



Adelaide North West
Homelessness Alliance

CULTURE OUR WAY



COVER ARTWORK

SEARCHING FOR HOME



ARTIST

Alison Napurrula Multa

LANGUAGE GROUPS

Arrente, Pitjantjajara, Luritja, Pintupi

Alison was born in Alice Springs and moved with her mother back to her Country near Haasts Bluff. Alison's Ngurra (Country) is 120 km west of Ikuntji called Kungkayunti (Brown's Bore). The country is full of sandhills and majestic desert oaks through which wild camels roam. Her artworks depict the Tjukurrpa stories connected to her Country: Pintirri Mungangka and Hairstring. Alison relocated to Kurna Country to have better access to medical services, and completed this artwork after transitioning through Kurlana Tampawardli's Transitional Housing Program and into longer term accommodation.

THE ARTWORK

This artwork represents families and community members searching for home. The central focus point symbolises services and agencies that work within ANWHA. The travel lines in and out symbolise the journey between services, leading to a new home. The gathering symbols represent coming together with Family in the new home. The corner symbols represent women with digging sticks. Sticks are for everything and are symbolic of the search for home and finding that space.

SOUL CHARGED

Soul charged is to be in orbit of those around, to be fully embraced and submerged by the beauty of the peace within your heart. It's to open and be willing to accept what is truly yours.

Soul charged is to be regenerated from your inner core to your very being. It's to be reflective of your mind and own aspirations. To be guided from your visions given to you from your ancestors.

Soul charged is to be innovative in your space, to be humbled by the unconditional love that's available to us all. To be with those of genuine care.

Soul charged is to be full and fully connected, it's to be insanely overwhelmed by the choices of opportunity. To be covered in culture that grounds our feet to our land.

Soul charged is the belonging of excellence, it's the humility within our souls of guardianship, it's the protection of our people and our sacred places.

Soul charged is be uplifted by our leaders and visionaries, to be ok with our journey from devastating pasts to overpowering possibilities, also allowing the thought that this world is limitless in the hopes of a dream.

To be soul charged is to be one with your spirit, mind and body. So, from me to you all, please be soul charged by our choices and spaces we all share.

Patricia Cotton



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CULTURE OUR WAY

VISION

- Culturally safe service delivery for clients
- Decisions are culturally safe
- Culturally competent co-workers
- Growth and getting uncomfortable

VISION STATEMENT

We envision a future where our services uphold cultural safety at every level. Our clients' voices are heard, they shape decisions, and culture grounds all of our actions.

Our commitment to community is to walk alongside our children and their families with respect, compassion, and cultural integrity, ensuring every pathway is safe, inclusive and re-empowers Aboriginal peoples.

We grow together by being culturally respectful, self-reflective, and courageous to lean into discomfort. Through consultation and knowledge sharing we strengthen our holistic approach and honour the trust placed in us by community.



ANWHA ARTWORK

WALKING HOME TOGETHER Padninthi Kumangka Wardi

Aboriginal and Torres Strait Islander readers are advised this article includes the name of a person who has passed away.

ARTIST

Elizabeth Yanyi Close

LANGUAGE GROUPS

Pitjantjantjara and Yankunytjatjara

We acknowledge the passing of Elizabeth Yanyi Close, whose work continues to speak with strength, care and connection. Through this artwork, Elizabeth's ability to reflect lived experience, culture and collective purpose continues to guide and inspire our work.



About Walking Home Together

The dot work through the creek speaks to the concept of walking together and a sense of kinship and community, working with families and communities as well as with individuals. This dot work is also informed by the concept of togetherness: clients, communities, service providers and stakeholders all walking side by side. Similarly, the dot work also represents the expanding knowledge and ways of being, knowing and doing: 'As we continue to work together, our individual and collective knowledge and systems continue to grow, branch off and broaden to create new eco-systems and whole of communities' strengthening.'

On either side of the artwork are concentric semi-circular elements that I have created to represent the broad concept of Wardli. The innermost semi-circle represents the individual and their family and/or community. The middle represents the individual service-provider delivering support, and the outside shape represents the Alliance itself, delivering support to the services to enable them to deliver the support to clients, families and communities.

The shapes around the outside of the Wardli take the form of people sitting. I have given them different tools such as piti, coolamon and spears to represent the different roles that each service provider has within the alliance. They sit together, learn from one another, play their individual roles to fulfil a collective goal. The pebble shapes around the Wardli / Meeting Place are a direct reflection of the pebbles I used in the artwork at ASG's yarning circle. Given the continuity working with both ASG and the Alliance, I felt it was a nice link, and a further illustration of the concept of an undulating journey through ups and downs, twists and turns, but with the knowledge that there are supports in place to help navigate.

The white shapes through the creek are organic shapes with concentric circles that represent the individual, and the person-centred approach of service providers. They are on a journey, and no shape nor journey are the same. Each client will have different needs and thus the support they receive needs to be tailored to that individual. In my practice I often use organic concentric circular shapes to talk about growth, not unlike the growth rings in the cross section of a tree. That growth can refer to personal growth, physical growth, spiritual or cultural growth. Countless forms of change and development that build upon where we are right now.

GUIDING PRINCIPLES

1. Self-determination is Accountability

Self-determination means having the power to make our own choices, as individuals, teams, and communities to shape our future guided by culture, respect, and collective strength.

Individual (Me)

- Having control over my own choices, goals, and direction as an Aboriginal person.
- Walking confidently in both worlds while staying true to my culture and identity.
- Being able to make decisions that reflect my values, beliefs, and connection to Country.
- Taking ownership of my journey spiritually, culturally, and professionally.
- Feeling empowered to lead my own path without needing **permission** to be who I am.
- Reclaiming our stories, languages, and ways of healing.
- Walking alongside our Elders, families, and young people to strengthen cultural authority.

Team (We)

- Working together with respect, trust, and shared purpose.
- Ensuring everyone's voice is heard and valued in decision-making.
- Supporting each other's growth, leadership, and cultural identity.
- Taking collective responsibility for the outcomes of our work and the impact we create.
- Building a team culture that reflects our values, identity, and commitment to community.

ANWHA (Us)

- Holding ANWHA's leadership team accountable for self-determination to transpire throughout their organisations.
- Designing, leading, and delivering services that reflect our culture and community needs.
- Standing united with one voice while respecting each organisation's unique identity.
- Ensuring decision-making that's equally grounded in trust, respect, and collective purpose.
- Building solutions led through community knowledge, lived experience, and local leadership.
- Pooling strengths, resources, and wisdom to drive lasting change for community.
- Walking side by side — **not competing**, but collaborating to strengthen culture, community.

2. Cultural Authority is Leadership

Cultural Authority is leadership that honours our ancestors, empowers our people, and ensures decisions are made our way.

Individual (Me)

- Knowing who I am, where I come from, and walking proudly in my culture. Leading with integrity, grounded in culture, values, and connection to Country.
- Honouring my Elders, my identity, and the teachings that guide how I walk and make decisions.
- Knowing that true leadership starts with self — **walking the talk**, showing respect, and staying accountable.
- Using my voice and actions to uphold culture, truth, and healing in everything I do.
- Showing respect, humility, and integrity in every action I take.
- Speaking truth and standing firm in cultural values, even when it's challenging.
- Holding myself accountable to community and the responsibilities that come with my role.
- **Leading by example**, demonstrating that culture and leadership go hand in hand.
- Protecting and promoting culture as the foundation of everything I do.
- Using my voice to create space for others to be heard and respected.

Team (We)

- Leading together through respect, trust, and shared cultural responsibility.
- Valuing each person's strengths and lived experience as part of collective leadership.
- **Truth-telling exists.** Learning and culture guide how we work.
- Supporting ways that honour our community and uphold self-determination.
- Working together in a way that honours cultural protocols, respect, and relationships.
- Listening to each other and creating culturally safe spaces for dialogue and growth.
- Encouraging learning, mentoring, and truth-telling within the team.
- Ensuring our workplace reflects who we are as a team, for the community we support.
- Recognising that leadership is shared, not owned — it belongs to culture and community.

ANWHA (Us)

- Walking as one, with unity and respect, to strengthen our people and future generations.
- Leading change that is Aboriginal-led, culturally grounded, and community-driven.
- Standing together as one strong voice, guided by our cultural authority.
- Respecting the cultural authority of each organisation within the collective.
- Making united decisions that reflect community voice, truth, and self-determination.
- Walking alongside our communities, ensuring they remain at the centre of leadership.
- Ensuring culture is not just respected but embedded in every structure, policy, and partnership.
- Holding each other accountable to cultural values, community expectations, and ethical practice.
- Empowering the next generation of leaders through mentorship, connection, and belonging.

3. Holistic Healing is Respectful

Holistic Healing is Respectful — it means caring for the whole self, honouring each person's journey, and creating space for healing through culture, compassion, and connection.

Individual (Me)

- Understanding that healing starts within, caring for my **mind, body, spirit**, and connection to Country.
- Respecting my own journey and the different paths others take in their healing.
- Listening deeply and showing compassion to self and others.
- Acknowledging my emotions, trauma, and strengths as part of my healing story.
- Practising self-care, balance, and reflection as acts of respect for myself and my community.
- Recognising that healing is ongoing and requires patience, honesty, and openness.
- Walking gently, being mindful that everyone carries their own story.

Team (We)

- Creating a safe and respectful space where everyone feels seen, heard, and supported.
- Recognising that healing looks different for each person and honouring those differences.
- Supporting one another through kindness, empathy, and non-judgment.
- Embedding cultural safety and wellbeing into how we work together.
- Encouraging rest, reflection, and balance to prevent burnout and promote collective wellbeing.
- Valuing open communication, trust, and shared learning as part of team healing.
- Celebrating strengths and resilience, walking together through challenges and growth.

ANWHA (Us)

- Promoting **healing is culturally grounded**, community-driven, and led by Aboriginal ways of knowing.
- Respecting the diversity of our communities and acknowledging the shared histories that connect us.
- Working collectively to heal from past and present injustices through truth-telling and unity.
- Embedding cultural healing practices across all services, programs, and partnerships.
- Upholding respect as the foundation of all relationships, between organisations, staff, and community.
- Recognising that healing happens through connection, to culture, Country, family, and purpose.
- Leading with love, respect, and accountability to create pathways for future generations to heal and thrive.
- Holding space for grief, growth, and transformation across all levels of our collective work.

4. Knowledge sharing is Teaching and Learning

Knowledge Sharing is Teaching and Learning, it means walking together in respect, passing on what we know, and staying open to learning from each other through culture, experience, and connection.

Individual (Me)

- Recognising that knowledge is both given and received. I am always a teacher and a learner.
- Sharing what I know with humility and respect for where that knowledge came from.
- Valuing cultural knowledge passed down through Elders, family, and lived experience.
- Being open to learning from others, listening deeply and asking questions with respect.
- **Understanding that teaching is an act of generosity** and learning is an act of respect.
- Honouring that knowledge belongs to community, not the individual.
- Using my experiences to inspire, guide, and support others on their learning journeys.
- Embedding cultural ways of teaching.

Team (We)

- Building a team culture where learning is shared, continuous, and culturally grounded.
- Supporting each other to grow through mentoring and reflection.
- Respecting the different forms of knowledge each person brings, including academic, cultural, and lived.
- Creating safe spaces to yarn, ask questions, and learn together.
- Recognising that mistakes are part of learning and that growth comes through shared understanding.
- **Celebrating achievements** and passing on learnings so others can benefit.

ANWHA (Us)

- Strengthening community by sharing knowledge across organisations. Not gate keeping, ensuring knowledge-sharing uplifts our people and strengthens future generations.
- Valuing cultural wisdom and traditional teachings as the foundation of all learning.
- Ensuring that learning flows both ways, **from Elders to youth, from community to services, and between organisations.**
- Collaborating to build stronger systems of knowledge, innovation, and cultural practice.
- Holding collective responsibility to protect, respect, and pass on cultural knowledge.
- Building leadership through continuous teaching, mentoring, and shared experience.
- Walking together as learners and teachers, growing stronger through unity, respect, and culture.

CULTURAL COLLABORATIONS, ALLYSHIPS AND PARTNERSHIPS

What this looks like in practice, with examples

Individual (Me)

Build respectful relationships with Elders and community by seeking guidance early and showing genuine presence.

Examples: *yarning before starting work; visiting community rather than emailing; inviting Elders to inform program decisions. Ask questions with humility, follow cultural protocols and seek clarity rather than assuming.*

Examples: *checking if information can be shared; respecting men's and women's business; pausing to ask for guidance when unsure. Acknowledge the cultural authority and use it respectfully, recognising cultural ownership.*

Examples: *crediting Elders or community for shared teachings; not retelling stories that are not yours to tell; seeking permission before using cultural content.*

Team (We)

Work together to build strong relationships with Elders, ACCOs and community partners.

Examples: *meeting with Elders as a team; inviting cultural partners into planning sessions; attending community events together to show respect and presence. Engage respectfully and consistently so cultural voice guides planning, decisions and service delivery.*

Examples: *checking decisions with cultural leaders before finalising plans; adjusting timelines for proper consultation; creating space for yarning before formal meetings and conferences. Uphold cultural protocols as a collective and support each other to stay accountable to culturally safe practice.*

Examples: *reminding team members about **Sorry Business** considerations; supporting colleagues who need **cultural supervision**; debriefing as a group when cultural issues arise.*

CULTURAL COLLABORATIONS, ALLYSHIPS AND PARTNERSHIPS

Continued

ANWHA (Us)

Form coordinated partnerships with Elders, ACCOs and service providers that honour cultural authority and community leadership.

Examples: *consulting with ANWHA cultural leaders; partnering with ACCOs on joint programs; engaging cultural leaders early in community-based planning.*

Build long-term and reciprocal relationships across all ANWHA organisations and partner through consistent engagement and cultural accountability.

Examples: *ANWHA leaders undertake consultation with Aboriginal leaders to design service models and reflection on needs and service delivery. Create a **safe space** for input into and reviews for current models and programs.*

Quarterly meetings with the **ANWHA Cultural Advisory Group**; include cultural safety and learnings on agendas for ALT, AMT and Operational Leads meetings.

Ground every partnership in **cultural authority**, ensuring decisions respect cultural protocols, local knowledge and community expectations.

Understand current cultural service provision before tendering for new programs and services, seek permission from **key cultural advisors** before formalising agreements on behalf of ANWHA; adjusting timelines to allow cultural processes to lead.



INNOVATION AND WHOLE-OF-ORGANISATION COMMITMENT

What this looks like in practice, with examples

Individual (Me)

Be open to new ways of working, reflect on practice and step into discomfort to grow.

Examples: seeking feedback from colleagues; exploring new cultural approaches; challenging old habits that no longer serve community.

Make decisions that reflect culture, community needs and cultural authority.

Examples: adapting work based on community advice; **checking cultural implications** before acting; choosing approaches that prioritise cultural safety.

Team (We)

Embed cultural safety in team processes, communication and decision-making.

Examples: Chair to take responsibility for ensuring there is an Acknowledgment of Country at the start of meetings.

Choose meeting environments to match participants' preferences using **yarning methods for planning**;

Ensure any decisions that have an impact on Aboriginal people are made through a cultural safety lens.

Adapt, innovate and implement culturally responsive practices as a collective.

Examples: redesigning programs based on cultural feedback; developing tools with community; trialling new approaches, supporting cultural healing.

INNOVATION AND WHOLE-OF-ORGANISATION COMMITMENT

Continued

ANWHA (Us)

Embed culture in governance, leadership, policy and strategic direction.

Examples: incorporating cultural governance structures; ensuring cultural authority has a seat at decision-making tables; including culture in key policy documents.

Create ANWHA system-wide structures upholding cultural safety and Aboriginal-led decision-making.

Examples: developing shared **cultural safety and humility**; establishing **cultural supervision** frameworks across organisations; embedding Aboriginal leadership in oversight processes.

WORKFORCE WELLBEING

What this looks like in practice, with examples

Individual (Me)

Workforce wellbeing is about creating a safe, healthy, culturally strong environment where staff feel supported, valued, and able to thrive.

Example: Maintains their own cultural, emotional and physical wellbeing by practising cultural self-care, seeking supervision and mentoring, communicating respectfully, and managing workload and stress in a healthy, accountable way. Ensures all interactions uphold cultural safety and trauma-informed practice.

WORKFORCE WELLBEING

Continued

Team (We)

Create a safe, supportive team culture where wellbeing is prioritised.

Examples: checking in with each other regularly; building time for debriefs; encouraging balance between workload and wellbeing.

Share knowledge, mentor each other and practise reflective, trauma-informed approaches.

Examples: team yarning circles; group reflections after complex cases; pairing new staff with experienced cultural mentors.

Promote collective cultural capability through everyday practice and accountability.

Examples: understanding and sharing knowledge, celebrating achievements and foster belonging (**don't gate keep**), reviewing **cultural safety** together; aligning team decisions with cultural expectations; supporting each other to uphold protocols. Provides debriefing, reflective practice and mentoring to support one another.

ANWHA (Us)

Establish a strong, culturally competent workforce across organisations through shared frameworks and supports.

Examples: ANWHA-wide **cultural capability standards**; shared induction; collaborative cultural training calendars.

Implement cultural supervision and safe practice systems across the sector.

Examples: regular cultural supervision for staff; sector-wide reflective practice groups; **paid external cultural mentors pool available across organisations**. Ensure EAP providers are **culturally competent**.

Embed cultural wellbeing and staff support into governance, policy and leadership structures.

Examples: wellbeing policies aligned with cultural needs; leadership prioritising cultural safety in staffing decisions; workforce planning informed by cultural guidance.

HOLISTIC ASSESSMENT, GOVERNANCE AND POLICY

What this looks like in practice, with examples

Individual (Me)

Holistic assessment, governance and policy is making decisions and designing supports, centred around cultural knowledge, community voice and whole-of-person wellbeing.

Example: Seeks cultural guidance when needed and documents work holistically, reflecting strengths, context and cultural identity.

Checking my own biases and ensuring practice aligns with trauma-informed, culturally safe approaches. Asking culturally appropriate questions and considering family, Country, story and context.

Acting with integrity, following policies and cultural protocols, being accountable for decisions.

Team (We)

Working together to uphold shared policies, cultural protocols and ethical standards; making decisions collectively and transparently; supporting each other to stay accountable; and using reflective practice to strengthen team-based cultural governance.

Example: Develop team policies that honour cultural ways of thinking and working. Uses reflective practice and applies consistent, culturally informed assessment approaches to strengthen cultural governance.

ANWHA (Us)

Creates governance structures that centre cultural authority and community voice, ensuring policies and assessment frameworks embed holistic practice. Holds the organisations accountable to cultural expectations, delivering training that builds strong governance across all programs.

Example: Policies are written with cultural protocols at the centre, not added on at the end. Assessment frameworks reflect whole-of-person, whole-of-family and whole-of-community perspectives.

Systems and processes ensure cultural safety is part of every program, not optional. Organisation-wide training ensures all staff understand cultural governance and holistic assessment principles.

Accountability frameworks reflect community expectations, not just compliance or Western governance models.

DATA PLANNING, RESEARCH AND EVALUATION

What this looks like in practice, with examples

Individual (Me)

Collects and shares information in a way that respects cultural protocols, privacy and community ownership, and reflects on how data shapes daily practice and decision-making.

Examples:

Ask permission before collecting personal or cultural information and follow cultural protocols.

Protect privacy by only recording what is necessary and storing information securely. Use culturally safe methods such as yarning and storytelling when gathering information. Reflect on data and feedback to adapt daily practice and respond to client and community needs. Explain openly why information is being collected, how it will be used and who owns the data (data sovereignty).

Team (We)

Uses data, reflection and evaluation processes to strengthen team practice, ensuring all information is interpreted through cultural understanding, community context and collective learning.

Examples:

Use consistent, culturally safe approaches to gathering and sharing information across the team.

Ensure team discussions protect client confidentiality and follow agreed cultural protocols. Interpret information together through a cultural lens, incorporating community context and local knowledge.

Review patterns, trends and feedback to improve team practice and adjust service responses.

Share community knowledge respectfully by seeking permission and involving cultural mentors or Elders when appropriate.

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Review patterns, trends and feedback to improve team practice and adjust service responses.

Share community knowledge respectfully by seeking permission and involving cultural mentors or Elders when appropriate.

ANWHA (Us)

Develops shared data standards and culturally grounded evaluation models, ensuring that research, planning and reporting reflect cultural determinants, community knowledge and Aboriginal-led outcomes across ANWHA.

Examples: *Develop ANWHA-wide standards for collecting, storing and sharing data that respect cultural ownership and privacy.*

Embed culturally grounded evaluation models that centre community voice and Aboriginal-led outcomes.

Ensure research, reporting and planning processes follow cultural governance and community consent.

Build systems that allow information to be returned to community in culturally appropriate ways (e.g., yarning groups, community reports).

Use ANWHA-wide data to guide strategic decisions, program design and continuous improvement.

Adjust timelines to allow cultural processes to lead when collecting and reporting data.



GLOSSARY

IDENTITY AND SCOPE

TERM	Aboriginal people (inclusive of Torres Strait Islander peoples)
DEFINITION	In this document, 'Aboriginal people' is used as an inclusive shorthand referring to Aboriginal peoples and Torres Strait Islander peoples. It recognises distinct Nations, language groups, cultures, histories, and sovereignty, and respects self-identification and local community guidance.
WHAT IT COVERS	Peoples and Nations; Identity and Diversity; Culture and Country; Rights and Data.
USAGE GUIDANCE	Capitalise terms; name local Nation/community; use "peoples"; avoid outdated terms (e.g. Aborigines, ATSI).
KEYWORDS	Aboriginal, Torres Strait Islander, peoples, Nations, Elders, self-identification, sovereignty, Country, protocols, data sovereignty

CULTURAL DETERMINANTS AND HEALING

TERM	Culture is healing
DEFINITION	Aboriginal cultural values and practices are powerful positive and protective determinants of health and healing. Embedding cultural determinants of health in service delivery increases Cultural Safety and improves health outcomes.
WHAT IT COVERS	Cultural determinants in service design; Country / family / language / spirituality connections; healing-informed practice; blending clinical and cultural approaches.
USAGE GUIDANCE	Acknowledge Country / protocols; enable cultural leave and Sorry Business; create yarning spaces.
KEYWORDS	culture, healing, protective determinants, Cultural Safety, health outcomes

GOVERNANCE AND LEADERSHIP

TERM	Self-determination
DEFINITION	The right to self-determination, individually and collectively, is central to all other rights for Aboriginal people (inclusive of Torres Strait Islander peoples) and is key to addressing health and social inequity.
WHAT IT COVERS	Consent and choice; Aboriginal-led decision making; community controlled timelines; data sovereignty.
USAGE GUIDANCE	Seek informed consent; co-design with Elders / ACCOs / community; allow time for cultural consultation.
KEYWORDS	self determination, rights, Aboriginal people, equity

GOVERNANCE AND LEADERSHIP

TERM	Cultural governance
DEFINITION	Cultural governance provides a vehicle for self-determination and strengthens Aboriginal communities by positioning culture and connectedness at the centre of decision making and governance processes.
WHAT IT COVERS	Cultural authority in committees; consultation protocols; community aligned accountability; transparent reporting.
USAGE GUIDANCE	Include cultural authority with decision rights; write policies with protocols at the centre; report back to community appropriately.
KEYWORDS	cultural governance, self-determination, connectedness, decision making

PRACTICE APPROACHES AND METHODS

TERM	Decolonising approaches
DEFINITION	Achieving health equity requires decolonising approaches that privilege Aboriginal worldviews (inclusive of Torres Strait Islander peoples) and holistic understandings of health, while challenging and de-centring dominant colonial views and divesting colonial power.
WHAT IT COVERS	Aboriginal-led design; truth telling; power shifting to ACCOs; processes privileging cultural protocols and timelines.
USAGE GUIDANCE	Prioritise ACCO partnerships; use yarning / story based methods; avoid imposing Western timeframes over cultural process.
KEYWORDS	decolonising, Aboriginal worldviews, holistic, anti-colonial
TERM	Strength-based approaches
DEFINITION	Strength-based approaches, building on existing strengths and capabilities, are critical to addressing complex inequalities and shifting the narrative away from deficit and failure.
WHAT IT COVERS	Strength assessments / notes; language standards; capability building; positive outcomes and recognition.
USAGE GUIDANCE	Record assets and aspirations; audit for deficit language; reflect strengths in KPIs/reports.
KEYWORDS	strengths, capabilities, assets, non-deficit

GLOSSARY

PRACTICE APPROACHES AND METHODS

TERM	Place-based approaches
DEFINITION	In recognition of diversity across Aboriginal communities (inclusive of Torres Strait Islander peoples), place based approaches are required for local solutions to local concerns as identified by local communities.
WHAT IT COVERS	Local Nation / family / community context; locally led solutions; partnerships with Elders / ACCOs; regional models across ANWHA.
USAGE GUIDANCE	Name local Nation(s) and apply protocols; budget for engagement / time; use community preferred venues/formats.
KEYWORDS	place-based, local solutions, diversity, community identified

RIGHTS, SAFETY AND ANTI-RACISM

TERM	A human rights approach
DEFINITION	The highest attainable standard of health is a basic human right; upholding United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) principles in healthcare delivery is needed to realise this fundamental right for Aboriginal people (inclusive of Torres Strait Islander peoples).
WHAT IT COVERS	Policy alignment; complaint / redress; equitable access; rights education for staff and clients.
USAGE GUIDANCE	Reference UNDRIP in policy / training; trauma informed complaints; use rights language (e.g., "housing is a right").
KEYWORDS	human rights, UNDRIP, healthcare delivery, Aboriginal peoples

TERM	Combatting racism
DEFINITION	Racism is a key determinant of health for Aboriginal peoples (inclusive of Torres Strait Islander peoples); anti-racist approaches at individual, organisational and systemic levels are critical to culturally safe care free of racism.
WHAT IT COVERS	Zero tolerance policy; transparent incident management; mandatory training; structural advocacy.
USAGE GUIDANCE	Clear reporting channels; publish anonymised trends / actions; co-design frameworks with Aboriginal leaders.
KEYWORDS	racism, anti-racist, culturally safe care, systemic

RIGHTS, SAFETY AND ANTI-RACISM

TERM	Patient safety (clinical + cultural)
DEFINITION	For Aboriginal peoples (inclusive of Torres Strait Islander peoples), clinical safety and Cultural Safety are inextricably linked. Clinically safe care alone will not improve health outcomes.
WHAT IT COVERS	Integrated cultural clinical protocols; privacy / confidentiality / data sovereignty; culturally competent EAP; evaluation with community voice.
USAGE GUIDANCE	Include cultural risk checks; explain data purpose/ownership; provide culturally appropriate supports / interpreters.
KEYWORDS	clinical safety, Cultural Safety, linked, health outcomes

COLLECTIVE ACCOUNTABILITY

TERM	Collective responsibility
DEFINITION	Addressing inequalities experienced by Aboriginal peoples (inclusive of Torres Strait Islander peoples) is everybody's business and requires collective, whole of organisation ownership, action and accountability across all levels of the health system.
WHAT IT COVERS	Shared standards / joint reviews; alliance-wide mentor / supervision pools; cross-organisation training; agreed accountability and public reporting.
USAGE GUIDANCE	Set alliance-wide targets and publish progress; resource cross-org mentoring; hold regular alliance cultural safety reviews.
KEYWORDS	collective, ownership, action, accountability, whole of organisation



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CULTURE OUR WAY

We acknowledge the valuable guidance and leadership of the Culture Our Way Leadership Committee led by Patricia Cotton, alongside Uncle Alex Hawthuisen (Hill), Dudley Campbell, Danica Fisher, Nick Frost, Alfie Gollan, Michele Hill, Raquel Larkin and Jamnal Liddle.