



The UIH Cultural Integrity  
Investment Framework

&

**THE WAYS**  
**STATEMENT**

*Bringing Aboriginal Terms of Reference to consciousness and rebalancing  
our organisational stance and operations.*

# INTENT

The Cultural Integrity Investment Framework and The Ways Statement are representations of an ancient cultural and philosophical Worldview articulated to bring to consciousness Aboriginal Terms of Reference i.e. Aboriginal Ways, and embed our stance, values and knowledge within all aspects of IUIH's operations.

The Ways Statement is a stance or a positioning statement that frames our approach; The Cultural Integrity Investment Framework is the practical approach in how we realign and rebalance of our systems and processes.

The Cultural Integrity Investment Framework is a multi-pronged approach structured at a Strategic (Intent), Workforce (Relational) and the Operational (Systems) levels.



# CORE PRINCIPLES

**Balance** in gender, approaches, structure and society

**Relatedness and Kinship** understanding the need for connectivity with both Mob and the Land

**Non-hierarchical systems** lateral arrangements inclusive and with the absence of class, caste or clique system

**Autonomy** is respect between individuals, between nations and between organisations; not about the separation of the individual, nation or organisation from the Community/Society.

**Ethics/Law** is the regulation of the self and society to Propa conduct with each other and the Land

**Place or the Land** as a Moral Entity influences other Ways principles and the identity of a Person, Clan or Language Group.

# APPROCHES

**Subtlety** is important in understanding the method of how knowledge is transferred, situated and created – in a non-literally/non-linear basis.

**Proportionality** is about understanding that life and our existence is not black or white or being absolutely one way or wanting a 50/50 sense of equality. Instead it is about seeking a sense of balance equilibrium of multiple factors.

**Appreciative Recognition** is about respecting the nature of being; valuing capability, strength and the natural way of something i.e client and community autonomy.

Valuing **Complexity and Contradiction** is about understanding that human beings, society and the world around us is diverse in nature and that contradictions are fitting in certain circumstances.

## WAYS OF SEEING

**'FIRST WE LOOK AND THEN WE SEE'**

**Quality:** Reflective, Discerning and Observant

**Actions:** Attuned, Contemplative, Evaluative, Perceptive and Mindful

## WAYS OF DOING

**'UNITED WE STAND, DIVIDED WE FALL'**

**Quality:** Inclusive, Relational and Connected

**Actions:** Reciprocal, Collaborative, Fair-minded, Kinship and Solidarity

GOVERNANCE

MORAL  
AUTHORITY

PATHWAYS

THE WAYS  
STATEMENT

SYSTEMS &  
STRUCTURE

LAW

SPIRIT

## WAYS OF BELONGING

**'I AM LOCATED THEREFORE I AM'**

**Quality:** Responsibility, Collectivity and Humanity

**Actions:** Custodianship, Obligation, Mob-Oriented, Acceptance and Knowing your Place

RESONANCE

ETHICS

## WAYS OF KNOWING

**'TRUE KNOWLEDGE AND KNOWING IS ABOUT SYNTHESISING PHILOSOPHY WITH FEELING AND SPIRIT'**

**Quality:** Philosophical, Honourable and Propa

**Actions:** Logical, Lawful, Respectful, Staunch, Value-Driven

## WAYS OF BEING

**'A SINGLE TWIG BREAKS, BUT A BUNDLE OF TWIGS IS STRONG'**

**Quality:** Compassionate, Emotionally Intelligent and Humble

**Actions:** Principled, Adaptable, Responsive and Intuitive

## WAYS OF SEEING

Ways of Seeing is a quality essential to the development of Aboriginal Knowledge Systems; it is the cultural compass – the point in which we orient ourselves. Ways of Seeing is the ability to being able to evaluate a process, an object, a person or an event/situation in order to appraise the perceived value of the thing itself and its level of propaness in relation to Aboriginal Terms of Reference.

- Primacy of Place, Identity and Autonomy as an organising principle
- Primacy of family – especially children and young people
- Non-hierarchical structures with Men and Women equal and Elders the Moral Authority
- The Custodial Ethic – looking after country, looking after kin
- Positive group dynamics
- Consensus decision making
- Positive conflict management
- Non-competitiveness and maintenance of harmonious relations
- Positive Ego-Management
- Attending the consensus

## WAYS OF KNOWING

Ways of Knowing is the logic for how we make sense of the world (coherence) and fundamental to that outlook is the way in which knowledge places us in relation to Place/Country and each other. Ways of Knowing is not merely the thinking but also the physical and spiritual joining of a person to a Place. It is a logic and/or system of knowledge based around a relationship with the Land that is relational, spiritual and relating to our existence with and within Place/Country.

## WAYS OF DOING

Ways of Doing is a guide to how we should act/treat each other; the premise of Aboriginal Terms of Reference i.e. The Ways is strengthened through relationships, respect, and reciprocity with each other and with Place/Country.

Ways of Doing requires a conscious undertaking, recognising the importance of working in relationship with each other and the maintenance of these Ways through Laws of Kinship – importance of relationships and connections, attending the collective and positive group dynamics.

## WAYS OF BELONGING

Ways of Belonging is based on the ways in which the personal and collective identity of people and communities/clans relates directly to location/place. Ways of Belonging is not about the notion of 'I think, therefore I am', which situates people within themselves as an individual instead of within a collective. Our identity comes from Our People and Our Place/Country.

Propa Ways of Belonging are maintained through socialisation of people to Propa Ways; and a sense of fellowship and inclusiveness towards all.

## WAYS OF BEING

Ways of Being is expressed through the valuing of a non-competitive way in which each other's capabilities are respected and appreciated. This ethos arises from a non-hierarchal society which values balance; everyone has a place in Society; everyone is a Human Being.

Ways of Being also acknowledges the interconnectedness of factors; physical, social, emotional, political, psychological and spiritual, and how fundamental they are in Propa Development of Strong Mob.



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