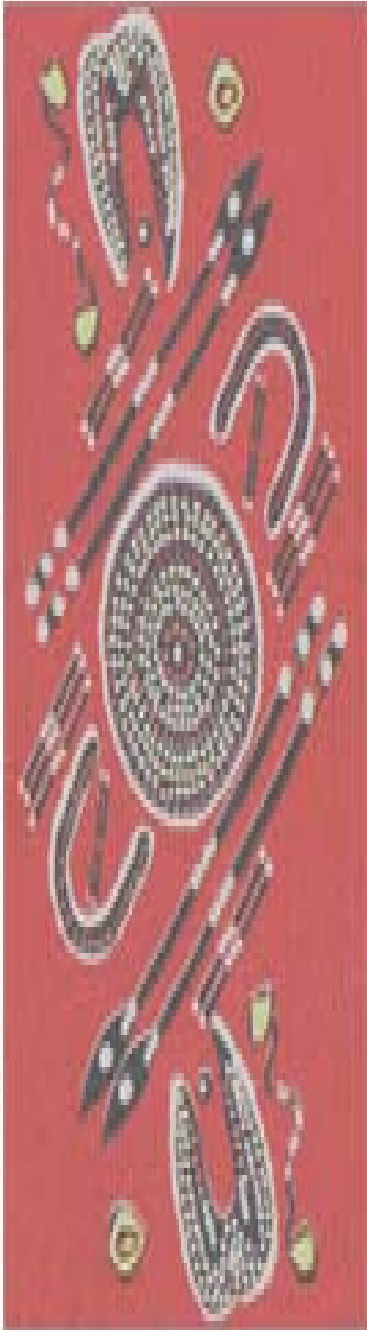
- Intro
- Personal Introduction
- Safe Families Model
- Lessons learned
- Strengths
- Challenges



# History Safe Families

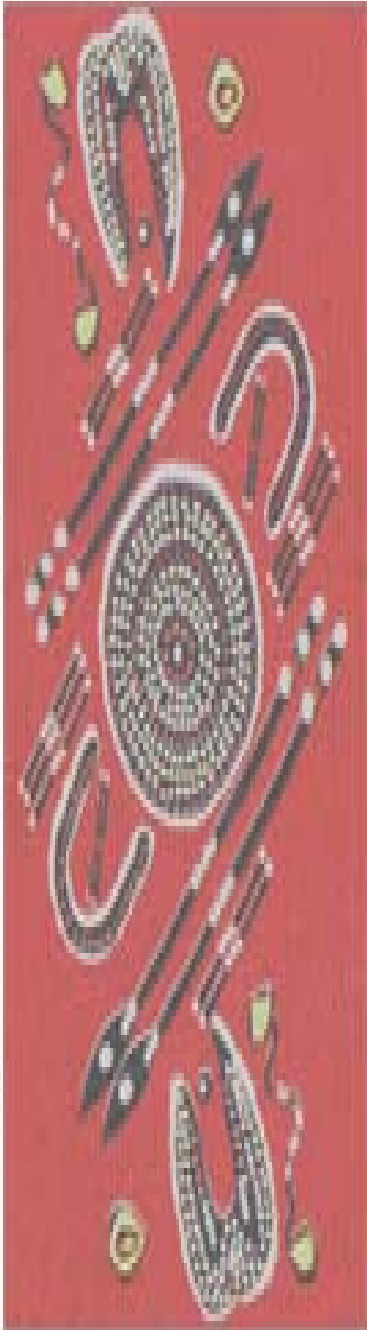
Consultations with

- Local Aboriginal leaders
- Community groups
- Service providers
- Funding bodies



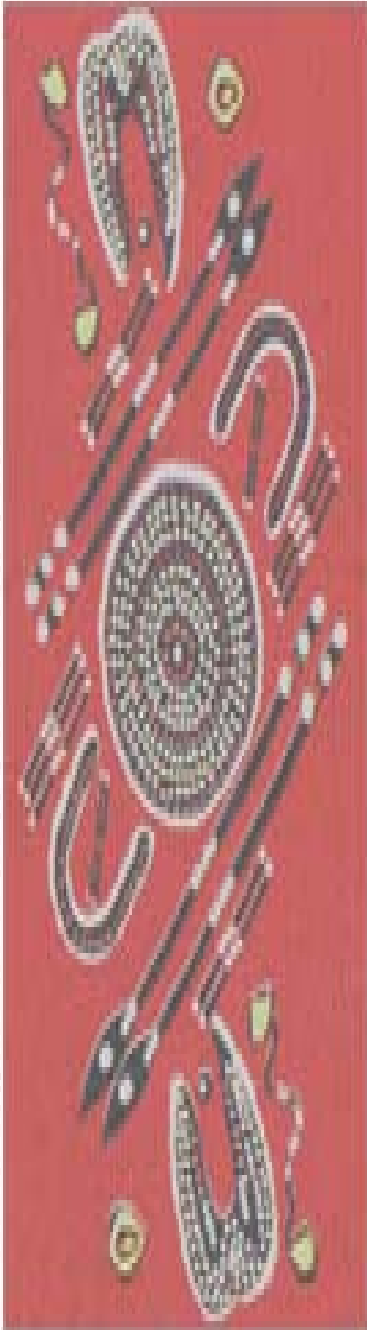
# Safe Families

- Existence since late 2003
- Auspiced by Tangentyere Council Inc.
- Provides a service to Young people and families from town camps, urban area and bush



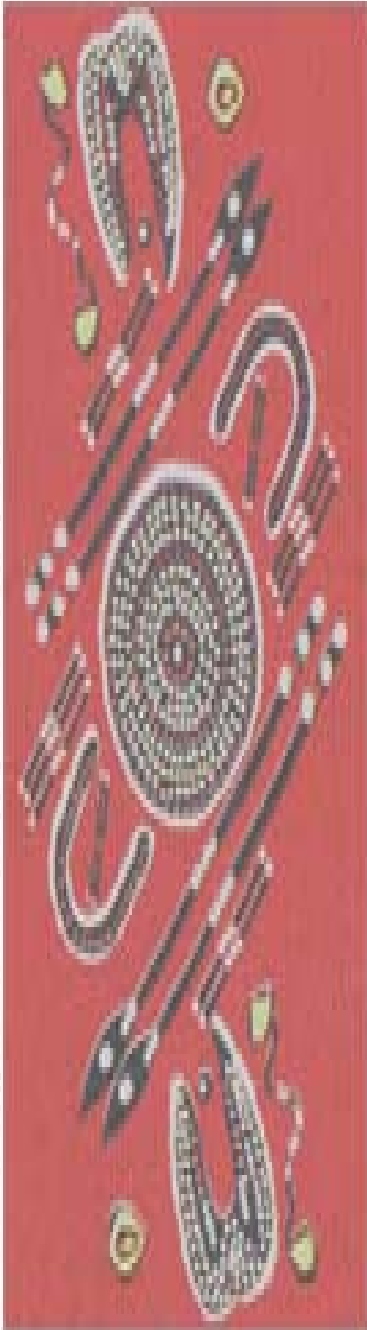
# Safe Families Vision Statement

- Kinship care is provided wherever possible as it is crucial to the physical, emotional and spiritual wellbeing of all young people
- Support families to preserve their traditional obligations to nurture and provide care to young people



# Safe Families Vision Statement

- Fostering and preserving community connectedness and the cultural integrity of Aboriginal families
- Ensure young people grow up strong, safe, resilient and healthy in their transition to adulthood

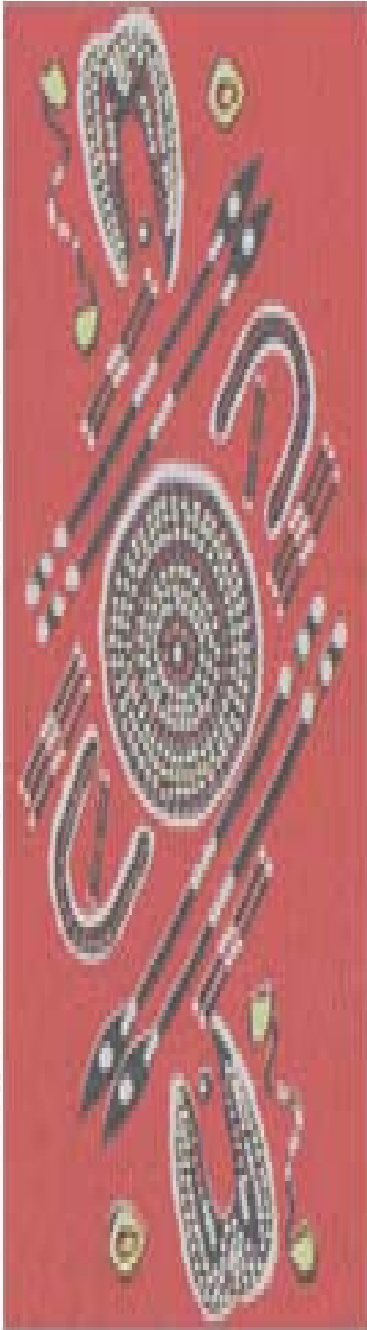


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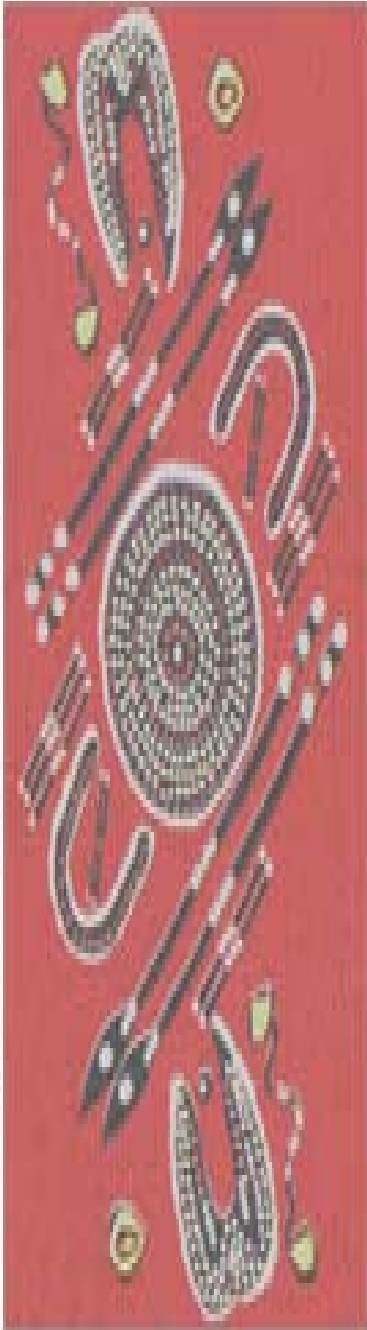






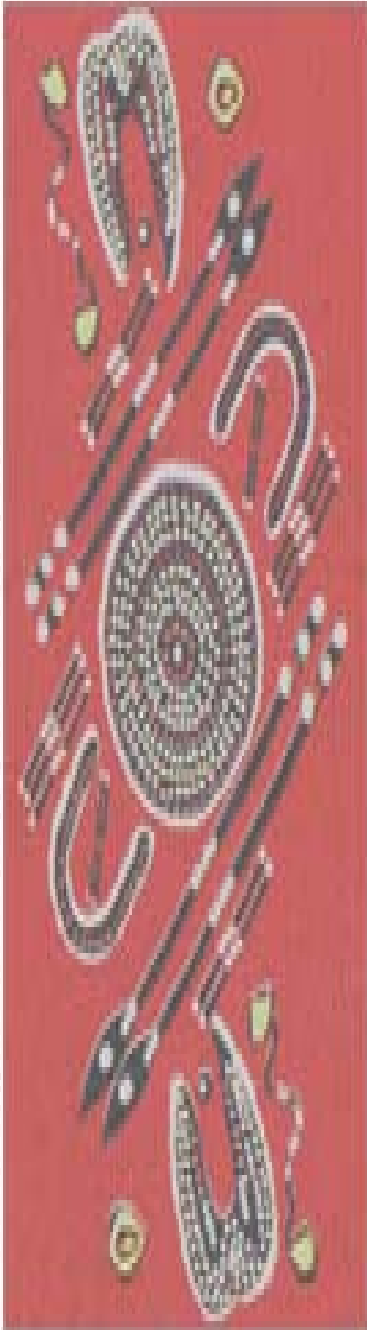
# Safe Families Service provision

- Family Work
- Safe houses for families
- Safe House for Young people



# Safe Families “Family Work”

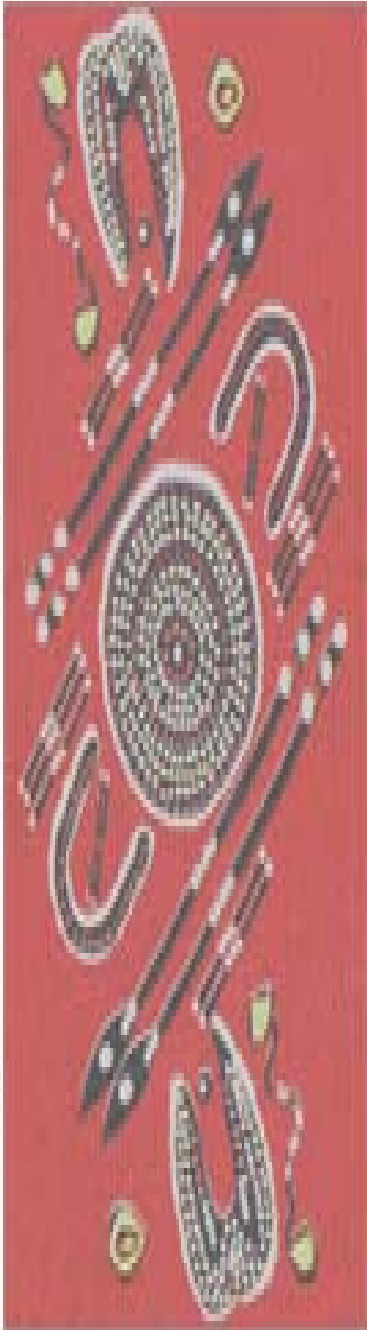
- Referrals from various sources
- Voluntary involvement
- Assessment of situation
- Avoid family breakdown
- Intensive, holistic and flexible approach



# Safe Families “Family Houses”

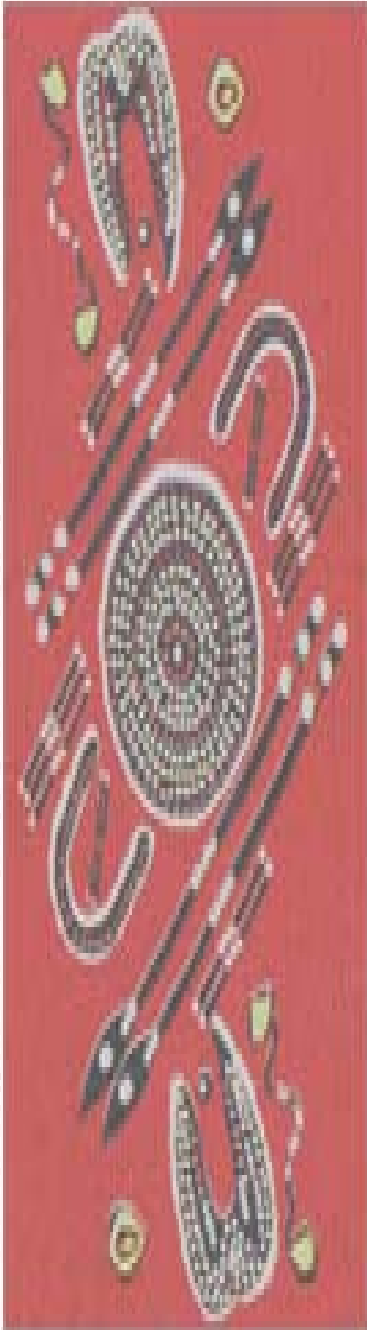
- Short term crisis accommodation
- Families at risk of or victims of family violence
- Family intervention during short term stay
- Transition to public housing
- Safety Net





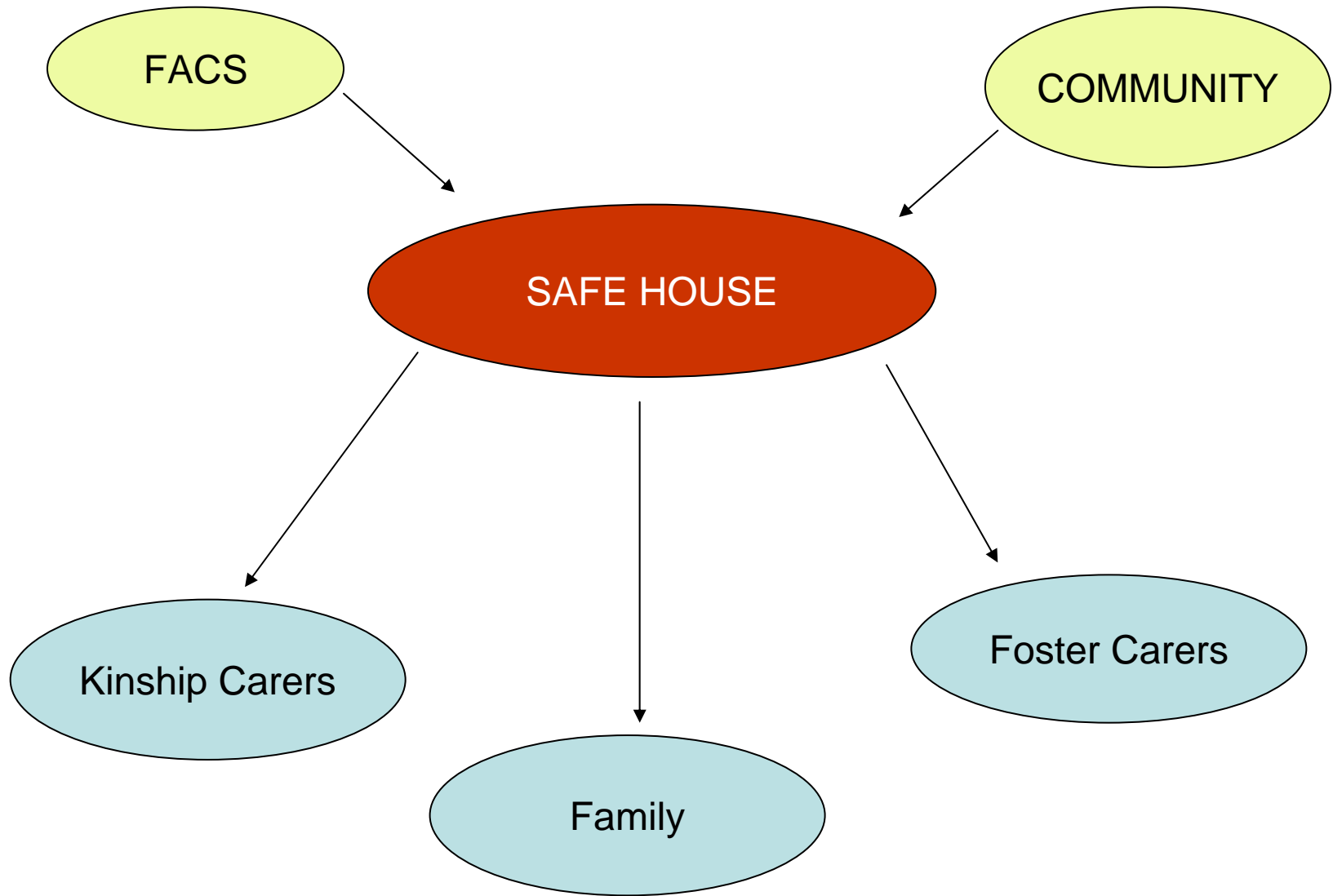
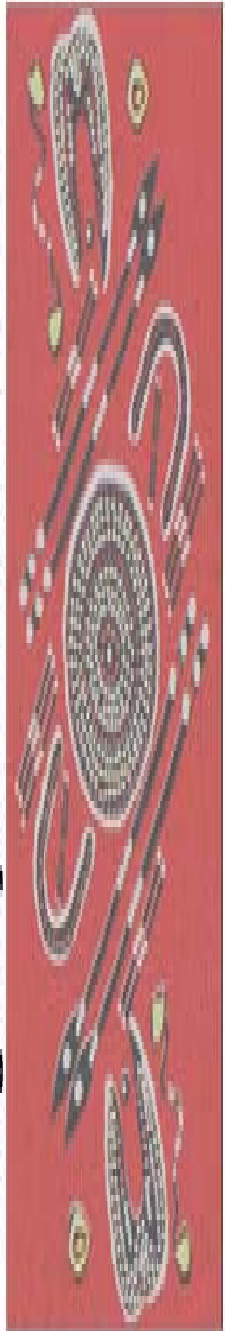
# Safe Families “Safe House”

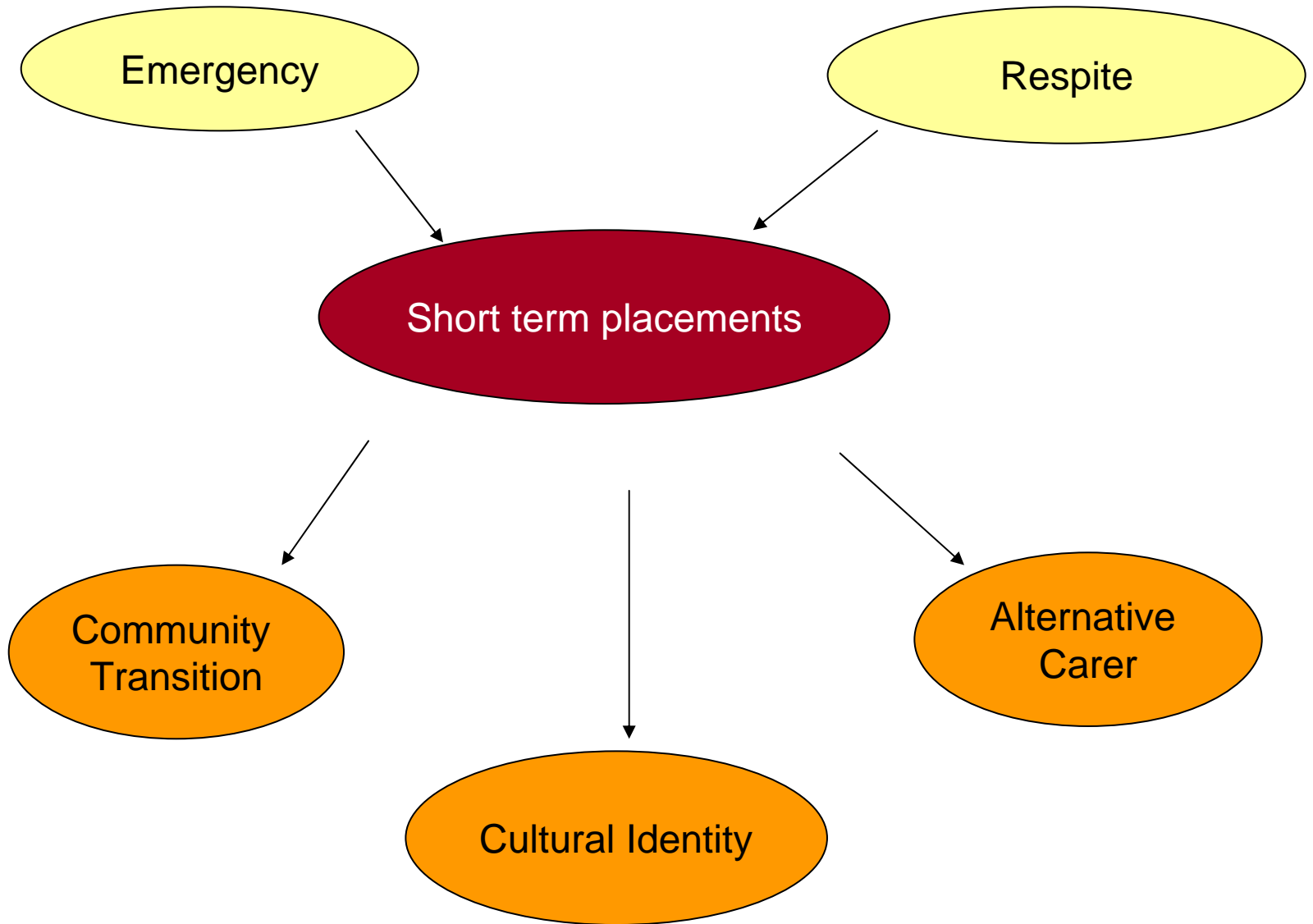
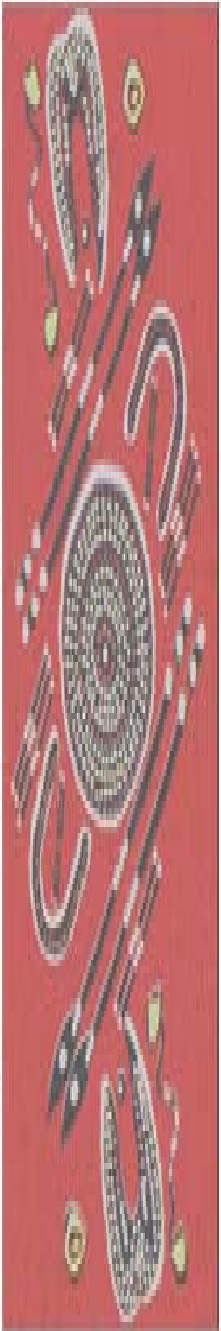
- Children and Young People aged 7 to 14 yrs
- Young people presenting as “at risk”
- Young people subject to child protection intervention
- Young people who present with multiple and complex issues
- Respite



# Safe Families “Safe House”

- Employment of Aboriginal staff members
- Language speakers
- Culturally appropriate child rearing practice
- Importance of feeling safe & understood
- Informal and formal networking
- Engagement of uncle, aunts and grandparents

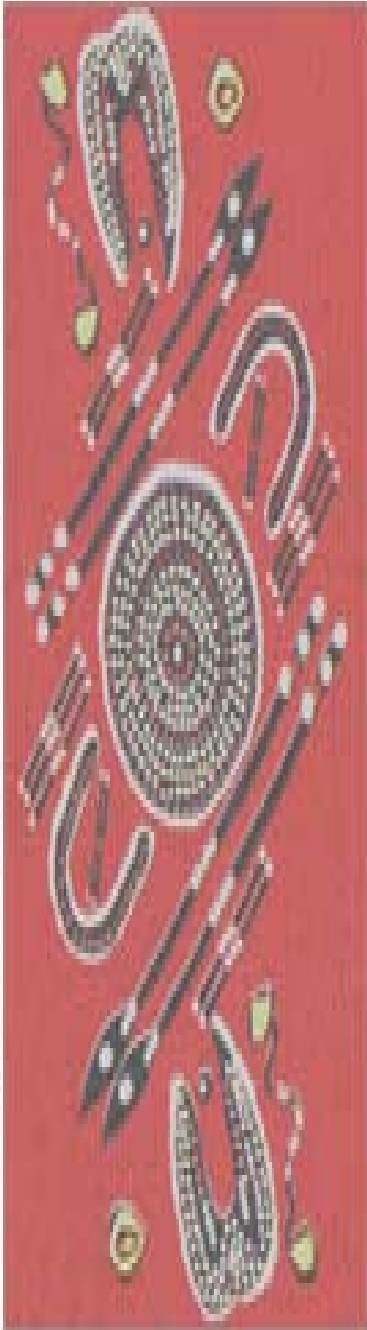






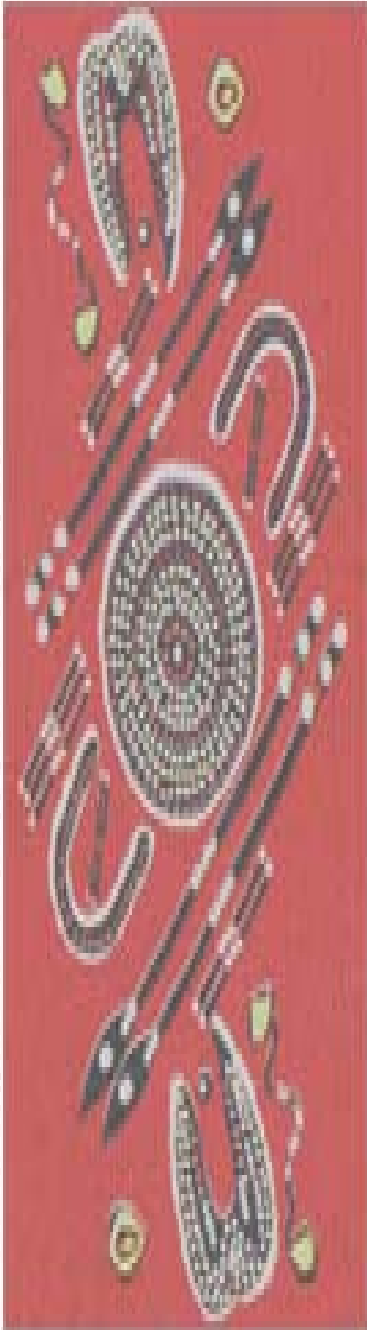


Drum Atweme, Alice Springs



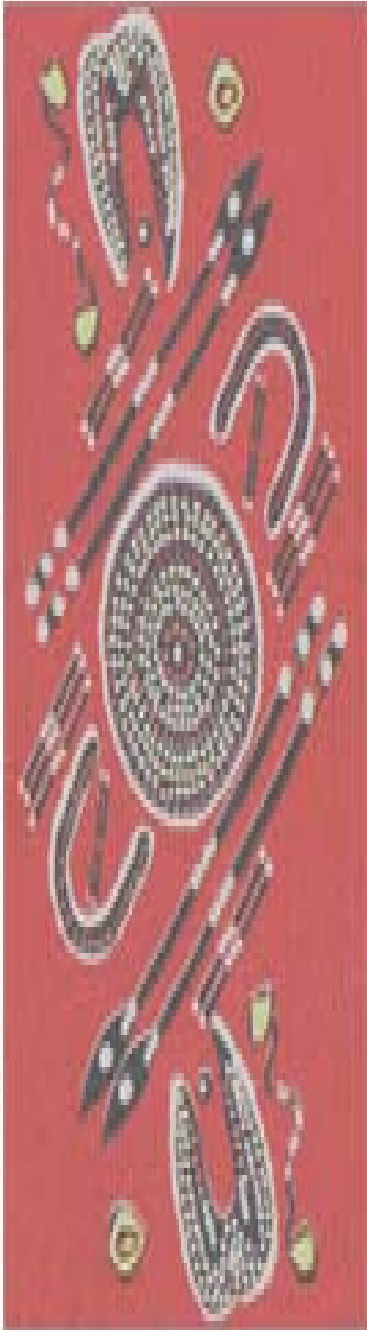
# Lessons learned

- Importance of actively involving family members in process
- Importance of maintaining language, stories, law and tradition for cultural identity
- Need to acknowledge the value of traditional knowledge and skills



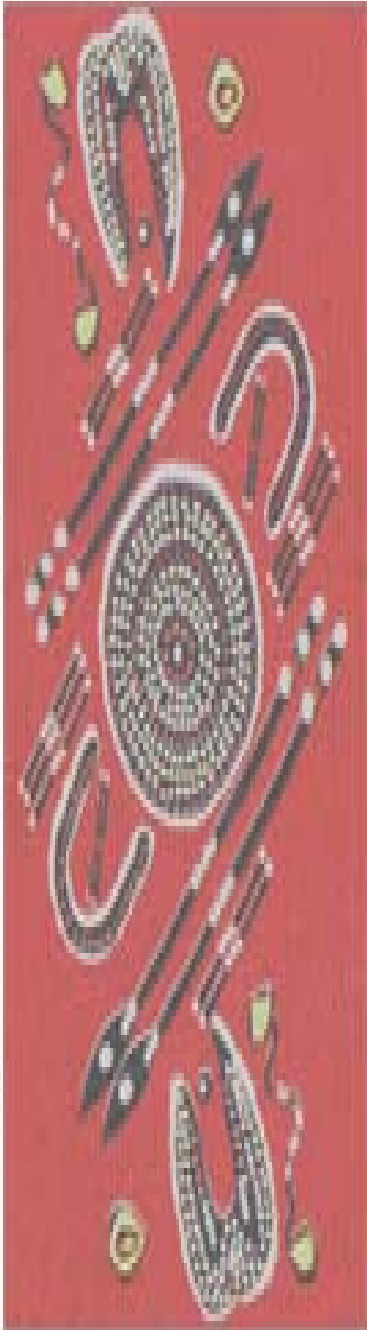
# Lessons learned

- Need for collaboration with wider community
- Importance of flexibility in approach
- Provision of specific training to meet needs of staff members



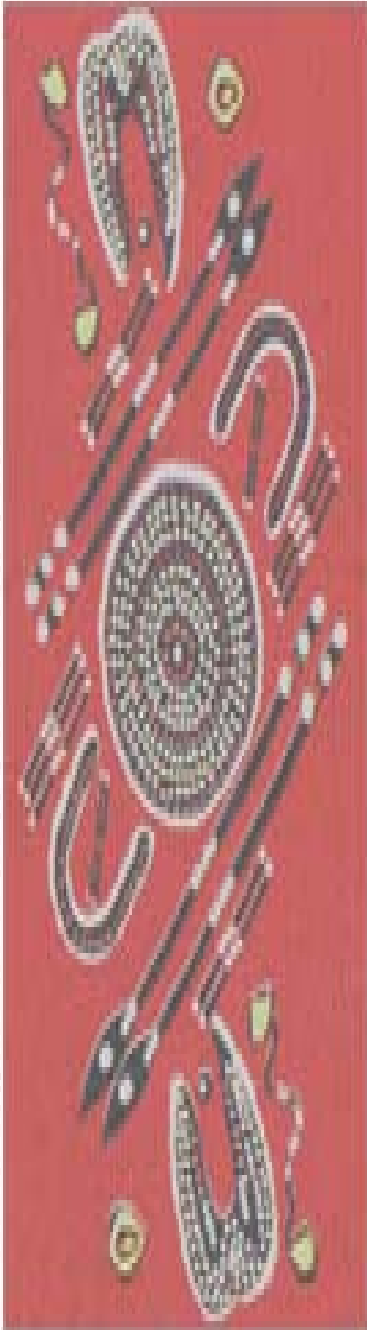
# Strengths

- The Service is well accepted within the community
- Flexible model – able to meet the need of the community and the statutory child protection body
- Young people and families feel more at ease and safe
- Maintain connection to country



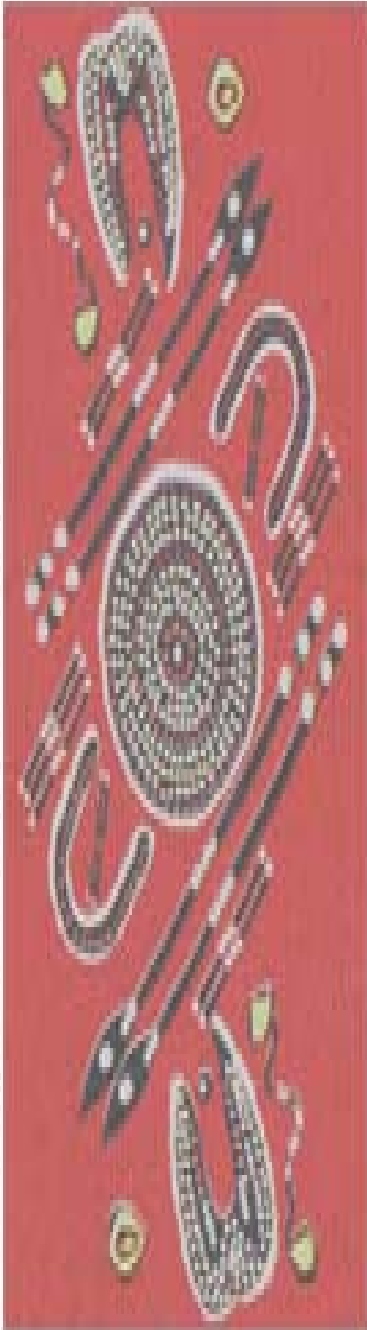
# Strengths

- Language, Culture and tradition is kept alive
- Exposure to positive role models
- Walking the fine line between culture and mainstream
- All children are attending school
- Flexibility of staff members
- Service being used as a consultative body



# Challenges

- Recruitment of staff
- Funding for training
- Fluctuating demand
- Ongoing training in a broad way
- Structural lack of services for children with specific needs



# Challenges

- Lack of career structure
- High demands on staff members from community due to cultural obligations
- Sustainable funding for program



Drum Atweme, Alice Springs