

## Terms

The terms below are my own definitions.

**Ancestors:** Family or community members who have passed away. Recently or many years ago. The term Ancestors I use sometimes when describing the Spirit world.

**Banburra:** Is Yorta Yorta language meaning 'to dig' (Peeler, Bowe & Atkinson, (1997). I use Banburra to describe the methodology I developed.

**Blak Excellence** value is the recognition, remuneration and positioning of First Nations knowledges, processes, practices, innovation, creativity and decision making. Blak excellence is First Nations sovereignty, and it does not require another corpus of knowledge such as Western knowledge to exist.

**Colonisation:** The physical, epistemological, political, and scientific European expansions to dominate, destroy, dispossess or assimilate non-western Nations.

**Community:** Community spelt with a capital refers to the First Nations communities.

**Complexity:** The theoretical perspective that events, people, institutions and discourses are all connected and overlapping within any particular period of time.

**Connectedness:** A way of knowing, relating and growing that is embodied; the personal self is not removed from Country, their community or the Spirit world.

**Country:** Country is spelt with a capital. Country includes the land, the seas, the waterways, the skies, animals, plants, the elements such as wind and the stars.

**Critical:** This is an approach or perspective; it signifies that the position taken will be in the present social world and an understanding of the power struggles that have constructed it, including a reflection of historical events.

**Cultural Humility** is respect between people. It is a demonstration of cultural safety, a professional on their learning journey demonstrates they don't always know, they are ready to learn, to listen. Humility encourages multiple cultures to hold space, to be celebrated and create innovation.

**Culturally Strong:** A concept, theory, program, research or policy that is informed, constructed and implemented from First Nations cultural ways of knowing, being and doing.

**Culture as Health** is a health value which positions our self-determination and sovereignty. Our Ancestors held knowledges for living a good life, for wellbeing, for healing, for balance of being, between people, nature and the spirit world. Health initiatives endeavour to position culture as health for First Nations communities, as it holds strong, positive health outcomes.

**Care on Country** is a First Nations health value. First Nations communities accessing health care on their traditional land, or on land which they call home holds the highest health outcomes. It can also mean health care involving nature, First Nations patients experiencing healing which includes being in the bush, or near a waterway or traditional bush medicine.

**Cultural Safety** acknowledges and addresses an individual's racism, their own biases, assumptions, stereotypes and prejudices to provide health care that is holistic, free of bias and racism. Cultural safety in health care is determined by the patient; First Nations individuals, families and communities. This value requires the ongoing critical reflection of each health practitioner.

**Discourse:** Socially constructed ways of talking, of meanings, which guide people. It reflects the socio-cultural content they are produced from. It is connected to and the result of power. A collection of discourses make up a larger discursive formation such as science.

**Epistemic violence:** The intentional subjugation of First Nations, Indigenous and African epistemologies.

**First Nations Emancipative Perspective:** This perspective recognises the ongoing historical and social traumatic influences of colonisation, the dominance of "Whiteness" as the status quo in our society and awareness that all intellectual spaces need to include both First Nations and Western perspectives, giving opportunity for First Nations intellectual sovereignty.

**First Nations-led:** A concept, theory, program, research or policy that was initiated, constructed, informed by and originating from First Nations Communities.

**First Nations Standpoint:** Epistemologies, axiologies, ontologies, methodologies, research designs and theoretical perspectives that have been informed by First Nations people to serve and inform our struggle for self determination.

**Garraba:** Is Yorta Yorta language for 'wait a little' (Peeler, Bowe & Atkinson, (1997), and is used to explain the relational concept of sitting or waiting when trying to proceed in a particular direction, you need to be invited first, listen to Elders first, wait for a dream or revealed knowledge through Gulpa Ngawal.

**Gulpa Ngawal:** Is Yorta Yorta language for deep reflective listening and thinking (Peeler, Bowe & Atkinson, (1997). Gulpa Ngawal allows Ancestors, Community, stories, animals, dreams, insights, plants, Country and waterways to inform and construct the process or project.

**Human-led:** This term is a phrase I use to indicate that only humans construct or are recognised within a particular worldview, paradigm or theory. The term Human-led understands a concept from its roots, or the worldview that constructed it. Human-led only recognises humans in knowledge production. Entities of Country and our Ancestors are not recognised as equal stakeholders.

**Othering:** This is a Western process of sorting, labelling and marginalising people or concepts outside what is considered normal or mainstream. It is also connected to power and dominance because othering allows Western peoples' concepts to remain in control and central.

**Reciprocity:** is a value central to all interactions or communication for First Nations people. How we introduce ourselves, listen, words used, the use of silence and what is a priority.

**Repair Trust Gap:** Understanding First Nations patients are possibly already anxious or nervous before entering mainstream institutions, based on past traumatic experiences, personal or from their family or community. Non-Aboriginal people

through awareness can 'repair the trust gap' through their language, body language and inclusive processes.

**Relational Methodology:** is research methodology informed and constructed through First Nations relational worldviews, inclusive of aspects from qualitative and quantitative perspectives.

**Re-frame:** A First Nations process which seeks to take the research to deeper relatedness with First Nations communities, Elders all the Entities, allowing opportunity for First Nations to lead knowledge translation and presentation of the findings (Karen Martin, 2008).

**Relatedness:** Relatedness is a cyclical relationship of knowing and accountability between people, the Ancestral world or entities of Country.

**Relational Worldview:** Is the view of reality that knowledge comes from and constructed through the relational, cyclical, equal interrelationship between our Ancestors, entities of Country and human communities.

**Spirit world:** the unseen spiritual world, which includes omens, dreams, intuition, land and water entities and our Ancestors. Holds a relationship to the scientific term quantum reality.

**Subjugation:** The gate keeping of non-western people and knowledge, so as to ensure only statements from the Western paradigm are accepted by academia.

**Systems Reform** reimagining systems of society such as health and education, for the benefit of being more inclusive of all people, being innovative, being more effective, more efficient and being willing to do things differently, willing to feel uncomfortable, from the understanding we are all constantly learning and unlearning, creating new communities.

**Transformational Accountability** says enough is enough. Investing National and State funds, time and resources in areas such as health and education, without evaluation or evidence of effective change, is system failure. First Nations health, education holds at its core the value of transformational accountability.

**Two Worlds** is a space, when non-Aboriginal people from any background or culture interact with a First Nations person. In this space there is always Two Worlds, the beliefs, knowledges, cultures, normality and processes of both the non-Aboriginal person and the First Nations person.

**Whiteness:** The universal construction of 'white'- skin, discourses, theories and institutions to represent what is normal, the mainstream, which simultaneously constructs other skin colours, paradigms, discourses and institutions as marginalised, different or as the other.