School of Humanities

An Investigation of How Customary Nyungar Practices Can Impact Stakeholder Relationships with Industry

Maxwell Thomas Jackson

This thesis is presented for the Degree of
Master of Philosophy (Humanities)
of
Curtin University

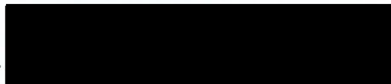
October 2017

Declaration

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made.

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university.

Human Ethics (For projects involving human participants/tissue, etc) The research presented and reported in this thesis was conducted in accordance with the National Health and Medical Research Council National Statement on Ethical Conduct in Human Research (2007) – updated March 2014. The proposed research study received human research ethics approval from the Curtin University Human Research Ethics Committee (EC00262), Approval Number #. **59/2015**

Signature: 

Date: 8-10-2017

Abstract

Most non-Indigenous Australians who practise western lifestyles tend to lack the necessary attributes to develop strong cross-cultural relationships with Indigenous Australians based on the historical roles played and the ongoing avoidance of taking ownership of past or current deeds. Larkin (2013) points out that an Australian Bureau of Statistics social survey found about "90% of non-Indigenous Australians" had minimal contact with Indigenous persons, and most interaction was in a workplace or sporting club environment. This absence of stronger interaction means the required social engagement or cross-cultural appreciation for supporting and maintaining relationship constructs is limited. This lack of interaction could be responsible for the Australian Public Services Commission (APSC) reporting that "90% of APS [Australian Public Services] agencies considered that Indigenous employment was not relevant to their core business" (as cited in Larkin, 2013, p. 135). As the workplace is one area where cross-cultural relationships develop, this thesis will examine how understanding these Indigenous cultural dynamics leads to workplace effectiveness. When there is limited understanding and lack of appreciation from non-Indigenous groups of the Indigenous connection to Indigenous values, and an inflexibility to adapt them, this causes a breakdown of cross-cultural relationships in business and social environments.

While business has a key role to play implementing more stable Indigenous stakeholder relationships, current trends focus on non-Indigenous facilitators directing these

relationships. This is based on the perception that understanding of business structures and professional-related performance and competency is the only requirement for these relationships, and that non-Indigenous facilitators are superior in this area. However, it is crucial that they have a positive cross-cultural perspective as these non-Indigenous facilitators strongly influence the attitudes and activities supporting Indigenous stakeholders.

This study aims to make a contribution to the critical need to develop more effective relationships between non-Indigenous facilitators and their Indigenous stakeholders by identifying the principles and values that guide the lifestyles of local Indigenous Nyungars in the South West (SW) of Australia (Mullins, 2007). To support this exploratory study, the author drew upon experiential connectedness and expertise based on an Indigenous lifestyle, consistent workplace involvement, and an academic pathway development. By adopting a trans-disciplinary style of research, new and unique information about the complexities in relationship practices between Indigenous and non-Indigenous Australians have been identified. It is vital to understand how more culturally-appropriate methods and processes of Indigenous community follow less structurally and a naturally responsive practice. By engaging resources such as "Yarning" (Bessarab & Ng'andu, 2010), Participatory Action Research (Dudgeon, Scrine, Cox, & Walker, 2017), and other more culturally-designed and appropriate research methods, the study highlights how the past responsiveness and values of Indigenous culture are situated within contemporary environments.

The thesis explores how business seeks to overlook, adapt or change the Indigenous group's inherent positioning and how people attempt to naturally respond to rigid business structures, leading to cross-cultural relationships becoming ineffective when these responses

are seen as resistance. How different groups have different levels of Indigenous cross-cultural awareness has been identified in this study as a way of highlighting limitations and providing pathways to scaffold information that develops more accurate perceptions. The intent is for this to lead to open minds and cross-cultural receptiveness, specifically needed to appreciate and work towards a more positive future for all Australians, and first Australians in particular.

The key findings of this study suggest that Indigenous values can be negotiable or non-negotiable, and that Indigenous people who are able to practise all values types are seen to be more effective in developing formalised relationships in a business environment. Further, it was also found that non-Indigenous people who spent out-of-workplace time with the Indigenous community facilitate Indigenous businesses more effectively by replicating the same value appreciation of these culturally-practising Indigenous stakeholders. In this way the study lays the ground for further research exploring the ways core cultural values and principles can be captured in a clear framework.

Acknowledgement

The people that I hold in high regard are not only those who were completely involved in my life but those whose influences allowed me to push through the more damaging moments of my life.

My mother passed prematurely in 1982 aged 50 and, while she was only part of my life for the first eighteen years, her sacrifice to protect her children by removing my siblings and me from the dangers of a dysfunctional household is the most significant factor in whom I am today. In so doing, she protected us from events that would have critically impeded our positive and pro-social development.

I express my gratitude to my siblings, something I do not comfortably and openly display, but when my mother was trying to forage resources to address our basic needs, my sisters stepped up and supported her with maternal responsibilities. My brother tried to support my development as a good Nyungar man and I still regret when young not paying more attention to his advice. In these ways, my siblings supported my needs as a child and my decisions as an adult.

My father passed away in 1998 aged 64 and grew up tough from a neglectful home which he left to work in a shearing shed at an age that others start high school. He was generous, honest and a friend to most, and everyone warmed to these characteristics. Characteristics that could make it difficult for others to understand his shortcomings. This thesis mentions moments that he would not be proud of, but he hated hypocrites and expected his family to be proud and stick to their principles. For this reason, he never interfered when we spoke honestly of his past. Even though he unintentionally caused rocky

moments that I experienced, his example, even with disruptions, made me a more capable person to practice integrity and to push past adversity. Until we walk in our parent's shoes, we should not judge, so it must be understood that what is spoken of in this thesis is not a judgement of my father but a reflection of moments in my life. If we as parents give our children more opportunity than we had, that is a good outcome. With my father's difficult upbringing I feel he achieved this, and I acknowledge his positive influence on my life.

I am thankful for the support of my relatives, many deceased, who helped my mother and siblings through traumatic and challenging times in the early days and when "we", as young adults, lost our mum. The Indigenous community has always been welcoming and supportive, no matter how long you have been away from them or how far you travel and meet Indigenous people from other groups.

I am indebted to all the participants, non-Indigenous and Indigenous, that assisted with this study, especially my Nyungar elders who I had not kept in touch with, so I expected them to have reservations of my intentions, but their positive inclusivity, created the self-awareness to appreciate how connected, supportive and forgiving Indigenous culture is. I would also like to acknowledge my cultural peers, with particular mention to my gnooni (brother), Walter McGuire, who with many other Nyungar community members provided positive direction and insight along my journey. All who supported me impacted the Indigenous Australian wisdom that was required to complete this comprehensive study.

I deeply appreciate all the non-Indigenous workplaces and personal colleagues over the many years that were caring and supported me. It can be difficult to exist in an environment when you belong to a marginalised group and practise an opinion or know your rights. So, thanks to those who judged me for who I was and did not base their judgements

from social or media representations. By allowing me to be myself, this repaired the cultural bridges that others constantly attempted to damage.

To my wife and children who have supported me with my studies and the impact on the time I have been able to spend with them, as well as the financial constraints, while you may not understand what I am trying to achieve, your belief and trust in my decisions and in me are most appreciated.

I would like to thank Curtin University who restored my faith in mainstream organisations, faith that was lost from other institutional experiences. Having a culture that holistically supports Indigenous students has allowed me to add this study to my life journey. Curtin provided staff to assist me: Mr Kim Flintoff; Professor Brian Steels and Dr Dorothy Goulding who greatly supported and assisted the beginning stage of this research; and Dr John Fielder, Dr Shaouli Shahid, Dr Cheryl Kickett-Tucker, and Associate Professor Julie Hoffman, who signed on as my supervisory committee midway to support me in a time of need. Last, but definitely not least, Professor Marion Kickett who facilitated this journey. A strong Nyungar professional in every sense, she has never lost her ability to support and engage with the Indigenous community. Most of the staff mentioned provided honesty, patience and direction, allowing this study to include the most critical attribute – my voice.

This research would not have been possible without the support of Curtin's Office of Research and Development with their critical student and financial support. The scholarship that they approved is the reason I would like to acknowledge the contribution of an Australian Government Research Training Program Scholarship role in supporting this research.

Table of Contents

Declaration ii
Abstract iii
Acknowledgement vii
Table of Contents 1
Prologue - My Positioning 5
1 Chapter One 16
Introduction 16
1.1 Contextualising the Study 18
1.2 Accountability comes with Responsibility 20
1.3 Purpose of the Study 24
1.3.1 Research Question 1 24
1.3.2 Research Question 2 25
1.3.3 Research Question 3 26
1.3.4 Research Question 4 26
1.4 Objectives 27
1.5 Examining the Indigenous Workplace Needs 28
1.6 Background to the Study 30
1.7 Significance of the Study 33
1.8 Structure of the Thesis 36
2 Chapter Two 38
Literature Review 38
2.1 The Diversity of Indigenous Workplaces 43
2.1.1 Insiders 44
2.1.2 Only Locals Really Understand the Local 45
2.1.3 Outsiders 52
2.2 Where is the Black History? 54
2.3 Getting the best out of a Workplace 54
2.4 A need to Represent the Real Problem 57
2.5 Power to the Fortunate People 59
2.6 "Help Available If You Ask in English": Communication 62
2.7 Will They Ever Know a Good Plan? 66

2.8 How Cultural Representatives are Constructed 68
2.8.1 A Good Representative, Says Who? 72
2.9 Where to From Here? 76
2.10 Summing Up 79
3 Chapter Three 81
Methodology 81
3.1 Qualitative Research 81
3.1.1 Grounded Theory 86
3.1.2 Standpoint Theory 87
3.2 Research design 89
3.2.1 Participants 89
3.2.2 Study Location 97
3.2.3 Data Collection 97
3.3 The Need for a Pilot Study 98
3.3.1 Participants 98
3.4 Ethics 98
3.5 Triangulation 99
3.6 Data Collection 100
3.6.1 Yarning 101
3.7 Historical and Sociological Analysis 102
3.7.1 Reflexivity & My Lived Experience 102
4 Chapter Four 105
Historical Impact on Indigenous Workplaces 105
4.1 The Early Days of Indigenous Employment 112
4.1.1 Structuring up Indigenous Employees 114
4.2 Rationing 116
4.2.1 The Intervention of Government, ... 118
4.3 Self Determination, but at What Cost 119
4.4 Gough – Professionalising the Indigenous Community 123
4.4.1 Criticism 124
4.5 What has Changed 126
4.6 Reasons to Keep up the Fight 129

5 Chapter Five **133**
Governance 133
5.1 Duality of Business 136
5.2 Points of Differences 141
5.2.1 Lore and Law 142
5.2.2 Planning 143
5.2.3 Respect 143
5.2.4 Meetings and Feedback 144
5.2.5 Measured Risk 145
5.2.6 Responsibility 145
5.3 Managers and the Indigenous Workplace 146
5.4 Without Motivation, your Employees are Lost 149
5.5 Purpose and Confidence 151
5.6 True Barriers 152
5.7 Communication is Critical 156
5.7.1 The Importance of Understanding Cultural Language 156
5.7.2 One Cannot Speak for All 160
5.7.3 Communication of the Workplace 161
5.8 The need for more than Business Skills 163
6 Chapter Six **166**
Discussion 166
6.1 Traditional Orientation – Connection of Indigenous Culture 168
6.2 Difference with Values Practices 176
6.3 Identity, Family, Spirituality and Land 178
6.4 New Connections 188
6.5 Triangulating the Pilot Study 192
6.6 A Need to Bring the Groups Together 196
6.7 Small Differences, Big Consequences 196
6.8 Who Represents the Business “Needs” of the Indigenous Community 200
6.9 Business Must Change Direction 206
7 Chapter Seven **209**
Conclusion 209
7.1 Moving Forward 213

7.2 Special Recommendations ... 214
7.3 Limitations ... 217
7.4 Future research ... 218
7.5 Final Thoughts ... 218
References ... 219
Appendices ... 227
Appendix 1a: Values Question from Survey used in Primary Research ... 228
Appendix 1b: Contract Question from Survey ... 228
Appendix 2: Consent Form ... 229
Appendix 3a: Pilot Study, Elder Questionnaire ... 231
Appendix 3b – Primary Research, Elder Questionnaire ... 232
Appendix 4: Demographic Form ... 233
Appendix 5 – Primary Research, Business Questionnaire ... 234
Appendix 6 – Values Preferences ... 235

Tables

Table 1 ... 18
Table 2 ... 122

Diagrams

Diagram 1 ... 40
Diagram 2 ... 141
Diagram 3 ... 170
Diagram 4 ... 171
Diagram 5 ... 174
Diagram 6 ... 211

Figures

Figure 1 ... 19
Figure 2 ... 33
Figure 3 ... 92
Figure 4 ... 96
Figure 5 ... 138
Figure 6 ... 155
Figure 7 ... 176
Figure 8 ... 181
Figure 9 ... 192

Prologue - My Positioning

"Write what should not be forgotten."

Isabel Allende

In the early days of colonisation in Australia communication between Indigenous people and colonisers was highly dysfunctional, meaning relationships were characterised by disrespect and distrust. As the colonisers became more powerful through deception, as well as advanced ideology, planning and technology, they gained control of Indigenous needs so a guardianship relationship developed. During these periods, different types of stakeholders and facilitators emerged who can be termed as "insiders" or "outsiders" (Rowse, 1987). Usually, the insider was a local Indigenous person based on their bloodline, with all others seen to be outsiders. In this thesis the insider, for contemporary positioning, will need to be seen as one who practises and defends their Indigeneity or Indigenous cultural ways and their right to exist. This inclusion criterion allows Stolen Generation people, who never returned to their country and have added value to Nyungar groups, to be seen as insiders. This also allows those who attempt to be progressive, without damaging the culture and its values, to also be accepted as insiders. My journey has been one that has moved both towards and away from the effect of these events and parties.

I used to question my position, for I have never felt that I achieved what is required of me culturally. The process of undertaking this study forced me to examine my Indigeneity and validated my positioning and my perspective as an insider. This positioning means that

I cannot be an objective "outsider" in this research, so the intention of this prologue is to "own" my standpoint, and to incorporate a strong level of reflexivity from the very outset.

In comparing my life to others, my journey has not been the smoothest or rockiest when all is considered. On reflection, I found instability came from the environment that I was born into. Being an Indigenous person should be a glorious opportunity, for the culture is designed to address a natural and reactive lifestyle. You are taught skills to face each day as it happens, and to have a relationship with all things that you may come into contact with. Instead, the environment that I faced with most other Indigenous people post-colonization contained many purposely placed obstacles designed for my failure and disappointment. I know that I am not alone as an Indigenous person who continually made great cultural sacrifices to conform to western values and principles. The massive contradiction is that, based on stereotypes, we are judged on the very worst reactions and outcomes of our struggle to deal with colonisation, borne out of people's mistreatment and frustrations. So much of this is out of your control, but you then face the hypocritical opinions of those who judge you in this way, while expecting you to judge them on the best of their (western) community – and its history and activities. I found these attitudes usually came from non-Indigenous individuals using personal positions of entitlement for disruption, distraction, deception and malice. This study focuses on similar negative experiences of many Nyungars, but there is a need to understand the positives so there is an understanding of where our resilience and strength comes from.

My earliest memory is as a four-year-old when my mother, as a result of domestic violence and the predatory risk of a grandparent, moved her children from Perth, Western Australia, to the small town of Beverley, a wheat-belt town south-east of Perth. Relocating

to an Indigenous reserve with customary Indigenous lifestyle aspects, as opposed to the comfortable urban environment that we had left behind, demanded that we adapt to these new surroundings to survive, mentally and physically. My father mostly displayed a stable side when interacting with his children, so we rarely felt personally threatened by the fuel driven aggressive behaviour that he harboured towards our mother. After working away from base for long periods and wanting to de-stress through socialising, under the influence of alcohol he would introduce into the house what he thought to be 'trustworthy drinking mates', unintentionally putting at risk the people that he loved the most. My mother perceived the risks of drunken others in a family home and when she tried to reason with my father he prioritised the needs of his drinking and those that hung around for his generosity. This perpetuated the violence against her which made us children scared for our mother's safety. What he did not understand with his violent outbursts was the emotionally draining environment being created by his inability to appreciate my mother's concern about how his actions placed his young children at risk. Trying to avoid being the reason for my father attacking my mother as a child affected our personal interaction. I later gained personal insights, as an Anger Management and Family Violence program facilitator, into how seeing one's mother's abuse shapes children's tendencies to withdraw from relationships and situations of negotiation due to a perception of risk that all conflict will transition into violence. While my mother's decision to leave her marriage was totally devoid of economic sensibility, as my father was always employed, her new culturally-based environment supported our kinship, relatedness and connectivity needs, which in turn gave more security and supported her ability to create a safe environment for her children.

During the early years in Beverley, we ended up staying with Mum's siblings, who all lived in or around Beverley. Initially, we stayed with her sister, Phyllis, who due to her location's isolation, and not having children herself, allowed the focus needed to assist my mother at a time of great need. Her residence was on a farmer's land and I now understand why we rarely left this location as we were in hiding and the minimal movement restricted my father from finding where we were. My Uncle Peter lived in the town and had a family of four, of similar age to our family, while Aunt Mona had children older than our family and lived in a small tin shack on the reserve

As my father was excluded from my life during this time, the men in these formative years greatly influenced my future experiences. My Uncle, Peter Websdale, was a railway employee with financial and social independence and was the most positive male influence in my formative years. As Mum was the youngest female, her sisters protected and made sacrifices for me, but as I spent time with male role models my behaviour became more influenced by the male relatives. Uncle Peter was my first introduction to a mentor who stood tall in both the Indigenous and non-Indigenous communities, and my respect for him and his memory will never wane. His ability to transition across cultures by maintaining employment, and then educating the young members of our family, set a strong example of how Indigenous values and practices can be applied across other cultures. His example is one of the primary reasons why I was able to make sense of this study. His wife, my Aunty Shelia, also treated me well as she would always make me feel like one of their family when I holidayed with them.

My Aunty Phyllis's husband, John Morgan, was my first positive recollection of a supportive non-Indigenous person. Uncle John was not driven by economic outcomes as he

supported my Aunties' cultural needs first, before his materialistic needs, laying a foundation for what I expected a relationship with a non-Indigenous Australian needed to be. This high standard affected my reactions to future disingenuous non-Indigenous people that I encountered, personally and formally. These qualities of Uncle John, which included a strong sense of direction, a generous nature, gracious behaviour and unconditional support, intensified future disappointment in many cross-cultural relationships, especially in workplace environments where I was exposed to values based on commercialism and duplicity. I suspect much of the positive behaviour that came from these two men was their very minimal social drinking, which meant they stood tall to face and resist the emotional instability or induced depression that can influence alcohol intake.

After we moved to the local Indigenous reserve, other male role models came and went, but their limited time meant limited opportunity to influence me greatly. My older brother, Harley, tried hard to make me a better person, but working away did not enable a consistent approach. As he was a very young man, I look back and appreciate his attempt to look after me. Aunty Mona was married to a traditional man who with his sons, my cousins, treated me like one of their own by educating and testing me, attempting to address the rites of passage for an Indigenous male in his formative years. Most of the cousins and uncles who often visited were kind and supportive so the family felt more secure when they were around.

On the reserve, Mum was in charge of the household and this gave perpetrators less entitlement to access our personal space. Even though we still were exposed to violence, and it existed to a higher degree, it was external to our residence. In our community, I witnessed men attacking their partners with hard objects for minimal reasons and families

practising violence to address disagreements. At this time, I started to erroneously connect this violence to my Nyungar culture, so with distain and desperation I took every opportunity to remove myself from this lifestyle, as I was only focusing on its negatives.

Relationships across genders with Indigenous people are usually complex, and while the ones I had with my sisters and female relatives here highly supportive, they didn't impact me as much as ones with male role models. As a young child growing up in a female-specific household, I came to respect the female role in Indigenous society as my lived experience exposed me to their sacrifices and maternal strengths. Most experiences of violence were seen in the Indigenous community with females as victims and leading up to adulthood some of my role models presented this as a rite of passage, but I could never accept this form of power that uses violence as a form of control.

During this period, many of the same Indigenous males spoke of their roles and protecting the Indigenous way of life, but were obstructed by their lack of access to land that would enable them to support these practices with purpose and motivation. The females in my formative years could still practice their roles with purpose, and one that I was witnessed was specifically how my mother, sisters and cousins cared for me.

Where I am as an Indigenous person today is related to the decisions that my mother made, decisions that introduced me to stronger cultural influences which prevented me from developing the same identity and trauma-related emotional instability of my father. In contrast, relationships that I formed with our move to Beverley Aboriginal Reserve shaped me more positively than I anticipated at the time. As a high-achieving student, we moved back to the city when I was 11-years-old, and while this transition did not affect my academic performances, it created a resistance against my cultural identity. My strong rote

learning ability supported academic capability and accolades from the establishment, which led to my thinking that this was a better option for my future, which amplified the neglect of my cultural ways. In these teenage years I started to practise male entitlement by not listening to my mother's advice about culture and life in general, which adversely affected my academic performance.

The passing of my mother, when eighteen-years-old, further distanced my engagement with community and culture and, when in survival mode, you do what you need to do. I distinctly recall the impact that this had on me being very difficult, mentally, financially and socially, and creating excuses to further isolate myself from connection to a culture that I was now mistaking for being violent and not having a place in modern society. I now see this self-imposed isolation from the Indigenous community and its values as the primary cause affecting my identity as an Indigenous person. At this age, I lacked the maturity and understanding to complement and appreciate the positive cultural attributes that fed the true sense of and wellbeing needed to enrich and sustain my Indigenous identity.

At this time, I also started surrounding myself with non-Indigenous friends who introduced me to their values and principles built on shared low socio-economic lifestyles but lacking critical cultural attributes. During my socialization with this group they educated me with an understanding of how to operate between the professional and cultural overlap, which was required to meet the expectations of an employer. This group practised lower levels of connection, avoiding the same level of hurt that results from the strongly-connected cultural relationships which seemed to create strong loss with the death of my mother, my Uncle Peter and her other siblings.

In a similar context, workplaces supported this isolation due to their assimilatory presence, but over time this became problematic as my formative years had sown intrinsic values and principles that only my community, which I placed at arms-length, would understand and support. Most employment, unlike my social life, had compliance measures that excluded me slipping in and out of my culture on my terms. As a young, impressionable office worker, straight out of school I started employment in a public energy utility. Most workplace peers or managers never experience levels of trauma and social dysfunction that I had, such as the family violence and the premature death of my mother and others close to me. Early into my employment I was exposed to the racism and the prejudicial behaviour of this corporation, and not just vertically but also horizontally from peers, which Roberts (2015) would see as a form of lateral violence.

At the same time, I must point out that many non-Indigenous peers did give support and friendship, personally and professionally, to a young man with an innocent disposition. This research is an attempt to resolve the negative behaviour and treatment that I, and other Indigenous stakeholders, experience in workplaces where non-Indigenous facilitators engage Indigenous stakeholders.

From a personal position, it was unfortunate that most workplaces I worked in had organisational cultures that limited sociability and constrained my ability to pick and choose engagement. This meant I could not isolate myself from the negative dimensions of equality and power without suppressing my natural reactions or resigning from these positions of employment. Active peer stereotyping and sniping by managers and supervisors based on my Indigenous background were all fuelled by white privilege and a sense social superiority. For example, my senior manager once remarked that I would be “cutting the power off of

all my relatives"; and another time when a manager, the week after my Father's funeral, witnessed and took no action against a peer who described the cemetery as "where all the boongs [sic] were buried." I must say that while these situations were limited they usually 'gutted me' as these actions undid the positive treatment from many others, and undermined my capacity to address the problems highlighted by these instigators. At this time I saw the problem as being my inability to positively influence my colleagues, not their inability to see positives from a racial position where no matter what I did would be good enough.

My conditioning over the years to fit into western society developed into a "Black Skin, White Masks"[1] logic, identified by Fanon (as cited in Muecke, 2005, p. 175), which created a lack of ability to defend my position and, in future workplaces, a failure to negotiate such behaviour more strategically. Much of this came from organisations who I worked for accepting my skills during workplace recruitment. However the very same managers excluded these skills from organisational decision-making when positioning me as a subordinate to those with lower formal education levels and less experience with Indigenous work practises. In one key workplace this involved being explicitly discouraged by a university to apply what they had taught me, while it branded itself as a leader of social equality. In another instance, on my return as a higher-qualified and experienced employee at an energy utility, my specialised role was diluted to the same general responsibilities as when I had left 10 years previously. Nevertheless, my confidence developed and my resilience grew from such experiences, and my decision to do this research was based on the drive to make critical changes to Indigenous stakeholder policy. My previous work

[1] Fanon's metaphor of "Black Skin, White Mask" captures the dynamic whereby people of colour can develop negative attitudes towards their own culture to support and find acceptance of mainstream and dominant societies.

experiences are prime examples of the need to address the mismanagement of funding being allocated to representatives who, all too often, fail to involve those Indigenous stakeholders with skills and experience in their workplace related decision-making.

Indigenous people carry their history into all environments, so this disconnect from the Nyungar community impacted my workplace. Was it the confidence lost from domestic violence? Was it erroneously relating this violence to Nyungar culture? Was it developing a strong professional acumen at the expense of cultural interests? Was it an emotional defence mechanism to avoid strong relationships? Or was it a mixture all of these? Indigenous people are obliged to bring their life experience and the values they practice to all decisions, hence professional environments cannot be exclusive from personal experiences. As with my life example, the more you assimilate to one, the more the other suffers. So, when Indigenous identity is isolated from culture, the more likely it is that core cultural characteristics and cultural security are diluted. I currently see this being replicated with other young Indigenous stakeholders who are tempted to suppress intrinsic values and behaviours for commercial advantage.

At this time of my life, I now realise that there are better ways to practise being an Indigenous person looking to become a responsible citizen in Australia, and how my Indigeneity should add value to these situations. My lived experience as a Nyungar man committed to my culture, and as a professional committed to high standards, informs this research and the struggle for a more effective and acceptable mixture of these critical characteristics.

It is my hope that this research assists businesses to understand and encourage the importance of their Indigenous stakeholders to maintain their culture, for culture sustains

stakeholder motivation and productivity. I have reached this moment of my life due to a collection of workplace experiences and situations, some good, some satisfying, and others cruel and traumatic. My positioning and my perspective as an insider mean that I cannot be an objective "outsider" in this research, so the intention of this prologue is to "own" my standpoint, and also to also to incorporate a strong level of reflexivity from the very outset.

1 Chapter One

Introduction

Information and resulting ideals from this thesis will provide insights into local Indigenous values and practices so "Outsiders," readers who have limited knowledge, can develop appropriate appreciation for Indigenous engagement and their environments. This is required to reposition outsiders and their awareness of Indigenous-specific knowledge, which can be a requirement for development of Indigenous cross-cultural awareness. Without the reinforcement of this new cultural rigor there can be resistance from those who Nakata (2013) sees as acting with "political resistance in colonial situations." This can also address what Bhabha (1994) identifies as a "mimicry" which "emerges as the representation of a difference that is itself a process of disavowal" (pp. 84-92). When these attributes exist, there are limitations to accepting that Indigenous people and their behaviours have a right to conflict with formalised structures. This is due to a long-term post-colonial residue which contradicts structured and risk-averse societies' appreciation of how Indigenous ways of being can be difficult to comprehend. Ardill (2013) suggests perceptions of Indigenous research failing are a form of "intellectual colonialism," and when Indigenous students fail, they can be seen in the same way other activities are seen as the "problem of Indigenous people." He goes on to say there is a need to find a standpoint common to all Australians to address dysfunctional standpoints. For this reason, an understanding by all of "Indigenous Terms of Reference" (Oxenham, 1999) is vital to challenging "mainstream" assumptions about values so as to work towards a more progressive understanding of Indigenous wants and needs.

This thesis is designed to inform an audience lacking connection to Indigenous ways by challenging all-too-prevalent assumptions about Indigenous ways of knowing and being and by thoroughly including details to examine the not so generally reported history and governance critiqued from alternative positions. This will highlight how non-Indigenous representatives have the option of not participating in the Indigenous worldview and, when the opportunity arises, many choose not to partake in the necessary process of struggle in negotiation of a "third space" (Bhabha, 1994). Regarding Indigenous Terms of Reference, there must be an understanding of the Indigenous worldview before there is judgement of studies and research of an Indigenous standpoint. For this reason, information will show relevance for outsiders to create informed and credible views to transform their tendency to critique and judge Indigenous culture. This will then increase scaffolding and understanding of relevant knowledge for outsider audiences to restrain institutional rules from interfering with the ability of cultural dynamics. In so doing, they can be part of the construction of a balanced view where Indigenous and Australian narratives co-exist. The information contained in this thesis is aimed at moving away from the duality of these cultures, which sustains constructs that all Indigenous practices are inferior to western customs.

This chapter begins by outlining the socio-economic context in which the engagement of Indigenous stakeholders occurs with businesses and organisations in Australia. This is crucial to understanding the ongoing struggle for greater Indigenous inclusion in, and influence on, the workplace structures that support Indigenous stakeholders to deliver specific outcomes associated with the issues this study addresses. This will lead into the purpose and objectives of the research, and a brief outline of the thesis.

1.1 Contextualising the Study

In his 2010 Reserve Bank Australian (RBA) speech, Battellino (2010) spoke of the remarkably consistent 20 years of economic growth, partially due to a mining boom in Western Australian, leading to increased employment and training opportunities for many Australians.

Table 1

State Economic Indicators
1991/92 to 2008/09; annual average growth, per cent

	NSW	VIC	QLD	WA	SA	TAS
Gross state product	2.8	3.7	4.8	4.5	2.9	2.9
Population	1.0	1.2	2.2	1.8	0.6	0.4
Gross state product per capita	1.8	2.5	2.6	2.7	2.3	2.5

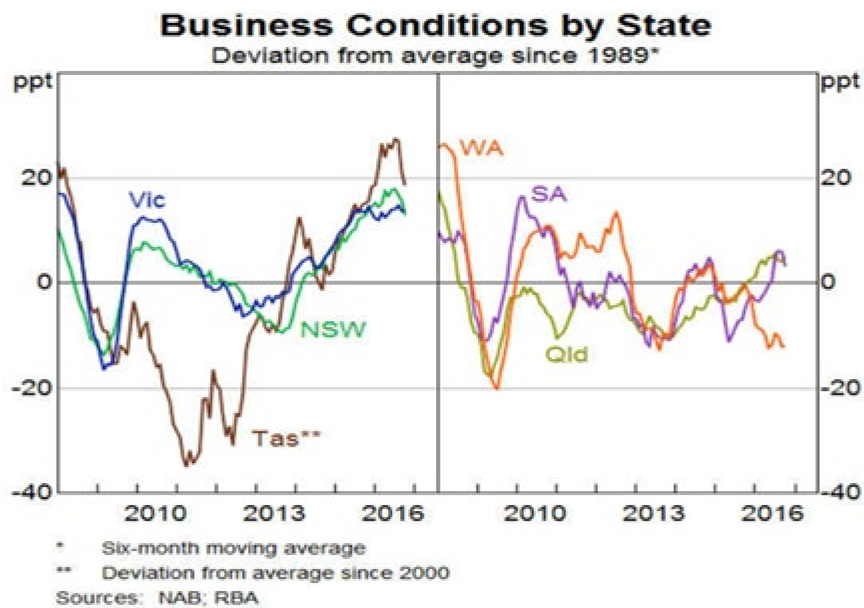
Source: ABS

http://www.rba.gov.au/speeches/2010/sp-d 1

As illustrated in Table 1, this consistent and long-term economic growth during the 20 years previous to 2010 includes a period of prosperity when funds were available and utilized to introduce many Indigenous residents previously excluded from the economy to start training and employment (Hunter, Howlett, & Gray, 2015). This also encompasses the period when the initial Closing the Gap (CtG) targets were signed off by the Federal Government in 2008 (Karvelas, 2011). As a government reaction to pressure for more equitable Indigenous strategies, the initiative supported businesses in assisting these stakeholders by injecting funding to complement Indigenous lifestyle opportunities, such as employment, education and health. Russell (2016) points out employment growth has not been sustained for Indigenous stakeholders during the time of strong funding, even though "Indigenous employment rates are considerably higher now than they were in the early 1990s" (p. 27). So, several questions need to be asked: Why have the Indigenous

employment statistics during this period not been reflective of more substantial growth? Further, why has this not been mirrored as employment growth in recent times? We must understand that if these opportunities are not fruitful, they will start to diminish if they are seen as failures, especially as the local economy is now shrinking. Kent (2016) speaks of how Western Australia's reliance on mining investment and commodity prices influenced its growth, and this would also be a reason for the economy to slow and further reduce Indigenous stakeholder support. Kent, the Assistant Governor (Economic) of the RBA, presented Western Australia's current decline into a lack of positive growth as shown in Figure 1 (2016).

Figure 1



http://www.rba.gov.au/speeches/2010/sp-dg-200810 html

While the CtG initiative extended large amounts of Indigenous funding to create workplaces that are more supportive for Indigenous stakeholders, the 2015 CtG report found the gap of employment opportunity, and most other indicators between Indigenous and other Australians, has now increased (Liddle, 2015).

Russell (2016) has shown how the funding and effort for Indigenous stakeholders has been ineffective and has not addressed statistical evidence of inequitable outcomes, let alone the employment problems. Russell (2016) and the *Koori Mail* (2016) have highlighted the damage these constant failures are creating, yet the 2016 CtG report once again demonstrates how the government overstates outcomes and glosses over the scant evidence. The 2016 CtG report shows how there is limited focus on the constant failure, so these targets are not on track by its statement that "However, although no progress has been made against the target since 2008, 'Indigenous employment rates are considerably higher now than they were in the early 1990's'" (The Department of the Prime Minister and Cabinet, 2016, p. 27). Further examination of what may have limited the lack of effectiveness must be sought as the economy and public cannot sustain additional failure to the current eight years of *not* closing the gap.

One line of inquiry would be to examine the institutions and individuals who, by accepting the roles responsible to manage the funding by facilitation of the funds, did not deliver on their promises. The other would be to examine the Indigenous stakeholders to determine whether they provided a clear sense of direction so these institutions could address their needs.

1.2 Accountability comes with Responsibility

Indigenous cross-cultural awareness, Indigenous Employment Programs (IEP), Reconciliation Action Plans (RAP), and other initiatives driven by government initiatives such as CtG were introduced as conduits to support Indigenous cultural behaviours in the workplace. However, it can be a major let down when those who control these programs lack awareness of Indigenous lifestyles and needs. Though many Indigenous stakeholder

initiatives have been socially positive, as reflected in the minimal social standard gains stated by CtG annual reports, it must be understood that, when benchmarking the outcomes of these initiatives against similar mainstream processes, these limited increases would be considered as failures (Russell, 2016). This is evident when factoring in Indigenous labor to unit costs and comparing these to mainstream expectations (Russell, 2016). As with all initiatives that lose money, if the economy cannot sustain its current position, this spending cannot be sustained. Feasible outcomes from Indigenous funding must increase as revenue becomes scarce. Social development cannot be the only motivation for policymakers and businesses to continue engaging Indigenous communities and recruiting employees. These reasons are why businesses will need to become more accountable and find mutually effective practices to support the future allocation of funding to maintain Indigenous stakeholder support within the workplace and the Indigenous community.

Effective organisations will continually update their RAPs and IEPs, learning from their mistakes. In my professional experience, to assist with stakeholder and positional design with IEPs and RAPs, I found early RAP attempts in these tenures struggled to achieve their outcomes as they were built on tokenistic necessity. Reliance on economics and employment figure foundations led to a lack of constructive measures and compliance to the resulting obligations that came from these documents. Many of these early initiatives were based on the economic development from Indigenous employment and did not reach set targets because they did not utilise stakeholder information that sat outside of the business realm. Larkin (2013) points out the largest workplace of Indigenous people, Australia's Public Service, was implied by a Royal Commission to have "longstanding patterns of discrimination" (p. 86). So, if the Government cannot lead, and does not have clear

guidelines for workplaces to support its Indigenous stakeholders, it is unlikely that other non-government workplaces will.

While minimal, positive outcomes have resulted from Reconciliation Action Planning (RAP) funding, provided to customize and implement Indigenous strategies for each business. QANTAS and SBS could be seen as RAP pioneers with long-term consistent plans, and now base their plans on activities to enhance more effective outcomes, such as not allowing their strategies to be defined by numbers and using strong engagement of the Indigenous communities with the formation of their Indigenous business. SBS introduced National Indigenous Television (NITV) in 2012 (SBS, 2015, p. 2), an Indigenous specific national channel that supports and delivers culturally appropriate communication while QANTAS current strategy has a 'Five Focus Plan'. This is driven by a RAP governance advisory group which details community engagement, economic development, and reconciliation collaboration with other organisations to deliver a more cultural customer experience based on Indigenous Australia (QANTAS, 2015, pp. 11-15).

With the change in the Australian economy, organisations hoping to implement Indigenous strategies that influence structural and employees will struggle to have the same advantages as those from the previous mining boom. Since records began, Indigenous funding has been business related and has shown, for over forty years, to be reliant on economic growth and not aligned to Indigenous needs (Gardiner-Garden, 2012). With the current economic problems in Western Australia, organisations new to Indigenous business development will need to display the ability to minimize spending and expedite actions so processes can be judged as not just effective but efficient. As past activities that have been funded by Indigenous finances have been ongoing for some time, the taxpayer and the

Indigenous community will also expect more from less resources, as shown by the funding cuts of previous years (Russell, 2016).

While an ideal workplace finds opportunity for all, some workplace environments cannot adjust to any changes that external factors may require and expect assimilatory compliance, even if perceived to not have addressed equality and equity. In my experience working for high-risk government workplaces that delivered energy and justice, I witnessed how these organisations were enticed by Indigenous employment funding without preparing for the entry of these cultural practicing employees into these workplaces. Departmental developed narratives for Indigenous engagement and employment with limited buy-in from Indigenous stakeholders were constantly presented to and approved by Government funding authorities. While these businesses only promote and promised self-benefit-driven recruitment, it would have been in everyone's interest to inform Indigenous stakeholders' pre-contract exactly how these workplaces operated, for the workplaces were often shown to be structurally unable to embrace certain cultural practices. When inherent cultural reflexivity is formally confronted, workplace compliance can initiate and maintain workplace relationships and personal development disintegration for Indigenous employees leading to a greater risk of the physical and mental wellbeing of such employees.

This study will consider whether further understanding of social and cultural differences between the non-Indigenous facilitators and their Indigenous stakeholders may enhance the workplaces that currently sustain cross-cultural relationships. Indigenous culture has struggled for over 200 years to keep its structure, so we must accept this narrative will influence workplaces that support Indigenous stakeholders. On the other hand, current practices that lack this acknowledgement dilute and damage the relationships that are crucial

to servicing their Indigenous stakeholders, relationships that involve external and internal stakeholders who shape the workplace. Accordingly, there is also a need to introduce a process that builds trust and develops shared control in the operational attributes of the workplace.

1.3 Purpose of the Study

Thus far in this introduction, I have outlined the conditions that have created the need for a process to identify which stakeholders are able to positively inform an approach that would maximize workplace performance for Indigenous stakeholder management. It would require flexibility to involve the differences resulting from internal and external attributes that current processes do not address. The study elicits the cultural behaviours and professional standards, and then assesses which attributes could co-exist for the betterment of Indigenous stakeholders. The study addresses four key research questions, which I pose and explain below.

1.3.1 Research Question 1

What are the Indigenous values deemed significant by Nyungar Elders?

If we are to separate Indigenous culture as an entity to the general community we must define a standard of why this is so. My perception, based on lived experiences and research, such as Bond (2010, p. 40) and Kickett (2011, p. 112), indicates Indigenous communities generally accept that Elders are the official knowledge-holders as they support and disseminate relevant cultural information to the general Indigenous community. What needs to be ascertained is which qualities and attributes the Elders of this group possess, and how this knowledge is relevant to the workplace. As a Nyungar person, I have practised Nyungar values and, over my lifetime, I have been associated with other members of the

Nyungar community. Among this group, there is a belief that not all old Nyungars are Elders, because while some are custodians of the knowledge repositories, not all practise customary values. Further, while some practise the values, not all are strong repositories of cultural knowledge.

Using the Elders as a foundation, we can assess the association of individuals to Elder-based expectations and their right to represent their Indigenous community from a cultural and business perspective. This could be incorporated into a framework documenting Elders' anticipated values and practices to be set so the Indigenous community can be assessed against them.

1.3.2 Research Question 2

How are the Indigenous values integrated into the professional-decision making that influences Indigenous stakeholders?

This study examines what creates and influences the problem of certain Indigenous values and behaviours that are not easily integrated into workplaces, thus preventing a sense of belonging and workplace immersion. This study considers how false representation of Indigenous culture and its workplace integration supports and maintains misappropriation and ineffectiveness. Indigenous community-chosen representatives will allow values and principles to be captured and then presented to individuals. This will provide a collective representation of how the Indigenous community reacts to their Elders' influence. Applying the stakeholder results to progressive workplace development will establish a format for stakeholder inclusivity.

1.3.3 Research Question 3

Does representing employee Indigeneity in workplaces limit opportunity for professional advancement?

This study will examine how Indigenous stakeholders who maintain and support their cultural attributes risk cultural vilification within a professional workplace. A core assumption is that an understanding of influential external factors and social determinants that engineer the cultural values of stakeholders is limited if non-supportive facilitators of Indigenous business don't appreciate how critical these motivational attributes are for Indigenous stakeholders. Garvey (2016, p. 232) suggests that when "incompatible motivations or behavioural impulses compete for expression" they create dysfunctional outcomes.

1.3.4 Research Question 4

Can Indigenous and professional values coexist in a workplace using a bipartisan framework?

Indigenous values and principles are not ranked as important in a professional structure, as from a business sense their economic return does not match their outlay. This suggests that, mostly, they are neglected within the workplace. It is understood that much comes from the positioning that many Indigenous values and practices oppose business's reliance on consumerism, competency, individualism and power structures. We must also realise the attributes of business are a result from the social values and practices of mainstream society, so many change-agents of business have inherent values aligned to these attributes. This creates positions and opinions of deficit regarding Indigenous culture and its practices. There is a need to develop understanding to remove this negative thinking

so we can introduce common and factual beliefs to allow the cultural and workplace values to co-exist. Then, using cross cultural business attributes, the aim is to work towards a framework that will create opportunity for Indigenous customary and professional economic influences to work towards mutual beneficence, responsibility and reward.

1.4 Objectives

A number of objectives are also linked to the above questions. There is a need to identify a process that can involve the Indigenous community in business development. To maximise outcomes for workplaces that host Indigenous stakeholders, non-Indigenous facilitators must start to be open to including Indigenous ways of living, as this will enhance this stakeholder group's workplace motivation. Options need to be developed that enhances the business facilitator's motivation to experience and engage Indigenous business awareness.

Many workplaces that contain Indigenous stakeholders are managed by non-Indigenous facilitators. Facilitators operate in formal situations using economic models, motivated to assess how Indigenous attributes can improve strategic and stakeholder outcomes. Usually, these facilitators need a form of self-assessment to find their limitations with regards to an understanding of other cultures, and they need to accept these weaknesses and trust the involvement of others to assist. An objective of this research is to examine ways that will allow these facilitators to be more comfortable in sharing decision-making with those that have appropriate skills and external information that can add value. The aim is to formulate productive business practices that are more factual and accurate to create synergy and not polarize attitudes and agendas.

As I needed to clarify the business practices and processes that proactive non-Indigenous facilitators currently operate under, as their feedback was crucial to gaining evidence about progressive operations and outcomes. These participants also provided a standard of what level of Indigenous involvement a business can be adopted while still achieving positive organisational outcomes. To clarify if the process of this study can be expected to work outside of professionals that are motivated but not experienced with Indigenous business, a group of participants who expect their future operations to engage Indigenous strategies and stakeholders should be accessed.

1.5 Examining the Indigenous Workplace Needs

Social situations, historical management practices and research outcomes have affected how relationships between non-Indigenous facilitators and their Indigenous stakeholders are developed and maintained (Akram et al., 2014; Ariss et al., 2014; Dudgeon et al., 2017; Larkin, 2013). To support the currency of these papers there is a need to explore and create findings to support this dynamic. As with all societies, we can say that the general Australian values mirror and engage business rules, supported as their alignment comes from their structures being built from the same western foundation. Workplace values are designed based on consistent positive societal laws and these transition into individual norms.

These workplaces and their non-Indigenous representatives have systems designed to perceive atypical methods as anti-social and then self-protect by rejecting any criticism of them rejecting these introductions, evident in John Howard's underhanded 10 point plan and his disruptive accusations to retort the Wik decision which sabotaged Mabo's successful

ruling in the high court (Moreton-Robinson, 1998, p. 13). So, in their eyes, no conduit is required for non-adaptive external cultures to exist and belong.

Intrinsic and instinctive, Indigenous values are usually not assessed as being workplace supportive by those in control due to cross-cultural terms being set by the dominant power. By collating and understanding this information of the current situation from facilitators willing to find practical solutions and ways of working more independently of the standard, a more effective workplace can be engineered for Indigenous stakeholders.

There is a need to establish that conflict exists because of the differences between business culture in the workplace and the Indigenous culture that employees bring to these workplaces. This is primarily a result of historical social dynamics and engineering and, while external to the workplace, this has influenced systems of power and competency through advantage and cultural familiarization. There is no argument that a business exists to generate profit for its operations and stakeholders. Based on this premise, current initiatives to address workplace cross-cultural awareness and immersion are specifically designed to maximise business needs at the expense of any external needs. Parties will usually be motivated and negotiate to sacrifice their needs, only when mutually agreed positions allow maximum workplace outcomes to be achieved.

There is a need to develop a systematic process that structures buy-in from both business and Indigenous culture to allow mutually beneficial business outcomes. Further, agreement on and validation for the most consistently capable representatives is important to support the interests and needs for these groups to move into a shared space and maximise future workplace relationships and operations.

Ways to give the people who successfully facilitate Indigenous stakeholders more exposure so they are acknowledged, and their practices promoted and replicated, are also crucial. Feedback from their stakeholders in this study can be used as a guide.

There is a need to identify how current workplaces with non-Indigenous facilitators engage and utilise Indigenous culture and stakeholder knowledge. A professional method to examine how local and national Indigenous culture uses values to build relationships would be a significant step forward.

The objective will be to determine if pathways exists that will allow non-economic cultural values to be immersed into business practices, and whether these culturally inclusive environments maximise the performance of Indigenous stakeholder in mainstream workplaces.

1.6 Background to the Study

Workplaces in Australia have a history of inequity when non-Indigenous people have been responsible to facilitate and support Indigenous stakeholders (Fijn, 2012). Most Indigenous workplaces have been initiated by departmental policies where non-Indigenous representatives liaise with and facilitate Indigenous stakeholders, founded on the guardianship policies of the early 1900s. In some form, this is still happening as seen with "The Forrest Review" (The Department of the Prime Minister and Cabinet, 2014a), a review that promoted Indigenous employment guided by a mining magnate and welfare strategies such as the "cashless welfare system" (p. 103). Cox (2014) describes this "…very 19th century model reflect[ing] the colonising model that created many of the current problems, albeit with less overt, more subtle racism" (p. 2). With funding initiatives coming from the

Closing the Gap initiative, in the last 10 years, many Indigenous employees are now finding themselves at levels to play critical roles in the workplace. However most are still reliant on non-Indigenous drivers like Andrew Forrest or situations that contain non-Indigenous Australians managers. Many of these facilitators have limited holistic associations with Indigenous people and this can create trust issues with regards to Indigenous people socially, let alone with their ability to manage and control professional spaces (Larkin, 2013) .

This is evident with the Australian Federal Government still allocating large amounts of funding to businesses and individuals who lack the capacity and motivation to allocate major workplace trust in these Indigenous professionals. Cox (2014) argues "Forrest also ignores the Indigenous strengths and past lessons of relevance," and identifies how the Forrest Review (The Department of the Prime Minister and Cabinet, 2014a) has limited plans to accept and budget for Indigenous stakeholders as critical resources that could control these phases for Indigenous employment. If Cox is accurate, the Forrest Review is questionable and makes the same mistakes that historical policy from a business perception of guardianship and assimilation made.

While current policies such as the welfare cards aid and abet the public perception that Indigenous people are only capable of limited responsibility, can we really expect facilitators of Indigenous stakeholders to be comfortable in offering authority to the Indigenous stakeholder? This non-Indigenous lack of confidence in Indigenous culture comes from minimal appreciation or understanding of how to identify and manage the intrinsic and instinctive behaviours of Indigenous people. With the re-emergence of the political persuasion of entitlement in Australia (One Nation), along with the USA (Trump's election performance), we can expect a constructed popular culture with constant narratives

that reinforce messages based on historical ignorance. These messages previously conditioned Indigenous people to reject their identity for their perceived survival and wellbeing in western environments and will create further wastage of resources as they reintroduce past transgressions that have already been successfully and formally negotiated.

Equity for Indigenous stakeholders is still being defined by socio-economic outcomes and current developments, suggesting history may repeat. Not all attributes that make up the society are being accepted as critical to the processes applied to solve these issues (Dockery, 2010, p. 329). History shows tensions based on regurgitated opinions will return and risk non-Indigenous facilitators and their stakeholders supporting conflicting positions of “self-determination” versus “assimilation” (Dockery, 2010, p. 316). This means that solutions will only emerge if there is an effort to apply a feasible solution that maintains customary attributes that Indigenous people value.

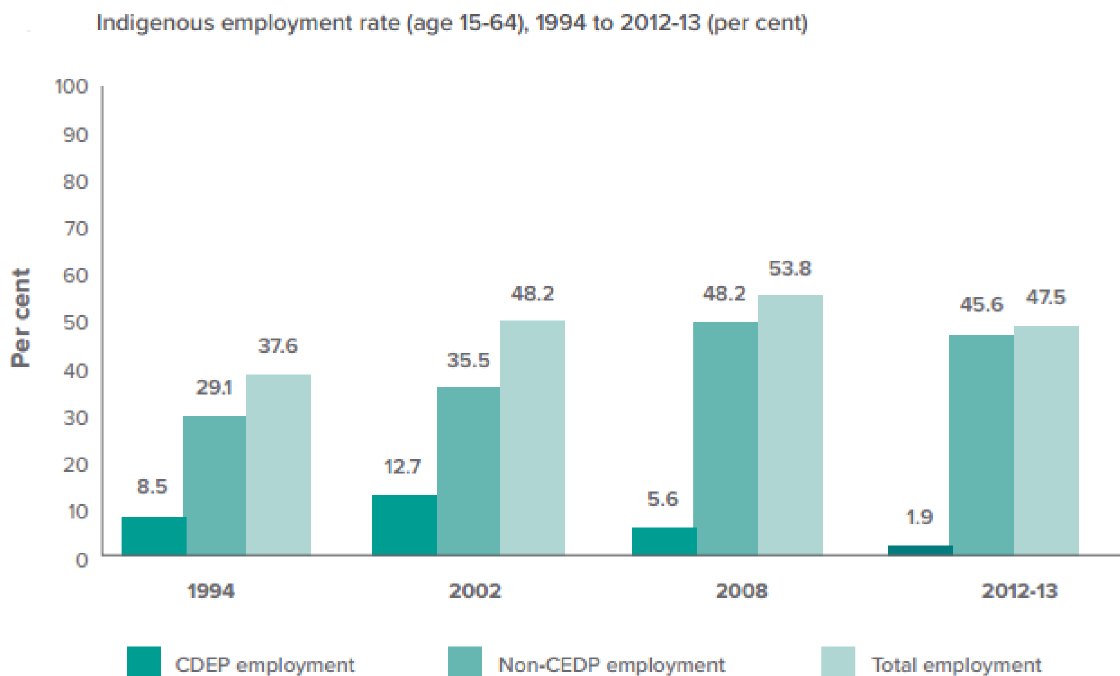
As a business community there is much that can be done to make the workplace more suitable to Indigenous stakeholders, but the Indigenous community are also in control of their own destiny as well. Indigenous Elders and leaders, who have values and principles with purpose and practice that do not transition efficiently to consumerism and business, while protecting cultural attributes must make a decision to support those who are progressive. Such practices as “decision-making by consensus by respected elders” (Byrnes, 2000, p. 8) so all protocols are reviewed by all that are affected, do not sit well with operational budgets. Such practices are designed to protect the survival of Indigenous culture and, when introduced into workplaces that are not structured accordingly, instigate problems as the needs of cultural integrity and consumerism collide. If the workplace does not provide Indigenous representatives that have respect in both communities, the Indigenous

stakeholders will pick their own community representative as opposed to the establishment's choice. These choices are made usually by those with strong cultural defenses and acumen, which can be at the expense of their business knowledge. When these workplaces are not set up to address these issues, then further costs eventuate from reviews, performance management and re-recruitment.

1.7 Significance of the Study

Figure 2 (The Department of the Prime Minister and Cabinet, 2016, p. 27) displays that in five years previous to 2013, Australia's Indigenous workforce dropped from 53.8% to 47.5%. This also displays that Community Development Employment Program's (CDEP), a collection of community driven programs seen as failures, were slightly more productive when losses to gains were compared to these highly lauded introduced initiatives.

Figure 2



Based on policies under the 2008 National Indigenous Reform Agreement, many resources were initiated to address the disparities of Indigenous groups (Savvas, 2011). Funding that was removed from CDEP supported new departmental initiatives such as "Closing the Gap" and the "Indigenous Advancement Strategy" (Australian National Audit Office, 2017), plus government and private Employment Covenants such as Generation One, with all attempting to address identified problems. Although high volumes of finances and human resources have been committed to these initiative's, limited progress has been made with the stakeholders as shown by the CtG drivers, with employment, health and education, seen in unity as related to the "Gap," still showing inconsistent outcomes. The 2017 Auditor-General ANAO Report Performance Audit (2017) has identified significant problems with the rollout and maintenance of the Indigenous Advancement Strategy (IAS), a current departmental strategy to create more effective employment of Indigenous Australians.

For this reason, we must question why the outcomes of these initiatives are not being transitioned and what role the workplaces that receive funding to support and services Indigenous stakeholders play. It could well be that poor outcomes are due to a lack of awareness and the motivation of who needs to support and control, for there is limited compliance, effort and funding being used to evaluate these initiatives (Dockery, 2007), meaning that accountability is dismissed or misappropriated. The ANAO Audit Report (2017) gives a strong indication that this has been the case:

> The department did not maintain sufficient records throughout the assessment and decision-making process. In particular, the basis for the committee's recommendations is not documented and so it is not possible to determine how the

committee arrived at its funding recommendations. The department did not record compliance with probity requirements. Further, the department did not maintain adequate records of Ministerial approval of grant funding. (p. 10)

While a great deal of expenditure and conditioned inclusivity of Indigenous stakeholders has been provided to address solutions to the problems identified by such a robust and costly exercise, there are limitations and a lack of compliance from those issuing the funding to workplaces with Indigenous stakeholders. While obligated to engage Indigenous groups and employees for the betterment of these practices, if those managers at the top levels of Indigenous support lack the desire to engage appropriate representation, the capital may be misappropriated from supporting the genuine needs of this group. The 2017 ANAO Audit Report stated the new initiative was rushed so many processes were flawed. This created a flow-down effect where responsibility was diluted accordingly.

This IAS was introduced to replace the previous IEP initiatives, where many organizations accepted up to "$52 million each year" to maintain their IEPs" (Dockery, 2007, p. 30). The problem was that, while there was recommendations to increase IEP finances to cover what Miller (as cited by Dockery, 2007, p. 21) identified as "capital and administrative costs," there were no awareness of the more critical need to address the cultural differences that caused most issues.

By recruiting representatives that did not understand cultural designs lead to the misinterpreting of Indigenous problems and seeing them as an easy fix, finances are not allocated to cover deep-rooted structural changes for the business operations to address complex Indigenous issues, specifically with regards to ideology. The IAS looked to rectify

this problem but, as stated in the audit, examination and analysis was limited and this created significant problems.

While Indigenous stakeholders are treated with guardianship-styled practices, which limits their involvement, past and future costs will be wasted. This research looks to find mutual conduits that create common understanding so funds are holistically appropriated from a cultural and economic position so future expenditure can be allocated effectively.

1.8 Structure of the Thesis

Chapter two will provide a critical review of the literature related to the ways in which Indigenous employees have been engaged in Australian organisations. Chapter three will outline the overarching methodological framework used to ensure there is an evidenced-based focus on Indigenous voices whilst also including a strong line of inquiry and critical position based on my lived experience. The methods used to collect feedback from the research participants will also be explored.

There are then two chapters devoted to providing a deeper awareness of the social and historical forces that underpin the topic being studied. Chapter four offers historical insights needed to create awareness of the historical influences that affect the present challenge of ensuring stronger Indigenous engagement in organisations of all kinds in Australia. Chapter five provides more detail about the broad western organisational culture that exists in Australia.

Chapter six presents the findings from the interviews with Nyungar Elders and business stakeholders. These findings were triangulated against the data of employed Indigenous community participants. It includes both analysis and discussion in the same

chapter to incorporate both the feedback of the participants and my own perceptions based on close to 35 years of workplace experience. Finally, the conclusion identifies the key findings and makes recommendations based on these. In addition, the significance of this study is explained and directions for further research identified.

2 Chapter Two

Literature Review

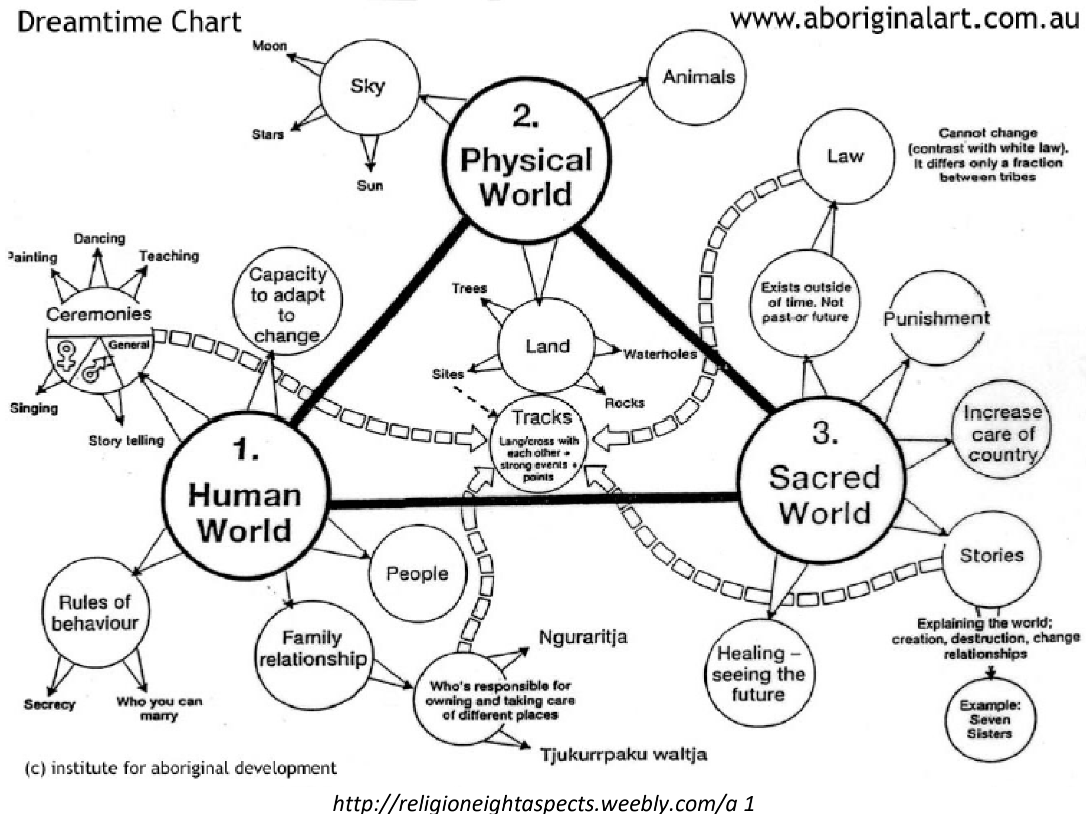
The literature review for this thesis will provide information that represents perspectives from outsider and insider perspectives. It should be seen to build a foundation of information that accompanies the author's position which develops from strong personal connections critical for this thesis. The thesis defines outsiders as those who display limited appreciation in understanding and trusting the insider's perspective regarding Indigenous perspectives. Indigenous research attempted by Indigenous people can be difficult to communicate towards western positions, for its need to be repackaged from responsive to structural ways for the explanation to, and needs of, outsiders. This comes from a limited view of Indigenous practices and values as atypical when compared with Western designs. Arguing as an outsider Spivak (1990) supports a need to "unlearning our privilege as our loss" (p. 9). Spivak's (1990) challenging of westerners to adjust from a position of the outsider supports purposeful and productive cross-cultural engagement with non-western cultures.

Flanagan (2018) supports how Australia's general population still struggles with a deeper understanding for Indigenous narratives when he declares, "And yet we turn away from it all, and, with a growing hysteria, feverishly return to our crumbling myths, seeking to build new statues and new memorials to collapsing fictions". Examining how an international denial of truth is supporting the national practice. Flanagan (2018) provides a warning to prominent 2018 Garma Festival attendees about the risks of current cultural denial tactics by stating, "The world is being undone before us. History is once more

moving, and it is moving to fragmentation on the basis of concocted differences, toward the destruction of democracy using not coups and guns to entrench autocracies and dictators, but the ballot box and social media."

Diagram 1 identifies and critically presents information from a position of non-western communities and strong Indigenous cultural connectivity. Understanding this model requires "intellectual sovereignty" so it can debunk the "cognitive imperialism" and other practices that supress Indigenous voices and identities (Nakata, 2013, p. 296). Spivak (1990) explains the advantage for all Australians in adjusting their positions of self-interest by pointing out, "the more vulnerable your position, the more you have to negotiate" (p. 72). One of the "luxuries" of being privileged is the ability to avoid vulnerability and ambivalence, so that uncomfortable negotiations are minimised. In contrast, Indigenous people have little choice other than having to negotiate, to some degree or another. The challenge, then, is to make it necessary for more powerful groups to negotiate.

Diagram 1



http://religioneightaspects.weebly.com/a 1

Influenced by naturally responsive models as found in Diagram 1, the researcher will attempt to include knowledge and information to capture this connectivity. Inherent personal experiences support the need for these dated, culturally-secure processes to be strenuously justified for mainstream academic consumption. With standard research that isolates areas of discussion that individuals can focus on, Indigenous research is now being recognised formally as communal, evidenced in how Dudgeon et al. (2017) report on Participatory Action Research (PAR). When examining PAR, Dudgeon et al. (2017) state how service providers are "'missing their mark' and could maximise effective outcomes by using

community to understand their needs" (p. 6). Lord and Hutchinson (as cited by Dudgeon et al., 2017) also supported this research direction when declaring this:

> Ensuring the community drives the process is a significant factor in achieving sustainable community outcomes. Key approaches within the project reflect the fact that successful empowering interventions cannot simply be transferred or 'standardized' across diverse populations but must be created within or adapted to local contexts by community members themselves. (p. 7)

This research supports these qualities as it derives from the need for Indigenous people to build professional relationships with non-Indigenous parties based on suitable skills and knowledge, instead of miscommunication and ill-informed assumptions (Zane Ma, 2009). This research identifies the behaviour of Indigenous people as naturally responsive and how this accompanies the connection and community of Indigenous people as a skill which they should not have to constantly provide validation for. So, while most of the literature selected explores the need to define Indigenous cultural dynamics, it will also draw on resources relevant to influencing workplaces in which Indigenous people operate. This includes information needed for outsiders to open their minds and move from a structured mainstream expectation by overlapping community and connectivity ways of thinking, which is generated from a naturally responsive position. The key attributes and influencers, and their positive and negative outcomes when attempting to formalise and integrate these customary values and practices for business purposes, will be reviewed.

A number of key studies have highlighted the failure to draw upon Indigenous ways of knowing and doing (Garvey, 2016; Gower, 2015; Larkin, 2013; McCarthy, 2010; Rigney, 2003; Sabbioni, 1993). These studies highlight how prevailing professional practices neglect

how Indigenous culture needs to be a recognised attribute for effective engagement of Indigenous stakeholders. Studies by Garvey (2016), Gower (2015), Larkin (2013), McCarthy (2010), Rigney (2003) and Sabbioni (1993) validate the need for understanding relationship connections from a cultural perspective, as displayed in Diagram 1, are required to build effective cross-cultural relationships. So, pathways must be developed to create accepting ideals towards Indigenous cultural methods in formalised environments. This will ensure appropriate representation and leadership from all involved in development that support a greater acceptance of Indigenous culturally-appropriate workplaces. When these practices are limited mutual benefits cannot be identified or exist, so true workplace equity and equality cannot be supported (Ozay, 1996).

This review of the literature is an objective critical account based on a broad distinction between "insider" and "outsider" perspectives. Unlike Rowse (1987), who identified Indigenous insiders as those with links and relationships with colonialists, this paper reverses Rowse's position to define the insider as those with affiliation to their culture and their Indigenous community. This broad conceptual distinction will frame much of this critical review of the literature. There are researchers more aligned to participants identified as the key stakeholders, and with Nyungar Elders being the key participants in my study, there is this insider dimension to my study:

> Insider research may be defined as research conducted by people who are already members of the organization or community they are seeking to investigate as a result of education, employment, social networks or political engagements. (Coghlan and Brannick as cited in Humphrey, 2013, p. 572)

This is vital to avoiding complete assimilation and acquiescence to western ways. It is important to declare this standpoint from the outset. In other words, if there are no non-negotiables in engagement with western culture – whether that be in business, academic, recreational or religious domains to name a few – then culture is watered down and weakened to being a quaint, indeed antiquated, set of non-practised beliefs and values.

An Indigenous standpoint is important and those who lack authority to represent their communities should not represent it. This literature will reinforce how we Indigenous people are aware of who gives this authority and where it comes from, so there is understanding of how this is appointed by the Indigenous community: it is not self-appointment, nor should it be appointment by non-Indigenous people. Muldoon and Schaap (2012, pp. 542-543) cite the example of the "Tent Embassy" as displaying the sacrifice and resistance that reinforces how these activities represent a protection and leadership ethos which are still current and common to supporting a strong cultural system of representation.

2.1 The Diversity of Indigenous Workplaces

This study involves groups with diverse social structures, cultural protocols and relationships of power. The study assesses these groups and their historical interaction, and this influenced the range of literature needed to support this diversity. An investigation into the present mindsets of Indigenous people and non-Indigenous parties required comparison and contrast with historical accounts. Thus, a comprehensive discussion that defines their workplace existence, specifically those Indigenous stakeholders who interact with the non-Indigenous facilitators who control these workplaces, is vital. The literature considered includes material dealing with Indigenous ideals, and instances where progressive transformations are being made to understand and accommodate Indigenous cultural ways.

Literature from both insider and outsider perspectives will be considered in terms of how customary Indigenous values may influence the workplace and its Indigenous stakeholders. As already pointed out, insider groups clearly demonstrate strong personal experience with Indigenous practices and fidelity to core cultural values. These groups participate and add value to the group they research as they share common practices, meanings and attitudes, with Lee (as cited in Humphrey, 2013, pp. 572-573) identifying they are "more likely to uncover sensitive material about stakeholders and sites"; and they reduce risk by understanding that when an activity "poses symbolic or material threats to participants or institutions then it can jeopardize the project". Conversely, outsiders, for the purpose of this study, signify alternative groups that operate external to the Indigenous insiders. Most insider views are practised from a position of understanding, so they are considerate and supportive of how customary practices contribute to workplace relationships and performance. In contrast, outsider views can be supportive, but more commonly oppose the right for customary Indigenous values to exist in the workplace.

2.1.1 Insiders

A number of researchers (Al Ariss, Özbilgin, Tatli & April, 2014; Ardill, 2013; Bond, 2010; Byrnes, 2000; Collard & Bracknell, 2012; Dockery, 2010; Garvey, 2015; Gower, 2015; Kickett, 2010; Minniecon, Franks & Heffernan, 2007; Reynolds, 2000; Sabbioni, 1993) have displayed strong levels of insider knowledge. Their work encompasses a holistic view by using bipartisan approaches to drive understanding to involve both traditional and contemporary platforms. By introducing a more comprehensive investigation of the causes and effect of these intercultural environments and resulting relationships, a more complete narrative can be formed, allowing for more clarity of the situation. Some of

this literature was quite dated or created by non-Indigenous authors who allowed the immersion of lived Indigenous cultural experiences within their examinations. Those with existing relationships with their research participants I have termed as insiders. These connections allow them to appreciate, follow and capture critical ethical understandings aligned to Indigenous culture, resulting in known protocols not being excluded from their investigation and discussions. This is in contrast to the studies of those I have termed outsiders, who tend to offer more ethnocentric accounts that lack an understanding of Indigenous culture, drawing only on resources that skew their work to validating mainstream roles and positions.

2.1.2 Only Locals Really Understand the Local

Very clearly, this study is informed by the narratives of insiders with long-term expertise in cross-cultural workplace relationships. Some relationships are longer than their own lifetimes as they are based on knowledge and instruction that remains when the authors have passed on, with the focus being on literature from Nyungar Elders and custodians of the South West area of Australia, where at least 12 traditional groups exist (Collard & Bracknell, 2012, p. 87). Host and Owen (South West Aboriginal & Sea, 2009) provide strong evidence in their report on the Noongar native title claim, *"It's Still in My Heart, This is My Country": The Single Noongar Claim History of Metropolitan and South-West Western Australia*, that traditional practices survived after the 1989 settlement for the Nyungar group. Similarly, Byrnes (2000) found that many Elders are still practising customary values and principles that direct other community members, for "lives are largely directed by observance of traditional Law" (p. 1), even when they no longer live on traditional land. Indigenous Elders are now having this knowledge captured in literature and this has allowed

the Elders that have passed to also support this study by clarifying the substance and philosophy of local Indigenous values that are closer to traditional designs. Many of these Elders capture and explain how the basic qualities of their cultural values enabled the resilience to survive and to resist assimilation. Many writers (Bond, 2010; Collard and Palmer, 2006; Dockery, 2010; Eatts, 2014; Garvey, 2016; MacIntyre & Dobson, 2000) demonstrate that Indigenous cultural values are a product of the need to build natural relationships to react to their environment. Garvey (2016) found strong Indigenous cultural wellbeing attributes were influenced by these environmental relationships:

> Underpinning these provisions was the call for acknowledgement that Aboriginal and Torres Strait Islander peoples have great strengths, creativity, endurance and a deep understanding of the relationships between human beings and their environment (Garvey, 2016, p. 60).

Dockery's (2010) examination of relatedness is evocatively detailed in Bond's (2010) explanation of kinship relationships and also captured powerfully in Bropho's (as cited in Macintyre Dobson & Associates, 2000, p. 7) description of holistic relationships. Bropho explains how animals signal events and consequential actions, how plants prompt and support seasons, and the ability of people to manage an environment devoid of time because of these natural relationships and awareness of how nature reacted to the environment.

These lifestyles are commonplace to the generation of pre-Whitlam reforms, where generations were less distracted by economic attractions to disrupt a genuine understanding of local Indigenous values and principles. D. Collard (2003), Eatts (2014), and other Indigenous authors, display a yearning for the bush and a strong historical relationship based

on the connection to family/community groups, which reflects a cultural system that Kickett (2011) established as still existing many years on. A study by L Collard, Harben, and van den Berg (2004) shows the need to capture Nyungar ideology and to work in close alliance with these Elders, as their lifestyles are accepted as reflecting longstanding Indigenous practices. These lifestyles and experiences are the common bonds that give the structure and tools needed to synergise all forms of Indigenous relationships. True Indigenous representatives, as insiders that represent how Elders have passed on their ways to others, in the post-Whitlam era allow similar attitudes to be maintained and to survive. This is evident in Blagg and Anthony (2014), Kickett (2011), and Collard & Bracknell (2012), whose work respects the cultural protocols concerning the role that Indigenous Elders hold as the representatives of their culture and, as insiders, these researchers do not personally over-represent their own positions, even as Nyungar leaders. This allows their Elders to provide a calm humility based on their deep knowledge and strong cultural competency.

The ethnographic, autoethnographic, biographical and autobiographical literature from respected Elders document the core beliefs, values and attitudes that Nyungar representatives hold as vital, and this is complemented by transcripts and personal interviews from living Elders. This literature is important because the protocols of living Elders can be contaminated by western academic needs, as Gower's study suggests (2015). Having a need to respect and value the profiles of Indigenous community members removes erroneous opportunities of lateral violence through "incivility" (S.-J. Roberts, 2015, p. 36). Some literature has been carefully selected to remove protocol barriers and enhance the research. To directly ask questions and expect answers about the death of a child, sibling or parent –

or about violence related to drugs or alcohol that has impacted family members and values – can be offensive if not done with strong empathy and awareness (Hall, 2016).

The Dot Collard story (D. Collard, 2003), *Bust Out Laughing,* is about the life of a strong Indigenous woman growing up and surviving in Nyungar country during a time that strong resilience was required (Birdsall, 1987, p. 130). Her book was framed with the assistance of Hacker, a non-Indigenous female biographer, and demonstrates a literary relationship between an insider and outsider. In contrast, Doolann Leisha Eatts, who wrote *Doolann* (2014), an autobiography, told me of her need to write her own story due to past bad experiences with researchers and publishers, outsiders who failed to value or respect her instruction. Being a nephew of both Aunty Dot (RIP) and Aunty Doolann Leisha meant that I had insider connection to the same Nyungar lifestyles and the resulting attributes, so I was able to draw on these books for a more comprehensive examination of their thoughts and lives.

Hayward's (2006) biography, *No Free Kicks*, as an Indigenous male from Wheelman, Goreng and Kaneang language groups provides additional detail on a locality that was Nyungar, but one I have had little exposure to. The literature gave me insights into the values and principles that were important to Nyungar men from this area of Western Australia. This book also provides insight into a family with European hereditary and sporting prowess, which led to a pathway of hard work and possession of assets. These introductions to early Aboriginal access to working and sporting communities reflect how far we have come.

Van den Berg's (1994) account of the life of her father, Thomas Corbett, *No Options, No Choice*, gives access to a Stolen Generation male's experience of being taken from his

northern clan as a small child and growing up in Moore River, learning and practising Nyungar values as a coping mechanism to replace critical "spiritual connections to identities" and other cultural, personal and social needs (Fromene & Guerin, 2014, p. 569). Eatts' (2014) autobiography gives a personal reference point that is similar to my life experiences, which validates behaviours and lifestyles. As the author was a close relative/friend of the researcher's late mother, the literature reinforced the intrinsic values and principles maternally passed onto the researcher. This book was critical to identify and reconnect to the Indigenous community relevant cultural links still practised by this researcher. Eatts' (2014) book gives insights into the knowledge and experience needed to be able to take an Nyungar insider standpoint.

I too have experiences of being an outsider due to a neglect of my learning and understandings of Nyungar ways of knowing, placing me on the periphery of my culture. Consequently, this research is based on the assumption that being an insider or an outsider in this current world is based on making choices, and the decisions made distinguish these groups. Practising the values can be achieved by those without the bloodline, just as many with the bloodline no longer practise all the values. While having a Nyungar bloodline is critical for being a custodian, it is no longer the defining attribute with regards to being an insider: the defining feature now is where taking a standpoint or position that supports and protects Nyungar culture. This distinction is demonstrated by the way the Nyungar community accepted Stolen Generation outsiders, such as Corbett (van den Berg, 1994), with his formative development in a Nyungar environment as an introduction to their ways of knowing and being. While his example replicated the knowledge formation of all custodians of Nyungar boodja (land), without blood connection, Corbett would never

become a true custodian. This is the reason why there must be consideration of replicating and respecting the initial protocols and process, for Corbett and other non-Nyungar Stolen Generation people are not to be seen as outsiders based on their circumstance, as they practise the values and lifestyles, and when given a choice decided to stay and remain involved with their adoptive environments.

Corbett's experiences (van den Berg, 1994) are a strong example of how a non-Nyungar person can show insider tendencies, and similarly how my actions and experiences, and those of other Nyungars who neglect the learning and understandings of Nyungar ways of knowing, can place us on the outer of the culture. These accounts reveal how being an insider or an outsider in this current world is a choice, and the decisions we make and what we do position us as insiders standing for and honouring our culture, or as outsiders not acting accordingly. As previously stated, practising Indigenous values can be achieved by those without the bloodline; just as many with the bloodline no longer practise all the values. While having a Nyungar bloodline is critical for being a custodian, it may no longer be the defining attribute where you take a lifelong commitment that supports and protects Nyungar culture.

For this reason, we must consider how, by replicating and respecting the initial protocols and process, Corbett and other non-Nyungar Stolen Generation people must not be seen as outsiders based on circumstances that prevented them from being totally accepted to practise Nyungar values and lifestyles. Rather, they must be regarded as insiders for the way they, when given a choice, preference and accept Nyungar values and lifestyles. Nyungar culture, as with other Indigenous groups, can be defined as insider based on bloodlines, but Corbett's decision, as with many non-Indigenous individuals, has been to

choose to respect, protect or practise the values associated with Indigenous groups. However, if the Nyungar people cannot recognise and accept these individuals as insiders, they must not be simplistically seen as outsiders as care must be given to the process of their decision-making and action to support Nyungar culture over time before judgments are made.

This review of the literature will document many positive relationships between insiders and outsiders to provide a clearer account, as cultural protocols between Indigenous profiles, such as age, gender and family groups, can introduce barriers that face-to-face interviews with some participants can initiate. The literary representatives in this research that had "passed on" gave a strong and clear narrative, so the risk of my own bias was reduced. All Nyungar researchers are vulnerable to the challenge of having personal connections, and interests in the Indigenous narrative, tested by Indigenous research participants who are strong in culture – and rightly so for cultural integrity and fidelity.

In researching Indigenous participants, when intentions lack the awareness of community, cultural development or values, Indigenous and non-Indigenous researchers alike can encounter problems, so there is a need to prepare by being well-versed and guided by strong Indigenous-influenced literature. As an active community member, I saw a need to practise "care," as when one is unaware of events in the family or community one may be seen as uncaring through such ignorance, and some hurt may result from being seen as indifferent. What is formed from these experiences can also identify whether you are seen as being an outsider, and this will require researchers to develop alternative strategies, as each position will require and provide different outcomes.

2.1.3 Outsiders

This study also draws on material from those seen as outsiders to the Indigenous community. These resources are classified as such as they lack a connection to the Indigenous community, thus creating indifferent attitudes as their personal lifestyles and choices resulted in more narrow and blinkered accounts of Indigenous knowledge and ways. Many of these accounts support Western perspectives, which may conflict with Indigenous development and lack genuine Indigenous insights because they do not articulate the distinct Indigenous practices clearly identified by insiders. Negative outsider attitudes opportunistically view Indigenous cultural attributes as the essence of the problem and rarely question attributes of personal customs and history (Johns, 2008; Roskam, Patterson & Berg, 2012; Seet, Jones, Acker, & Whittle, 2015). Outsiders with these mindsets tend to use positivist approaches to allow their strengths to be utilised and to validate their arguments for a mainstream audience. For example, Johns (2008), as an ex-government minister, uses standard practices that rely on positivist foundations to manipulate and strengthen his arguments regarding the Northern Territory's Intervention. These are usually actioned by those in control to excuse a lack of progress. Reports such as the Closing the Gap series continue to gloss over limited advancement toward targets (*Koori Mail*, 2016) and audits often confirm they are lacking in their operations and expected outcomes (Australian National Audit Office, 2017). Many of the arguments from outsiders are based on what Hogan and Warrenfeltz (2003, p. 75) identify as "Democritus' universe of constant, swirling monadic chaos" where there exists a "infinite human malleability." The ability of one to change in any direction for any whim is not practical for any stakeholder, let alone an Indigenous stakeholder.

Alternatively, outsiders like Daly, Gebremedhin and Sayem (2013) and Susan and Chris (2000) present positive attitudes that are weakened when their understanding of Indigenous lifestyles is limited. This can be explained in the display of standard academic processes by practising isolation from the subject, so the importance of personal attachment is minimised. When Indigenous cultural themes supported by personal experience and attachment are dismissed, the critical understanding of Indigenous attributes to develop this holistic connectivity are minimised. Therefore, understanding is limited through the dilution of these themes, thus weakening their studies. In contrast, J. Altman (2013), Blakeney (2013), Rigby, Mueller, and Baker (2011) and the authors contained in Fijn (2012) maintain the importance and connectivity between their studies and the cultural aspects that are central to these views. It is important to consider these outsider views as they represent the position that many economic situations create. These views allow for a comparison between the varying standpoints taken in the literature. This enables my study to examine how some outsiders may recognise the need for a mutually respectful partnership, while others still see Indigenous stakeholders as being in a position of servitude.

This lack of factual understanding of Indigenous people is usually reinforced by people's own cultural beliefs, their ways of life, and their learning. Hogan and Warrenfeltz (2003) state that intrapersonal skills "develop early and have important consequences for career development in adulthood" (p. 78), and are "the foundation on which management careers are built" (p. 78). These mainstream western economic characteristics inform the effective and positive management principles applied in most general situations, but they are often inappropriate to the cultural needs of Indigenous stakeholders.

2.2 Where is the Black History?

As this study investigates the relationship between business and its Indigenous stakeholders, it is important to consider the historical literature that critiques and examines the relationships between these groups. This literature is based on the views and sourced information of insider research (Bond, 2010; Collard & Hackner , 2003; Collard, Harben, & van den Berg, 2004; Eatts, 2014; Hayward, 2006; Kickett, 2011; Larkin , 2013; Scrimgeour, 2014) and outsider research (Blakeney, 2013; Daly, Gebremedhin & Sayem, 2013; Fijn, et al. 2012, Greer, 2000; Hogan & Warrenfeltz, 2003; Johns, 2008; Reynolds, 1990; 2000; Rigby, Mueller & Baker, 2011; Rowse, 1987; Seet Jones, Acker, & Whittle 2014; Tatz, 1964). As outsider secondary resources will contain a duality of standpoints within the narratives, a more comprehensive examination is required to validate these narratives and support the study. There is a need to review these relationships from a historical context so the development of how these relationships were created over time can be appreciated. Chapter four will give a more complete account of the historical forces at play for a deeper understanding of how these events and relationships developed.

2.3 Getting the best out of a Workplace

As all funding agreements related to Indigenous groups are modelled on business rules and models (Gardiner-Garden, 2012), those who facilitate the agreements usually have limited need to change, or the angst created when trying to change restricts them, so strong creative individuals are required to manage problems that arise from Indigenous business (Robinson & Zhou, 2008). Hogan and Warrenfeltz (2003), in examining what makes an effective manager using different learning theories, found “the tradition of phenomenology and Gestalt psychology” (p. 76) and traditional behaviourism to provide the best insights

into how managers develop. Hogan and Warrenfeltz (2003) explain that “Human nature has a stable core; this stable core reflects the fact that humankind is a very old species and that people identical to us have been around for at least 100,000 years” (p. 75).

When examining these theories, we see how describing this ideology does reflect strong inclusion of Indigenous practices and values in relationships. The standards identified by Hogan and Warrenfeltz’s (2003) paper to maximize consumerism involve trying to extinguish the attributes of Indigenous lifestyle and this affects its attempt to transition between the culture and the formalised process. When managers lack awareness and attempt to use standard management skills, it results in what is seen as an inability to manage. Blame for Indigenous problems are then misappropriated to the stakeholder to mask its alignment of the negative attributes that decide if a manager is competent. If the manager is using a paradigm that is not synched to the behaviour of his stakeholders and employees, then engagement errors can be made. Even management techniques such as Gestalt, which align with Indigenous culture as it is holistic, repetitive and reactive, are unable to be proactive as they contain attributes so far removed from Indigenous culture. Hogan and Warrenfeltz (2003) explain this as “… a desire to understand or master the world – even at the expense of physiological needs” (p. 77). This is also evident in how behaviourists use a “cause and effect” process that is driven by social needs, expecting people to learn skills in a certain order, and seeing maturity as a requirement, similar to how Indigenous practices can be reactive to their environments and with its Elder system. But this theory then only looks at these from an individual perspective, reflecting how Hogan and Warrenfeltz (2003), like many other management theorists, developed their ideas without the full inclusion or understanding of the communal perspectives. While Hogan and Warrenfeltz (2003) study

does include humanitarian attributes through the intrapersonal and interpersonal, these practices can be manipulated and only applied in business to address sterile economic needs to practise competency aligned to consumerism.

An example of this is when an Indigenous person is expected to "unlearn skills as required" (Hogan & Warrenfeltz, 2003, p. 76). This is also prevalent with regards to interpersonal skills, which should reflect the humanitarian perspective of the workplace in its presentation and inclusion of empathetic practices (Hogan & Warrenfeltz, 2003, p. 79) or health issues can be created by management's actions (Dickson-Swift, Fox, Marshall, Welch, & Willis, 2014; Hollebeek & Haar, 2012). In reality, however, business tends to desensitise and sanitise individual humanity from the workplace, evident when activities such as discrimination, equity or entitlement impact their bottom line, which may be appropriate if a discriminatory act has not been in existence for the last 40 years (Soutphommasane, 2015).

Issues are created by managers that do not consider the needs of culturally-practising Indigenous stakeholders as part of their business competencies. What happens is the foundations that have been built and planned on are not as strong as they think because, in the manager's mind, the commercial and business design is a more familiar process when lacking the interpersonal requirements. To be "persistent and hard to discourage" (Hogan & Warrenfeltz, 2003, p. 79) is recognised as an effective management attribute that will only work when, in the field, you are knowledgeable, your information is accurate, and you have a good interpersonal relationships, in the true sense, with the people that you are dealing with. So, those who manage Indigenous stakeholders by just using business leadership competencies, and not the inter- and intra-personal attributes of management, will face

issues as their skills will not be appreciate and addressed. This is even true when these managers are Indigenous representatives using the same practises for mainstream the same agendas.

2.4 A need to Represent the Real Problem

Indigenous culture does not stand alone and must be examined holistically, even in the workplace. So, by involving all who understand Indigenous culture, individual opinions must be tested against their peers so a common perspective is formed, as from this collective acceptance of purpose is built to develop constructive environments. A study by Rigby et al. (2011) found western traditional business models to be structured using "hierarchical, formal, systematic, rationalist and compartmentalized" attributes that have created barriers to the needs of Indigenous groups since their application (p. 120). What is required is to use "relationships and collaboration" to manage. This is supported by Althaus' (2007) claim that the "demands of globalisation and localization promote new ways of looking at the world and fresh calls for innovative cultural practices that deliver global solidarity at the same time as renewed local identity" (p. 10). This suggests that new structures need to support Indigenous needs and to identify cultural practices that align to cohesive effort based on local identity. This can be seen in the instance of the Girringun Aboriginal Corporation in north tropical Queensland, where "developing co-management demonstrates the potential for a problem solving approach involving sequential initiatives, as an alternative to the more familiar negotiated agreements for co-management" (Zurba et al., 2012).

When intrinsic cultural attributes are not respected by standard models to have a positive influence, problem-avoidance and problem-solving are neglected by culturally deficit models, and this is further impacted when reinforced by the presence of individual

Indigenous representatives. When outcomes are destructive, these representatives can be ostracized by the Indigenous community, even when they may have no role in this decision-making, as responsibility with Indigenous culture still exists when having a presence and doing nothing (Byrnes, 2000). Indigenous people regard outcomes that are solely built from restrictive deficit models and mainstream systems as culturally counterproductive, which usually initiates a collective resistance, particularly when designs look to oppose, adjust or remove agreed community attributes. When the culture is seen to be under attack what eventuates is "tension" and this creates a deficit reaction by Indigenous stakeholders to any strategies that are developed, regardless of whether they are promising or not (Dockery, 2010, p. 316).

Problems will continue to arise when activities result in workplaces that restrict the involvement of those stakeholders that can apply value to Indigenous program practices that Indigenous stakeholders respect. We must find ways to refocus those who currently control the direction of such programs, as many will use standard business models, which forces them to concentrate on the deficits and problems of Indigenous practices. When facilitators of Indigenous stakeholders move towards productive models, more effective development will result. They will concentrate and source Indigenous representatives with positive cultural attitudes that resist practising the "Black Skin, White Mask" (Muecke, 2005, p. 175) syndrome, and the introduction of these peers will encourage personal self-assessment to identify, accept and discuss ways past "whiteness" so attitudes of "dominance and privilege "can be removed from the relationships (Moreton-Robinson, 1998). Without change, those who facilitate Indigenous stakeholders will continually exclude knowledgeable and support dysfunctional Indigenous representatives who lack constructive direction or place self and

business needs before community needs to maintain culturally counterproductive workplace outcomes.

2.5 Power to the Fortunate People

Based on mainstream Australia's historical lack of prioritisation and recognition of sovereignty, let alone the role Indigenous people played in Australia's economic development, surprisingly, Ardill (2013) found it remarkable that scholars also neglected to "discuss status, rights and citizenship without mentioning sovereignty, or specifically First Peoples' sovereignties" (p. 317). It is likely then that most studies based on these narratives investigating the historical Indigenous role are protection-based and will contaminate and influence problems that arise from cross-cultural interaction. Researchers, like Hunter et al. (2015), report on constructive developments and, while promising, there are others (Ariss, et al., 2014; Byrnes, 2000; Dockery, 2007; Fijn et al., 2012; Harman, 2012; Kidd, 2012; Skyring, 2012; Vaarzon-Morel, 2012) who display inclusive and open attitudes. These researchers will be the focus of this study as they allow pathways to a more factual, comprehensive and open investigation that addresses political and historical factors that all too often are ignored or downplayed. Others, like Johns (2008) and Seet et al. (2015), who support the need to maintain historical separation, support views that dismiss how Indigenous people have sovereignty claims to Australia, and their resistance to this fact contaminates a progressive process through deconstruction of history needed to access a shared mutual space that doesn't focus on isolated themes or uses the duality built on ownership of historical mistakes.

As there seems to be no indication of economic or social benefit towards promoting positive Indigenous narratives to mainstream groups (Harman, 2012, p. 119), much of the

literature relevant to this study and its Indigenous stakeholder position, previous to the Wik decision in 1992, and a result of Mabo's fight for native title in the Torres Strait Islands (Loos, 2006), was based on historical accounts, anecdotal stories or humanitarian accounts by non-Indigenous people with benevolent values. Researchers like Fijn (2012), Harman (2012), Kidd (2012), Reynolds (1990; 2000), Skyring (2012) and Vaarzon-Morel (2012) provide comprehensive historical accounts with material regarding Indigenous stakeholders prior to the Wik Decision. Without the questioning of the many Indigenous scholars like Gower (2015), Moreton-Robinson (2006), Nakata (2013) and Oxenham (1999), whose educational positions were enhanced by the Whitlam reforms and the momentum following the Wik decision, literature that provided a more qualitative account of history from government departments would have been suppressed or not been reported at all. By using positivist approaches, policy could be based on statistical influence to mask deficits, misappropriation, agendas and interests (Kagi, 2016; Tingle, 2017). These practices can still be seen in policy; for example, in the 2015-2017 "Closing the Gap" reporting, specifically with those involved with the Forrest Review (The Department of the Prime Minister and Cabinet, 2014a) promising to "produce real progress against Closing the Gap targets." And yet, despite this promise, the 2016 Closing the Gap report (The Department of the Prime Minister and Cabinet, 2016) only vaguely mentions any positive results that eventuated, with little accountability. Indigenous sources such as the *Koori Mail* (2016) and Liddle (2015) are typically seen as biased due to their relationships with the Indigenous community, and any audit reports from the establishment that criticise their superiors are ignored (Australian National Audit Office, 2017). Kent's (2016) and Battellinos' (2010) accounts of 20 years of highly successful Australian productivity raise questions surrounding why there

should be provision of little more than bread crumbs in a time of great Australian prosperity to supporting Indigenous human rights and self-determination As these timeframes of prosperity strongly overlap with strategic initiatives (Savvas, 2011) of Closing the Gap (Karvelas, 2011) plus programs aligned and additional to CtG (The Department of the Prime Minister and Cabinet, 2014b), reporting of these general facts must support the notion that there is a lack of self-reporting and accountability for the failures of those responsible for outcomes that show no success.

Gurr's paper (1983) confirms that, not so long ago, policy envisioned the appropriate placement of Indigenous groups in constructive positions; however, it must be asked: at what cost? Gurr's (1983) perception of Indigenous self-determination did not detach itself from forms of guardianship and these platforms still hold back progress in this space. This is similar to others that laid the foundation of self-determination void of the core attribute of "self" and thus maintaining the current lack of Indigenous CEOs, even in Indigenous-specific service industries and initiatives, such as Closing the Gap. This suggests these dismissive views of outsiders ignore how critical cultural attributes must be understood and how they serve the Indigenous protocols and representation of Indigenous community. When this is not achieved, dysfunction of cultural and social interaction occurs, which can impact the workplace. A prime example of this is when there is a lack of ability or desire to address human rights problems, which is evident in the continued deaths in custody of Indigenous stakeholders while in the care of the Australian justice system (Hely, 2009; Lyneham & Chan, 2013; and Sadler, 2016) compounding the difficulty to find solutions to these holistic relationship problems. While some individuals have reached a level of self-determination, most Indigenous people are still under the control of polices, evident by

Closing the Gap and welfare policies. Successful self-determined Indigenous people, in the more western individualistic sense of the term, are usually those who have personally benefitted from the status quo, and these people can be the main offenders in supporting the guardianship measures that still control Indigenous groups.

2.6 "Help Available If You Ask in English": Communication

To improve equity in the workplace there is a need to find out why there is a lack of equity in the first place. Muecke (2005) and Taylor (1997) give insights into how the basis of culture was language, and how those who dominate communication will control discourse and support Indigenous business views without cultural attachment. Muecke (2005) examined how the languages of dominated cultures are deconstructed and restructured to fit into dominant societal languages, and how problems result when those who understand the need to protect the residual culture are not involved. Interpretations of Indigenous lifestyle and values are more reactive to events and not structured for separation and deconstruction. (Muecke, 2005, p. 92) cites Paddy Roe's statements that Indigenous language is a natural part of self, as the language exists within you. Roe suggests talking is secondary, and its meaning can be affected when it is edited and manipulated by secondary parties that adjust the terms for their own purposes (Muecke, 2005, p. 96). When others are the central powers of authority and dictate the use of these languages, problems manifest themselves without consequences (Muecke, 2005, p. 162). Muecke (2005) explains how Indigenous communication must now communicate in spaces that are skewed towards the English language, but traditionally have formats that are more practically and less theoretically supported. Muecke (2005) describes how the media presents Indigenous people based on stereotypical perspectives. Western media strongly influences how narratives are viewed

throughout the general community and behaviour that is alternative to the general standard is usually perceived by the media as negative. Gray (2005) provides earlier cases that led to Indigenous groups having limited control over the land and resources that were critical to their development and support. Day (2010) and Holcombes' (2005) examination of Wittenoom examines Indigenous people as a group that industry and mainstream media ignored. The media has been used to construct narratives that allocate responsibility to Indigenous people, but then blaming them for ineffective outcomes that they have no authority or control over. This has usually been to mask the ineffectiveness and failures of those who are granted control over these resources. Further, the media is no longer independent as it has a reliance on economic stakeholders and advertising, and this has minimised strong interrogation of the dominant culture's abuse of power and control. While this strong focus on the manufactured and symptomatic negatives of the Indigenous culture, there is little chance of the general community understanding the causes or seeing the Indigenous person as a CEO or a high-level manager.

Taylor (1997, p. 63) examines how literacy in professional formats can further exclude Aboriginal learners when they serve the needs of "economic rationalist notions." Taylor's (1997, p. 63) view is that, with the adult education and literacy movement, "economic rather than socio-cultural necessity is driving changes" and this ideology is transitioning into workplaces. The processes that are taught at these institutions are now based on workplace expectations, and this is where most managers learn their skills. While unintentional, tertiary institutions, which can be seen as the hubs of equity, have an obligation to administrative and funding institutions, moving them towards an economic-based position. This can also shift the focus of Indigenous cohorts, where their competency

regarding the structure of professional literacy is more critical than the content and context of their studies (Taylor, 1997, p. 64). This formalised structure celebrates and builds on individualistic attributes and systems of competency, and the languages that transfer it, as this can be foreign to Indigenous students and go against their practices, so those who succeed are usually ones with greater western cultural capital, but this can be at the expense of cultural connection and strong knowledge of practices.

Literacy and communication can be key processes in the ineffective practices working against Indigenous peoples, as their confidence suffers when operating in unfamiliar contexts (Taylor, 1997, p. 68). While governments and other employment groups no longer proclaim "self-appointed mandates" with regards to protectionist controls and systems of years gone by (Kidd, 2012, p. 172), Indigenous stakeholders must be aware these current practices can still be applied in an underhanded and condescending manner. Muecke (2005) identifies the patterns of Indigenous narrative delivery structure that erode an individual's authority to represent ownership of culture and story. In the Indigenous community, even Eldership, when practised in its correct form, is only seen as temporary custodianship and, as there is always a need to defer to the authority of a source external to self, limits total authority (p. 41). Muecke (2005) reflects on his own right to talk of marginalised people when he is a central representative (p. 163), questioning non-Indigenous business drivers and whether Indigenous employees fully appreciate their total authority. Such careful and mature reflexivity of non-Indigenous people demonstrates the importance of being open about the limits and authority of one's knowledge and experience – Indigenous and non-Indigenous.

Problems are created as organisations need to separate workplaces into areas of operations that align to their needs. These can be driven by governance, activities, communication, or when the cultural narrative is geographical (Muecke, 2005, p. 41). Indigenous governance and management is usually holistic as seen with the Quandamooka peoples (Diagram 2), and geographically sacred. Muecke (2005) argues that Indigenous communication needs to remain complete, as when it is incomplete all context and place of the story may be lost (p. 35). Muecke (2005) suggests that Indigenous concepts and communication are delivered by connection, repetition and performance, and that fiction was foreign to the initial Indigenous textual spaces (p. 44).

Studies by Ardill (2013), Lyneham and Chan (2013), Fijn (2012), Roy (2014), and Russell (2016) have a strong input by Indigenous researchers, reinforcing my own critical reflections based on personal knowledge and experiences as an Indigenous stakeholder. These studies come from non-Indigenous outsider authors who did not allow the dominant culture's paternalism and communication barriers to restrict factual reporting and fair observations and perspectives. Their work supports how current management practices and attitudes have been formulated on historical foundations built on guardianship, entitlement and white privilege. When outsiders support general protectionist views, judgement is lacking about the negative effects of assimilation. This is seen by the impact of A. O. Neville, appointed as the Protector of Indigenous people in Western Australia despite having no workplace and personal experience with Indigenous people, and "even though he had no background in Indigenous affairs, little interest in the people, and resented the reduction in his responsibilities and status" (Barrow, 2012). Neville oversaw this hard-line assimilationist system. Gurr (1983) mentions that Namatjira's arrest and premature death

can be seen as no different than Indigenous prisoners in Western Australia and Tasmania working full sentences obstructed with irons, highlighting that even Indigenous people at the highest level in their professions are usually never self-determined, free or ever treated equally as their status and not position restricts this. McCallum and Waller (2012) refers to Rennie and Featherstone's observation in Canberra that "… public sector staff have an ignorance of Indigenous cultural complexity with all but a handful reluctant to engage with communities on the ground" (p. 29).

More recently, Larkin's (2013) study of the public service reveals how presenting itself as being a fair work establishment does suggest that, while guardianship is not as transparent, employee advancement is still based on social circles, not merit. He accuses it as having "inherent racial bias" (p. 2), using "concepts such as colour-blindness, silent and everyday racism, as well as race cognisance" (Larkin, 2013, p. ii). Gurr (1983) and Fijn (2012) provide strong evidence of past inequalities, supporting the current findings of Larkin (2013) that these are still allowed to exist in current workplaces, hidden by narratives designed to deceive.

2.7 Will They Ever Know a Good Plan?

Thomas (1999) speaks of the need to remove old paradigms so new structures can grow. He mentions that we live between two states that range between the "new and the old," "internal and the external," "scientific and the spiritual," and "physical and the energetic," with current management choosing the "old" paradigm. While Thomas (1999) speaks of western management in general, with regards to Australia, it can be seen to refer to the last 200 years, and this will remain the case until there is a realisation that, when dealing with Indigenous stakeholders, there is a need to "change away from consumerism"

(p. 13). There must also be attitudinal changes from those outsiders so mainstream society does not expect perfect Indigenous people, especially in a workplace which is usually foreign to cultural practises. As Lombardi (2016) points out when discussing accounting practises: "the audit process can be dispossessive when higher standards are required from Aboriginal organizations than from other government-funded bodies … [for the] … accounting profession, and its exclusive access to the accounting field, have achieved a symbolic dominance by differentiating themselves as the holders of unique knowledge" (p. 1327). So, ministers of government institutions need to stop applying this knowledge as exclusive for divisive arguments that focus on false expectations, driven by "noble savage" themes over professionalised themes, when discussing and including Indigenous people to self-determine lifestyles (Gardner, 2016, p. 1).

I, like many other Indigenous people, was taught by my parents to "not to get my hopes up," as they grew up in times where they didn't have equal wages, needed permission to get married, and faced many other restrictions from assimilatory and guardianship laws. The current problems associated with the expectations of Indigenous people with regards to employment emerged when Whitlam's reforms introduced policies to address universal Indigenous change. Whether by accident or intention, this created the linking of needs through policy, so shifting how Indigenous people were positioned came from the adjustment of education that influenced employability and social status (Rann, 2014, p. 600).

Nakata's (2013) view is that these strategies were introduced for the benefit of the government and its organisations that serviced Indigenous stakeholders (p. 293). Nevertheless, Whitlam's holistic reforms supported solid individual foundations of education, wellbeing and equality reforms that affirmed self-determination. These changes

gave Indigenous groups new expectations and an opportunity to develop long-term careers other than the narrow and insular employment aligned to past servitude profiles. Turnbull's statement from the 2016 Closing the Gap report infers that "targets are closely interrelated," suggesting how Indigenous lifestyle does not react effectively to western planning as it cannot be dissected for themed problems to be addressed in isolation (p. 3).

2.8 How Cultural Representatives are Constructed

When examining Indigenous values, it is vital to understand how they were created using Indigenous languages and definitions which existed before the development and introduction of non-Indigenous languages, labels and other western representations that are now used to reinterpret how the associated values are defined (Kilroe, 1992). Roles were gender-specific and skills developed around these roles were practiced for many centuries in a similar fashion. Children were managed at different ages, with the formative years of all the children being spent primarily with the women who protected them. As Reynolds (1990) indicates, when white travellers happened upon their communities, the women tried to hide them in the bush (p. 6). Lewis (2005) speaks of how corroborees involved "separation of women and children from the men for at least part of the ceremony, and the separation of neophytes from 'normal' society, their control and guidance by older men, and their travel into neighbouring areas as part of their education into manhood" (p. 42). He explains how protocols, behaviours and current life positions created Indigenous groups that were directed by cultural practices and activities. Indigenous males had roles like hunting, which took them away from the community more often, while the females' roles took them away from the camp less often. The lifestyle external to the community allowed men to make contact with Europeans first, such as when Swan River Nyungars first saw ships, and "one man ran

fourteen miles inland breathlessly spreading the alarming news" (Reynolds, 1990, p. 6). By examining the values, we can find how the values may have been influenced by the diversity of these groups. History can also provide a window of how the groups have adjusted to the social change, such as Reynolds' (1990) detailed description of early colonization, which was one of the first mainstream western accounts to take into account the "other side of the frontier" and current outcomes, found in Biddle (2016).

Managers and the professional world must understand that, like the first settlers, when language is used for power and advantage it gives unfair entitlement and can create a lack of equity. This is as simple as the Latin word *terra nullias* (meaning: land that belongs to no one) defining an English law being presented to Indigenous-speaking people for land dispossession. For this reason, there must be an understanding that Indigenous stakeholders have their own narratives, which are influenced by longstanding cultural practices based on old communication styles. When these original narratives are not passed down by strong authoritative role models who practice the original language of these narratives, misinterpretations introduce confusion and dysfunction. This can also be said for the misrepresentation of a language. Many Nyungar insiders believe that Indigenous languages were "natural-based" and this was part of a "natural order" that supported the strong Indigenous relationships with nature. This is evident, for example, in the high prevalence of onomatopoeia (e.g., djidi: Nyungar name for willie-wagtail that sounds like its call, a bird that is strongly connected to warning of visitors, and the goombagarri that warns of impending danger). What was lost with the arrival of non-Indigenous people and their control of Indigenous affairs led to an interference of this natural language, which broke a constant cycle and natural connection that may never be repaired. Bates (1985) asserted that

initial enquiry regarding kinship should be untouched (p. 72). This supports how meaning is lost when others, who do not understand cultural construction, further contaminate the meaning and definition of practices they are yet to master. Bates (1985) discusses the need to understand the language and social systems before the culture can be appreciated, and this can relate to those who take the lead without cultural practising derived authority in workplaces.

While Indigenous culture has a gentle, natural side to it, which is supported by a close relationship with nature and kinship, there are elements of the culture that are less attractive to western society. These include traditional practices that are seen as savage, criminal and violent when applying western law and principles to explain critical elements of the culture and its lore. This is evident when Bates (1985) describes and explains the spiritual practices having no relationship to the interpretations of western society by not understanding magic, relating sexual intercourse to reproduction, marriage as an autonomous partnership, or reasons why new-born babies were not appreciated in the same way as developing children (p. 116).

When Indigenous people practise worldviews based on spirituality, there is more acceptance when actions are emotional, irrational and unfair. The use of such positioning also allows a multi-level environment, where death can transition its definition as an ending to the beginning of a more attractive awakening. Bates (1985) described the cultural rationality of why babies were killed at birth were for the sustenance of small children only in time of critical need, yet western observers describe the few occasions they witnessed this as infanticide. Bates (1985) reporting of how Indigenous men had multiple wives, seen as possessions and treated as disposable with death, usually when through no fault of the

wife's, are prime examples of how old ways may still influence some Indigenous lifestyles. While many Indigenous behaviours were not seen to be perfect in western systems, we must appreciate that, before colonization, all consistent behaviours would have had a community-accepted definition. Which means the primary cause that most cultural definitions and behaviours were redefined and mislabelled to be destructive is that colonisers were ignorant to their meaning and purpose. Regarding the inequality of women, negative western agendas could also have been transitioned onto Indigenous themes which lacked the protection of accepted academic structured narratives. Nelson (2003) found certain offenders were positively treated when domestic violence (DV) was exacerbated post the First World War: "These men were overrepresented among defendants charged with killing their wives and were treated with a marked leniency by juries and judges sympathetic to the nerve-shattered veteran" (p. 1), treatment never given to the Indigenous DV offender.

In an informal conversation, a Nyungar reference member, directed me to literature and practical examples of how Indigenous culture must be protected. They advised that culture must attempt to be progressive and adapt to current environments at the same time. For this reason, some past methods that may be seen by western practices as anti-social are out-dated and dysfunctional for current practices. While these traditional ways have been diluted by western laws and power shifts, Indigenous facilitators need to understand and accept the ideology of Indigenous subordinates may still be influenced by remnant narratives of these worldviews. The only way managers can create workplaces based on the needs of their Indigenous subordinates with customary behaviours is when representatives that understand associated cultural practises and languages.

2.8.1 A Good Representative, Says Who?

Since colonisation, non-Indigenous agents of change have been placed in leadership positions to develop and improve Indigenous lifestyles and more recently workplaces, so they are conducive to Indigenous. Most come only with cultural accreditations of goodwill and, from this, make great promises without reaching promised outcomes, with even less accountability (Cutcliffe, 2006). Recently, Andrew Forrest has emerged as the contender to champion Indigenous needs. He refers to his existing ideals as conditioning his argument to present as a better option (Jordan, 2014), and then "making mistakes" (Cox, 2014), so we can expect the same failed results as previous "great white hope" contenders and expect very little advancement of critical Indigenous issues. This is also displayed on a smaller scale in research displayed by Seet et al. (2015) who examines the failures of non-Indigenous art centre managers where most lacked the awareness when exposed to community violence. Seet et al. (2015), found no reason to include the local Indigenous communities' people in the research. To analyse with conviction there must be a need to examine and understand the communities' activities that researchers related to participant fear and perceived violence, which might have strengthened the results.

In Forrest's attempts to have success in the area of addressing Indigenous disparity (Cox, 2014), he has used representatives that are seen as "media safe." McCallum and Waller (2012) suggest there is a lack of diversity within mainstream media when it comes to Indigenous voices when saying: "Many said the news media relied on just a handful of conservative Indigenous commentators" (p. 54). Similarly, MacLaughlin (as cited by McCallum & Waller, 2012, p. 54) comments that, "If you're not Marcia Langton, if you're not Warren Mundine or Noel Pearson, then you know, you're not a legitimate black voice."

Co-incidentally, these spokespeople are the same individuals recruited by Forrest to support his Indigenous agendas (Murphy, 2010).

In the literature by outsiders, most separation of difference is seen between "right" and "left" views, but currently this also is developing with Indigenous stakeholders. These representatives have deceptive attributes, opposite to Elders' expectations about cultural fidelity. While representation of Indigenous workplace facilitation can be destructive when practiced for self-satisfaction, most times, formalised compliance will control lawful behaviour. With Indigenous misrepresentation within the non-Indigenous community, being lawful, means the compliance is no longer lore-ful (Dodson, 1995), so punishment is no longer practised and intimidating. The question then needs to be asked: Are these representatives destructive to the workplace of Indigenous stakeholders?

From the times of Indigenous convicts who worked as black trackers for rewards of better treatment and freedom (Harman, 2012, p. 120), historical threats by managers or the lure of rewards for Indigenous employees have driven compliance to misrepresent their community positions as representatives. I have witnessed and experienced in the workplace what Fanon describes as "Black Skin, White Mask" (Muecke, 2005, p. 175), where the cultural views and practices of Indigenous individuals accused of this practise are seen as a "deficit." These individuals then stop defending and protecting the culture, often due to "Racial Battle Fatigue" (Smith, Yosso, & Solórzano, 2011), allowing a "power of attorney", regarding culture being passed. Sadly, the outcome is that their managers decide what is best for Indigenous needs. This is most destructive when the Indigenous representatives who have developed skills to resist the assimilation choose to follow this process. A mainstream society that is systematically designed to ostracize Indigenous culture by forcing the

conformity of “Black Skin, White Mask” (Muecke, 2005, p. 175) creates major tensions amongst Indigenous people. Many of the selected representatives are chosen as they lack connection to culture that is strong enough to protect it, and when you are the minority in a workplace it can be much easier to mask personal shortcomings by being agreeable. This deflects the length and occurrences of racial vilification when operating outside of your Indigenous community, but problems arise as you stop defending your right to practise your identity based on genuine cultural values and ways. This also goes against the expectations of Indigenous community affiliations and positions of consultation, which should be to defend your culture, a critical attribute of Indigenous leadership.

As shown by Perpitch (2013), a lack of credibility with regards to Western Australia’s Environmental Protection Agency gave the Western Australian government leverage to operate outside of the system. These managers use their authority to manipulate and take advantage of those practising a “Black Skin, White Mask” approach, when stakeholders who aligned to their needs attempted to adhere to the ideology of the majority, so blame must be allocated to these managers because they do not offer culturally and legally safe workplaces. When they see no fault in their behaviour, a system is developed that allows inappropriate individuals to control the engagement and development of the collective Indigenous group.

Many Indigenous leadership spaces are currently being populated with those who present as leaders, but lack the belonging and connection to fight for culture and community in the workplace, while there are others with the belonging but lacking the formal skills to defend their culture in the workplace. What is creating these problems is how and who

decides which Indigenous individuals should represent culture in businesses and workplaces.

How, then, do we assess whether the best economic performer, or those who can reflect culture the best, will be the most effective for the workplace? Initially, the business direction was to recruit those exemplifying a strong investment using "competence as generic characteristics of learners and workers" (Shore, 2010, p. 43). These candidates also held views seen to be non-controversial as part of "yes men" management that influences lower level groups to "conform to the dominant opinion" (Taylor, 1997, p. 72). Yet, "Perceptible efforts are necessary to implement cultural principles in the corporate world" (Rigby et al., 2011, p. 123), so Indigenous persons who are forced to be agreeable usually are not decisive and will do more damage as they are not strong enough to direct or indicate if an organization may be heading down the wrong path.

Over the last ten years, companies are realising that economic practices and representatives for certain situations are ineffective when they have no connection to their stakeholders. Carroll (as cited by Rigby et al., 2011) agrees with other scholars "that corporations should not only be assessed by their economic success but also based on their non-economic criteria," and suggests there are attempts being made to change their practices (p. 124).

Workplace facilitators are starting to appreciate how the Indigenous representatives that are more in touch with long-term and complex relationships through the foundation of their identity are more culturally effective and will open up new areas of business and stronger delivery of service. These new areas are built on relationships that are more social and cultural, as they expect a relationship that "relates you to every person in your society

and tells you how to relate to each person and your responsibilities are, both material and spiritual," requiring expertise in these areas (Byrnes, 2000, p. 7). Currently, business baulks at the expense as they do not involve those who can help understand the return on investment. Organisations are appreciating the need to recruit the appropriate representatives and concluding the need to develop relationships with costs at the front end using socio-economic and pro-social issues, such as employment, to drive partnerships because they have positive long-term financial outcomes. Current SBS (2015) and QANTAS (2015) Reconciliation Action Plans are proof of these strategies.

2.9 Where to From Here?

This critical review of the literature has drawn upon a range of authors (Byrnes, 2000; Cutcliffe, 2006; Muecke, 2005; Murphy, 2010; Rigby, Mueller, & Baker, 2011; Taylor, 1997) who all understand that Indigenous people are reclaiming strong cultural practices, which is resulting in an understanding of how beneficial Indigenous values can be to business and research (Collard and Palmer, 2006; Kickett, 2011). Progressive business practices that support "corporate social responsibility" (CSR) and basic goodwill are customising the right approach to the right industries, and maximising new, positive directions with cross-cultural relationships in the workplace (Rigby et al., 2011).

A benchmark of this approach is evident in the way Air New Zealand changed its whole business culture to "identify more intimately with the Maori culture to help provide a unique selling point" (Rigby et al., 2011, p. 1). This initiative has been met with the strong agreement of all their employees, confirming that "Maori culture provided a unique point of difference to Air New Zealand." Indigenous researchers can be accused of having Indigenous ideals based on a bias defence of our ethnicity and lived experiences, so there is

a need to validate my own research against others' more neutral or opposing ethnicity to present a balanced argument. Moreover, we must realise that non-Indigenous people are typically driven by their own ethnocentric cultural values, as they work for their lifestyles, and for this reason they will defend themselves against alternative values and practices that weaken this. My research has endeavoured to find resources that identify positives that allow mutual benefits.

Thomas' (1999) study of management in the US public service supported a need for businesses to find markets aligned to the use of such beneficent perspectives actively adopted by Air New Zealand and successfully put into practice (Rigby et al., 2011). Thomas' research in the USA is aligned to the service and control of low socioeconomic groups (disproportionately black) facing similar problems to Australian Indigenous groups. Larkin (2013) examined reviews of three major reports into the Australian Public Service, and sourced the RCAGA report to "reiterated that the public sector as a significant employer of Indigenous people" (p. 119). While they "expressed their support for the APS as a major employer of Indigenous people, disapprovingly the Australian Public Service was found to lack the capability and motivation to look at more customised processes and systems to develop and enhance Indigenous employees and their workplaces" (Larkin, 2013, p. 122). The currency and the focus of Larkin's study surrounding a major government department that is diverse in services and personnel and nationwide reflects that management and environmental problems are comprehensive.

Non-Indigenous facilitators may feel that they have limited business capacity and manoeuvrability to accommodate Indigenous values in their operations and this can be due to concepts that won't fit into their business ideology. If this is simply because the

stakeholders are Indigenous, however, then this is unacceptable. I mention this as unknown breakthroughs, such as the initial code that led to the development of computers was based on repetitive activities and invisible concepts, like Indigenous practices can be, and how manager support and creativity is always critical for breakthroughs. So, when a manager pressures an employee to abandon spaces important to their identity and values, intentions must be clear that it's for their business and not social needs, for this creates risks where the best Indigenous employees will have their creativity suppressed, and possibly leave or remain and work with less conviction, resulting in opportunity cost.

The best Indigenous assimilators to professional and academic success have been those that could display strong cultural confidence and leadership skills. While this should result in strong representation and defence of their Indigenous culture, many focus on and defend deficit models of the culture. The method of communication called yarning (Bessarab & Ng'andu, 2010) is not practised naturally for these cultural representatives, limiting their skills to engage community. Cultural connection such as yarning will usually take time and need consistent engagement with community, so the less effective instances can involve isolated or young community members, with underdeveloped cultural maturity and awareness, who are forced into these roles of Indigenous representation in the workplace. I say this from personal experience, for I tried to validate the advantages of assimilation and disengaged with my customary culture, as I felt it paved an easier road. This approach led to me ignoring my identity and understanding of where I came from, dissolving the value foundation that supported my identity.

2.10 Summing Up

With regards to how Indigenous protocols are practised in the cultural environment, the same must apply with their involvement in the business world: that there is no "one" Indigenous expert. This means that if a professional conduit must exist between Indigenous people and those who facilitate Indigenous stakeholders, it is critical that there are systems that can allow the involvement of *all* who qualify to represent and argue for their Indigenous community's standpoint (Muecke, 2005, p. 21). The conduit must provide reinforced guidelines where those stakeholders with lived experiences are involved in the decisive aspects of the process and accountability delivered when outcomes are not achieved. If not, the resulting opinions and options initiated to assist the Indigenous stakeholders will gain less respect from these groups, whether created guidelines are productive or not. This is particularly so when the professional decisions show a lack of respect to Indigenous people trying to sustain and protect their cultural practices against a foreign system that looks to impose on them how to structure and apply their lifestyles.

More effective systems to address Indigenous stakeholders can eventuate when we move away from positions advocated by the likes of Johns (2008), who used selective data to forcibly demand the audience to move in a specific direction. It is vital to highlight more research by the likes of Bajada and Trayler (2014), for they use data and statistics to provide the reader with a clear, comprehensive set of facts that limit deception and enlighten readers. Indigenous people are still not in control of their own destiny, so with the appropriate level of constructive outsider influence, researchers and business insiders, they can then contribute their own tacit knowledge to provide personal ideological direction to the professional structure, as supported by the studies of insiders (Al Ariss et al., 2014; Ardill,

2013; Bond, 2010; Byrnes, 2000; Collard & Bracknell, 2012; Dockery, 2007; Kickett, 2010; Minniecon, Franks & Heffernan, 2007).

3 Chapter Three

Methodology

This chapter is critical for developing an understanding of how this research can represent Indigenous Australian people and their values, and how core values can be incorporated in the formalised workplace. This methodology chapter explains the rationale used to design this study to ensure a thorough examination of the Indigenous participants' perceptions about their lived experiences in the workplace, and to explore the perspectives of non-Indigenous facilitators and how they engage with Indigenous stakeholders. As an exploratory investigation which involves Indigenous cultural practices and how they impact the workplace, Indigenous researchers are still finding their way to developing culturally-aligned methodologies to explore these Indigenous business activities, and while some of these are being expedited, Indigenous researchers rely on current methodologies by making gradual adaptations. The research methods used in this thesis were based on a fitness for purpose basis, but as the study's scope was limited, so too were the resources to respond to the needs of the study. New culturally-aligned research activities, such as PAR and Yarning methods, were implemented for this research, while Grounded Theory partially informed the process.

3.1 Qualitative Research

A broad qualitative methodological framework was used in combination with an Indigenist approach (L. Rigney, 2006). Mason (as cited by Frost et al., 2010) points out: "Qualitative researchers aim to capture the meanings of narratives along several dimensions, including the argumentative, discursive, emotional, sentient, imaginary, spiritual, temporal

and spatial" (p. 442). This approach captures the essence of the Indigenous participants' cultural communication, which "is a feature of Indigenous societies where oral traditions were the main form of transmitting and sharing knowledge with individuals and between groups" (Bessarab & Ng'andu, 2010, p. 38). Taking a more complete approach allowed me to capture participants' signals, behaviours and reactions, as well as what they said, allowing accurate meanings to be documented

Roy (2014) identified standard positivist research methods created issues when applied to and by Indigenous people by stating, "This tension has been framed, in part, as a tension with Western science's historical tradition of positivism, which has been argued to be incongruent with Aboriginal ontologies and epistemologies" (p. 117). Indigenist research involving Indigenous people with active research roles has a limited history and there is now increasing inclusion of Indigenous researchers, who function more effectively by using culturally appropriate methodological frameworks (Kickett, 2011; Bessarab & Ng'andu, 2010). Dudgeon et al. (2017, p. 1) identified PAR as "an equitable and effective method for engaging Indigenous people and communities in research processes," which represents a fresh interpretive style as it includes Indigenous viewpoints to capture more comprehensive and complete information. These fresh Indigenous interpretive research approaches, such as PAR, Yarning, Indigenous Standpoint Theory, and other emergent styles, support Indigenous research practices as they are more inclusive and naturally responsive. This is because they are more supportive of the participants, giving them access to more comprehensive and complete information. These theories and methods were introduced to this research to expand options to complement the cultural flexibility required to address the tension that cross-cultural research can initiate. Interpretive methods allow Indigenous

people to become more invested in the research process as they include the Indigenous knowledge to be applied to an Indigenous specific problem, resulting in a solution with more accuracy. Having Indigenous people more versed in the problem allows a more natural reaction to follow and to address research problems that Indigenous environments and its participants introduce. These culturally aligned methods were critical in how this study utilized Indigenous participants, specifically the Elders, as cultural knowledge repositories. The protocols adopted and selected theories ensured the required integrity in relationships between the participants and researcher.

This study focused on the examination of workplace relationships between non-Indigenous professionals and the Indigenous stakeholders that they facilitate, service and support. Many Indigenous individuals exposed to customary practises are highly likely to resist positivist styles that attempt to view lifestyles as a standard, or if required to adapt their behaviours when these lifestyle practices are not coherent. Indigenous people have limited understanding of positivist approaches as their system of a spiritual lifestyle conflicts with science-based foundations. Historically, systems of science and their misrepresentation of Indigenous people as non- and less-human, interferes with the development of an insider understanding of culture and lifestyle. Its focus on a supposedly objective scientific lens based on western interpretation, values and attitudes also affects this relationship. This was a reason why mainstream scientific methods were not appropriate to understand the often divergent perceptions of the groups/stakeholders involved. Roy (2014) notes how the exclusiveness of scholarship creates risks that may exclude attributes that are critical to one's research when "Positivism's emphasis on decontextualization leaves little room for the concept of relatedness that is at the core of Aboriginal ontologies" (p. 117). When attempting

Indigenous research, non-empirical and non-positivist theories and methods need to be engaged, and Roy (2014) explains why Indigenous perceptions and positions are vital:

> The concepts of validity and reliability in empirical measurement are rooted in the paradigm of positivism, which has a long history in Western scientific research. Tension remains between Western scientific approaches to knowledge and Aboriginal approaches to knowledge. This tension has been framed, in part, as a tension with Western science's historical tradition of positivism, which has been argued to be incongruent with Aboriginal ontologies and epistemologies (p. 117).

Roy (2014) then explains how worldviews are structured:

> Broadly, Aboriginal worldviews are characterized by their relational, communalistic, eco-centric and cosmo-centric focus. The emphases on community over the individual, and on the interconnectedness of humans with the natural and spiritual worlds, differ considerably from Western worldviews. (p. 118)

This methodology acknowledges that if these cultural values are not practised by the researcher, there will be the risk that participants would lack investment and this would lead to partial involvement. The relatedness and inter-connectedness of lived experiences that was shared between the participants and me improved the transparency of communication. This method and its ability to link profiles means there is less risk to researchers when they are able to tailor their relationship based on family-group connections.

Business and Indigenous cultural relationships are generally diverse in structure, purpose and outcomes. Positivist methods ignore Indigenous cultural attributes and support formalised attributes, so including methods of relatedness and connectedness allow more

effective synergy between the needs of research and Indigenous participants. This study, as a professional activity, needed to create clear and concise impersonal arrangements aimed at eliciting economic outcomes, which may not support the most effective outcomes. Roy (2014) identifies the international comprehensiveness of relatedness and connectedness that looks to build relationships founded on more than just economic means:

> There is considerable cultural diversity among Aboriginal peoples in Canada, the United States, Australia and New Zealand. However, there are also broad ontological and epistemological similarities. Aboriginal ontology emphasizes the concept of relatedness, which refers to the links of humans to each other as well as to the natural environment and to the spiritual world. According to this ontology, reality is defined in a relational manner; entities (people, land, nature, spirits, ancestors, ideas, etc.) are defined by the relationships they hold (p. 118).

This increases the need for Indigenous-specific research practices to bring forward groups that do not follow academic requirements based positivist positions.

Also, when there is the existence of a relationship between the researcher and participants that is built on more than scholarship, theories must have the practicality to address interactions that are cultural and environmental. If this does not happen and these interactions are seen as scholarship anomalies, they will not be allowed to add to but only devalue outcomes.

3.1.1 Grounded Theory

Grounded Theory is one approach that enables the re-adjustment and addition to categories and relationships by focusing on people's lived experiences and perceptions. Willig (2013) argues that

> Grounded theory involves the progressive identification and integration of categories of meaning from data. It is both the process of category identification and integration (as method) and its product (as theory). Grounded theory as method provides us with guidelines on how to identify categories, how to make links between categories and how to establish relationships between them. (p. 70)

There has been limited research within the business-Indigenous relationship field and there was an expectation that the study would change direction as data was found. Grounded Theory was seen to be one of the methodologies that could address this constant change of direction as data was assessed. This theory provided methodological options as it supported pluralistic and interpretivist approaches needed to capture the attitudinal and project adjustments that I experienced while on this research journey. As Frost et al. (2010) points out:

> Employing pluralistic approaches to explore how different researchers make sense of the data provides different ways of understanding how meaning in data is reached. Considered together, the layers of interpretation can provide an array of perspectives of participants' accounts of their experiences. Considered separately, different interpretations of data can provide views from different dimensions from which the one(s) of most relevance to the researcher can be extracted. (p. 443)

In this study, grounded theory was not applied in a structural way, but more as a philosophical valuing of Nyungars' authentic lived experiences as a valid way of knowing, being and living.

3.1.2 Standpoint Theory

As this research was linked to Indigenous values, it was critical I maintained and practised Indigenous protocols and integrity when performing research activities. It was important the Academy was used only to present the research, and not to manipulate what is culturally sensitive material. Indigenous Standpoint Theory maintains the Indigenous integrity and restricts any attempts from the Academy to control the research discourse. Foley (2003), drawing on many authors' perspectives, concludes that:

> An Indigenous Standpoint Theory must be flexible and applicable for numerous Indigenous if not all Indigenous nations. It must be emancipatory and not blanket clones of existing discourse … that the practitioner must be Indigenous … The practitioner must also be well versed in social theory, critical sociology, post-structuralism and postmodernism … The Indigenous research must be for the benefit of the researchers' community or the wider Indigenous community and/or Indigenous research community… Wherever possible the traditional language should be the first form of recording. (p. 50)

An approach was needed that recognized the value and authenticity of Indigenous Australian lived experiences. Rigney (2006) observes how these lived experiences can be absorbed by mainstream views and perceptions when Indigenous people are excluded from research:

> Indigenous Australian involvement in research has been at the imposition of a western non-Indigenous researcher's agenda and their universities. Throughout history, Indigenous peoples have been the objects of research and never the initiator, manager or co-investigator of research. Similarly, knowledge productions about Indigenous worldviews and realties have always been obscured by the 'cultural' and 'race' bias of the nonindigenous interpreter. (p. 32)

This need for an idiographic focus enabled the collection of data from Indigenous participants who, like me, experienced perceptions that were continually readjusted. When introduced to each other, the hypothesis and the new knowledge crystallized in this new relationship.

As a part of the Nyungar community, many Indigenous participants had an existing relationship with me, or expected the relationship to be influenced by a social foundation to the engagement as part of their informal contracts that they associated with the research. According to Mullins (2007):

> Mobbing is the activity of establishing, developing and maintaining identity with others, based on commonalities of place, descent, history or shared experience, developed and affirmed by means of the culturally patterned practice of sharing. Any such alliance needs constant affirmation and activation. The price of neglect is rejection, hostility or even ostracism. (p. 33)

Without mobbing to serve this purpose, many Indigenous participants would have lacked the protocols and investment to support the researcher and their attempt to practise a research process.

And finally, being a Nynugar with vast lifestyles from Indigenous reserves to being financially independent to own land and title, with close to 35 years of continued workplace experience in a range of organisations, I was qualified to be a key stakeholder in the study. Attributes developed from personal perceptions and lived experiences informed the narrative framing of this study, particularly the critical narrative literature review, the history chapter and the governance chapter. Nakata (as cited in Rigney, 2006) points out the need to "develop an intellectual stand point from which Indigenous scholars can read and understand the western system of knowledge" (p. 37). This supports Rigney's (2006) point regarding the criticality of resisting the "archetypal Aborigine" (p. 36) and practising elements of an Indigenist approach to include alternative evidence that is often excluded or framed by western values. Standpoint Theory and Indigenist approaches acknowledge this and declare a position when it is needed in an open and reflexive way.

3.2 Research design

3.2.1 Participants

The study involved multiple groups that included facilitators and stakeholders of workplaces in which Indigenous persons occupied and practised customary values and principles. The Indigenous participants involved were culturally significant in terms of the roles that influenced the Indigenous stakeholders of the workplace. Non-Indigenous participants facilitated and provided services to Indigenous stakeholders with a cultural background. These participants were non-Indigenous and, while they had experience with Indigenous stakeholders, they lacked Indigenous ethnicity and intrinsic behaviours.

In Australia, there are over 250 Indigenous language groups with practices that are known to be quite diverse. I felt it would be more respectful and appropriate to involve the

local traditional custodians and language group, generally known and sounding as Nyungar, but having different styles of spelling and thought to be "Bibbulmum" by respected Elders. The non-Indigenous group members were required to have had experience working with Indigenous people, not just Nyungar groups, as non-Indigenous participants outside of this requirement would have created problems from a lack of cultural awareness, thus creating time and resource limitations. While Indigenous groups are seen to be diverse, the relatedness and connectedness of Indigenous concepts allow the Indigenous groups to be judged from a common base. This is confirmed internationally by Roy (2014), and locally by Nyungar writers:

> These theoretical themes and concepts comprised boodjar (land), moort (kin) and katitj (knowledge), which includes the Dreaming, connection to boodjar, Nyungar language and nomenclature, and the history of trade relationships and interaction among people. The all-encompassing message of these themes and concepts is one of connectedness (Collard & Bracknell, 2012, p. 86) .

The research participants were grouped based on their influence of Indigenous stakeholders and the current and future practices of relationships and roles in the workplace.

<u>Grouping of Candidates by Cultural Ethnicity</u>

- Indigenous Ethnicity
- Non-Indigenous Ethnicity

Cultural groups were defined based on inherent cultural practices.

<u>Grouped by their Roles in the Study</u>

- Cultural Obligations
- Elders

- Indigenous Reference Members
- Indigenous Community/Employees – (Stakeholder)
- Workplace Obligations
- Workplace Facilitators and Controllers
- Workplace Engagement Facilitators
- Non-Indigenous Reference Member
- Indigenous Employees – (Stakeholder)

Those with Indigenous ethnicity had authorized influence external to the workplace and unauthorized influence internal to the workplace. Others without Indigenous ethnicity had unauthorized influence external to the workplace and authorized influence internal to the workplace. An anonymous source (as cited in Minniecon et al., 2007) points out:

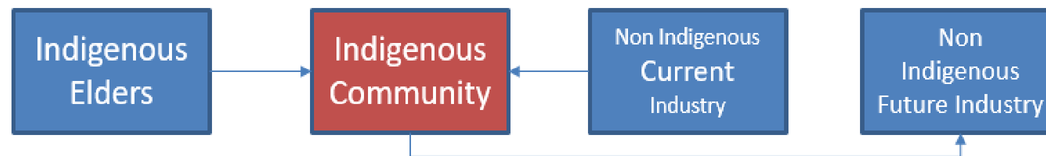
> We have to go through our own process too before the project goes ahead you know, we have to go talk to community and the elders first, make sure the community and the elders approve of this project first, otherwise we can't start anything. (p. 25)

The research utilized the groups shown in Figure 3. This example maps how the participants were grouped and their purpose with the research process participants were grouped and their purpose with the research process.

Research Groups

1. <u>Reference Group</u>
   – Community representatives used to address perceived project risk of the Indigenous stakeholder from a professional context Individuals who displayed themed leadership and understanding of the critical methods that the study looked to apply.

2. <u>Pilot Study Groups</u>
   – Participants who influenced, utilized and assessed practical framework. Data provided through an informal cultural qualitative practice and formal survey. The process was unsuccessful due to process and time constraints resulting in limited sample collection. As grounded and Interpretivists theory was practiced a second process was performed to strengthen data.



3. <u>Primary Research Study Groups</u>
   – Influencing Participants interviewed using a formalized research process.
   This was to validate data and support triangulation.
   This only required the involvement of additional influencing samples .
   – Other groups used to triangulate data for validation purposes

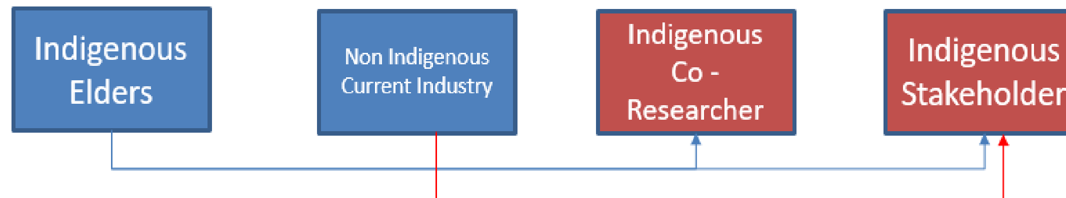


Figure 3

Positions and Purposes of Research Groups 1

1. Reference Groups were involved to set a foundation of practice by validating and risk assessing the design of the study. This entailed cultural design, business immersion, cultural representation and practices of the study that specifically involved vulnerable Indigenous stakeholders of the research.
2. The Nyungar Elders' group involvement in the study was based on their recognition as the knowledge repository to confirm what defined Indigenous values and practices. This was practised and applied first in the pilot, Appendix 3a and then in the primary research Appendix 3b. Appendix 3b refers to the interview questions for the primary research that accompanied Appendix 6 which refers to a values list that Elders- and Business-participants used to choose their preferences. Participants were interviewed using mobbing techniques, which allowed the research group to understand their needs and the protocols that Elders would expect when being interviewed for future research.
    a. In the pilot study, a workshop and individual interviews were used. It was found in the sole workshop of the primary study that perceived leaders controlled the environment and followers limited their involvement. More effective results came from individual interviews of the pilot study using Appendix 3a to capture community values as the participants owned their narratives, so this method was applied as the best practise when the data was collected for the primary research.
    b. The pilot study process captured data that represented Nyungar values as reflected by community-respected Nyungar Elders (Appendix 3a). This information was utilised to design a large survey using these values to premise and elicit data.

Indigenous community survey data was elicited from the participants to compare and validate the currency of these practices.

c. Indigenous survey participants were involved as the group most expected to practise inherent Indigenous values in the workplace, and only employed participants engaged in the initial survey. The pilot survey was designed to capture cultural practices of the Indigenous community/stakeholders and these were compared for commonality with their Nyungar Elder representation. While the pilot surveyed comprehensive details, only workplace data relevant to the primary research was applied to the findings and outcomes of this research (Appendix 1a and b). This portion of the community data was triangulated against the primary Elders' data to support a more accurate reflection of the findings for the research practice. This triangulation provided direction for the primary research to measure the practice of Indigenous values and principles by employed Nyungar community members and how they compared with the group of Nyungar Elders (Appendix 3b and 6) involved with the primary research.
d. Non-Indigenous Workplace Facilitators and Controllers who currently engaged Indigenous stakeholders were initially involved through the pilot study to define the capabilities and expectations of Indigenous stakeholders in workplace. Their involvement as participants in the primary research used open and closed questioning using individual interviews to collect workplace related data. This data was not used in the final research.
e. Non-Indigenous Workplace Facilitators and Engagers with no experience with Indigenous stakeholder that looked to build future engagement with Indigenous

stakeholders were initially involved to assess the pilot. It was found their involvement did not justify inclusion in the primary research.

3. The primary research utilised the pilot research;
    a. The methods used to engage the Indigenous Elders was similar to the pilot and primary research. Questions for each Elder group changed as found with the difference of Appendix 3a when compared to Appendix 3b and Appendix 6.
    b. The study, with regards to the non-Indigenous facilitators and controllers as participants, moved from open interviews during the pilot activity to more specific questions that supported the primary research. This can be seen with Appendix 5 and Appendix 6, showing the questions used to elicit information from these participants, and reflecting how this participant group understood the importance and prioritisation of Indigenous values.
    c. All Indigenous participants were accountable to the influence of Indigenous Elders. The data collection and analysis by me, as a researcher and as a local Indigenous person, did require cultural responsibility and was affected by the Elders' obligation to protocols outside of this academic "contract." Due to the data collection that affected my change of perception and project direction, I found that my critically reflexive interpretations allowed me to not just be a facilitator of the data collection, but also to be a participant of the research.
    d. Indigenous stakeholder participation has been explained in the previous section.

The following Figure 4 illustrates how the participant groups interacted with the activities and each other.

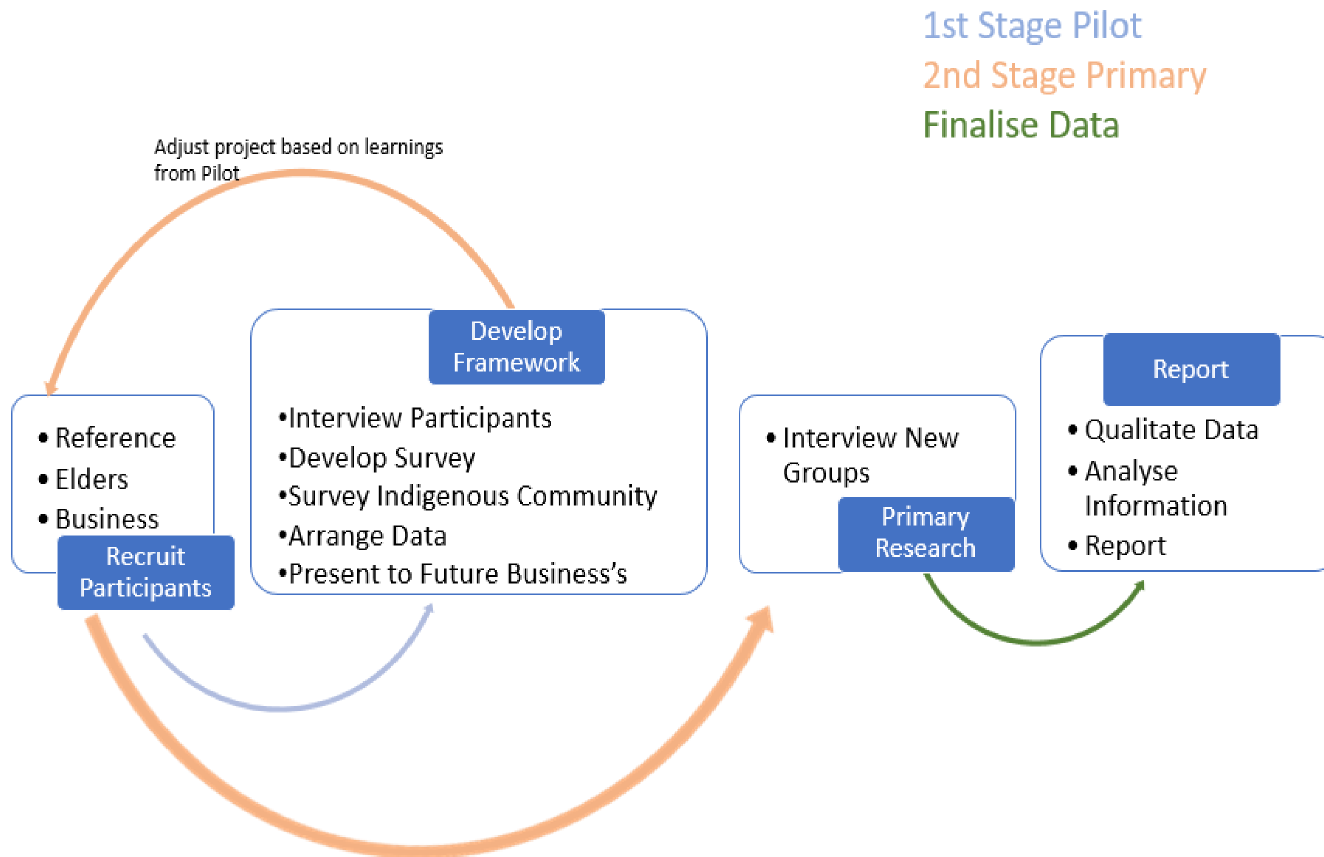


Figure 4

Workflow of the research engagement and process with participants

3.2.2 Study Location

The local Indigenous Nyungar groups that reside in the southern area of Western Australia were central to this study. These groups are made up of multiple languages residing in country areas and the capital city, Perth. As many of these groups now reside in Perth, the research was primarily undertaken in the Perth locality, with secondary country visits to interview Elders who had not relocated to the city to support the primary research.

3.2.3 Data Collection

The duality of Indigenous and positivist knowledge repositories can affect the respect and trust of each party due to past incidents. Therefore, to allow observations to have strong meaning in this study, triangulation of data was used to validate holistic acceptance of evidence and restricted accusations of these practices being labelled subjective by the academy or as over-reaching from an Indigenous standpoint. As this research was more formally complying with the Academy, the practice of triangulation was specific to lessening the risk from a positivist stance and any attempt to subsume the Indigenous context of the arguments. Without this triangulation, there would have been a risk of missing the complex nuances of social and cultural *truths*, as opposed to more narrow scientific conceptions, as Christie (1990) points out:

> All other angles were excluded from scientific reality, and all questions posed were expressed, analysed and responded to only in terms of those things which can be measured. So while the Western ontology is rich in some sorts of truths, this is at the expense of other truths which it has chosen to ignore. (p. 60)

3.3 The Need for a Pilot Study

As comparable precedent studies to support a stable and succinct methodology were limited, multiple options were applied to this study as they became apparent. To explore a significant sample of the groups and assess significant outcomes of how best to approach the research, the initial activities of this study were applied as a pilot. The pilot enabled me to draw upon provisional findings that contributed to the development of a more productive and manageable primary research. The participant groups in the pilot were more intensive and the resulting data was used in the primary study as part of the triangulation. This supported more rigorous and comprehensive outcomes from the data analysis.

3.3.1 Participants

The key participants in this study were involved in the following ways:

- Reference Groups: The pilot was favourably assessed by the reference individuals and implemented with all identified pilot groups (Figure 4).
- Indigenous Elders provided interviews for information to build part A of the survey.
- Current non-Indigenous Controllers and Facilitators of Indigenous Stakeholders provided interviews to support part B of the survey (workplace expectations)
- Indigenous Community members provided data as a result of the survey.
- Future non-Indigenous Controllers and Facilitators of Indigenous Stakeholders provided interview assessment of the pilot process and outcomes.

3.4 Ethics

To provide minimal harm to all participants, appropriate ethical protocols were followed. The study required multiple ethical considerations as the groups involved with this investigation displayed a duality of risk assessment. Curtin University's ethical research

requirements were addressed with Indigenous protocols incorporated in the application. Additional to this requirement, localised Nyungar ethical standards, influenced by my existing relationships and networks, were expected and practised. These were both captured in a Consent form as displayed in Appendix 2. This also captured my introduction as a Nyungar community member to those who I had never met, with this introduction and the ethics of the local Indigenous protocols seen to be critical for a smooth process. As research participants, business individuals were more aware of their ethical rights due to the familiarity offered by workplace experiences and how these aligned to Curtin's Ethics process. To support these introductions, a demographic form, as shown in Appendix 4, not only provided data, but was designed to examine participant experience in the workplace or with Indigenous stakeholders and to prompt discussion.

3.5 Triangulation

It is commonly agreed that "Data source triangulation involves the collection of data from different types of people, including individuals, groups, families, and communities, to gain multiple perspectives and validation of data" (Carter, Bryant-Lukosius, Dicenso, Blythe, & Neville, 2014, p. 545). The study required diverse groups to provide data from positions of strong duality of purpose and lifestyle practice, and this created the risk of opposing views. The limited existing studies of this nature and the diversity of experiences from the participants also presented data that could possibly be argued by others as being subjective. The differences between an Academic and an Indigenous standpoint regarding the acceptance and importance for this thesis to create risk meant a method to maximize effectiveness was required.

All participants and groups had versions of how Indigenous values impacted the workplace so there was a need to remove atomistic views and find consistency. Triangulation allowed involvement from all participants so commonalities could be identified to reduce internal views and create holistic themes and agreed validation.

The research also applied triangulation to verify whether the local Nyungar values and practices supported the national Indigenous values, and whether local industry understood these values. Using triangulation allowed me to explore if participants had similar personal experience, and if these relationships created common perspectives from this sharing. This process addressed risk and gave credibility to the resulting framework used in the pilot study as relevant stakeholders' involvement enabled the ascertaining of levels appropriate to when individuals represented the community.

3.6 Data Collection

As the study had limited precedence and looked to study divergent groups, mixed methods were needed to address cultural and formalised attitudes, values, processes and societies. Elements from grounded theory and a reflexive process guided the primary methods to allow flexibility to how the collected data could be analysed and evaluated. This was the rationale for the establishment of the pilot study and the need for a secondary collection that became the primary research data. Both attempts utilised interviews with Indigenous Elders and non-Indigenous controllers and facilitators for collection of data. In short, for a number of reasons, I had to adapt to a range of complex changes that arose along the research journey. Not the least of these changes was the loss of my two supervisors 12 months into the project.

3.6.1 Yarning

With the initial collection of data, a more cultural yarning method was used to elicit information from the participants. This initial data was used to develop a closed survey to collect further data from the Indigenous stakeholder group.

The format of group discussion yarning was perceived to be one best practice to support elicitation of information from the studies participants due to its alignment to Indigenous customary practises. Bessarab and Ng'andu (2010) supports that Indigenous people historically and still communicate and make decisions as a group collective, and with this study having a foundation of Indigenous values, the practise were initiated and applied within the pilot study. When initiated in the pilot study the group format introduced requests to involve members of other Indigenous groups which opposed the studies focus on Nyungar specific data. As this direction of the study opposed the involvement of non-Nyungar Indigenous participants, it detracted from and introduced wedges to core Indigenous values and protocols of inclusivity and equality and meant that it would need a method more suitable to address these factors. This outcome led to a need to practise the method of yarning with individual Nyungar participants only as this applied the most effective interview method for the participants of this research. Further, the comprehensive data that the yarning yielded complemented the use of grounded theory and reflexivity. As the research covered a topic that enquired about personal ways of living and working, yarning was critical, so respondents felt comfortable to provide complete and transparent narratives. The method was geared to personal relationships and sharing experiences, allowing a more culturally-customised process. Bessarab and Ng'andu (2010) explains that:

> Yarning in a semi-structured interview is an informal and relaxed discussion through which both the researcher and participant journey together visiting places and topics of interest relevant to the research study. Yarning is a process that requires the researcher to develop and build a relationship that is accountable to Indigenous people participating in the research. (p. 37)

Yarning was critical and an effective practice with the initial recruitment of participants, specifically to finding Indigenous participants for the research. Kickett (2011) likens this method to "snowballing" and with similar requirements for this research: "the approach in obtaining names and contact details of Aboriginal participants needed to be conducted in a sensitive and appropriate manner" (p. 255). The method of yarning also restricted destructive researcher behaviour, when perceived as "being too direct is inappropriate and perceived as being too bold and just wanting information" (Kickett, 2011, p. 255).

3.7 Historical and Sociological Analysis

3.7.1 Reflexivity & My Lived Experience

To make sense of the data generated in this form of qualitative study, the role of the researcher is crucial. As the methods used for this research generated comprehensive data based on diverse perspectives, the need to involve a conduit with a mutual respect for all perspectives was critical. It was vital to analyse this data from an interpretative phenomenological position, based on the opportunity for careful identification of themes and trends from the perceptions shared by people (Frost et al., 2010, p. 445).

Reflexive methods addressed my personal standpoint and introduced both connection to and responsibility for protocols and Indigenous integrity. While maintaining a level of compliance and a need to show a competency to the institution providing my

scholarship, this connection as an Indigenous person and a researcher initiated inherent, hidden cultural attributes, driving reactiveness that constantly readjusted the study's philosophy when data created new intersections and information was established. While a qualitative approach based on broad grounded theory principles was taken, my own reflexivity opened up a space for more adequate outcomes and practices.

Further, reflexivity complemented the research and was critical to this experience as it allowed for alternative points of view provided by participants, and the role historical dysfunction has played in the research, allowing for alternative forms of enquiry to be employed. Although eclecticism (Roberts, 2002) is considered a suspect method by academics who practise positivist methods, it does allow Indigenous researchers to incorporate lived experience and cultural expertise into a study.

Very often, current methodology associated with the needs and competency of western scholarship does attempt to formally engage the general needs of Indigenous participants. At the same time, it can initiate selective acceptance and understanding by dismissing subjective accounts from the narratives of Indigenous authors and their cultural resources. There must be greater awareness that while there is some uniqueness and completeness in one's research journey, there are also common attributes that are formed by Indigenous individuals attempting to engage in academic discourse.

If there is limited capability to replicate journeys such as this one, the content and context of how current relationships and workplaces developed will lack accuracy, as the opportunity to fully communicate the critical attributes identified in this thesis will be dismissed. Australia has a history of cruel acts upon its traditional first nations people, acts often hidden by those most likely to gain from them. For accuracy purposes, it is important

to try to access as many diverse people possible and their accounts of Australian history, whether previous, post-white settlement or current colonization. If we do not, we cannot fully appreciate any research that responds to questions of Indigenous culture's influence or how Indigenous culture has been influenced by historical events and situations.

For accuracy to be applied for the purpose of research, political integrity should be included as a best practise and not labelled as a form of resistance (Gower, 2015). As this will not be the case, it explains the resistant dimension that Rigney (2006) identifies as being a key feature of Indigenist research, and something I have incorporated into this thesis in a critically reflexive way. The following chapter will provide an account of historical situations so a more accurate and detailed context can be provided than the literature review in chapter two alone. The purpose of the following chapters is to scaffold and support knowledge missing from members of the audiences who identify as "outsiders." The information contained in these chapters should lead to required balance that is necessary for acceptance of Indigenous historical positions to counteract colonised narratives which control duality of historical perceptions in Australia.

4 Chapter Four

"Why judge me on the worst in my culture, when you judge yourself by the best of your culture?"
Max Jackson

Historical Impact on Indigenous Workplaces

In addition to the more conventional traditional literature review of chapter two, it is vital for research of this nature, an Indigenist study, to very explicitly explain the historical forces that have given rise to the deep-seated pattern of exclusion of committed Indigenous stakeholders in Australian workplaces. This chapter provides an outline of these historical forces to inform the reader of pivotal narratives, and if these forces are foreign their ideology will develop a level of mindfulness for the rationale and direction of this study. Indigenous people see a need to reiterate this information to those who think Indigenous development specifically comes from views that are assimilatory or that validate the non-Indigenous narrative.

The extent of assimilationism is explained by Hopper and Kearins (as cited by Lombardi, 2016) in their account of a history where the use of formalised systems of accountability by colonialism controlled relations between industry and Indigenous people and displayed elitist practices of formalised accountancy over cultural accountability. These practices were used to deceive Maoris out of their land and wealth (p. 1323). Nue (as cited by Lombardi, 2016) highlights the Canadian government's use of these systems to avoid accurate remuneration for land taken from Indigenous groups (p. 1323). Tingle (2017), Young (2015) and J. Altman (2013, p. 10) provide current examples in Australia where

formalised colonial foundation economic tools, such as accountancy and statistics, still define practices and policies that remove the cultural livelihood of Indigenous people based on quantitative measures.

Current relationships between Indigenous people and non-Indigenous people are impacted by highly controlling historical interactions, which initiated, and still maintain, an uneven distribution of power. Striley and Lawson (2014) found "legacies of white supremacy and colonial structures living on in 'unconscious resiliency' resonating from white privilege and entitlement" (p. 186). Kessaris (2006) identifies that "the normalized nature of racism" means most white people "routinely participate in everyday kinds of casual racism so ordinary that they do not even recognize it," using this on a constant basis to support a need that provides guardianship to the poor "black man" (sic). This could be a result of government institutions' restricted support for any historical narratives that present their past unsuccessful and harsh policies. How can a nation see itself responsible when most Australians are unaware of the experiences suffered by Indigenous people and the purpose for the historical treatment meted out to them? Striley and Lawson (2014, p. 170) refer to numerous studies confirming how Indigenous Australians have been exploited since white colonialists arrived and report on many of these incidents, such as the term "houseboy," to deny Indigenous male adulthood, the Stolen Generation, terra nullias and curfews, to name a few - all used to support policies that demoralise or align the Indigenous person to fauna and fauna, thus supporting Indigenous people as sub human. Many of these actions were designed to construe Indigenous stakeholders as lacking and incapable, inherently inferior to their non-Indigenous counterparts.

It can be said that current relationships between mainstream Australian society and the Indigenous minority have been built on initial foundations of deception and manipulation which first started with the English colonisers imposing their own circumstances of settlement in reference to the law of *terra nullias*.

Recently, Indigenous people have started to revisit these incidents and white Australia have been in polar opposition to the rationale for this. For instance, non-Indigenous Australians celebrate the 26th of January as the day their nation was born, while Indigenous people see it as the "beginning of their dispossession, murder and colonisation" (Ardill, 2013, p. 319). Ardill (2013) implies that Australia, as a country, does not care to remember the narratives of the first nation people as "Most other Australians seem ignorant of this situation" (319), resulting from the reporting by mainstream media that "first Australian sovereignties" are "a threat to national interests and identity" and supported by positivist non-Indigenous academia who feel "that sovereignty is not central to their lives" with regards to Indigenous people (p. 317). The mainstream media feeds narratives of discovery, as it is happy to frame this dispossession of rightful sovereignty in "restricted political terms" and never in a format that looks to address the past actions (Ardill, 2013, p. 319). So, the claim that, post-colonisation, no organised society existed within Australia is being maintained, and when Cook ignored the local Indigenous society in 1788, this limited understanding of Indigenous culture by white Australia was initiated. The deception and manipulation used to support the sovereignty claims of the British settlement when their law never addressed this situation has worsened since this has been ignored after Mabo's

successful claim and the Wik decision in 1996 (Loos, 2006), which dismissed their legal right to this argument.

After the 1788 landing, deception was followed up by British colonisers who mapped the continent and presented themselves as those who found all areas of the country that Indigenous people had been consistently visiting for thousands of years previously (Reynolds, 1990). While giving a guided tour of their country, Indigenous guides were used and being set up and "conned out" of their birth rights. Further deception came from renaming places that already had titles, leading to the disconnection of local Indigenous history. During the early settlement of Australia, Indigenous rights to fight this were minimal, as explained by Sen (as cited by Harman, 2012, p. 126): "the state's power to coerce, to manipulate, and to experiment was relatively unimpeded by its own constructed limits." With this spread of colonisation and the laws of Australia, the Indigenous people were initially dispossessed by pastoralists of highly valuable land, specifically using physical violence but also deception (Reynolds, 1990).

Psychological violence such as deception and manipulation was also used for the internment of Indigenous groups by presenting institutional camps as options that were more beneficial to those taken, such as the stolen generations. By providing partial information based on the benefits that this system would offer allowed assimilation to further break the connection to land, bloodlines, spirituality and community. The final process to remove Indigenous people from their land used stages of a feudal system. Pastoralists and governments provided rations and remuneration which directed Indigenous people to developing a dependence on them, and not as previously using the land to address basic needs.

Towards the second half of the 1900s, this feudal system was highly effective, with smaller Indigenous families employed under internment or living on the land of their employers, Birdsall (1987) found this to be "an era of institutionalisation, pauperisation and disenfranchisement (p. 130). The Indigenous employees' psyche was further damaged when Indigenous workers' rights were introduced during this period to better place this group, but, resulting in a minimisation of their needs. With employers no longer being allowed to use a landlord status for remuneration of employees or the servitude basis that institutions had utilised for self-serving maximum outcomes, the Indigenous worker lost purpose. When these bartering and feudal relationships became illegal, the loss of feasibility for employers to maintain their employees initiated them to order many Indigenous families to move out of the Institutions or off the many farms that they had strong cultural and spiritual attachment to (Scrimgeour, 2014, p. 103). The second phase, later in the century, had Indigenous people working the land for the pastoralists and when technological developments finally saw no use for an Indigenous person as an employee of the pastoralist, a critical problem developed as this was the final disconnection of the Indigenous person's long-term attempts to remain connected to their country. What must be understood is that, up to this time, the more "productive" Indigenous workplace was usually on lands that they had connection to through how the land connected to their stories and attachment to land. The need to move away from these local environments, from Country, for employment and to be closer for social services purposes introduced psychological disconnection and damage to cultural obligations.

Governments are still acting as guardians and control most information relevant to Indigenous groups, feeling it's acceptable to use lawful deception to cloud the transparency

and facts by justifying their actions with paternalistic narratives. Universities and schools teach how to be shrewd in the business environment, but Indigenous Studies in these institutions are filtered; they are voluntary and only those non-Indigenous students who have an interest in equitable and empathetic themes engage. As there can be limited economic and social advantage to focus on this area of history, few non-Indigenous individuals access these classes. Governments and other large organisations who still take advantage from the Indigenous land entitlement neglect history and any views that oppose their agendas.

Historical native title processes provide strong examples of these practices. Formalised processes should be practised by government to uphold law to protect all Australians, but this does not seem to happen when citizens are of Indigenous ethnicity. This is seen by Eddie Mabo's historical high court ruling defence of native title and how it was interfered with by John Howard's government of the day (Moreton-Robinson, 1998, p. 13) and the Federal government's interference with a successful legal outcome in favour of Western Australia's Nyungar claimants in 2017 (Hirini, 2018). These current departmental practices create division within the community and dilute the rights of the community as a whole. Evidence of these practices at James Price Point provided a legal defeat of the State Government that stopped its progress (Perpitch, 2013, p. 12). The SWLASC land agreement under "Law: provided a clear and smooth use of traditional land by the traditional custodians with a supporting offer of 1.2 billion dollars for an agreement of 200,000 square kilometres. Such contracts provide a lack of fair accountancy when non-Indigenous governments and Indigenous people form contracts" (Lombardi, 2016). Cultural "Lore" was dismissed and would have found ways to include the many who could not attend meetings to allow incapacitated, incapable or incarcerated Indigenous people to

have influence on these agreements. These current agreements demonstrate the past behaviours of Federal and Western Australian governments that maintain a practice of creating false representatives of Indigenous groups and then changing laws to support departmental agendas when the courts bring about rulings in accordance with the law. There is a need for the Australian community to hold to account such departmental failure which create financial losses for all.

Western Australia is a prime pastoralist and mining state and these industries lobby politicians through their capacity to employ voters, with a history that has influenced political neglect and the manipulation of laws for their advantage. Nichols (as cited by Harman, 2012, p. 109) gives evidence of this at a Federal level, where Prime Minister Bob Hawke mentioned every group but neglected Indigenous people when speaking during the 1988 bicentennial celebrations, acknowledging all groups except Indigenous Australian people as those who helped create the country.

The historical background on how relationships formed between Indigenous and mainstream Australians is critical to understanding current workplace relationships. Much factual Australian history is being ignored, primarily using silence to maintain the historical avoidance, to the detriment of Indigenous stakeholders. To understand this study and its need to examine where Indigenous values come from, we must learn from the past and remove anything which creates dysfunctional workplaces and perpetuates deceptive historical narratives. Trust and respect, the critical conduits that strengthen and expedite the formalised relationship that workplaces require for positive development, need to be restored.

4.1 The Early Days of Indigenous Employment

After 1788, the colonisers introduced a society to Indigenous people where economic benefits had precedence over respect for the cultural practices, rights and proper treatment of Indigenous people. Traditional lands that had been occupied for tens of thousands of years (Ardill, 2013, p. 322) were forcibly confiscated from groups by any means necessary (Reynolds, 1990). History shows that, during colonisation, the employment of Indigenous people grew substantially as they offered many attractions that European settlers could not (Reynolds, 2000, p. 64). This group of employees did not have skills or plans to become competitive land owners and not being socially entitled meant they had low expectations regarding remuneration and treatment. Their employment was driven by their cultural connection to stay close to their land, so pastoralists and farmers enjoyed their cheap labour as staying on their land was important and remuneration was subsidised by rations and tenancy. Unlike the Europeans, they could also be controlled as most work was highly facilitated by the government guardianship, which ensured physical compliance by the establishment and community (Scrimgeour, 2014, p. 109). Many pastoralists treated workers as possessions with a right to "chain their blacks up and beat and abuse them how and when they liked" (Reynolds, 2000, p. 68).

Early Indigenous workers possessed the basic skill sets that complemented the tasks and attributes of the early workplace, and this was first utilised by the explorers, who accessed Indigenous people to map the country (Reynolds, 1990, p. 12). They took advantage of the Indigenous trackers' knowledge, their bush skills to find local water and their know-how to capture the surrounding food sources (Reynolds, 1990, p. 13). With regards to the many practical roles requiring skills to survive in the wilderness and the

natural reflexes needed to react to the dangers of the elements, Indigenous workers excelled as stockmen, divers and in positions as “Native Police” (Reynolds, 2000, p. 103). These labour-intensive duties were performed specifically by the male, as most had intrinsic bush and hunting skills which aligned with the needs of the workplace. But since Australia was an isolated country that needed all possible options for labour, Indigenous females joined males with employment on stations, initially for basic household duties (Reynolds, 2000). Reynolds (1990, pp. 76-77) showed how the social positioning of these employees also advantaged employers and this was manipulated for the needs of the workplace when seen to be employees of servitude, and often for pleasure through sexual gratification of the male workers and employers. An 1899 Royal Commission witness as cited by (Reynolds, 1990, p. 76) informed that “every hand on the place had a gin [sic], even down to the boys 15 years age.”

The need to recruit non-local Indigenous others in the workplace, used for the tracking of local offenders and to supervise local Indigenous employees, introduced the first incidents of Indigenous people sacrificing their cultural values for “compliance to” or “acceptance of rewards from” colonialist employers (Reynolds, 2000, p. 63). This may demonstrate the first instance of mutual beneficial relationships between the Indigenous employees and non-Indigenous employers, as both were threatened by the collegiality of local Indigenous groups with the foreign Indigenous individuals not accepted. The employers anticipated retaliation as their treatment of local groups was unfair and often harsh, and this laid the foundations for a common enemy (Reynolds, 2000). While the retaliations were limited, the incidents were often violent and created mostly unfounded fears. Durack pays “tribute to Pumpkin” her father’s “right hand man” who protected the

whites (Reynolds, 2000, p. 62). Reynolds (2000) expressed how "Many pioneers felt that without the Native police their situation would have been untenable" (p. 136), for "more settlers' lives would be lost" (Reynolds, 2000, p. 137). The employers used Indigenous knowledge and the skills of these non-local individuals who had no attachment to local groups or connection to the lands and resources that the pastoralists had acquired. This shared information allowed the employers to anticipate and develop risk assessment of the Indigenous threat.

4.1.1 Structuring up Indigenous Employees

In the late 1800s, Indigenous people were trying to survive in two worlds. Johnson estimated that, at this time, "about a quarter of New South Wales Aborigines were wanderers and workers" (Reynolds, 1990, p. 162). This was a mix or traditional life and employment, and while Indigenous people had a cultural system to this wandering, their country was being divided up and ownership and access changing hands. Western control relies on being organised and the Governments started to initiate Aboriginal protection boards with Chief Protectors having total guardianship over many groups, where "missions under the leadership of the Christian churches were the forefront of institutionalising Aboriginal children asserting an Anglo-Celtic way of living and learning, within a controlling assimilative regime" (McCarthy, 2010, p. 192). Kickett (2011) speaks of her mother being born in one of these centres, and van den Berg (van den Berg, 1994) writes about how Corbett was sent a great distance from his family and their traditional lands in the Pilbara to be interned most of his childhood at Moore River and Carrolup missions in South Western Australia. These organisations controlled all aspects of Indigenous people's lives and

facilitated employment, with no time to address cultural or sociable needs (van den Berg, 1994, p. 69).

Unless the employee was at fault, most Indigenous Chief Protectors took no action to address workplace situations. If an Indigenous employee wanted to leave an employer who was violent or didn't pay for labour, most would be forced back as "Black workers were at the mercy of their employer" (Reynolds, 2000, p. 85). While protected by the law, it rarely provided any protection as parliamentary individuals stated how Indigenous employees needed to be controlled by "brute force "and needed "A little stick," so it was no surprise that employers who were "hard on blacks" were" admired and respected" by the general public (Reynolds, 2000, p. 85). As these assimilation policies moved to a more regulated guardianship, employee numbers increased as the collection centres needed people to run them (Reynolds, 2000). Corbett described his need to comply as "Acceptance, obedience and subservience to the Chief Proctor of Aborigines," and declared the centres he was interned in were managed by mostly dictatorial people (van den Berg, 1994, p. 44). Many of the interned children like Thomas Corbett, taken from loved ones at young ages, were fragile, treated harshly, and did not have family support, which created psychological and physical abuse and many problems for the Stolen Generation. Fromene and Guerin's study (2014) of participants that had some experiences similar to Corbett identified the problems were initiated from the removal of individuals from their protective environments, by finding "rather than thinking of individuals in terms of having a 'borderline personality,' we suggest rethinking of them in terms of having had 'borderline socializing environments,' largely brought about by the aftermath of colonization" (p. 578).

The centres created issues and barriers for those interned, but those so-called "lucky ones" who avoided these didn't have a smooth ride. Kickett (2011) father, who was not interned, lacked schooling when "only permitted to attend school until the 3rd grade" (p. 105). This was the same as for Thomas Corbett, who also endured "constant uprooting," "lack of sustenance" and the "forced introduction to new confusing cultures and religions," all creating barriers to workplace preparedness (van den Berg, 1994). Changing the Indigenous values to western values using religious and social beliefs was seen as needed to create the "civilised native"; and while not always forced upon Indigenous people, like rationing, this was used to control them as a substitute to trying to maintain Indigenous lifestyle normality (Harman, 2012, p. 126).

Kickett (2011) provides personal insights into how, a generation later, like her father, Indigenous people were still being excluded from maximising their potential, when stating that "only the basics" would be allowed for her education, and that all Indigenous students in her school were placed in the lowest class without cognitive assessment. The assimilation policies in the first half of the 1900s were the foundation of this stigmatisation, where mainstream society did not accept Indigenous people as the equals of white Australians or having limited ability to develop cognitively. In 1959 Nauze (as cited in Reynolds, 2000, p. 5) observed Indigenous Australians "were only noticed in a melancholy anthropological footnote," unlike in comparable countries, such as Canada, New Zealand and South Africa, which at the time allowed significant recognition of their Indigenous societies existence.

4.2 Rationing

Historically, Indigenous people were also supported by Government and employer rationing systems (Rowse, 1987). The treatment of some that worked for food and shelter

can be considered as being similar to the employer's livestock or, as Skyring (2012) states, their early employment in the "northern pastoral industry" was a "system of slavery" (p. 155). This is evident by the violent means used for compliance and how the attitudes of the employer would change when the economic feasibility of the relationships changed. Scrimgeour (2014, p. 106) notes how a manager of Mulyie Station, in 1939 on the Pilbara's De Grey River, attempted to avoid paying for an Aboriginal employee with workplace related health issues. Visiting a doctor, Scrimgeour (2014) writes that the manager "denied that Waterlily was an employee, arguing that she was 'a good old thing', who would offer to help out in the house whenever she was at the station" (p. 106).

Durack reports rationing was a method to settle the Indigenous groups, and that "no matter how paternal and unregulated it might seem, was in the best interests of all parties" (Rowse, 1987). You would expect Durack as a pastoralist to say this, as the use of feudalism by the government allowed hosting employers to move many Indigenous people to dependence and so become a tool for land acquisition or, for those not working at all, the movement to a system of welfare (Rowse, 1987, p. 85). The 1946 Pilbara strikes (Scrimgeour, 2014) and the 1966 Wave Hill Walk Off (Riddett, 1997) are both clear indications the local Indigenous groups did not agree with pastoralists on this matter. So they fought for a new policy that aligned to the employment rights of mainstream law and protection for Indigenous employees.

With limited options for Indigenous people, influenced by land acquisitions and the disconnection of their clans, not only was rationing a form of remuneration, but also supported their survival and land connectivity needs. Rationing never provided enough to maintain the needs of a household and created further need for additional relief to be

supplemented by affluent others, such as Christian groups who still maintain some power and control with the dependence by Indigenous groups on handouts. Australia must accept that not all entrusted with this power had empathy for Indigenous groups and so we still have current examples of how the products of these so-called "good citizens" of Australia abused the power advantages in these relationships, especially when used for self-gratification, or to build collegiality, power bases and business opportunities. The introduction of historical welfare in many early industries extended the profile bases of these organisations, practices which still exist today with government-funded departments of industries that specialise in Indigenous-specific services.

4.2.1 The Intervention of Government,

After the mid-1900s, Indigenous workers' rights were developing, and though Indigenous stakeholders were protected under the jurisdiction of the government guardianship policies, employers were still allowed to operate with minimal compliance. Gurr (1983) described the Aboriginal employees' service as being "wards or serfs" by the employers (p. 353), which meant employers had strong control over the employee/employer relationships, as explained in van den Berg (1994). The new laws should have protected the employee by providing substantial workplace contracts between the employer and the employee, but many resulting contracts were non-formalised agreements that allowed for limited and shifting financial gain (Eatts, 2014) or, as with the past, "rationing relationships" (Scrimgeour, 2014, p. 6). Those Indigenous individuals still interned at the centres performed work as chores (van den Berg, 1994) and those externally billeted for employment were controlled by these negotiations at the will of the employer. Eatts (2014) grew up in the wheat belt community with her family in the Central, South West of Western

Australia. Her father experienced many farmers as major employers of the Indigenous community who used these shifting negotiations of land access, food and resources to reward the employees who moved around, clearing and maintaining the land.

Even though new laws were developed to protect Indigenous employees, very few employers used these for workplace negotiations, thus avoiding financial remuneration and resorting to non-binding promises based on bartering and tenancy agreements. These non-binding workplace contracts were unfamiliar to the Indigenous worker and led to many being deceived and pressured to accept ongoing changes to agreed terms (Riddett, 1997, p. 53). This created workplace contracts of unfamiliarity leading to many employees being deceived to accept changes to these terms. This could involve threats to get off the land or being cornered into activities that had no association to the workplace but diluted cultural practises. Many times, these informal contracts would be broken by the employer as the Indigenous employee was not seen as credible citizen because, until 1964, they were not citizens at all (Eatts, 2014). Lifestyle decisions were made more difficult as these unbinding agreements were nonsensical to the Indigenous employee who, previous to white settlement, followed a protocol that did not involve deception or manipulation and shared the land for many lifestyle needs, such as connecting stories to land, providing unrestricted food, shelter and other life needs.

4.3 Self Determination, but at What Cost

In the 1960s, movements emerged to address the mistreatment of Aboriginal people involving organisations such as the Communist Party of Australia and Christian groups with a long-term history of re-educating marginalised groups. Kath Walker, a strong Indigenous resistance leader, joined the Communist Party and only left as she felt it would influence her

leadership of her Indigenous followers. Marxist theories (Shaw, 2009) envisioned a fairer society, with Marx's partner, Friedrich Engels, describing their model as closely aligned with Indigenous Australians' communitarian lifestyle: the "most perfect example of this society could be found among Australian Aborigines" (Gardner, 2016, p. 10). With Indigenous Australian's longstanding existence severely impacted by colonisation, Gardner (2016) refers to some academics examining systems that could be more beneficial as they involved the practises and purposes of Indigenous people, unlike the expectation of the "noble savage" as an impossible standard (para. 17-20).

An event that really disturbed and changed the psyche of the Australian public regarding the treatment of Indigenous people was the incarceration of the famous artist, Albert Namatjira, for a statutory offence (Gurr, 1983). This affected Namatjira's health and his eventual death a few months after being released from prison. His plight further broadened support for Aboriginal rights and equality from other influential community groups, and also initiated the development of a variety of Indigenous groups that were starting to resist the guardianship that had always been promoted as protection. These groups were driven by Indigenous campaigners like Charles Perkins and Kath Walker, who set examples of resistance which motivated new efforts to resist enabling and to become self-autonomous. One famous act of resistance driven by Perkins and many other activists was the "Tent Embassy" (Muldoon & Schaap, 2012). These acts and this period also started to realise equality in the workforce, not just for from an Indigenous perspective but for mainstream gender equality as well. An increase of Indigenous people working in government office and academia, those with vested interests at the interface of mainstream

Australian society, started to realise the opportunities and processes of how to take advantage of the fairer treatment and better wages.

Regrettably, towards the end of the 1960s, many Indigenous men could no longer totally rely on the existing employment opportunities due to technological changes removing human capital needs, which caused closure to many of the industrial opportunities based on their skill set. Economic relationships and technology meant resulting positions becoming advanced and limited, so no longer constructive to supporting Indigenous males due to their minimal schooling and practical themed skills. No longer being needed to work the land was the last access to bushland to practise their cultural activities. This also resulted in many workers no longer being able to provide for their families which affected purpose and esteem – so their confidence and pride was eroded.

Whitlam's reforms in the early 1970s could be said to have compounded Indigenous family problems as the education influence changed the female family role. Women adapted with more ease to emerging higher education opportunities and the transition into employment. By adding stronger roles as financial providers to existing female household roles, this compounded competency issues for males and exacerbated male entitlement, with accusations and jealousy resulting from these changes. Not only was the culture structured where the male was the primary provider of food, but the culture was also based on strong male entitlement (Bates, 1985).

These changes intensified the sense of uselessness felt by these Indigenous males with their inability to operate in a new system that offered them limited opportunities. Not

working was seen as laziness, adding to existing stereotypes and racial vilification, which further affected their emotional regulation. With emotional outlets controlled by guardianship laws that restricted their movements, many would self-medicate using alcohol for problems that they did not have the skills to find solutions to. There is limited evidence, as an Australian Institute of Criminology's (AIC) assessment points out, "Comparatively few data sources are able to shed light on potential relationships between employment status and rates of violence among Indigenous Australians"; at the same time, however, it does state that "those sources that do, all reveal a strong relationship between unemployment and violence", suggesting that family violence would have increased during this period (Bryant, 2008, p. 59). As shown in Table 2, the initial introduction to mainstream education, statistics from the last 20 years show a higher female rate have adapted to access training and education, resulting in larger enrolment and completion numbers.

Table 2

Award Course Completions for Indigenous Students[a] by Gender, 2001 to 2015

Gender	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015
Males	345	384	383	449	384	438	474	454	462	457	547	531	602	622	755
Females[b]	700	742	802	747	821	917	1,017	941	938	967	1,211	1,091	1,256	1,395	1,435
TOTAL	1,045	1,126	1,185	1,196	1,205	1,355	1,491	1,395	1,400	1,424	1,758	1,622	1,858	2,017	2,190

Source: https://docs.education.gov.au/node/41786

Current industry mining, construction, oil and gas projects are now starting to reconnect practical opportunity for males in these groups, and this inclusivity should give purpose and lead to creating relief from the household problems. What must be better understood is why Indigenous males have tended to react to these situations in a negative action as there is a need to prepare for future economic downturns.

4.4 Gough – Professionalising the Indigenous Community

Indigenous policies from the 10-year period prior to Whitlam becoming Australia's Prime Minister and during his tenure (Nakata, 2013, p. 293) shaped and laid the foundation of current Indigenous employment and education policies that enhanced current professional opportunities for Australia's Indigenous people. These reforms allowed many great Indigenous business leaders and activists to develop from these entry-level involvements. Capacity building from the work of activists like Perkins and Walker supported the development and skills of larger cohorts of Indigenous people to practise a similar ideology and to further capacity-build the collective of those after them. Some say Whitlam's support for Indigenous scholars was not based on giving equality so much as "to improve the knowledge and skills of Indigenous people to work in the government's Indigenous organisations" (Nakata, 2013, p. 293). While it gave an opportunity to those looking to formalise developed skills for employability, it also gave these participants insight into the values and principles that not only business, but the people that managed business, operated under, evident by "Apple's" perception (Nakata, 2013, p. 293): "But education systems also tacitly express and inculcate a set of values, beliefs, and ways of behaving to promote cohesion across the wider social order." This exposure to rules and behaviours that non-Indigenous people used, and when witnessed by non-Indigenous people, probably removed some of their stigmatisation which had dehumanised this group in the eyes of certain laws and individuals.

Taylor's (1997) research supports Muecke's (2005) finding that "Aboriginal discourse lacks the authority to be heard in the white institutional context" (p. 125), so by providing evidence that their communication and language was gaining a more equal

standing gave authority to adjust the power levels. It also educated Indigenous groups on how to negotiate and gave them authority to know how to be defiant with precision and less emotion, which was more acceptable to the workplace and western society. Previously, many had been controlled, deceived and disappointed by those who didn't treat them fairly or renumerate them properly, leading to emotional suppression with reactions that lacked control or engagement.

4.4.1 Criticism

Gaze (as cited in Soutphommasane, 2015, p. 153) pointed out that Aboriginal native title outcomes have not progressed since Whitlam's government, and Nakata (2013, p. 293) found "the goals and purposes of Indigenous Higher Education in the same terms as we did forty years ago." This is reflective of opinions that critique the lack of advancement with regards to Whitlam's reforms, with some strong Liberals seeing the policies as failures, but this is only when his reform attributes of education, health, justice and native title are compared in silos. If all Whitlam's social reforms are assessed in isolation, indicators of performance do not reflect the combined ground-breaking movement and related success of his reforms. It cannot be Whitlam's fault that subsequent governments have never revisited this approach, where all Indigenous problems are addressed as combined and cohesive reforms in a similar timeframe. Recent Closing the Gap initiative implies that all indicators must be addressed concurrently. But this is welfare dependent, so it doesn't factor in the large portion of the Indigenous population that is not welfare dependent. What must be appreciated with Whitlam's strategy, whether implemented by accident or with purpose, is that he presented reform for a collection of policies in a way that all Indigenous people could benefit from. During this time, Indigenous people were less diverse economically and

culturally, so the reforms focussed on addressing “Indigenous people” as a whole. In contrast, the CtG initiatives represent reforms that have been individually developed for those of low socio-economic standings, but the current Indigenous person can be highly diverse by location, financial and cultural situation. They can also move back and forth between each side of the gap and the reason for backward movement is just as critical as positive movement.

To address Nakata’s criticism of current outcomes, CTG has limited purpose to capacity build on past reforms and restrict a backward movement of current Indigenous individuals that have progressed above low socio-economic positions. Whether by chance, Whitlam’s major reform initialised and supported ideology into the professional space, which addressed the strongly-connected needs of those who practise Indigenous values, unlike current Indigenous initiatives that still judge the Indigenous achiever from a position of assimilation, not self-determination. While this is the ideology prevails, Indigenous stakeholders will continue to be excluded from inclusivity, so outcomes will not change and sound criticism like Nakata’s will be validated.

The range of Whitlam’s reforms allowed more individual autonomy to access the reforms, borne from people’s desperation that motivated action. This collective action had greater ability to impact and address the interweaving complexities of the Indigenous community and the problems forced onto them. Labor’s native title reform identified and accepted Indigenous people’s connection to land with physical examples, as seen by giving back some traditional control to landmarks such as Uluru (J. Altman, 2013, p. 27). The introduction of the Racial Discrimination Act contained many laws to secure equality for those whose race, religion and other social attributes are under threat.

Gaze (as cited in Soutphommasane, 2015, p. 153) judges the Racial Discrimination Act's weakness by making statements like this: "it has proved to be weak as an instrument in fighting racial discrimination." These are statements based on the limited court cases, but this perspective shows little understanding, as from an Indigenous perspective the Act meant that a violent reaction or disregard to the discrimination was no longer the only option to address racial vilification, as it gave the Indigenous people cultural validation and respect that was so critical for stable workplace behaviour. Further, Whitlam's Medicare reform allowed unhealthy Indigenous people greater access to the heath institutions required to address many intergenerational issues that had started to affect this group. Education reform, while perceived as not designed for Indigenous workplace development but government operations (Nakata, 2013), accredited and prepared entry for potential university students from the Indigenous communities, complemented with his abolition of University fees, which gave higher accessibility to Australians and Indigenous people in general (Rann, 2014). So, when Whitlam's reforms are examined holistically, we can say that, if we adjust all the negatives elements of the Indigenous people's environment at the same time, there was more chance of success for an individual's social improvement.

4.5 What has Changed

Current policies mean that many historical mistakes still exist, such as the how the cashless welfare card (Johns, 2008) is a contemporary form of guardianship. George Brandis, the current Attorney-General for Australia, who the *Sydney Morning Herald* (2016) labelled a "Control Freak," attempts to overturn federal decisions relating to Indigenous land use agreements (ILUA's) (Tingle, 2017), and Colin Barnett the former Western Australian Premier, attempted to close many Indigenous communities by using economic reasoning

(Young, 2015). Western Australian Liberal Ministers have connections with and; a strong reliance upon relationships with big business and mining groups. Labour frontbencher, Johnson, as cited in (Kagi, 2016, p. para 16) stated, “There is no advantage to the Government [Liberal] in reinstating this legislation other than going to their supporters and donors in the business community ... and say 'oh no, we have not walked away from the Aboriginal Heritage legislation amendments',” which suggested Barnett’s continued attempted grabs to control land have alternative motives, such as to ease land access for any future business deals. Just why the Indigenous custodians need the Government to facilitate business deals with business groups needs clarification. We are finding that not only is social dysfunction being amplified, but tax payers’ finances are also being wasted.

Zurba et al. (2012, p. 1130) declared that complex Indigenous resources cannot be “governed by a single agency and require collaborative action by multiple partners,” with a need for collaborative management, not “centre of authority” types as labelled by Andersson and Ostram (as cited in Zurba, et al., 2012, p. 1130). Few experts on Indigenous needs have developed from the non-Indigenous population, and this is evident in 200 years of primarily unsuccessful management. This further impacted historical trauma with heavy financial and psychological costs, for many who sit in positions of Indigenous control can be seen to display “centre of authority” attributes. This was especially the case with those who are allowed to act with authority that is based on self-righteous opinions which developed into forced solutions. When government institutions started to intern groups of Indigenous people, those in charge believed that they knew what was best for their wards. A. O. Neville knew little of Indigenous groups, but made critical decisions that had disastrous outcomes, and this still occurs. Colin Barnett’s selective decision-making as the Western Australian

premier determined which Indigenous groups to deal with when attempting to build a gas plant at James Price Point, north of Broome in 2013. The then Opposition Leader Mark McGowan said, "Mr Barnett, whose government selected the James Price Point site, was responsible for a saga that had cost the state at least $15m and caused turmoil among opposing Aboriginal groups" (Perpitch, 2013, p. 12). Only Indigenous people with strong cultural attachments see how the workplace and its community would have been contaminated by his process, which was divisive because it filtered relevant stakeholder and their decision making process's away from the activity.

Historically, such ill-informed and forced decisions have proven to create more problems than solutions. Early instances of these decisions looked to move Indigenous groups for assimilatory reasons: "Half castes are taken away from their homes, while missionized full-bloods and those who have been in long contact with the white man, are told to go bush" (Gray, 2005, p. 82). This was not just to segregate, but to try and kill off the more traditional population. To move Indigenous groups from their land has always been unsuccessful as they have deep-rooted connection through historical cultural connecting activities (Rowse, 1987). Movement of Indigenous groups around the Wittenoom mine is a prime example, as it caused original local groups to be pushed to extinction and others to resent their relocation from historical sacred sites when the town was defined as too dangerous (Day, 2010, p. 1). Called "the greatest industrial disaster in Australia," these decisions that favoured big business and the economy had a major impact on its Indigenous groups' health, cultural practices and movements to Roebourne (Holcombe, 2005, p. 113). As stakeholders and employees, Indigenous people have previously been deceived by

pastoralists and this has recently been re-ignited with mining groups lobbying government institutions and representatives for land acquisition.

4.6 Reasons to Keep up the Fight

Since colonisation, guardianship of Indigenous people has also resulted in substandard treatment of these groups. Policy that supported assimilatory directions from 1918-1953 allowed government representatives to "undertake the care, custody and control of Aborigines if, in his opinion, it was in their interests for him to do" (Tatz, 1964, p. 49), and while the 1905 Act stands out previous laws and policies preceded this. This had been due to the need by governments to control early Indigenous groups who were seen as "savages" threatening settlers; or as an inability or lack of desire from the Indigenous person to change their lifestyle; or alternatively a lack of a treaty, which restricted formalised and unalterable terms and conditions to protect Indigenous needs being ignored or abused. Many Aboriginals lost their lives as a direct result of these contacts and, even now, there are systemic problems that lack the required equality needed to stop the improper treatment to the life and wellbeing of groups with Indigenous ethnicity, as these most extreme situations prove.

Further examples of these workplace failures are worth mentioning. While in custody for minor offences due to "a range of systemic failures" (Hely, 2009, p. 324), the 2008 neglect of Mr Ward who "roasted to death in the back of a prison van" while being transported for a minor offence in a prison van (Phillips, 2010). In 2014, there was the death of an Indigenous woman, Ms Dhu, in Port Hedland's prison and hospital system due to the abject negligence of officials that belong to the health; and justice systems (Kagi, 2017). These two mistakes have not only created pain and suffering of the victim families, but also

have cost the workplaces responsible over 4 million dollars in compensation. With the Deaths in Custody report (Lyneham & Chan, 2013, p. 210) showing higher than average figures for Indigenous people, the incidents in this report and many other incidents that followed this report confirm the substandard treatment of Indigenous people in custody where police and other service providers have underperformed in their responsibility and overly exerted their powers. Sadler (2016) identifies how the reluctance to following the professional findings of the benefits of a Custody Notification Service (CNS) in Western Australia connects to the continued poor services to Indigenous stakeholders. While the government creates laws and activities built on historical foundations to allow workplace incidents such as these to continue, while ignoring researched recommendations, negative relationships between Indigenous groups and others in the workplace will also continue.

The problem is that, while there was a spike in the seventies and eighties of Indigenous activism, in current times there is not the same maintenance of Indigenous culture due to the seductions of privilege and self-reward for compliant Indigenous people. Only a limited few want, or can successfully demonstrate, competency in cross-cultural code switching while keeping cultural integrity, so we must ask, "Why is this so"? For some, employment and its benefits become more critical than cultural attributes; and, if this is so, how do we judge these community members when called to represent Indigenous people? Is it that Indigenous people are now being employed across many different vocations and organisations, meaning that Indigenous problems are less mutual so that community cohesiveness and solidarity is being lost? For many, individuals who have the recognition, skills and professional profiles, resisting will place remuneration at risk. If we do not keep

the culture strong by letting it die out as all goals come from a position of self-interests, can we truly call ourselves Indigenous?

With Indigenous business, many "centres of authority" decisions performed today are validated with the approval of Indigenous representatives. If these Indigenous individuals act without the authority from their peers to represent their communities, they are out of touch with Indigenous practices and are seen to be the last ones to perform these roles. Williams (as cited in Taylor, 1997) argues that certain Indigenous individuals have authority to act as representatives, as "not all are free to contribute to a discussion and not all are free to contribute to propose a solution to a problem" (p. 69). Self-nomination of those who are not authorised but maintain self-serving attitudes have been responsible for a past where Indigenous people have been mistreated, and they currently validate a future with little change. If we allow this community compliance to remain, and the social advantage to continue and transition into the current workplaces, Indigenous stakeholders, regardless of deserving merit, will not be heard, but will be seen to always need forms of guardianship.

History is characterised by many complex situations, hence requiring careful analysis. This chapter has reflected on the complex historical foundations influencing current personal, social and workplace experiences. The relationship between these business stakeholders and those who service them must come from narratives where each side has a right of statement and reply. The function of this chapter, as with the purpose of this overall study, was to create awareness of these situations and narratives. Having provided this historical overview of the systematic exclusion of Indigenous Australians, the next chapter will examine the ways these problems still exist in contemporary society and how organisational structures and cultures are reflected in governance. The chapter will outline

how this now manifests in typically ethnocentric western beliefs, values and attitudes in the organisational structure operative in most workplace cultures.

5 Chapter Five

Governance

… the belief that there is no reality save that revealed by science, and no truth save that which science delivers. *Wilber, 1998*

The previous chapter indicates how certain Indigenous customary structured practices have survived many adverse circumstances and still have influence to maintain the compliance of Lore and to address the day-to-day decision-making of Indigenous communities. Chapter 5 examines how Indigenous cultural practices can work in isolation with workplaces and how a solution is not reached by diminishing one culture at the expense of the other. The strength of Indigenous connection has constantly been misinterpreted (Garvey, 2016; Gower, 2015; Larkin, 2013; McCarthy, 2010; Rigney, 2003; Sabbioni, 1993b) and can be seen to be one of the primary reasons that attributes of economically-driven workplaces and exclusivist academia tend to lack synergy with Indigenous stakeholders. This chapter aims to better inform readers who, as outsiders, may lack the flexibility to question western philosophical assumptions. Following such assumptions tends to result in a failure to recognise the need to apply mutually beneficial and collaboratively negotiated relationships between Indigenous and non-Indigenous groups. These relationships must contain such attributes to address and support acceptance that two systems exist and that both need to be maintained to combat the duality which is allowed to exist when inequitable power systems are sustained. Increased awareness is required or Indigenous cultural practices will be misinterpreted when attempts are made to relate them

to mainstream structures and processes using only western templates and excluding Indigenous cultural templates.

These problems were implemented when Australia was first visited by the British explorers, where the Indigenous people were seen to be sub-human, and so many local approaches were not in alignment with the English Westminster legal system and therefore not classified as relevant (Mulvaney, 1958). The main problem resulted from the structures having completely different purposes and the indifference that came from the visitors' lack of awareness (Mulvaney, 1958). This exclusion meant dualities were formed on different lifestyles, and language meaning-making social barriers were affected by a strong ignorance of each other's ideological foundations. Such indifference explained by Mulvaney (1958) suggests Indigenous Australians' lack of connection to civilisation supported similar limitations to meaning and purpose to their cultural actions. This is found in Mulvaney (1958) and how Indigenous Australians were denied any form of nobility, as seen in his reference to a coloniser's Darwinian perceptions:

> how is it that the abject animal state in which [aborigines] live . . . should place them at the very zero of civilization, constituting in a measure the connecting link between man and the monkey tribe? for really some of the old women only seem to require a tail to complete the identity ... (p. 142)

Mulvaney (1958) points out how, when George Shaw "described Australian Flora and Fauna, he opened with an unflattering comment on the status of the aborigines" (p. 140). These initial ways of thinking, looked to deny Indigenous versions, like Bropho's (as cited in Macintyre Dobson & Associates, 2000) that evidenced a strong process-driven engagement with animals to validate these strong connections through totems and

relationships, which would influence Dreaming and education. This duality transcends Indigenous art, which is used by Indigenous people for education, but non-Indigenous people find a more economic functionality and purpose for it. While not at a level that still sees Indigenous people as sub-human, Larkin (2013) provides convincing evidence that Indigenous people are still seen as sub non-Indigenous equivalents in society, which affects the workplace.

From a personal position, the involvement of Indigenous perspectives with regards to practising cultural values and ways has always been seen as a positive when looking to create new ways to develop Indigenous related workplaces, and recent studies support this (Colquhoun & Dockery, 2012, p. 1). I have witnessed the benefits from the connection of Indigenous people to nature, community, and practising inclusive acceptance over a long period. I have also seen the inflexibly shown by outsiders, who can be threatened by the input of Indigenous knowledge. An all-too-common response is to present rigid structures to limit Indigenous development and so they don't have to engage with or adapt to alternative cultural options. Chew and Greer (as cited in Lombardi, 2016, p. 1326), when speaking of mainstream formalised economic systems, suggest "they may be particularly ineffective, disabling and alienating." Chew and Greer (as cited in Lombardi, 2016, p. 1326) then follow this up by declaring:

> Difficulties arise also because the Aboriginal cultural domain is expressed through kinship and familial obligations which conflict with accounting rules that are based on economic rationalistic principles.

The western system is judged on its economic development and so is designed to keeping evolving to find a more effective option, and this is where the problem lies

(Plummer & McKenzie, 2017). By allowing a constant attempt to find a better system, the western system is seen as the only option and approved way forward, thus limiting progress by ignoring and excluding the need for Indigenous inclusivity. Larkin (2013) shows how this happens with the "mechanism of white cultural control" contained in "Culturalisation, Objectification, Eurocentrism, Whiteness as Normativity, Passive Tolerance, Cultural Denigration and by Managing Controlling Differences." Strategies built on these practices entitle the western systems to have views where "other cultures are identified with disadvantage" (Essed as cited in Larkin, 2013, p. 71). The governance that designs the business rules and structures of workplaces until recently favoured assimilatory strategies and guardianship, so the authorities felt entitled to use these mechanisms as the only viable options. This was based on those who facilitated the Indigenous stakeholders not realising how much of a barrier these assimilationist structures were to the practising Indigenous stakeholder. As Blagg and Anthony (2014) highlight, the departmental perspectives of night patrols run by Indigenous women in outback Australia were seen to purpose Indigenous-specific crime and social outcomes; yet the "patrol work envisaged by Indigenous communities cuts across the divisions created by white governance structures" (p. 104).

5.1 Duality of Business

Industries that I have been involved with have standard economically-driven business designs with decision-making processes that come from a top-down approach. These models had directed most involvement regarding the Indigenous stakeholders from a position where the hierarchy envisioned the organisation's activity needs to be productive for the business. These business models also practised a scientism-based style where all reality was science centric and so social difference shouldn't be part of their formalised

decision-making processes. Most strategies and models that deal with Indigenous groups are departmentally- or economically-based and will reflect these standard business practices so, for efficiency, they practise alignment to the standard – and not Indigenous stakeholders. The management of these decisions are then passed down to an individual who use these formalised practices. Other problems arise when "Whiteness" and "Entitlement" contaminate these processes. McCarthy's (2010) awareness of how "Eurocentric domination could impose patriarchal and ethnocentric ideals of privilege and superiority" towards marginalised groups supports this.

Many industry structures are interpersonal so they are not designed to be supportive of Indigenous-specific attributes, and this create strategies with limited capacity to address cultural "immersion or awareness." This is evident, for example, in how Governance for Communities, Child Safety, and Disability Services in Queensland are structured as illustrated in Figure 5. Most professional workplaces' power structures are based on a top-down communication flow assuming that one person's direction controls and drives the business. Other business members have decision-making authority based on levels of skills and will act as gatekeepers that regulate the information flow vertically. Without obligation to regulate sideways, decision-making can operate in silos, which can create barriers for the development of projects foreign to standard practices.

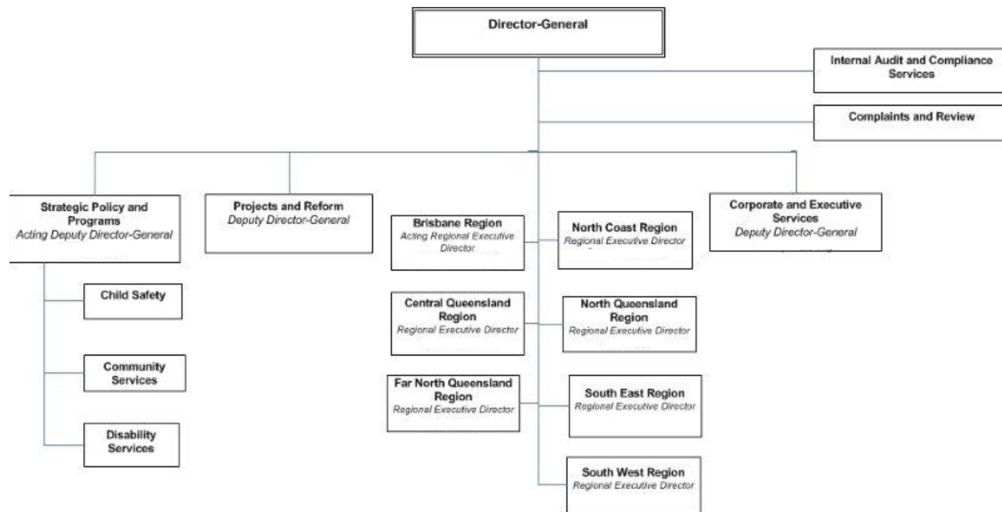


Figure 5

Corporate Structure of the Department of Communities, Child Safety and Disability Services

Source: https://www.communities.qld.gov.au/gateway/about-us/corporate-publications/annual-report/annual-report-2013-14

Flat management structures, as shown in the Department of Communities, Child Safety and Disability Services (Figure 5), are scientific designed and resist incorporating opinions and knowledge external to their risk assessment. These assessments look to anticipate and exclude any activity or influences that cannot be controlled and, with Indigenous behaviour being highly reactive to stimuli, can be difficult to anticipate and control. The department displayed in Figure 5 would have major Indigenous stakeholders as clients that would be problematic and Indigenous employees that could address many of the problems. However, structures like these do not provide a connection at a management level to address this relationship, meaning there would be little or no encouragement to engage these groups to include external knowledge and information. This would be a prime example of how formalised structures can exclude critical external knowledge. Reconciliation Actions Plans are now addressing such workplaces but are seen to be works in progress that

only become effective when the business finds alignment to the Indigenous group, as shown by SBS's creation of NITV.

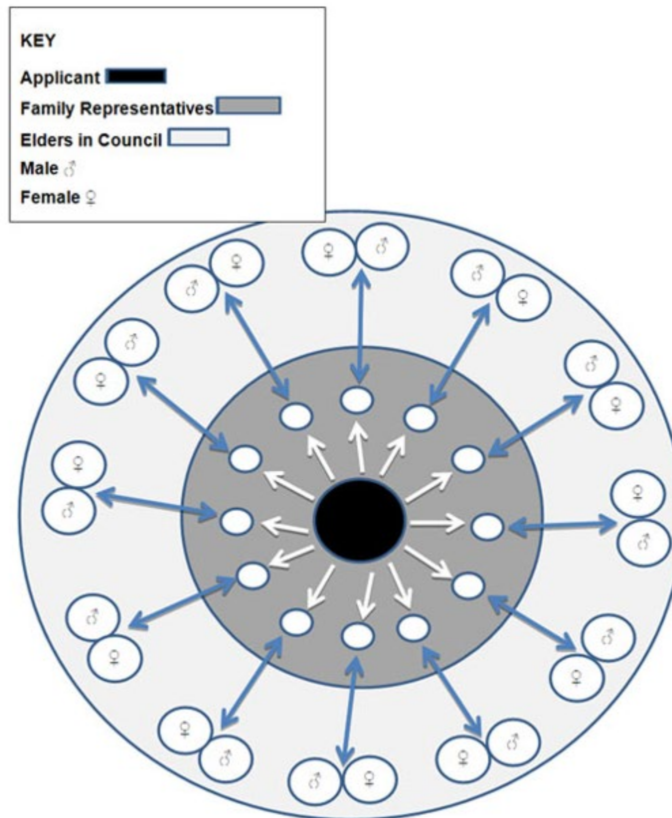
When Indigenous workplace alignment and structures are ignored from a stakeholder management perspective, future problems can be highly disruptive. Neglect of these relationships and how they connect place at risk the ability to build service and business opportunity with Indigenous groups in the first place. These organisations must be motivated to realise the benefits of embracing Indigenous employees and service clients, or to find unique selling points of Indigenous business. Government funding motivates many organisations to pursue Indigenous business within their portfolios. Taylor, Trebeck and Holcombe (as cited in J. C. Altman & Martin, 2009, pp. 41, 137, 149) all see that there is critical need to engage the Indigenous community if access to traditionally-owned land is required. Similarly, J. C. Altman and Martin (2009, p. 51) argue for the use of local Indigenous labour in remote areas where many departmental service providers operate large client bases made up of Indigenous clients, evident by the Closing the Gap initiatives.

Indigenous decision-making is more aligned to this governance structure of the Quandamooka peoples, as illustrated in Diagram 2. These systems of management are community-based and have conduits specifically used for the representation of all members. Indigenous structures have complete communication, driven by authority that is vertical and horizontally obligated to support the metaphysical and physical components of community. While representatives are usually Elders, who have the final say, the message they provide is validated with processes that support community investment. Indigenous processes have been established over many generations and to replicate this from a professional sense would be costly. Boylan's (as cited in Robinson & Zhou, 2008) suggestion is that

“consequentialism is utilitarianism” as “an action is morally right when that action produces more total utility for the group as a consequence than any other alternative does” (p. 26). This is highly relevant if Indigenous people see themselves as standard Australian individuals.

Western business systems look to maximise their investment, and outcomes must be positive and immediate, using limited resources to maximise outcomes. If the business focus is solely directed towards mainstream interests and preferences then Indigenous people often choose to opt out. When this is actively expressed as a resistant or questioning style of feedback in mainstream organisations by Indigenous people, managers can misinterpret this as employees being disruptive or speaking out of turn. This is specifically when there are ideas about utilising the budget for business requirements that are not economically feasible, which typically is seen as illogical or illegal from a business perspective.

Diagram 2



Council of Elders comprises twelve female Elders and twelve male Elders who represent each of the family groups and apical ancestors. Elders must be acknowledged as such by their peers before they are accepted on to the Council of Elders

Governance structure of the Quandamooka peoples

Source: https://www.humanrights.gov.au/publications/native-title-report-2011-chapter-2-lateral-violence-native-title-our-relationships-over#Heading527

5.2 Points of Differences

Indigenous structures affect how Indigenous systems, relationships and outcomes are constructed over long periods. Christie (1990) describes Indigenous environments being a scientific system containing a "vast range of input qualities and angles in a structure from which knowledge production is an ongoing situation-specific process." These organic systems drive cause and effect responses that are conditioned to reflect the narrative. This minimises the use of resources on events that may not happen and when they do happen there is no planning, so the system adjusts. These systems also support the strong value of

reciprocity, which restricts capacity building of resources and individual storage of resources, but allows the collective to have an equal distribution and does not go without for the benefit of individuals. So, it must be appreciated how westernized business environments can introduce systemic problems for the stakeholders with workplace expectations to act in a way that is foreign to their inherent values. This process was adequate when Australia was untouched, but current times present Indigenous people with problems that have not been part of 60,000 years of cause and effect. So the reader can appreciate the need of this thesis's outcomes. The following sections outline values and business practices where further duality exists. Some are labelled the same as Indigenous values, but are divergent in how they are practised.

5.2.1 Lore and Law

Dodson (1995) explains the mainstream legal system in this way: "At heart is the undeniable fact of our dispossession, and the role of law as a central colonising discourse in this dispossession" (p. 2). This suggests that Indigenous people are forced to succumb to core western legal principles legitimising the loss of Indigenous sovereignty. Indigenous people do not trust western law's capacity to protect their interests and the large proportion of Indigenous people incarcerated, and with deaths in custody, this reinforces the trust issues. Non-Indigenous people are constantly educated under this system and this inherent practice leads to a strong understanding of the prevailing legal system. The obligation of Law makes demands on how individuals have flexibility to customised lifestyle choices, with the provision that they do not impede the choices of others. Indigenous legal processes have always been from the position of its values system or "a body of codes and prescriptions" Dodson (1995, p. 2), which is more focused on the collective and the related

self-regulation that aligns to these influences. While a business also utilises law, the compartmentalisation of tasks customises boundaries of one's authority and responsibility.

5.2.2 Planning

Planning in a business sense can be very complex and usually runs a three- to five-year cycle. Traditional Aboriginal planning was usually seasonal, so activities were more designed for an annual cycle (Lewis, 2005). As weather was not totally definitive, some unexpected occurrences could be forecast by nature's behaviour and addressed as it happened. Weather patterns that created unnatural and un-seasonal issues, such as lightning-created fires, floods and droughts, would have affected and yielded harvest booms or shortfalls, hence the reactive nature of Indigenous people's lifestyle. Reactivity is seen by Lewis (2005) when noting the introduction of cattle and their effect on the fresh water billabongs (p. 26). The fact that over 250 Indigenous language groups occupied Australia, with diverse practices and languages, meant a common plan would have been impossible when the reactive nature and local needs of each culture and locations were factored in.

5.2.3 Respect

Respect can be transformed into disrespect and cynicism when the values-bases are incompatible and there is little or no consideration of the minority culture's core beliefs, values and attitudes. When a manager has expectations that positional power requires immediate compliance based on their authority, counterproductive behaviours can materialise. When given responsibility for any Indigenous portfolio, a manager's lack of cultural knowledge often means they are threatened by Indigenous knowledge holders, such as Elders and those culturally grounded. These stakeholders are respected as having more skills but lacking the professional authority for the business role. As authority and decision-

making is community-driven, as shown in Diagram 2, levels of respect are also reciprocal within the Indigenous governance. Many historical examples exist where the Indigenous community has not been acknowledged and included with decision making by managing authorities, resulting in weak or negative outcomes. Baker highlights the mismanagement of mission achievements (Fijn, 2012, pp. 135-144), while Bond (2010) examines how the state interfered with a productive cross-cultural relationship between the community and their church for the needs of a mining group. A major interference of critical Indigenous governance is Howard's decisions to dismantle ATSIC (J. Altman, 2013, p. 10) creating a void for Indigenous self-determination, which may well have been a strong influence on the employment deficit performance indicated in future Closing the Gap reporting.

5.2.4 Meetings and Feedback

Formal meetings and appointments are ways that businesses measure their productivity regarding time management, resource use and profits. These time constraints can create anomalies with customary Indigenous traits. Muecke (2005) points out that time was understood in completely different ways to western thinking in the Aboriginal environment pre-colonisation. This means that cross-cultural adaptation is problematic when trying to apply the required and expected time management for schedules between customary and professional relationships. The Indigenous society's education of inherent practices was also implemented from birth, so all community members acted with rigid behaviour. Their purpose was understood as it was consistently practised, resulting in natural application. This meant feedback to keep one on track and maintaining one's progress was not as critical. Total obliteration of these different ways of being in the world and the valuing longstanding obligations to people, place and seasons would be a very negative outcome for

Indigenous Australians, and indeed a nation that claims respect for other cultures, especially its first Australians.

5.2.5 Measured Risk

Measured risk does not fit into the Indigenous reactive nature as there is limited appreciation that traditionally-understood behaviour reduced problems. If created by external elements such as nature, they would be addressed as they presented. Reciprocity, as a strong Indigenous value, opposes the storing of resources for something that may never happen. This intrinsic behaviour does not support a competitive edge that businesses require. To leave your basic needs short and at risk for the benefit of unrelated elements to your immediate and natural environment would be nonsensical to a western groups and businesses.

The western system expects you to plan for how people will react and to factor in all things that can go wrong when invested costs and resources are usually at risk. These stockpiles are usually long-term collections that amount to high costs and damages if they need to be replaced. Traditional Aboriginal assets were usually naturally-based, and while unprotected against elements, damage would be seen to be a natural will of the spirits. As these assets were also community owned, the responsibility to maintain them was diluted across the community.

5.2.6 Responsibility

The practice of responsibility can be seen to be similar for both Indigenous and westernised practises. The difference comes from how Indigenous perspectives of responsibility are more personally-aligned to binding and inherent obligations, and this leads to self-sacrifice for the needs of the collective, with a stronger binding agreement.

Business responsibility will focus on the needs of the workplace and its controllers. The business strategy and those who control the direction of the business plans are held in high esteem, and the responsibility of their subordinates is to follow their guidance and commands. The remuneration of these alliances addresses many western needs which motivate these practices to be aligned to western values of wealth accumulation. Indigenous people usually have inherent cultural values that will introduce external responsibilities into the workplace, and when these are prioritised higher than the needs of the workplace, problems arise. Family obligations are common responsibilities that create conflict with professional responsibilities.

5.3 Managers and the Indigenous Workplace

Hogan and Warrenfeltz (2003) identify that a major component of the modern manager is with how they apply their self-awareness. They identified manager self-awareness with how it relates to one's professional identity in the way "one thinks about and evaluates oneself "and reputation in "how others think about and evaluate one's behaviour" (p. 81). This is no more relevant than with workplaces with Indigenous needs as this component can create risk, especially when the manager has limited experience with Indigenous values and stakeholders and lacks the self-awareness to identify these limitations. Hogan and Warrenfeltz (2003, p. 80) speak of how management develops their skills by finding maximum effectiveness by operating in spaces conditioned for their skillset. According to Hogan and Warrenfeltz (2003), the confidence of business managers increase when there is consistency with the problems of groups, and this allows plans to be structured because they are "predictable and interpretable," but the management of Indigenous people

in Australian workplaces are usually not afforded this luxury Hogan and Warrenfeltz (2003, p. 80).

When a manager does not have the self-awareness to identify how the anomalies of Indigenous people are randomly distributed, additional layers of complexity restrict the manager's capacity to apply the derived management techniques that identify as the strengths to the workplace. Managerial attributes identified by Hogan and Warrenfeltz (2003), such as being competitive, strong-willed, and the need to lead and not follow, are tested against those who attempt to influence the introduction of information that could assist. This is relevant with the new cultural needs of Indigenous employees, which can impact business and manager responsibility. Hogan and Warrenfeltz (2003) note that many who manage don't have the self-awareness to leave their areas of comfort, as this will affect their self-confidence, self-esteem and self-control (pp. 81-82). The Forrest Review (2014, p. 143) declares that Indigenous employees may "involve mentoring for months or years," which places economic pressure on their managers and budgets, especially where a lack of cross-cultural understanding exists.

When attempting to build relationships with stakeholder and subordinates that have a more specific understanding of critical information external to their workplaces, managers can react with error. Excluding or manipulating these groups or individuals will remove valuable complementary resources crucial to workplace development. The ongoing ignorance of managers regarding the role that Indigenous values play in the workplace that services Indigenous stakeholders can be seen to cause many issues. Larkin (2013, p. 166) supports this by identifying that "non-Indigenous senior executives enter the APS as 'unknowledgeable' with respect to Indigenous peoples, their cultures and their issues."

Larkin (2013) studied a large Australian Indigenous employer, and how the limited knowledge of those entrusted with Indigenous employees is restricting effective business by lacking the required skills and understanding.

The role of the manager is critical, as the workplace that services Indigenous stakeholders operates using binding and localised values customised to its needs. Rigby et al.'s (2011) statement, "A company's reputation relies mainly on trust from its stakeholders and it takes an immense amount of time and effort to build up trust in a company, however one bad move can damage trust" (p. 118), supports this with economic stakeholders. And yet there are underlying social structures that link to employee personalities, so problems arise when employees bring values or agendas that may contradict current workplace values or the dominant social group. Current facilitators that manage Indigenous stakeholders must not only be aware of these foreign cultural characteristics that they oversee, but how their mainstream intrinsic characteristics react to these. This is especially the case when this is personal, or when these managers are from cultures that have little experience or engagement with Indigenous groups from Australia.

When facilitators of Indigenous business exclude those Indigenous stakeholders who practice and teach values at the expense of the Indigenous representatives that relate more to general business and social standards, relationships are not partnerships due to the lack of the cultural foundation required to be successful. For Indigenous business to be progressive, Indigenous representatives are required that are not tainted by personalities and personal agendas so the cultural needs can be accurately represented.

5.4 Without Motivation, your Employees are Lost

As pointed out previously in chapter two, communication is a key element in cross-cultural relationships. Taylor (1997) found that

> The National Framework…recognises that language and literacy are interactive social activities and, as such, these activities are context-based and context-embedded. At the same time, like other similar documents, they employ the rhetoric of economic rationalism and are explicitly tied to a central concept of the worker in the market economy-based workplace (p. 65)

This confirms that communication not only synergises socially but in the context of business stakeholders are also reliant on language and literacy for effective sharing of information. In short, values and beliefs are embedded in language. Hence, effective communication can be reduced or conditioned when a strong language competency that exists in westernized education and the social norms drives how others are judged. This tends to favour those with social alignment to the dominant culture, and excludes groups that practise alternative languages, literacy and social styles (p. 65). Lipsitz (as cited in Shore, 2010, p. 42) confirms the accepted practices for Australian society are not only based on conventional language, behaviour and culture, but also business practices such as accumulation and possession of capital knowledge, assets and wealth.

Workplace stability is created when the stakeholder attributes are aligned to the workplace and the culture of its majority social group. Most workplaces in Australia have a compliance system to support these business attributes, and central to their success are financial norms such as consumerism and capital growth. When social norms counter to these expectations are introduced to the workplace, the individuals can be misunderstood as

being non-team players, counterproductive, or seen to have headstrong behaviours in conflict with the management's expectations and strengths (Hogan & Warrenfeltz, 2003).

While seen as anti-social in one society, such behaviours can be pro-social in the other. Many cultural behaviours are intrinsic and instinctive, so to expect the stakeholder not to display these may be an impossibility. Accordingly, there is great need to find processes that alleviate the conflict that this can generate. If this is not addressed, the social wellbeing of stakeholders with regards to motivation, compliance and identity may be at risk. Dickson-Swift et al. (2014) identified the health and social wellbeing of one's employees are major factors for any organisation's successful productivity, and small improvements to the workplace will enhance the health and wellbeing of an employee (p. 139). Not understanding and addressing your stakeholders' needs may compromise an organisation's overall sustainability and productivity. These researchers also found that managers understand how critical these are to the employee's psychological wellbeing and its association with the productivity of the workplace.

In 1984, Lazarus and Folkam (as cited in Hollebeek & Haar, 2012) "defined stress as 'a particular relationship between the person and the environment that is appraised by the person as taxing or exceeding his or her resources and endangering his or her wellbeing'" (p. 59). Most new employees and Indigenous stakeholders, when exposed to their professional obligations, would be exposed to stress as defined by Lazarus and Folkham, where stressors serve to affect outcomes. This would include "job performance" (Beehr et al. as cited in Hollebeek & Haar, 2012, p. 59), "employee loyalty and perceived organizational support" (Haar as cited in Hollebeek & Haar, 2012, p. 59) and "job satisfaction" (Cavanaugh et al.as cited in Hollebeek & Haar, 2012, p. 59). These stressors

are critical towards "social exchange theory" which Cavanaugh et al (as cited in Hollebeek & Haar, 2012, p. 59) declare has an influence on employee retention. Seet et al. (2015) also uncover these stress related problems from a non-Indigenous perspective when researching the retention of art managers exposed to Indigenous communities and the self-induced stress that came from their lack of understanding to the violence that they were exposed to.

Most stressors result when stakeholders do not have a strong understanding of the process required to fit into their environment. Stakeholders must be capable of developing in the workplace (as cited in Hollebeek & Haar, 2012, p. 59) or they will always feel uncomfortable and insecure. They must also be able to introduce and build development into existing characteristics. Indigenous people facing a different cultures with alternative behaviours in workplaces find it difficult to adapt and adjust to these environments that maintain, or become increasingly taxing to, or endangering, their wellbeing. Hollebeek and Haar (2012) suggested that these stressors will negatively affect workplace relationships when it relates to role definition (p. 59).

5.5 Purpose and Confidence

Due to stressors affecting development and comfort levels, confidence is usually not recognised as a strong attribute of Indigenous stakeholders. With all stakeholders, confidence paves the way for stakeholders to feel comfortable so they show initiative to make decisions that are understood and agreeable to identity. With most stakeholders, this will come if support groups, like families and social groups, are positively aligned to workplaces so they may play some role in this. If they are not, the workplace must either allow the time to adjust or offer adequate support to achieve this.

While partnerships need all sides to put effort into finding common ground under current western systems, most Indigenous stakeholders need to do the majority of the compromising. Western communication starts in the system that is currently legally binding, while Indigenous must fathom the western process and then reprocess it into their cultural system, before redefining it for the engagement. This is the reason Indigenous people often lack confidence when communicating, by ignoring or by other forms to limit their engagement as the process is not as streamlined or seamless. This is usually evident when applied to negotiation, debating or other westernised communication styles that sit along the marginal guidelines.

5.6 True Barriers

It is important to consider whether industry and their Indigenous stakeholders agree on a consensus when such dualities of structure drive different expectations and behaviours. While duality and power is maintained in the social domain, does this mean that it cannot be adjusted in the workplace? As a dominant culture, does industry confuse inclusivity with being allowed to participate as co-management when Indigenous stakeholders are involved? Andersson and Ostram (as cited in Zurba et al., 2012, p. 1131) declare that most co-management arrangements fail, as the divergent values are never examined, so mutual interests, benefits, and understanding will create stagnant and dismissive power distribution. Zane Ma (2009, p. 16) proposes that "it makes increasingly better business sense to understand how to work in partnership with Indigenous peoples for mutual, immediate and longer term sustainable benefit."

While there is a current focus on making workplaces more supportive of Indigenous awareness there is still limited acknowledgment of the need to design systems that critique

those responsible. The Indigenous Advancement Strategy (IAS) was introduced using the Forrest Review (The Department of the Prime Minister and Cabinet, 2014a), by one of Australia's richest men whose wealth and entitlement was built on the mining industry. The directive by the current Australian Government redesigned Indigenous policy which validated the Indigenous portfolio to be placed under the Department of Prime Minister and Cabinet. This allowed a Prime Minister directive to allocate responsibly to review Indigenous employment to a mining magnate and created risk based on his limited; understanding and holistic knowledge in the area of Indigenous employment and the previous treatment and mistrust that mining in Australia had created with traditional custodians. So it was not surprising when the Australian National Audit Office (2017) published significant criticism of the IAS performance framework (p. 67) and its lack of an adequate system to measure success by declaring:

> The current framework does not provide sufficient information about the extent to which program objectives and outcomes are being achieved. There is an opportunity for the department to further develop performance measures to more clearly report on the department's progress towards improving the lives of Indigenous Australians. (Australian National Audit Office, 2017, p. 68).

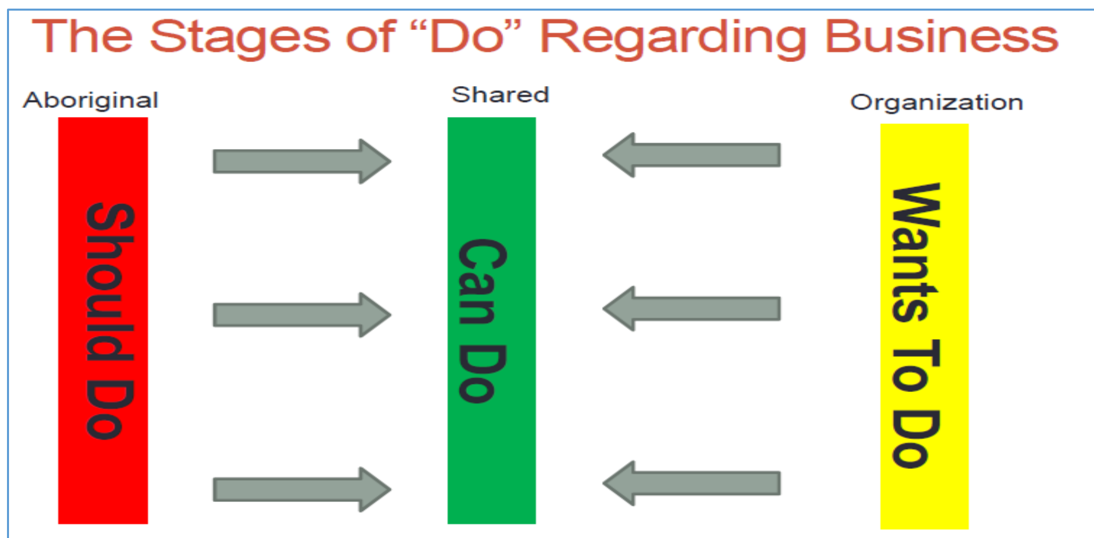
Whether this lack of following-up to capture errors and bad management is due to the size, level and profiles of those who manage these programs, major inefficiencies have been risked by allowing non-Indigenous facilitators to burst through the doors as a saviour and then to sneak away when they fail or when their needs have been addressed. Many of these practices are departmentally influenced and need addressing immediately, not 30 years later when the standard regulations of ministerial documents are published to be examined.

Figure 6 shows the needs of stakeholders and their expectations to act. Most non-Indigenous Australians, and those Indigenous people who have assimilated into the Australian society, cannot not be expected to accept or find rational and normality in core Indigenous cultural beliefs, values and attitudes. Most Indigenous customary needs and processes conflict with western philosophy and for this reason, non-Indigenous facilitators will only help to develop Indigenous business with what they would "like" to do, and this is usually based on how these activities increase economic advantage to develop business. Indigenous stakeholders have expectations that non-Indigenous people "should" understand that there is need to do the right thing by Indigenous people and their culture as to rectify past behaviour. In short, each culture has strong cultural assumptions and rationales that are seen to be normative in their environments. Indigenous stakeholders' expectations, however, hinge on the other culture's domination, control and permission. But if organisations are serious about accommodating different culture's ways of being, they should do everything to bridge the cultural divide, for Indigenous people are all too used to their expectations not being met.

These non-Indigenous ways can also transition across general society and, while perceived from the Indigenous perspective as not practising decency, western society can be seen to view it as normal, as it only needs to be lawful to be seen as decent. When asked to say "Sorry," to give back land or to find empathy for those who still suffer from substandard situations, some non-Indigenous people find it difficult as they are conditioned to defend positive roles and attack any positions that are negative, as their Law system does not readily deal with self-blame. This behaviour exists in the workplace and when it is applied in situations of uneven distribution of power, for instance a manager relationship to Indigenous

subordinates, the Indigenous narratives attempt to operate within a professional environment become unstable and vulnerable to attack. This loss of control is in direct contrast to the non-Indigenous legally-supported and understood right to operate with an approach that uses a doubly entitled practise consisting of full control of their own way of life and permission to contaminate the Indigenous way of life. As law, and not lore, drives the workplace, when a manager is non-Indigenous, the need to supress their employees from practising customary Indigenous behaviours is usually met with resistance, quiet often covertly. When the workplace is more connected to lore, Indigenous stakeholders could apply their cultural techniques to operate with more normality and consistency, and not be seen as problematic.

Figure 6



Stages of Expectation between Indigenous and Professional Relationships

5.7 Communication is Critical

5.7.1 The Importance of Understanding Cultural Language

Most Indigenous people have an intrinsic development that is influenced from a language base that is visual and oral in its foundation, and its purpose is for all lifestyle events and practices. This creates inflexibility when operating in other environments as many cannot disconnect, even to address substantial barriers and the resultant stress. Many see how the introduction of a further layer of western communication has threatened the loss of improved cultural communication (Kidmose Jensen, 2016). Only when Indigenous people suffer the loss of their language do they appreciate the traditional language's influence on identity, and this now causes many to have reservations about moving from a more personal and informative process to a more succinct and conditioned process.

There needs to be understanding that Indigenous groups must sustain the old style for the following reasons. The behaviours, places and relationships of the Indigenous person were defined with the original language, not an English language. If you perceive yourself a practising Indigenous person, the more Indigenous language you understand, the more you will be able to define and understand your values and principles with this knowledge expanding to support self-awareness and identity. From a business perspective, when instructed or instructing culture, actual and factual outcomes result. Indigenous lifestyle is based on it values and how these have been communicated and passed down to new generations over thousands of years. It must be understood, especially by those who came to Australia after the Indigenous people, how the Indigenous culture was captured and defined by a non-English language. Oxenham (1999) explains how "Terminology is an

important consideration as it signifies meaning and boundaries," and supports how Indigenous meaning could be misinterpreted when translated by a foreign dominant society (p. 2). This is the most critical misunderstood attribute of why Indigenous people lack the ability and understanding of the dominant Australian discourse, and why the workplace can still be a mystery to Indigenous employees.

It must be understood that cultural protocols also connect to the language, and if you lack understanding, then you risk creating problems. For instance, specific English words can be judgemental, which goes against Indigenous ways to judge that is made up of many actions over a long term. To mislabel a community member with one word will risk problems with the individual. Media does this through stereotyping when labelling the collective for individual behaviour, so communication issues damage respectful relationships between the mainstream community and responsible Indigenous community members.

The construct of Indigenous worldviews, as with most basic cultures, resist introduced professional styles that become complicated as they lose connection to constant practice. Indigenous languages have mutual understanding based on repetitive actions and expectations that contain physical signals to complement a single or a few words. Kilroe's (1992) critique of Kendon involves explaining how Indigenous Australian languages contained how "alternate sign languages seem to represent spoken language structure. This theme, in fact, that alternate sign languages are based on spoken language structure" showed a structure more comprehensive in activity" (p. 266).

English and other languages will specify with more detail to capture all activities so individuals can effectively operate in silos. This can run counter to basic cultures which have

languages to capture holistic lifestyles, protocols and behaviours, which develop and protect the community at the expense of the individual's needs. In these communities, to remove aspects of the languages connectivity will lead to components of one's identity being diluted, "Principles and values that underpin the concept and which should be adhered to when engaging with the concept and/or when working with Aboriginal people" (Oxenham, 1999, p. 7).

The introduction of English language constructs sought to control, by removing the structure that Oxenham (1999) follows, with a need for the development of Indigenous people as individuals so they could integrate into the dominant society. To totally ignore these formative learnings created conflict by removing the collective cultural agreements and inherent foundations to build their learnings on. History has shown that, over time, these constant changes make living as an Indigenous person even more difficult to abide by. As Corbett (van den Berg, 1994) recollects of his time interned in a Stolen Generation establishment, "A new and more complicated law enforcement law was introduced, much to the detriment of Aboriginal people" (p. 56).

This constant attempt over time has looked to evolve Indigenous communication without including the language. A critical attribute with the Indigenous Australians limited ability to adjust to western society has been determined by attempts to remove their foundation language instead of using it to complement the introduced language. This has compounded the problems that resulted from the overlapping of societies as a result from colonisation. Business practices based on a foreign standard communications foundation become even more confusing for Indigenous people as they are practised in multiple formats, with dialects that remove or subsume the foundation language. The introduction of

technology is further complicating initial learnings, and the English language also has further issues where professions have words created that are industry-specific or use acronyms for efficiency, such as medical and legal use of Latin terms, a totally different language. Comparing a person who structurally notates to another that is accustomed to education with emotion, orally and visually, will provide different views and fail to connect if there is indifference to understanding how critical and ingrained these practices are. Mainstream methods, such as those used for this study, expects one to form an expert opinion with an entitlement to critique others. The Indigenous ways are structured to restrict such individualism, as seen by Margaret Clunies-Ross's difficulty to notate Indigenous performances (Muecke, 2005, p. 34).

Muecke (2005), as well as Taylor (1997), explain the differences between Indigenous and foreign communication, and the impact of their ways of living since the arrival of colonists and other visitors. The inability of the standard westernised structures to accept and find involvement of Indigenous practices are the most critical problems of the duality that exists between current Australian groups. With regards to Indigenous people, many values are inherent, so they are difficult to adjust and the forcibly introduced foreign practices and values have led to confusion. This confusion has also resulted from the colonisers' normalised positions as a justification for attempts to dominate and extinguish these inherent Indigenous ways and values (Taylor, 1997). The lack of communication to convey rational reasoning in a format that Indigenous people can accept has introduced high levels of frustration for both Indigenous and non-Indigenous people.

These introduced language and communication designs and how they constantly evolve, especially with current technology, will highly affect the future construct of

relationships between Indigenous stakeholders and the non-Indigenous workplace facilitators.

5.7.2 One Cannot Speak for All

Indigenous people can be historically diverse with regards to some aspects of language and culture. For this reason, this research follows Byrnes (2000) whose need to reference a general Indigenous communication was based on the influence of personal experiences and the resources engaged. Most Indigenous people rely on a similar process and their relationship with other Indigenous community members supports their strength to represent their community.

There must be care taken to limit what Muecke (2005, p. 14) identified as "totalising" how the general society sees Indigenous culture. This is especially prevalent when workplaces and the non-Indigenous participants expect Indigenous stakeholders' individual views to represent holistic and complete knowledge of all things Indigenous. Such unrealistic views have allowed masking to create workplace recruitment of Indigenous representatives who lack the required maturity and connection to cultural relationships, leading to misrepresentation of Indigenous communities.

Problems arise when these Indigenous representatives that support mainstream society do not practise and recognise how important Indigenous language is to their Indigenous stakeholders. Problems are amplified by this limited understanding of how the language needs to be unpacked before additional new layers of communication are applied. When there is too much of a need as individuals for assimilatory development and integration into the dominant society, dilution of their capacity towards community is the result.

Historical assimilatory practices applied physical and psychological guardianship that added foreign values that were required to survive in the environments created by post colonisation, and attempted to dilute these intrinsic cultural values that are critical to Indigenous identity. While these strategies are designed to move Indigenous people to the common Australian language base, their failure has positioned the Indigenous language between both cultures. When representatives lack attempts to align these values, but only support the dominance of singular communication, strong foundations cannot be applied to effective relationships.

5.7.3 Communication of the Workplace

Workplaces are built on specific communication styles and languages, and these must have stability to function effectively. Workplaces also must operate with practices that will create effectiveness with regards to solutions and costs. It is just as critical to apply this line of thinking to Indigenous stakeholders so positive inroads to relationship development are created.

Indigenous cross-cultural relationship problems in workplaces are created by the additional formats of social communication constructs, constructs which address underlying situations and emotions. Sarcasm, satire, deception, manipulation, entitlement and other general communication can lack actual and constructive intention, especially when used in the workplace. Workplace competency can also rely on communication styles, with a lack of external practices being used to judge a non-related subset of individual performance in the workplace. Competency, sarcasm, debating, and negotiation can only work when both understand the rules of these practices. When values are removed from any form of communication they become less transparent and more dangerous, specifically when only

one party understands the method of practice. Honesty and truth result from responsibility, so constructs that lack presence within Indigenous values usually are limited with regards to their communication.

English is the language of the Australian workplace and it is seen to align to economic and usability efficiency. This is due to the language being a result of the mainstream society, of which many managers are a product, so managers will practise a business system reliant on this language. With business being a result of a society that is built on this language aligning to their personal lifestyles, they have advantage so they can transition between the communications styles that result from a common foundation. What this explains is that Indigenous employees not only struggle to understand the business communication of the workplace, their ability to maintain the constant change driven by competition is restricted as the communication is not natural, specifically when technology creates new styles or information initiate these changes. Taylor (1997), while identifying a literacy competency process that moves through "assisted to independent and ultimately to collaborative" (p. 69), identified how this ongoing, constant evolving workplace is changing.

This is especially pertinent when Indigenous employees must become more individualistic, where "through techniques such as enterprise bargaining the autonomous individual rather than the collective is privileged" (Taylor, 1997, p. 64), requiring attributes that are "enterprise orientated and market-driven" (Taylor, 1997, p. 64). This independent competency conflicts with the Indigenous community and its collective style, as it is "insufficient in 'productive workplaces and community settings' where 'high degrees of collaboration, teamwork and social integration are required'" (Taylor, 1997, p. 64). When

stakeholders are not capable to adapt for this independent stage, it restricts movement to this next collaborative stage, which is from a business, not community, goal orientation. While many Indigenous people are looking for a better life using employment as the conduit, most are not looking at a lifestyle that highly impacts or greatly changes their Indigenous communication and cultural norms.

5.8 The need for more than Business Skills

Workplaces that address Indigenous stakeholders are still primarily facilitated by non-Indigenous people, so to improve relationships, institutional systems must be designed that holistically support Indigenous stakeholders to practise their identities. Without this understanding, they will not identify those Indigenous people with limited cultural connection who master the needs of business communication at the expense of their need to communicate culturally. When this is used to advance personal profiles that are then used to represent professional Indigenous agendas, negative outcomes result. Having a stronger ability to communicate from a mainstream position than a cultural position, they can use this to jump the queue to access financial and profile rewards. This can be where individuals start to misrepresent their Indigenous communities or develop personality conflicts and masking processes to step in and out of their identity. An example of this is code-switching where Indigenous people act for compliance to mask their true intentions and by making another feel comfortable, so their situation is tenable. When being overly agreeable for the comfort of others the true situation is not captured, so communication will only address and support what's appropriate for the dominant position. When non-Indigenous facilitators use dominant professional and social positions through the concepts of racism (Larkin, 2013) to

promote negative perceptions and narratives of Indigenous stakeholders, so Muecke's (2005, p. 175) definition of "Black Skin, White Mask" is perpetuated.

To address these social power situations that exist, non-Indigenous facilitators of these workplaces must remove the competency measures that rely on social alignment as the primary decider, as western processes are not prioritised and ingrained with many Indigenous stakeholders with cultural relevance. They must also understand that more time and effort to immerse values is needed before they can practise and maintain the professional skills needed by their Indigenous stakeholders. While these may result in short-term gains and outcomes that seem substandard to facilitators, long-term results should be positive. When the requirements of business are a process of competency, much of the communication exclusive to Indigenous culture can be forcibly disconnected, based on reasons of professional survival or remuneration. Many facilitators of professional workplaces, non-Indigenous and some Indigenous, find more trust and respect in the Indigenous stakeholder who can advocate and support professional formats and ideology that aligns to similar business ideology.

Corbett (van den Berg, 1994) speaks of being accommodated in jail when his guardian didn't meet his train: "I would obey the rules and regulations governing Australian people at that time with no questions asked. I would do the right thing" (p. 111). This emanates from guardianship policies, and Indigenous people have learned not to complain, even when falsely accused when they have done no wrong. This demonstrates how crucial it is to have open dialogue to gauge accurate needs and thoughts. Even for those Indigenous members that have customary practices, who manage to accomplish the learning and expectations of business communication, there is a need to check that this is not diluting

their Indigenous identity, which is needed to endorse or represent Aboriginal communities and lifestyle. All cultures have levels of being educated, healthy, and having confidence that influences their positive behavioural traits. While focusing on non-customary traits, identity indifference can result in insecurity and create conflicting problems. This chapter has outlined the differences of cultures and governance, and the challenges to achieving genuine cross-cultural engagement due to the dominant organisational governance processes that prevail.

6 Chapter Six

Discussion

This chapter will report on the findings from the research participants and discuss them in terms of the literature. Rather than doing this separately, the findings and the discussion will be interwoven. In research of this kind, this is vital for community and cultural awareness, and also for recognition of lived experience that informs a capacity to examine the cultural duality explored in this thesis. While formal practices initiated many relationship conduits with outsiders, it was critical for them to understand my position as an Indigenous person to appreciate my connection for being and practising Indigenous attributes. This means that I am well positioned to consider all the information and data captured in this thesis from a strongly formalised approach, but without neglecting the required strong cultural alignment. In doing so, I have aimed for reflexivity, while not resiling from an Indigenist standpoint.

The aim of this study has been to better understand the factors affecting better participation in business by Indigenous people who are strong in their culture so there is greater awareness and more effective influence on operations in workplaces that service Indigenous stakeholders. The findings will also examine how factors are influenced by the duality that exists between cultural and professional contracts, and the resulting attitudes which emanate from cross-cultural relationships. In this respect, the findings have allowed the researcher to identify how these groups perceive Indigenous values to exists in and react to the workplace.

A number of key themes emerged in the interviews with the stakeholders. These themes have been used to structure this chapter. The themes are as follows:

- Indigenous values are still being practised by Indigenous groups. They are driven by purpose and role.
- Indigenous groups, led by their Elders, had a perception of culture that was strongly related to how their values connected to elements of their experience and environments.
- Indigenous values have individual applications which are non-negotiable that protect the culture and others have more negotiable values that allow the members to introduce and manage relationships.
- Indigenous Elders realise that Indigenous culture needs to be progressive but can be placed at risk by business if the protection is diluted at the expense of this progress.
- Indigenous Elders declared that being resilient and protecting one's culture is part of being Indigenous.
- Non-Indigenous facilitators who did not live in Indigenous communities prefer using non-negotiable values to engage the Indigenous stakeholder, while those who did live amongst Indigenous communities prefer a more complete set of values when engaging Indigenous stakeholders.
- The Indigenous community expects those who represent the Indigenous community, even with regards to professional decisions, must have a strong appreciation and awareness or Indigenous cultural protocols.
- Indigenous values cannot operate in isolation as a "one size fits all." All values have roles and a purpose, with the customised level of adjustment used to accommodate the situation.

6.1 Traditional Orientation – Connection of Indigenous Culture

A key theme to emerge from the interviews was the extent to which Indigenous representatives in organisations are connected to their culture in terms of knowledge, relationships, and values. One Elder passionately pointed out how the connections of Indigenous people range vastly, coming from multiple groups, experiences (past and present), and formative learnings that developed into rigid behaviours:

> *I am a Nyungar person, that's my tribal name, that's my tribal identity of my people. That's the identity of who I am. So once…that is a Nyungar person, you can't go past that, in any other way; I can't be Wongi, I can't be…I can't be Murri, I can't be Koori. Cause that's what's it's all about - being Nyungar Esperance people. We got our native title cause we have proved that we have practiced our culture, we have proved that we are Nyungar people, we are the real deal because you can't tell lies in Federal court, you can't tell lies when you are under oath by telling, why do you? When I answer the question, why do you do that, why do you practice that, where do you practice that, how who taught you to practice that, who's your other family members, where why did you do this?…and all these things.* (Male Elder, Perth Metropolitan, 2017)

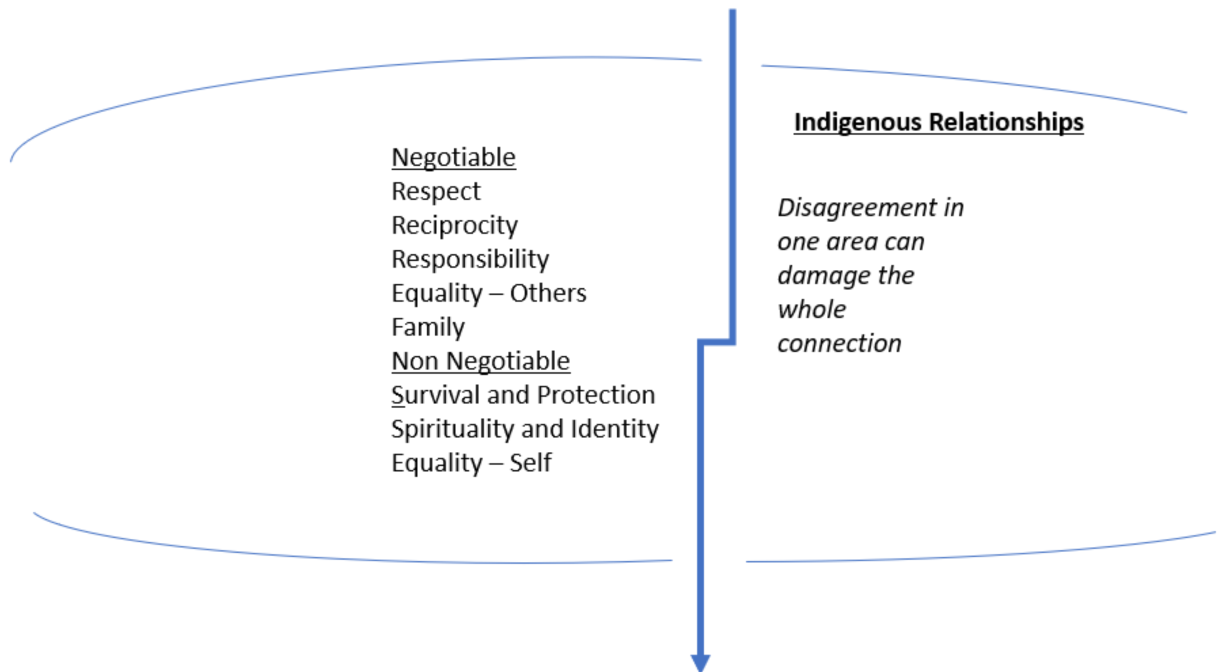
This vast range of Indigenous connection usually runs deeper and across more themes than business can tolerate due to the risk that it brings. L Collard and Palmer (2006), Bond (2010), Dockery (2010), Bropho (as cited in Macintyre Dobson & Associates, 2000), and Eatts (2014) demonstrate how Indigenous cultural values are a product of the need to build natural relationships to react to their environment. Dockery's (2010) examination of relatedness, Bond's (2010) kin-ship relationships, and Bropho's (as cited in Macintyre

Dobson & Associates, 2000) holistic description of a spiritual link to nature, all support the natural attributes of how Indigenous spirituality connects with one's identity. Connection also results from the strong association of self-sacrifice that supports the reciprocity of Indigenous ways.

> *But Nyungar for me is about a ... a worldview that's contained inside of us you know. And it's very hard to articulate in language what that is because 40,000 of ceremony and singing and connection to the birds and animals and totems, and all that sort of thing I think existed not just in the physical aspect of how we embrace it but, you know, in our DNA.* (Female Elder, Country, 2017)

These discussions with the Elders of the Nyungar community highlighted their strong connection to culture. There is a clear representation of how this connection is designed as a holistic bundle, a bundle that non-Indigenous influence can damage when it looks to compartmentalising the values to apply individual practices from economic and materialist foundations. Participants described how the strength of these relationships relied on their ability to capture all cultural and life attributes. As all values are contained within the relationship, a very strong communal strength is present when all practices and expectations for others to bundle the practice and reliance of these values on each other, as shown in my 2018 findings (Diagram 3). When an Indigenous relationship attempts the isolated and interchangeable practices in terms of a western dynamic, there is a likelihood to create irreparable damage to the complete relationship dynamic. This happens because the relationship has naturally responsiveness expectations to a complex collection of practices that usually become bogged down when reliance is strongly based on isolated attributes.

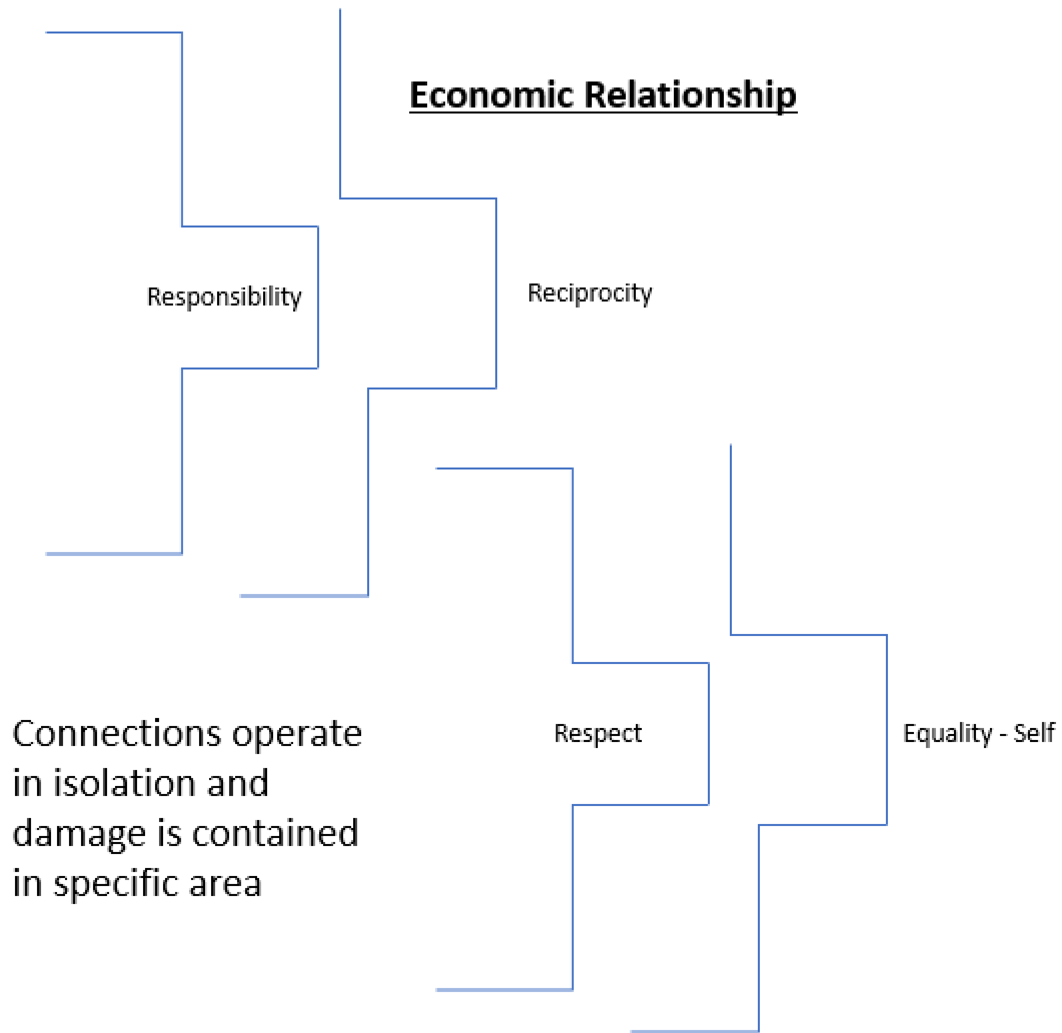
Diagram 3



In a western environment, the standard Indigenous practice of bundling values and attributes of relationships becomes dysfunctional, as western relationships expect a practice where the reasoning for the relationship's opportunity exists in silos. This allows western relationships to be interchangeable and adaptable, as seen in Diagram 4.

My 2018 findings, as shown in Diagram 4, display how economic relationships are built on isolated attributes that overlap and can be interchangeable, supporting less communal and more specific connection. Each relationship is designed from mutual interchangeable benefits. For example, Diagram 4 displays how respect can be used with reciprocity, and how equality comes from the measured value, especially when these relationships are influenced by economic or power agendas. Indigenous reciprocity is based on what you can provide so protection can be traded for food. With Diagram 4, respect can be a product of the equality or responsibility used to secure reciprocity that could generate power from the other party.

Diagram 4



From speaking with Elders and other Nyungar community members, connection to each other was a significant part of Indigenous life and the need to be inclusive.

You know, the stolen generation even them fellas they still us mob,

(Male Elder, Metropolitan, 2017)

connecting up with the old people and listing the their stories and you know like going out camping and hunting and.--- um this is your people were you're from that sort of stuff, your connected here --- about what is a Nyungar is about placing or people. Like when I was when I was young, all them old grandmothers had the knowledge about where you were placed and who you --- 40,000 of ceremony and singing and connection to the birds and animals and totems ...existed not just in the physical aspect of how we embrace it but you know in our DNA.

(Male Elder, Metropolitan, 2017)

I think we've been pretty smart in keeping our culture together by talking amongst ourselves and keeping that spirit burning even though we lost our language ...we might have lost the ceremonies and the totems and the direct connection to the old ways. (Male Elder, Metropolitan, 2017)

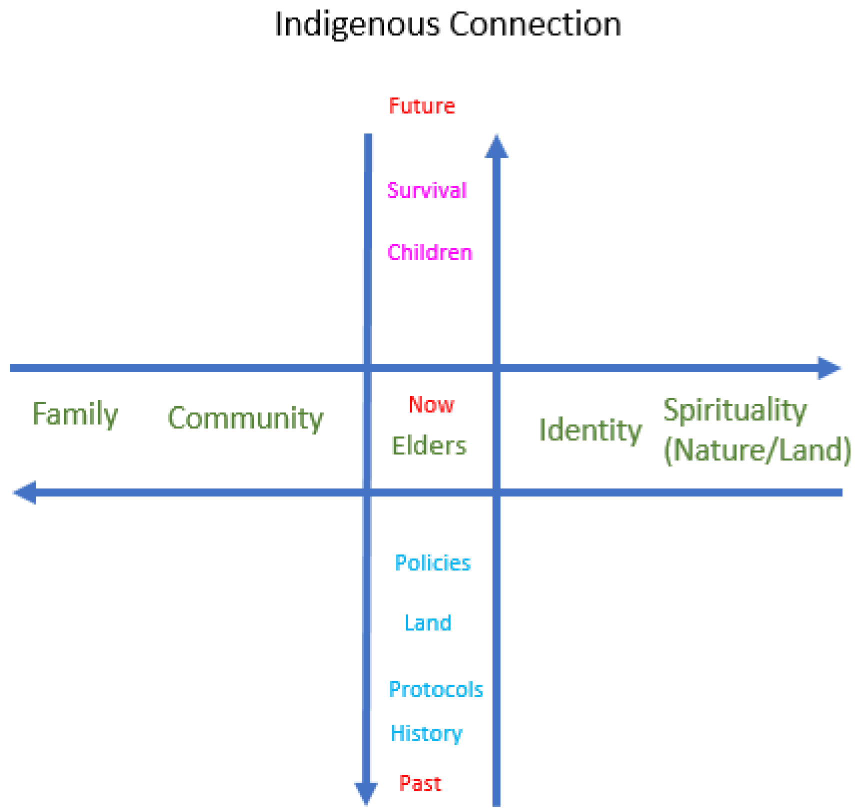
These discussions also supported how non-Indigenous systems tended to lack alignment to the Indigenous application of these processes, which are obligatory and directed by Indigenous LORE, not western Law. An example is that, if you are a certain age, you are provided with a role and the responsibilities of this role within the community. For instance, as an Uncle or Aunty, the roles from an Indigenous perspective are extended and highly obligatory. Uncles or Aunts can become fully parental and be highly influential in delivering discipline and education. This process, in a non-Indigenous system, would need

a high level of legal proceedings before roles can be changed, but it would just be automatic when LORE is applied due to historic and intrinsic relationship development.

Indigenous Australians can be highly connected to others that they have never met. I have witnessed Indigenous groups who come from the furthest points of the country connect automatically with Nyungars. From a personal or spiritual position, whether they practise Queensland's Murri, South Australian's Nungars, Broome's Bardi or NSW's Wiradjuri ways. A large part of this connection comes from how Indigenous people introduced into other Indigenous communities are provided with the roles that they bring or roles that suit their lifestyles. The insider process is applied as new community members have strong awareness of how to perform in the roles that the new community expect from them. This system is the critical link when the stolen generation returned to community, as it was a very strong practical form of inclusivity.

While Indigenous people belonged to collective-driven, post-colonization community groups, traumatic historical events reported by Reynolds (1990) and experienced by Corbett (van den Berg, 1994) confirm how this peer support has continually increased as a result of shared trauma and mistreatment since colonization. The residue of these historical and policy changes means the western socio-economic environment is still threatening to Indigenous people, so forms of protection and resilience through connection and strong cohesion exist within Indigenous culture. This interconnectivity of Indigenous culture is displayed in Diagram 5.

Diagram 5



Indigenous Connecting Attributes

One Elder remarked that he boldly displayed his cultural and political identity in the workplace by wearing Indigenous colours – red, gold and black:

> *I see a lot of Nyungars don't wear colour, I don't know why. But I, there are different nationalities working from where I am. But I am proud to have these colours. I wear these colours at work, you know, and I am proud. I know who I am, I know that I am not different, I know that I don't have to be like that whitefella. I know I don't have to be like that but I will I respect my culture… you don't have to be something else.*
>
> (Male Elder, Metropolitan, 2017)

This Elder's attitude signals another key theme that emerged from this study, the relationship-building and fighting spirit that have been influenced by resilience and

resistance. Elders were proud of their Indigeneity and showed this in all aspects of their connection: how this connected to their history and how it fed their resilience; its current part of their identity, and how it needs to be carried into the future.

Their values maintained this strength and pride to show that being Indigenous can be defined by people that strongly protect the culture and others that tend to create and maintain relationships. All values have usually been instilled by cultural practices, so there is this natural responsiveness, but the key difference is that non-negotiable values are usually seen to be inflexible for western environments, whereas negotiable values have aligned practices so their responsiveness and suitability adapt to situations as they arise. As the negotiable values come from a humanistic perspective, they tend to reside within the business world's broad terms of reference anyway, so there can be a transition between cultural and business worldviews. This compatibility enables more compromise and compliance to new environments. In contrast, the non-negotiable, protective values clash when there is competitiveness for limited resources needed to comply with inherent cultural needs and those introduced by business. In new situations, where these environments are dominated by the business terms of reference, commercial interests are rarely challenged – even when detrimental to their commercial advantage.

6.2 Difference with Values Practices

Figure 7 of the findings shows the definition of Indigenous values as seen by the participants. Participants were made up females (F) and males (M) from elders (E) and business (B) profiles. These values when defined as negotiable and non-negotiable, and how this offers an opportunity to relate to the complex and different Nyungar interpretations.

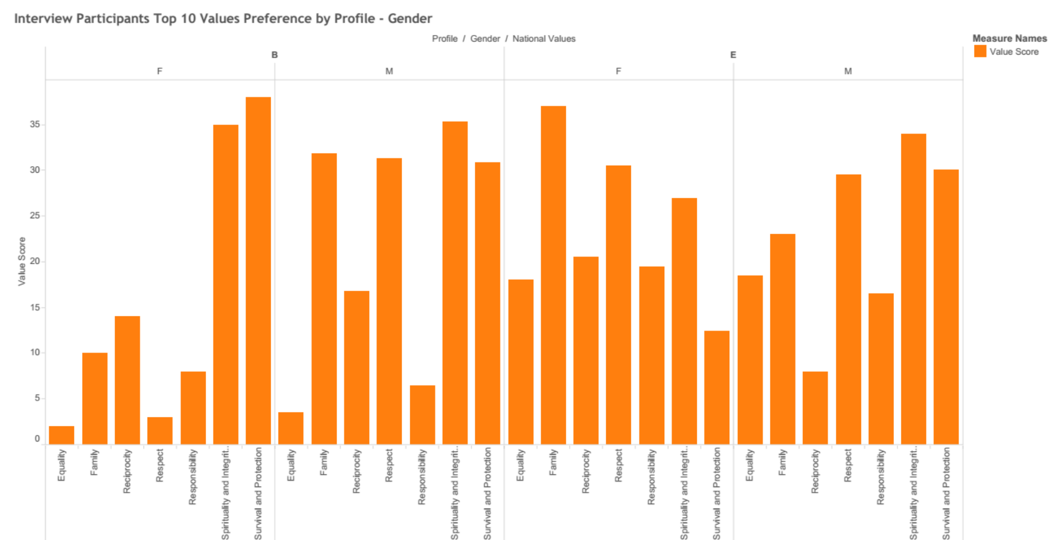


Figure 7

This is particularly relevant in respect to finding that Nyungar Elders are strongly focused, with slight differences. The slight differences pertain to the purpose of the values and how they promote them. While these differences are minimal, they could be seen to have a strong impact on their relationships to industry. Values such as identity, and others that addressed community structures and protocols were seen to be culturally protective, and this did not allow flexibility when looking to develop relationships with others. These can be classified as being "non-negotiable," for they cannot be adapted with ease. In contrast, other values can be classified as "negotiable," for they can be adapted with more ease, allowing transition across cultures to enhance relationships. In this sense, the value of

"equality" has multipurpose applicability based on whether it is internal or external to the individual, so the need to adapt it would be situational.

Many of the Elders interviewed were not against progress, and understood that Indigenous people needed to make adjustments to fit into the workplace. One Elder acknowledged that racist and demeaning behaviour by non-Indigenous people in the workplace is mostly a thing of the past:

> *Aboriginal law and culture, sharing and caring, acknowledging and respecting the fact that you're coming from an Aboriginal background and you must respect that and acknowledge that fact. Gone are the days of calling you nigger and boong and all that sort of stuff; those days are all gone, we lived them, we survived. Now those words are useless, we should just throw them out.*
>
> (Female Elder, Metropolitan, 2017)

While understanding that Indigenous stakeholders had adjusted, with most workplaces changing to better support these stakeholders, many stakeholders still had negative workplace experiences, which brought up ill feelings and trust limitations. They worry about the younger generation, who may lack the leadership skills to confront racially-motivated adversity, and their ability to expedite and capacity to challenge those who create these situations.

Another Elder felt that Indigenous people needed to play the strongest role in developing their cultural capacity:

Nyungar young ones need to be equipped with more tools to find out better ways of working in there. Cause they are not going to give it to us, and so we have to find the answers to provide the support for the young ones to be there.

(Male Elder, Country, 2017)

What Elders were concerned about is the price the culture would pay for this progression if the next generation did not learn these skills to negotiate so reconciliation doesn't remain lopsided. Even when supportive non-Indigenous people accept the responsibility that comes with protecting Indigenous culture, they still must show leadership in building trust and respect. As the findings showed how long-term connection positively influences the Indigenous values, the Elders suspicions would be based on historical concerns that new connections would be threats, due to past practises from the dominant culture:

We strive very hard to keep the connection going, and it's getting more difficult each generation passes ... we might have lost the ceremonies and the totems and the direct connection to the old ways. But I think spiritually we still have that connection and makes us, like you could be somebody from Albany or here or there but the connection is Aboriginal and family. (Male Elder, Metropolitan, 2017)

6.3 Identity, Family, Spirituality and Land

The research found, based on the opinions of the Indigenous Elders, that many values that connect the lifestyle of these local Indigenous communities to traditional ways of living are still being practiced. These values are seen by the Elders to be protocol-based, and not only do they horizontally connect across the communities and groups to strengthen their inherent and learnt attributes they also do so individually and historically. These values

connected the lived experiences of the individual to their family, and spirituality to nature and the land, resulting in their identity.

When responses from the Indigenous Elders were anlaysed based on gender, both groups showed consistent recognition of the values deemed to belong to their Indigenous practices and lifestyles. This collective agreement confirms that Indigenous Elders still recognize that their values and practices make up their core being and cannot be compromised easily.

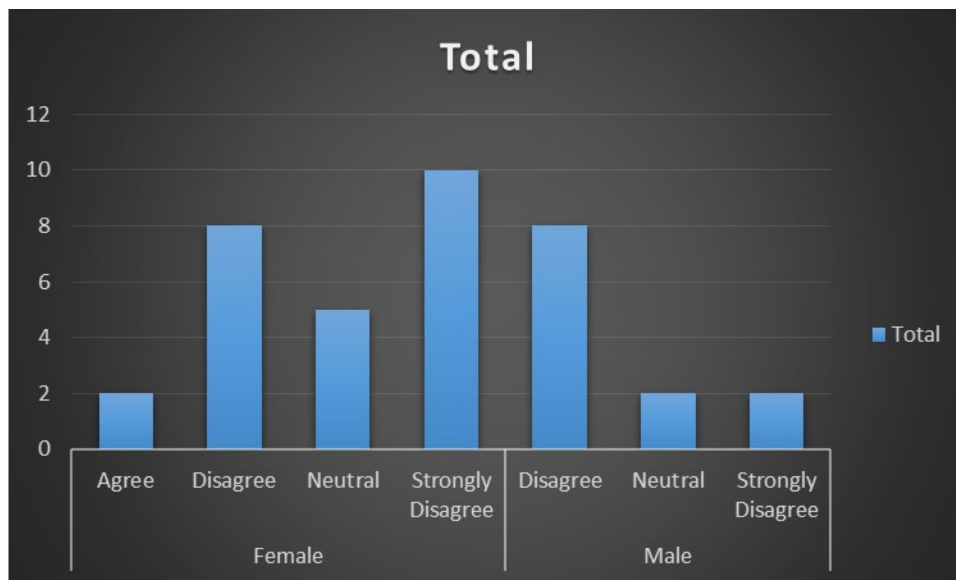
The different focus and emphasis of each gender gives insights into the currency and purpose of each group's values. The female participants reflected maternally-based relationships with consistent feedback that involved humanitarian and emotional connection to family relationships being more relevant to the culture. In contrast, the findings indicated that male Elders tend to display patriarchal characteristics by concentrating their practices on being protective and survival-based. It was found that they envisioned their connectivity from a cultural identity and resilience position to protect the protocols and values. This means that they are more likely to strongly resist and challenge activities that have previously damaged the culture, refusing to compromise in such instances. To explain this position and the currency of why there are differences between Indigenous Elders, gender role influences could be the contemporary purpose of each group and how they sit within these new environments. Traditionally, Indigenous females held primary responsibility to care for the Elders and to nurture and protect all children in their formative years against natural elements. The male's responsibility was primarily based on the provision and maintenance of sustenance, the practise of lore and protection from others.

In current environments, females' roles are supported by external factors through government departments who provide financial and educational support. As the mainstay with regards to parenting roles, females are federally authorised and financially supported, and this allows the sustainability of their customary roles. Unlike the male customary roles, females in these areas have maternal roles that still have some control, allowing for purpose and the development of their responsibilities. This opportunity also forces the female to engage the business needs of the relationships and, as shown in Table 2, could be a reason why females significantly engage in higher education with better outcomes. Most of the roles for males have not transitioned into the current environments with the same ease. With the land and its resources not only are they restricted from its access but there is a lack of inclusivity in the land's management. This removes the ability to practise lore, hunt, and gather or follow protocols with structure. For example, "walkabout" was a structured, seasonal activity to follow resources that allowed the community to survive. While the practising of lore provided this as a right, in current times legal avenues have indifferent and exclusive processes where Indigenous people that protest this lack of involvement in these activities are penalised or ostracised.

The pilot study also tested the positions of the working Nyungar community regarding their connection to the Elders' Nyungar values and their preference for practising values. All participants were employed, with a high number being long-term employees. This was compared with the Elder primary research results to see if their workplaces provided alternative outcomes to the customary subset preferences of values that Elders had provided. As shown in Figure 9, the employee results, indicates an alignment to the outcomes of the female Elders who delivered a more complete practice of all values with a

preference for negotiable values. This indicates that long-term employment is based on the practice of a more complete set of all values that encompasses a preference of negotiable Indigenous values more than non-negotiable Indigenous values.

Figure 8



Results whether Indigenous Employees feel Formal Contracts are more important that Cultural Contracts

Appendix 1b displays information requested from female and male Indigenous workers as to whether an employment contract was more important than their cultural obligations. The results are shown in Figure 8 above. This data was used to triangulate with primary research directed at Elders and non-Indigenous facilitators. This provided detail on how Indigenous genders reflected alternative preferences with regards to importance of professional contracts and cultural contracts. Eighty three per cent of long-term employed males displayed a strong preference for cultural contracts, over professional contracts, even

when these Indigenous male participants presented with a more comprehensive values base than male Elders. Female participants showed a lower preference (72%) for cultural above professional contracts. Half as many male to female participants were surveyed with no males in agreement that professional contracts should be preferred. The comparison of male participants with their male Elders supported how the workplace might change the Indigenous stakeholder position regarding customary practising of cultural values. This meant the workers resisted less than Elders would with the prospect that relationships could be sustained.

Most discussion with the Elders agreed with and displayed a consistent and strong knowledge of the values that had been identified by the independent research of the National Health and Medical Research Council (NHMRC). While the Elders had diverse lived experiences, formative, and juvenile histories were consistent in detailing how their commonality with values eventuated. The focus of their values was connection-based from identity, bloodline, community and spirituality with nature and land. History also created a shared connection among this group, developed from the resilience and self-sacrifice that came in many forms, such as not accepting the benefits of partaking in assimilationist practices. Due to these qualities, this may be one of the last cohorts of a collective Nyungar Elder generation that consistently share common lived experiences. The danger of being bought out by the dominant culture is evident in this comment:

> *But because the Wadjella* [White Person] *pays them their money, which is necessary for the survival, may be of each family and these kids, so* [they] *will abide by their rules.* (Female Elder, Metropolitan, 2017)

As self-sacrifice is critical to Indigenous values, it is possible that, driven by inherent maternal instincts, the Indigenous female's sacrificial ways to protect the family can be of a higher relevance when competing with the protection for the culture. A female's sacrificial practice for their family may also mean that she is following a gender based customary purpose and role that aligns to pre-colonization ways of life. Also when the focus is more localized, it is can be more valued in the western realm, as it becomes more manageable by not attempting to control the whole environment from a single focus. This localizing of sacrifice could explain higher alignment to the western style of connectivity and how females are succeeding with more effectiveness in western competency (Table 2) and the required attributes, such as the application of workplace loyalty and its purpose of maintaining order and sustaining competitiveness. The male sacrifice places the culture above all else and attempts to control the whole environment. This creates cultural resistance as the non-negotiable elements are being practised with limited relationship values, causing a resistance of the culture's progression.

With children, continued skills must be introduced for them to survive in an ever-changing environment and, with the introduction of a progressive environment, the maternal direction is more predisposed to providing for this. There is evidence that Indigenous females have more successfully capitalised on opportunities in a western world, with examples that include attendance levels and competency outcomes at schools and universities. This higher motivation to be involved in mainstream activities affects this positive transition and progression into a western perspective (Biddle, 2016). This could be due to their ability to push through positions of cross-cultural difference and pride for the benefit of the survival of community and culture.

The family focus of women is not to say that Indigenous males do not intend the same outcomes for their families and the broader Indigenous community. Traditionally, Indigenous men have protected their families and land against environmental threats and any pre-colonization invaders (Reynolds, 1990). Before colonization, as now, instinctive cultural practices would have been similar across groups. This has since been threatened only by the arrival of colonisation. Muecke (2005) examined the interpretations of Indigenous lifestyles, noting their values tended to be reactive to events and not structured for separation and deconstruction, assessing assimilation as a contest that needs to be fought. This is possibly why men tend to gravitate to highly combative participation in sport and war, fighting alongside non-Indigenous people.

While this reactivity creates self-sacrifice, the sacrifice is intrinsic and lacks compartmentalisation. The need to acknowledge and sustain the culture as a whole, restricts management, progress and inclusivity in the workplace. Those who specifically focus on non-negotiable values also appear too reactive to methods that works on the same principles that have encompassed the historical mistreatment of Indigenous parents and grandparents, so there are many barriers which restrict positive outcomes. By lacking trust and collectively, accusing those who control these opportunities will limit the flexibility required to build formalised relationships with the western business world. As western ways operate from a system where burden of proof must be substantiated, this practice and its duality to Indigenous Lore and Payback has constantly created frustration. Much of this frustration is due to the Indigenous groups' anticipated situations and the unrealistic expectations of Indigenous people from those who understand these western legal systems and use them to advantage. The differences between Indigenous and non-Indigenous beliefs, values and

attitudes must be appreciated and acknowledged, especially when environments are controlled by western rules.

Indigenous males' strong sense of connection is shown by the research to be more based on the protection of a holistic cultural perspective. Protection of culture can also be seen in non-Indigenous situations and this is usually from a similar gender perspective, shown when western symbolism is questioned. This commonality reflects how there is an expectation that all must be judged by the best of their narratives, even when their gender has been responsible for the worst behaviour. When symbols like flags and cultural events such as Anzac and Australia day are questioned, motivational influence is generated by non-Indigenous members to protect the significance of their narratives. Where Indigenous protection of culture differs is that it comes from being lifestyle driven which is evident in how the Indigenous males of this research looked to protect the metaphysical and physical attributes of the culture. This was shown by their need to support Indigenous identity, history and its connection to time and place, spiritual links to nature and land, and resisting changes that affect the stability of the cultural completeness. Many resisting this introduced culture avoided the communication complexities of the introduced language, and this only allowed them to imagine how cultural attributes were being diluted or deconstructed, compounding their ability to accurately comprehend the dangers to their culture: As Enock Margesi (as cited by Kidmose Jensen, 2016) points out, "People think that other international languages are smarter and more business wise. But they have to understand that we have to preserve our culture" (p. 327).

Indigenous Australians also share this resistance by maintaining their languages as much as they are able, despite the colonial efforts to ban them, and feel that Australians lack

awareness of how important the survival of their culture is. And cultural survival is connected to the original languages and traditions, as economic development and wealth accumulation is seen as being more important than cultural protection. Unlike business communication, which has languages and words specific to industries and services, Indigenous languages are direct and basic. Muecke (2005, p. 35) and Bates (1985) point out that Indigenous communication needs to remain complete and untouched, as when it is adapted its context becomes incomplete. Indigenous representatives are seen to resist historical actions that diluted their culture. Accordingly, they may only adjust for basic survival in the current environment.

> *Being Aboriginal doesn't necessarily give you the, the inside running on what it is that we are facing as a collective it depends on a whole range of things. No one got an idea at the moment though how that might be.*
>
> (Male Elder, Metropolitan, 2017)

In workplaces that service Indigenous stakeholders, this non-compromising approach to values can mean that our strongest cultural practising representatives can be regarded as rigid and belligerent, thus facing patronizing and condescending attitudes by those who master the dominant culture's language. This is most destructive when practised by other Indigenous people who use these new abilities to compensate for weak cultural practices. To completely understand Indigenous values, a critical factor is knowledge of and fluency in the original language. Complete acquiescence can be labelled, as explained in *The West Australian*, a business "yes-man culture" (as cited in Taylor, 1997, p. 72). The pattern here is where those "lower organisational levels team workers are most concerned

and constrained by what others will think of them and tend to conform to the dominant opinion in the group" (as cited in Taylor, 1997, p. 72). When serving what Taylor (1997) describes as "economic rationalist notions (p. 63)," these representatives of Indigenous stakeholders and ethnicity are in danger of becoming "yes men." This is evident when those who are overly compliant are not using their western skills for the more challenging task of cultural immersion and the mutual betterment of connecting cross cultural relationships.

> *But Nyungar, for me, is about a... a worldview that's contained inside of us you know. And it's very hard to articulate in language what that is because 40,000 years of ceremony and singing and connection to the birds and animals and totems and all that sort of thing I think existed not just in the physical aspect of how we embrace it but you know in our DNA. Almost, I am sure there is a thing that exists in the Aboriginal people that, um, Wadjellas find very hard to understand when we haven't got the words, Wadjella words, to articulate what that is being Aboriginal.*
>
> (Male Elder, Metropolitan, 2017)

Treatment that does not support or lacks the ability to articulate effective communication can only aggravate the cross-cultural situations that are required in business environments. Muecke (2005) confirms that Indigenous Australian lifestyles and values are natural and reactive to their environment Colonisation introduced many unnatural values that are external to the traditional lifestyle and this is causing counter-cultural reactions to defend the culture against manipulation of traditional ways. As already mentioned, this inability to address problems could be the reason for Indigenous males' reactions to this introduced culture. Historically this can be seen as responsible for many dire consequences

whereby the Indigenous Australian male population is one of the most incarcerated groups in the world.

6.4 New Connections

Both Elders and business participants understood the need for building trust with Indigenous staff and stakeholder relationships, and this was a strong focus of the business participants. Participants interviewed from business backgrounds also realised part of this understanding was to accept Indigenous ways of living:

> *I think that the best way to… start to build some trust is to ask questions about who people really are, who they are as Aboriginal people. If you are a racist you are not going to ask that question.* (Male Business Metropolitan, 2017)

Data shown at Figure 7, supports these strong opinions from business participants, with their recognition of the importance of cultural protection, and this could be the result of cultural awareness delivery, which is currently standard in organisations that work with Indigenous stakeholders. The results from most business participants lacked the completeness of values that the Elders spoke of when interviewed, with the female participants showing greater focus on non-negotiable western values, not the negotiable values of the yarning process. This suggests that the non-Indigenous facilitators show an understanding of Indigenous values that protect the culture, which is a good outcome as many non-Indigenous individuals do not. Regrettably it also suggests that some non-Indigenous facilitators with high motivation to implement best practises to engage stakeholders, lacked an understanding of the criticality how "all" the values that support Indigenous practices are critical to support Indigenous business environments.

When viewed from a gender perspective, the data (Figure 7) shows that non-Indigenous females are generally more likely to follow non-negotiable values, while males are less likely to think and act in this way. This could be due to 60% of the facilitators interviewed being male and 40% of this section of these business participants having tenures spent working and living with traditional communities in north Western Australia. Indigenous Elders spoke of the importance of connection and, as stated below, how this can be offensive when facilitators are in control of services and stakeholders without community having the opportunity to engage them, which suggests the need for connection by those who represent them, even when non-Indigenous.

For the purposes of this study, people with experience in the facilitation of Indigenous business were chosen so their activities could be compared against what Indigenous stakeholders expected. Most business participants of this study acknowledged and delivered the need for progressive engagement using strong awareness of Indigenous values and practices. Those who lacked the lived experiences with Indigenous stakeholders moved with more caution in their engagement and within business rules. These business participants looked to carefully move with Indigenous people as they didn't have past experiences that supported confident engagement.

> *I try to engage with Aboriginal networks, groups to find what is culturally appropriate, sensitive and how to work in an appropriate way with the Aboriginal girls.* (Female Business Facilitator 2017)

> [A] *big neon sign going off in the back of my head, you know, saying cultural sensitivity, the culture is different, it's not the environment that you have been in.*
>
> (Female Business Facilitator 2017)

Those with lived experiences were more engaging and seemed to understand the boundaries of engagement as seen by the following facilitator's comments. Participants viewed this additional Indigenous engagement as coming from the Indigenous need for connectivity outside of the workplace and would create progression. The facilitator participants that shared lifestyle experiences with Indigenous stakeholders gave accounts of personally interacting with them:

> *When I have a BBQ, you know, there were always Aboriginal people there, you know, I didn't even think about it. You know, I'd just invite.... or whoever it is.*
>
> (Business Male, Metro, 2017)

Another business interviewee spent time with community by engaging in activities that respected the cultural protocols:

> *You know, looking after old men and women, getting them cups of tea and social activities; I really just relaxed as I became a driver while the guys* [shot] *the gun.*
>
> (Business Male, Metro, 2017)

The ability to develop and include Indigenous cultural interactions and processes would have enhanced the business prospects of those non-Indigenous business participants if they were formally supported by business, but due to standard risk policies of business, this was not the case. As long as there is no contractual obligation, business will usually take for granted risk adverse activities that add value to their bottom line. Like these participants, when Indigenous people are recruited, many organizations anticipate these extracurricular activities of a cultural nature. Most Indigenous employees practise these cultural activities as their knowledge and skills alleviate the risk and increase the value they add to the

business. The business facilitators that participated in this study reinforced the fact that familiarity reinforces better practices and supports the need to practise these activities in the interests of the sustainability of the stakeholder activity and effectiveness. Being culturally- and not just professionally-engaging demonstrates a strong understanding of the need to interpret the Indigenous community before employment and service outcomes could be achieved.

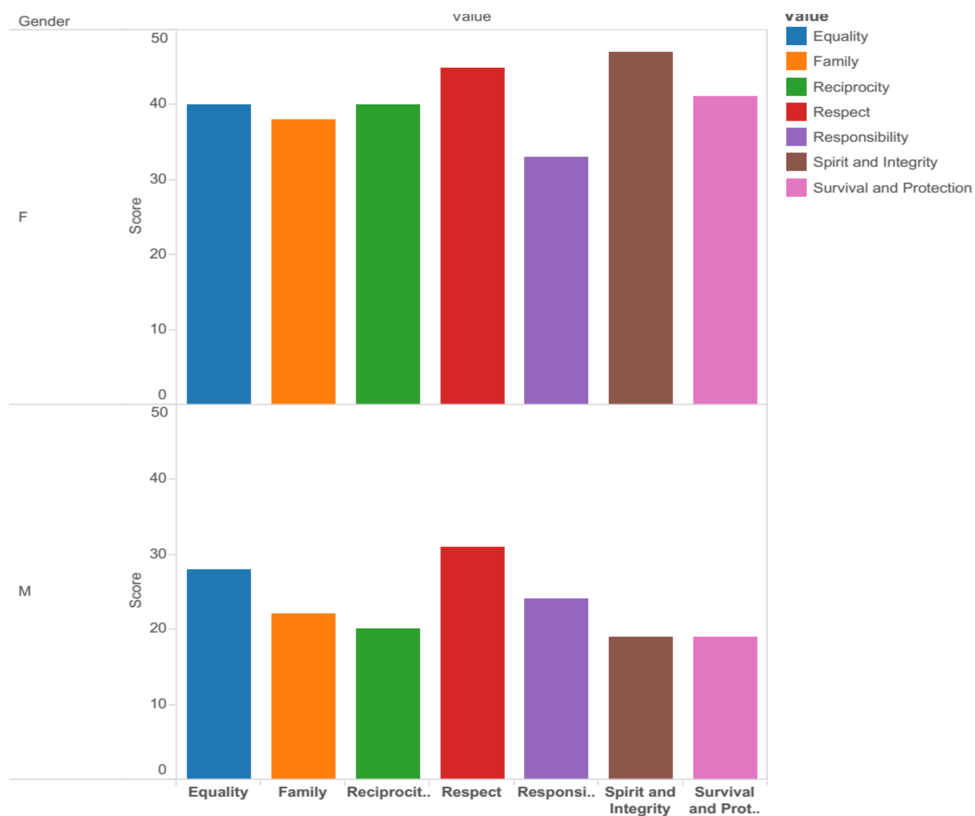
The research supported how these extracurricular activities gave confidence-driven motivation so facilitators could maximize their desire and efforts when engaging Indigenous stakeholders. As supported by the findings of non-Indigenous facilitators, illustrated in Figure 7, additional activities were found to enable a more complete awareness of all Indigenous values. The effect where staff operated outside of the contractual obligations to maintain the expectations of their Indigenous stakeholders or the business needs maximized their understanding of the importance of negotiable values. These values were seen to be the conduit that Indigenous stakeholders used to sustain workplace relationships, as shown in Figure 9. The more this group relied on a formalised system to interpret relationships, the more limited their connection was to the customary essences and traditional residue that still influences the stakeholder group. This practice also supported how minimising the involvement and understanding of Indigenous people further supports the ineffective non-Indigenous creation of workplace models and programs.

What clearly emerged from the business participants, then, is the influence on their thinking that living amongst stakeholders has. However, as pointed out by an Indigenous participant, this deeper understanding based on interaction is all too often not the case, and it is predominantly mainstream values that drive the engagement:

Community is insulted when they use professionals and not community to strategize Indigenous business. Professional, not cultural attributes, are not seen to drive the strategies. Aboriginal Cultural Awareness programs, getting anyone without permission to operate in others' country. (Male Elder, Metropolitan, 2017)

6.5 Triangulating the Pilot Study

Figure 9



Sum of Score for each Value broken down by Gender. Color shows details about Value.

The running of a pilot study allowed the expectations of Nyungar Elders, as documented in the findings outlined thus far in this chapter, to be captured and used as a template for Indigenous community expectations. This foundation was then compared to the cultural practices of the Nyungar community, so their right to represent their Indigenous

community from a cultural and business perspective could be measured. But certain Elders see the dilution of non-negotiable, practical values as being the cost of Indigenous culture adapting and surviving in this changing environment. There is the expectation, with no excuse, that the Indigenous community find ways to maintain and practice the critical attributes of their non-negotiable values across alternative environments.

The pilot study was conducted with the Indigenous community as a survey that requested Indigenous participants who were employed to rate the importance of each cultural value. As shown in Figure 8, Indigenous workers with strong business experience, as participants provided an even balance across genders with regards to their preference of values. Values of respect and equality were strongly represented by all Indigenous participants surveyed and interviewed. Regarding business participants engaged during the primary research, the need to understand these more adaptable values and beliefs were supported by the male business group, but results from the female business group did not show comparable results (illustrated in Figure 7). This data showed findings to indicate the discussions with non-Indigenous females transitioned into stronger support for values that supported identity, spirituality and cultural protection. The females interviewed did not relate personal experiences to reflect live experiences with traditional communities, so their connection reflected short term impact to support recruitment and professional needs as the drivers of building their relationships with Indigenous stakeholders.

The business participants were found to have unique needs based on their operations and relationships with Indigenous stakeholders that directed the level of their focus and connection in their initial engagement. Most relationships were from a positive position that looked forward, unlike the multiple connecting and intrinsic directions that Indigenous

Elders viewed. The business worldview requires planning and acting for the moment to benefit its future profits and shareholders. It is different to the worldview of Indigenous Elders in that it does not focus strongly on the past or the self-sacrifice, which are core values displayed within relationships by Indigenous participants. Robinson and Zhou (2008) have pointed out how cultural theorists see the western capitalist world to be based on consequentialism or utilitarianism, judged from a present-future focused and geared to benefit the greater numbers, regardless of consequences. In contrast, traditional cultures are seen to serve similar practices, but come from present-past focused when Indigenous groups were the greater, so they are geared to sustaining longstanding practices (with changes occurring but over a much longer timeframe) (Robinson & Zhou, 2008, p. 26). Ozay (1996) makes this point: “More generally, Western arts and sciences, especially social sciences, idealize everything Western out of reality, of perceiving 'others' as inferior, constantly struggling to 'catch-up' to the superior West by imitating it” (p. 41). The problem is that this only sees practices to be favourable to the west and not to the rest of humanity. Not captured, however, are the consequences of the continued failures with regards to Indigenous engagement that are not only cost ineffective but relationship- and trust-damaging.

Business facilitators must stop practising past guidance processes as they were only successful as previous facilitators had authority to enforce and align to the western style of capitalism. Therefore, alternative ways must be found by business as guidance and enforcement are no longer options, and new collaborative ways to work alongside their Indigenous stakeholders are needed. One facilitator explained the efforts she makes to educate herself and to build links with the Indigenous community:

> *Not only in my workplace, I make sure I … try to meet Aboriginal people at events like theatre, theatre dance productions are really good. If there is something happening in the community, events, a musical, a festival, something to do with Aboriginal people, I make sure I attend that. So, I can extend my networks and relationships. So that really helps me as I need to know how to do things from an Aboriginal way, and I find establishing relationships is that the best way to do that.*
>
> (Female Business, Metropolitan, 2017)

Similarly, all business participants showed a sincere desire towards building strong relationships with Indigenous stakeholders. They displayed great care and strong support towards early engagement and the need to understand and appreciate Indigenous culture with a willingness to sacrifice more than professionally required of their tenured positions.

One male business participant supported community groups with initiatives that resulted in Indigenous ownership. This was based on a strong connection to the Indigenous community that developed with his living amongst them. His preference was for Indigenous values to be holistically practised at all-times, so accordingly, he transitioned his trust to provide responsibility and authority to Indigenous workers and stakeholders. This showed how the non-Indigenous facilitator could include Indigenous stakeholder values. Such practices support how the male Indigenous views can transition from the male Elders position to the male employee data that showed their preferences for values to have more negotiable attributes. Business people must understand how non-negotiable values need to be fully understood and incorporated where possible when promoting to recruit Indigenous stakeholder. If the support of non-negotiable values in the workplace are promised with initial contact, but cannot be sustained in workplaces then detrimental risk aligned to

deception and mistrust will be introduced to the relationship. While the workplace may not be structured to involve Indigenous inclusivity, those who present an inclusive workplace must change their instruction or find ways to support these promises. This participant promoted Indigenous support and followed a strategy that created strong Indigenous autonomy by involving additional ways to influence a workplace where limited opportunity for her stakeholders to influence existed.

> *We formulated a steering committee meeting and on that steering committee we had Aboriginal managers...community members, say 50 per cent of our steering committee is Aboriginal.* (Female Business, Metropolitan, 2017)

6.6 A Need to Bring the Groups Together

Historically, Indigenous stakeholders of non-Indigenous organisations have been positioned in servitude positions controlled by guardianship policies and involving manipulation and deception, evident when stated "In 1925 Chief Protector A. O. Neville wrote that many Aboriginal workers in Western Australia existed 'under a system of semi-slavery'" (Skyring, 2012, p. 155). This systematic and professional mistreatment set the foundation for divisive relationships that exist between non-Indigenous facilitators and their stakeholders. Most participants accepted this historical narrative and had awareness of the problems and barriers that still influence the development of relationships. This awareness sets a foundation of understanding, so the findings of this research can be embraced and introduced into current activities.

6.7 Small Differences, Big Consequences

The findings of this research demonstrate slight differences within the Indigenous community, even though non-Indigenous society has always portrayed Indigenous people

as typically being a collective. The Indigenous community has always practised gender-specific roles and protocols, and this is where some key differences can be found. As the mainstream Australian society still sees Indigenous people as all having the same practices and needs, their limited acknowledgement of these differences may be causing poorly-targeted business strategies and ineffective implementation. These differences may also be creating internal conflict regarding not selecting those people who are best placed to understand and build relationships between Indigenous and non-Indigenous groups.

Non Indigenous business participants in this study implied that initial connection to build relationships was based on the need for a strong awareness to support and protect Indigenous culture. While this is critical to introducing and recruiting Indigenous people into business relationships, the lack of focus for the negotiable values suggests that business participants' may ignore all value drivers that positively sustains Indigenous stakeholder relationships. Lacking focus on both negotiable and non-negotiable values could minimise the awareness, skills and expectations of Indigenous representatives; creating instability of their transition and sustainability into business.

If the key stakeholder cannot collectively decide on the best way forward, this will impact on future negotiation and the relationship-building process. A lack of customized options is maintaining rigid Indigenous resistance, which may be responsible for the non-negotiable psyche of Indigenous people with a high-level commitment to cultural integrity. This protective attitude, which cannot easily be removed, is developing dysfunctional practices in business when looking to find alternative outcomes that allow smooth immersion with western workplaces to the controls our people need to survive in current western societies. Given that those with protective tendencies for their culture are seen to be

anti-social, while others who exhibit similar tendencies provide pro-social outcomes, there is an opportunity to examine the differences that determine whether positive outcomes exist.

Figure 8 encapsulates how Indigenous values have a strong connection to many of the attributes that have been formed by their experiences and relationships. This connection can be to the past and future, and to themselves and others. Indigenous people have strong connection to natural elements, such as land and animals, because non-human and inanimate objects are believed to have characteristics and personalities. Bropho (as cited in Macintyre Dobson & Associates, 2000) evidences this when stating "to the Nyungahs, birds are messengers. Different birds have different messages. The one bird that Nyungahs fear is the goombagarri (tawny frogmouth). It's a *warra* [bad] bird. When you hear that bird at night, it is an omen" (p. 7). This is a message that was reinforced by the Elders where I grew up, and by the other Elders who were interviewed in this research also. The treatments of their Elders, past and present, will bring up strong feelings of hurt and pride. There is a need to understand how Indigenous groups and individuals relate to these values so there is understanding of how the individual will preference values and react.

The research found the female Elders showed stronger connection to the cultural stakeholders that relied on them and suggests a priority to progress the future survival of these stakeholders. By focusing on current resources and limiting their emphasis on the past, future development is enabled. This allows future cultural connections to be more accepted by rejecting the risk of repeating past failures. The research found the male Elders' stronger focus on connection to the past maintains historical narratives of mistreatment that instils trust problems.

Indigenous females also recognized these connections and look to protect their culture as well, but focused on the negotiable values of the culture. When the culture is not the first priority, it can be seen by some community members as assimilatory; it can also be seen as supporting the primary adaptation of their group. However, the female focus looks to maintain a presence, and the role they play means that there is always someone to support the survival of cultural practices. This raises questions about the options available. First, will culture survive if the representatives are fighting a constant battle that results in no one to practice it? And second, can the Indigenous male psyche accept the development of environmental opportunity, which dilutes aspects of their culture as beneficial?

> *We don't want our people to use it as a reason not to go to work because these things happen. We gotta be strong enough to know that going to work is much like going out and getting meat and Kangaroo and resources to feed our family and if you're not doing that, you can't fight the system, you're fighting yourself. So it's that sort of spirit that has to be.* (Male Elder, Metropolitan, 2017)

Indigenous people who attempt to protect their culture and lifestyle must understand the elements that influence the environment they exist in. When this environment changes, one's values and behaviours must attempt to positively adjust. This will allow changes to be natural, as by understanding the environment allows you to react more fluid so effectiveness and capability is driven by anticipating and planning new changes. This will also prepare decision-making that limits disruptions by alleviating and conditioning Indigenous people's expectations.

6.8 Who Represents the Business "Needs" of the Indigenous Community

Most Elders involved in this study lived locally where they were leaders in their local communities, where becoming an Elder was a progressive step in the Indigenous cycle of life. All Elders have spent their formative years in the country and 50% of those interviewed for this study had always lived locally in their country. With their knowledge, narratives and connection to the local area, community links were strong so they fully understood the communities' history and lived experiences. The country environment allowed the Elders to have stronger connection to families and this would have influenced their perspectives.

A Female Country Elder (2016) made this comment when speaking about Badjaling Mission:

> *All like to bring the families up, all stick together. Years ago they were all together, all around this here, all this was a mission. It was…* [an] *all, Blackfellas was everywhere, all the camps. Old grandmother had her house over here on the edge of this. And we used to come out and stay with her. It was good you know we were happy. This one didn't have any meat, that one flour so you would give them flour for damper, share the food"… But now, Nyungars don't give a bugger.*

Very clearly, people have had to share and make sacrifices to survive through difficult times. Elders, historically, have sacrificed personal gain, with the expectation that subsequent groups take over their roles and live by the same ethics. There has always been an understood process where the activities of those individuals who become leaders and Elders link to the community's expectations. The smaller the community, the more engagement and the more invested the obligations and expectations are. These expectations are instilled from protocols and ceremonial process, so there has been no role for these contracts to be reinforced by

legalities. The Indigenous lore also has expectations that these sacrifices for the community are "paid forward," which are then paid back by the community as an understood cultural obligation. When the narratives from these representatives are contaminated and not passed down by strong authoritative role models who practise and understand the original narratives, misinterpretations introduce confusion and dysfunction. This is explained well by one of the participants:

> *The trouble is that there* [are] *too many people that think that they are the experts in talking about culture. Someone goes to University to learn culture, but that is whitefella's culture it's not the physical it's not the ... system, it's not the real people on land and talk about land. People have to go out and have a look ... you really have to go out a proper story of why culture why the identity of Nyungar people are.*
>
> (Male Elder, Metropolitan, 2017)

One Elder, when talking about his experience with Nyungar people who serviced him in a business environment, made the comment that working Nyungar people stop practising cultural communicating. As an Elder, he felt his knowledge and the community respect was ignored in the professional environment:

> *Nyungar man will not listen to another Nyungar man cause he's right and your wrong and that's gotta change. They have got to have an understanding themselves, cause that's where the whole problem is ... do they have an Aboriginal Cultural Awareness program for Nyungar people. To have a better understanding of how to treat people.* (Male Elder, Metropolitan, 2017)

This comment shows how the dominant culture's business values have challenged longstanding cultural values and relationships of respect.

The Indigenous value of reciprocity comes from a position of self-sacrifice and this is now changing as there are some Indigenous representatives that only position self-sacrifice for planned self-gain. Many companies now need Indigenous leaders and Elders in tenured roles so part of their governance is directed to recruit Indigenous representatives as cultural ambassadors. A concern is when these recruits show a lack of Indigenous practices and will align their support to business goals out of ignorance or to serve self-interests. When operating with higher levels of business, they promote profiles and relationships that have a strong impact on their placement as community representation, but they themselves no longer have strong community involvement and attachment which dilutes the desire and skills to protect their culture. Many businesses that lack awareness of Indigenous community and its structures, appoint such individuals to lead their strategies to engage and maintain stakeholders. If these representatives personally operate autonomously, outside of their communities, then they do not understand or practise their Indigenous obligations. By presenting as strong Indigenous insiders but acting as outsiders means they are not operating with sensitivity to minimise threats to Indigenous stakeholders or institutions (Sabbioni, 1993a).

A related concern which exacerbates these profiles is "Many said the news media relied on just a handful of conservative Indigenous commentators" and that there is a lack of diversity within mainstream media when it comes to Indigenous voices (McCallum & Waller, 2012, p. 54). Strong local Indigenous voices need to be heard and seen as their communities representatives but, as mentioned in the literature review chapter, when

McCallum and Waller (2012) cites, McLaughlin that, "If you're not Marcia Langton, if you're not Warren Mundine or Noel Pearson then you know, you're not a legitimate black voice" (p. 54).

In current times, with new laws that support equality, land rights, plus initiatives with finance support and improved living conditions, the need to share wealth and resources is becoming less critical amongst Indigenous groups. All citizens, including Indigenous people, are entitled to have their basic needs addressed with assistance from the government, so responsibility for this is becoming less community-driven and more by the individual. When there is the opportunity for these basic needs to be self-addressed, the requirement for reciprocity and self-sacrifice is being diluted or removed, meaning that looking after oneself can be validated in the eye of those who practise the western-styled accumulation behaviour. To support the position of those who practise these values selectively, alternative views can be introduced to validate their positions. Elders can perceive these views from negative positions as they are usually introduced for personal validation and without permission to conflict with cultural practices. For example, individuals can see reciprocity as a value that exacerbates violence when practised by those with alcohol and drug dependency (Hall, 2016) and the sharing of finances may also be adding to the misery of those trying to accumulate to break the welfare cycle. With this study local Elders validated the values based on protocols, so while there is the diversity of Indigenous groups' thinking and actioning, the Indigenous definition of "Indigenous" values for these groups must come from the knowledge of the Elders. But with many who facilitate Indigenous services lacking cultural understanding, a more comprehensive examination of the Indigenous community

would be needed to decide if contemporary activity may define which values belong in the Indigenous realm.

If this is seen as an adequate argument, most who take positions not to practise Indigenous values should be, but are not, removing themselves from their Indigeneity or their willingness to take positions or representation of Indigenous people that still practise values like reciprocity. While bloodline makes you an Indigenous person, cultural knowledge and values are just as critical as there is a spirituality that feeds one's identity. If your lack the motivation to protect and practise your Indigeneity, how can you have any idea of how to represent others with this spirit? As one Elder stated, people who look after the strategies for Indigenous stakeholders must have community and cultural attributes, and from this connection to local community comes permission.

> *Community is insulted when they use professionals and not community to strategize Indigenous business. Professional, not cultural attributes, are seen to drive the strategies. Aboriginal Cultural Awareness programs, getting anyone without permission to operate in others country.* (Male Elder, Metro, 2017)

Due to social changes that are diluting the cultural exchange between Indigenous generations, many current leaders not only lack the cultural maturity expected of these Elders, they also have more diverse lived experiences. These attributes neglect the required connectivity activities needed for Indigenous-specific protocols. Many are leaders in their fields, but the journey they have taken to become strong in specific professional disciplines restrict and compromise their connectivity to their Indigenous communities, protocols, spiritual links to nature and land. Much questioning of these representatives comes from those Elders who still have an affiliation, with the protection of the local community

questioning their position with strong practical application of cultural practices in mind. When business representatives fail to practise the core negotiable values of Indigenous culture not only do they offend Indigenous community members, they also exclude practising the Indigenous values which align most effectively with business values. One of the business person's comments demonstrates how they recognise this difference and the results of Indigenous stakeholder behaviour in their workplace:

> *I find the older generation of Indigenous people that I meet ... are the ones that have had more hardships so they have ... hang ups, they have more fear of certain things and they are more defensive, where as I find the younger ones, they don't know if society has changed that much ... they view things differently.*
>
> (Female Business, Metropolitan, 2017)

Western capitalist culture tends to function by way of seduction: enticing people by way of offering financial inducements to conform and comply with market forces and a commodity culture. Areas of mining compound these inducements as this industry offers strong remuneration and the capacity of the local community to build external industries, all allowing Indigenous community to be employed while remaining on country (Hunter et al., 2015, p. 522). It is understandable, because of these incentives, Indigenous people are more willing to accept not only local, but worldlier development, leading to the transition to a non-cultural practicing representatives that business finds attractive. So, for the sake of professional advancement, those who are willing to compromise their relationship with their Indigeneity do this at the expense of their cultural connection. When these representatives reinforce negative historical attitudes, and support the media's promotion of destructive narratives, "white mask, black face" styles of representation result. Elders felt that a system

needed to be developed that would monitor the honesty of all who represent Indigenous activities:

> *So, if there was a common ground for these discussions to be had, you know, or if someone could design something that keeps the system honest, but keeps us honest as well.* (Male Elder, Metropolitan, 2017)

Indigenous people must find ways to be progressive to survive in this current environment but as this Elder felt, problems arose when businesses failed to build community relationships to direct the selection of appropriate cultural ambassadors needed in the development and implementation of their Indigenous strategies.

6.9 Business Must Change Direction

The business participants of this study did focus on how crucial it is to understand the importance to protect integrity, spirit and survival of Indigenous cultures at the recruitment stage of Indigenous stakeholders, yet some did lack the same acknowledgment of the Indigenous-specific negotiable values. This suggests the planning for sustainability of Indigenous stakeholder management is placed at risk by representatives promising short-term solutions to hook stakeholders into business participation. Indigenous stakeholders, when promised, will expect that cultural protection at the recruitment stage to transition into the workplace. As the identity of the Indigenous stakeholder will be made up of non-negotiable values, exposure to the workplace and the benefits offered will not always manipulate these values, which may lead to stakeholders lacking motivation to maintain these formalized relationships. This is more applicable to Indigenous stakeholders introduced to the workplace with greater focus on the non-negotiable values as they feel their culture and identity is the most important purpose of their being. If the results of this

research are reflected across all Indigenous stakeholder groups, most Indigenous female stakeholders would focus on using a collection of values with greater emphasis on being negotiable, leading to adaptation and sustainability of the relationship.

Businesses with an interest in Indigenous relationships have, in recent times, shown a tendency to develop workplaces and facilitators to understand Indigenous culture and stakeholders. While this is a positive development, the fact that many of the understandings that establish the strong behavioural traits of cultural connectivity are introduced from birth and one's formative years, so the likelihood is remote that even the best-intended business facilitators that have not grown up in customary practicing environments can replicate experiencing the Indigenous attributes and vice versa. Forty per cent of the research participants from the business profiles had practical exposure to the Indigenous environment by living and personally interacting with their stakeholders. Their discussion resulted in a greater understanding of all Indigenous values. As the negotiable values are seen to be more applicable to the workplace, businesses should give higher relevance to people with lived experiences when positions of authority are established to build relationships with Indigenous stakeholders. Most Indigenous awareness will be found outside of a workplace and does not have an economic meaning attached to it.

As indicated by the way this Elder reflects on their lifestyle, Indigenous people will connect with shared experiences and the values that are shown by people acting with cultural integrity. Those without these experiences lack the understanding of Indigenous practices.

Nyungar, he will no matter what, he'll always take his family in, people coming through, they will chuck a mattress on the floor and lay down and thing. Where a Wadjella, you don't see them do that I don't think. But I don't know. But I don't

think so. Not what I see of Wadjellas. Not the Nyungar way.

(Male Elder, Metro, 2017)

Many staff are placed in roles that service Indigenous stakeholders without being exposed to Indigenous lifestyles, values and their purpose. Indigenous values are still seen to be community and collective, where individual needs are forfeited for the common good. Strategies regarding Indigenous stakeholders are weakened due to their lack of ability to capture this sacrificial component of the relationships.

The following comment by a business person, while capturing one's need to sacrifice for survival, lacks a full interpretation of historical reciprocity, where "paying it forward" is a reasonable expectation of the Elder and the community who practises this perspective. In contrast, the next generation is not adhering to the previous sacrifices made that have given them better opportunities. It is appropriate to close this findings and discussion chapter with this reflective comment:

There is a lot of tall poppy syndrome … not in all, some people don't like to see other people succeed and you think … you live through this harsh environment where you have racism to deal with and that sort of thing, but then … you do it to your own people or your own family or friends or things like that, so I find that a bit confronting. I think, shouldn't everyone be supporting each other to succeed given that it is such a low population? (Female Business, Metro, 2017)

7 Chapter Seven

Conclusion

To conclude the thesis, this chapter will identify the main contributions made by this research to the field of study along with a number of recommendations based on key findings. Some limitations of the study will be acknowledged, and suggestions for future research will be made.

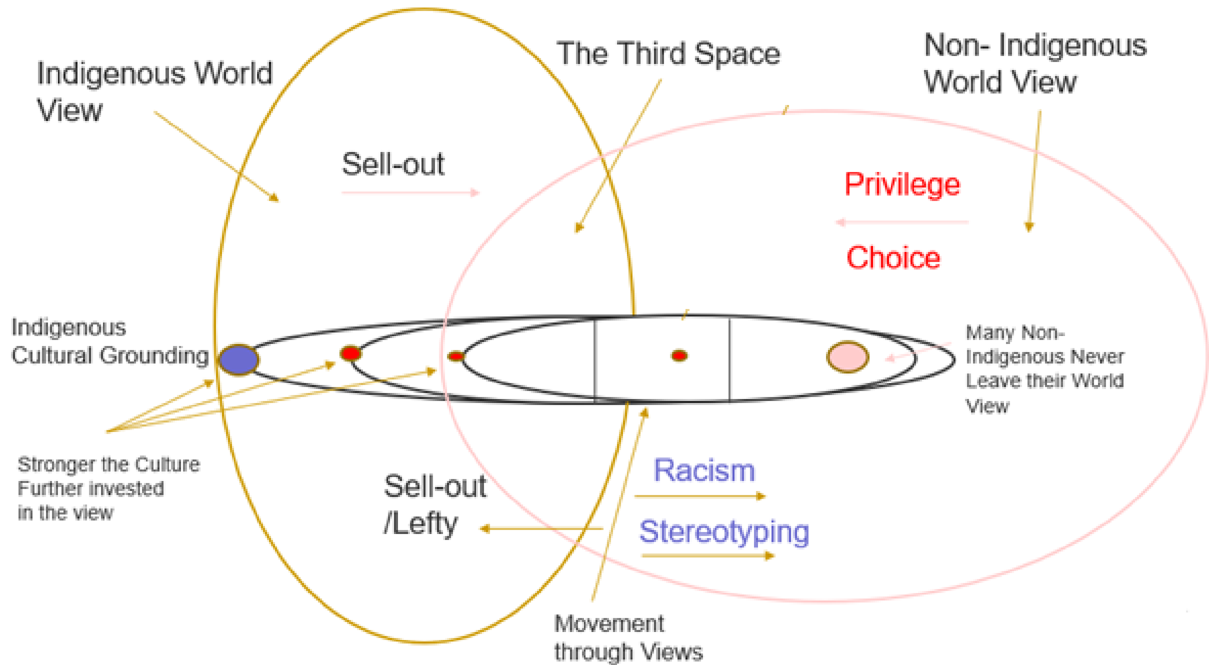
Since Whitlam's reforms and the Wik decision, businesses have increased engagement with Indigenous groups to deliver more effective cost management. At the same time, problems surrounding understanding and sustainability of these relationships have also emanated from the need to be cost effectiveness. This has seen many attempts at developing alternative strategies and while CSR activities can add value to bottom lines, the lack of understanding of Indigenous culture and inflexible business systems is prolonging these problems.

The need for alternative positions of negotiation that both Indigenous and western cultures can share has been recognised as a major concern. Dudgeon and Fielder (2006) examined Bhabha's "third space," while Oxenham (1999) and Nakata (2013) have called this this dimension of cultural crossover an "interface", where not just Indigenous and non-Indigenous could develop their knowledge, but where Indigenous people isolated from their practices are able to rebuild their capacity (Oxenham, 1999, p. 26). Indigenous researchers must scaffold onto their personal ideology and experiences new knowledge to develop novel and unique perceptions, as displayed in Diagram 6, which is an extension of Bhabha's "third space." The intention is to emphasise the Indigenous responsiveness, and not just display a

stagnant position of an Indigenous interface with western society. There can be strong focus on the negotiation attributes of the “third space” and this leads to presumptions of equality through resulting Indigenous terms of reference. When those with the power avoid the need to endure, or struggle to open up to learning from others, relativising their own safe and sacred beliefs, values, attitudes, practices can be limited. This can only happen when both parties allow themselves to be exposed to each other’s worldviews. So, until non-Indigenous people expose themselves to Indigenous environments and risk displaying vulnerabilities that highlight inequalities, support from Indigenous cultural specialists, and resulting relationships based on equality, will be difficult to practise.

To analyse and suggest formalised opinions, there must be appreciation of authentic environments, and how one interacts within these. So, through this thesis I have attempted to challenge outsiders into a deeper understanding of how the obligatory deep-seated culture, from an Indigenous viewpoint, exists and operates in a flat, opportunistic western environment. Without a true awareness of one’s deep Indigenous viewpoint and the problems encountered when operating outside of it, the relationships and negotiation from this exercise have been, and will continue to be, underestimated. Bhabha (1994) emphasises that third spaces are often sites of struggle, for genuine negotiation and engagement requires a considerable effort that challenges people who are not used to negotiating and surrendering some power and control.

Diagram 6



Jackson 2018

Missing from these notions are ways to develop a consistency that supports, costs and provides efficient resources. There is a need to replicate in the business realm the "trust and friendship" which has been developed from the "intimate and shared space" of the extracurricular activities that business participants spoke of in this study (Vaarzon-Morel, 2012, p. 83).

This study supports ways to address these inconsistent Indigenous initiatives and outcomes that can be related to limited research being conducted in the area of cross cultural Indigenous-specific business relationships. By examining the participants' obligations to the diverse cultural and social practices that have been influenced by interrelated historical duality, this study has provided insights into the key factors creating this ongoing problem.

This research has uncovered how the various groups have looked to access this shared space and whether these options have uncovered anomalies that could be described as dysfunctional.

This reconstruction of what influences relationships between the stakeholders included in this research resulted in a range of key findings. To begin with, National Indigenous values do align with local Nyungar values. Further, Indigenous values have commonality nationally, but are diverse in their purpose in terms of the profiles of groups that use them and their application.

By examining what local Indigenous people identified as the core values, practise of values was alternatively based on profile, reason and purpose. Business clearly finds it more effective to build their initiatives around values that are more adaptable to the workplace. However, this is ineffective when business chooses to include and operate with Indigenous people using professional competency as the only common characteristic.

Another key finding, then, is that businesses positively engaging Indigenous stakeholders have more effective results when non-Indigenous facilitators have lived experiences external to the business realm with Indigenous stakeholders.

Feedback from research participants also suggests that if non-Indigenous facilitators lived amongst Indigenous communities their understanding of the Indigenous definition of negotiable values may develop from being exposed to the consistent values and practices of Indigenous communities. More active engagement between non-Indigenous facilitators and the community will allow normalization of Indigenous values and how they should be recognised and understood by the workplace and dominant culture. Accordingly, all

Indigenous values and their purposes need to be understood from a practical Indigenous perspective.

Relational problems still exist through an institutional need to view Indigenous practices interpersonally and holistically. Indigenous values are based on personal and collegiality attributes, highlighting a need to reconcile and not dominate these relationships. Therefore, Indigenous business representatives will need to display cultural connectivity if they are to be recruited, specifically as agents of professional facilitation for the collective, to demonstrate they are not engaged just for autonomous development.

Further, there must be a system to assess understanding of the shared space and people's commitment to their connection with the community that they represent. This in turn requires business practices to not isolate Indigenous values for tasking. Consistent messages and practices must be supported through the entire path of the stakeholders' relationship.

Values are seen to involve alternative reactions in new environments, and this suggests the need to address engagement and sustainability as a holistic practice resulting in further examining the reactivity and positioning to new environments of these values from a shared space.

7.1 Moving Forward

Government and private initiatives are responsible for an increase of Indigenous people moving from well understood environments to foreign ones, showing how critical a shared space is needed to facilitate this. While having traditional practicing Indigenous employees in positions of control and governance is perceived as the solution for Indigenous

stakeholders, this may not always be possible as their existence in one environment counteracts the other, especially when professional competency is highly required in these new environments.

So, there must be development of more culturally-aligned formats to introduce practices that encompass how to involve these stakeholders to rectify what is devaluing these relationships. To accept how Indigenous stakeholders can enhance a triple bottom line will motivate businesses to involve and utilise Indigenous representatives through these shared spaces so they find purpose and develop more effectively. To do this, business must recognize and remunerate all activities of Indigenous engagement and business development which enhances this. Once these have been identified, a more complete understanding of their stakeholders' preferences and needs will be captured to form appropriate strategic development. Constantly spending on repeated mistake suggests there is much to improve on in this area of business.

Business environments have foundations that are based on western society's values, so many do not align with the non-negotiable values of Indigenous lifestyles. The non-Indigenous facilitators cannot achieve cross-cultural interaction alone, and Indigenous groups also need to find ways to appropriate their values across environments so they can use values with more adaptability, as business is different and its facilitators and purpose limited.

7.2 Special Recommendations

This research has shown that Indigenous values are currently practised, but with variation in their application and purpose across different groups. As the examination of these values position them to be practised as negotiable and non-negotiable, re-purposing

was seen by the participants to make the practises of certain values more applicable to the business environment. The values with negotiable qualities were seen to have foundations built to adapt to the situations presented from a workplace environment and participants would readjust them in order to build relationships. While this allowed progressive development from a workplace perspective, this also could risk a weakening of non-negotiable values required to protect Indigenous lifestyles. The researcher will look to future research to examine if there is a productive process for stakeholders to practise complete Indigenous values and if they would provide identity fulfilment, leading to workplace motivation. Indigenous Elders who are seen to be the knowledge-holders in this area were seen to act differently based on gender and workplace experience, but when the research examined the long term employees, values became more comprehensive, aligned and shared.

The response from non-Indigenous business participants involved in this study show they have differences in their preferences for how these values influenced relationships based on their employment and lived experiences with Indigenous lifestyles. The participants that worked and lived closely with Indigenous groups identified the importance of all values, including negotiable values, while others focused more on the non-negotiable values. The business participants with strong recruitment needs for Indigenous stakeholders showed a preference to focus discussion on non-negotiable values, while those who practised personal interaction with services stakeholders had a greater willingness to discuss a more comprehensive set of values with a higher threshold for negotiable values. Negotiable values were also considered more important by the pilot group of Indigenous

employees, and this included the male portion, finding that negotiable values increase in importance for Indigenous people who had long-term workplace exposure.

Currently, Indigenous values are positioned into the workplace with cultural awareness programs. However, does being aware actually indicate an understanding of application of these values, which are critical to knowing how Indigenous people interact, engage or think when building relationships? This research found that negotiable values are seen to have the most appropriate foundations to sustaining formalised relationships. But these cannot be maximised, for while Indigenous values have similar labelling to western business definitions they are not totally aligned and can create long-term confusion.

Elders are seen to have the best understanding of Indigenous values, and this research based on yarning supported female Elders having a higher level of understanding with regards to negotiable values. Currently, many non-Indigenous people filling workplace positions that consult and service Indigenous stakeholders are creating the most problems, for they provide direction that lacks the required understanding of the definition and application of how these negotiable values have a more relevant position in workplace relationships. The initial focus on non-negotiable values to create goodwill are creating false expectations about unrealisable options.

As it would be unrealistic to have all non-Indigenous facilitators living on and with Indigenous communities, it is recommended that a more effective workplace practice would be to introduce Elder groups with a comprehensive understanding of holistic Indigenous values to train all organisations that have Indigenous stakeholders. Training would focus on the application of these values, specifically the currently misunderstood negotiable values. Currently, many business facilitators who represent stakeholders show interest in non-

negotiable values as a sign of comradeship and empathy, but these usually can only be effective for the introduction to business and will become disruptive without accurate application of negotiable values complementing them. While understanding and supporting the non-negotiable values and reasons are vital to the initial engagement of Indigenous business relationships, accurate understanding on these negotiable Indigenous values is critical to sustain these stakeholder relationships.

7.3 Limitations

There are number of limitations to this study that need to be acknowledged.

- First, the lack of past research on Indigenous stakeholder values meant that there were limited templates or practises for this study to draw from. This restricted adequate processes and led to minimising the access to the full information collected from the initial research process, which affected full access to participants. The data collected during this initial data collection was used as a pilot study and limited data triangulation where possible.
- Second, the engagement of an independent group of Nyungar participants proved time-consuming and difficult. The researcher expected to have all language groups represented, but the need to respectfully and responsibility engage the groups on multiple occasions created pressures on the time allotted to the project. This said, the cultural requirement to invest time in relationships is a core cultural value that overrides western deadlines.
- An Indigenous examination the comprehensiveness and the complexities this form of field research means encountering many issues that need addressing and including, which then creates best-practice research that uses anecdotal experiences for guidance. While this research relied on primary date, secondary data has been aligned to the researcher's experiences, and this means a completely independent view was not possible.

7.4 Future research

Research on Indigenous values and their effect on the workplace is vital to the future purpose and development of Indigenous stakeholders. This research did not complete its anticipated outcome that would see a value-based framework that could be devised from the Indigenous and industry groups. This research examined the local Indigenous values from an Elders' perspective, and the research was initially designed for application to more comprehensive testing. To maximise this research, more comprehensive testing of other Indigenous participants and profiles is needed so findings offer a current reflection of a whole of community's values. This framework is still a highly required tool for cross-cultural relationships between Indigenous and business groups.

7.5 Final Thoughts

Many previous interactions between Indigenous and non-Indigenous people have been built on the needs of non-Indigenous economic motivations. This research has provided critical information about the purpose and application of Indigenous values. It has also explained why Indigenous values are critical to any relationships that have local Indigenous people involved, and why non-Indigenous participants who choose to be part of these cross-cultural relationships must respect and show awareness of these values. These positive practices will provide a better understanding of Indigenous people's cultural responsiveness and connection, and an awareness of how this cultural process has shown a consistently sustained resilience that has survived major historical upheaval. My hope is that the findings from this study, and new understandings of what Indigenous people value, will promote the respect and awareness required to create a foundation upon which those in the business realm can create more enlightened practices so just future relationships can be built.

References

Akram Al, A., Mustafa, Ö., Ahu, T., & Kurt, A. (2014). Tackling Whiteness in organizations and management. *Journal of Managerial Psychology, 29*(4), 362-369.
Althaus, C. (2007). *The Australian policy handbook / Catherine Althaus, Peter Bridgman & Glyn Davis* (4th ed.. ed.). Crows Nest, N.S.W.: Crows Nest, N.S.W. : Allen & Unwin.
Altman, J. (2013). *Journal of Indigenous Policy*. 14, 171.
Altman, J. C., & Martin, D. F. (2009). *Power, culture, economy : indigenous Australians and mining / Jon Altman and David Martin (editors)*. Acton, A.C.T: ANU E Press.
Ardill, A. (2013). Australian Sovereignty, Indigenous Standpoint Theory and Feminist Standpoint Theory: First Peoples' Sovereignties Matter. *Griffith Law Review, 22*(2), 315-343.
Ariss, A. A., Özbilgin, M., Tatli, A., & April, K. (2014). Tackling Whiteness in organizations and management. *Journal of Managerial Psychology, 29*(4), 362-369.
Australia, C. o. (2014). *The Forrest Review: Creating Parity* (No. 978-1-922098-68-9). Canberra: The Department of the Minister and Cabinet.
Australian National Audit Office. (2017). *Indigenous Advancement Strategy -Department of the Prime Minister and Cabinet*. Retrieved from https://www.anao.gov.au/sites/g/files/net2766/f/ANAO_Report_2016-2017_35.pdf.
Bajada, C., & Trayler, R. (2014). A fresh approach to indigenous business education. *Education & Training, 56*(7), 613-634.
Barrow, H. (2012). The Untold Story of Australia: "The Stolen Children-Generation" Human Rights Violations still exist in Australia 2017, from https://melidaharrisbarrow.com/2016/02/
Bates, D. (1985). *The native tribes of Western Australia / Daisy Bates edited by Isobel White*. Canberra: Canberra : National Library of Australia.
Battellino, R. (2010). Twenty Years of Economic Growth. *Bulletin,* 9.
Bessarab, D., & Ng'andu, B. (2010). Yarning about Yarning as a legitimate method in Indigenous. research. *International Journal of Critical Indigenous Studies. 3(1)*, 14.
Bhabha, H. K. (1994). *The location of culture / Homi K. Bhabha*. London; New York: Routledge.
Biddle, N. M., Anneke. (2016). *The gendered nature of Indigenous education participation and attainment: A longitudinal analysis of the labour force status of Indigenous and non-Indigenous carers*. Canberra, ACT: Australian National University.
Birdsall, C. L. (1987). Family history and social network among Nyungar people. *Aboriginal History, 11*, 129-142.
Blagg, H., & Anthony, T. (2014). 'If those old women catch you, you're going to cop tt': Night patrols, Indigenous women, and place based sovereignty in outback Australia. *African Journal of Criminology and Justice Studies: AJCJS, 8*(1), 103-124.
Blakeney, M. (2013). Protecting the spiritual beliefs of Indigenous peoples - Australian case studies. *Pacific Rim Law & Policy Journal, 22*(2), 391-427.
Bond, H. (2010). 'We're the Mob you should be listening to': Aboriginal Elders at Mornington Island speak up about productive relationships with visiting teachers. *Australian Journal of Indigenous Education. 39*(1), 40-53 (41).
Bryant, C. W., Matthew. (2008). *Risk factors in Indigenous violent victimisation*: Australian Institute of Criminology.
Byrnes, J. (2000). A comparison of Aboriginal and non-Aboriginal values. *Dissent*(3), 6-11.
Carter, N., Bryant-Lukosius, D., Dicenso, A., Blythe, J., & Neville, A. J. (2014). The use of triangulation in qualitative research. *Oncology nursing forum, 41*(5), 545.
Christie, M. J. (1990). Aboriginal science for the ecologically sustainable future. *Ngoonjook*(4), 56-68.
Collard, D. (2003). *Busted out laughing : Dot Collard's story / as told to Beryl Hackner*. Broome, W.A.: Broome, W.A. : Magabala Books.

Collard, L., & Bracknell, C. (2012). Beeliar Boodjar: An introduction to Aboriginal history in the City of Cockburn, Western Australia. *Australian Aboriginal Studies, 2012*(1), 86.

Collard, L., Harben, S., & van den Berg, R. (2004). *Nidja Beeliar Boodjar Noonookurt Nyininy: A Nyungar Interpretive History of the use of Boodjar (Country) in the Vicinity of Murdoch University.*: Murdoch University.

Collard, L., & Palmer, D. (2006). Kura, yeye, boorda, Nyungar wangkiny gnulla koorlangka: a conversation about working with Indigenous young people in the past, present and future. (Discussion). *Youth Studies Australia, 25*(4), 25.

Colquhoun, S., & Dockery, A. M. (2012). The link between Indigenous culture and wellbeing: Qualitative evidence for Australian Aboriginal peoples. *CLMR DISCUSSION PAPER SERIES 2012/01*.

Control freak George Brandis creates chaos: Community confidence in the government and legal system has been undermined. (2016, 25 October 2016). *The Sydney Morning Herald*.

Cox, E. (2014). Forrest report ignores what works and why in Indigenous policy. from http://theconversation.com/forrest-report-ignores-what-works-and-why-in-indigenous-policy-30080

Cutcliffe, T. (2006). Bureaucratic ego and Aboriginal unemployment. *IPA Review, 58*(2), 19-20.

Daly, A., Gebremedhin, T., & Sayem, M. (2013). A case study of affirmative action Australian-style for Indigenous people. *Australian Journal of Labour Economics, 16*(2), 277.

Day, W. (2010). *Aboriginal People and Wittenoom: A report to Hanson and Associates*.

Dickson-Swift, V., Fox, C., Marshall, K., Welch, N., & Willis, J. (2014). What really improves employee health and wellbeing. *International Journal of Workplace Health Management, 7*(3), 138-138.

Dockery, A. M. (2007). *A review of indigenous employment programs / A. Michael Dockery and Nicola Milsom*. Adelaide: NCVER.

Dockery, A. M. (2010). Culture and wellbeing: The case of Indigenous Australians. *Social Indicators Research, 99*(2), 315-332.

Dodson, M. (1995). From 'Lore' to 'Law': Indigenous rights and Australian legal systems. *Aboriginal Law Bulletin/Alternative Law Journal*.

Dudgeon, P., & Fielder, J. (2006). Third spaces within tertiary places: Indigenous Australian studies. *Journal of Community & Applied Social Psychology, 16*(5), 396-409.

Dudgeon, P., Scrine, C., Cox, A., & Walker, R. (2017). Facilitating Empowerment and Self-Determination Through Participatory Action Research: Findings From the National Empowerment Project. *International Journal of Qualitative Methods, 16*(1).

Eatts, D. L. a. (2014). *Our country: My Nyungah home / Doolan-Leisha Eatts*. Yokine, Western Australia: Twelfth Planet Press.

Family History and social network among Nyungar people. (1987). *Aboriginal History, 11*, 129-142.

Fijn, N. (2012). *Indigenous participation in Australian Economies II: Historical engagements and current enterprises*. Canberra: Canberra : ANU Press.

Flanagan, R. (2018). The world is being undone before us. If we do not reimagine Australia, we will be undone too. Retrieved 20 September 2018, from https://www.theguardian.com/australia-news/2018/aug/05/the-world-is-being-undone-before-us-if-we-do-not-reimagine-australia-we-will-be-undone-too

Foley, D. (2003). Indigenous epistemology and Indigenous standpoint theory. *Social Alternatives, 22*(1), 44-52.

Fromene, R., & Guerin, B. (2014). Talking with Australian Indigenous clients with a Borderline Personality Disorder diagnosis: Finding the context behind the label. *The Psychological Record, 64*(3), 569-579.

Frost, N., Nolas, S. M., Brooks-Gordon, B., Esin, C., Holt, A., Mehdizadeh, L., et al. (2010). Pluralism in qualitative research: The impact of different researchers and qualitative approaches on the analysis of qualitative data (Vol. 10, pp. 441-460).

Gardiner-Garden, J. S.-D., Joanne (2012). *Commonwealth Indigenous-specific expenditure 1968–2012*. Canberra.

Gardner, H. (2016). Explainer: The myth of the Noble Savage. 2017, from https://theconversation.com/explainer-the-myth-of-the-noble-savage-55316

Garvey, D. (2016). *A causal layered analysis of movement, paralysis and liminality in the contested arena of indigenous mental health.*

Gower, G. (2015). *Ethical research in indigenous contexts and the practical Implementation of it.*

Gray, G. (2005). 'You are... my anthropological children': AP Elkin, Ronald Berndt and Catherine Berndt, 1940–1956. *Aboriginal History, 29*, 77-106.

Gurr, T. (1983). Outcomes of public protest among Australia's Aborigines. *The American Behavioral Scientist (pre-1986), 26*(3), 353.

Hall, B. (2016). Drugs overtaking alcohol in family violence statistics. from http://www.theage.com.au/victoria/drugs-overtaking-alcohol-in-family-violence-statistics-20161110-gsm4cr.html

Harman, K. (2012). 'The Art of Cutting Stone': Aboriginal convict labour in nineteenth-century New South Wales and Van Diemen;s Land, *Indigenous Participation in Australian Economies II* (pp. 119-134): ANU Press.

Hayward, E. (2006). *No free kicks: family, community and football : a Noongar story / by Eric Hedley Hayward*. Fremantle, W.A. : Fremantle Arts Centre Press.

Hely, B. (2009). *INQUEST INTO THE DEATH OF MR WARD (File No 8008/08): SUBMISSIONS OF THE HUMAN RIGHTS AND EQUAL OPPORTUNITY COMMISSION*: HUMAN RIGHTS AND EQUAL OPPORTUNITY COMMISSION.

Hirini, R. (2018). 'Blood money': Noongar community divisions delay native title settlement. Retrieved from https://www.sbs.com.au/nitv/nitv-news/article/2018/06/05/blood-money-noongar-community-divisions-delay-native-title

Hogan, R., & Warrenfeltz, R. (2003). Educating the modern manager. *Academy of Management Learning & Education, 2*(1), 74-84.

Holcombe, S. (2005). Indigenous organisations and mining in the Pilbara, Western Australia: lessons from a historical perspective. *Aboriginal History, 29*, 107-135.

Hollebeek, L., & Haar, J. (2012). Direct and Interaction Effects of Challenge and hindrance stressors towards job outcomes. *New Zealand Journal of Employment Relations (Online), 37*(2), 58-76.

Humphrey, C. (2013). Dilemmas in doing insider research in professional education. *Qualitative Social Work, 12*(5), 572-586.

Hunter, B., Howlett, M., & Gray, M. (2015). The economic impact of the Mining Boom on Indigenous and non-Indigenous Australians. *Asia & the Pacific Policy Studies, 2*(3), 517-530.

Johns, G. (2008). The Northern Territory Intervention in Aboriginal Affairs: Wicked problem or wicked policy? *Agenda: A Journal of Policy Analysis and Reform, 15*(2), 65-84.

Jordan, D. K. (2014). Andrew Forrest's Indigenous employment project: Do the arguments stack up?. *ARPA*.

Kagi, J. (2016). WA government to proceed with controversial changes to Aboriginal heritage legislation. 2017, from http://www.abc.net.au/news/2016-02-19/wa-government-to-proceed-with-controversial-changes-to-aborigin/7182280

Kagi, J. (2017). Ms Dhu's family gets $1.1m ex-gratia payment, state apology for death in custody 'tragedy'. Retrieved 27 Sep 2017, 2017, from http://www.abc.net.au/news/2017-09-20/family-of-ms-dhu-handed-apology-million-dollar-ex-gratia-payment/8963980

Karvelas, P. (2011). Closing the gap tour for Gillard (pp. 2). Canberra, A.C.T.
Kent, C. (2016). Australia's Economic Transition – State By State. *Australian Business Economists Conference Dinner* Retrieved 22 November 2016, 2016, from http://www.rba.gov.au/speeches/2016/sp-ag-2016-11-22.html
Kessaris, T. N. (2006). About being Mununga (Whitefulla): making covert group racism visible. *Journal of Community & Applied Social Psychology, 16*(5), 347-362.
Kickett, M. (2011). Examination of how a culturally-appropriate definition of resilience affects the physical and mental health of Aboriginal people.
Kidd, R. (2012). Aboriginal workers, Aboriginal poverty, *Indigenous Participation in Australian Economies II* (pp. 171-180): ANU Press.
Kidmose Jensen, A. (2016). Writing for Kiswahili language revolution. from http://www.thecitizen.co.tz/magazine/success/Writing-for-Kiswahili-language-revolution/1843788-3068876-1395km9/index.html
Kilroe, P. A. (1992). Sign Languages of Aboriginal Australia: Cultural, Semiotic and Communicative Perspectives by Adam Kendon. *Sign Language Studies, 1076*(1), 265-270.
Koori Mail. (2016). 2016 Closing the gap report: Frustration as gaps remain. *Guardian (Sydney)*(1722), 5.
Larkin, S. R. (2013). RACE matters: Indigenous employment in the Australian Public Service [PhD Thesis].
Lewis, D. (2005). 'Invaders of a peaceful country': Aborigines and explorers on the lower Victoria River, Northern Territory. *Aboriginal History, 29*, 23-45.
Liddle, C. (2015). Nothing new in latest 'Closing the Gap report'. *Advocate: Newsletter of the National Tertiary Education Union, 22*(1), 16.
Lombardi, L. (2016). Disempowerment and empowerment of accounting: An Indigenous accounting context. *Accounting, Auditing & Accountability Journal, 29*(8), 1320-1341.
Loos, N. (2006). Mabo in a world perspective: Recognizing Aboriginal Title [Book Review] (pp. 39-46).
Lyneham, M., & Chan, A. (2013). *Deaths in Custody in Australia to 30 June 2011: Twenty Years of Monitoring by the National Deaths in Custody Program since the Royal Commission into Aboriginal Deaths in Custody*: Australian Institute of Criminology.
Macintyre Dobson & Associates. (2000). *Report on an ethnographic/ethnohistorical and archaeological survey of the Swanbourne project area, with senior representatives from the R. Bropho and W. Bodney families, Nyungah circle of elders and other families / prepared for the Education Department of W.A. and Department of Contract and Management Services by Macintyre Dobson & Associates Pty Ltd and consulting archaeologist Tom O'Reilly*. Perth, W.A.]: [Perth, W.A.] : Macintyre Dobson & Associates.
McCallum, K., Meadows, Michael, , & Waller, L. (2012). The media and Indigenous policy: How news media reporting and mediatized practice impact on Indigenous policy. In O. Policy (Ed.): News and Media Research Centre (UC), University of Canberra.
McCarthy, H. (2010). *Backboards to blackboards - rebounding from the margins; A critical auto/ethnographic study of the struggle for culturallysensitive educational pathways for Aboriginal girls.* Curtin University.
Minniecon, D., Franks, N., & Heffernan, M. (2007). Indigenous research: Three researchers reflect on their experiences at the interface. *Australian Journal of Indigenous Education, 36* (Supplementary), 23-31.
Moreton-Robinson, A. (1998). Witnessing whiteness in the wake of Wik. *Social Alternatives, 17*(2), 11-14.
Moreton-Robinson, A. (2006). Twards a new research agenda? Foucault, Whiteness and Indigenous sovereignty. *Journal of Sociology, 42*(4), 383-395.

Muecke, S. (2005). *Textual spaces: Aboriginality and cultural studies / Stephen Muecke* (2nd ed.. ed.). Perth, W.A.: Perth, W.A. : API Network, Australian Research Institute, Curtin University of Technology.

Muldoon, P., & Schaap, A. (2012). Aboriginal Sovereignty and the politics of reconciliation: The constituent power of the Aboriginal Embassy in Australia. *30*(3), 534-550.

Mullins, P. (2007). Mobs and bosses: Structures of Aboriginal sociality. *Australian Aboriginal Studies*(1), 31-42.

Mulvaney, D. J. (1958). The Australian Aborigines 1606–1929: Opinion and fieldwork AU - Mulvaney, D. J. *Historical Studies: Australia and New Zealand, 8*(31), 297-314.

Murphy, E. (2010). What's wrong with Twiggy Forrest's Generation One?, from http://stoptheintervention.org/past-events/29-nov-2010-what-s-wrong-with-twiggy-forrest-s-generation-one

Nakata, M. (2013). The rights and blights of the politics in Indigenous higher education. *A Journal of Social Anthropology and Comparative Sociology, 23*(3), 289-303.

Nelson, E. (2003). Civilian men and domestic violence in the aftermath of the First World War. *Journal of Australian Studies, 27*(76), 97-108.

Oxenham, D. (1999). Aboriginal terms of reference: The concept at the Centre for Aboriginal Studies.

Ozay, M. (1996). Westernizing the Third World. *Humanomics, 12*(3), 37-55.

Perpitch, N., Burrell, A. (2013, August 20, 2013 12:00AM). Approval for $40bn gas giant at James Price Point 'unlawful'. from http://www.theaustralian.com.au/national-affairs/approval-for-40bn-gas-giant-at-james-price-point-unlawful/story-fn59niix-1226700212878

Phillips, Y. (2010). Ward family gets $3.2m payment for prison van death. 2017, from http://www.news.com.au/national/ward-family-gets-32m-payment-for-prison-van-death/news-story/2efb3de0d0931db04dd5e5e0dda16fee

Plummer, P., & McKenzie, F. H. (2017). The evolution of regional capitals in Western Australia: Empirical modelling and policy analysis 1984–2014. *Rural Society, 26*(3), 238-252.

QANTAS. (2015). *Reconciliation Action Plan.2015–2018*. Mascot, NSW.

Rann, M. (2014). Gough Whitlam: A man who changed Australia. *The Commonwealth Journal of International Affairs, 103*(6), 599-600.

Reynolds, H. (1990). *The other side of the frontier: Aboriginal resistance to the European invasion of Australia / Henry Reynolds* ([Rev.ed.]. ed.). Ringwood, Vic.: Penguin Books.

Reynolds, H. (2000). *Black pioneers / Henry Reynolds*. Ringwood, Vic.: Ringwood, Vic. : Penguin.

Riddett, L. A. (1997). The strike that became a land rights movement: A southern 'do gooder' reflects on Wattie Creek 1966/ 74. *Labour History*(72), 50-65.

Rigby, C., Mueller, J., & Baker, A. (2011). The Integration of Maori Indigenous Culture into Corporate Social Responsibility Strategies at Air New Zealand. *Journal of Marketing Development and Competitiveness, 5*(6), 116-126.

Rigney, L.-I. (2003). Indigenous Australian views on knowledge production and Indigenist research. *Studies (AIATSIS), 1*, 3.

Rigney, L. (2006). Indigenous Australian Views on Knowledge production and Indigenist Research.

Roberts, A. (2002). A Principled Complementarity of Method: In Defence of Methodological Eclecticism and the Qualitative-Quantitative Debate. *The Qualitative Report, 7*(3), 1-18.

Roberts, S.-J. (2015). Lateral Violence in Nursing. *Nursing Science Quarterly, 28*(1), 36-41.

Robinson, D., & Zhou, J. (2008). Are traditional Western ethical theories still relevant in a cross-cultural and entrepreneurial business world? *Journal of Asia Entrepreneurship and Sustainability, 4*(1), 22-37.

Roskam, J., Paterson, J., & Berg, C. (2012). Be like Gough: 75 Radical Ideas to transform Australia. *Review - Institute of Public Affairs, 64*(2), 6-13.

Rowse, T. (1987). 'Were You Ever Savages?' Aboriginal Insiders and Pastoralists' Patronage. *Oceania, 58*(2), 81.
Roy, A. (2014). Aboriginal worldviews and epidemiological survey methodology: Overcoming incongruence. *International Journal of Multiple Research Approaches, 8*(1), 117-128.
Russell, L. (2016). *2016-17 Budget Indigenous Affairs*. Sydney: Menzies Centre for Health Policy.
Sabbioni, J. (1993a). Aboriginal studies. *Australian Aboriginal Studies*(1), 89.
Sabbioni, J. (1993b). 'I hate working for white people'. *Hecate, 19*(2), 7.
Sadler, D. (2016). WA still waits for Indigenous Custody Notification. from https://www.thesaturdaypaper.com.au/news/indigenous-affairs/2016/08/20/wa-still-waits-indigenous-custody-notification/14716152003630
Savvas, A. a. B., Clare and Jepsen, Ellie. (2011). *Influences on Indigenous Labour Market Outcomes*.
SBS. (2015). *Fourth Reconciliation Action Plan March 2015 – March 2018*.
Scrimgeour, A. (2014). 'We only want our rights and freedom': The Pilbara pastoral workers strike, 1946-1949. *History Australia, 11*(2), 101-124.
Seet, P.-S., Jones, J., Acker, T., Whittle, M., & Weber, P. (2015). Shocks among managers of indigenous art centres in remote Australia. *Management Decision, 53*(4).
Shaw, W. H. (2009). Marxism, Business Ethics, and Corporate Social Responsibility. *Journal of Business Ethics, 84*(4), 565-576.
Shore, S. (2010). Whiteness at Work in Vocational Training in Australia. *New Directions for Adult and Continuing Education*(125), 41-51.
Skyring, F. (2012). Low Wages, Low Rents, and Pension Cheques The introduction of equal wages in the Kimberley, 1968-1969, *Indigenous Participation in Australian Economies II* (pp. 153-170): ANU Press.
Smith, W. A., Yosso, T. J., & Solórzano, D. G. (2011). Challenging racial battle fatigue on historically white campuses: A critical race examination of race-related stress. *Studies in Critical Social Sciences, 32*, 211-237.
South West Aboriginal, L., & Sea, C. (2009). *'It's still in my heart, this is my country' : the single Noongar claim history / South West Aboriginal Land and Sea Council, John Host with Chris Owens*. Crawley, W.A.: Crawley, W.A. : UWA Press.
Soutphommasane, T. (2015). Forty years of the racial discrimination act. *Alternative Law Journal, 40*(3), 153-156.
Spivak, G. C. (1990). *The post-colonial critic : interviews, strategies, dialogues / Gayatri Chakravorty Spivak*. New York, N.Y: New York, N.Y : Routledge.
Striley, K. M., & Lawson, S. (2014). Theorizing Communication Orientations of Privilege: How White Discourses (De) Construct Australian Aboriginals. *Journal of International and Intercultural Communication, 7*(2), 170-191.
Susan, G., & Chris, P. (2000). The issue of Australian indigenous world-views and accounting. *Accounting, Auditing & Accountability Journal, 13*(3), 307-329.
Tatz, C. M. (1964). Commonwealth Aboriginal Policy. *The Australian Quarterly, 36*(4), 49-63.
Taylor, A. (1997). Literacy and the New Workplace: The Fit between Employment-Oriented Literacy and Aboriginal Language-Use. *British Journal of Sociology of Education, 18*(1), 63-80.
The Department of the Prime Minister and Cabinet. (2014a). *The Forrest Review: Creating Parity*. Canberra: The Department of the Prime Minister and Cabinet.
The Department of the Prime Minister and Cabinet. (2014b). *Indigenous Advancement Strategy Guidelines*.
The Department of the Prime Minister and Cabinet. (2016). *Closing the Gap Prime Minister's Report 2016*. Canberra: Commonwealth of Australia.

Thomas, C. J. (1999). *Managers Part of the Problem?: Changing How the Public Sector Works*: Greenwood Publishing Group.
Tingle, L. (2017). Bill to address native title court ruling to be rushed in to parliament. *Australian Financial Review Weekend*. Retrieved from http://www.afr.com/news/bill-to-address-native-title-court-ruling-to-be-rushed-in-to-parliament-20170214-guctov
Vaarzon-Morel, P. (2012). Camels and the transformation of Indigenous economic landscapes, *Indigenous Participation in Australian Economies II* (pp. 73-96): ANU Press.
van den Berg, R. (1994). *No options, no choice!: The Moore River experience : my father, Thomas Corbett, an Aboriginal half-caste / Rosemary van den Berg*. Broome, W.A: Broome, W.A : Magabala Books.
Willig, C. (2013). *Introducing Qualitative Research In Psychology* (3. ed.). Maidenhead: Maidenhead : McGraw-Hill Education.
Young, E. (2015). WA's smallest communities face forward after forced closure backflip. 2016, from http://www.watoday.com.au/wa-news/was-smallest-communities-face-forward-after-forced-closure-backflip-20151117-gl0u39.html
Zane Ma, R. (2009). Indigenising international education in business. *Journal of International Education in Business, 2*(2), 15-27.
Zurba, M., Ross, H., Izurieta, A., Rist, P., Bock, E., & Berkes, F. (2012). Building Co-Management as a Process: Problem Solving Through Partnerships in Aboriginal Country, Australia. *Environmental Management, 49*(6), 1130-1142.

Every reasonable effort has been made to acknowedge the owners of copyright material. I would be pleased to hear from any copyright owner who has been omitted or incorrectly acknowedged.

Appendices

Appendix 1a: Values Question from Survey used in Primary Research

45) Starting with your top selection first, move/click the Values that workplaces/services should be most aware of; *

________Family Values

________Goodwill

________Respect

________Spirituality and Integrity

________Survival and Protection

________Equality of all

________Things that make people shame

________Responsibility

Appendix 1b: Contract Question from Survey

48) An Employment Contract is more important than Cultural Obligations*

( ) Strongly Agree ( ) Agree ( ) Neutral ( ) Disagree ( ) Strongly Disagree

Appendix 2: Consent Form

CONSENT FORM

A Masters of Philosophy by Research Project – Principle Researcher Max Jackson

Project: "An Investigation How Customary Nyungar Practices Can Impact Stakeholder Relationships with Industry"

I am a Balladong/Wadjuk/Gnaala Kaala Boodja Nyungar person who has been consistently employed for the last 30 years. This employment has allowed me to witness the damaging misalignment between local Indigenous culture and cultures that practice a westernized structure when in business.

Currently I am a Curtin University Masters Student looking to identify crucial values and principles that are common to the Nyungar people and business requirements. From this study I will examine these common values and principles of these groups to test if a mutually accepted relationship process can be designed and used to bridge the current relationship misconceptions between these groups.

Please read the attached enclosed information sheet of the projects process and the outcomes that I expect as a result of the study.

This involvement is voluntary and if at any time you feel uncomfortable in the process of the study you can withdraw without penalty or prejudice. This study also complies with Curtin Universities Ethics and Indigenous reference members.

I have sent you a copy of this information as your community profile or members of the community have recommended that you would be a valuable asset to this study for the following reasons.

I kindly request your involvement in this research in the roles as selected below,

☐ As you have been nominated by community members and organizations as a person who is a holder of traditional Nyungar knowledge and ways, your inclusivity in this process will be most appreciated. You involvement is required to develop a survey as a foundation to structure a template of what behavior is expected of a Nyungar person based on the views of their Elder/Leaders.

☒ As you have been identified as a Business Person/ Manager who currently administers Indigenous employees. Your involvement is required to advise relevant business values and principles that may be comparative with a Nyungar values and principle template for business relevance and practicality.

☐ As you are a Nyungar person who's involvement to test comparative outcomes of this research is highly regarded and appreciated. The activity will introduce you, a Nyungar person to a Nyungar Elders designed survey to test the values and principles of Nyungar lifestyle and community in a contemporary society.

☐ As you have been identified as a Business Person/ Manager who currently is sourcing methods to engage new Indigenous stakeholders. Your involvement in this activity will allow you to test a local Indigenous values and principles template for business relevance and practicality. This process will also allow some cross cultural self-assessment.

Please Turn Over – Important Information on Next Page

E: maxwell.jackson@student.curtin.edu.au M: 0416 057 624

Curtin University

Please Complete the Following (Tick relevant boxes)

1. ☐ I have received the information sheet and understand the purposes of the study. **(Only answer (a) if using 3rd party)**
    a. ☐ I have used a trusted third party to assist me to understand the studies purpose.

    ______________________ (Print Name) Assisted me with this study and my involvement role in this study.

2. ☐ I have been given an opportunity to ask questions.
3. ☐ I understand I can withdraw at any time without prejudice.
4. ☐ I understand, unless authorized by myself, that no information which might potentially identify me will be used in published material.

☐ **I accept** ☐ **I dont accept** to participate with the research as outlined to me.

Print Name ____________________	**Signature** ____________________________
Best contact methods (Email/Phone/Address) ____________________________, _________________________	

If assisted with this document and you would like this person advocating for you further into this arrangement, please have this person provide their details for future contact (Please Print)

Name ____

Relationship to Participant ___________________________

Comments

____
____
____

If this form is not collected at point of interview, please arrange return of page 2 to myself using the details at the bottom of this letter.

With Thanks,

Max Jackson

Appendix 3a: Pilot Study, Elder Questionnaire

Nyungar Values

1 Gender Male Female

2 Nyungar Group/s ____________________ ____________________ ____________________ ____________________

3 Rate the following National Aboriginal Values in reference to Nyungar culture

	Most Valued	Highly Valued	Important	Required	Not as Important
Goodwill - Giving and Sharing (Reciprocity)					
Respect – of all others and all things					
Equality – knowing your place and how to help others find their place					
Responsibility – Lore, ownership of your actions and the expectations of others.					
Survival and protection – Support culture through practising cultural and attend events					
Spirit and integrity -Identity, resilience, being traditional and grounded in Nyungar lifestyle					

4 Tick the following and score what you feel may also be values that affect Nyungars

Tick		Most Valued	Highly Valued	Important	Required	Not as Important
	Family - connection and support					
	Shame - adjusting your behaviour to support family or community					
	Pride - Not allowing outside influences to change your views					
	Language - protecting and maintaining Nyungar language					
	Caring and support - To help and support those less fortunate					
	Connection to culture and community					
	Standing up for yourself and your culture					

5 Can You Add Any Additional Values That Exist in Nyungar Culture

6 I am Looking for a Reference Group to Direct This Study, Please Nominate Nyungar Persons in the Following Areas

Area	
Academic	
Business Person	
Community Worker	
Public Servant	
Elder	
Leader	

Appendix 3b – Primary Research, Elder Questionnaire

Elder Questions 2nd Participants

"An Investigation of how Customary Practices can be Integrated into Nyungar's Stakeholder Relationships with Industry"

1 Defining Nyungar People

a. What makes/defines a Nyungar person

(Characteristics, Behaviors, Look, etc)

b. How do Nyungar people identify with their Nyungar Identity

(Bloodline, Country, Marriage, Country/Resettle, Friends Family etc)

c. What guides Nyungar people to lead lives as Nyungar people

(Connecting both internal and physical - protocols/lore/spirituality etc)

d. Is there any occasion where Nyungar and Wadjella people have the same cultural practices.

e. In your opinion, are there times that Nyungar people must reconsider their Nyungar identity and ways

2 Indigenous Values in the Workplace

In this section in your opinion and experience I would like for you to focus on how Nyungar identity and ways might fit into the general workplace.

a. Explain what best represents your understanding of Indigenous customary practices, Use the attached list of values if required.

b. How do you think Nyungar identity is viewed in the general workplace

c. How do you think Nyungar ways are being practiced in the general workplace

Appendix 4: Demographic Form

Project: "An Investigation How Customary Nyungar Practices Can Impact Stakeholder Relationships with Industry"

Date: __/__/____

1. ***Gender:*** *Male* ☐ *Female* ☐

2. ***Age***

< than 24 ☐	*24 -35* ☐	*36-45* ☐	*46-55* ☐	*> than 55* ☐

3. ***Select all that describes your current work situation/role:***

Manager ☐ *Supervisor* ☐ *Consultant* ☐

Volunteer ☐ *Self Employed* ☐ *Other* ___________________

4. ***What Industries do/have you worked in:***

Administration	☐		*Manufacturing and Warehousing*	☐
Public Services (Ed/Health/Justice)	☐		*NGO's*	☐
Employment	☐		*Mining and Construction*	☐
Retail and Sales	☐		*Public Services*	☐
Indigenous	☐		*Other*	

5. ***How many years have you worked with Indigenous people*** __________

6. ***How many years have you supervised Indigenous employees*** ___________

7. ***What is the highest level of Education that you have attained***

Less than Year 10	☐	*Year 10*	☐
Year 12	☐	*TAFE Certificate*	☐
Apprenticeship	☐	*Diploma*	☐
STEM Degree	☐	*Arts/Bcom and SSc Degree*	☐
Post Graduate	☐	*Other*	

==

Office Information

ID Code: __________________ *Researcher:* ___________________________

Appendix 5 – Primary Research, Business Questionnaire

Curtin University

© 2015 Max Jackson

Primary Business Questions 2nd Participants

"An Investigation of how Customary Practices can be Integrated into Nyungar's Stakeholder Relationships with Industry"

1. Personal

a. Can you explain to me how your organisation has been engaging and supporting Indigenous business initiatives?

b. In your current or previous roles talk about your participation in planning and developing Indigenous Initiatives and programs?

c. From these positions, please explain how you engage Indigenous people in the workplace (*in general if no experience*).

d. Working with Aboriginal people involves developing relationships and interests outside of the workplace. Explain how you went or would apply this additional essential. *(Cultural / Family needs vs Workplace schedules, Eldership/gender systems, reactive vs structure etc)*

e. In these/other processes, explain what you have learnt about Indigenous culture/values *("Other" ask about ACA if no workplace experience)*

2. Indigenous Values in the Workplace

In this section I would like you to focus on how Indigenous values and ways fit into the workplace.

a. Looking at the attached list of values, rank and explain what best represents your understanding of Indigenous customary practices.

b. Tell me how you would or have attempted to adapt the workplace to support Indigenous ways and values.

Appendix 6 – Values Preferences

Please tick 10 of the following values that you feel most reflect Aboriginal ways and lifestyles.
(Select 10 out of 20. Colour reflects the different themes from NHMRC)

Respect	Empowering	Family	Leadership
Equality	Sharing	Sensitivity	Diversity
Acceptance	Spirituality	Freedom	Belonging
Reliability	Survival	Accountability	Altruism/Unselfish
Connection	Integrity	Reciprocity	Empathy
Dreaming	Thoughtful	Protection	Responsibility
Caring	Humour	Relationships	Determination
Sacrifice	Justice		