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**Research problem: What are the differences between Wadjela and Nyungar criteria when assessing organisational effectiveness of non-government human service organisations?**

Keith Truscott  
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## **Research Problem**

**What are the differences between Wadjela and Nyungar criteria  
when assessing organisational effectiveness of non-government  
human service organisations?**

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**Date of Submission – December 7<sup>th</sup>, 2000.**



## ABSTRACT

Wadjela and Nyungar experts (of managerial, administrative, service staff), from the same South-West city location in Western Australia were randomly chosen from the non-government human service field for separate workshops and asked the question “what makes a non-government human service organisation effective?” The purpose was to compare the group consensus answer between the two separate workshop groups. The Nyungars are the Indigenous people in the South-West of Western Australia and the Wadjelas are the Non-Indigenous people living in the same area.

The results listed five criteria, in order of priority that made non-government human service organisations effective.

For the Wadjela community these were: 1. *A clear and shared vision of its task* 2. *Clear organisational structure which promotes strategic thinking and practice* 3. *Experienced and dedicated staff* 4. *Clear and client-based focus and strategies* 5. *Clarity of and relevant mission or goals.*

For the Nyungar community the results were: 1. *A vision shared of Aboriginal culture and values* 2. *Appropriate management and finance incorporating Aboriginal culture and values* 3. *Recognition and identification of need* 4. *Diverse representation on Committee* 5. *Community involvement.*

Analysis and discussion of the findings were attempted from an Australian Indigenous perspective of people, place and parable.

The conclusion is that the difference between Wadjela and Nyungar criteria in assessing organisational effectiveness in non-government organisations is that the former utilise a mechanical efficiency model and the latter a commitment to the whole community model. These differences were seen to be a contest between two world-views, that of a continuity of pragmatic relationships versus that of continuity of stewardship relationships.

## DECLARATION

*I certify that this thesis does not, to the best of my knowledge and belief:*

- (i) incorporate without acknowledgment any material previously submitted for a degree or diploma in any institution of higher education;*
- (ii) contain any material previously published or written by another person except where due reference is made in the text; or*
- (iii) contain any defamatory material.*

## ACKNOWLEDGEMENTS

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*These informants and supporters begin with the Nyungar and Wadjela facilitators and participants in both the Pilot and Research Workshops. They were available and open to contribute their “expert” views on what criteria made a successful non-government human service organisation. Also, I would like to thank my class of 1998 (ACS 2203 Contemporary Aboriginal Issues) and 1999 (ACS 2201 Working with Aboriginal People) for their views in the times we discussed my thesis.*

*I would like to thank my first Supervisor, Dr Howard Sercombe for his insight and patience, especially in formulating the research question. Much applause also goes to my second Supervisor Dr Gary Partington for mobilising support and encouragement to complete the research. Many thanks also for Mr Peter Reynolds who filled in the absence of Dr Partington when he went on long service leave.*

*Last, but not least I would like to thank my wife Stephanie for both expressing her frustration and support throughout the time it has taken to complete the research.*

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# CHAPTER ONE Introduction

## 1.1 Background of Research

### Some Basic Understandings in Measuring Effectiveness

The theme of this research is to find out the differences between criteria in assessing effectiveness in non-government human service organisations in a cross-cultural setting. To fully answer this “what” question necessitates also answering the “who”, the “why” and the “how” questions concerning the findings.

The “who” are initially the Wadjela and Nyungar experts who represent two cultures. *Wadjela* is the name of a non-Aboriginal person as termed by the Nyungar people in southwest of Western Australia and is often taken to include all non-Aboriginal people of Anglo-Celtic descent. Nyungar is the self-given name of the Aboriginal people living in the southwest corner of Western Australia. Attempts to systematically colonise the Nyungar people by the Wadjelas for the last one hundred and seventy years has met with firm resistance (Haebich 1988).

The “who” also includes the non-government human service organisations which the Wadjela and Nyungar experts represent. *Non-government human service organisations* are voluntary organisations that are funded by the government yet run by the community. Similar names are self-help, non-profit, third sector or community-based organisations.

The “why” and “how” questions are asked by the other words that are part of the research question. These are *difference*, *criteria*, *assessing*, and *effectiveness*. The word *difference* is the degree to which something is unlike or contrasts to something else in nature, kind or amount. (Jary and Jary 1995). This contrasts with the word similarity which is the likeness or sameness of two or more things in nature, kind or amount. *Criteria* are the means, terms of reference or principles by which something is judged (Turner 1984). The word *assessing* refers to the particular process used to measure, calculate or evaluate something. For *effectiveness* is meant the ability of an organisation to achieve its objectives or what it says it will do. This contrasts with efficiency which is rather the extent to which the objectives of an organisation are achieved with minimal use and cost of resources.

It is now necessary to state other influences to the background to this research. It involves my personal observances of Nyungar and Wadjela measures of effectiveness.

### **Nyungar Measures of Effectiveness**

The researcher has observed over the last five years one young Nyungar non-government human service organisation gain credibility in terms of vision, Nyungar community support, service delivery and financial accountability. Yet soon after it dismissed its Director and the next one within two years. Similarly, two long-running Nyungar community-based organisations in the Perth area suddenly dismiss their executive officers. Yet they appear now to still be surviving. The crises appeared to be centred upon the notion that all the stakeholders viewed the achievement of organisational effectiveness differently. So the length of life of an organisation

appeared not to be untouched by crisis and turbulence. The “what, “why” and “how” questions needed answering. And the researcher thought that what may help answer these questions was to find out if Wadjela non-government human service organisations also faced such crises in their measures of effectiveness.

### **Wadjela Measures of Effectiveness**

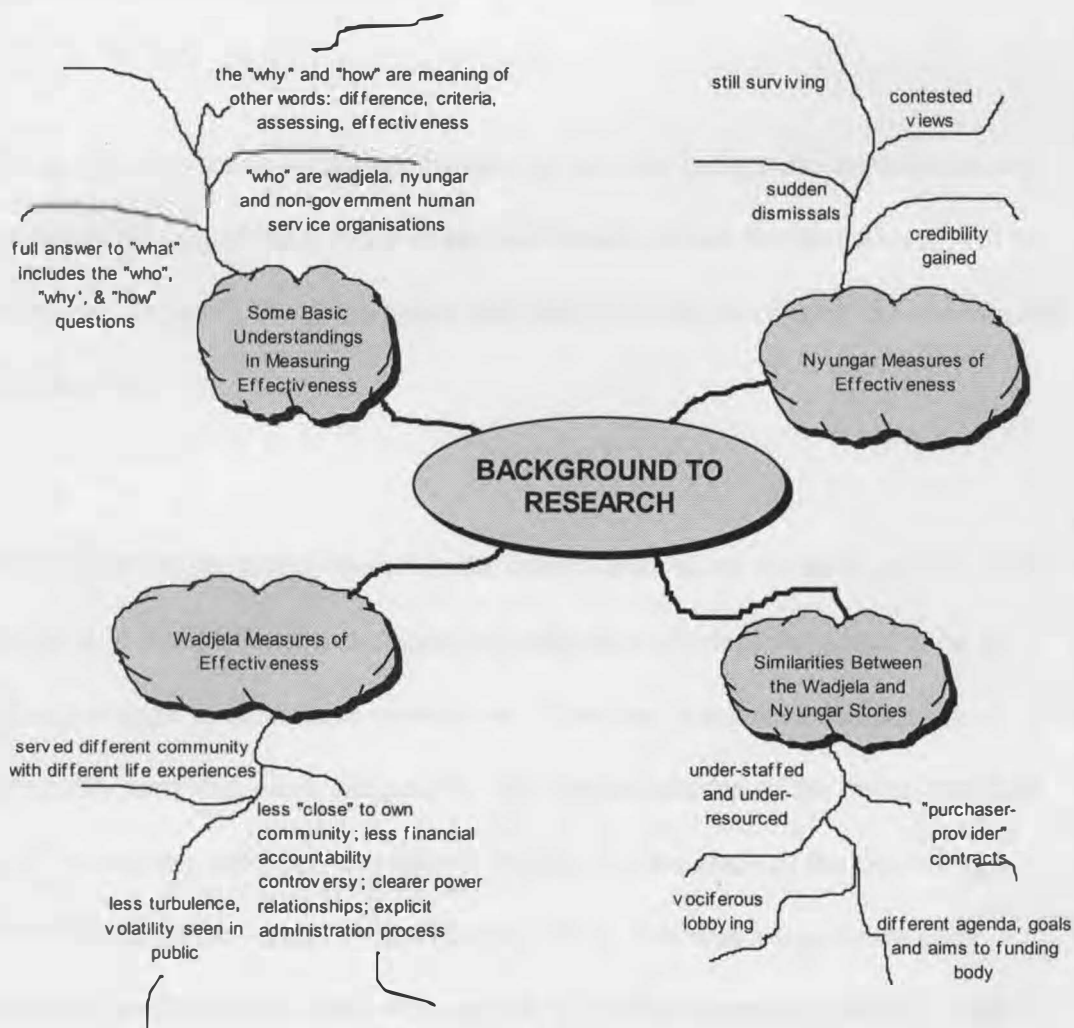
One personal observation that was made and that was less reported (and that may answer the “why”) was that both Wadjela and Nyungar organisations served different communities with historically different life experiences. Also they appeared to perform with less “closeness” to their own Wadjela community; there was less financial accountability controversy; clearer power relationships; and more explicit administration processes. Also if there was any internal turbulence and volatility it appeared to be less public than their Nyungar non-government human service organisation counterparts. All these differences were significant but it was good to make recognition of any similarities between the Wadjela and Nyungar assessments of effectiveness.

### **Similarities Between Nyungar and Wadjela Measures of Effectiveness**

One similarity was that they both had the perennial issue of being under-staffed and under-resourced. Another similarity was that they both seemed to work and lobby vociferously for funding bodies to respect the preferred agendas, goals and aims of their local organisation rather than those suggested by the funding bodies. The assertive lobbying is exemplified in often-protracted phone calls and personal visits to renegotiate funding agreements with the concerned funding bodies. The terms of these funding agreements or contracts, known as “Purchaser-Provider” contracts, were

contested by Wadjela and Nyungar human service organisations as they sought to meet their objectives.

Next is a summary map concept of what has just been talked about. At the end of each of the following chapter sections throughout the thesis a summary map concept will be included. The purpose is to revise and remember the chief elements of what was written about. The core subject is featured in the centre of the map with secondary and further information contained in offshoots like a dendrite activity. So it becomes a kind of memory map of the chapter story.





## **1.2 Significance of Research**

### **It Compares a Cross-Cultural Setting Seldom Travelled**

The peculiarities of a cross-cultural setting involve its rarity, distinctiveness, and analysis approach and community solidarity. These four factors will now be expanded upon.

First, it is significant that cross-cultural studies of local human service organisations in Australia are rare. Other disciplines such as education, language, and sports are replete with cross-cultural studies.

Second, that distinctive Australian Indigenous and non-Indigenous experiences will be heard is also significant. Because the participants chosen for the research will be considered “experts”, their viewpoints and shared discussion of their experiences will be invaluable.

Third, important about the research is the kind of analysis of the findings that will be attempted. It is to be from an Indigenous perspective which is suggested to be an ongoing struggle to fulfil three imperatives. These are to maintain and nurture community *parables, place* and *people*. This is an adaptation of the “man, land and myth” trichotomy statement that Berndt speaks of in his study of the Gunwinggu people in North-East Arnhem Land (Berndt 1970). This was a significant early anthropological study that has contributed to Australian Indigenous studies. Here “parables” covers the meaning encapsulated by story, riddles, guideposts, myths, and

life-principles. “Place” includes land, country, region, location, air, sea, waterways, and birthplace. Finally, “people” covers man, woman, child, family, all human beings individual and corporate of mixed or same gender.

Fourth, significant in the research is whether variations of community solidarity existing within and between Wadjela and Nyungar non-government human service organisations and their clients can be highlighted. Nyungar organisations appear to be more community-based than their Wadjela counterparts.

### **Expanding the Boundaries of an Organisation Theory Framework**

There appears to be many books on American and British organisational theory frameworks, even with particular reference to the non-government human service organisation field (Handy 1988); (Butler and Wilson 1990); (Batsleer, Cornforth et al. 1991); (Gelatt 1992); (Drucker 1997). However, there appear fewer for the Australian context (Jones, Moore et al. 1989); (Kim 1993) and even fewer differentiating between Wadjela and Nyungar experiences (Jones and May 1995).

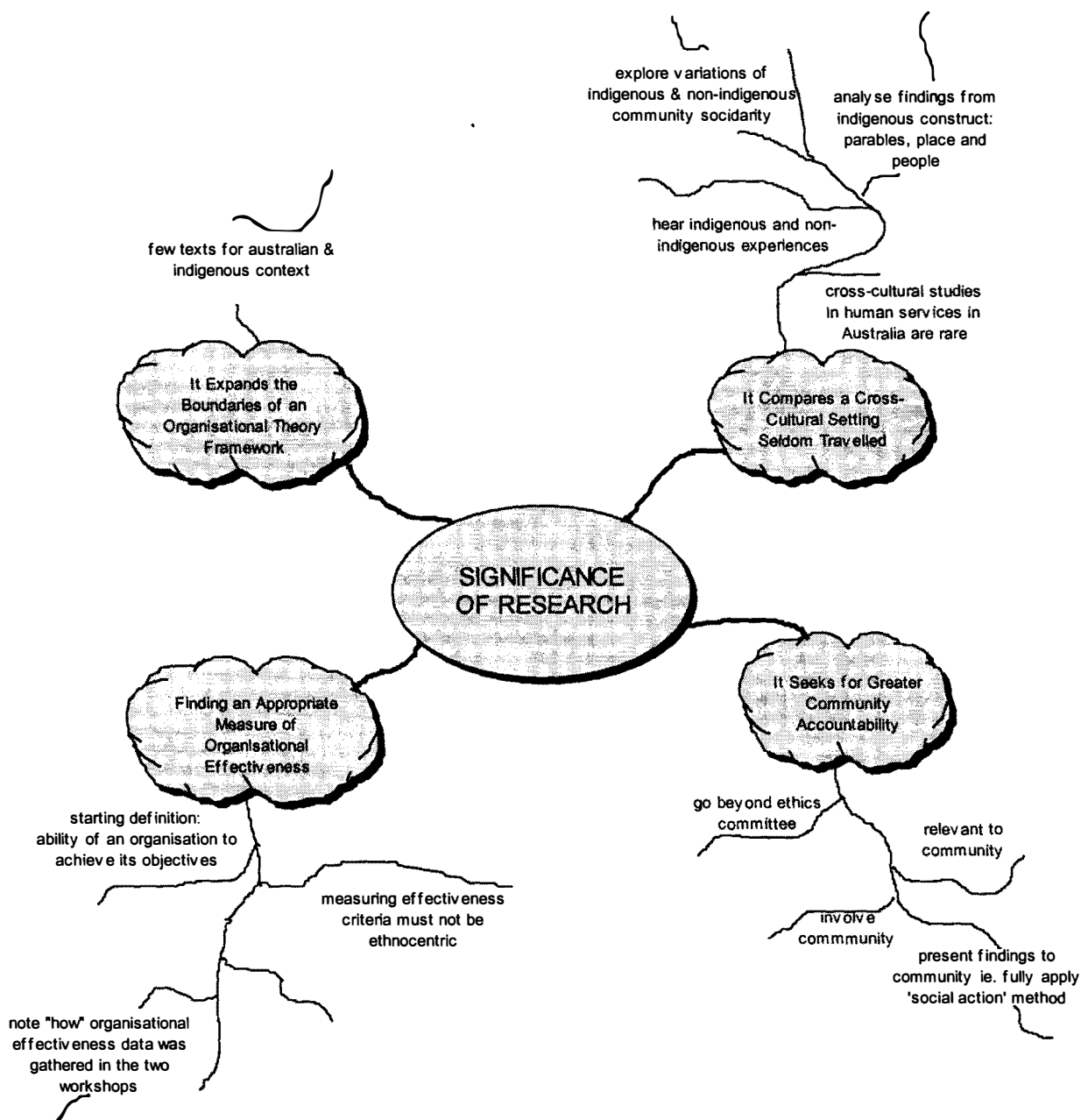
### **Finding an Appropriate Measure of Organisational Effectiveness**

Also significant about this research is that it continues the historically difficult search to define “what” is *organisational effectiveness* (OE). Since this research is a cross-cultural one then it is suggested that if OE can be initially agreed to be “*the ability of an organisation to achieve its objectives*”, and then measuring these criteria must not be ethnocentric. Similarly, the interest will be to note to “how” the OE data gathered

from the Wadjela and Nyungar experts in the two workshops aligns itself with distinctly Wadjela or Nyungar approaches.

Seeking Greater Community Accountability

This means going beyond the ethics committee of the University, make it relevant to community, and seek their ongoing support and feedback. Applying the *social action method* (see later chapter) should be a key method of inquiry. A mind map of this chapter section, “significance of research” now follows.



### **1.3 Purpose of Research**

#### **Satisfying Personal Inquiry**

The key observation made earlier was that despite the many crises going on in Nyungar non-government human service organisations they were still surviving. So the initial purpose of the research is to explore “how” they measured effectiveness. Another personal observation was centred on community accountability. That is, a lot of decisions that were made did not seem to meet the needs of the community. They met the requirement of funding bodies or the management committee but there did not seem a quick and real improvement in alleviating the needs of the community. To satisfy this personal observation would perhaps need answers to what “needs” actually meant and whether such needs had priority over other recognised needs and “why”.

There was a personal feeling that there was a lack of cultural sensitivity within and outside the non-government human service organisations. The impact of colonialism was still being felt in the way the community’s needs were being dealt with. But this appeared to not be recognised. For instance, in management views and technology requirements little recognition was given to the continuity of relationship between the social, political, economic and spiritual organisations of pre-Invasion and post-Invasion Nyungar society. Also a lack of self-esteem and spirit was rife with both Wadjela and Nyungar sets of clients. So a purpose in this research was an unashamedly personal one. It was to find out to whether there were political, social, historical, spiritual and anthropological roots that needed re-examining so as to give

full and effective service to the clients within their respective community. There was also the need to find out what was the meaning of a “non-government human service organisation”.

### **Contributing Knowledge to the Community**

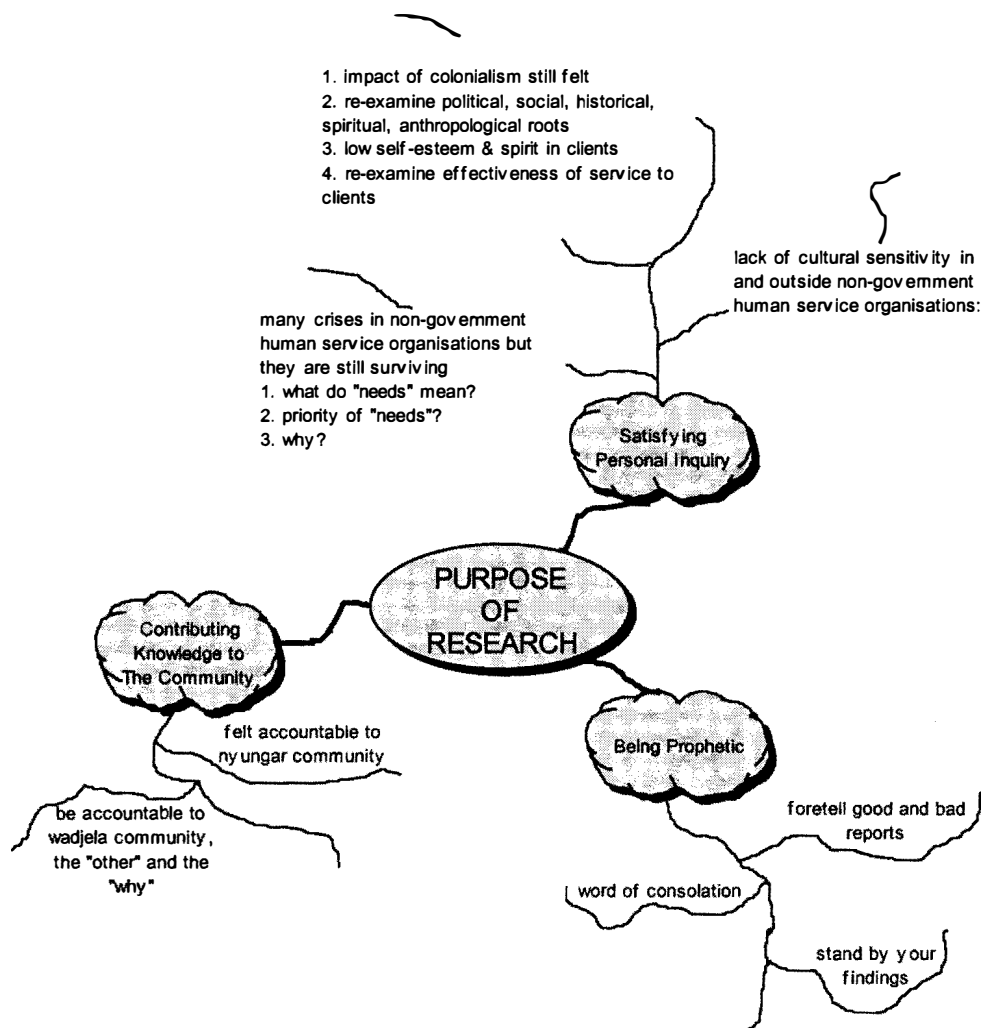
There was the accountability to the Nyungar community. Similarly, it is the researcher’s belief that if one talks about Nyungar then one must also talk at some stage about the Wadjela, the “other”, and the “why” for this condition. To dismiss one or the other in contemporary Nyungar country events then one is left open to the accusation that one favours only one “story”, whether it is that of the “colonised” or that of the “coloniser”. So the researcher wanted to contribute back to not only the Nyungar community but also the Wadjela community.

### **Being Prophetic**

Besides satisfying personal interest and contributing to the community there is a final purpose for the research and that is to be prophetic. By prophetic initially means to foretell and predict the future trends. This is based on whatever the research reports. One side of the coin is that the research findings may mean it is imperative to speak out about the unsavoury conditions that exist today in the life of non-government human service organisations. The other side of the coin is that the research report may applaud good factors present in non-government human service organisations as they assess their organisational effectiveness criteria.

The final meaning of prophetic is to be forthright and stand by the substantiated findings. This means being prepared to vouchsafe that high standards were taken with research design, research procedure, data findings and the analysis and discussion of the data findings. It means telling the full story without being swayed in any way to water down its veracity.

A memory map below now summarises the present chapter section which is titled “purpose of research”.



## 1.4 The Hypothesis

The hypothesis is the hunch, reflection or reason “for testing” or substantiating “a generalization about a phenomenon” (Jary and Jary 1995). For this research the hypothesis is that different world-views or cultures is responsible for the difference in assessing the effectiveness of non-government human service organisations. Arriving at this hypothesis has been in two steps. First, in the three sections of the *Introduction* chapter thus far it has been my reflection that Wadjela and Nyungar non-government human service organisations (the “who”) appear to measure effectiveness differently as they endure crises. This phenomenon has meant asking the question “why” for each cultural group so as to arrive at a hypothesis.

Second, a theoretical proposition is suggested that frames the research problem. This is achieved through a deconstruction thinking process. The researcher has chosen to examine the research problem with an adaptation of one *Systems Thinking* (Rose and Nicholl 1997) approach. Such an approach involves analytical thinking and searching for a single most critical factor, similar to the approach called “*The Five Whys*” (Rose and Nicholl 1997). The latter procedure is to keep asking “*Why?*” of each answer and do this five times. This is considered the depth where the ultimate reason emerges.

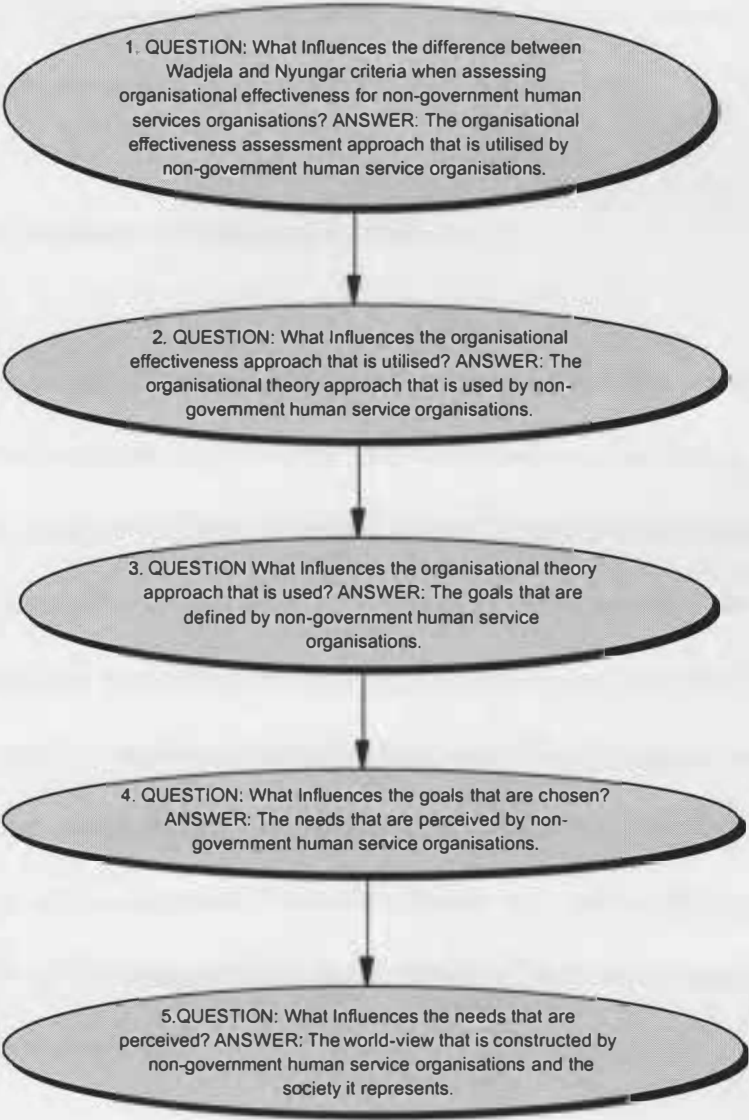
In this case, the adaptation was to keep asking a “*Five What Influences*” using the same principles as for the “*Five Whys*” pattern. Around the fifth depth one tends to arrive at the ultimate reason to the “what influences” question. The initial question of

“what influences” assumes that there is some kind of difference between Wadjela and Nyungar criteria when assessing organisational effectiveness criteria for non-government human service organisations. The five steps to reach ultimate hypothesis are given below.

RESEARCH PROBLEM: " What is the difference between Wadjela and Nyungar criteria when assessing organisational effectiveness criteria for non-government human service organisations?"

HYPOTHESIS: ***"Difference is linked to world-view"***

ARRIVED AT BY APPLYING  
THE FIVE "WHAT INFLUENCES"  
SYSTEMS THINKING APPROACH  
[ ie. at around the fifth depth is generally the ultimate  
reason and answer to the research problem]



CONCLUSION: Difference is linked to world-view.



## **CHAPTER TWO Review of the Literature**

### **Introduction**

The literature search will attempt to record what has been written about the research problem which is *what are the differences between Wadjela and Nyungar criteria in assessing organisational effectiveness of non-government human service organisations*. Therefore, the extent of the review of the literature has to be broad and covers four chapters. This concerns cross-cultural notions of difference; the world-views of Wadjela and Nyungar society; the nature of non-government human service organisations and methods used to assess organisational effectiveness.

### **2.1 Cross-Cultural Notions of Measuring Difference**

This research is a cross-cultural study and by its very name this involves perceiving differences between two cultures. And it is the study of differences that brings this research into a further category of critical cultural studies. Therefore dual categories must be first kept in mind when negotiating the meaning of difference in a cross-cultural study. Second, it is suggested that the meaning of difference carries with it three central terms, namely language, knowledge and power. Thirdly, applying any terms of difference can receive even greater clarification if aspects of terms of similarity and indifference is discussed. These three points will now be discussed. The researcher realises that a little philosophical underpinning of the thesis is required before empirical data is examined.

## The Meaning of Difference

There are three meanings of difference that are inter-related but important to discern (Jary and Jary 1995) for cross-cultural studies. First is the general meaning of difference is given as “contrast and unlikeness” (Jary and Jary 1995) and also “non-identity or unlikeness of, point or degree or amount of unlikeness” (Turner 1984). And in cross-cultural studies this general meaning includes cultural differences of any cultural elements such as religion, art, language, belief systems, and socialisation processes. Furthermore, this general meaning is neutral with no connotations of better or worse qualities, or positive and negative nature in understanding another culture. It is suggested that the general meaning of difference comprises the “*what*” meaning of difference as its goal.

However, the second and third meaning of difference involves accounting for the “*how*” and “*why*” aspects as its goal. Within the “*how*” and “*why*” interpretation the second meaning of difference is found in linguistic theory and the third is that of the deconstruction movement since the late 1960s (Jary and Jary 1995).

A key figure in the second meaning of difference is Saussure who emphasises more “*how*” language attempts to describe reality. He expresses difference with reference to language signs. He proposes that in language there is a distinction or difference between the *signifier* (the term in its acoustical form) and the *signified* (the concept or idea signified by the term) (Jary and Jary 1995). So aspects of the sign has an essentially arbitrary character. That is, there is no inherent or necessary relationship

between the signifier and the concept signified. So the internal, essentially “relational” character of language as a structure is stressed.

For example, a director of a non-government human service organisation announces that more funding is available for the organisation. This announcement is the signifier. But “how” this term is signified varies depending on “who” and “what” the hearer perceives as being announced. If what is signified comes from a client it means more assistance; if it comes from the human service worker it may mean a wage increment; if from the management committee it may mean extra kudos for the organisation. So the inter-relationships between the signifier and the signified indicates that meaning is arbitrary and never closed. It indicates that there is always a gap that never closes but slides between the sign, signifier, and signified. Such inter-relationship indicates that truth is fluid and that truth can be distorted if there is a limit (intentionally, or unintentionally) put on those perceiving the sign. So the effectiveness of an organisation would be perceived differently by Wadjela and Nyungar experts if use were made of this linguistic theory approach.

The third meaning of difference comes more strongly from the deconstruction movement (Hawthorn 1992) of which Saussure is a representative. The analysis of text moves from the “how”, to a more “why” of language attempt to describe reality. One important representative is Derrida. He argues that everything is an act of interpretation such that language is a restricted or unstable medium, which cannot in any sense carry meaning or truth directly. This is evidenced in Western philosophies, which have been dependent on metaphor and figurative rhetoric to construct “origin”,

“essence”, or binary conceptual systems (eg. nature/culture, rationalism/irrationalism, male/female, good/bad and civilised/uncivilised and efficiency/effectiveness). So this approach that emphasises binary opposition and polarities and also gives order to the world. In this approach one term is constituted as the privileged norm which sets up hierarchies of meaning which are then socially institutionalised. Therefore the goal of deconstruction is to reveal the ambivalence of all texts, which can be only understood in relation to other texts (“intertextuality”) and not in relation to any “literal meaning” or normative truth. Non-government human service organisations realise the privileged position that funding bodies give to efficiency (=doing things well according to financial cost) over effectiveness (= doing things well regardless of financial cost). So a major goal of non-government human service organisations can be said to deconstruct this type of privileged thinking as this is not the real world of human service activity out there on the coal face.

These opposite or opposed elements in binary opposition of Western philosophies are referred to “otherness” (Jary and Jary 1995). These oppositions are used in Said’s “orientalism” (Said 1978) which sees the (intellectual, artistic, or political) distinction between the East (Middle East, Far East or general Asia) and the West as one of the fundamental divisions of the world. Furthermore, orientalism is seen as “a Western style for dominating, restructuring and having authority over the Orient” (Said 1978). So orientalism is the Western approach of cultural and scientific understanding of the “Orient” or other than the dominant “Western “perspective. Here the West uses a series of re-constructions and re-presentations (categories, images, and classifications) to construct “the orient” (Jary and Jary 1995). This inevitably ends up being designed

in either negative or positive terms so long as Western status and domination is upheld.

In this research it will be interesting to see whether a form of “orientalism” exists for Wadjela and Nyungar communities when assessing organisational effectiveness criteria. That is, will the Wadjela workshop participants express a kind of “Nyungarism” (= an interpretation style that is dominating, restructuring and having authority over the Nyungar community)? On the other hand, will the Nyungar participants express a kind of “Wadjelaism” (= an interpretation style that re-presents, re-structures and dismantles any Wadjela dominance, authority and meaning)? It will be interesting whether either expression come in an assimilatory, reconciliatory, or resistance manner. This will be clarified by especially analysing the Wadjela and Nyungar workshop transcripts.

So for this research which attempts to understand an aspect of the meaning of difference in the non-government human service organisation context and between two cultures, it is helpful to consider the three approaches just mentioned. This is the general meaning or “what” approach; the linguistic theory or “how” approach of meaning; and the deconstruction movement or “why” approach of meaning. So for a full or more complete understanding the “how” and “why” approaches of meaning are just as significant for this cross-cultural research. This is despite it asking a “what” research question that is, “*what* are the difference between Wadjela and Nyungar criteria in assessing organisational effectiveness of non-government human service organisations”.

## Difference as Contest

What has been discussed hints that there is an inherent contest for community acceptability between the three meanings of difference. It is suggested that this inherent contest in establishing difference covers three aspects. These are the language, knowledge and power aspects.

First, the importance given language is clear in Saussure's linguistic theory of the *signifier* and the *signified*. Similarly, the deconstruction emphasis of Derrida is helpful in questioning the status given to language in an act of interpretation. Said and his "orientalism" also is beneficial in wakening us to the binary oppositions that Western thought uses in describing the difference in the Orient. Said also later emphasised the ideological force and linkage of power and knowledge in his "orientalism" (Jary and Jary 1995). Other deconstructionist thinkers such as Foucault and Hall developed this.

Second, for an understanding of the knowledge contest in the meaning of difference, Said draws on Foucault's conception of discourse or the given story-line and belief-system of a community as a system of regulation. Intent on developing Nietzsche's pairing of knowledge and power Foucault sought to locate the varying discourse practices which at different places and times exert "power" over human individuals (Jary and Jary 1995). Foucault challenges the idea that knowledge leads to liberation. Instead, knowledge is seen more often as the basis of new means of social control. Since people are always striving to gain some control over their lives, resistance movements do emerge, but there is no guarantee that these will not lead to new bases of alienating social power.

Third, in explaining the power contest further, Stuart Hall recognised more the influence of historical limits and conditions. So his commitment and emphasis was to a structuring principle of struggle, that is, that human activity levels always takes place within and over concretely “contested terrain”. This is tied up with achieving the central goal of cultural studies which is “to enable people to understand what [was] going on, and especially to provide ways of thinking, strategies for survival, and resources for resistance” (Hall 1990). Thus the politics of culture is not simply an economic relation of domination. It is comprised of those who constantly try to bend what they are given to their own needs and desires, to win a bit of space for themselves, a bit of power over their own lives and society’s future. The question arises in this research whether Wadjela and Nyungar non-government human service organisations are tacitly or knowingly existing for this purpose also.

This was the middle ground of deconstructing cultures. On one side were those who emphasised the determination of human life by social structures and processes. On the other side were those who emphasised the freedom and creativity of human activity.

Hall expressed this notion of struggle in his concept of “articulation”. For Hall the meaning and politics of any practice is the product of a particular structuring of the complex relations and contradictions within which it exists. He used the word “articulation” to refer to the complex set of historical practices by which cultures struggle to produce identity or structural unity out of, and despite of, complexity, difference, and contradiction.

Using a Saussurian perspective, Hall's articulation signals the absence of guarantees, the inability to know in advance the historical significance of particular practices. It shifts the question of determination from origins to effects. For instance, Wadjela and Nyungar non-government human service organisations are to be judged not by their degree of colonial foundations but what their present effects are, which may be a resistance to contemporary colonial practices. Hall confessed that he must learn to live with difference, as perhaps Wadjela and Nyungar non-government human service organisations must also do. And perhaps for the latter they also epitomise and live out their existence as a structured principle of struggle over contested terrains of meaning where the key aspects of language, knowledge and power interrelate. In this shared struggle there may be a clear similarity between Wadjela and Nyungar non-government human service organisations that needs further examination.

### **The Meaning of Similarity**

To achieve a full meaning of "similarity" the three approaches as for "difference" will be canvassed. First is the general definition or "what" approach of "similarity". Secondly, the "how" meaning from linguistic theory will be suggested. Thirdly, the "why" meaning from the deconstruction perspective will be presented. By juxtaposing "similarity" with "difference" when answering the research question it is hoped that a richer explanation to the findings of what comprises the differences *"between Wadjela and Nyungar criteria in assessing organisational effectiveness criteria of non-government human service organisations"* will be achieved.

The general meaning of "similarity" is that it is the noun of the adjective "similar" which means "like, alike; having resemblance (to); of same kind, nature, shape or amount" (Turner 1984). So it is evident that seekers of "similarity" desire to find



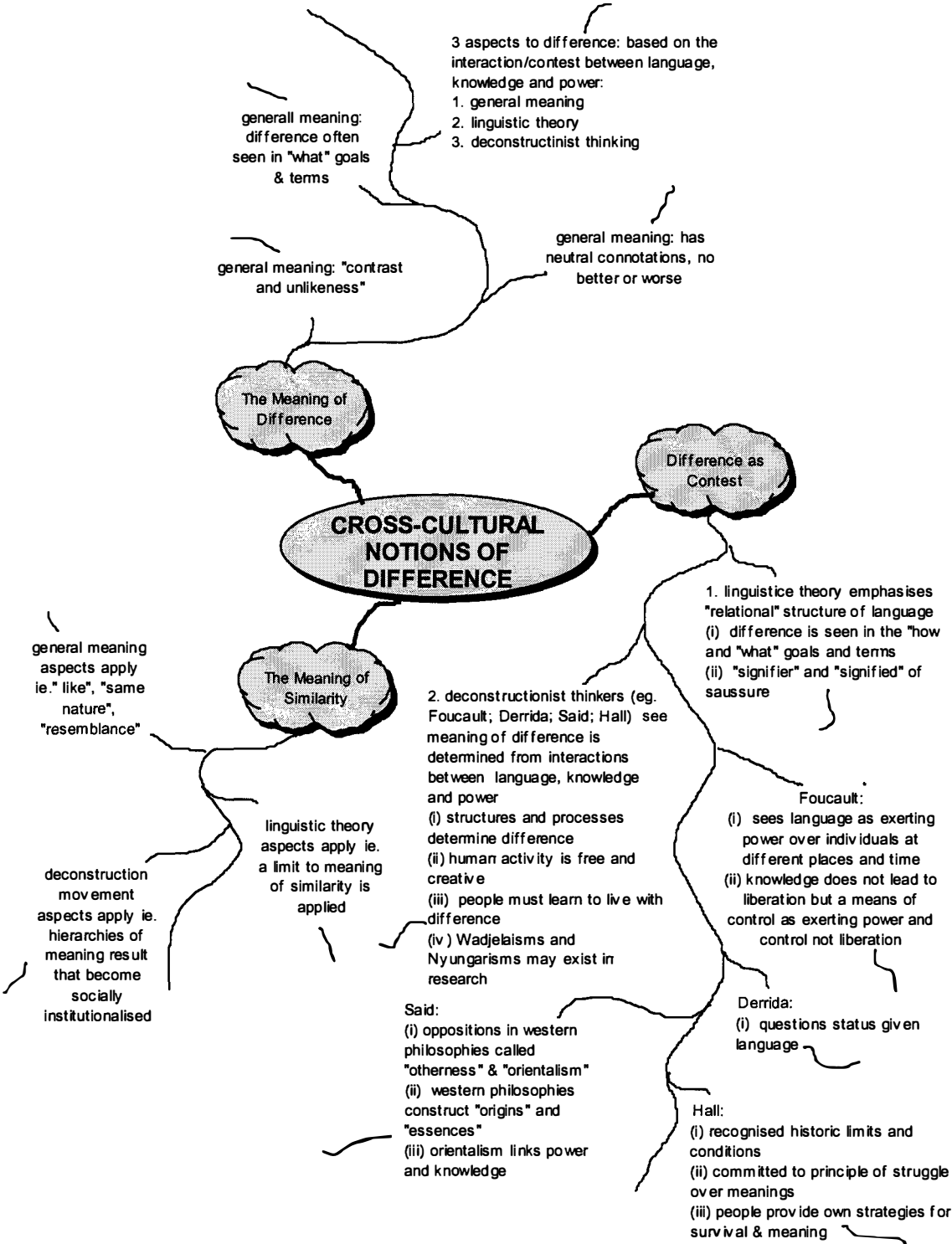
common ground between organisational effectiveness criteria of Wadjela and Nyungar non-government human service organisations. This is quite distinct to the different grounds sought by the linguist of the Saussurian mould and the deconstructionist.

To Saussure the acoustic term “similarity” (as the signifier) would signify concepts that desires to closely resemble an event, but yet in an arbitrary manner. For instance, for a funding body to announce that all non-government human service organisations are to follow funding contract guidelines closely signifies that Wadjela and Nyungar organisations are similar. This is because the meaning signified by the term “all” is presumed to be all-inclusive. What has happened is that a limit has been put on the “*how*” and the “*why*” meaning of “similarity”.

In deconstructionist terms however, the “*how*” and “*why*” question remains strong. The historical limits and conditions of the Wadjela and Nyungar non-government human service organisations are brought into consideration. The notion of struggle, resistance movements and contested ground of the two communities are brought into the act of interpretation even with the seemingly inclusive word “similarity”.

In conclusion, a little philosophical underpinning of the meaning of difference is deemed necessary. This inevitably goes beyond the “*what*” meaning of difference, to include the “*how*” and “*why*” aspects. The researcher is aware of the contest between the general meaning, the linguistic theory meaning and the deconstructionist meaning when applying difference questions. The ideological force of this contest brings into consideration the interrelationships between language, power and knowledge aspects.

And when asking questions of “difference” a more complete understanding is gained by also giving note to the significance of questions of “similarity” as well. A memory map of the discussion now follows.



## ***2.2 The World-Views of Nyungar and Wadjela Society***

Moving on from cross-cultural notions of difference, it is now necessary to consider the world-views of Nyungar and Wadjela society. This is relevant in two ways. First, it is broader than just notions of difference but rather gives the group thinking and experience that has interpreted, moulded and explained the wider Nyungar and Wadjela history, make-up, social and cultural past and present. Second, it is crucial to be aware of the wider world-view of both communities as they have historically organised themselves in five key areas, before a judgment can be made on the “what”, “why” and “how” they measure effectiveness for their respective non-government human service organisations.

So the world-view of Nyungar and Wadjela society will be attempted in three steps. First, a definition of world-view will be given with a preference to perceive it as the belief-system of a society within a parables, people and place consensus.

Second, a Nyungar world-view from the parables, people and place viewpoint will be suggested from the standpoint of five key organisational activities of their society. These are their spiritual, political, economic, technological and social activities.

Third, a Wadjela world-view from the parables, people and place viewpoint will also be discussed. This is also by considering five key organisational activities of their society. Then a conclusion will be given.

## **The Meaning of World-View**

World-view is the “overarching belief system of a particular social group” (Jary and Jary 1995) that operates by an internal set of rules (Polyani 1958). So to understand world-view is to understand belief-system. A belief system is said to be the interrelationship between beliefs and ideas that guides people to perceive, and to interpret their world. All belief systems have a unique logic and rational argument such that its internal set of rules is not fully open and explanatory to the external observer or scrutineer. Rather, only those who belong, identify and are privy to a particular belief system can fully understand. This is because a circular logic is said to apply uniquely to every belief system (Haralambos, van Krieken et al. 1999) and so known to a unique set of people who are connected to a particular place, location, or geography.

So it is suggested that the meaning of world-view is that it is an interaction between three elements. The first element comprises the accumulated beliefs, myths, logic, principles, philosophical premises, experiences, stories, and parables that act as guideposts for the society. The second element of a world-view relates to a particular people, society or reference group. The third element relates to the particular people’s location, country, geography or place. For the purposes of this research the framework of a world-view will take notice of these three elements and will be summed up in the terms “parable”, “people” and “place” respectfully. This is an adaptation of the “man, land and myth” framework that Berndt speaks of when discussing a way to understand the Australian Indigenous society in North East Arnhem Land (Berndt 1970). Also for the purpose of this research some discussion is required concerning Wadjela and Nyungar belief systems coming into contact with each other.

In conclusion, the discussion of world-view (that is, belief systems) has great relevance to this research because first, the issue of assessing organisational effectiveness criteria in non-government human service organisations between two separate cultures is being examined in *what* and *why* terms. Secondly, in the *literature search*, in the organisational theory section, the world-view of a society influences what is meant by systems and the degree to whether they are closed or open. Secondly, in the *research design and theory* section, the qualitative research approach attempts to assure that if different perspectives do exist between the Wadjela and Nyungar participants, it will most likely be due to their different explanation of parables, people and place elements, and not difference in their research design. Also the *experts sample method* presupposes that the notion of “experts” has its roots in different world-view approaches. Similarly, the *nominal group technique* that is used to bring the workshops to consensus assumes that the effectiveness criteria that the Wadjela or Nyungar group do name and prioritise will reflect a particular nominated world-view perspective. Finally, the *results and findings* section should reflect a difference between the Wadjela and Nyungar workshops, due in no small way to their substantially different world-views.

Next to be discussed will be the Nyungar world-view, its parables, people and place in the context of its five significant organisational activities. These are the spiritual political, economic, technological and social organisations that work together to help it to function effectively.

## **A Nyungar World-View**

So to begin the discussion it is suggested that the world-view of Nyungar society has a “connectedness” between clear parables, people and place that has made it survive for hundreds of years before the Wadjela invasion of 1826. It has done this through its spiritual, political, economic, technological and social activities around which the Nyungar community has traditionally organised and anchored itself. Each of these traditional organisational activities will now be discussed in terms of their parables, people and place, that is, their world-view. It is suggested that Nyungar non-government human service organisations still function broadly by their own ancient and strongly held world-view. So it is important to understand some of these features so that later in the research workshops it may be possible to surmise if these features still play an effectiveness role in their contemporary organisations.

### **1. The Spiritual Organisation of the Nyungar Community**

A central parable of the spiritual organisation of traditional Nyungar community is suggested as the “right to care for country”. This central parable has its roots in the creation times known commonly as the Dreamtime stories which explain the origin, purpose and destiny of the natural and social world. The Dreamtime stories begin with the beginning of time when the world was soft and the giant mythic beings willingly moved upon the earth and their actions and exploits formed the rivers, hills, trees and the stars of the heavens.

In a creation story told by a Nyungar ranger of a local Nyungar National Park (personal anecdote) there was a coming together of such characters as the yongka (kangaroo); waitch (emu); wagyll (serpent); karda (racehorse goanna); nyinarng (echidna); monartch (white cockatoo). The purpose of their congregating was the public expression and debate of *who would win the right to care for the country*. After much group discussion and self-appraisal among the animals, this important right was given to wagyll with the other spirits playing a small but definite part. It will be explained later that *winning the right to care for the country* still remains a motivational, connecting, and guiding principle of the other organisational activities of Nyungar society.

Second, there is the parable that the whole of life is viewed as a religious continuum. Past, present and future are linked religiously. This compares with other areas of Aboriginal Australia such as in the Pintubi country where it is described as “no division between time and eternity” (Myers 1991). This is related back to the creation times such that the actions and exploits of the mythic beings are revered and remembered as the actions and exploits of spiritual beings. These spiritual beings are animal and plant spirits and must be respected as they still influence daily incidents of the people for good and/or for evil.

Third, there is the parable of animal and plant totems sharing common descent with the local people. These are ritualised in seasonal community gatherings that express celebration, nurturance and fertility of animal and plant life. The seasonal rituals are expressions set down by the giant spiritual beings in the ancient times to care for the country.

Fourth, the spiritual parables are totally connected with the local people in every stage of their life. As mentioned earlier, rituals are performed seasonally to sustain the relationship with animal and plant life. This involves animal and plant life links being made to every human being from conception to birth through to childhood; puberty; adulthood; marriage and death.

Fifth, as a result of the community rituals the sense of belonging and attachment to the land is strong physically, socially and spiritually. Therefore, every part of the visible and tangible land, the sites, has the mix of spiritual, social and physical “connectedness”. The land is thus full of religious signs to be remembered and revered for the benefits of the people so as to remain a viable community. Here the community must be good stewards to continue to care for the country.

## **2. The Political Organisation of Nyungar Community**

The chief parable in the political organisation of Nyungar society is suggested as being one of “eldership preference” for both male and female groups (Elkin 1979.) (Berndt 1985.). Myers refers to this belief as “gerontocratic bias” for the Pintubi people in the Central Desert region (Myers 1986). So Nyungar society does not have one head but a number of heads. Wadjela textbooks have referred to it quite dryly as an acephalous, stateless society.

The eldership preference was a big difference experienced by Wadjela explorers arriving from England who had had centuries of a single and recognisable monarch or



head in their English society. Because the eldership pattern of political government was not easily recognisable to the English invaders, all Australian Aboriginal society was blanketed as being “uncivilised”. This went against the three-stage hypothesis of civil society promulgated by the classical thinker John Locke around the 1750s. He stated that *every* society is civil. But to reach that civil stage all societies had to pass through three stages. The first stage was that every society had once begun in chaos, clash and confusion. But then in the second stage every society agreed that it was detrimental to the society’s survival to continue like this so they decided to come to consensus and make laws within a recognised political structure. The third and final stage for all societies was that now they had become civil because the people had installed a recognisable political structure. So to call Australian Aboriginal societies “uncivilised” in Lockean terms is to say that no political organisation is recognisable for that society which is false. But this untruth has continued, with its later racist connections, right up till present times.

Supporting parables in the political organisation of Nyungar society is first, that decision-making is made by consensus (Elkin 1979.) (Berndt 1985.). That is the whole community has to agree and this can take time. Secondly, authority in the Nyungar society is instituted through the oral history and law traditions. This means great respect is given to those elders who have accumulated knowledge and have the responsibility to pass it on to the next generation of people. Passing on knowledge involves some distinctions being made between sex and age on the basis of individuals being receptive, mature and disciplined to receive the knowledge parables. Again such knowledge is derived from a good stewardship and ‘caring for country’ relationship (as per Nyungar ranger story) to the totemic sites in the local areas.

### **3. The Economic Organisation of Nyungar Community-**

The central parable in the economic organisation of Nyungar society is suggested as “stewardship of resources”. Natural resources of animal, plant and water were scarce so had to be cared for responsibly, not wastefully, but in a balanced way. The seasons may sometimes be dry and harsh so this reinforced the need to adapt to resources and sustain them skilfully. So a semi-nomadic existence was necessary that followed seasonal patterns.

A division of labour produced the economic goods and this was consumed locally. The men did the hunting for large game and the women did the food-gathering of small game, fruits and vegetables. The food gathering supplied up to two-thirds of the local group’s resources. The meat was shared with a wider circle of relatives and the gathered food was shared with the smaller immediate family.

The totemic associations to the land areas meant also that the local group had primary rights to resources. The community imposed limits on eating their totems which served as economic sanctions so that these resources would not be exploited. When the Wadjela invaders arrived the resources and the primary rights to these resources were taken away.

In the hot seasons the people camped and carried out their economic activity close to the coastal waters with fish in supply. In the cooler season the groups moved inland to eat red meat. This regulated economic activity meant diet was sustaining, varied and

balanced. Again successful economic organisation activity for the people depended upon caring for their country and place.

#### **4. The Technological Organisation of Nyungar Community**

The central parable in the technological organisation of Nyungar society is suggested as “adapted simplicity”. In the cold season large animal skins were worn to protect against the cold elements. In the hotter seasons little or no clothing were worn. This was an adapted simple technology as the economic lifestyle was semi-nomadic, mobile one. The men operating as hunters and the women as food gatherers meant there was little use for clothing. The men made spears, boomerangs and the women used their digging sticks and carrying dishes. All these were made from a combination of the four elements of the earth viz. earth, water, fire and air found in the local place.

Fire was a significant supportive technology. It was the central focus in the camps. This was whether the camps were situated on the coast or on watercourses or in the wooded hills. The fire enabled the cooking of food; lighting and warmth at night; protection from evil spirits; and shaping and hardening of spears and other hunting and digging implements. In Nyungar country the people also practiced “fire-farming” which involved purposely burning the bush every season which allowed for new bush growth as many seeds would not germinate unless under extreme heat.

The aesthetic arts and painting used the local resources. Varied colours of ochres were gained from the soils and were mixed with animal fat for body painting, cave painting and times of group celebration. Again it is emphasised that the adapted simple

technology went hand in hand with properly caring for the country, maintaining good stewardship of the natural resources.

## **5. The Social Organisation of Nyungar Community**

The central parable in the social organisation of Nyungar society was “cooperative relatedness”. That is, everyone was put into some kind of relationship grid which encouraged continuous community cooperation, accountability, responsibility yet respected personal autonomy. This central view of “cooperative relatedness” for Nyungar people has been referred elsewhere with similar terms such as “kindredness” (Dudgeon and Oxenham 1988 September) and “connectedness” (Forrest 1998). Other areas in Indigenous Australia have also referred to the primacy of these “cooperative relatedness” relationships. Myers speaks of “relatedness” (Myers 1986) in the context of the Pintupi people in the Central Desert location. Edwards also claims that traditional Aboriginal societies generally practiced a broad ethos of “relating to” (Edwards 1994) each other and the land and its resources through shared beliefs. All experience was seen as part of an ongoing relationship of cooperation since the initial creation awakening activities of the mythic heroes of the Dreamtime.

Allied to this central parable of “cooperative relatedness” was the emphasis on local social identity. The first and strongest local identity was with the “immediate” family which included three generations from the child, parents to grandparents. Family members had to give priority care for these close relatives. The second and equally strongest identity was to the local group who lived in the local land or country. The

family or local clan gave highest priority to not losing their sense of attachment to the local place or country.

There were also obligations on individuals to conform to expectations of others outside the immediate family. This “extended” family was the local clan or tribe but also the wider language group, and even strangers such as the Wadjela invaders. The mechanism to enable the obligations and expectations to conformity and acceptance of “relatedness” was the kinship structure. Here, like other parts of Aboriginal society, “connectedness” and “relatedness” in Nyungar society was mediated through what is called “social categories” and the “classificatory kinship system”.

“Social categories” is where all members of the Aboriginal society is divided into social groups whose membership is defined by descent from either father or mother and such membership cannot be changed from one to another. Maddock suggested that Aboriginal people viewed these social categories as part of a cosmic order (Edwards 1994). The social categories have been referred to as a kind of shorthand way of dealing with kinship and behaviour. For example when strangers met then the knowledge of the social category (asking, “what skin group you belong you belong to?”) indicated the rights and responsibilities expected of them. The social categories are called “skin groups” and generally are variations of three types. These are “moiety”; “section” or “subsection”. In Nyungar country the four-section type was most common with a matrilineal emphasis around the Swan River and elsewhere in the SouthWest of Western Australia it was patrilineal (Berndt 1985.).

In conclusion, for Nyungar society the roots of the spiritual, political, economic, technological and social activities functioned by a central parable. This was the “continuity of relationships” between natural and human phenomena. Spiritually this is expressed in winning the right to care for the country and being strongly religious. Politically the emphasis is on eldership preference in government and consensus decision-making. Economically this is stated through “stewardship of resources” which was consumed locally. Technologically this is expressed by “adapted simplicity” where the four elements were used locally. Socially the chief parable is expressed by “cooperative relatedness” and the social categories that suited the extended family system. To maintain this relationship and connectedness involved seasonal community gatherings that expressed celebration, nurturance and fertility of animal and plant life. The Nyungars, as the original people believed they were the ones to carry on the responsibility of properly caring for the country. Place was significant too as they had lived for hundreds of years in their family, local and language groups. The place was their local country. All three were seen in continuity of relationships with the human and natural phenomena since time memorial

Now the relevance to contemporary Nyungar non-government human service organisations is that it is suggested that parable, place and people still play a central place. For instance, most of these community-based organisations have family involvement and cooperation. The best and basic organisation to achieve “cooperative relatedness” is through the family, the basic unit of society. It challenges the promoted negative parables of nepotism. The place or location of the non-government human service organisation is still in their Nyungar country. There is no place like “home”. The people in management and receiving service delivery are still Nyungar people.

One has to look after your mob first, before others. This is despite the impact of colonialism over the last one hundred and seventy years. This colonialism expressed itself publicly in the series of Wadjela government policies imposed upon them as an example of one of their own parables threatening Nyungar parables, place and people. Finally, it will be interesting to see whether the Nyungar research workshops show a continuity of relationships to the parables, people and place expressed in the five root activities of Nyungar community. Now it is time to consider the five key activities of Wadjela society and their key parables, place and people. This will give a good indication of their world-view.

### **A Wadjela World-View**

To begin the discussion it is suggested that the world-view of Wadjela society had undergone an unprecedented change of parables, people and place when they invaded Nyungar parables, people and place in 1826. The change had been caused by three significant events. These were the emergence of the Industrial Revolution of the late 1700s; the expansion of the British Empire into other parts of the world; and the Enlightenment period which began in the 1700s. The Industrial Revolution forced Wadjela people to move from a closing in agrarian, cottage style of living which they had been living for hundreds of years, to that of expanding urban industrialism. The British Empire expansion instilled into Wadjela people that they had a special mandate to conquer other peoples and exploit the human and natural resources wherever they came. It was an Empire in which “the sun never set”. The Enlightenment was generally free-thinking and anti-religious (Raeper and Smith 1991). There developed a scepticism and pragmatism that questioned traditional values and principles and suggested that these were fluid depending upon the

circumstances. So to sum up it is suggested that the Wadjela key to survival across all their organisational activities in 1826 was centred in pragmatic relationships that was buttressed by the tenets of Industrial Revolution, British Imperialism and the Enlightenment.

It followed that when Wadjela people arrived into Western Australia it was inevitable that their world-view would express itself as an invasion of Nyungar parables, people and place. So any relationships formed with Nyungar parables, people and place would be pragmatic ones that sought to exploit the human and natural resources. A closer look at the five organisational activities will tend to show this overarching world-view of pragmatic relationships of Wadjela people. It will be interesting to see if Wadjela non-government human service organisations still function broadly by this world-view from the workshop findings of the research. But let us now consider the roots of the suggested five organisational activities of the Wadjela Community.

## **1. The Spiritual Organisation of Wadjela Society**

A central parable of the spiritual organisation of traditional Wadjela society is suggested as *“multiply and subdue the earth”*. This central parable has its roots in the Christian Creation story in the Bible (see book of Genesis) soon after Adam and Eve were created from the dust of the ground and banished from the Garden of Eden. Because God did not give a clear accompanying strategy to achieve this Genesis mandate effectively, Wadjela society fell into fulfilling it by pragmatic means. This was a show of force, violence and uncompromising domination. The Greek and Roman Empires had used this strategy and it seemed good also for the British Empire.



This stern imperial strategy was hinted in the “pacification” parable of the early settlers, which was in reality a vigilante group intent on revenge and complete decimation of the original Nyungars.

The place chosen to establish an outpost of the British Empire was Nyungar country. It was a slice of God’s country ready to be settled by the Wadjela invaders as depicted by the first Christian sermon ever preached on the Swan River. It was taken from Psalms 116 and titled “*What shall I give unto the Lord for all his goodness to me*”. Religion went hand in hand with this invasion with the formation of institutionalised religion called denominations or gatherings of people called churches in Nyungar country. These had a common spiritual purpose to pray to their God for thanks to act, to protect and nurture all things, human and natural. Some individual Christian leaders, missionaries, church groups and denominations did propose a loving interpretation of the Genesis mandate to “multiply and subdue the earth”. But it was a minority voice. The pragmatic approach was the general, corporate answer for Wadjela-Nyungar relationships than the individual answers that advocated compassionate answers as documented in Reynolds’ book *Why weren’t we told*.

The natural resources of Wadjela country also faced a pragmatic greeting. Land was carved up and exploited for alternate purposes that would feed an industrial people. There developed sheep and wheat fields, mining towns, and coastal cities to ship their produce overseas markets. The landscape was uncompromisingly changed forever and seen as one of Britain’s far-flung colonies of the world. So another key spiritual parable was not so much to serve the local people but to serve and strengthen the ubiquitous British Imperial system. It will be interesting to see if there is still a strong

British spiritual approach in assessing organisational effectiveness for non-government human service organisations from the research.

## **2. The Political Organisation of Wadjela Society**

A central parable of the political organisation of traditional Wadjela society is suggested as a “recognised hierarchy of headship”. This had its roots from England having had centuries of a single and recognisable monarch as the head in their English society. Then the rest of their society was broken up into status classes or stratified levels that was based upon the level of education, wealth and land property. Families held onto their hierarchical, class position tenaciously for centuries. The upper class families had the highest level and sought to maintain it. They owned more land and were able to give patron support to industry. This gave them great influence in decision-making often beyond their own local place to the colonies of the British Empire. For instance, the Swan River colony soon in its early years came under the control and influence of about only half a dozen wealthy families who had as a priority to strengthen their property ownership beyond the Swan River environs.

On the other hand, the lower class families had the least education, wealth and land ownership and so found it hard to break into the upper class. This was reinforced by the military class who identified more closely with the upper class to the extent of acting as caregivers of the world-views of the upper class. So when the Wadjelas landed *en masse* onto Nyungar land it was natural for the upper class to seek support from the military and the lower class found themselves being used as employment fodder for the landed classes in another country. So the same Wadjela parables of

England were being applied to the same people, although in a different country for the period of colonisation. The research may show if these same parables are still in vogue in the contemporary context of non-government human service organisations.

Supporting parables in the political organisation of Wadjela community are first, that decision-making is made by majority vote. That is, what is best for the majority of the community is what stands, not the minority. Secondly, authority in the Wadjela society is instituted through the written history and law statutes. This means great respect is given to literate people who have accumulated knowledge through their literacy skills. So they have a respected position and are preferred to have responsibility to pass knowledge on to the next generation of people. Passing on knowledge has traditionally involved some distinctions being made between sex, age and class but not so much in the last two decades. Today it is on the basis of individuals being literate, mature and disciplined to receive the knowledge parables. Again such knowledge is established and continued from pragmatic relationships regardless of the parables, people, and place that may be presented to Wadjela people. This is epitomised in the Wadjela management and consultation ideal of seeking “win-win” results (Covey, Merrill et al. 1995). But in the process of seeking to understand and synergising for new solutions the pragmatic approach is suggested to still hover at the negotiation door.

### **3. The Economic Organisation of Wadjela Society**

A central parable of the economic organisation of Wadjela society is suggested as the “exploitation of resources”. Natural resources of animal, plant and water are explored

for their abundance factor and then transformed through the industrialisation process. No matter what the seasons, (wet, dry, winter or summer), the natural resources are still exploited. Instead the more resources are transformed to handle the changes in seasons eg. air conditioners, heaters, diesel motors. So a sedentary existence was possible despite any seasonal patterns.

A division of labour produced the economic goods and this is consumed not only locally, but also globally. The pattern was that men became employed in the heavy labouring and managerial jobs and the women entered the secretarial, service and small goods factory jobs. The labour received wages in which the men generally supplied the bulk amount of consumable goods and housing resources. The style of living involved their nuclear family circle who was cared for first and then relatives and those in need.

Any strong association to land areas was that of legal ownership of property so that the business class could continue their primary rights to exploit the resources. However, legalisation were put into place so that economic resources were not exploited wholesale. When the Wadjela invaders arrived the natural and human resources were seen as abundant and the primary rights to exploit them often went on unchecked.

Wadjela people carried out their economic activity in both the coastal, rural and desert areas. As mentioned earlier seasonal changes did not interfere with their economic activity. The horizons of their economic activity were constantly being broadened and

opened for change. Again successful economic organisation activity for the Wadjela people depended upon exploiting their country and place.

#### **4. The Technological Organisation of Wadjela Society**

The central parable in the technological organisation of Wadjela society is suggested as “innovation and change”. In the cold seasons warm manufactured clothes from natural and synthetic material were worn which indicated this innovation. In the hotter seasons lighter clothing were worn. The sedentary existence allowed for technical and innovative technology to be developed. Here men and women were involved in these specialised, technological industries so that the four elements of the earth, viz fire, water, fire and air found in the local place were combined in an array of scientific combinations to produce the innovations.

The discovered electricity, manufactured coal-based fuels and constant professional research were a significant supportive technology. It provides lighting, cooking, and heat in their houses and work places no matter where they were situated. It also provided their innovated working tools such as large boats, houses, cars, fences, and literacy materials. Wadjelas also practiced farming of all types using this supportive technology. The aim was to improve the output of economic activities like sheep, wheat, fruits, vegetables, and sea farming.

The aesthetic arts and painting again were produced using manufactured materials from the local resources. With the electricity, and research the arts were performed in new mediums like concert halls, recording studios, radio, television, film and video.

There was no loss in colour and dramatic effect. If anything it produced an enhancement of the arts. Again it is emphasised that the constant innovative technology sometimes termed “hi-technology”, went hand in hand with exploiting the country with its entire abundant human and natural resources.

## **5. The Social Organisation of Wadjela Society**

The central parable in the social organisation of Wadjela society is suggested as “competitive relatedness”. That is, the centre of the world is the promotion of the individual and the acquiring of economic goods and other things in a legal but self-centred manner. This outlook encouraged individualism and autonomy such that the semblance of Wadjela community became more like a herd of individuals looking after themselves in their own way. This central view of “competitive relatedness” for Wadjela people have been referred elsewhere with similar terms such as “rugged individualism”, “larrikinism”, “frontier spirit”, “entrepreneurialism” and “I did it my way”. Across Wadjela Australia there have been references to the primacy given to “competitive relatedness” relationships, often in the context of exploiting each other, the land and its animal, plant and water resources. All experience was seen as a bold and competitive interpretation of the Genesis mandate and parable of “subduing and multiplying all the earth” as given in the Christian Creation stories.

Allied to this central parable of “competitive relatedness” was the emphasis on both the local and the social identity. The first and strongest local identity was with the “nuclear” family which includes only two generations from the child to the parents. Family members have to give priority care for these nuclear relatives. The second and

not as strong identity is to the local group who lives in the local shire or town. The Wadjela family does give some sense of attachment to the local place or country because of their sedentary occupation although many are mobile because of unstable unemployment in the industrialised economy. But beneath this sense of local place attachment the individual's rights are deemed still to be protected, even if it means the legal litigation in the judicial process. It is noteworthy however, that the upper or moneyed class have the power (and do practice it) to influence their own rights, views and aspirations above that of the poorer classes.

Any obligations to other Wadjela individuals and to conform to their expectations are a communal decision achieved and instilled by the mechanism of written legislation. These legislated obligations to others in the shire community extend to even strangers. There is not that willing closeness and "cooperative relatedness" that is apparent in the Nyungar community because of the enforced legislation that has clear penalties of monetary fines or exclusion from the community for a certain periods of time if the legislated obligations are broken.

The Wadjela legislation to uphold and conform to cooperative relatedness" is evident in that the wider community has been broken into three competitive sectors. These are called the public, private and non-government sector. An explanation of these three sectors will be explained under chapter heading 2.5, *The Nature of Non-Government Human Service Organisations*. Suffice it to say that all members of the Wadjela society are divided into these three sectors that competing for resources based on not "what" or "why" you know, but "who" you know. This is a clear social identification factor as shown under the earlier chapter heading 2.1, *Cross-Cultural Notions of*

*Difference.* It is very hard to change membership from status group unless through marriage, money, or a specific approved training and study course is completed successfully and competitively.

In conclusion, key spiritual, political, economic, technological and social activities for Wadjela people also function by a central and supporting parables as for the Nyungar community. But the overarching Wadjela parable when doing business with human and natural phenomena is suggested to be *pragmatic relationships*. Spiritually this is expressed in fulfilling the Genesis mandate to “multiply and subdue all the earth” in a dominating, uncompromising and authoritative manner. Politically, this is underlined by the “hierarchy of headship” manner of government. Economically, the clear expression is that of “exploiting of resources”, both natural and human, in order to survive. The technological chief parable is “innovation and change”. Socially this is expressed as “individual acquisitiveness” in the form of nuclear families; and competitiveness between the community sectors being based on employment status and a legislated sense of the protection of the individual’s rights. To maintain these pragmatic relationship involves seasonal community gatherings that together express celebration, change, exploitation and domination of animal and plant life. So the Wadjelas, as the invading and more numerous people, believe they are now to carry on the responsibility of properly caring for the country. Place is significant as long as it can be pragmatically exploited. If there is a “relatedness or connectedness” between the Wadjela parables, people place it is a strong pragmatic one.

Now the relevance to contemporary Wadjela non-government human service organisations is that it is suggested that parable, place and people still play a central

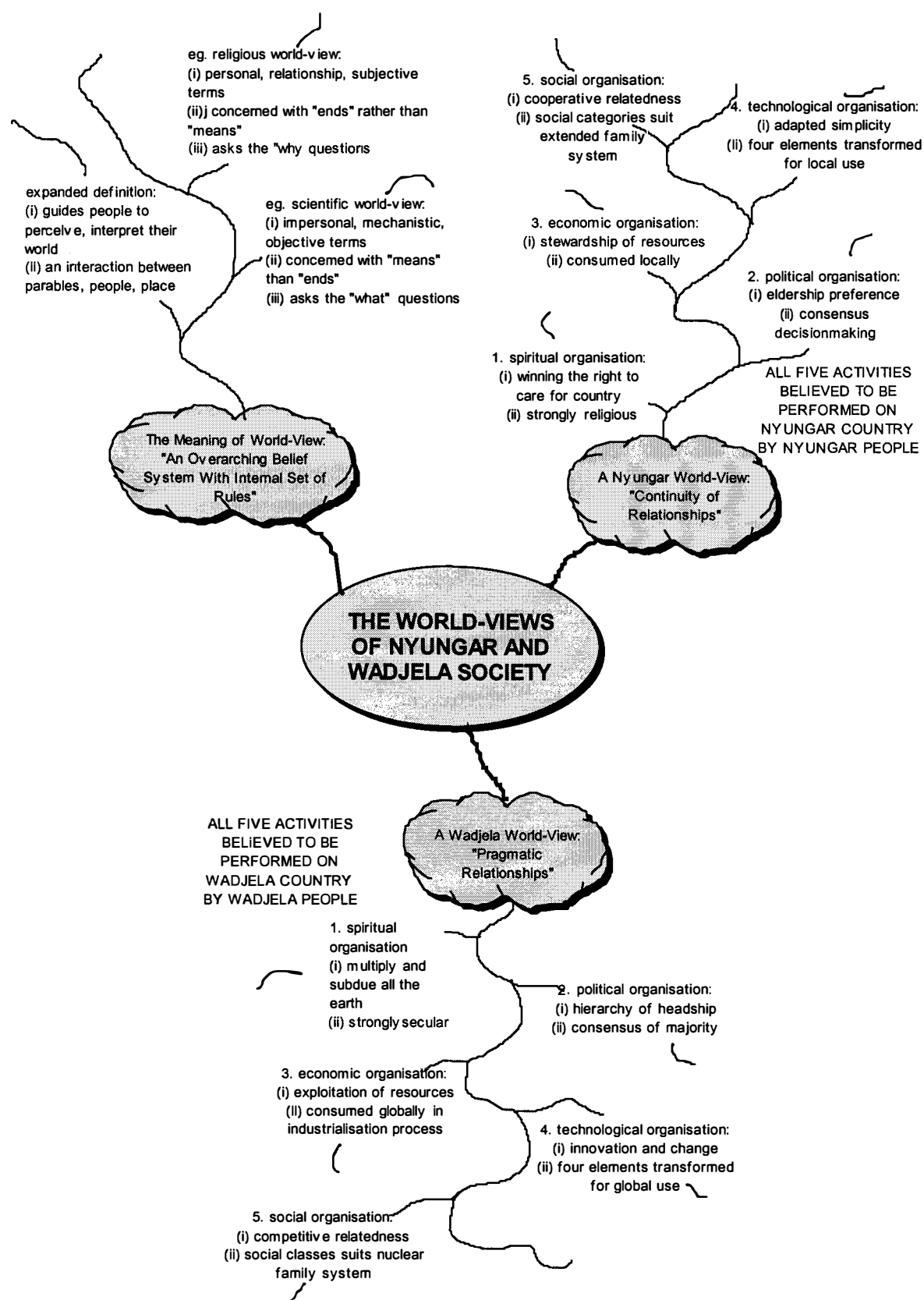


place. For instance, lots of the community-based organisations have church affiliation or involvement and are hierarchy based in government. Networking is not done so much by family as in Nyungar organisations, but by belonging to the “old school ties” of the educated, moneyed or landed property class. The place or location of the non-government human service organisation remains in invaded Nyungar country. The people in management and receiving service delivery are predominantly Wadjela people. The impact of colonialism over the last one hundred and seventy years has overtly been successful. This colonialism expressed itself publicly in the series of Wadjela government legislation imposed upon Nyungar parables, people and place in a purposive and restricted manner (Haebich 1988), (Haebich and Delroy 1999).

Finally, from the research the findings may suggest that the Nyungar world-view has roots in a parable of continuity of stewardship relationships, centring upon themselves as the original people whose network ideology is within their own local place, country and lands. The Wadjela world-view is suggested as one with roots in a parable of continuity of pragmatic relationships, centring upon themselves as the dominant people, and whose network ideology is in a global market-place.

The conclusion is that when examining the roots of five key activities for Wadjela and Nyungar societies there is a difference. This infers that their world-views will be different. So when two different world-views confront each other in the same place over an extended time (1826-2000) there will be clashes, competition and compromise before any consensus can be reached (Haebich 1988) (Reynolds 1996). It will be interesting to see if this is evident from their respective workshop discussion and findings.

A mind map of what has been discussed concerning understanding the world-views of Wadjela and Nyungar society now follows.



## **2.3 The Nature of Non-Government Human Service Organisations**

### **Introduction:**

Reference material will be considered that first presents the general nature of non-government human service organisations. Second, and more explicitly, the characteristic nature of non-government human service organisations will be considered. This involves looking at the separate meanings of “non-government”, “human service” and “organisations”, especially in the Wadjela and Nyungar context (Wiles 1993), (Kim 1993). The experience of general Western industrialised society (Hasenfeld, 1983), (Handy 1988) (Butler and Wilson 1990), (Woodside and McClam 1990), (Dawson 1992) (Drucker 1997), where the word “non-government human service organisation” has come into vogue, is also considered. The purpose of this chapter is to clarify the “who”, “why”, and “how” part of measuring *what are the differences between Wadjela and Nyungar criteria in assessing organisational effectiveness of non-government human service organisations*

### **General Nature of “Non-Government Human Service Organisations”**

In general, “non-government” means it belongs to the third sector of society and often seen as synonymous with the voluntary, charity, non-profit, and community-based organisations. The first sector is the government bodies and authorities and the second sector is the business enterprise activities. Examples of the third sector (ie. non-government) are neighbourhood centres; child minding centres; alcohol misuse prevention services; and specific medical and legal services for minority groups like the Nyungar community. A strength of non-government human service organisations is that they purport to understand and meet people’s needs more effectively because

they work closer to the “grass-roots” level of need than government human service organisations are able to do.

Second, the general term “human services” has its roots in the North American context of the 1960’s and 1970s (Wiles 1993). There its philosophy initially sought to address the needs of people who fell “outside the mainstream of society” (Mehr 1988) and who were identified as the “underclass” (Croft and Beresford 1992), (Robinson and Gregson 1992). But when Woodside and McClam (1990) described human services as helping people to meet their “problems in living” and as “a response to the increase of human problems in our modern world” then it suggested that the agenda of human services included everyone. To emphasise again, human services has a basic perspective that recognises that the “client and society have complex problems that demand a broad approach” (Woodside and McClam 1990) and where the outcome or “its basic product is a changed human being” (Drucker 1997). So human services have a developing and gifted capacity to identify people in need (often related to a basic need), and then mobilise resources (including financial, legal, emotional and human) to fulfil that need.

Finally, the general nature of an “organisation” acknowledges a social interaction between people in that it is a “system of co-operative activities of two or more persons” (Byrt 1971). The social nature is recognised even more where an organisation is defined as “a consciously co-ordinated social entity, with a relatively identifiable boundary, that functions on a relatively continuous basis to achieve a common goal or set of goals” (Robbins 1994). The recognition of formality by

structure, strategy and order is emphasised by Jary (1995) in that an organisation pursues “specific aims or goals, characterised by a formal structure of rules, authority relations, a division of labour and limited membership or admission”. So an organisation can be summarised as an arranged body of people interacting with activities and with a structure and strategies to achieve certain goals.

The following headings now expand on these general understandings of the nature of a non-government human service organisation by considering each word more closely. The outcome is that each word contributes unique aspects to its identity.

### **A. The Nature of “Non-Government”**

It is suggested that the first significant characteristic of the word “non-government” is that it possesses legal identity. The legal identity is evidenced when authority to operate as “non-government” in Australia is an actual legal prerequisite of Federal (Corporations 1976); and State (Trading 1987) law. The second characteristic is that “non-government” is shown to possess a social identity. The social identity expresses itself when its pseudonyms are considered one of the four parts of a suggested model of human service practice and education for the Australian context (Kim 1993). The social identity of “non-government” is also evidenced in the British context when it is grouped to what is called the third sector of society. The final characteristic of “non-government” is that it has a political identity. This is because the roots of “non-government” can be readily viewed as a planned response to both the Wadjela and Nyungar political and economic history (Stokes 1997). Stakeholders of non-government human service organisations often have not appreciated the extent that this threesome identity has influenced the effectiveness of their organisations.

## 1. A Legal Identity:

In Nyungar country and throughout Western Australia one basic and public requirement for a Nyungar and Wadjela non-government human service organisation to operate is that it has to publicly recognise and submit to certain legal requirements. Any association representing either communities have a shared, equal access and opportunity to be incorporated under the state legislation which is called the *Associations Incorporation Act 1987* and is administered by the Minister of Fair Trading in Perth the capital city of Western Australia. Incorporation under this Act “is voluntary” (Trading 1987 section 1.2.3) and associations that do get incorporated do so who are “*mainly non-profit organisations such as sporting or social clubs, religious groups or local community bodies*” (Trading 1987 section 1.2.3). So this is the legal source where the word “non-profit” and “voluntary” have been considered synonymous with “non-government”.

Some of the main legal features of becoming incorporated are as follows (Trading 1987 Information Sheet p. 13) and the central theme is granted power to operate within legal boundaries:

- (i) *The association becomes a body corporate with perpetual succession and a common seal.*
- (ii) *The association may sue or be sued in its corporate name.*
- (iii) *The association may enter into contracts and hold property in its corporate name;*
- (iv) *The name of the association concludes with the word “Incorporated” or the abbreviation “Inc.” as part of its name.*
- (v) *Any rights and liabilities exercisable against members or officers of the association in their capacity as such, immediately before the incorporation of the association become exercisable against the incorporated association.*

Another legislation that only Nyungar non-government human service organisations can become incorporated is under the auspices of the Commonwealth of Australia.

This Commonwealth legal identity comes under what is called the *Aboriginal Councils and Associations Act 1976*. There are some similarities to the Western Australian legislation in the area of purposes that emphasise financial and social nurture and care activities for the association. The significant differences to the state legislation are based on proof required to show difference by race. For example:

- (i) Only Nyungar associations or those seeking incorporations are eligible. Wadjela associations are not considered.
- (ii) The applicants must include five (5) adult Aboriginal/Torres Strait Islanders. Also there must be a minimum of 25 members. (Corporations 1976 Section 4.1).
- (iii) The name of the association must include the words “Aboriginal Corporation” of “Torres Strait Islanders Corporation”.
- (iv) Incorporation fee is \$50.

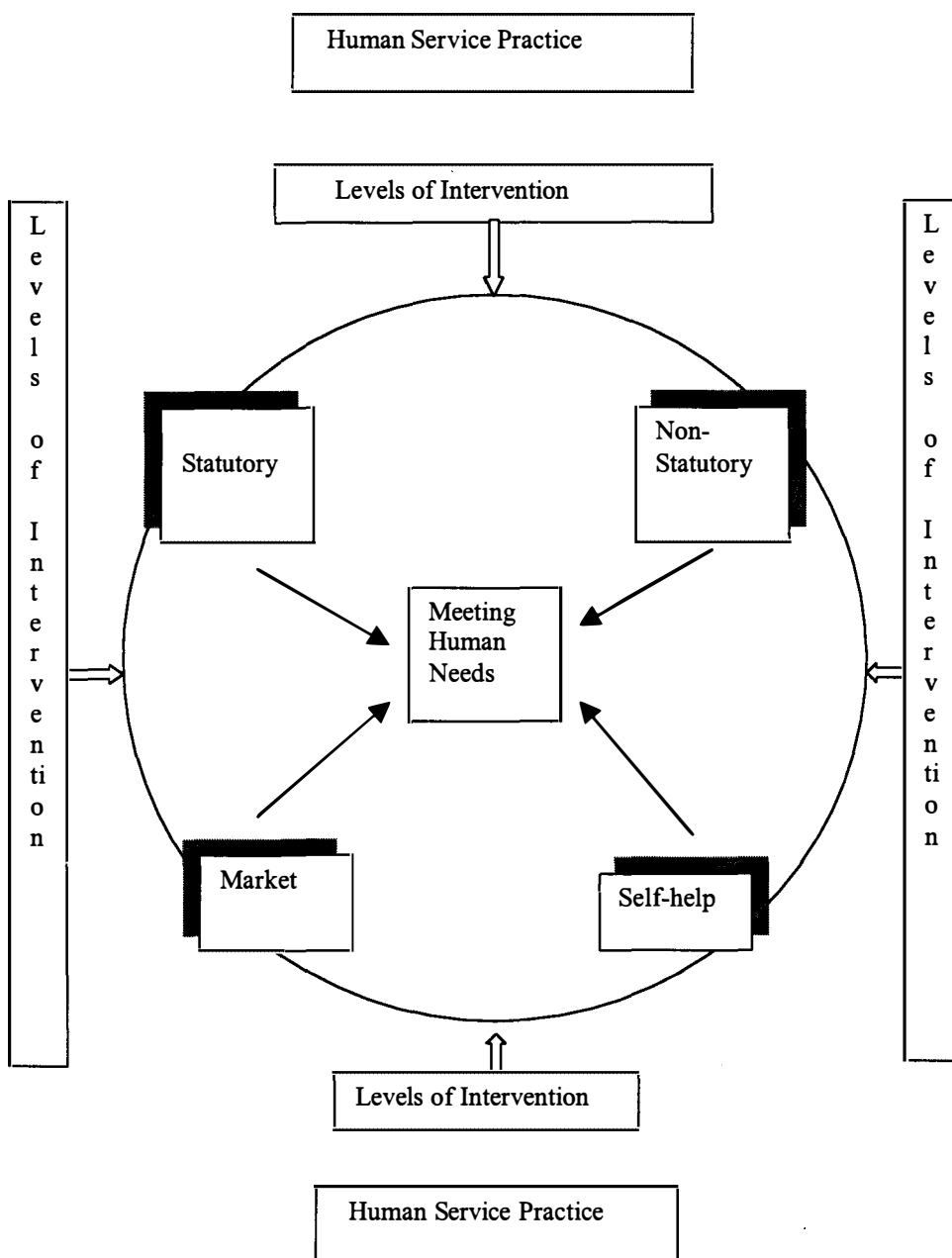
In conclusion, the Commonwealth law was passed earlier and would appear to allow for larger Indigenous community groups to be incorporated and this may include a number of family groups. Also there may be some preferential treatment to receive federal funding if the association is incorporated federally. The inference is that the association incorporated under the Commonwealth legislation is more representative and so serves a wider community group and area.

## **2. A Social Identity:**

The social identity of non-government human service organisations is evident when considering the four organisational models of human service practice and education

(Kim 1993) in the Australian context. The human service organisation models are referred to as “levels of intervention”. Here the word non-profit and voluntary (previously explained as synonyms for “non-government”), are classified as non-statutory means of intervention in the Australian social context (see Fig. 1 Levels of Integration in Human Service Practice and key below based on Kim 1993 p. 27).





**Fig. 1. Levels of Intervention in Human Service Practice**

**Key:**

1. "Statutory" means the levels of intervention are through a federal or state-managed human service organisation eg. Family and Children's Service is a state-managed organisation in Western Australia while Commonwealth Department of Health is a federal-managed human service organisation.
2. "Non-statutory" means community-based (managed) organisations eg. non-government human service organisations which includes non-profit and voluntary organisations.
3. "Self-help" means community-managed human service organisations that are not incorporated federally or state.
4. "Market" is the business or commercial human service organisation ventures who provide human services at a cost and a profit motive eg. private nursing homes and retirement villages.

All four levels of interventive mechanisms may overlap to varying degrees and not be so exclusive.

A social identity is also present for non-government human service organisations when British parallels are considered. Here non-government belongs to what is called the “third sector” of society whose main goal is “social rather than economic” (Hudson 1995). Nevertheless, the researcher suggests that the emphasis on “social” is because that somewhere along the “social” track the “economic” goals of clients may be influenced for the better. Examples of the third sector are given as charities, religious organisations, arts organisations, community organisations, campaigning organisations, trade unions, professional associations and other voluntary organisations. The first sector is the “public sector” and the second sector is the “private sector”. In the Australian context the “public sector” includes federal and state government public service organisations. The second sector includes the business and commercial sectors.

All third sector organisations have a united ethos in that they emphasise values and have sometimes been called “value-led organizations” (Hudson 1995). Two particular distinguishing characteristics appear. First, unlike private-sector organisations they do not distribute profits to their owners. Second, public sector organisations are not subject to direct political control by statutory bodies. So in a sense they have “the independence to determine their own futures” (Hudson 1995).

The scope of the third sector in Britain is increasing as they are realising that they have much in common whereas previously they thought there was no common bond (Hudson 1995). This is a set of beliefs and strategy about improving the world around

them, especially their own community. The upshot of is that that they are *coalescing* because they are realising that they have more in common with each other than with organisations in the public or private sector. Australian comparisons also show this national coalescing movement with the bodies such as the Youth Coalition of Australia and Women's Coalition for Wadjelas and Coalition of Aboriginal Organisations for Indigenous organisations and the recently formed Perth-based Coalition of Agencies.

The third sector is also strongly *influential*. Many social, legal, political and creative advancements have been due to their efforts. Such successes include women's rights campaigns, research into disease, spiritual development and hospital and education services for disadvantaged groups and people with disabilities. In the Australian context, it was the trade unions, church bodies, and legal and medical services that have highlighted the need to improve the health, education and legal status of Indigenous peoples, migrants and the economically poor in the Wadjela society.

There is also a *growing in confidence* among the third sector when the many public sector organisations are viewed as not being adequate to deal effectively with deep-rooted social problems around today. The third sector has the unique ability to combine entrepreneurship with a social conscience for both industrialised and non-industrialised countries.

### **3. A Political and Economic Identity**

Finally, “non-government” is seen as not only expressing a legal and social identity but having a political and economic identity when it is viewed as a planned response to the events of both the Wadjela and Nyungar political and economic history (Stokes 1997). As mentioned in the *Introduction* chapter Wadjelas have played the role of “coloniser” and Nyungars that of the “colonised”. Stakeholders of non-government human service organisations often have not appreciated that their foundational legal identity has been a reaction to this strong colonised theme of the political and economic conditions of the past. When we summarise the five policy government themes (Authority 1995); (Services 1996) in the life of Nyungars it becomes clear that politics and economics has played a great part in moulding the nature of their non-government human service organisations. So in a real sense, Nyungar community non-government human service organisations have been a community-based movement in recent times to overcome the political oppression, restriction and control placed on their community by successive Wadjela governments from 1829-2000 (Biskup 1987) (Haebich 1988) (Aboriginal Affairs Planning Authority 1993). The five policy government themes are now listed. They are:

1. 1826-1904 Government Policy of Protection and Control
2. 1905-1944 Government Policy of Exclusion and Assimilation
3. 1947-1971 Government Policy of Integration
4. 1971-1990 Government Policy of Self-Determination and Self-Management
5. 1990-2001 Government Policy of Reconciliation and Consultation

In conclusion, the political identity of Nyungar non-government human service organisations is one that has emerged out of three historic themes based on colonialism. The first theme was that of domination of the Christian missions and stations or no government system around the mid-1800s. That is, although the government policy was that of *protection and control* it had no clearly organisational structure that Nyungars could understand or become vibrant and participative stakeholders. This was still the frontier mind-set where Wadjela law and order could not be enforced in isolated areas.

It was the second government policy of *exclusion and assimilation* at the turn of the twentieth century that brought about a clear organisational structure, albeit a paternalistic and administrative one where Nyungars still were not respected stakeholders and decision-makers. The government Acts in this period all advocated a theme where Aboriginal people could be administered through the reserve system alongside an uneasy coexistence with mission control. This was throughout the mid-1900s.

The third theme was decidedly more liberating than the earlier two and enabled the growth of community-based organisations. Here Nyungar non-government human service organisations began to flourish as finally in the mid-1970s they were able to practise the “three-selves” of self-governing, self-propagating and self-supporting. This theme was ignited by the government policy of self-determination and self-management in the 1970s-1980s and the reconciliation and consultation policy of the 1990s. This present research was carried out during the community-based upsurge.

## **B. The Nature of Human Service**

After considering that “non-government” has a legal, social and political-economic identity it is helpful next for a fuller understanding of non-government human service organisations to consider the meaning and connotation of the second word “human service”. The overall sense is that there must be an emphasis and connection between “humans” and “service”. More immediately, it is suggested first that “human service” identifies a human need (Woodside and McClam 1990); (Jones, Moore et al. 1989). Secondly human service initially springs from a human motivation of care (Handy 1988). Thirdly, there is a realisation that resources must be mobilised to meet that recognised human need such as plenty of time, funding, and community goodwill (Butler and Wilson 1990); (Batsleer, Cornforth et al. 1991); (Jones and May 1995).

### **1. Human Services Identifies A Human Need**

First in meeting a human need is to answer the “why?” question. Non-government human service organisations attempt to meet human needs that are on the surface and deep down. This is evidenced when considering the historic story of Nyungars since 1829. It has been earlier suggested that Nyungar non-government human service organisations, to be “non-government”, arose from the basic need to regain a legal, social and political identity. This is not often not appreciated because often the low socio-economic symptoms are often highlighted and not the causes. That is, the low socio-economic position and vulnerability of Indigenous people may be tabled and addressed only on surface socio-economic needs. But to properly address these socio-economic needs requires eradication of the barriers that have restricted full

development of the legal, social and political identity of Indigenous peoples. This is the deeper and truer answer to the “why?” question.

However, quite primary to identifying human needs is to consider Maslow’s hierarchy of five needs. It helps to answer the question “Which of these are being met and which of these are not being met?” (Woodside, p. 129 1990). Maslow’s hierarchy of five needs are: (i) physiological (ii) safety (iii) social (iv) self-esteem and (v) self-actualisation ((Haber and Runyon 1983).

## **2. Human Services Springs From A Human Motivation of Care**

The human motivation of care is included in the service rationale or mission statement of many non-government human service organisations which seeks to answer the “why?” question of measuring effectiveness. It also is tied up with and almost synonymous with the function of human services activities. Neugeborn is a good starting point in that three distinct functions of human services are clarified and said to be interrelated (Neugeborn 1985). These three functions are: *social care*; *social control*; and *rehabilitation*. These are difficult to separate at times, especially in the context of meeting the multiple and intertwining problems and issues of clients for Wadjela and Nyungar organisations.

Another service function perspective of human services  
“... is to protect, maintain, or enhance the personal well-being of individuals by defining, shaping, or altering their personal attributes...” (Hasenfeld and English 1984)

The statement is then made that human service organisations have two distinguishing characteristics

*...First, they work with and on people whose attributes they attempt to shape. People are in a sense their 'raw material'. Second, they are mandated-and thus justify their existence-to protect and promote the welfare of the people they serve" (Hasenfeld, 1983)*

Similar to what Hasenfeld says, Jones and May (1995, p.83) in an Australian context, itemises three most commonly used ingredients that distinguishes human service organisations and these they call "*purpose, technology and auspice*" (Jones and May 1995).

What is clear here is that non-government human service organisations attempt to meet people's needs effectively by meeting them comprehensively. This inevitably requires an understanding of the "whole person" and their relationship to their environment. Meeting the "whole person's" needs meant that the resources of many disciplines should be cooperatively mobilized for him (or her)" (Eriksen 1973).

In conclusion, involved in the phrase "human service" is the desire to meet a number of human needs. They may be akin to meet needs mentioned in Maslow's hierarchy of five needs or aim to strengthen a person or community's legal, social and political identity. The goal of maintaining accountability to the customer and attempting to comprehensively meet the client's whole needs is at the centre of the meaning of "human services". The next step is to mobilise all the various types of resources to meet the needs of the clients.

### **3. Human Services Mobilise All Resources to Meet That Identified Need**

So an aware human service organisation that is meeting human needs practices a good human service delivery model with a broad function philosophy which emphasises



both the responsibilities of society and the importance of working with the whole person. The characteristics of such a service delivery model that stays true to this original function requires mobilisation of resources (human, financial and capital or material) so as to cover the following five human service themes (Woodside, p. 108 1990).

The first is a *generic focus*, which allows for the use of basic helping skills to serve different populations effectively. Second, there must be an *integrated service system* that is accessible, comprehensible, and coordinated. So the combined approaches of treatment, prevention, restitution, and rehabilitation should be seen as equally important parts of the service system. Third, there must be a *problem-solving approach* that emphasises the here and now. The approach is to help the client solve their problems and teach the client problem-solving skills. Fourth, the aim should be to *treat the whole person*. This means look at what is happening to the person in the environment which includes the impact of social institutions, social systems and social problems on the person. Finally, the human service organisation is to practice *accountability to the consumer*. That is, clients must become active participants in the human service model, making decisions, taking action, and accepting responsibility for themselves.

### **C. The Nature of Organisations**

The final understanding of non-government human service organisations involves an understanding of the nature of “organisations”, that is, their essential function,

characteristic and quality. The type of organisational theory approach preferred influences the way effectiveness is measured.

Now it will be explained that organisations tell three stories. The first is that organisations are *systems* story. Second, that organisations perform with a clear *means-ends structure*. Thirdly, that all organisations possess a *central theme*.

### **1. Organisations Tell a Systems Story**

First, an explanation of the “systems” view is given. Secondly, it is clarified that there are two types of systems, namely the closed and open system are active in non-government human service organisations. Finally, the characteristics of the more common open system are elucidated.

The general definition of a system is that it is a “complex whole, set of connected things or parts, organized body of things (solar system);” (Turner 1984). That is, it is a set of interrelated and interdependent parts arranged in a manner that produces a unified whole. An organisational theory definition builds on this general definition where the definition of “organisation” is that it is “system of co-operative activities of two or more persons” (Byrt 1971) in that it achieves a unified whole by three basic phases of activity (Byrt 1971) (Byrt 1973), (Robbins, 1994). There is an “input” (of diversified resources), a “throughput” (where resources are transformed) and an “output” (where a product or service results).

The unique characteristic of the systems viewpoint is the interrelationship of parts within the system. These parts then relate to each other according to two diverse forces: “differentiation” and “integration”. On the one hand, the “differentiated” parts perform the specialised functions. For instance, organisations have divisions and departments like units, each performing specialised activities. Without taking the physiological metaphor too far, the differentiated parts of an organisation compare to the human body where the lungs, hearts and liver have all distinct and disparate functions but make the human body perform well. Similarly, without taking the mechanical metaphor too far, organisations can be compared to a motor car system where the petrol pump, distributor and pistons all have clear and separate functions and have to all work together to be most effective. But in the industrialised focus of contemporary Wadjela society it is understandably the “mechanistic” view of that has gained popularity and clarity of communication.

On the other hand, the “integration” force in a system is that which maintains unity among the differentiated parts and to form a complete whole. In organisations, this integration is commonly achieved through devices such as coordinated levels of hierarchy, direct supervision, and rules, procedures and policies. Therefore, every system to perform effectively, requires differentiation to identify its sub-parts with its distinct functions but also it requires integration to ensure that the system does not break down into separate, loose and dysfunctional elements.

Although it is important to identify the parts or sub-systems in organisations, it is equally important that the organisation may themselves be one of many sub-systems within a larger system. For example, in a government human service organisation in

Perth eg. Family and Children's Services, it is common to have suburban branches extending from the centralised Programs and Policy Offices. But above these two parts is the Government Portfolio of the particular elected government party of the day. It is here, in a supra-system that all government human service endeavours belong and begin.

One of the key contemporary issues for all organisations, not just non-government human service organisations, is how far they do see themselves as functioning within a larger supra-system. For instance, non-government human service organisations who coalitions may offer a public sense of political unity and provide direction and focus, but this must be balanced with still serving the grassroots people effectively. And this accountability to the grassroots stakeholders may not be so publicly visible, despite contact records being kept and public consultations being held.

Another issue is that the Government and business sector organisations are being faced with the entrepreneurial challenges of globalisation (Chossudovsky 1998); (Martin and Schumann 1998). The same is occurring with government and non-government human service organisations. There is more awareness of how other cultures within different socio-economic and political systems (Kim 1993) do their problem-solving. So the interrelationship of the differentiated and integrated parts is a key characteristic of a systems perspective that may be needed for the globalised as well as the localised situation.

So basic to a systems way of looking at organisations is to consider the influences upon the three elements of input, throughput and output. Also to perform effectively a

system requires differentiation and integration of its sub-parts. Now an explanation of the actual two kinds of systems will be given. An organisation will often tend towards one or the other type of system.

*Two Kinds of Systems*

The systems way of looking at organisations acknowledges two types of systems. These are either “closed” or “open”. A closed system understands organisations as essentially autonomous and sealed off from their environment. Furthermore, organisations are seen as receiving no energy from an outside source and from which no energy is released to its surroundings (Robbins, 1994). Closed-system thinking stems from the physical sciences and had dominated organisation theory prior to 1960.

The “open” system recognises the essential dynamic interaction of the organisation with its environment if it is to survive. These are commonly taken to be the social, political, economic, and technological environment (Byrt 1973). But a serious omission is the spiritual environment which is included in the simple graphic representation of the open system in Figure A below.

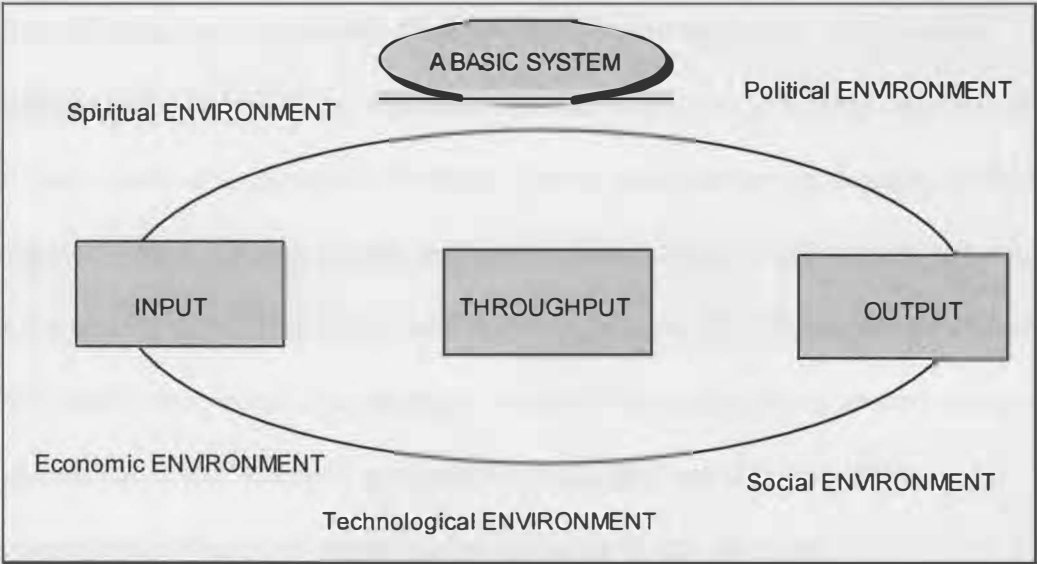


Figure A Basic Open System

The open system thinking can be applied to non-government human service organisations in the following way. The “input” comprises human, financial and material resources; the “throughput” consists of identifying and meeting the needs of the client using a problem-solving methodology (Wiles 1993) and; the “output” is the satisfied client whose problem has been dealt with (Wiles 1993). Note that in the whole process people are at the same time “input, raw material and product” (Hasenfeld and English 1984). Lastly, the “environment” for the non-government human service organisations can be defined as the social, economic, political and technological conditions that the people experience. Note that the same conditions exist for the environment at the “input” and “output” ends. The only difference is that the identified need or problem at the “input” beginning for the client and human service worker is now hopefully “solved”, met or relieved at the “output” end of the open system.

## **2. Organisations Tell a Means-Ends Story**

After reflecting upon organisations as systems, the second aspect of a common Wadjela organisational theory framework is that it deals with viewing organisations as the *means-ends* of organisation structure. That is, what *means* (eg. funding, structure, strategies, vision, funding, human and capital resources etc.) shall be used to achieve what *ends* (eg. client satisfaction, new building, trained staff, more staff etc.)? And which shall have priority, the means or the ends? Here again there are two opposed positions called the “rational” perspective versus the “social” perspective.

Explanations of these two opposing dimensions will now be given.

The rational perspective argues that the structure of an organisation is conceived as a vehicle for effectively achieving specific objectives. In contrast, the social perspective emphasises that structure is primarily the result of conflicting forces of the organisation's constituents who seek power and control.

Yet advocates of either the rational or social perspective as they desire to make an organisation effective, still have to wrestle with three core dimensions of structure. These are *complexity*, *formalisation* and *centralisation*. Many organisational effectiveness criteria directly relate back to one or all of these three core dimensions of structure. For an explanation of the meaning of these three terms see Robbins' book *Organisation theory-concepts and cases* (Robbins and Barnwell 1998).

In conclusion, the three main components of organisation structure are complexity, formalisation and centralisation. Complexity deals with the horizontal, vertical and spatial differentiation. Generally the greater the horizontal differentiation and holding the span of control constant, the taller the hierarchy. The more geographically dispersed the organisational units, the more complex the organisation. And the more complex the organisation, the greater the difficulties of communication, coordination and control. Nyungar non-government human service organisations tend to be less complex, less formalised and less centralised than their Wadjela counterparts.

However, there appears to be in Nyungar structures a lot of implied formality that socialises its employees how to behave and perform. For instance, the acceptance of the practice of nepotism means that many workers are relatives in an organisation. Its counterpart in Wadjela structures is the practice of belonging to the "old boys school", and "looking after your mates".

### 3. Organisations Tell a Central Theme Story

After explaining the three dimensions of the mean-ends of structures as the second important part of an organisational theory, the final part is that organisations have a *central theme*. This is an outworking of the relationship between the systems perspective and the mean-ends of structure perspective. From these interrelationships four organisational classification types emerge with clear criteria of what makes an organisation effective.

A short historical overview from the different central theme time periods will now be given with sample theorists and the organisational effectiveness criteria they advocated.

The first classification type A emerged between 1900-1930 and had as its central theme the *mechanical efficiency* of the organisation. That is, organisations were perceived largely as a closed system whose aim was to achieve goals efficiently in a machine-like order of things. Here efficiency criteria were seen as the only measure of organisational effectiveness. The mechanical efficiency theme advocated a closed system in the sense that to achieve efficiency then the internal functions of the organisation had to be ensured. The influence of the outside environment was not emphasised.



The theorists of the mechanical efficiency theme belonged to what is known as the classical or scientific management school who developed universal principles or models that would apply in all situations. The following table now lists the major theorists (Robbins 1994). Note the “what”, “how” and “why” criteria that is accepted for measuring effectiveness for their organisations in the different time epochs.

<b>1. “Mechanical Efficiency” Theorists (1900-1930)</b>	<b>Organisational Effectiveness Criteria</b>
<p>1. Frederick Winslow Taylor: 1911 (American mechanical engineer)</p> <p>* He believed there was “one best way” for jobs to be done and is remembered for his “four principles of scientific management” (Taylor 1967)</p>	<p>(i) replace rule-of-thumb methods for determining each worker’s job with scientific research.</p> <p>(ii) scientific selection and training of workers.</p> <p>(iii) management and labour cooperating to accomplish work goals using the scientific method.</p> <p>(iv) a more equal division of responsibility between managers and workers. The former doing the planning; supervising and latter doing the execution.</p>
<p>2. Henri Fayol: (French executive)</p> <p>* He proposed fourteen principles applicable to all managers at all levels of the organisation</p>	<p>(i) division of work; (ii) authority; (iii) discipline; (iv) unity of command; (v) unity of direction; (vi) subordination of individual interests to the general interests; (vii) remuneration; (viii) centralisation; (ix) scalar chain; (x) order; (xi) equity; (xii) stability of tenure of personnel; (xiii) initiative; (xiv) esprit de corps;</p>
<p>3. Max Weber: (German sociologist)</p> <p>* He proposed the “ideal type” organisation in the form of a bureaucracy</p>	<p>(i) division of labour</p> <p>(ii) a clear authority hierarchy</p> <p>(iii) formal selection procedures</p> <p>(iv) detailed rules and regulations</p> <p>(v) impersonal relationships</p>
<p>4. Ralph C. Davis:</p> <p>* He introduced the rational planning type of organisation.</p>	<p>(i) structure was the logical outcome of the organisation’s goals.</p> <p>(ii) main goal of business is economic service.</p> <p>(iii) a business provides economic value to survive.</p>

**Table 1. Type A of Historic Development of Organisational Theory**

The second central theme in the development of organisational theory swung the other way to emphasise *people and human relations* (Robbins 1994) and the social nature of organisations. This was the time period between 1930-1960. These theorists were often said to belong to the “human relations” school and saw organisations as comprising both tasks and people. The Table 2 below gives examples of the theorists from the human relations school, Type B.

2. People and Human Relations Theorists (1930-1960)	Organisational Effectiveness Criteria
<p>1. Elton Mayo: (Harvard psychologist)  * Carried out experiments at Western Electric Company’s Hawthorne Works in Cicero, Illinois between 1924-1927. It examined the effect of illumination levels on worker productivity. This became known as the “Hawthorne Effect”.</p>	<p>(i) working group pressure and acceptance and the security it gives are key determinants of individual work behaviour and in turn overall productivity of an organisation</p>
<p>2. Chester Barnard: (American)  * He merged the ideas of Taylor, Fayol and Weber and saw organisations were seen as “cooperative systems”. So tasks and people have to be maintained at an equilibrium state.</p>	<p>(i) authority does not flow top down but is in terms of the response of the subordinate.  (ii) the role of the informal organisation is important.  (iii) manager’s major roles was to facilitate communication and stimulate efforts in subordinates.</p>
<p>3. Douglas McGregor:  * He believed that that there are two distinct views of human beings. One was basically negative-Theory X. The other was basically positive-Theory Y.  * He argued that Theory Y assumptions were preferable and so should guide managers as they designed their organisations and motivated their employees.  * Much of the participative decision-making and developing good group relations in the 1960s have their roots in McGregor’s advocacy of Theory Y assumptions.</p>	<p>(i) a manager moulds his or her behaviour according to any of the four Theory X and Theory Y assumptions.  (ii) the four Theory X assumptions are that workers: inherently dislike work; must be coerced to achieve desired goals; shirk responsibility and need formal direction; are unambitious and want security above all else.  (iii) the four Theory Y assumptions are that workers: view work as natural as rest or play; have self-control and self-direction; can learn to accept and even seek responsibility; also have creativity and it is not sole province of manager.</p>

**Table 2. Type B of Historic Development of Organisational Theory**

The third central theme developed in organisational theory is the *contingency designs* approach which wanted a synthesis between the clear conflict between the said mechanistic forces of darkness and the humanistic forces of light (Robbins 1994). This was the period between 1960-1975. The Table 3 Type C below shows the momentum towards the contingency designs approach and its advocates.

3. The Contingency Designs (1930-1960)	Organisational Effectiveness Criteria
1. Herbert Simon: * He debated that organisational theory needed to go beyond superficial and oversimplified principles to a study of the conditions under which competing principles were applicable. He noted that classical principles were only proverbs which often contradicted each other	(i) criticised the classical principles approach in the 1940s but no-one did not take up the challenge for thirty years.
2. Daniel Katz and Robert Kahn (Katz and Kahn 1966) * They promoted the open systems perspective on organisation theory	(i) the relations of an organisation with its environment are important. (ii) organisations need to adapt to a changing environment to survive.
3. Joan Woodward (Woodward 1965); Charles Perrow (Perrow 1967); and James Thompson (Thompson 1967) * made a case for technology as important for determining the structure for an organisation	(i) managers need to match structure with technology.
4. The University of Aston researchers: (Pugh, Hickson et al. 1969) * the size of an organisation is an important factor that influences structure * large organisations have common structural components that follow an established pattern as organisations expand in size.	(i) in their organisation-design decisions managers need to be aware of the organisation’s size as they plan to expand.

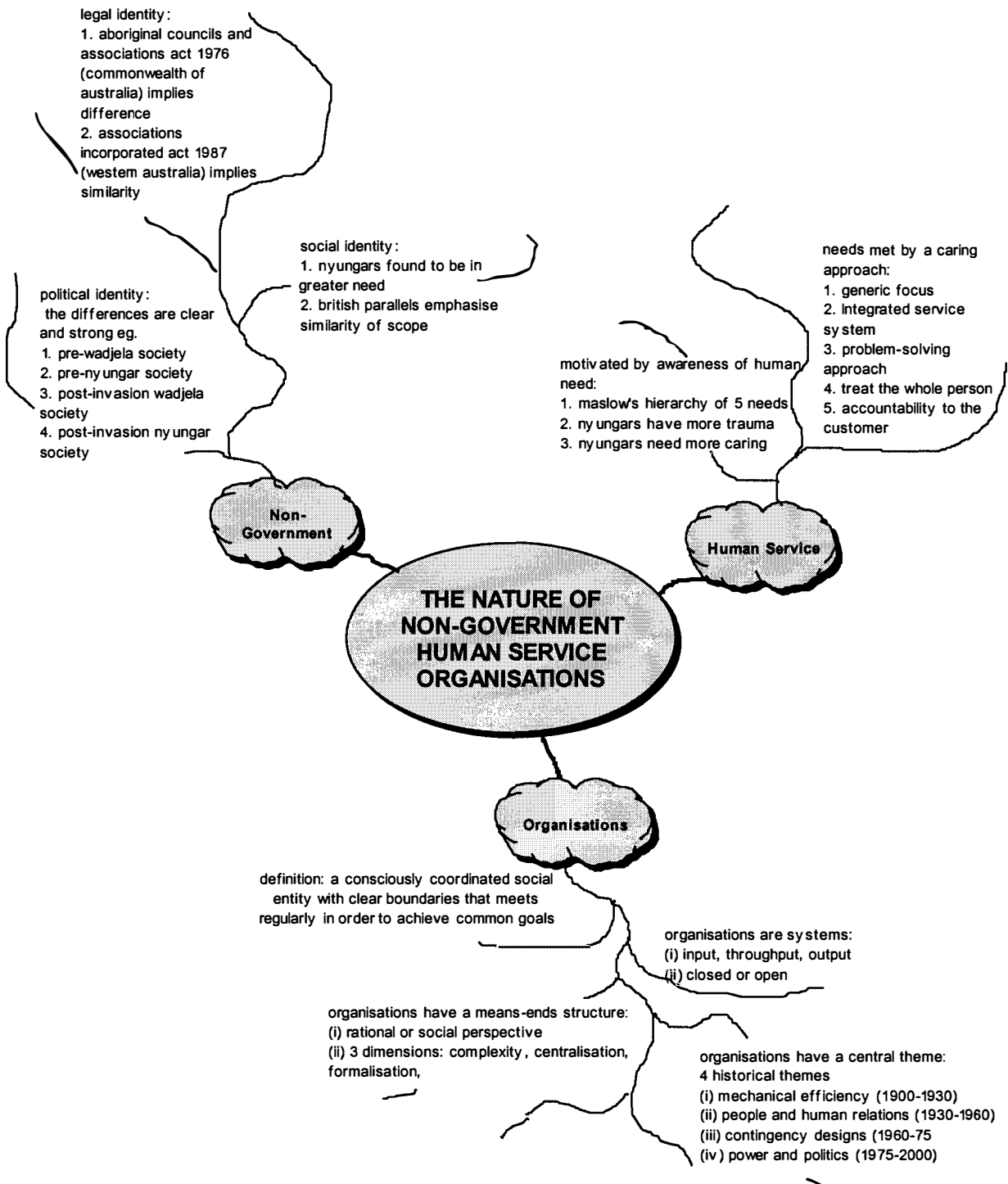
**Table 3. Type C of Historic Development of Organisational Theory**

The fourth central theme is *power and politics* and is the most recent approach to organisation theory and extends from 1975-2000? It focuses on the political nature of organisations. Its proponents are listed below in Table 4 Type D.

<b>4. Power and Politics (1975-2000?)</b>	<b>Organisational Effectiveness Criteria</b>
<p>1. James March and Herbert Simon (March and Simon 1958)</p> <p>* challenged the classical notion of rational or optimum decisions. They argued that most decision-makers selected satisfactory alternatives ie. ones that were good enough.</p>	<p>(i) a recognition of the limits of the decision makers' rationality and acknowledges the presence of conflicting goals.</p>
<p>2. Jeffrey Pfeffer (Pfeffer 1978); (Pfeffer 1981)</p> <p>* organisations have the nature where coalitions come in power, there is inherent conflict in goals and organisational-design decisions that favour self-interest of those in power.</p> <p>* an organisation's design represents the result of the power struggles by diverse coalitions.</p> <p>* to understand how and why organisations are designed the way they are, we need to assess the preferences and interests of those in the organisations who have influence over the design decisions.</p>	<p>(i) control in organisations becomes an end rather than a means to rational goals.</p> <p>(ii) organisations are coalitions composed of varying groups with conflicting demands.</p>

**Table 4. Type D of Historic Development of Organisational Theory**

A Memory Map now follows that summarises this sub-chapter on the meaning of the  
“nature of non-government human service organisations”



## **2.4 Methods Used to Assess Organisational Effectiveness Criteria**

The literature search here considers that it has been difficult to define organisational effectiveness in non-government human service organisations and so varied definitions have emerged (Colyer 1993); (Connolly, Conlon et al. 1980); (Forisha-Kovach 1984); (Drucker 1994). Two perspectives of this difficult journey have been presented. They are that of Quinn, Faerman (et al 1996) and Forbes (1998). These will now be explained.

### **1. The Quinn Perspective**

It is noteworthy that this perspective is closely allied to the four types of “organisations” explained in the previous section. Quinn’s four approaches in measuring effectiveness cover historically four time epochs (Quinn 1988). (Robbins, 1994), (Quinn, Faerman et al. 1996) of the last twentieth century and have overlapped. They are couched in general theme terms and are: *mechanical efficiency* (1900-1930); *people and human relations* (1930-1960); *contingency designs* (1960-1975) and *power and politics* (1975-2000). This difficulty to define organisational effectiveness is also seen as being centred upon a continual relationship that the researcher has already suggested as being largely influenced by people, place and parable factors (Blainey 1975) (Biskup 1987) (Haebich 1988) (Reynolds 1998) (Haebich and Delroy 1999).

An analysis of these four epochs identifies two underlying dimensions with opposing perspectives. The first dimension is whether they are *closed* (pre-1960s) or *open*

*systems* (post-1960s). That is, the question asked is “are they more or less sealed off from their environment than comparable organisations in another epoch?” The second dimension is centred on the *means-ends* of organisational structure. The question here is, “what means are being used in the organisational structure and to achieve what ends?” The means-ends dimension of an organisation is said to have two perspectives. That is, the organisation may operate from a rational perspective. This covers two time epochs namely, 1900-1930s and 1960-1975. Or the organisation may operate from a social perspective from another time epoch namely, 1930-1960s and 1975-1990s.

The rational perspective debates that the structure of an organisation is a vehicle for effectively achieving specified objectives. The social perspective argues that the structure is due to conflicting forces of the organisation’s constituents who seek power and control.

## **2. The Forbes Perspective**

Early researchers have tended to approach measuring organisational effectiveness by using one or a mix of three major approaches (Forbes 1998). These are the (a) *goal-attainment approach*; (b) *system resource approach*, which emphasises gaining resources into the organisation; or the (c) *reputational approach*, which associates effectiveness with the reported opinions of key persons, such as clients or service professionals. They all have distinct research objectives and will now be explained.

First, the “goal-attainment” approach sees the primary success goal of organisations is to achieve efficiency. It is concerned with the question, “what factors are able to make this organisation efficient?”. The economic “bottom line” in terms of dollars spent efficiently as the stated outcomes is the chief concern. Funding bodies here imply that they are looking more for a rational thinking in achieving the efficiency criteria. It is clearly spelt out in the contract agreements that organisations sign for whatever time period. The research objective of the goal-attainment approach is concerned with the question, "how should effectiveness be measured?". This approach is seeking to demonstrate or refine a particular technique for measuring effectiveness. So their contribution in the search for a measure of organisation effectiveness is with the methodological than with the theoretical. This is not to say they are atheoretical because each of their advocates does push a particular theoretical conception of effectiveness.

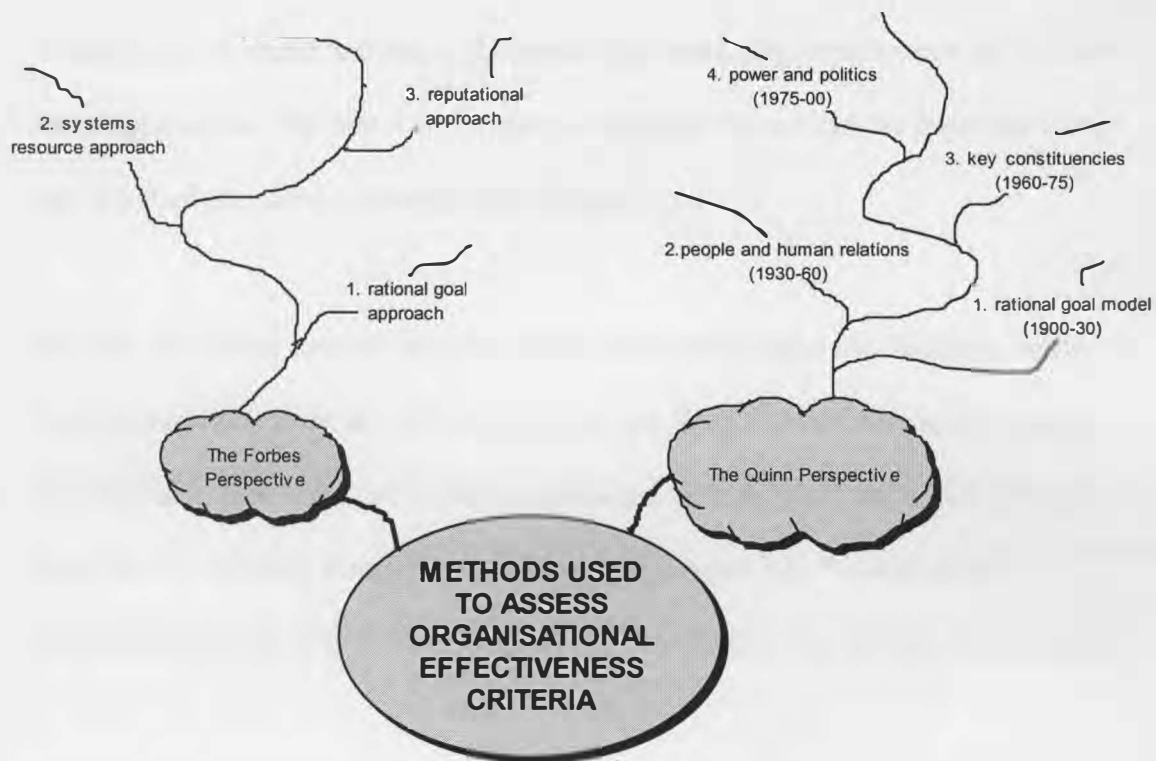
Second, the “system resource” approach of assessing effectiveness has the research objective that of identifying correlates of effectiveness. It is concerned with the question, "what organisational phenomena are associated with effectiveness?" These correlative studies typically rely on quantitative data and tests of statistical significance to evaluate the relationship between effectiveness and some set of organisational practices or characteristics. The specific relationships tested vary from study to study, although most studies with this objective seek to explain the impact of governance practices (such as board behaviour) on organisational effectiveness. The “competing values” (Quinn, Faerman et al. 1996) approach for measuring effectiveness is an example.



Third, the “reputational” approach of assessing effectiveness has the research objective of understanding process. It explores the question, "why are assessments of effectiveness made in various organisational contexts?" Unlike studies with the first two objectives, many process studies do not undertake independent assessments of effectiveness. Instead, these studies seek primarily to explain the political or technical factors involved in the way organisational effectiveness is defined and measured in a variety of real-world contexts.

Noteworthy about these three measures of effectiveness is that they depict three successive stages of thinking with three distinct research objectives. The first study stage was characterised by assessments of effectiveness. The second stage emphasised the study of effectiveness correlates. The third and most recent stage is characterised by studies of the process of assessing effectiveness. Some of the recent process studies have developed a new, distinct approach to assessing organisational effectiveness that can be characterised as *social constructionist* (Scott 1995) or *emergent* (Pfeffer 1982).

In conclusion, the search for assessing organisational effectiveness has been a difficult and historical journey as depicted by the Quinn and Forbes perspective. The Quinn view notes clearly that effectiveness evaluation or organisations has proceeded along a historical continuum in four time epochs. The Forbes view is that measuring effectiveness involves one or a mix of three persuasions in the twentieth century but the historical link is not so clearly made. The memory map below now summarises this section.



## **Summary of Literature Review**

The literature review covered four sections. The first began with discussion on the Wadjela and Nyungar notions of difference (and similarity) which were seen to have three approaches. The first was the general meaning, the second the linguistic theory and the third the social constructionist thinking type.

Second, discussion centred upon the world-views of Nyungar and Wadjela Society. It was explored that there is a difference in the way Wadjelas and Nyungars organise themselves in their spiritual, political, economic, technological and social activities. If there is an overriding world-view it is that for Nyungars it is “continuity of stewardship relationships”. For Wadjelas it is “continuity of pragmatic relationships”.

Third, in the section on the nature of non-government human service organisations “non-government” was seen to infer a legal, social and political-legal identity.

“Human service” was depicted as the human motivation to be aware of and care for people’s needs. “Organisations” were explained as a system, a mean-ends structure and having a central theme.

The final section discussed the difficulty journey to define measuring effectiveness in organisations. The Forbes perspective is not so historically linked as the Quinn view. The former is aware of the “why” questions and the latter of the “what” questions in measuring effectiveness.

## CHAPTER THREE Research Design and Theory

### Introduction

The purpose of the research design and theory is to present an overall framework so as to answer the research problem which is *“what are the difference between Wadjela and Nyungar criteria in assessing organisational effectiveness of non-government human service organisations.”*

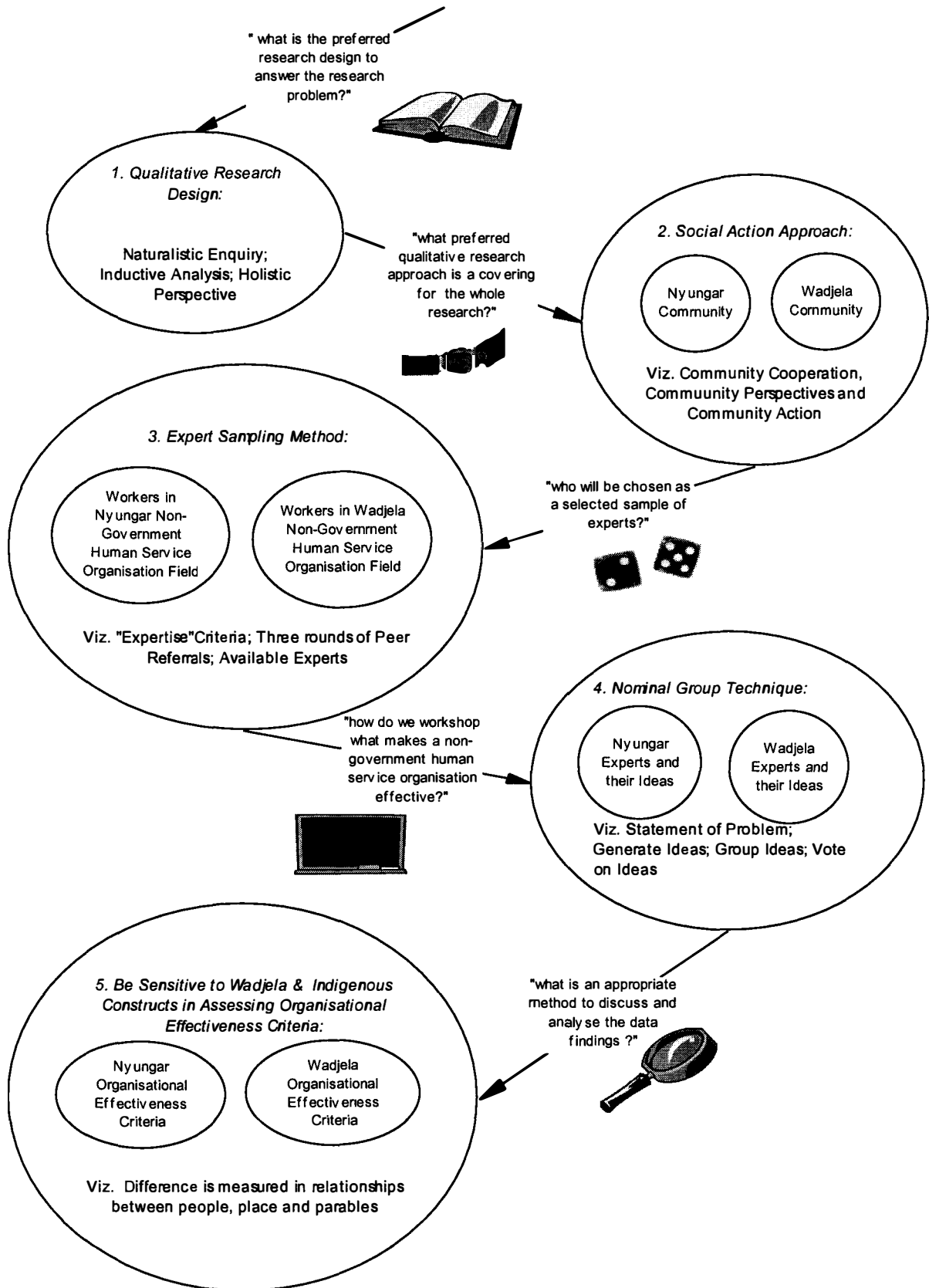
Noticeable about the research problem is that it deals with phenomena from the social world so that a qualitative research design is preferred over quantitative one. This is because qualitative research is “concerned with how the social world is interpreted, understood, experienced or produced” (Mason 1996). Even though different versions of the qualitative research approach exist they all share the common philosophical position to be “interpretative” in design.

To assist with interpreting the social phenomena an extra question is asked before each of the five sequential methods of qualitative research. The advantage is that they serve as testable propositions in that data will be generated and explanations given, followed by a conclusion of some significance. Also they strengthen and give direction to the research design and theory framework. The supplementary question is intentionally aimed at a specific interpretative layer such that an expansive answer to the question results. The five steps of the research design and theory are now drawn pictorially.

## RESEARCH DESIGN AND THEORY

-Five Interpretative Layers-

**Research Problem:** "What is the difference between Wadjela and Nyungar criteria for assessing organisational effectiveness in non-government human service organisations?"



So the research design and theory map is a guide to answer the research problem and come up with a conclusion by supplying some testable propositions and answering them by utilising a fivefold interactive framework layer of approaches that are composite and sequential. The fivefold interpretative layers of the research design and theory are now presented.

### **3.1 The Qualitative Research Approach**

The supplementary question is;

*“ what is the preferred research method to answer the research problem? ”.*

Explanation of this first interpretative layer begins with a general definition of a “qualitative research” design and its three key themes of inductive analysis, naturalistic inquiry and holistic perspective. Finally, some strategies are suggested to strengthen the credibility and accuracy of a qualitative research design.

#### **A General Definition**

First, as previously mentioned, qualitative research has its roots in a philosophical approach that is “interpretivist”. That is, it is concerned how the social world phenomena is “interpreted, understood, experienced or produced” (Mason, 1996). The integrating theme is that the study of the social world of human beings is taken as fundamentally different from other scientific inquiries such as agricultural and natural sciences. Similarly, research into the human services field is different to research into the animal service field. For all such social elements of the natural world researchers

can interpret these in a variety of ways using such terms as discourses, constructions, processes, and practices. The interpretative nature of qualitative research also allows various philosophical and theoretical perspectives to be applied such as phenomenology, symbolic interactionism, naturalistic behaviourism, and ecological psychology (Patton 1987). But the common task they are all doing is rendering an interpretative measurement of the social elements under research in meaningful, complex and sometimes multi-layered terms. This contrasts to quantitative research techniques where reliance is placed on the research instrument through which quantitative measurement is supplied such as the structured questionnaire, the structured observation, or the experiment.

Second, qualitative research is founded on generating data that are flexible and sensitive to the social context in which they are produced. So the researcher has to be an empathic observer, interviewer and interpreter. This is in contrast to those quantitative research approaches that are rigidly standardised or structured, or removed from “real life” or the “natural” social context (Mason 1996).

Third, qualitative research is rooted in methods of analysis and explanation that are intent on presenting understandings of complexity, detail and context. To achieve this full-roundedness then the data must be rich, contextual, and detailed. The discussion and analysis thus emphasises a deeper and more “holistic” form than tracing surface patterns, trends and correlations common in quantitative research. Qualitative research at times does use some form of quantification, but any statistical forms of analysis that are used are not seen as central. The realisation then is that neither “quantitative” nor

“qualitative” methodologies are distinctly separate and self-unified bodies of philosophy, method, and technique which they are sometimes seen to be. Often a mix of qualitative and quantitative approaches is used by means of the triangulation method, which strengthens the reliability of the research findings (Denzin 1970).

In conclusion, a general definition of a qualitative research design is that it is a research event that allows a sensitive and empathic researcher to interpret his observations from rich data generated from a real life and natural social context. To do this it is open to use a mix of quantitative and qualitative methods of procedure, analysis and explanation to strengthen the reliability of its findings. Four key themes of this general definition of a qualitative research design were attempted in this research. These are that the research sought to: (i) observe the activities and processes of the research naturally; (ii) use inductive logic; (iii) assume a holistic perspective and; (iv) apply strategies to strengthen credibility and accuracy. These themes will now be elaborated upon.

### **A Naturalistic Inquiry**

This is the first theme of the qualitative research design. The intent of the researcher was to observe naturally occurring activities and processes related to the research. Also, this qualitative research design was “natural” in the sense that they were not strictly planned and manipulated by the researcher as would be the case in a quantitative research design. For example, my research was qualitative and fitted into the naturalistic inquiry area in that the intention was to observe and interpret the



natural taped workshop process of Wadjela and Nyungar experts from the non-government human service field. Beyond the workshop process, these same experts can also be said to have come from three natural group settings. That is, they come from a particular urban location, secondly from different cultural groups and thirdly, represent different stakeholder groups.

Another dimension of the research's naturalistic inquiry was that the observations were not fully predictable. For example, the researcher aimed to be open and sensitive to "what" and "how" the experts participating in the workshops expressed and came to consensus with their ideas. So what myself as researcher may have expected as outcomes varied quite considerably to the actual expectations. For example, it was not expected that the Nyungar findings would emphasise so strongly the community orientation and motivation of the experts when measuring effectiveness of non-government human service organisations.

Adhering to a naturalistic inquiry approach also was closely connected to how specific the central research question and the supplementary questions were. By "specific" is meant the extent to which the particular research question required an answer where valid causal inferences could be made. This was further determined by how well controlled the settings were and how standardised the measurement of organisational effectiveness criteria that was used. So the important objective of this naturalistic inquiry was to capture the research process, in my case the taped workshop activity. Also it was to discuss and analyse the findings, which in my case was the consensus reached of what criteria made Wadjela and Nyungar non-government human service organisations effective.

In conclusion, the research portrayed a naturalistic inquiry that sought to evaluate the impact and effects of naturally occurring settings, groups, activities and processes. This means that it was hard to predict expected outcomes. So myself as researcher desired to be flexible and adaptable and be in close proximity or identification to the feelings of the participants. This was because the primary focus of any naturalistic inquiry is to shrewdly observe and interpret qualitative data. This is in contrast to quantitative experimental designs that predominantly aim for an ordered presentation of statistical analyses of its quantitative data.

### **Two Analysis Approaches**

The second theme of this qualitative research design was that it assumed two analysis approaches. It utilised both a hypothetical-deductive and an inductive analysis approach. First, this hypothetical-deductive research design sought to be guided by specific variables and the research hypothesis was stated before the data collection began. This hypothesis was that *difference is linked to world-view*. How the researcher arrived at this hypothesis was explained under the chapter heading 1.4 Introduction.

Second, assuming also an inductive analysis meant that the researcher was open to be guided by questions, issues, and a search for patterns. This means being willingly open toward exploration, discovery and inductive logic. By “inductive” was meant that the researcher attempted to still make sense of the situation without blindly

imposing on any pre-existing expectations (and even though a hypothesis was given), or bias towards the research setting. So research openness was instilled to begin with specific observations and then build toward general patterns. This was particularly practised in the running of the workshops. Any patterns were categorised from the open-ended observations of the workshop process made by the researcher. The purpose here was to seek a full, clear and ordered understanding.

An inductive approach was also shown to be evident in this qualitative research design in two ways. First, it began with an initial question followed by extra questions that clarified any issues. In my research it was clarifying the individual experiences of the workshop participants. The initial question was *what do you think makes an organisation successful or perform well?*. Any extra questions were varied but centred upon the workshop participants being fully satisfied that they had understood this initial question. It was up to the facilitator of the workshop to do so if he believed the situation warranted it.

The second example that an inductive approach was evident in this research design was when deliberate effort was made by the researcher to look for any unique contextual characteristics such as spiritual (ie. the non-physical, invisible, the supernatural), political, economic, technological or social organisational factors. The focus was on both the Wadjela and Nyungar workshop settings as the respective participants came to consensus of what made an organisation effective. So for a full understanding inferences were made from the two separately run workshop settings as general patterns emerged after considering their specific organisational contexts.

In conclusion, this qualitative research design began with a hypothetical-deductive assumption that *difference is linked to world-view*. However, aspects of inductive analysis and logic were also used so as to gain a full understanding of the issues. That is, the research design tried to make sense of the research situation without blindly imposing the possible expectations or bias of the hypothesis towards the research setting. As is common with inductive analysis, specific observations were still made with the purpose of looking for general patterns. These patterns were categorised from open-ended questions in the workshop process and considerations of the contextual characteristics of the research event made by the researcher in his quest for full, clear and ordered understanding.

### **A Holistic Perspective**

The third theme of this qualitative research design was that it sought to understand the research situation as a whole. To achieve this whole or holistic approach, the researcher sought for the total, unifying nature of the research setting. The assumption was that the whole was greater than the sum of its parts. This holistic perspective also assumed that for an overall understanding and outcome then consideration of the research problem's spiritual, political, economic, technological and social context was essential.

A benefit of applying a holistic perspective was that "detailed attention can be given to nuance, setting, interdependencies, complexities, idiosyncrasies and context"

(Patton 1987). This resulted in seeing how all the parts were related and influenced each other in the broad context.

Another benefit of taking a holistic perspective was that by seeing all the parts, then as an outflow from the findings so various improvements and changes can be made in the researched issue, non-government human service activity, process or program. This is covered in the “considerations for further research” section of the *Conclusion* chapter. The result was that a dynamic, developmental perspective can be set in motion that insured that priorities and expectations of relevant issues, activities, processes or programs can be periodically checked and challenged. So a holistic perspective goes hand in hand with the social action method (which has an in-built request for action and response to the social issue or activity being researched) that was attempted in this research also.

In conclusion, a holistic perspective in this qualitative research design assumed that the whole was greater than the sum of its parts and that this necessitated a consideration of the research problem’s spiritual, political, economic, technological and social context. Also, it was shown that a great benefit of the holistic perspective was that it first explained the interrelationships of the parts of a research event. Second, it can set in motion dynamic steps to improve or develop the research’s related issues, activities, processes or programs for any stakeholders presently working in the non-government human service field.

## Credibility and Accuracy

This is the fourth theme of the qualitative research design used in this research. There were three main strategies or tests used to strengthen the credibility and accuracy of this qualitative research design. These were reliability, validity and generalisability and it very much related to the research design's procedure, data analysis and findings. Such strategies or tests imposed by the researcher are ways to convince and persuade others that the research design constructed and the data collected had overcome possible corruptibility traps. That is, the research sought to show that it had passed tests of rigour, coherency and incorruptibility. Such tests that supported a convincing explanation concerned reliability and accuracy of method; validity of data; and generalisability of analyses. These will now be discussed.

First, this qualitative research design was demonstrated to be *reliable and accurate* by ensuring that the way that the data was collected and analysed had not only been appropriate to the research problem and supplementary questions, but also thorough, careful, honest and accurate (Mason 1996). That is, the researcher sought to show that the data had neither been invented nor misrepresented and that the recording and analysis of data had not been careless or slipshod. Ways this was done included having both a pilot and final workshop; taping and transcribing the workshops; and as previously mentioned, having the transcriptions checked by individual workshop participants.

The second strategy or test of a convincing research was the *validity of data*. Validity is a judgment of whether the research does measure or explain what it claims to

measure or explain (Mason 1996). In other words, research validity for this qualitative research meant that the research was “plausible, credible, trustworthy, and, therefore, defensible” (Johnson 1997). To achieve these research validity qualities then a pervasive false practice was rigorously avoided. This was researcher bias. So selective observation and selective recording of information was avoided. Also deliberate avoidance was made of not allowing the researcher’s personal views to affect how the data was interpreted and how the research was conducted.

Three types of validity will now be mentioned that was used to strengthen the validity of data for this qualitative research design. These were “descriptive” validity, “interpretive” validity, and “theoretical” validity. Descriptive validity refers to the factual accuracy of the research event as reported by the researcher. In this research the taping and transcription of the workshop was the technological means to achieve descriptive validity.

However, the means to gain descriptive validity was called “investigator triangulation” which involved the use of multiple observers to record and describe the research participants’ behaviour and the context in which they are located.

Investigator triangulation occurred in both workshops. For example, the researcher was a non-participant observer and the facilitator was given scope to ask questions. Furthermore, a randomly chosen participant of the relevant workshop checked the taped transcript of the workshop. The purpose was to ensure they were faithfully recorded and transcribed.

While descriptive validity referred to accuracy in reporting the facts, “interpretative validity” refers to accurately portraying the meaning attached by participants to what is being studied by the researcher. So care was taken to ensure that the participants’ viewpoints, thoughts, feelings, intentions and experiences were accurately understood by the qualitative researcher and recorded in the research report (Johnson 1997).

Another way to say it is to ensure that the inner “phenomenological worlds” (Johnson 1997) of the participants were accurately presented. Strategies that were used to achieve interpretative validity were to strive for clear feedback from participants. This occurred in the research process during the workshop by the experienced facilitator, and inviting an expert from each workshop to check the transcription of the relevant taped workshop process.

The third type of validity in this qualitative research was “theoretical validity”.

Theoretical validity occurs to the extent that a theoretical explanation developed from a research study fits the data, and therefore, is credible and defensible. The researcher attempted to strengthen theoretical validity by ensuring that each of the five interpretative layers (see explanation and diagram in earlier introduction to *Research Design and Theory* chapter) are rigorously applied. Also the theoretical validity was tested again through the closing stages of the “nominal group technique” (see chapter 3.4 later in this *Research Design and Theory* chapter) process. Here both Wadjela and Nyungar experts were invited to give their own comment on the final consensus of the criteria that made a non-government human service organisation effective.



Another test of theoretical validity that was applied in this research was the “theoretical triangulation” test. This means that the researcher reflected on how the phenomenon, (that is, differences in assessing organisational effectiveness criteria cross-culturally) could be studied by different theories. The purpose was to provide insights and a more cogent explanation. Again, allowing the Wadjela and Nyungar participants to give their feedback on findings and the research process during the research event is an example of theoretical triangulation. Similarly, inviting the same Wadjela and Nyungar participants to offer a response (which is a key aspect of the “social action method”), after the whole research event is written up, is also an example of theoretical triangulation.

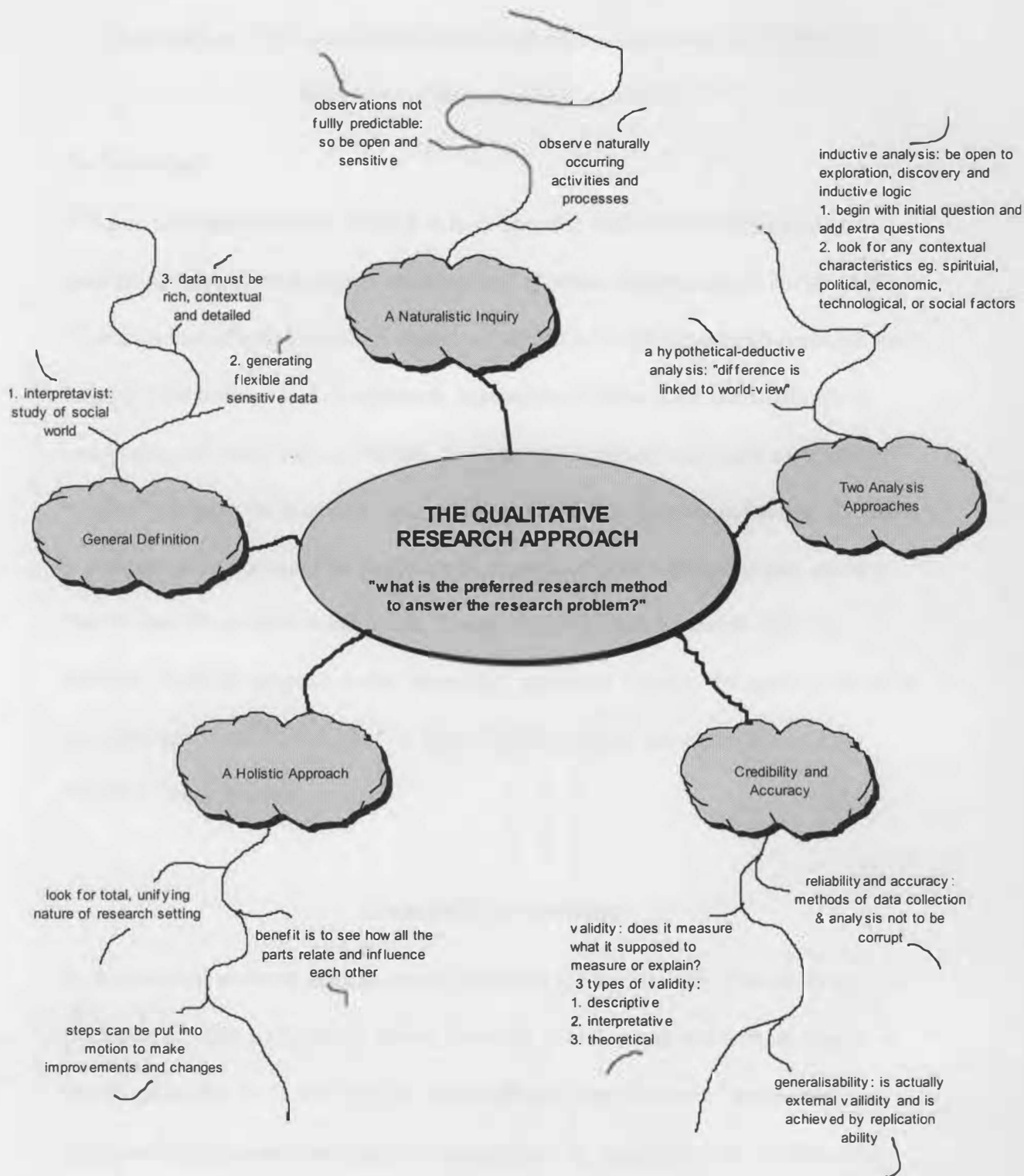
The third key strategy to strengthen credibility and accuracy of this qualitative research design was to attempt the *generalisability of the analyses*. Basically, generalising is “external validity” and is achieved through replication, which is part of theoretical validity. In other words, as the researcher sought to develop theoretical explanations, the intent was to generalise beyond the original research study. The generalisability of analyses could be applied to other locations in the SouthWest of Western Australia when researching Wadjela and Nyungar non-government human service organisations. The researcher also raises the question that it may be possible that the same experiment can be applied in other parts of Australia where Indigenous and non-Indigenous non-government human service organisations operate.

Perhaps the most reasonable stance toward the issue of generalising is that from this research it may be possible to generalise to other cross-cultural people, settings, and

times outside Australia to the extent that they are similar to the people, settings, times in this original study. Stake (Stake 1990) uses the term “naturalistic generalisation” to refer to this process of generalising based on similarity. It also has been referred to as “proximal similarity” (Campbell 1986) ie. the degree of similarity between the people and circumstances in the original research study and the people and circumstances to which one may wish to apply the findings.

In conclusion, this research attempted to adopt a convincing and rigorous qualitative research design. It began with an explanation of a general definition of a “qualitative research” and its relationship to the opposite quantitative research design. Next, four key themes of qualitative research are noted. These are that it observes a natural event; applies both a hypothetical-deductive and inductive analysis; assumes a holistic perspective and; three key strategies to strengthen credibility and accuracy. This is summarised on the adjoining memory map.

Then next to discuss is an explanation of the *social action method* that was applied in the research design. This was hoped to provide an in-built capacity to test for theoretical validity and offer a sound theoretical triangulation example.



### **3.2 The Social Action Approach**

*Seeks to answer the supplementary question:*

*“how and why shall we be accountable to the community when the findings and discussion of the research is collated?”*

#### **Introduction:**

Because the purpose of my research is to re-appraise traditionally held beliefs, re-present Aboriginal perspectives and prophesy alternate understandings (of measuring organisational effectiveness), the aspects of the Social Action Research approach were helpful. This because it is an approach, first whose starting point is collaboration, consensus, and participation. Second, the approach seriously considers a community peoples' perspectives based on their history, culture and interactional activities. Third, it provides an opportunity for people from a community to take systematic action to resolve specific problems and issues. Fourth, Social Action Research offers an alternate research approach to the “scientific” approach. Finally, the steps involved in the paradigm “Look, Think, Act” is both a practical guide and comparison to the Nominal Group Process

#### **Community Cooperation**

In the practical research manual *Action Research A Handbook for Practitioners* (Stringer, E. 1996 p.15) Social Action Research is said to proceed with an inquiry or investigation that is “*collaborative, consensual and participatory*” and so makes it more user-friendly than most other investigations. By “*collaborative*” is meant the activity where every stakeholder affected by the community's problem or issue is encouraged “*to work, one with another*” (Blair, D. (Gen Edit.) 1997 twice). It

involves rigorously exploring and reflecting on their shared situation together. It aims to question and challenge

*“social myths, misconceptions, and misrepresentations, and formulate more constructive analyses of the situation. By sharing their diverse knowledge and experience- expert, professional, and lay- stakeholders can create solutions to their problems and, in the process, improve the quality of their community life.”* (Stringer, E. 1996 p. 110).

By “*consensual*” is meant activity which brings “*general agreement or concord*” (Blair, D. (Gen Edit.) 1997 twice). A consensual approach is where the main orientation of the research activity is to purposely aim to achieve cooperation and consensus gaining among participants. This is especially desirable in linking groups that previously were and/or potentially are in conflict. So the purpose of the consensual approach is to...

“attain viable, sustainable, and effective solutions to their common problems through dialogue and negotiation” (p. 19).

By “*participatory*” is meant activity which involves “*to take or have a part or share (in)*” (Blair, D. (Gen Edit.) 1997 twice). It seeks to break down potential barriers between “subjects” and “researcher” by making them equal and full participants in the research process. To achieve this a friendly climate is provided where community people have the sense of taking part and sharing in the research activity. The community people are still to feel in control of their own lives. Furthermore, they must feel supported by the researcher and his/her networks to take systematic action

to improve their circumstances during and as a result of the research activity.

According to Stringer, E. (1996 p. 32) this kind of participation

“is most effective when it

- Enables significant levels of active involvement
- Enables people to perform significant tasks
- Provides support for people as they learn to act for themselves
- Encourages plans and activities that people are able to accomplish themselves
- Deals personally with people rather than with their representatives or agents.”

This participation involves a sense of “inclusion” where all relevant stakeholders from perhaps diverse groups with diverse agendas “negotiate in an atmosphere of mutual trust and acceptance” (Stringer, E. 1996 p. 35). This mutuality energises the specific stakeholders to push towards effective outcomes to problems and issues that concern them. The more relevant items that are believed to promote the “inclusion” of the particular stakeholders “involves

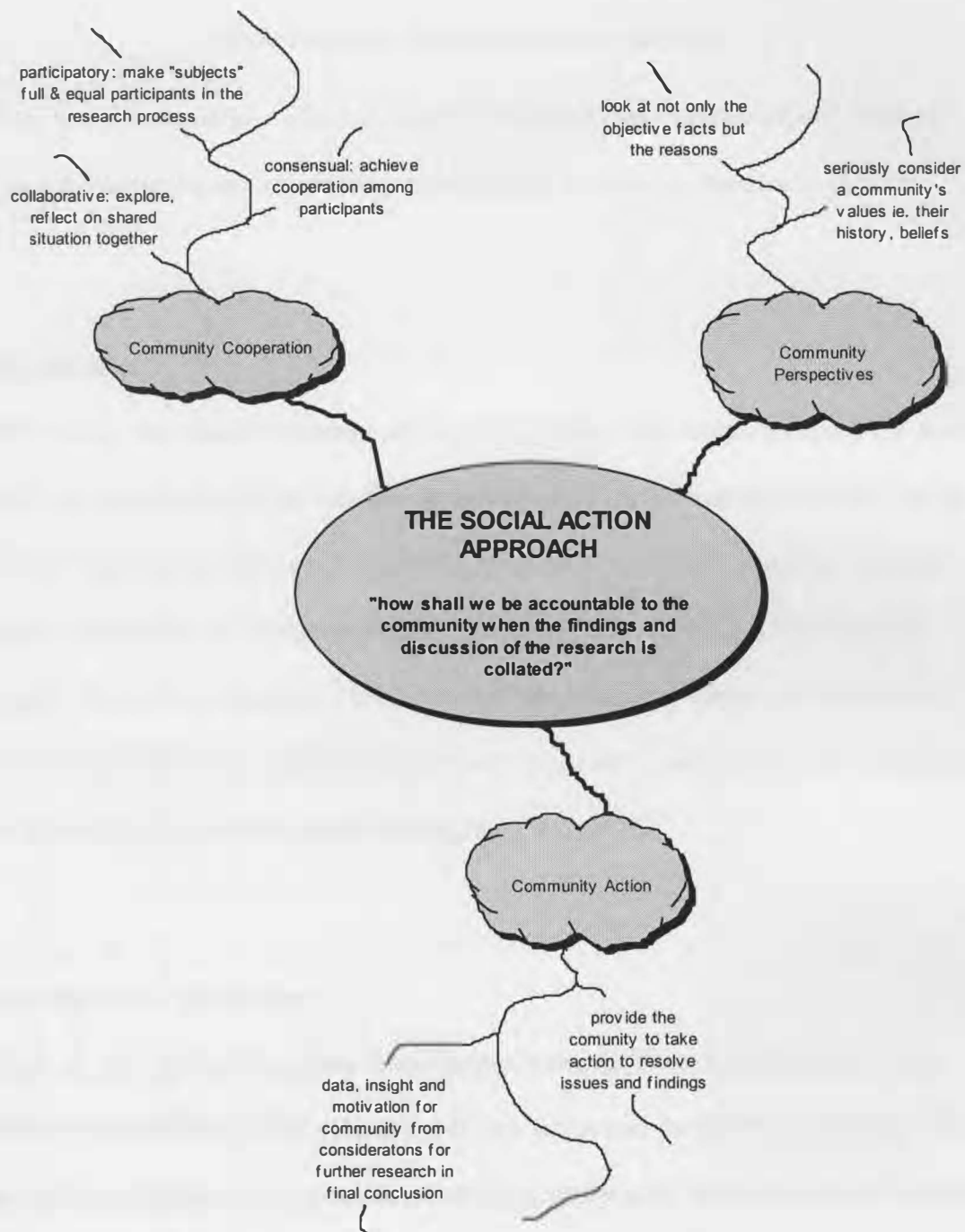
- Maximisation of the involvement of *all* relevant *individuals*
- Inclusion of *all* groups affected
- Inclusion of *all* relevant *issues* – social, economic, cultural, political – rather than a focus on narrow administrative or political agendas
- Ensuring *cooperation* with other groups, agencies and organizations
- Ensuring that all relevant groups *benefit* from activities.” (Stringer, E. 1996 p. 36)

## **Community Perspectives**

The focus here is on methods and techniques of inquiry that seriously considers a community people's history, culture, interactional practices, and emotional lives, ie. their life values. Look at the relationships between the people under research and search for a reason to the pattern that may emerge. So not only consider the "what" objective facts but also the "why" of their interactions.

## **Community Action**

The provision is made for people from a community to take action systematically so as to resolve specific problems and issues. The research findings are to add data, insight and motivation to the community in the final conclusion chapter, which asks items to consider for further research. The memory map of the social action approach now follows. Then the expert sampling method will be discussed.





### **3.3 The Expert Sampling Method**

*Seeks to answer the supplementary question:*

*“who will we choose as a selected sample of Wadjela and Nyungar experts from the non-government human service organisation field in order to attend a workshop? “*

#### **Introduction**

After stating the research problem and explaining the action research inquiry the next step is an explanation of the way the representatives from the non-government human service organisation field were chosen. This is called the “expert sampling” method and an explanation of its characteristics, limitations, and advantages will be given. Finally, the actual procedure of the planned expert sampling method will be outlined. This will lead on to the experts being properly prepared to participate in the workshop sessions using the nominal group technique.

#### **The Sampling Approaches**

There are two types of sampling in qualitative research. These are the random (also known as probability) or the selective (also known as non-probability) sampling. This research proceeded along the selective sampling pathway of which the variant actually used was called *expert sampling*.

The *Expert Sampling Method* (ESM) is a structured situation that encourages persons who are considered experts or specialists in the non-government human service organisation area to:

- (i) freely choose other experts from among their peers to participate in a workshop.
- (ii) ensure that choosing the set of sample representatives is achieved by selective means and;
- (iii) invite enough of the sample representatives to participate in the workshops.

In a more detailed description, the actual variant of selective sampling used can also be called not only *expert sampling* but also fits into the *snowball or chain sampling* type (See Patton.1987 p. 56.). This is an approach for locating information-rich key informants or critical cases. The process begins by asking people in the program, “Who knows a lot about....? Who should I talk to?” By asking a number of people who else to talk with, the snowball gets bigger and bigger as you accumulate new information-rich cases. In most programs or systems, a few names or incidents are mentioned repeatedly. Those people or events recommended as valuable by a number of different informants take on special importance. The chain of recommended informants would typically diverge initially as many possible sources are recommended, then converge as a few key names get mentioned over and over.

This variation of expert sampling consists of three steps. These are to have:

- (i) a pre-determined set of “expertise” criteria from which to choose all the peer nominations. This is to achieve strong generalisability of the research method;
- (ii) three (3) rounds of “peer referrals” so as to have a reasonable maximum number of peers to choose a random sample without any undue bias, flaw or corruption;
- (iii) selection of participants for the workshop. This comprises those persons who have been chosen three or more times by their peers during the three rounds of

referrals. The aim is to end up with a suitable number for a workshop which is considered to be 6-15 participants.

The assumption underlying expert sampling is that there does exist “experts” or specialists in the non-government human service organisation field. It is called the ‘Connoisseurship Assumption’ and is depicted as a model which the American educationist Elliott Eisner first developed. (Wadsworth 1991, p.66). A good definition of “connoisseur” is that found in the *Concise Oxford Dictionary* (1984) which defines “connoisseur” as ‘expert judge of or in matters of taste, esp. in the fine arts’ (p.199) and is derived from the obsolete French ‘connaitre’ meaning ‘know’. The *Penguin English Dictionary* (1990) extends the meaning to include “one who enjoys with discrimination and appreciation of subtleties.”

The benefit of the Connoisseurship Assumption to the research is that it attempts to draw upon “the experience and imaginative criticism (critique or disclosure) to reveal deeper underlying characteristics or structures” (Wadsworth 1991. p. 66) of those persons who have committed years of service and attention in a particular area. In my research the particular area is the Wadjela and Nyungar non-government human service field.

### **The Preferred Expert Sampling Procedure**

Expert sampling proceeds in three consecutive steps. First, the qualifications of what an expert or specialist in the non-government human service organisation field are identified. The qualifications were the same for both the Wadjela and Nyungar representatives and comprise having:

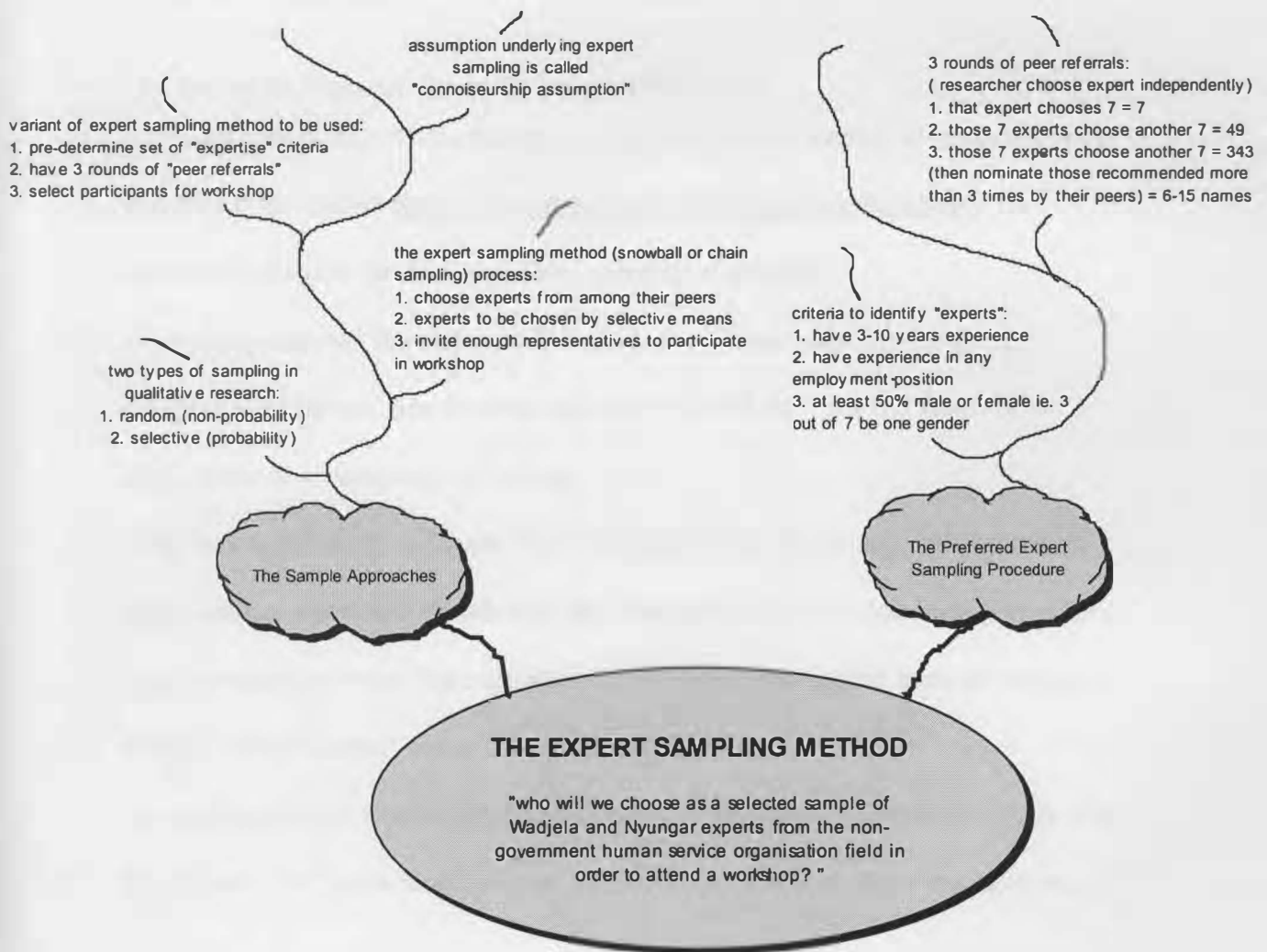
- (a) at least 3-10 years experience in the non-government human service organisation area;
- (b) experience in any employment position of a non-government human service organisation eg. an Executive Officer; general staff; an administrative person or; a grass-roots, up-front service delivery person;
- (c) at least 50% male or female are represented. ie. 3 out of the 7 are one gender.

Secondly, three (3) rounds of expert referral of their peers in a snow-balling or chain sampling procedure were conducted. As mentioned earlier this ensures a high number of representatives from which to get a selective sample. The three (3) rounds of expert referrals is pursued as follows:

1. *The 1st round with intention to gather 7 names:* The entry point or starting point was from me the researcher to choose independently a first expert or connoisseur. Then I asked this person over the telephone to nominate the names of 7 experts according to the three qualifications of “expert” previously mentioned. The criteria for choosing the first connoisseur are that they are well known and respected in the non-government human service organisation field.
2. *The 2nd round with intention to gather 49 names:* This involves telephoning the 7 experts that are nominated by the entry point connoisseur and asking them to nominate another 7 names according to the expert qualifications criteria. The key here is to persevere till the number comes to 49 names.
3. *After the 3rd round to gather 343 names:* The final step is also to telephone the 49 experts who are collected thus far and ask them to nominate another 7 names of according to the experts qualifications criteria. Again the key is perseverance till 343 names are gathered.

Thirdly, from the 343 names nominees are chosen who were recommended more than three times by their peers. The plan is to arrive at a base figure of 6-15 names because this would be an ideal number to run the workshops.

After the experts were chosen the next step was to arrange two workshops so as to ask for a consensus of opinion of what they thought makes a non-government human service organisation effective. The method to arrive at the consensus of opinion is called the Nominal Group Technique and is explained after the following memory map of the Expert Sampling Method.



### **3.4 The Nominal Group Technique**

The Nominal Group Technique seeks to answer the research problem by attempting to answer the third supplementary question, which is

*“How do we workshop the Wadjela and Nyungar representatives in order to reach a consensus on the sort of criteria that makes a non-government human service organisation effective?”*

#### **Some Basic Understandings**

Some foundational points about the Nominal Group Technique need to be stated. This covers its aim, general description and procedure.

The aim of the Nominal Group Technique (NGT) is to:

(i) “reach consensus within a structured situation” from a number of generated ideas

that may even conflict (<http://theweb.badm.sc.edu/sealand/nominal.htm>). The

structured situation can be a workshop, meeting or process;

(ii) identify and rank the major problems, ideas or issues affecting the group;

(iii) give a maximum, free-flowing and equal voice to all types and levels of

participants in a wide range of settings

(<http://www.radix.net/~ash2jam/TQM/Nominal.html>). The reason is that there are

some settings where individuals may feel vulnerable due to “a dominant personality,

social pressure, or when there are others in the group who inhibit them for whatever

reason” (from *Nominal Group Technique* on Internet, located at tn-

[www@dipoli.hut.fi](http://www@dipoli.hut.fi) Copyright with University of Brighton). For example, there may

be reticence for “grass-roots” contact staff in the presence of senior management, or

when people are particularly new to group problem solving and therefore less confident.

In summary, the aim or purpose of the NGT is that a consensus of ideas is reached from a number of free-flowing contributions, which have been prioritised by the participants.

A general description of the NGT is that it is a method for reaching consensus and is usually facilitated by a neutral third party that generates “ideas similar to brainstorming, but where individuals produce ideas in isolation”. So the importance of “generating ideas” is emphasised and the assumption is that the more ideas that are generated the greater likelihood that superior ideas will emerge ” (Knoll 1996 [Available \[www. kknoll@mail.utexas.edu.\]\(mailto:kknoll@mail.utexas.edu\)](mailto:kknoll@mail.utexas.edu)).

Also because the NGT is said to be “... a bit like the “optional proportional system” or “the Delphi process” in its aims or goals, it brings together small groups of diverse individuals, and is specially designed to bring together groups and individuals not familiar with one another.” (Wadsworth, Y. p. 84).

The NGT is useful in that it provides a refreshing alternative to the more familiar technique of brainstorming. For example, in selecting which problems to deal with and in what order, it is often the person who shouts the loudest who has the most authority. Therefore, NGT neutralises situations where individuals feel vulnerable due to a dominant personality, social pressure, or when there are others in the group who

inhibit them for whatever reason. Because NGT reduces the pressure on individuals, it is proven that under some conditions, it can be more effective in generating ideas than if the group members were allowed to interact as in a typical brainstorming session. Some other benefits of NGT is that it 'provides time to think'; 'provides creative tension'; 'provides focus and uninterrupted thought'; 'forces search behavior'; 'avoids competition'; 'avoids pressure to conform' and; 'avoids evaluation' (Mulder 1999 online [www.pmulder@dedl.ded.state.us](mailto:pmulder@dedl.ded.state.us)).

To sum up, the NGT can be described as a small group of participants who have specifically met to generate ideas, refine them and reach consensus in a structured setting. The process does not allow for debate. It "capitalises on ideas from every individual as people work independently for periods of time and then exchange information under the direction of a facilitator." (Ward Sybouts, 1999 [www.wsybouts@unlinfo.unl.edu](mailto:www.wsybouts@unlinfo.unl.edu)).

### **The Facilitator as the Focus Point**

From the outset it is important that the facilitator understands, plans and conducts the NGT process correctly. Such a facilitator must understand human motivations and how to use group processes. So the human dimension is to be seen as equally important as the collated consensus of ideas at the end.

The article *Nominal Group Technique* (Mulder, P 1999) outlines six steps in the NGT procedure. They are:

1. Statement of the Problem
2. Problem formulation



3. Silent generation of ideas

4. Idea collection/ Notation

5. Clarity/ Rephrase/Group ideas

6. Vote on ideas/ Prioritise

These six steps are similar to the NGT procedure advocated by Wadsworth (1992, p. 84) whose 6 steps are as follows, (once the group is divided into small groups under a trained leader): “...(1) Participants are asked to write down their needs. (2) These individual lists are combined into a single list for each group. (3) After clarification and discussion of each of the needs listed group members write down their top five priority items. (4) The leader tallies these votes and prepares a list of the group’s top five priorities. (5) The list of each of the groups is posted on a wall where all the participants may review them. Reporters explain briefly each item and then (6) all vote on the top five priority items from each of the group lists. Votes are tallied and reported as the consensus of the group.”

For the NGT procedure to run successfully *the facilitator must ensure* that two things are clear. These are that (i) the roles of all participants are understood and: (ii) the rules of the process are understood also.

(i) The roles of all participants: The roles of all participants is summarised clearly as follows (1999 <http://www.radix.net/~ash2jam/TQM/Nominal.html>):

- \* Each participant will be expected to provide at least one idea
- \* Each participant will get as many ideas on the piece of paper they are provided without comment by others
- \* Each participant realise that there are five steps in the NGT which are 1) Silent generation, 2) Round robin, 3) Group clarification, 4) Voting and ranking and 5) Discussion of results
- \* The round robin proceeds clockwise verbally one-by-one around the room
- \* The facilitator records all ideas without prejudice and end only when all participants have depleted their ideas.
- \* Participants are to give concise answers and cannot evaluate others' answers verbally.

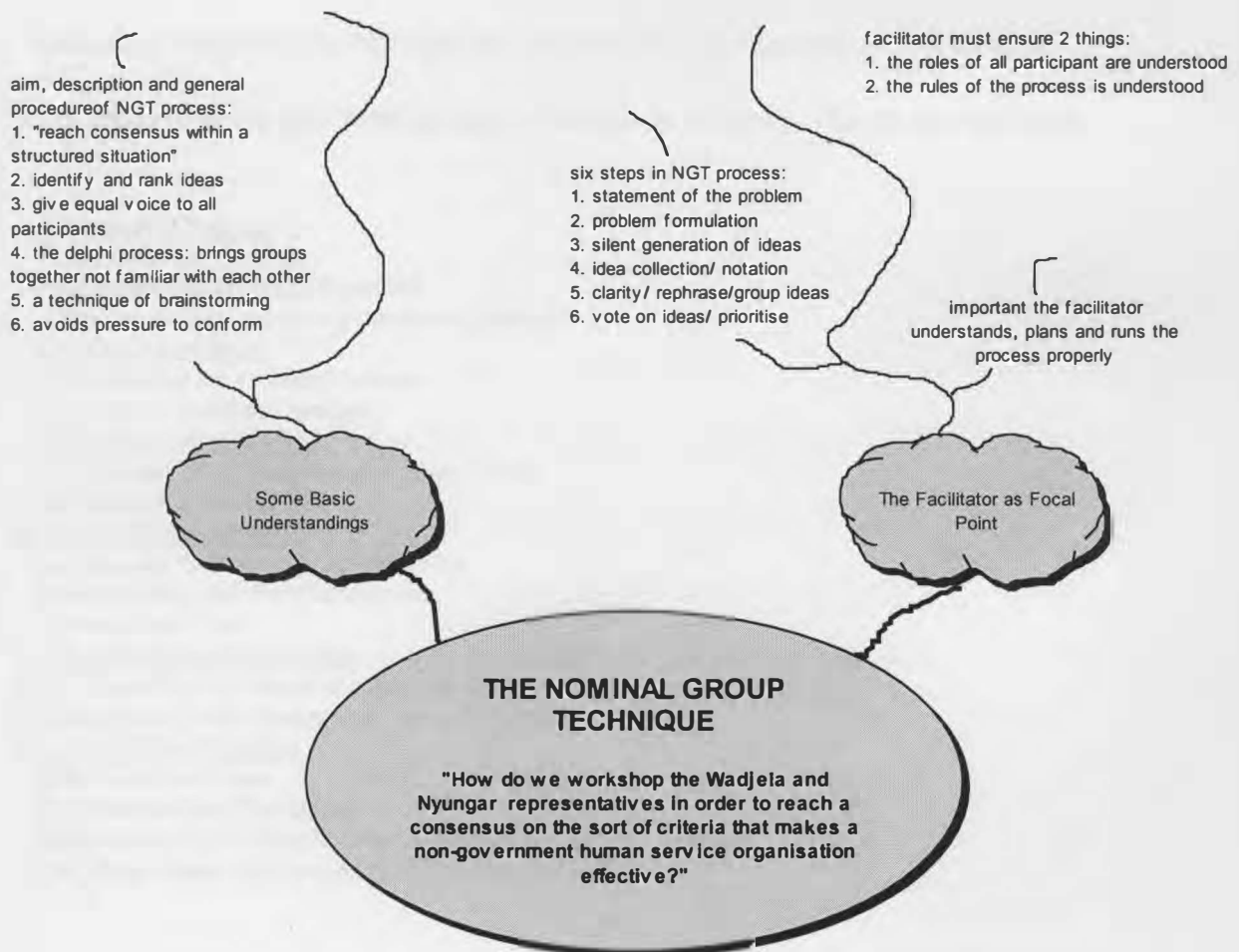
(ii) The rules of the process: The rules or guidelines is to be made clear by the facilitator and is listed as follows (1999 <http://www.radix.net/~ash2jam/TQM/Nominal.html>):

- \* State the problem or issue right at the beginning

- \* Each participant will be expected to provide at least one idea
- \* Walk participants through the voting and ranking process
- \* Stack ideas by idea number
- \* Record responses accurately preferably on a white or blackboard in front of the room
- \* Maintain the pace
- \* Clarify unclear ideas in line with the participant
- \* Modify ideas where only absolutely necessary
- \* Combine or merge similar ideas in line
- \* Know when to be decisive
- \* Request that all participants (usually 5-15 persons) write or say the problem or issue they feel is most important.
- \* Generate and distribute to each participant a form that numbers in no particular order the problems or issues.
- \* Request that each participant rank the top five problems or issues by assigning a #5 points to their most important perceived problem and #1 points the least important of their top five.
- \* Tally the results by adding the points for each problem or issue. The problem or issue with the highest number is the most important one for the total team.
- \* Discuss the results and if possible generate a final ranked list for action planning.

The NGT is now summarised on the adjoining memory map. This will be followed by

#### Chapter 4 Methodology.



## **CHAPTER FOUR Methodology**

### **4.1 Lessons Learnt from the Pilot Workshop Procedure**

The lessons, good and bad, learnt from the Pilot Workshop procedure sprang from the methodology used so this is outlined first. Second, the reasons for the methodology failing expectations are given. Third, the worthwhile points of the Pilot Workshops are listed.

#### **The Methodology of the Pilot Workshop**

The practical presentations of the methodology of the nominal group technique in the Pilot Workshop attempted to follow the six-step pattern given by Mulder (1999). The same process was used for both the Wadjela and Nyungar workshops on consecutive, separate days at similar times but different location. (The Wadjela session was held on Wednesday 30/10/96 The Nyungar session was held on Thursday 31/10/96. Both were approximately held from around 12:00noon to 2:30pm). This is now outlined

##### 1. Statement of Problem

- Thesis Research Question
- Human Services Research/Recorded
- ... *"What make (factors) an organisation effective?"*

##### 2. Problem Formulation

- Understanding the Problem/Question
- Restating the Problem/Question

##### 3. Silent Generation of Ideas

- 5-15 Minutes Silent Generation of Ideas/Views
- Discussion Not Encouraged

##### 4. Idea Collection/Notation

- One Idea per Participant in Round Robin
- Facilitator May Ask For Clarification
- Written up on Chart

##### 5. Clarity/Rephrase/Group Ideas

- After Ideas Dry Up. Facilitator Asks for Clarity and/or Rephrasing of Ideas
- Related Ideas Can Be Grouped or Merged Together.

##### 6. Vote On Ideas/Prioritise

- Select And Rank Ideas
- Six votes For Each Participant
- Outcome Is a Set of Ideas in Order of Priority and Group Consensus

(Note: Open Forum for Agreement on Ideas/Report in February).

The above methodology appeared to be simple to follow both in its understanding and its execution. However, both the understanding and execution of the nominal group technique proved to be a sticking point for both Wadjela and Nyungar workshop sessions. Researcher, facilitator and participants were obvious and not so obvious culprits here. The reasons for the corruption of the whole process are now itemised.

### **Reasons for Corrupted Methodology in Pilot Workshop**

First, *the Researcher did not fully understand the workings of the Nominal Group Technique (NGT) process*. This lack of confidence in understanding and unfamiliarity later showed itself up in various ways. For example, there was the wordy explanation of NGT process faxed to Facilitators; a summary sheet presentation to workshop groups may have been unclear; un-nominated participants were allowed to attend the Nyungar workshop; both Facilitators could not be checked from giving undue influence to the NGT process. All these affected the validity, coherence and integrity of the NGT process.

Secondly, *the Facilitators were found to not really understand the NGT procedure*. This is partly be due to the Researcher not making really sure that the Facilitators did understand the NGT process. An explanation of the NGT was faxed to both Facilitators who were then phoned to see if they understood the process and if there was any questions. They said they understood. But at the start of and during both workshops it was evident that both Facilitators did not truly understand the NGT process and it had the potential to run into a snare. Because the participants and Facilitators had earmarked the day in their busy work schedules and lunch was

provided, the Researcher was under pressure to continue the workshop hoping some kind of consensus of “what makes an organisation effective” would be reached. Thankfully some kind of consensus was reached but at the expense of a corrupted NGT process.

Thirdly, *the Facilitators could not be immediately checked or controlled from giving undue influence in the NGT Process*. This resulted in their level of neutrality being questionable. For instance, in the Wadjela workshop when the Facilitator was asked to return onto the NGT process by the Researcher he said, “Not just yet .... as an important point needs to be developed here and it will help you in your research...”. Fortunately, soon after, a participant assisted the Facilitator back onto the NGT line. Similarly, in the Nyungar workshop, after the listing of all the effectiveness criteria was almost exhausted, the Facilitator questioned the group... “But there is still one criteria you have not mentioned...”. The Facilitator then pursued this line until the group came up with “Funding” which ended up being the most highly ranked criteria for effectiveness.

Fourthly, *the participants to both workshops were not strongly representative as “experts” in their particular community*. The Peer Referral Method (PRM) utilised only went through two rounds in choosing the participants. That is, the first round resulted in 7 names and the second round resulted in 49 names. So from a maximum of only 49 names the most often referred names were chosen. On post-examination of the PRM it was believed 49 names was not a strong enough representative number to oppose questions of validity for the research findings.

Fifthly, *there was a poor degree of generalisability for the findings*. That is, “the degree to which findings derived from one context or under one set of conditions may be assumed to apply in other settings or under other conditions” (Jaeger, R. M. ed. 1988 p. 9) would have been questionable. There were different locations, different facilitators and different understandings for and of the NGT process. This was because researcher, facilitator and participants did not strictly follow the NGT process. At one stage for the Wadjela session it was more like a crude, free-for-all brainstorming session without leadership and control by the facilitator. Also the open consensus method was far too open and no clear boundaries were set.

In the transcript summary of the Wadjela Pilot workshop (see Appendix) I have listed twenty-two signs where the Nominal Group Technique (NGT) became more and more corrupt. For instance the first sign was that the facilitator used the improper term of “process” instead of “technique” for the. The fourth sign was that the facilitator influenced the NGT by not listening to or allowing the experts to tell their story.

For the Nyungar Pilot workshop (see Appendix) there were seventeen signs that indicated that the research process was corrupt. For instance, the first sign was that extra persons other than the expert sampling group attended the workshop. There was pressure put on myself and the facilitator that the workshop was public and open to family members ties and a staff trainees from their own organisations. The fourteenth sign showed a refusal by the facilitator to put a numerical value on the 1-5 priority. If this were done this would have strengthened the priority listing.

Finally, there were times in the Pilot workshop when *Wadjela and Nyungar participants and facilitator wanted me (and got me) to comment* as they spoke to me directly. It was not initially made clear that the researcher was to remain an independent, silent observer and not be asked for clarification or views on any suggested idea. But there were some encouraging lessons that need to be mentioned.

### **Encouraging Lessons from the Pilot Workshop**

First, the participants from both workshops were of one mind, background and desire to answer the workshop question “what factors make a non-government human service organisation effective?”. So despite the haphazard NGT process they were patient, supportive and keen to come up with a conclusion.

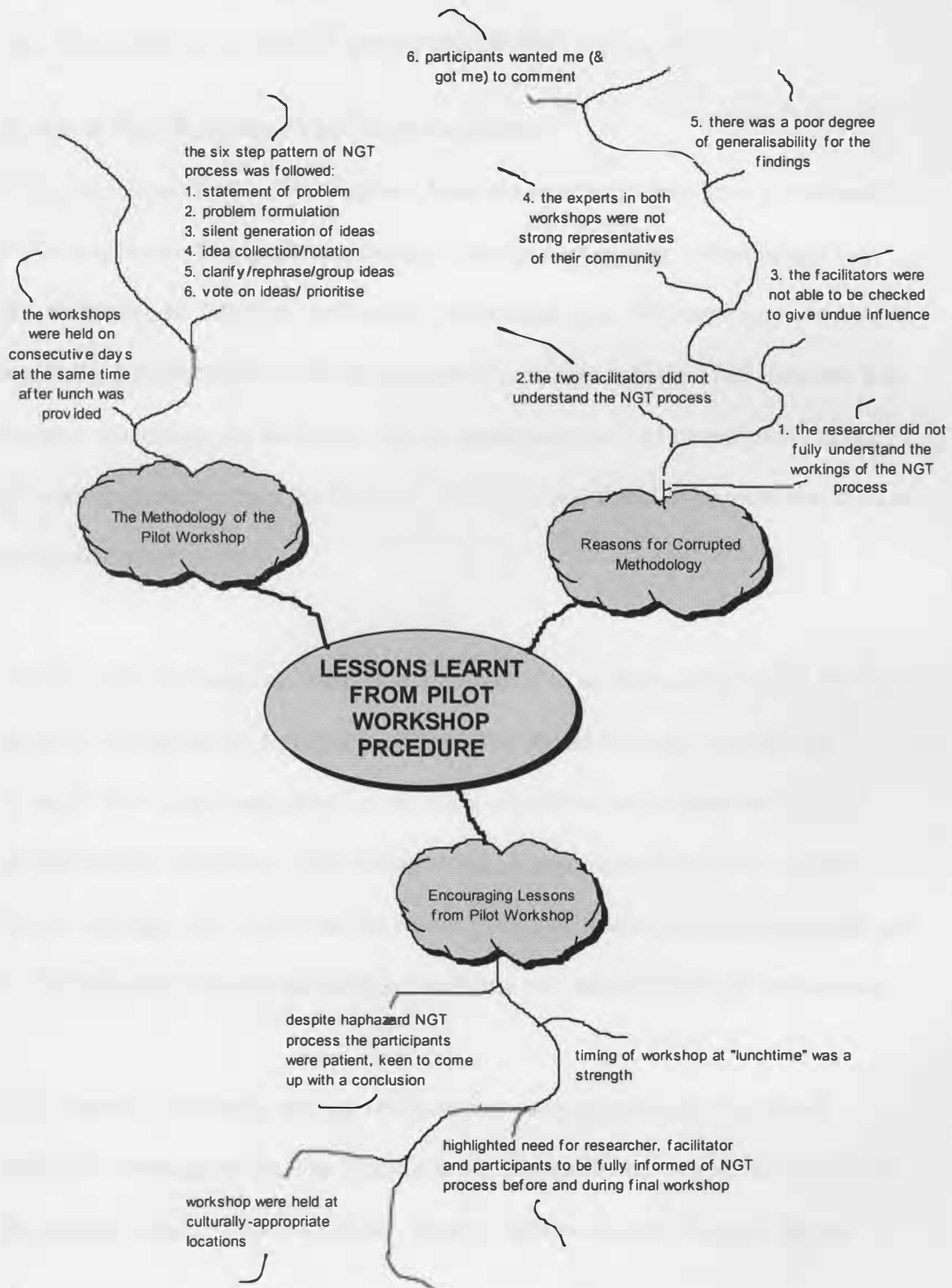
Second, the timing of the workshop was a strength as participants were busy people. So inviting them for lunch and then holding the workshop was an incentive for them to attend. Some participants saw it as “a long lunch break” and were happy to have a “free lunch provided” without cost and time on their own behalf.

Third, the shortcomings of the Pilot workshop did serve to highlight what areas of process could be amended for a more successful Final workshop. Basically, it centred on the researcher, facilitator and participants being fully informed of the NGT process beforehand and during the Final Workshop session.

Fourth, holding the workshops at culturally appropriate locations was significant. Both Wadjelas were familiar with their respective locations. By culturally-appropriate

is meant the respective locations signified familiarity, friendliness, formality and place of decision-making.

After the ensuing memory map of the lessons learnt from the Pilot Workshop the lesson learnt from the Final Workshop session will be outlined.





## **4.2 The Final Workshop Procedure**

To achieve smooth running of the Final Workshop the lesson learnt from the errors in the Pilot Workshop were systematically avoided as well as providing a clearer model NGT process for the researcher, facilitator and participants. Avoiding the errors is now listed followed by the NGT process model used.

### **Errors of Pilot Workshop That Were Corrected**

First, *a third round of the Peer Referral Method was added which gave a maximum of 343 names from which to choose the most referred participants.* It took longer but proved dividends. The final 10-20 names chosen had up to 50% more new names than was in the Pilot Research. Also the numbers of participants in the Final Research had stronger referability and the fewer who did participate (ie. 7-11 names), may have been fewer in number than the Pilot Research but it was found to be more manageable and more data-productive.

Second, *a new and only one Facilitator was invited to do both workshops.* In the Pilot Research a Wadjela and Nyungar Facilitator was invited to do the Wadjela and Nyungar Workshops respectively in the name of political correctness and cultural appropriateness. However, it was believed that an experienced Facilitator in both cultural settings, who understood the research process, would be more appropriate and so one particular experienced Wadjela Facilitator was deemed the most appropriate.

Third, *separate culturally appropriate locations were maintained.* This helped streamline communication. The Wadjela workshop was held in a centralised, neutral city location called “Lotteries House”. Here the offices of many Wadjela Human

Service Organisations reside and also many Wadjela workshops are held. The Nyungar Workshop was held again in the large Boardroom of the Aboriginal Affairs Department in a centralised and neutral city location.

*Fourth, a clearer explanation of the NGT was presented to the new Facilitator and the two workshop groups.* The 14-point explanation was longer but simpler to understand than the 6 points of the Pilot Research. This was made clear with a personal face-to-face visit and explanation to the Facilitator concerning the NGT process with the Researcher and the Researcher's Supervisor being present.

*Fifth, it was made clear to the new Facilitator that he was not to give undue influence to the NGT process whatsoever.* Again this was emphasised with the personal face-to-face visit of the Researcher and the Researcher's Supervisor to the Facilitator's business office to explain the NGT procedure.

*Finally, the NGT process was clearly understood, explained and presented in both workshops to all parties.* By "all parties" is meant the Researcher, Facilitator and expert participants. They would not be allowed especially, to give undue influence in the discussion during the NGT process. Myself as researcher, was expected to remain a silent observer without participants asking me questions for clarification of any idea or the NGT process. This would allow for strong generalisability for the findings if the research were to be repeated elsewhere.

## The Clearer Nominal Group Technique Process Model Used

The two Final workshops used a fourteen (14) step procedure, which was suggested by a newly chosen facilitator so that the above roles of participants and rules of the workshop session were closely adhered to. Below is the fourteen (14) step procedure of the NGT used in the two Final workshops. Lunch was provided in order to relax participants and so that time taken away from their busy schedules could be put down as a lunch break. A fourteen (14) step procedure was used as against the previous six step. It began with lunch to help relax participants. Only the Facilitator and Researcher were privy to the fourteen step guidelines as now given.

12:30pm. Lunch  
1:00pm START

### Step 1 of NGT: Introductions

- everyone to say who they are and what organisation they are from.
- Check that only people included on the list of attendees are there. Ask others to leave.
- New Workshop: target about old workshop and results which came out.
- Note also: session is being taped.
- People to complete Experts Curriculum Vitae.

### Step 2 of NGT: Run through process:

The steps are:

- \* clarification of issues
- \* participants to write down their ideas
- \* break-15 minutes- for continuation of lunch
- \* prioritise

### Step 3 of NGT: Write up issue on white board.

*"What are the criteria that makes a non-government human service organisation effective?"*

### Step 4 of NGT: Check that people clearly understand the question.

Ask people to restate it in their own words if not clear.

Clarify if need be: *"What makes a community organisation successful or perform well?"*

Step 5 of NGT: People to write down 5 ideas on the pieces of paper supplied- they have up to 15 minutes. They are to use the marker pen supplied and to write in big print.

Keep ideas brief and to the point.

### Step 6 of NGT: Break - 15 minutes.

- While people are breaking, Keith and I to paste up ideas on a sheet of butcher's paper.
- Cluster similar ideas together.

### Step 7 of NGT: Clarify ideas

-Work through the ideas checking that people clearly understand each one. Where an idea is not clearly understood the person who wrote it can be asked to clarify it.

*(Question for Keith-would I rewrite the idea more clearly?) -Answer: No.*

- Check with people if they think that any similar ideas can be grouped or merged together.
- Rewrite merged ideas according to group feedback.

### Step 8 of NGT: Number the ideas.

Step 9 of NGT: People to vote on/prioritise the ideas written up.

- Each person to write on the paper supplied the 5 ideas they support. Number 5 is their first priority- Number 1 is their lowest priority.

Step 10 of NGT: Break - 5 minutes.

- While people are breaking Keith and I to collate votes by adding up the ratings for each idea.

- Write the top 5 ideas on the whiteboard and the total rating each one got.

Step 11 of NGT: Ask people to explain their number 5 ranking - ie. their top rated idea.

Step 12 of NGT: Get people to write down their top 5 ideas in order of importance again. 5 = top priority, 1 = lowest priority.

Step 13 of NGT: Break - 5 minutes

- While people are breaking Keith and I to collate votes by adding up the ratings for each idea.

- Write the top 5 ideas on the whiteboard and the total rating each one got.

Step 14 of NGT: Discuss:

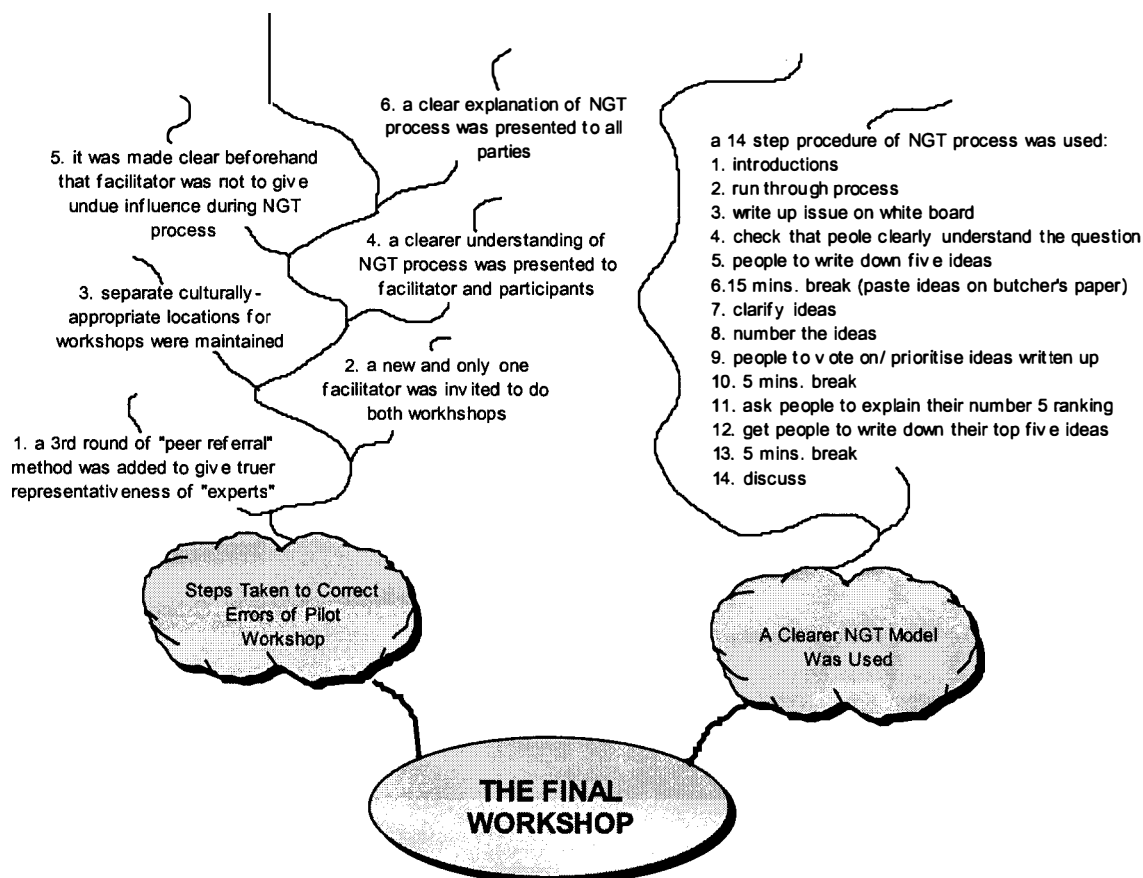
- Do results surprise people?

- Do they show ways to improve organisations?

- What needs to happen from the findings? - Where to from here? (Check: do people want to meet with the other groups?)

A memory map of the lessons learnt from Final Workshop procedure is next given.

This will be followed by discussion on the lessons learnt from both the Pilot and Final Workshop Procedures.



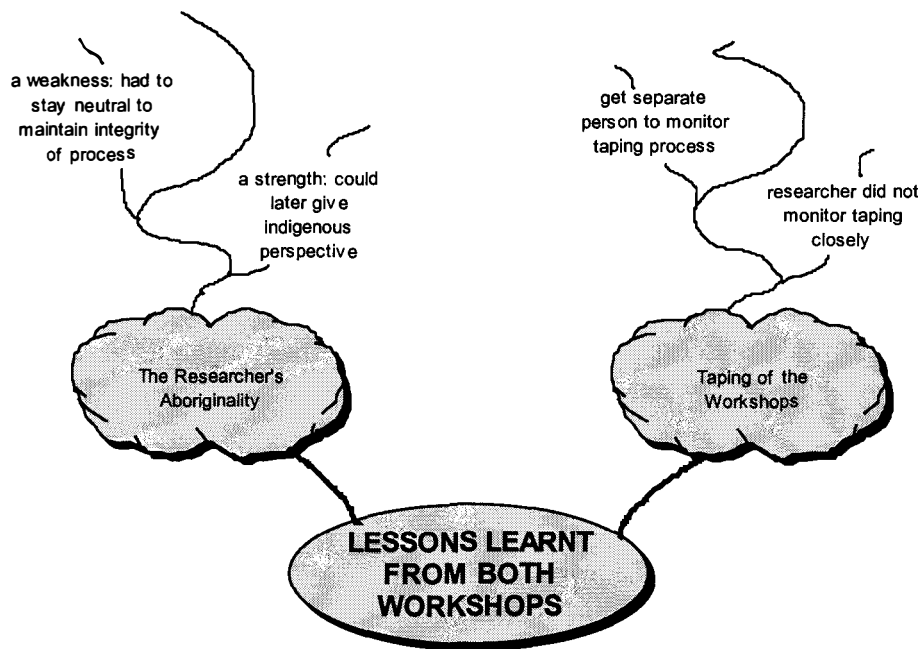
### **4.3 Limitations of Both Workshop Procedures**

There were two key limitations that applied to the both workshop procedures to which the researcher had to personally check himself and that he overlooked practically.

First, my Aboriginality as researcher was both a strength and weakness. Being Aboriginal gave drive to interpret as best from an Indigenous perspective as this is lacking in human services and organisational theory studies. As explained in the Pilot Workshop a weakness was that the participants expected me to comment on any cultural aspects of the NGT process or ideas suggested when neutrality was what was desirable to maintain integrity of the process.

Second, one practical limitation was that it would have been better to have another helper with me whose job would be to specifically watch and monitor the taping of the workshops. The researcher believed he accidentally rubbed out some earlier minutes on the Nyungar side of the Final workshop tape. This was because the researcher was so interested in listening and watching the workshop process that he did not turn the tape over properly. So a helper with the taping coordination task would be an improvement. All in all there was only these two limitations that applied to both workshop procedures.

A memory map now is drawn to summarise the lessons learnt from both Workshop procedures. This will be followed by Chapter 5 *Data With Analysis and Discussion*.



## **CHAPTER FIVE Data With Analysis and Discussion**

After learning from the strengths and limitations of the Pilot and Final Workshop procedures the next step is to consider the data results as supplied from the Final Workshop. This was approached under three sub-chapters. First was the analysis and discussion of the ranked list of Wadjela organisational effectiveness criteria. Second, the ranked list of Nyungar assessments was presented and commented upon. Third, the difference between the ranked list of Wadjela and Nyungar criteria was analysed and discussed. But now the first sub-chapter is to analyse and discuss the Wadjela data.

### ***5.1 Wadjela Assessments of Organisational Effectiveness Criteria***

The Wadjela organisational effectiveness criteria that make a non-government human service organisation effective is now listed according to the top five and less ranked voting tally. Secondly, this is followed by discussion on the top five ranked Wadjela organisational effectiveness criteria. Thirdly, there is discussion on the less ranked Wadjela criteria. Fourthly, there will be discussion on the findings in the light of the Wadjela Final Workshop transcript. Finally, there is a general conclusion to sum up the Wadjela results.

## **1. List of Wadjela Criteria That Make a Non-Government Human Service Organisation Effective**

### **[A] THE TOP FIVE ORGANISATIONAL EFFECTIVENESS CRITERIA**

1. (44 votes): *A clear and shared vision of its tasks*
  - a clear sense of why the agency exists and functions; clear vision; a clear vision or mission statement or objective; commitment to a common vision
2. (26 votes): *Clear organisational structure, which promotes strategic thinking and practice*
3. (24 votes): *Experienced & dedicated staff*
  - quality staff; well-trained staff and caring; skilled staff
4. (19 votes): *Clear & client-based focus and strategies*
  - ability of organisation to meet and address needs of “customer”/community
5. (10 votes): *Clarity of and relevant mission or goals*

### **[B] THE LESS RANKED ORGANISATIONAL EFFECTIVENESS CRITERIA**

6. (9 votes): *Effective planning: planning, monitoring, evaluation*
  - regular planning and review of organisation’s work
7. (7 votes): *Strategic thinking*
8. (6 votes): *Adequate resources to do the job*
  - adequate resources
9. (3 votes): *Qualitative management services and processes*
  - effective management processes
10. (3 votes): *The ability to balance the mission with commercial reality*
11. (3 votes): *Well resourced*
12. (2 votes): *Good management structure incorporating board and internal structures*
13. (2 votes): *Strong team with appropriate skills and/or support to obtain*
14. (2 votes): *Professional work practices and staff*
15. (2 votes): *Relevance of its services to the community*
16. (2 votes): *Community credibility/recognition and links with relevant sections of community that lead to strong networks*
17. (1 vote): *A capacity for flexibility and responsiveness*
  - a proactive flexibility



## **2. Discussion on the Top Five Ranked Wadjela Organisational Effectiveness Criteria**

Each organisational effectiveness criteria and its ranking position are now reflected upon to decipher their significance. This will cover the significance of each criteria's voting tally and an attempt to analyse the meaning of each top five ranked effectiveness criteria.

The first criteria, "a clear and shared vision of its task", leads the list by a substantial 18 votes. This is significant. It appears that it is the shared vision that glues the organisation together, motivates it and gives it its spirit. Just as significant is the form that the clarity and togetherness of the vision is suggested to take. It goes beyond individual mental thought or group oral discussion. The vision is to be encased in a "mission statement or objective" which connotes writing it down formally. Here it begs the question that all the available technology and marketing skills should be used in the best way so as to "share" it on a wider scale. So not only does the vision express clarity of their task but now there is opportunity to "share" it even more with other people who themselves may become potential stakeholders, patrons and customers and join in the "commitment to a common vision". These would include chief executive officers, staff employees, funding bodies, management committee members, the clients and the general public. So the vision is to be so clear and shared that it can become identifiable through statements, objectives and definite steps to achieve the task.

Clearly linking vision with task becomes more apparent in the second highest criteria that makes a non-government human service perform well. It states "clear

organisational structure which promotes strategic thinking and practice” and has 26 votes. Here the way to promote the clear and share vision is to come under clear, internal, management-centred principles. This is significant. So the inference is that once a clear organisational structure is established then this is able to advance theory and practice for the organisation and should satisfy any concerns that may be expressed by the stakeholders.

The third effectiveness criteria has 24 votes and is “experienced and dedicated staff” which misses out in equalling the second effectiveness criteria by only two votes. This is noteworthy. There is a further link suggested that the “quality staff” become “well-trained and caring” and “skilled” by accepting and adhering to the established organisational structure. Thus the management-centred basis of the organisational structure becomes internalised by the staff. So the inference is that it is the close acceptance of the clear management-centred principles that makes the staff “experienced and dedicated”.

The fourth effectiveness criteria has 19 votes and looks to be sufficiently numerically isolated from the previous three criteria to warrant special attention. The special attention is that an effective organisation has a strong “client-based focus”. However, there are two reasons to question the strength of the “client-based focus”. The first is the poor ranking at number four given to the effectiveness criteria of prioritising clients. Secondly, the word “strategies” again links itself or rather is subsumed by the clear, internal management-centred principles advocated in number one and two ranking. That is, it is closely linked to “task” and “mission statement or objective” of number one ranking. “Strategies” is also linked to the number two ranking where the

derivative of the word is actually used ie. “clear organisational structure which promotes *strategic* thinking and practice”. The word “strategies” is part of common Wadjela organisational theory frameworks and helping the clients is to be seen in the context of clearly stated and accepted management-centred principles.

The fifth effectiveness criteria ranking has 10 votes and is stated as “clarity of and relevant mission and goals”. Again clearly expressed, understood and accepted management-centred principles are stated here as also in number two ranking.

### **3. Discussion on the Less Ranked Wadjela Organisational Effectiveness Criteria**

As for the top ranked criteria the significance of voting tally will be noted. Then because the tally is relatively close then the analysis will show that three patterns emerge.

The voting tally of the less ranked factors that make a Wadjela non-government human service organisation effective noted that only 4 votes separated the 5th ranking from the 8th ranking. So these criteria appear to have comparable value. The next significant thing to note was that only 2 votes separated the 9th ranking from the 17th and final ranking. Again these criteria appear to have another comparable value.

On closer consideration of the less ranked factors from 6 to 17 that make a non-government human service organisation effective three patterns emerge. First, is that the guiding and well-substantiated principles again appear to be those that are clear, internal and management-centred. This remarkably supports the theme of the first five

factors. For instance the terms that reflect this thinking and practice are clearly listed.

These are:

- \* “effective planning: planning, monitoring, evaluation” (6th ranking);
- \* “strategic thinking” (7th ranking);
- \* “qualitative management services and processes” (9th ranking);
- \* “the ability to balance the mission with commercial reality” (10th ranking);
- \* “good management structure incorporating board and internal structures” (12th ranking);
- \* “professional work practices and staff” (14th ranking).

The second pattern is that an effective non-government human service organisation needs to have “adequate resource to do the job” (8th ranking) and be “well-resourced” (11th ranking). It is unclear which resources are envisaged here so that it could include people, financial and capital items.

The third pattern to emerge in the less ranked effectiveness criteria is the final three rankings emphasise or involve the community. The assumption is that Wadjela community is meant. This is the desire to have the “relevance of its services to the community” (15th ranking). Again this is alluded to in the 16th ranking that states “community credibility/recognition and links with relevant sections of community that lead to strong networks”. To achieve this “community credibility/recognition” would involve “a capacity for flexibility and responsiveness” (17th and final ranking).

#### **4. The Findings in the Light of the Wadjela Final Workshop Transcript**

From the Final Workshop transcript the facilitator begins to conclude by commenting to the group rhetorically and insightfully that “except for ‘staff’ the rest of them are really all concerned with organisational issues aren’t they?...” (F070). He then questions more directly the “why” questions of the results asking if the non-

government human service “field are aware of these issues or that there’s problems in these areas or is the field on top of all of these areas?” (F070).

The Wadjela expert participants then answer variedly. One says matter-of-factly “we need to do some strategic plans”. Another suggests a reason is that “there’s changes in the community sector and threats and a whole lot of threats and that has caused revisiting what people are...”. Another participant states that ten years ago there was a “clear and shared vision” in existent but that these days the organisations face changes and have to work from “different frameworks”. In the past organisations appeared to work from a “social work planing framework”.

Another Wadjela expert then adds that what kept an organisation surviving long was to go through a lot of “development for that long”. This meant developing through whatever changes by making sure that the energy to carry out the service “tasks” keeps “coming from internally” and stays generated “internally rather than externally”.

This is followed up by another expert who interprets that the prioritised top five effectiveness factors indicate that the “organisations are now tending to do that (ie. tasks) by programs”. This is different to the past where it was felt that “ten years ago what you did was to stick your hand into a big money bin; coming out and saying you would invent things to spend it on.” But what is happening today is that “now they have program contracts” and that this is “the nature of funding requirements”.

Program contracts involve “a specified amount of money” which causes the organisation to be “very clearly focussed at grass roots level, not just the process

levels”. This means being accurate, convinced and motivated to identify and address the needs.

Furthermore, the significance of concentration on strategic plans for Wadjela organisations having a high priority was explained in that it helps “to keep you focussed of what it is you are trying to achieve.” This is the reality whether the organisation has no government funding or not. Also the reality is that for the non-government human service organisation “sector” there is an assumption “that money and resource will be there and will arrive there as a result of applying.”

An aspect of the strategic plan and “a clear and shared vision” is the clear logic inherent in the working plan. Funding bodies want to see this logic otherwise the organisation will not be favoured to receive money for its program. Interesting in the Wadjela group discussion was that this “logical” thinking coming through. For instance when the facilitator asked “where to from here” (meaning, “what did the participants want to do with the findings”) after the workshop; one of the participants questioned that the assumptions of the Nyungar participants would be different to the Wadjela assumptions. Then another participant joked by saying that “there you go being logical again”. This is significant in that from earlier discussion of organisations having to develop and change because of a whole lot of threats to survival, the suggestion is that since organisations have had to develop a strong internal management-centred approach (to satisfy program contract guidelines). So their leaders and managers are having to constantly be thinking logically and developing that skill to keep the organisation effective. This was emphasised when that same

expert asked whether the Nyungar experts were “selected in the same way” as the Wadjela experts. And the researcher assured him that they were.

Finally, another Wadjela expert wanted to explore not only the assumptions of the Nyungar experts but also whether there is “very similar, very different language to address very similar concepts”. This will be discussed under the final chapter 6 heading of “Final Conclusion”.

#### **4. General Conclusion from the Wadjela Results**

For the top five factors that make a Wadjela non-government human service organisation it is clear that effectiveness is measured by “mechanical efficiency” paradigm. For instance, four of the top five rankings strongly espouse a rational bureaucratic practice of effectiveness that is founded upon management-centred values and principles. One Wadjela expert summed it up well when she said that their approach is “the secular way to do things”. Furthermore, the findings from the top five organisational effectiveness criteria substantiate a “mechanical efficiency” paradigm in three ways.

First, the “clear and shared vision” is not stand to alone but is formulated in the context of a particular “task”, “mission statement or objective”. So “commitment to a vision” to the Wadjela experts is a commitment to clear, internal management-centred principles.

Second, the whole “thinking and practice” is to be based upon a definitely stated “organisational structure”, “strategies” and “relevant mission or goals”. Even “addressing the needs of the ‘customer’/community” by the “dedicated and experienced staff” is viewed in management-centred terms of the dominant secular society.

Third, expressed in the voting percentage terms the named four top rankings that were linked by an appreciation of shared rational, scientific and bureaucratic values indicated a preferred clear, internal, secular management-centred principles. This amounted to 80.5% of the total voting of the experts.

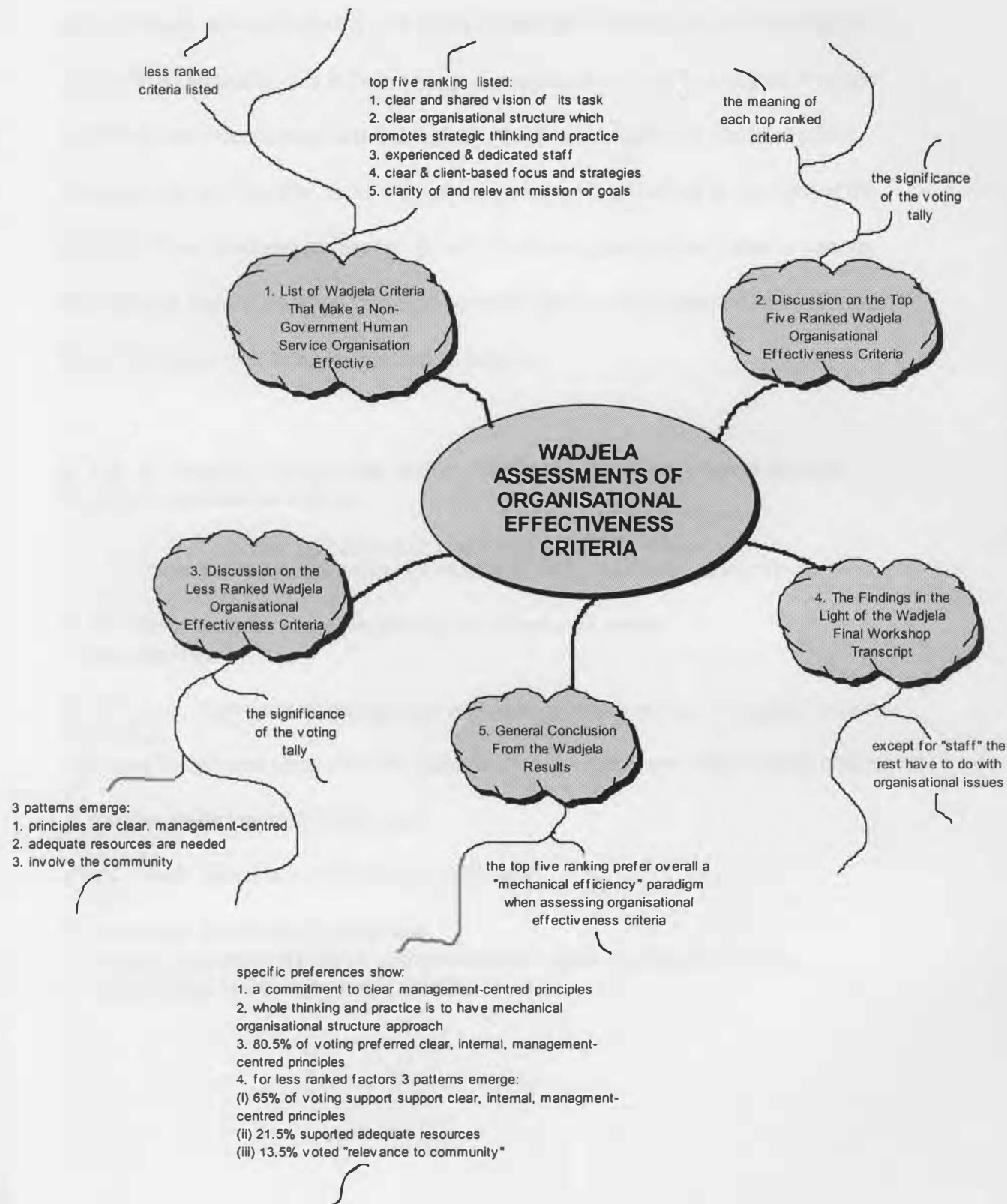
For the less ranked effectiveness criteria there were three patterns to emerge. First again also was that effective theory and practice is to be based upon clear, logical, internal management-centred principles of the mechanical efficiency community. In percentage voting terms it amounted to 65% of the total of less ranked factors.

Second, an effective non-government human service organisation needs to have “adequate resource to do the job” (8th ranking) and be “well-resourced” (11th ranking). The percentage for “adequate resources” was 21.5%. Third, the final three rankings emphasise or involve the community. The assumption is that Wadjela community is meant. Here the “relevance to community” was 13.5% of the less ranked criteria.

Next to follow is the memory map that summarises the Wadjela assessments of organisational effectiveness criteria relevant to a non-government human service



organisation. Then the Nyungar assessments of organisational effectiveness criteria will be discussed.



## **5.2 Nyungar Assessments of Organisational Effectiveness Criteria**

The Nyungar organisational effectiveness criteria that make a non-government human service organisation effective is now listed according to the top five and less ranked voting tally. Secondly, this is followed by discussion on the top five ranked Nyungar organisational effectiveness criteria. Thirdly, there is discussion on the less ranked Nyungar criteria. Fourthly, there will be discussion on the findings in the light of the Nyungar Final Workshop transcript. Finally, there is a general conclusion to sum up the Nyungar results. So when the organisational effectiveness criteria of the Nyungar Final Workshop was listed it ended up as follows.

### **1. List of Nyungar Criteria that Makes a Nyungar Non-Government Human Service Organisation Effective**

#### **[A] THE TOP FIVE FACTORS THAT MAKE A NYUNGAR NON-GOVERNMENT HUMAN SERVICE ORGANISATION EFFECTIVE**

- 1. (28 votes): A vision shared of Aboriginal culture and values*
  - understanding
- 2. (19 votes): Appropriate management and finance incorporating Aboriginal culture and values*
  - develop budget and plans over 2/3 years; skills to manage/cope with funding bodies
- 3. (16 votes): Recognise/identify need*
- 4. (14 votes): Committee- diverse representation*
- 5. (11 votes): Community involvement*
  - people; include everyone in your community; create opportunity for your community; create opportunity for all.

**[B] THE LESS RANKED FACTORS THAT MAKE A NYUNGAR  
NON-GOVERNMENT HUMAN SERVICE ORGANISATION EFFECTIVE**

6. (7 votes): *Dedicated staff*

- committed staff

7. (3 votes): *Team work and networking*

- participation of all people; community awareness of the Service and its functions

8. (1 vote): *Open communication at all levels*

- communication

9. (1 vote): *Value-based system, Aboriginal values*

## **2. Discussion on the Top Five Ranked Nyungar Organisational Effectiveness Criteria**

When each organisational effectiveness criteria and its ranking position is reflected upon some patterns do emerge. The first ranking effectiveness criteria of the Nyungar experts have a significantly high 28 votes. It is one that is a “vision shared” and that is based on “Aboriginal cultures and values”. This implies that all stakeholders are implored to have “understanding” about the Aboriginal ways of thinking and doing non-government human service activity. For the Nyungars it would be the Nyungar cultural way of thinking and doing things. So the theory of the vision is based upon “Aboriginal culture and values”

The second highest ranking has 19 votes and deals with “appropriate management and finance”. But again this is to be an activity that is theoretically based upon “incorporating Aboriginal cultures and values” willingly. There is awareness that organisations have to be able to “develop budget and plans over 2/3 years”. Also they have to have the “skills to manage” and “cope with funding bodies”. However, these managerial skills also have to be embalmed within the Nyungar cultural way of thinking and doing things.

The third highest ranking has 16 votes and speaks of the ability to “recognise/identify need”. That is an effective organisation sees the particular need clearly. It may be an old or new need but the recognition is made.

The fourth highest ranking has 14 votes and returns to the importance of being able to move on from recognising or identifying a need. The effective organisation does something constructive about the need by appointing a “committee” with “diverse representation”. The reason for this is to gather a pool of people that have a diverse knowledge, language and power resources, which can be channelled to address the need. This would also counteract any negative aspects of nepotism where family dominate an organisation and which can stifle diversity of resources entering the organisation to address the need.

The fifth highest-ranking criteria has 11 votes and builds upon number four ranking by stating the clear importance of “community involvement”. An effective organisation desires to “include everyone in your community”. An ulterior purpose of an effective organisation that involves “people” is to “create opportunity for your opportunity”. In fact the purpose is more specific in that it is “to create opportunity for all”.

### **3. Discussion on the Less Ranked Nyungar Organisational Effectiveness Criteria**

For the less ranked factors that make a Nyungar non-government human service organisation effective a pattern also emerges. The sixth ranking criteria have 7 votes and are also a mechanism to serve the community. There is also a shift to matters

inside the organisation where having “dedicated” and “committed” staff is a key to boosting effectiveness.

Number seven ranking has 7 votes and then moves back into the community context by seeing the importance of “team work and networking” so that there is “community awareness of the Service” and “participation of all people”. The link of the organisation with the Nyungar community is again emphasised here. Here being aware of the extended family links existent in the Nyungar community would be a cultural advantage for the human service worker.

The eighth factor has 1 vote and is relevant either inside or outside the organisation as it claims that “open communication at all levels” also makes for effectiveness. Again having an outgoing personality and a wide knowledge of extended family links would be an effective cultural advantage.

The ninth and final effectiveness factor worth 1 vote reinforces the first ranked factor of a “vision shared of Aboriginal culture and values”. This is because it stresses “value-based system, Aboriginal values”.

#### **4. Discussion of the Findings in the Light of the Nyungar Final Workshop Transcript**

The facilitator sought to conclude the workshop by asking the Nyungar experts whether the findings had any “surprise” for them. One expert opened discussion that it didn’t as “we are clever!” which followed with laughter all round. She followed with “doesn’t surprise us at all. I knew I was sitting amongst intelligent people”. This

initial remark interestingly dismissed any thought of individuality, (and any semblance of an interpreted 'put down') but rather expressed communality. This general theme of communality of "us" and "we" was later pointed out as being put into practice in one of Perth's suburbs. Here the Aboriginal organisation was called "Nulla" which meant "everyone, involve everyone" and "us, everyone participating, sharing the benefits".

Another expert added that the prioritised top five effectiveness factors would be the "main cornerstone" of what makes a Nyungar perform well. This was followed with the comment of another participant that "definitely have to have that 'community involvement'". Again the theme of the community working together was supported with the comment of another expert who said that once "you have got that diverse representation on the governing committee" then "be strong with what you have got to say...and do exactly what you want".

Then one participant emphasised that "you don't really have a successful organisation" unless there are "'staff' who will pull together and who work hard and strong and 'dedicated'".

Interestingly, what followed soon after was two quotes from two American Statesmen, a black man and a white man, who were assassinated while working hard for their community. The first quote was from Martin Luther King Jr. who gave that famous speech of "we have a vision". But then another expert corrected the statement "Well he can have his dream we will have our vision". The second quote was from John F. Kennedy who said, "it's not what your country can do for you but what you

can do for your country”. Again another correction and explanation so as to localise the meaning was suggested that it’s “what we can do for our country and people”.

Discussion then followed that showed how different the Nyungar experts viewed the Wadjela system. It was in the context that Nyungar organisations should return to a particular world-view approach in order to be effective. It would involve a return to the Nyungar values of “giving and sharing, like in the old days, traditional ways”. This was described as “different to the Wadjela system of greed, of competition and you know accountability of finances all favour that system”. Then all the group agreed to incorporate “Aboriginal values” into the number one effectiveness factor to read “shared vision incorporating Aboriginal values”. The facilitator then followed up that such a Nyungar effectiveness system would come out of “Aboriginal values’ and this is what makes it “appropriate”. Everyone agreed. Then the notion of difference was explained further by another Nyungar expert as having regional place and location relevance. She said, “our ‘shared vision’ down here in Nyungar country is different from the Pitjantjatjara people up there. It’s culturally appropriate to the area that you’re from”.

What was further interesting was that two Nyungar experts would not exclude receiving Wadjela skill and support to make their organisations effective. They praised how Wadjela people were “like the knight in shining armour” who had helped with their accounting areas. Also that a local shire was not “obstructionist” (as in one area) but had assisted them to get land to grow “market gardens”.

Then the facilitator began to compare what the Wadjela experts had prioritised as their top five effectiveness factors for their non-government human service organisations the day before. He reiterated that when the Wadjelas talked about “shared vision” they talked about it “within the narrow confines of ‘their’ organisation”. This was different to the Nyungar experts who talked about “‘shared vision’” within the ‘broadness of your people flowing into your organisation’. To the facilitator this was “a phenomenal difference” (F175) and indicated that Nyungar organisations give their service in “a much broader, broader context” and this is in no way to be interpreted as a “negative” (F 179).

It is interesting that the narrowness of shared vision to the organisation only was evident also in the Wadjela Pilot Workshop. They listed the top number one effectiveness factor as “that there is a shared vision or goal for the Agency”. When the Nyungar Pilot Workshop is considered, the inclusiveness of the Nyungar community was listed at number two top effectiveness factor. It read strongly “consult with community on all matters of concern but particularly with adverse matters that affect the community”. (It is itemised earlier in the sub-chapter “Lessons Learnt from the Nyungar Pilot Workshop” where if the facilitator had not influenced the workshop this number two factor would have been listed as number one).

The Nyungar experts agreed that their terms of service is “inclusive” so that it includes “all of our people, clans, so all of our people will benefit from it”. Then a story, a joke, perhaps a Wadjelaism (= an interpretation style that re-presents, re-structures and dismantles any Wadjela dominance, authority when emphasising the notion of difference) was told. One Nyungar expert noted that he finds “it interesting



when Wadjelas say ‘he’s my second cousin twice removed or third cousin twice removed”...like they’re trying to get away from them”. All the Nyungar experts then laughed loudly, even the Wadjela facilitator. The expert continued that the Nyungar way is to say it the “other way. Is this my cousin? Everyone’s my cousin”.

One of the last things that was spoken by a Nyungar expert was that concerning the difference between the results of the Wadjela and the Nyungar experts. She said the “it doesn’t surprise me. That cultural difference comes out on Aboriginal”. Let the facilitator conclude who agreed with the latter statement and said “ummm...it’s certainly come out in these two workshops”.

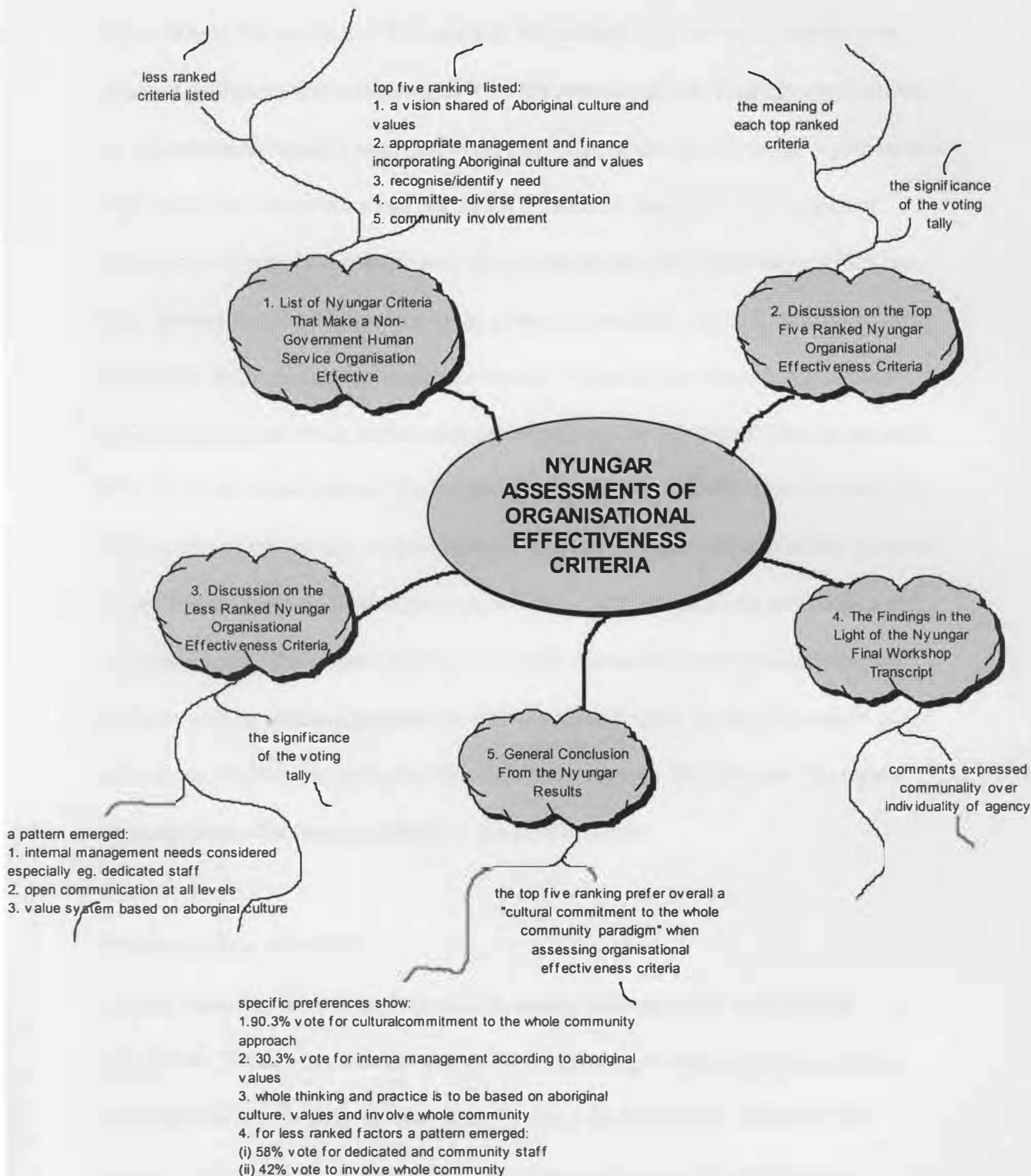
#### **4. General Conclusion from the Nyungar Results**

The pattern that has emerged is that a Nyungar organisation is effective by working from a *cultural commitment to the whole community* paradigm. With a high percentage of 93%, four out of the top factors (ie. 1,2,4,5 ranking) distinctly sees effectiveness based in understanding, practising and being committed to entire cultural-community values. Even for internal management concerns (ie. ranking 2 and 4) which received 33% of the votes, it still was to be based on culturally-appropriate terms and a prioritised link to the whole community.

The first ranking depicts the theoretical basis of this cultural commitment to the whole community paradigm in that it is a “vision shared”. The second ranking emphasises the practice of this theory in that it is to occur inside the organisation where the management and finance is still to be influenced by “Aboriginal culture and values”.

The third ranking factor of “recognise/identify need” maybe an individual or organisational activity but it is still based on knowing the Nyungar community. The fourth ranking emphasises managerial effectiveness by aiming for “diverse” community representation. The fifth ranking mentions another mechanism to put this theory into practice, which is to maximise Aboriginal “community involvement”. So the top five ranked data shows that an effective Nyungar organisation sticks 100% close to its culture and values and seeks to involve the whole community. By being close and sensitive to the community, then the organisation is able to “recognise/identify need” and its extensiveness. Also it is from the community that a “committee” with “diverse representation” can be appointed.

Among the less ranked factors more mechanisms are added to effectively serve the community with the mention of “dedicated staff” receiving 58% voting support. It also seeks a balance between what goes on inside and outside the organisation by means of being accountable to the Nyungar community, which received 42%. The source and termination of “expertise” is therefore not so much to come from the individual but all the community members. Furthermore, the suggestion is made that a Nyungar non-government human service organisation seeks to be a value-led by its culture from start to finish (ie. 100%). It is a value that is based on its system of cultural values that the Nyungar community is well aware of. And the Nyungar experts agreed that these cultural values may not be so inclusive or apparent (when it should) to the non-Indigenous worker or stakeholder.



### **5.3 The Difference Between the Wadjela and Nyungar Assessments**

The findings, discussion and their general conclusions thus far show that the most apparent difference that has emerged from the research is that Wadjela organisations see effectiveness within a *mechanical efficiency* paradigm and Nyungar organisations within a *cultural commitment to the whole community* paradigm. This apparent difference will now be assessed according to an Indigenous world-view, which has three general themes. These are people, place and parables. According to these three themes the difference between the mechanical efficiency community and cultural commitment to the whole community paradigms will be explained. The explanation will reflect the transcriptions (see Appendix), the hypothesis, and when relevant, the four aspects of the ‘review of the literature’ chapter. The four aspects of the literature review are the cross-cultural notions of difference; the world-views of Wadjela and Nyungar society; the nature of non-government human service organisations; and methods used to assess organisational effectiveness criteria. So the first aspect of the Indigenous world-view to explain the difference between Wadjela and Nyungar organisational effectiveness criteria is the people theme.

#### **Difference Due to People**

People covers human beings, individuals, family, strangers and local descent inhabitants. Perhaps because the people factor in non-government human service organisations is so visibly obvious it rarely gets a high mention. However, this research has helped to emphasise that too often in mainstream organisational effectiveness research the significance of people is sorely understated, underrated and undermined. Regardless of the pace of technological innovation and change; the

politics of power influencing organisations; and the spread of globalisation; all this still involves understanding, utilisation and enhancement of people.

The people phenomena in the mechanical efficiency paradigm of the Wadjela findings is evidenced in the third highest organisational effectiveness criteria that was nominated by the Wadjela experts. This was “experienced and dedicated staff”. This is clearly the people factor. Yet even for the other top four criteria that emphasise organisational processes strategies and tasks, the implication is that it is still people who influence the direction of the organisation. But the actual nomination of a distinct cultural identity is conspicuously absent. The assumption perhaps is that because Wadjela people are the dominant people numerically, it is not necessary to stress cultural identity. However, there is mention of the social group, to whom the services are focussed, which is “at the grassroots level”. This indicates the people of focus for Wadjela non-government human services are the lower social economic status groups. Perhaps it is still presumed that this group accepts or aspires to the beliefs and norms of the wider cultural identity of Wadjela secular society.

The people phenomena in the cultural commitment to the whole community paradigm of the Nyungar findings is stated in the fourth and fifth highest organisational effectiveness criteria which is respectively “committee-diverse representation” and “community involvement”. The other three effectiveness criteria emphasise “Aboriginal culture and values” and “recognise/identify need” which implies that people with a particular cultural identity are vital for a successful organisation. This central inclusiveness of people is a key difference compared with the people the Wadjela experts talk about (or don’t talk about).

For instance, the Nyungar experts throughout their transcript speak continually, vehemently, and jokingly about their Nyungar identity. It is an identity that is not based so much on individuals but on “families” or “family members”. This was underscored in the Nyungar expert sample for the Final Workshop where three members were related as father, daughter, and nephew. No such family representation occurred in the corresponding Wadjela expert sample.

This speaks volumes of the difference in how the Wadjela and Nyungar experts understand the nature of their respective non-government human service organisations. To Nyungars it is a given opportunity to strengthen their legal, political and social identity of their own Nyungar family and community together. This was expressed clearly by one Nyungar expert who said, “well I guess the energies for developing a community-based [ie. non-government] organisation is to develop a better quality of life for our people”. Later on the same expert added that “the vision that is shared by us Aboriginal people is the struggle out of our chains or whatever it is, the domination or whatever”. Another expert alluded to the difference of Nyungar non-government human service organisations to other organisations. She stated that “a vision for people at work in a community-based organisation is separate from government-based Aboriginal organisation. We have a vision and we’re always struggling with that vision”. So the original workshop question which was stated initially by the facilitator to the Nyungar experts as “what makes a non-government human service organisation perform well?” was re-interpreted in the light of how they saw the nature of their non-government human service organisations. They interpreted

the facilitator's question finally as "what makes the Nyungar family and community perform well".

To Wadjelas the understanding of the nature of their non-government human service organisation is that it is a legal, political and social strategy of the individual agency to care for the lower status groups in the wider secular society (which may include Nyungar people too). For instance, number two ranking underlines the dependence on the initiative of the individual organisation which states that an important effectiveness criteria is "a clear organisational structure which promotes strategic thinking and practice". Similarly, one Wadjela expert highlighted that for individual organisations "ten years ago what you did was to stick your money into a big money bin...very clearly focussed at grass roots level, not just the process levels". It is implied that now to receive money it depends on the organisation presenting competitive "program contracts, which is for a specified amount of money". So the Wadjela experts stayed with the original workshop question which was "what makes a non-government human service organisation effective?" and never re-interpreted or applied it more directly as the Nyungar experts to their own and other family members.

The expression, understanding and connotations of language then was a key difference between the mechanical efficiency paradigm of Wadjelas and the cultural commitment to the whole community paradigm of Nyungars. For instance, when the researcher was handing sheets of paper to the participants in the Nyungar workshops, they addressed him in their own Nyungar language as "mooditch bruddiah" meaning "good boss". This indicated that communication by human relationships was a key to

making the workshop successful. The implication is that in the non-government human service organisations communication by human relationships is also a key to making their organisation successful. Similarly, the use of “we”, “people”, “Nyungar”, “Wadjela” and “us” was used many more times in the Nyungar workshop than for the Wadjela workshops. On the other hand the language used by the Wadjela experts was technical, management-centred and not so personal as indicated by the wording of their top five ranking.

### **Difference Due to Place**

Place covers country, birthplace, region, location, territory, and land. The difference due to place for the Nyungar experts is not spoken directly in any of the ranking. However it is strikingly evident in the language terms of the transcript such as “mooditch Bruddiah”, “Nyungar”, “Wadjela” because that depicts the South West corner of Western Australia. This was a significant difference to the Wadjela experts’ lack of location reference at all in the transcript. It indicated that the Nyungars deliberately limited their scope and territorial focus to their own area. The aspect of location and place was further apparent when the facilitator neutrally questioned the nomination of “location” as an effectiveness criterion in the earlier steps of the nominal group technique. One expert replied “it would be silly to have the AMS [= Aboriginal Medical Service] in Peppermint Grove [a suburb where posh, wealthy Wadjelas live].” This was received with general laughter.

The key thought here is the Nyungar experts agreed that a Nyungar organisation needs to be situated in a culturally-appropriate location which would strengthen their



political, legal and social identity so as to give more effective service. Since its inception over twenty-five years ago, AMS has been located in suburban East Perth, a traditional Nyungar camping ground. East Perth is also the place where a number of key non-government human service organisations began their existence and are still located eg. Aboriginal Legal Service; Noongar Alcohol and Substance Abuse Service Inc.; Yorganop Child Care; and Perth Aboriginal Advancement Centre. This emphasises an important aspect of the nature of Nyungar non-government human service organisations, which is their tenacity to cling to a culturally-appropriate location despite the inundation of the Wadjela suburban sprawl since the 1828 Wadjela invasion.

### **Difference Due to Parables**

Parables cover beliefs, practices, rules, regulations, guidelines and laws. The difference due to their own parables is strikingly clear for both the Nyungar and Wadjela experts. In one sense the top five ranking for both Wadjelas and Nyungars are the top five parables that make a non-government human service organisation effective. Yet the Wadjela and Nyungar parables clearly describe different means-end structure preference for running an effective organisation.

For instance, the Wadjela experts argue a rational perspective as the means-end of effectiveness. It comes with the mechanical efficiency paradigm package. All of the five ranking expressly advocate a complex, formalised and centralised structure. For instance, “clear and shared vision of its tasks” (ranking one); and “clear organisational structure which promotes strategic thinking and practice” (ranking two); and

“experienced and dedicated staff” who are “well-trained” (ranking three); these all advocate a mechanical, rational goal approach for effectiveness. The concern for organisational effectiveness has become the concern for more efficiency-type plans where accountability is measured according the economic bottom line and the amount of dollars spent was the focus.

This especially was stated when one Wadjela expert said in the transcript that the change to “program contracts” from the “money bin” came with “threats” and “more threats” which meant an adaptation to more efficiency-type plans and strategies to meet the new “funding requirements”. So the general theme and world-view in the Wadjela organisational theory approach is “pragmatic relationships” (see literature review chapter 2.3). This involves a preparedness (whether forced or voluntary) to adapt to change to meet any critical changes in the spiritual, political, economic, technological and social activities of Wadjela society.

On the other hand, the Nyungar experts argue for a social perspective as the means-ends of effectiveness. It comes with the cultural commitment to the whole community paradigm package. For instance, “a vision shared of Aboriginal culture and values” (ranking one); and “appropriate management and finance incorporating Aboriginal culture and values” (ranking two); and “committee- diverse representation” (ranking four); and “community involvement” (ranking five); these all advocate a social, human relational approach to achieve effectiveness. The concern for organisational effectiveness has become the concern for a social effectiveness where accountability is measured not in dollar terms or “program contract” but in maintaining close, continuous, cultural and community relationships.

For instance this is expressed by one Nyungar expert who said (in the context of avoiding nepotism) that

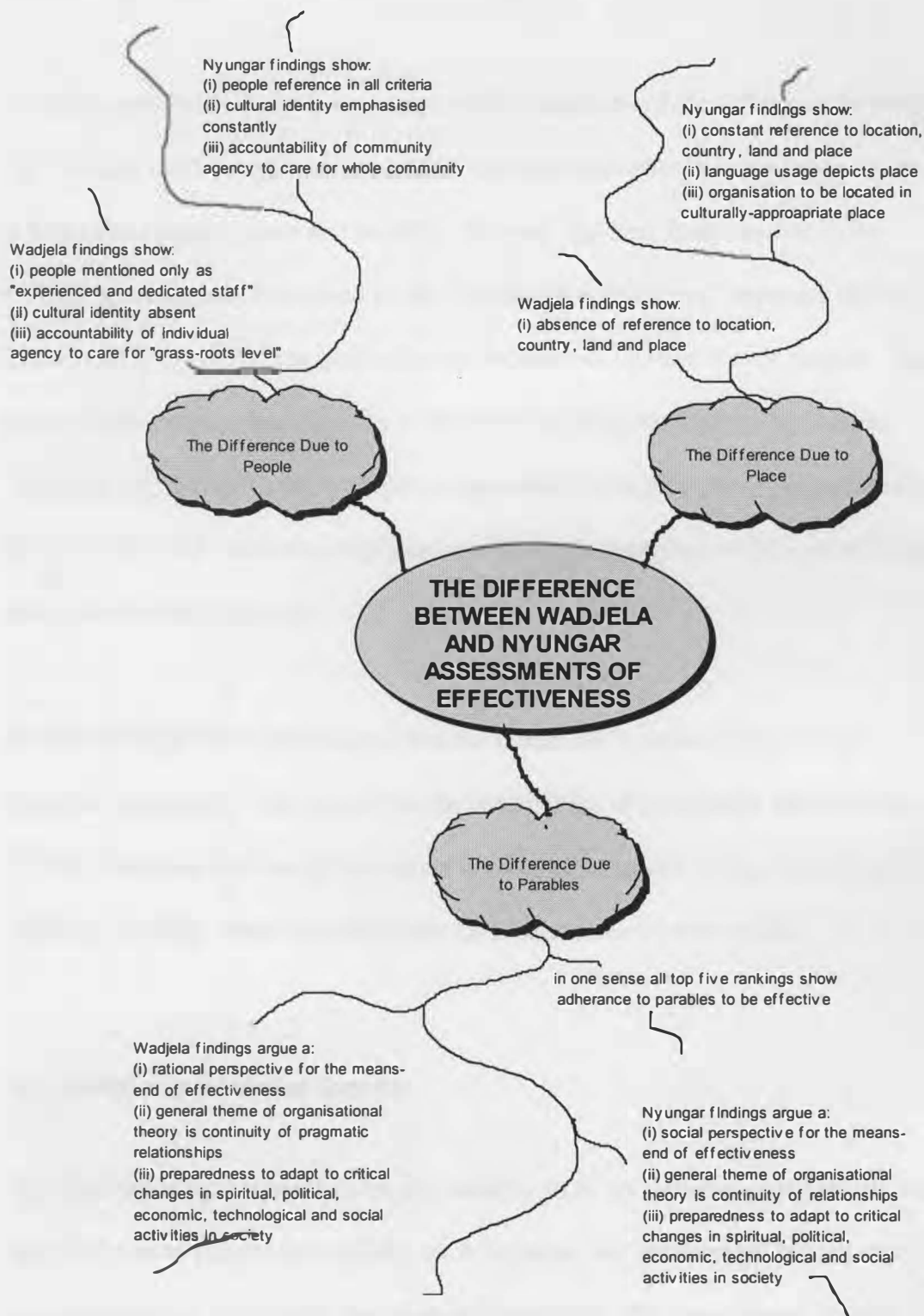
“I think Aboriginal communities, in my view still traditionally came from the family people. Your mob got by. Still have a little bit there in that direction today”.

And another Nyungar expert endorsed the top five ranking cultural-community parables by saying,

“I believe you gotta know where you are going before where you’re going anywhere. Definitely have to have that ‘community involvement’ ”.

So the general theme and world-view in the Nyungar organisational theory approach is affirmed as “continuity of stewardship relationships” (see literature review chapter 2.3). This involves a commitment to the Nyungar creation parable that has been retold again and again. This is that in Nyungar country it is the Nyungar people who still have won the right to care for Nyungar country. Today one mechanism to achieve this is by Nyungars working through non-government human service organisation where the reputation of Nyungar people, place and parable is as at stake. This is regardless of Wadjela invasion occurring way back in 1828 and its ensuing five waves of restrictive policies, which has sorely tested the spiritual, political, economic, technological and social activities of Nyungar society.

The adjoining memory map summarises the difference due to people, place and parables with Wadjela and Nyungar assessments of organisational effectiveness. This is followed by Chapter 6 *Final Conclusion*.



## CHAPTER SIX Final Conclusion

It is clear previously that when giving a holistic appraisal of the difference between the Wadjela and Nyungar assessments of organisational effectiveness criteria there is a focus upon people, place and parables. To reach this next final conclusion the holistic approach was buttressed by the “confirmed conclusions” approach (Miles & Huberman (1984 p. 231) as outlined in the research design and theory chapter. This involved assuring the basic quality of the data; checking the findings by various contrasts and; taking a healthy sceptical approach to emerging “what” explanations. But now this final conclusion explains how the original purpose of the research has been satisfactorily achieved.

So first up in the final conclusion is that the researcher’s personal inquiry was satisfied. Secondly, it was shown that the contribution of knowledge was achieved. Thirdly, the researcher sought to make a number of prophetic claims concerning the findings. Fourthly, some considerations for further research were made.

### **6.1 Satisfying Personal Inquiry**

The findings of the two workshops did satisfy a lot of my personal observations and inquiries concerning the crises going on in Nyungar non-government human service organisations and the reasons they were still surviving. The data showed that the effectiveness of Nyungar organisations primarily and consistently work from what can be called a *cultural commitment to the whole community* paradigm that is based

on entire Aboriginal culture and values. For the Wadjela organisations they work from a *mechanical efficiency* paradigm based on secular, management-centred structures, strategies and tasks. This gives an explanation to the sudden dismissal of the Director of the developing non-government human service organisation. It also sheds light on the sudden dismissal of the next Director. Perhaps both were found wanting in two basic ways, despite strengths and skills in other areas such as entrepreneurial, managerial, service spirit and desire to correct the commonality of colonial injuries that Indigenous peoples share Australia-wide.

First, perhaps they may not have been astute enough to make decisions and give directions that were strongly cultural and also clearly expressed in local Nyungar terms. Effective Nyungar non-government human service organisations continually return to their cultural values, language, knowledge and power bases. Secondly, they may not have been inclusive enough of the local Nyungar community and its various families so as to “create opportunity” for them also. There may not have been sufficient “diverse representation” with the staff and management committee.

Another personal observation that was satisfied is the way the Nyungar and Wadjela community perceives the nature of non-government human service organisations. For the Nyungar it is a means to strengthen and express local Nyungar identity legally to both the Nyungar and Wadjela communities. Despite the five waves of restrictive legislation over one hundred and fifty years, the local Nyungar community were using an adaptive organisational centre, in the form of the local non-government human service organisation, to inclusively strengthen their identity. Here all their

organisational activities whether spiritual, political, economic, technological or social have an opportunity to function. On the surface the legal incorporation requirements and the funding acquittals were satisfying government regulations, but below the surface the local Nyungar community were identifying needs and showing care to meet those needs according to all their own cultural and community people, place and parables.

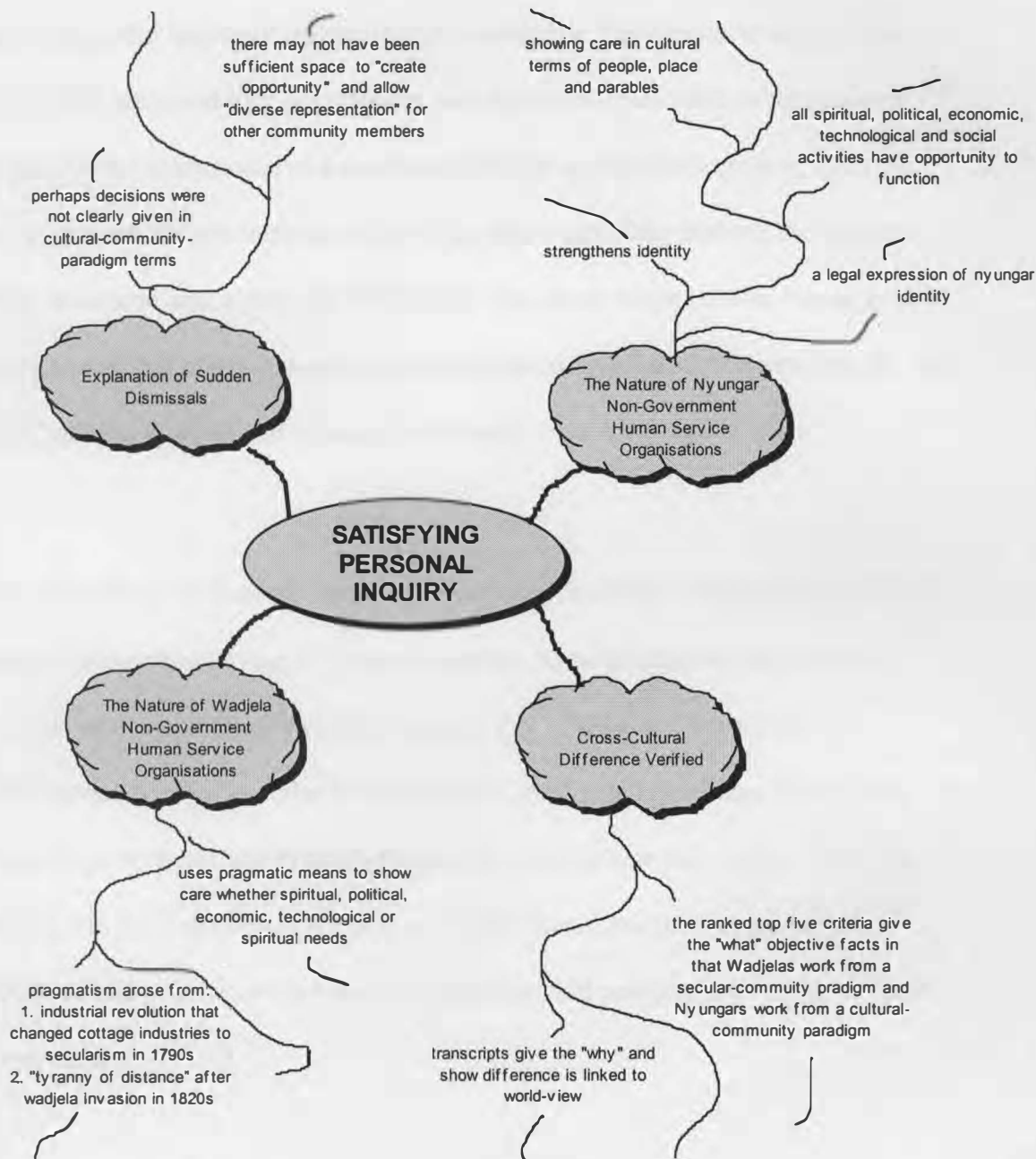
For the Wadjela community the nature of the non-government human service organisation had fast become an organisational centre utilising pragmatic means to show care whether the need was spiritual, political, economic, technological, and social. The roots of this perhaps have their birth two great upheavals. The first was the move from cottage industries to secularism caused by the Industrial Revolution of the 1790s in England. The second was the Wadjela invasion of Australian foreshores and the loneliness and isolation of the “tyranny of distance” felt by the invaders. As a result the acceptance of a utilitarian approaches crossed over into the human services domain. This pattern became ingrained as exemplified by the Social Darwinism parables that helped rationalise “white settlement” of Australia in the late nineteenth century. The utilitarian approach is also seen in the five waves of restrictive legislation imposed upon the Indigenous inhabitants in Western Australia from 1830-1990s; and the viewing of the human service client as the “customer” or an economic commodity in the 1990s.

The final personal observation and hunch that was satisfied was that there is a cross-cultural difference between Wadjela and Nyungar criteria when they assess

organisational effectiveness for their respective non-government human service organisations. On the surface it is difference due to only the “what” objective facts as expressed in the ranked criteria. However, below the surface the transcript shows that it is more accurately expressed as a difference due to the “why” that is linked to world-view. Their world-views are different because they are based upon different peoples, places and parables. This was indicated in the use of various forms of Wadjelisms and Nyungarisms used in the respective workshops; the different ranking and values placed on the organisational effectiveness factors and; the different view that both communities have of the nature of non-government human service organisations. So both Wadjela and Nyungar non-government human service organisations are “value-led” and show care, but according to their own strongly held world-view positions.

The adjoining memory map summarises satisfying personal inquiry that the researcher felt was accomplished. This is followed by discussion of contributing knowledge to the community.





## **6.2 Contributing Knowledge to the Community**

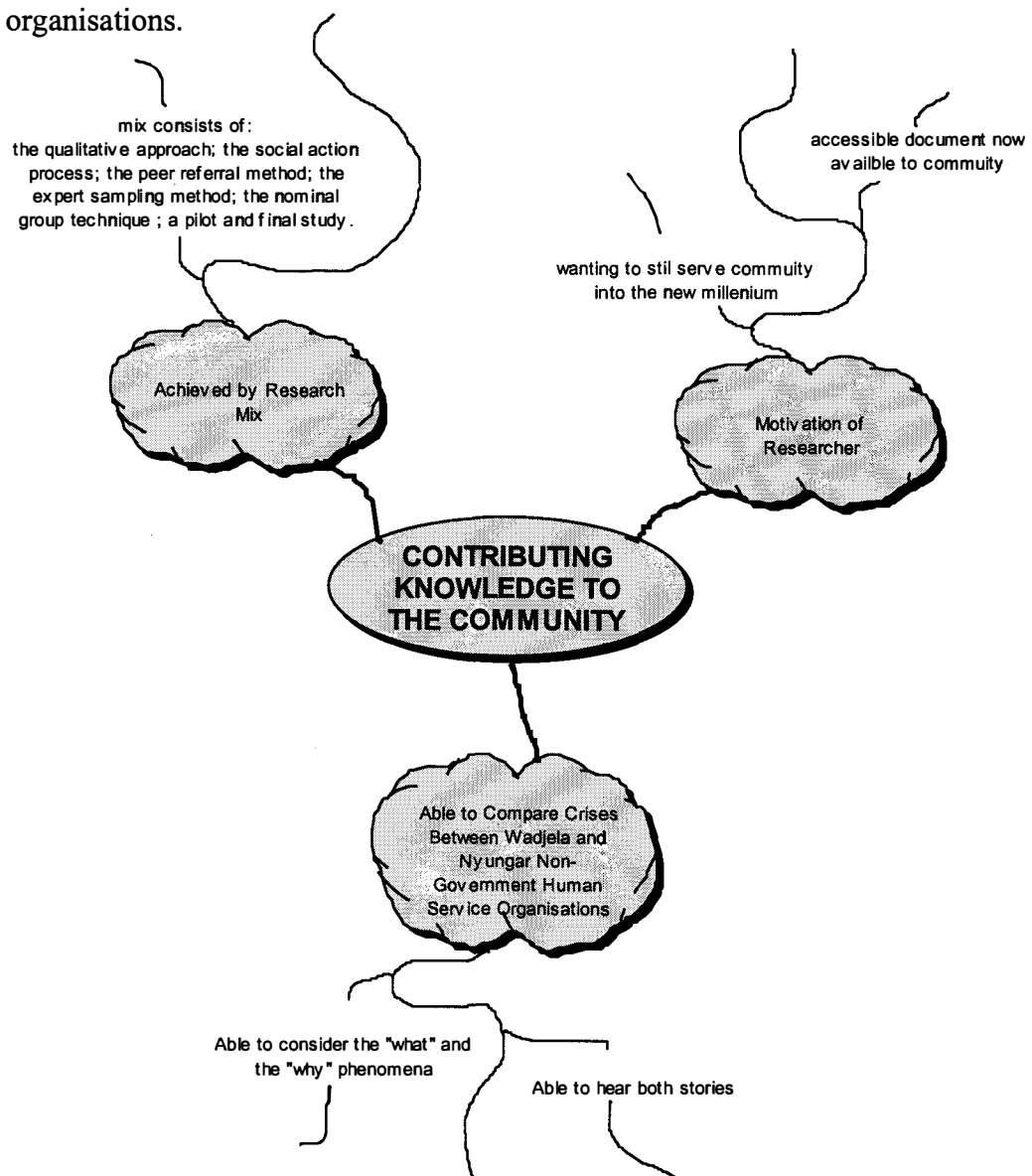
The ability to make the research relevant to the Wadjela and Nyungar communities was a desire that has been achieved by the researcher. The process to achieve this community accountability and integrity was theoretically initiated in the research method “mix”. It consisted of a combination of the qualitative approach; the social action process; the peer referral method; the expert sampling method; the nominal group technique and; a pilot and final study. The social action process has an in-built practical step that allows the research knowledge to flow back to the community. This is for both the Wadjela and Nyungar community.

The researcher is well aware that he has been born in another “country” but seeks to remain committed to living in Nyungar country. So motivating the focus of the research on one human service phenomenon, that of assessing organisational effectiveness criteria, was also a motivation to contribute knowledge for the well-being of the Nyungar and Wadjela community into the new millennium. Similarly, by making this study document publicly accessible then it becomes a monument, milestone and a visible contribution of theoretical and practical knowledge for both communities.

Finally, the researcher has been able to contribute knowledge by comparing the reasons for the crises going on in both Wadjela and Nyungar non-government human service organisations. This has meant not only talking about the “what” phenomenon but to also to enrich the study by including the “why” for the crises and the viewpoint

of the “other”. A story must be fully told and cannot be favoured over another as a narrow “story” limits contribution of knowledge. The human services research study shown here has become not the one story of the “victor” in preference to that of the “vanquished”. The outcome of the combined story is that it extends the boundaries of knowledge to both communities so that both communities can more effectively serve in their respective non-government human service organisations.

The adjoining memory map summarises the contribution of knowledge to both the Wadjela and Nyungar communities. This is followed by discussion of issues surrounding being prophetic about Wadjela and Nyungar non-government human service organisations.



### **6.3 Being Prophetic**

Besides satisfying personal inquiry and contributing to the community there is a final conclusion of the research in that it makes a prophetic (ie. futuristic) statement. There are three areas that the research is prophetic. First, it foretells and predicts the future trends whether those of concern or commendation. One concern to come out of the research is that the chief stakeholders of non-government human service organisations need to give sufficient credence to the durability of the Nyungar community to cling to their world-views of working within a cultural commitment to the whole community paradigm. This is despite the directives and hopes of many chief stakeholders that prefer a mechanical efficiency, (ie. rational, secular management-centred world-view) as the key way to run an effective non-government human service organisation. If insufficient credence is given to the perseverance of the Nyungar world-view then external funding bodies will continue to be frustrated when negotiating terms of conditions has reached an impasse. To rationalise their own insensitivity and rational-based approach there is a danger that some chief stakeholders may fall into the trap of continuing to speak of Nyungar organisations as not performing well.

However, a commendatory aspect of the research shows that the experts of the Wadjela and Nyungar workshops do see importance in coming together in discussing differences. This should be encouraged. They both realise that in serving their community at the local level one effectiveness criteria (and this was not ranked), is that they want to speak of reconciling their different values and world-views rather

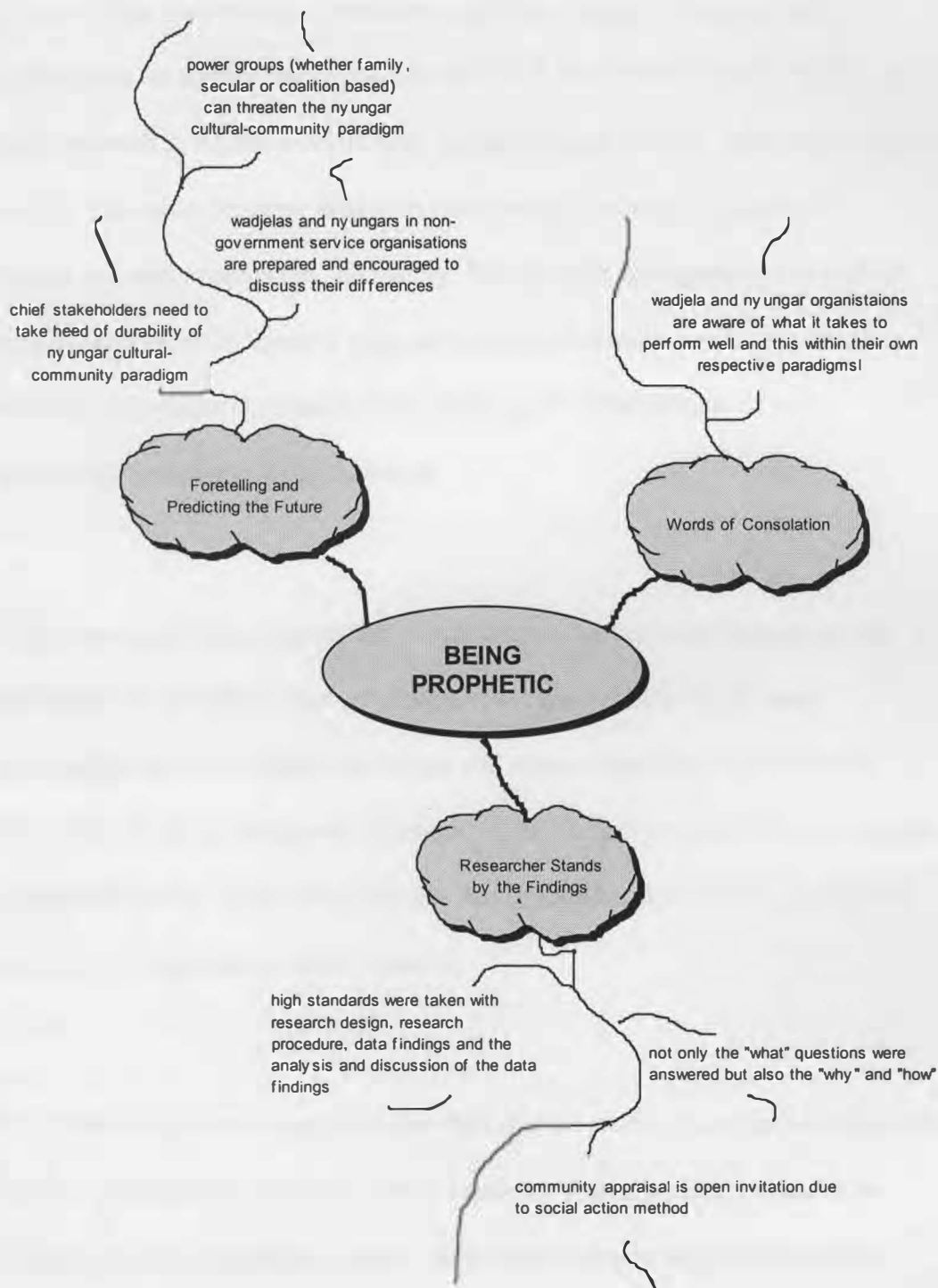
then competing against each other. This is also a salutatory encouragement to funding bodies.

One warning to the Nyungar community is the extent of any movement away from the cultural commitment to whole community paradigm to a mechanical efficiency one. There is a threat of shaking loose the cultural commitment to the whole community paradigm if Nyungar non-government human service organisations become strictly family-based, secular-based, or even coalition-based. The human relations model is more Nyungar, cultural and community-based than the power and politics method to achieve organisational effectiveness of the secular community. The result would be less effectively serving and representing the whole Nyungar community. The replacement is cliques and elite groups who are open to being selfish, greedy, and misusing their power.

The second meaning of “prophetic” evident in the research is that it offers not only a call of warning and judgment but also offers words of consolation. Both Wadjela and Nyungar non-government human service organisations are now aware of what it requires to perform well and do so within their own spelt-out paradigms. They are clear of their role as counsellor, advocate and healer for their “grass-roots” clients who need to have “opportunity” created for them to access basic resources. The organisations do see the importance of seeking the continual well-being of the community at the “grass-roots” and community level.

The final meaning of prophetic is that the researcher stands by the findings. The reasons are that high standards were taken with research design, research procedure, data findings and the analysis and discussion of the data findings. The “what” question has not only been answered but also the “why” and “how” questions. The research story is told clearly, logically and with substantiation. For instance, holding both a pilot study and a final study allowed for richer information and consistent processes. It also allowed for better representation in choosing of the experts because the peer referral went an extra round. The nominal group technique used in gaining a consensus during the workshops was also streamlined, ordered and consistent for both Wadjela and Nyungar workshops. Finally, the social action process allows openness, reappraisal and testing of the findings within the local communities and by the local communities whenever they desire so.

The adjoining memory map summarises some issues of being prophetic. Next to be discussed is consideration for further research.



## **6.4 Considerations for Further Research**

Moving on from the prophetic conclusion there are a number of areas where considerations for further research can be focussed. First is the need for more cross-cultural research in human services both within Nyungar or other Indigenous areas of Australia. The urban Nyungar area is an attractive area to study because of its particular colonial experiences and history. Yet the rural Nyungar areas as well as other rural and urban Indigenous areas anywhere in Australia would make for an interesting cross-cultural research when assessing the effectiveness of non-government human service organisations.

Second, a research that examines the effectiveness of government human service organisations to Indigenous and non-Indigenous communities would assist understanding and be a catalyst for change and improvement in all government service delivery areas. Safeguards to integrity could be put in place so that it remains an independent study without sponsorship that is linked to the specific government human service organisation under research.

Third, if there were more organisational effectiveness studies from varied stakeholder or similar “reputational” position, it would enhance understanding and assist the process of reconciling different values. These varied stakeholders could include clients, management committees, funding bodies, staff, and directors. They have unique perspectives and play an integral part for the ongoing success of a non-government human service organisation.

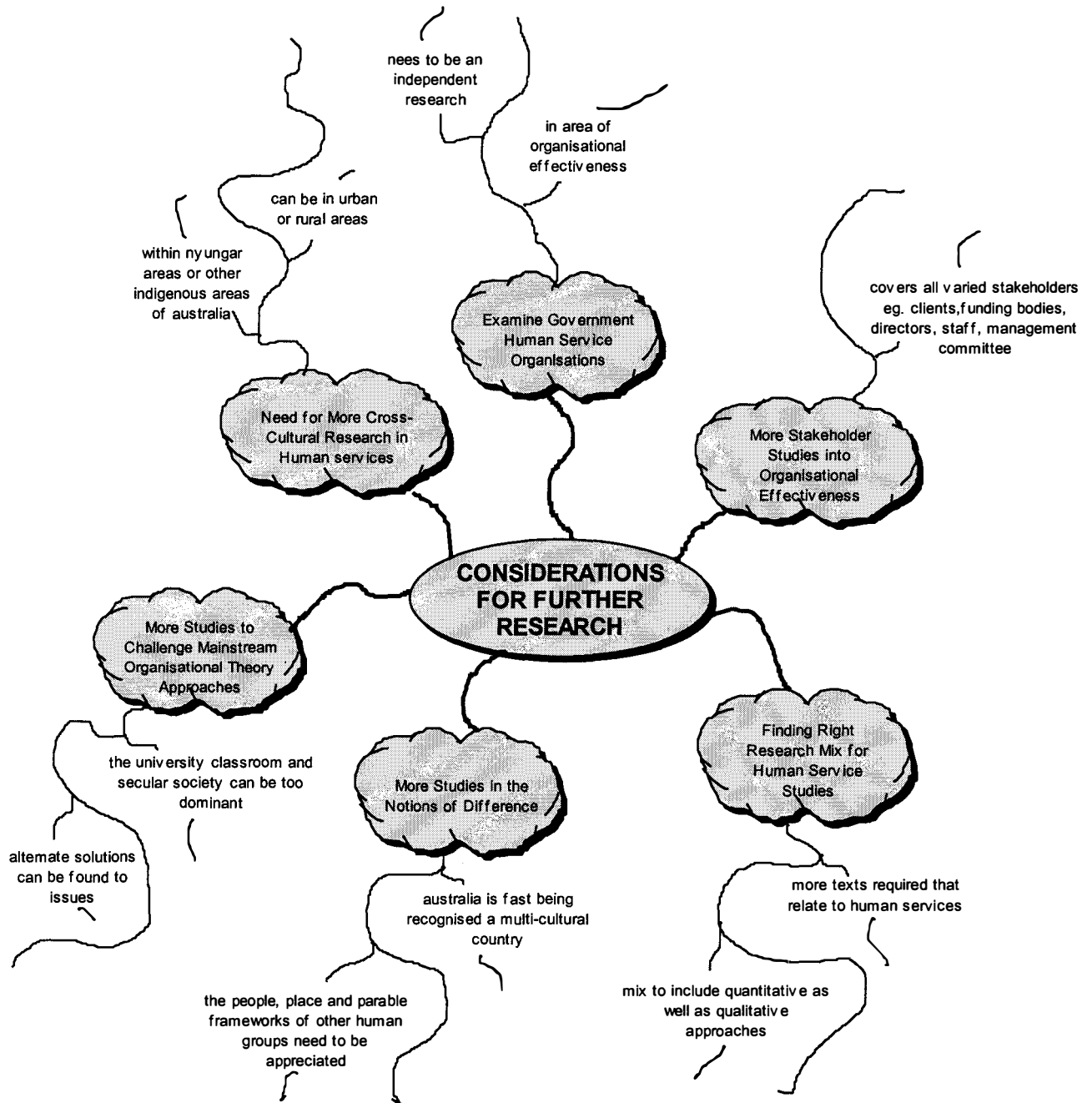


Fourth, more studies to challenge mainstream organisational theory approaches are called for. The university classrooms, and general secular society can be so dominant in advocating the correctness of their viewpoints that an alternate perspective can find difficulty expressing itself. With alternate approaches to organisational theory comes the possible highlighting of alternate issues researched and the solutions offered.

Fifth, more studies in the notions of difference is critical as Australia is fast becoming recognised a multi-cultural country with clashing world-views. Muslims, Asians, Americans, refugees, international students are now taking up residence in close proximity to each other. For the peace, health and wholeness of the Australian community then the research into difference that perhaps takes into perspective the people, place and parable framework needs to be continued.

Finally, more research into what strategies to apply the right research mix for a human services research study is needed. The researcher would have found helpful if there were more texts that offered ways and processes to achieve a sound research balance. The mix would not only include qualitative but also quantitative approaches and may not only apply to human services but other disciplines.

The adjoining memory map summarises the considerations for further research. This will conclude the whole research story.



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## **Appendices**

[A] Explanation of Terminology

[B] Pilot Workshop Transcripts (Wednesday 30/10/96 & Thursday 31/10/96))

[C] Final Workshop Transcripts (Tuesday 22/4/97 & Wednesday 23/4/98)

[D] Tables

[E] The Pilot Workshop Findings



### **[A] Explanation of Terminology**

*difference* = “non-identity or unlikeness, point or degree or amount of unlikeness” (Turner 1984). So it is the contrast in quality or character between things, people or events as they are variously perceived or constructed.

*Wadjela* = the name of a non-Aboriginal person as termed by the Nyungar people and is often taken to include all non-Aboriginal people.

*Nyungar* = the self-given name of the Aboriginal people living in the southwest corner of Western Australia.

*criteria* = the “principle(s) taken as a standard in judging” (Turner 1984).

*assessing* = the use of a particular measuring, calculating and evaluating process.

*organisational effectiveness* = the ability of an organisation to achieve what it says it will do.

*human services* = a caring perspective that recognises that the client and society have complex problems that demand a broad approach.

*non-government human service organisations* = voluntary organisations that seek to meet people’s needs. Similar names are self-help, third sector or community-based organisations.

*world-view* = a comprehensive conception or apprehension of the world especially from a specific standpoint “of a particular social group” (Jary and Jary 1995).

*Indigenous perspective* = a view which anchors itself in Indigenous experience, including the history of relations between Wadjela and Nyungar people. It sees a contest with Wadjela society, especially state organisations, to gain full citizenship, “civil, political and social” (Chesterman and Galligan 1997). It identifies the effects of “colonisation, disempowerment and dispossession” (Jones and May 1995) upon Indigenous people.

**[B] Pilot Workshop Transcripts (Wednesday 30/10/96 & Thursday 31/10/96))**

**1. (a) Summary Transcript of Wadjela Workshop Process: Pilot Research**

**(Wednesday 30/10/96).**

- **Introduction:** Before the TAPING: Lunch provided for about 20 minutes Then everyone sits down around a long rectangle table. The Facilitator asks the Researcher's wife (who is the caterer) to sing which she obliges and then leaves. The Researcher welcomes everyone. Expert attendance was 9 female and 6 male.

***Side 1 of Tape: (transcribed on pages 1-11:  
WADJELA Pilot Research Workshop 30/10/96***

**-p. 1.**

- Researcher introduces the workshop process to follow as the "nominal group process".

*(\* 1st sign of Nominal Group Technique (NGT) not fully understood, especially by Researcher. He should have used the proper term "Nominal Group Technique").*

- Then Facilitator introduces himself and then asks everyone else to introduce themselves.

- 9 experts introduce themselves.

**-p. 2.**

- 6 more experts introduce themselves. (9 female and 6 male in total).

- Facilitator states that a white middle class interpretation is that "accountability" is the heart of the issue of effectiveness.

- Facilitator is a gifted talker and does not go straight into the NGT process but rather endeavours to encourage debate and open discussion.

*(\* 2nd sign of NGT going wrong. The Facilitator should have stuck to following the NGT early stages).*

**-p. 3.**

- Again the Facilitator stresses the "white middle class" perspective of "effectiveness". This time it is in the context of "a local government authority" which is thought effective "by the rates being low".

- one expert states that her "key to success" is "shared vision". She also claims that for Aboriginal people "its the lack of their shared vision that's crucial to the problem".

- Facilitator states that there is "no clear articulated vision about where Australia and Western Australia want to go...". This is because a vision "makes them accountable".

- one expert mentions the importance of the "ground rules for a moral community"

- important also is the "principle of diversity... that diversity is OK..." Then comparison is made to Pauline Hanson who wants "homogeneity".

- this emphasis on “homogeneity” is putting pressure “at every level in our organisations” who are getting “special funding” as “they’re not a different group”. Rather “they should assimilate”.

- p. 4.

- an expert stated that the government political climate is saying “you have to deserve what you get”. (ie. local organisations have no inherent rights. This suggests that social contract relationships are being forgotten). The answer is “our organisations should be standing up and saying no!...” “because there is not a lot of outcry.”.

- another expert stated that “there are two things that underpin everything”: (i) “a real balance between community and individuals existed once” but now it is being split into individuals...”the taxpayer”. The other part is (ii) “that in building a citizenry of a nation...there’s an expectation that people will behave properly...whatever properly means”. The organisation that dominated commenting on behaviour was the churches once but this is now generally disintegrating. And as their influence declines “there’s nothing... there’s still the vacuum...” because society has “got no institution... that has been given the mandate to do it.”

- Another expert says that “what has filled the vacuum is the media...”. They have become the “social commentators and the voice of heart.”

- one expert continues that human service organisations (HSO’s) are “attacked” on the grounds of integrity if they give a social comment because they get “public money” and there is a public assumption that “everyone is out to get the maximum that they can get” in terms of “pay packet”.

- the role of HSO’s and their workers has become disrespected. They are given terms such as “do-gooders”, “soft-hearts” and “well-meaning”.

- The Facilitator tries to encourage this in-depth philosophical discussion.

- p. 5.

- The Researcher suggests a re-direction of Workshop to follow NGT process.

*(\* 3rd sign that NGT process is not going well. The Researcher should have really sat down face to face to explain the NGT process to the Facilitator and not only relied upon a fax and telephone call).*

- Facilitator is still oblivious to any NGT process. He continues to influence the direction of the workshop by talking about “Aboriginal issues” and to state that “accountability... and where we are now... what’s happening to us now” are significant factors for effectiveness.

*(\* 4th sign of NGT being corrupted with Facilitator influencing the workshop process and not listening to or allowing the experts to tell their story).*

- Facilitator continues to talk and sees issue of “responsibility” being related to “accountability”. There appears no “shared values system” and “no core values in society” and “we seem to have lost that and Pauline Hanson is a product of that”. There is a surprising large public groundswell that “utterly disagrees” with policies of today. *(An indication that “economic rationalism” is not so good).*

- the Facilitator-dominated but interesting conversation continues who states that racism is still quite prevalent today “on Aboriginal issues”. And Pauline Hanson is actually offering “a shared values” system but it is not broad enough and rather a “very narrow” perspective.

- p. 6.

- one expert says that as HSO’s “we haven’t communicated our messages as well enough... as a whole” and that is why people remain in “basic ignorance” which allows racism to appear.

- another expert says that Pauline Hanson has “crossed the line” into plain rudeness and “being civilised tells that we just don’t do it... and so Pauline Hanson has broken that covenant... you just do not...she has broken that convention... and its out of ignorance”.
- another expert continues that “Australians are feeling somewhat adrift...there’s been constant change” and the “words” of Pauline Hanson are “never very articulate because it’s not an articulate thing she is putting out...but an expression of hers...confusion...”.
- another expert compares that “sixty years ago it happened in Germany”.
- then a brave expert suggests that the workshop “follow the methodology” and “to go silent and write down our ideas”

*(\* 5th sign that NGT is off-track even though it is interesting what is being said by just a few people. The Researcher agrees to sticking to the NGT process).*

-p. 7.

- an expert continues to try explain the NGT process and the Researcher asks the experts to “be quiet for 10-15 minutes”
- (\* 6th sign that NGT is corrupted with Facilitator not doing the facilitating of the NGT process but an expert and the supposedly independent Researcher).*
- an expert spills a glass of water on the table which generates a lot of movement and talk. Then the experts begin writing down factors that make an HSO effective.
  - the Organisation Effectiveness Criteria (OEC) starts to be listed on butcher’s paper by Researcher.

*(\* 7th sign that NGT is askew. The Facilitator should be doing this and the Researcher continuing to remain inconspicuous and independent as possible).*

- the OEC listing begins to flow. 10 OEC are listed.
  - the experts have no short statements of what makes an OEC but rather the listing comes more as elongated explanations.
- (\* 8th sign that NGT is not well understood. This stage is just short statements for /listing and then after it is all listed then explanations are given).*
- mention is made that “effectiveness indicators of government” is different to “client groups” which is to be “responsive” and “flexible” and to “be able to advocate for them or ...with them.”
  - another expert follows with that there is “an assumption that common performance indicators may not be actually” practised.

-p. 8.

- listing of OEC continues with elongated explanations.
- again the government’s OEC is stated as different to HSO’s. The government’s OEC is “whether you are financially accountable...your outputs, your outcomes, your measures...”. whereas the HSO’s OEC is more “listening to the people that you’re working with.”
- OEC of “agency has good networks”.
- practical OEC option suggested is to be “no longer government funded” and be a “voluntary body”. Then the benefit of going “voluntary” is spelled out. These are: (i) “it’s given us enormous character to almost” that ... (ii) “we’re free from all the restraints and controls” and (iii) “we don’t have to be answerable to anyone”... and (iv) “we don’t have to waste time filling in all the forms...” and (v) “we don’t have to turn anyone away trying to say one thing and meaning another” and (vi) “we are given the total freedom to speak out without fear or favour to whoever you like... without you feeling as though you’re having the hand that feeds you being bitten”.

*(# 1st sign of workshop humour is when someone says "...I think that is a part of our shared vision" followed by general laughter. This suggests ironically that every HSO would like the benefits of going voluntary.)*

- 5 more OEC are listed.

- p. 9.

- the comment then is made that it is "bloody difficult" to get "volunteers".

*(# 2nd sign of workshop humour is ironic again when the answer or attraction to get volunteers is to tell them "think of all the benefits you can offer them". A lot of laughter erupts. The difficulty of voluntary bodies then is that there is no financial benefit for the volunteers despite the many other functional benefits).*

- OEC listing continues. Mention again is made of understanding the context of HSO's. Here the social-economic and political context is to be known so that the HSO can "strategise" and "analyse..." "very carefully" as to "how you might operate". This may involve "lobbying", a "rally" or "it might mean education campaigns...so those sorts of things".

- in contrast to the voluntary body attractions an expert says that the HSO's still "need an adequate resource base whether it is personnel or financial to undertake the given or contracted task."

- then the Researcher gets involved in asking questions.

*(\* 9th sign of NGT corruption as Researcher should stay incognito. This was due to the Facilitator not doing his job of facilitating).*

- the notion of seeking "a degree of independence or autonomy" by using your resources "as the organisation feels right" so that "you are helping the community come out in the community".

- one salient OEC is to try to "resist the kind of overwhelming pressure to come efficient, lean and mean". These words are taken to be "positives" here. This is "distinct from human need".

- 7 OEC are listed.

- p. 10.

- mention is made by an expert that this resistance battle is "like challenging the measures" as they are "not the right measures...the paradigms."

- another expert states the pressure to become this "lean and mean" type is making HSO's "like having a mono-cultural forest...like we all the same" when they are "not doing exactly the same" things.

**- Side 2 of tape begins (transcribed on pages 11-20):**

**WADJELA Pilot Research Workshop 30/10/96**

- p. 11.

- OEC of respecting "skills and commitment of staff" is listed and that "the staff has other lives... sometimes" followed by laughter.

*(# 4th sign of workshop humour is ironic indicating that many staff generally have not enough resources and support so they have to work overtime without getting paid or recognised).*

- OEC is that "all staff" and the "organisation" are to "actually enjoy themselves" being "at work" but also to recognise that "all staff have lives other than work".

- One OEC is of getting "community support and developing alliances" which is separate to normal "networking that you do for service delivery".

- OEC listing continues.

- OEC of minimising bureaucratic layers ie. “between the primary service and the top of the service”.
  - an “hands-on” approach is also an important OEC.
  - another OEC is that “only nominal people on top” to make up the Board of Directors and “the CEO’s”.
  - one OEC is “true responsibility to service increase”.
  - another OEC is the “ability to influence government policy” is mentioned again.
  - along the line of “minimising the layers” so that “our CEO’s are service providers”.
- The claim is made that “one of the crux issues is that until you develop some relationship on trust, friendship and openness then you might as well give up”. So an OEC of importance is “developing relationships with people”.
- 9 further OEC are listed.
  - p. 12.
  - an OEC that is considered “a very basic one” is “a consistently applied and workable method of finance control within the organisation...”. That “control system” is to suit “the needs of the clients but also suits the needs of the staff that works with it...so its not the accountant telling the welfare people how to run it but the welfare people actually respond to their needs and their clients’ needs”.
  - an OEC of “organisation sustainability” and of “encouraging and building leadership within the organisation”.
  - another OEC is that the HSO is to have the “ability to be creatively subversive” ie. “an agent for social change”. Laughter erupts at this point.  
*(# 5th sign of workshop humour especially as the lines are added that it “take longer to work out what to do” and “financial management” and “fostering skills and training”.. It is pragmatic, laugh-at-yourself humour).*
  - another OEC is “open and transparent process in relation to decisionmaking and funding” to “everybody...all staff and clients...everyone”.
  - Researcher asks a question again  
*(\* 10th sign of NGT being askew as Researcher should remain neutral).*
  - OEC of “care” is emphasised.
  - OEC of keeping the “balance between social justice and the professional approach”.
  - an OEC that “knowledge and attitude of staff that match” which leads to the HSO being “user-friendly”. This is “personal accountability”.
  - Researcher again asks for an explanation.  
*(\* 11th sign of NGT not being followed closely as Researcher should not be participating).*
  - Facilitator finally joins in workshop discussion since being put back onto the NGT track. He notes that the OEC is “starting to say and read the same thing in different ways.”
  - 13 OEC is listed.
  - p. 13.
  - OEC of “the ability to communicate with the wider community” what “our role and our purpose is”. This means to have a good “public profile”.
  - one expert acknowledges that some OEC are repeating themselves and suggests adding “numbers next to it”.
  - (\* 12th sign of NGT process having lack of clarity. Maybe it also shows frustration that the NGT is not moving smoothly and quickly enough to come to a conclusion).*
  - Facilitator joins in and reverts to a business approach. He suggests he has not “heard anyone talk about value for money...which is the rhetoric at the moment...I haven’t heard anyone talk about being accountable... which is just about there.”

- then the Facilitator is corrected by an expert saying that “manages its responsibility to all those stakeholders covers all those...”.
- the Facilitator realises that the experts are talking a different language than he is used of.

*(\* 13th sign of NGT problems. A Facilitator should have been chosen who is used to the HSO jargon and yet won't join in the discussion of the workshop”.*

- then expert says the OEC of being accountable to the “client group” is the “primary purpose of the organisation”, ie. the “outcomes must be judged in terms” of the “group values of the client group”.
- an OEC of clients having more value to please than the local State politician.
- 7 OEC are listed.

- p. 14.

- Facilitator trying to get experts to comment on the “value for money” factor and “accountability” in the ATSIC context which he brought up earlier.

- Researcher disagrees with the Facilitator's ploy by saying “no...no.... Forget about the Aboriginal issues... this is a Non-Aboriginal sector”.

*(\* 14th sign of NGT indicates lack of clarity, agreement, and direction between Facilitator and Researcher).*

- Facilitator still continues to steer workshop away from any NGT pattern. He states that the government sees the HSO's role as part of the “welfare sector”.
- an expert agrees with the Facilitator in that the government is saying that “you gotta forget the justice and equity stuff and pick up the new stuff”.
- but another expert debates being overly influenced by the government to its point of view.
- again the Facilitator tries to steer the workshop to his political and business perspective, perhaps biases.

*-( \* 15th sign of NGT process not auguring well. Emphases and perhaps biases of Facilitator is strong).*

- the financial “accountability” emphasis of OEC is mentioned again.
- one expert observes that “the dominant paradigm” is that “fewer and fewer people are controlling vast amounts of money”. This is “a power group” that “it's just too powerful” for people today . One can just compare “the World Bank” which is telling “the Federal Treasurer” and “our parliament” what economic measures to take.
- no more OEC listed just discussion and debate dominated by a few people.

*(\* 16th sign of corrupted methodology in that the workshop is being dominated by a few good talkers. Through due process of the properly ascribed to NGT every expert would have a fair and equal hearing).*

- p. 15.

- general discussion by a few talkers only.
- one expert says that “politicians think they don't have to respond to the voter”. so the belief is that HSO's should be working on getting “community level” people to “put pressure on their politicians” ie. “raise the issues” to them.
- the Facilitator then states that it is “the most effective (pressure) group that manages to “overturn government policy” by especially putting pressure on “sitting members in marginal seats”. These group used to be the “used car salesman” and before that “real estate agents” and “not the people involved in social justice” ie. the HSO's.
- “different” views in applying the accountability equation. For instance, “major private sector companies” are not scrutinised as demandingly as HSO. Yet welfare agencies are the least to be trusted by the government. And Aboriginal welfare agencies are seen to be the least trusted as they are “the bottom of the pile”.

- One expert says that “almost all of the accountability stuff” that has “been brought in” has been on “public servants”. The comparison is then made that public servants in 1983 “lived with a degree of respect and all the rest of it”. In the 1990’s this is far different. The challenge is “we need to turn it around about who is accountable”.
- HSO’s have “got a proven record of being accountable”.
- Facilitator states the politicians show favouritism to high profile public figures. An example is given when a politician recently stated a certain financial figure and nobody was able to challenge him on the figures.
- one expert adds about HSO’s that “we don’t tend to do Pr stuff...we are saying that we are really good at what we are doing”.
- no more OEC is being listed, just discussion
- p. 16.
- Facilitator states that one HSO got ongoing funding because they were able to put it into “terms of relationship to what people up there” understand.
- one expert says that a lot of what is being said is an OEC of being able to “influence policy by clearly analysing the political situation” and then develop “strategies to respond to that”. HSO’s are thought “lower than a used car salesman” by the government.
- the same expert from earlier on tries to initiate beginning prioritising as the workshop discussion appears going round in circles.
- (\* 18th sign of NGT process not being followed closely).
- So the Researcher suggests a prioritising that is not part of the NGT process.
- (\* 19th sign of lack of clarity and understanding of NGT process as Researcher should be quite familiar with it).
- Next is some group uncertainty as furtive steps are taken in prioritising.
- It is confusing, disparate talk as what to do next in NGT steps because nobody can give a hand as nobody understands the process.
- the Researcher attempts to suggest aiming for group consensus.
- one expert continues to try to prioritise with no leadership from the Facilitator or Researcher.
- there is talk of putting “little symbols next to” related OEC and grouping similar OEC.
- p. 17.
- The Researcher asks the willing expert to do facilitating of this section so as to achieve group consensus.
- (\* 20th sign of NGT not being fully adhered to. A previously experienced expert in grouping consensus has to be asked to take over is sad indictment of lack of understanding of NGT).
- workshop now begins to group all similar OEC together.
- grouping similar OEC together continues.
- 16 OEC are grouped together.
- p. 18.
- the expert is allowed to continue the group consensus. He then is undecided whether to group “five key areas”. Ranking is difficult because there are “78 votes for 45 criteria”.
- the expert confesses that the workshop has become “actually a study in group process”.
- Facilitator is not very helpful with his question to the Researcher about “Well what do you want to get out of it...”.



- Researcher replies that all experts “can have 6 votes and after that just see what the situation is and see if they overlap”.

*(\* 21st sign of NGT foul-up. The nonchalance hides the frustration of the Researcher. There was inadequate planning and discussion between the Facilitator and Researcher to really understand the NGT process).*

- then different coloured dots are used to identify and group OEC By Researcher.

- then the expert says he prefers using numbers to group OEC.

- the workshop moves more to grouping “similar” ideas together.

- p. 19.

- OEC that is seen as “most important” is the “client group”.

- expert suggests to put everything under 6 categories with 6 votes each.

- expert reiterates that the group consensus is “all over the place” so need some kind of “order”.

- another expert suggests listing the OEC by “themes”. The “themes” are seen as just important as “a specific category”. The expert now gets conscious of the time as the workshop is scheduled to finish soon.

- controversy and discussion arises among experts whether to have “categories” and “6 votes” and then another “6 votes”.

*(\* 22nd sign of NGT melt-down. The workshop is wrestling bravely for answers when it could have been so easily done if the NGT process was clearly understood from the outset).*

- p. 20.

- one expert handed in his “6 votes” as he left the workshop.

- experts are asked to have 6 votes written against OEC (in the form of 6 ticks) on sheet of butcher’s paper pinned up on board.

**- Side 3 of tape begins (transcribed on pages 21-26):**

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- p. 21.

- a lot of room movement, jokes and talking at listing “6 votes”.

*(# 6th sign of workshop humour helped to alleviate any frustration. It was something both incongruous yet relevant to the haphazard workshop process with “so we gonna write these down for our lotto numbers!”).*

- Ranking begins after everyone has listed their 6 ticks (votes).

- Adding up the ranking votes is done by everyone and anyone who manages to say something.

*(\* 23rd sign of NGT process confusion as no proper NGT direction, leadership or order is followed).*

- p. 22.

- everyone continues to participate in adding up the votes for ranking.

- Researcher tries to give order and leadership while Facilitator is quiet.

- p. 23.

- Researcher continues to attempt to give order and leadership of ranking process.

- top five ranking is listed and all is finally completed.

- The top five are: (i) shared vision or goal of the agency (ii) grass roots developmental approach (iii) A degree of independence, autonomy; able to use their own resources . Service come out of the community and not vice versa. (iv) Manages its responsibility to stakeholders. (v) Pragmatic: develop relationship of trust, openness with staff and clientele.

- Researcher then asks for “a bit of comment” on the top 5 OEC.

- p. 24.

- a definition is given of “shared vision”: ie. “common purpose, common goals...everybody has an understanding of why they are there, and what their role is”.
- the “client base” is seen as most important direction for agency to take. A definition of HSO has something wrong with it if what services the “client base” is not most important item.
- the “grass roots developmental approach” is “really the difference between the community developmental approach” and the “social planning...”
- mention is made also that the government needs to be educated on most important OEC’s for HSO’s.
- an expert says that “we can’t be effective in whatever position we are occupying unless we are serving the community”.
- Facilitator still comes from a business angle when he asks “are we any different from the big corporations?’...and that what really HSO’s are really saying is that they are “trying to maximise their returns”.
- one expert replies: “yes, except our clients are the community’... and that “their stake might not be a financial one its more of a value stake”.
- Researcher keeps plying questions to experts about the top OEC.
- one important OEC is “the way you grow the organisation” as it “not a static entity...everything does change”.

- p. 25.

- Researcher keeps asking for comment on top OEC.
- any “decisionmaking” is seen as a process.
- 2 things are considered important by one expert: (i) the “people with the experience should be making the decisions” and (ii) your relationship with the clients should be “straight and open”.
- You “are only effective when your community trusts you and comes to you for help”.
- another key OEC is “ethos, trust and openness between staff and clientele”. “Ethos” is “the philosophy that you operate under”.
- another key OEC is agreed roles: ie. “everybody else knows what everybody else is they are doing...”

- p. 26.

- another expert says a process of effectiveness is “a flow chart or something” so that staff and clients “know what’s going on”.
- emphasis on agreed roles to be known among staff also is a key OEC.
- emphasis is made that decisionmaking should be “inclusive decisionmaking rather than hierarchical”. A reply to this is that “as long as process is clear” then decisionmaking can be any “kind of process”.
- Researcher finally covers discussion on all top ranked OEC and thanks all participants for attending.

**End of Summary Transcript of Wadjela Pilot Research Workshop.**

## **2. Summary Transcript of Nyungar Workshop Process: Pilot Research**

**(Thursday 31/10/96).**

- **Introduction:** Before the TAPING: Lunch provided for about 20 minutes Then everyone sits down around a long boomerang conference table facing the Facilitator. Caterer has left the room so in Workshop are available experts + 2 extra persons = one is Facilitator's partner; the other is trainee of one expert.). Expert attendance was: 10 female and 5 male.

*(\* first sign of corrupted NGT methodology as only experts should have participated).*

***Side 1 of Tape: (transcribed on pages 27-33)***

**-p. 27.**

- Facilitator opens workshop and speaks to butcher's paper presentation of the Nominal Group Technique (NGT). The "1. Statement of the Problem" is given which is included in the first two parts of intended (NGT) process.
- Facilitator speaks next on section "2. Understanding the Problem". The NGT starts off well.
- The Facilitator asks for any queries, questions from the group.
- Then Facilitator explains the next NGT points of "3. Silent Generation of Ideas" and "4. Idea Collation/Notation".
- The experts have no questions.
- Then Facilitator explains next points of "5. Clarity/Rephrase Group Ideas" followed by "6. Vote on Ideas/Prioritise".
- Facilitator congratulates Researcher on doing the studies.
- "3. Silent Generation of Ideas" begins and NGT is going well.

**-p. 28:**

"4. Idea Collection/Notation" then starts in rotation with experts calling out their points that make an organisation perform well ie. the Organisational Effectiveness Criteria (OEC). These OEC are then written up on an electronic whiteboard by Facilitator.

- OEC collection continues. 7 OEC are stated.

**- p. 29.**

- OEC collection and notation continues.
- question arises whether copy of all OEC will be given to experts. Facilitator states that Researcher will "organise this".
- another 7 OEC are stated.

**- p. 30.**

- one expert gives 2 points for one OEC.
- the Facilitator rolls over the electronic whiteboard to get more space.
- OEC listing continues.
- another 9 OEC are listed.

**- p. 31.**

- full rotation of experts stating their OEC is completed. The listing of OEC continues but in a reverse rotation.
- the Facilitator asks Researcher to get 20 copies of OEC List so far as produced from electronic whiteboard. This is so "they can tick it off later".

(\* 2nd sign of NGT process not being followed as "ticking it off" is not part of NGT).

- OEC collecting continues.
- another 10 OEC is collected.

- p. 32.

- one OEC of "under siege and constant crisis" of Nyungar community is noted.
- (# 1st obvious humour sign which relates to Facilitator being corrected for not understanding English spelling patterns. ie. A: " 'i' before 'e' except after 'c'.

Facilitator: "...just testing" (general laughter follows)).

- OEC listing continues.
- another 7 OEC given.

- p. 33.

- OEC listing continues.
- another 4 OEC listed.

### ***Side 2 of tape begins (transcribed on pages 34-42)***

- p. 34.

- 2nd rotation of experts occurs as they list OEC.
- (# 2nd sign of humour as Facilitator scolds her participating business partner for interrupting the rotation progression. Her partner replies: "She does this to me always ...always." (general laughter follows)).
- OEC listing continues to flow well.
- noted that "budget" and "the problem for us"... "and the fund provider" is an OEC.
- (# 3rd sign of humour has a touch of irony. The Facilitator's partner suggests an OEC as to "do it all the white man's way... and you'll all be successful." When Facilitator checked if he wanted to put it down as an OEC he quickly replied, "No...no" (followed by general laughter)).
- another 6 OEC listed.

- p. 35.

- 3rd rotation of experts listing their OEC.
- (# 4th sign of humour centres upon laughing at oneself. With stating of OEC to "always maintain partiality in the decisionmaking process"...there was general laughter. This was developed with a stated desire, but not as an OEC, to have "no black politics" in the functioning of Nyungar organisations. (again followed by general laughter)).
- OEC listing continues.
- Facilitator acknowledges that workshop is running out of ideas because she repeats 5 times along the line "are there any other points?".
- one expert indicates that Nyungar Human Service Organisations (HSO's) "seem to work in isolation".
- another 6 OEC is listed.

- p. 36.

- 4th rotation of experts listing their OEC.
- OEC of "affiliation with mainstream people"... "Non-Aboriginal people...multicultural people".
- OEC of "it's okay to affiliate with others"...but warning that Aboriginal HSO's need to "keep their own protection system".
- Facilitator asks again if all OEC's have been exhausted so coming to end of listing all OEC.
- another 3 OEC listed.

- p. 37.

- Facilitator suddenly influences the OEC list by saying that there is still one “major factor that nobody has mentioned yet”.

*(\* 3rd sign that NGT is not being followed properly as the Facilitator obviously influencing NGT is not allowed).*

-Then Facilitator agrees when previously unstated OEC is mentioned which is “Funding”. The Facilitator says “That’s the one we are looking for...Funding”.

*(\* 4th sign of NGT not being followed properly as she agrees with the OEC listing of “Funding”).*

- Facilitator asks for OEC’s to be photocopied.

- Researcher joins in the explaining of the next stage of NGT which destroys his neutrality.

*(\*5th sign of NGT not being followed properly as Researcher should maintain his neutrality at all times).*

- another 4 OEC was listed.

-p. 38.

- Researcher goes and photocopies OEC listing while workshop “takes a 5 minutes break”.

- Facilitator’s partner says “If you want a smoke... follow me!”

- Merging of OEC commences with “there’s a lot that can be cross-referenced.”

- Numbering of OEC list commences.

- 1-13 OEC “cross-referenced” or merged together.

-p. 39.

- numbering of OEC continues.

- 14-25 OEC are merged together.

-p. 40.

- numbering of OEC continues.

- 26-48 OEC are merged together.

-p. 41.

- numbering of OEC continues.

- 49-68 OEC are merged together. This is different to the “63” as the official list.

*(\* 6th sign of NGT mix-up. There is uncertainty of actual number of OEC listed).*

-p. 42.

- lots of talk about which numbers were on what page.

*(\* 7th sign of NGT confusion. OEC should not have been numbered in true NGT).*

- Facilitator reiterates prioritising the 63 OEC to done by each expert and put on the board.

*(\* 8th sign of NGT misunderstanding. The top 5 priorities of each expert should have been secretly worked on and written up on board in true NGT).*

**- Side 3 of tape begins (transcribed on pages 43-45)**

- p. 43.

- Time is running out as “seven minutes to go before 3 o’ clock” so bad planning.

*(\* 9th sign of NGT shortcomings as not enough time because of inadequate planning).*

- Next part is rushed. Individuals tick their top 9 priorities on the electronic whiteboard.

*(\* 10th sign of NGT misuse as ticking should not have occurred. A value should have been given of 1-5 from lowest to highest priority respectively to those on the board. And only 1-5 priorities should have been named).*

- Nevertheless, one expert sees “a pattern emerging” of the OEC priorities.

- Facilitator questions if a “consensus of priorities” is to be done now.  
(\* 11th sign of NGT mistake. The Facilitator should be fully confirmed of NGT process beforehand).
- Researcher also audibly expresses uncertainty of next stage of NGT. He replies uncertainly that first get the numbering and then “maybe a couple will merge together or...”  
(\* 12th sign of NGT misunderstanding. Researcher both should not talk and he should be conversant of the proper NGT process).
- a lot of concerned discussion and chatter goes on about what is the final outcome.  
(\* 13th sign of NGT confusion. The process should have been clear of where the NGT was taking everyone).
- p. 44.
- The top 5 OEC are then listed.
- debate among experts of whether “consult with community” should have gone before the top priority of “Funding”.  
(\* 14th sign of the NGT going wrong. Putting a numerical value on the 1-5 priority would have reinforced of what the final priority listing was).
- more discussion of what is really the original research question: “how to set up an organisation” or is it “what factors make an organisation effective?”  
(\* 15th sign of corrupted methodology. The research question should have been made clear from the start of the NGT. Maybe it is Nyungars being freer with their acceptable understanding of English language).
- p. 45.
- discussion of priority of OEC continues
- Facilitator asks if there is more “information” to “require” for the workshop.  
(\* 16th sign of NGT gone wrong. Facilitator should have been clear of all stages of NGT).
- Researcher says yes when really the re-listing after discussion of top 5 should have been carried out.  
(\* 17th sign of NGT gone corrupted. Researcher was too accommodating to Nyungar countryman).
- participants fill in the “experts” form to collect their “experience”.
- idle chatter to end of tape.

### **End of Summary Transcript of Nyungar Pilot Research Workshop.**

**[C] Final Workshop Transcripts (Tuesday 22/4/97 & Wednesday 23/4/98)**

**1 (a) . Summary Transcript of Wadjela Workshop Process:**

**Final Research (Tuesday 22/4/97).**

- **Introduction:** Before the TAPING: Lunch provided for about 20 minutes and caterer leaves. Then everyone sits down around a semi-circle table. The Facilitator welcomes everyone. Expert attendance was 6 female and 6 male. Steps 1: Introductions; 2: Run Through Process; 3: Write up Issue up on Board; Step 4: Check that the People Clearly Understand the Question; Step 5: People to Write down 5 Ideas; Step 6: Break- 15 Minutes; of the Nominal Group Technique (NGT) was not taped.

**Side A of Tape: (transcribed on pages 1-10):  
WADJELA Final Study Workshop 22/4/97**

-p. 1.

- Step 7 of NGT: Clarify Ideas:

- (\* 1st sign of well-run NGT process. The Facilitator would continuously go back to his table to follow closely the 14 steps or pattern of the NGT he had worked out beforehand with Researcher and Researcher's Supervisor.)

- 1st mention of merging only similar Organisational Effectiveness Criteria (OEC).

- Wadjela experts tend to debate issues (cf. Nyungars tend to strive for conformity) and are aware of it or express it eg. "I'm gonna be a pain in the neck".

- 2nd mention of merging only similar OEC.

-p. 2.

- first mention of "systems" and "structures".

- "Structure" is linked with "system".

- 3rd mention of "getting rid of duplications"

- merging of OEC ideas continues.

-p. 3.

- (# 1st sign of workshop humour is a bit ritzy, double-meaning and tending to sexual connotations eg. Facilitator: "Shall we have "quality staff" on top" Expert: (laughter) "Yeah...right").

- merging of OEC ideas continues.

-p. 4.

- now the word "process" is linked to "systems".

- "strategies" is seen part of "process", "systems", and "structures".

- "clarity of and relevant mission or goals" is first mentioned.

-p. 5.

- "adequate resources to do the job" is a good all-round definition of OE.

- words such as "mechanisms", "consultation research", and "planning and review" can be readily related to "economic rationalism". eg. "planning and review of organisation's work" and "mechanisms for identify community need" and "consultation research and consumer input".

- (# 2nd sign of workshop humour is laughing at oneself as in "That's me...(general laughter). They're examples of "mechanisms". They would have to be because I wrote both of them. (general laughter)").

- p. 6.

- “commitment to a common vision” is a “being” aspect of OEC as against “doing”.

- (# 3rd sign of workshop humour is ironic. It follows naming of “democratic leadership and good leadership” with the quip “that’s dictatorship” (general laughter) and the quick follow-up of “spoken like a true dictatorship” (general laughter)).

- p. 7.

- Step 8 of NGT: Number the Ideas

- (\* 2nd sign of true NGT process as it is well understood and ordered).

- Step 9 of NGT: People to Vote on/Prioritise the Ideas Written Up.

- (\* 3rd sign of well understood NGT process as he explains clearly and loudly each step and welcomes repeating the explanation if required.)

- Step 10 of NGT: Break -5 Minutes

- Tape was stopped and restarted further into NGT step.

- p. 8

- Step 11 of NGT: Ask People to Explain Their Number 5 Ranking

- (# workshop humour is again ritzy, double-meaning and has sexual connotations with Expert: “So is that 1 and 2. These 2 are one? Does that mean you’ve got them all in bed?” Facilitator: “I beg your pardon. (general laughter)”).

- p. 9.

- The first top 5 OEC are ranked for the first round. The top 4 seem to be “functional” ie. what do I have to *do* to be effective? cf. the “relational” what do I have to *be* to be effective?

- Step 12 of NGT: Get People to Write Down Their Top 5 Ideas in Order of Importance Again

- (\* 4th sign of NGT working well as the step is explained again loudly and clearly.)

- Step 13 of NGT: Break- 5 Minutes

- Step 14 of NGT: Discuss

(\* 5th sign of well ordered NGT process. The Facilitator even checks to see if I have the tape on.)

**Side B of Tape: (transcribed on pages 10-14):**

**Transcript Summary of WADJELA Final Study Workshop 22/4/97**

- p. 10.

- “Step 14 of NGT: Discuss” is continued.

- p. 11.

- one OEC is that which “actually reflects the way we do things”. This may hint at a large difference compared with the Nyungar way to do things.

- “funding” as an OEC was not given a high priority.

- 2 reasons are given for funding not being given a high priority: “ unless you got those other things in place... the “resources” (which “funding” is a part) (a) you won’t be able to get and (b) you won’t be able to spend it effectively”.

- Facilitator shows he is familiar with HSO jargon and issues with the discussion question “Is it because funding bodies are starting to say to you more, ‘we want to see what your strategic plan is like... we want to see your future plans and things?’”.

(\* 5th sign that NGT process has been well planned. The Facilitator is an experienced consultant for many years in the community development and non-government HSO field).

- an expert mentions that the “community sector” is under “threats and a whole lot of threats” regarding their identity, purpose and vision.



- p. 12.

- discussion continues on well.

- the comment is made that HSO's have to work by "different frameworks" today possibly because of the influence of widespread economic rationalism. 10 years ago it was a "social work planning framework".

- HSO's have to be motivated "from internally rather than externally".

- point is also made that "the nature of funding requirements has changed today".

before it was a "big money bin" concept but now it is by "program contracts".

- comment is made that the purpose of a "strategic plan" is to "keep you focussed of what it is you are trying to achieve".

- p. 13.

- Facilitator believes Wadjela and Nyungar priorities are different and this is questioned by the experts.

- Facilitator states that the "findings" of the 2 workshops can be distributed to both Wadjelas and Nyungars with their analyses. Then perhaps people can be invited to a "joint session of some sort".

- an expert would like to know if there "are issues of 'difference' in relation to 'staff' as well as 'structure and management'".

- then 2 experts asked if the Nyungars were chosen in the same way as the Wadjelas. The Researcher said yes. This involved the Connoisseurship assumption and the Peer-Referral method.

-p. 14.

- Facilitator approves of the NGT method by stating that it is "an interesting methodology".

**End of Transcript Summary of Wadjela Final Study Workshop. Tuesday  
22/4/97**

**1. (b) Full Transcript of Wadjela Final Workshop**  
**(Tuesday 22/4/97 Side A ) 1-37**

**(STEPS 1,2,3,4,5, & 6 OF NGT WAS NOT TAPED)**

**STEP 7 OF NGT: CLARIFY IDEAS**

**F001**    **OK. We just need to go through and group responses which are very similar, but it is up to you to say which ones you feel can be grouped.**  
**Can “values of agencies” be grouped with “commonly understood behaviours?”**

G1        Umm...I see it as an exception

G2        Come again.

G3        I was talking about the “commonly understood” view. The other is just talking about “values”.

G4        I’m gonna be a pain in the neck.

**F002**    **No that’s fine.**

G3        Let us know...that’s why... you have to.

**F003**    **OK should we start with “staff commitment”?**  
**Do you think that “staff” can be grouped with “staff commitment”?**

G1        (Laugh)

G2        Yeah.

**F004**    **So do we...We have to ask you because we are not allowed to influence the process. Can... Any similarity there?... “experience and expertise of service deliverer”, “quality staff”.**

G1,2,3    Yeah

G4        I think it depends on whether you are grouping staff quality and that it fits together, or whether you are differentiating. Because the quality staff person...may, might not necessarily have the experience or what was the other one

**F005**    **That’s OK. If there’s a disagreement we will just leave them as is.**  
**“Clear and effective management and organisational system”.**  
**“Good management structure incorporating board and internal structures”**  
**“Strong” ...Oh that’s “staff management”.**  
**Can those two go together?**

G1        Yes

G2        No! They are strong in that system as well as those structures. There are some similarities but there are some differences... You only can do that if you put the structure and systems on top.

G3        It’s a strong organisation...

**F006**    **“Clear and effective management and organisational systems”,**  
**“Good management structure incorporating board and internal structures”,**  
**“Clear organisational structures which promote strategic thinking and practice”.**  
**Does that go with anything? Strong...ummm.**

G1,2,3    Yeah (idle chatter)

G4\*       Pretty close...pretty close.

**F007**    **What can it go with?**

G4\*       I wrote the things which you can’t see. I’m prepared to connect structure with system

G1        I wrote structure with system.

G2        Yes.

- G4\* It's the same thing.  
 G3 That would go with it.  
 G5 Yeah...OK.
- F008 This go with it? ...“Clear organisational structure which provides strategic thinking and practice”.**
- G1. Don't you lose something? Because surely its the strategic focus...is talking about. It's a mixture...If you lose that you lose...  
 G2 Are we just talking about loose, I mean loose sub headings here or we...?
- F009 No we are talking about the ones you think that go together.**
- G1 Very clearly?
- F010 Yes. It will actually disappear by posting on top...  
 OK. What we are going to do... is that we are going to get rid of the duplications... and then get you to prioritise out of the big list. So...You know if you don't think they are the same then we will leave them separate... What about “clear organisational structure which provides strategic thinking and practice” and “strong organisational structure, people and plan”?**
- G1\* The problematic with the first one is that its got two separate concepts. Strategic thinking could be separated out from the rest of it.  
 G2 That's mine. I ran out of points.  
 G3 Oh you cheated. (Laughter)  
 G1\* Go to... directed childhood? (irrelevant)
- F011 OK, we should have said keep one idea per piece of paper.**
- G Oh that's too hard.
- F012 That's all right, we'll leave it.  
 Can we ? willingly and open minded participants...commonly understood values...quality staff... skilled staff..**
- G1 Yeah.
- F013 Together?**
- G1 Yeah
- F014 “Well trained staff and caring”.**
- G1 “Quality staff”
- F015 Shall we have “quality staff” on top?**
- G1 (Laughter) Yeah...right.
- F016 “Strong team with appropriate skills...or support to obtain skills and/or to obtain”. Right oh?**
- G1 Ummm.
- F017 “Professional work practices and staff”...  
 “Capacity for reflexivity and responsiveness”...  
 “Ability of organisation to meet and address needs of “customer”/community”...  
 “Relevance of its services to the community”.  
 Similar ? the same?**

- G1 Ummm...Yeah.
- F018** “Commitment of management to service provision”...  
 “Community support”...
- F019** “Adequate resources and well resourced”. (General laughter)
- G1\* PCM is “well-resourced”. YMCA is not.  
 G2 “Adequate”.  
 G1\* And the rest of us neither? (General laughter)
- F020** “Effective management processes”... Go with any of those early ones?
- G1 That’s “systems”. “Process” is “systems”. It seems to go with that “systems”. More “systems” than sort of “processes”. That’s how it works.  
 G2 Yes.  
 G3 “Processes” and “systems”.
- F021** Where will we find it?
- G1 It actually also needs to be linked with “work practices”.  
 G2 The trouble is about thirty something... ???
- F022** Yeah. I know. “Staff support mechanisms and processes” ...  
 “ Staff gender mix”
- G1 That might go with the “equality”.  
 (General laughter)
- F023** Leave it?
- G1 Yes
- F024** “Clear and client-based focus and strategies”.
- G1 That would go with the one that talks about the “customers”.
- F025** “Ability of organisation to meet and address the needs of “customer”/community”.
- G1,2 Yeah.
- F026** “Knowing the cost”...  
 “The ability to balance the mission with commercial reality”...
- G1 (???)... I think it’s linked.
- F027** “Clarity of and relevant mission or goals”...In fact ...if this one goes anywhere, it is going to go down here...it’s so close.  
 “Adequacy and security of funding”...  
 “Funding security and variety”.
- G1 Yeah  
 G2 Does that go with the “well-resourced”?...  
 G3 “Resourcing” is more than just “funding”. Maybe you have “human resources” when you have “volunteers”.
- F028** “Experience and dedicated staff”. Can that go over?
- G1 “Quality of staff”.

- F029 “Proactive flexibility”.**
- G1 Is that linked to the one up the top?...Something about...
- F030 “Capacity for flexibility and responsiveness”.**
- G1 Yeah that’s fine.  
G2 Pretty good.
- F031 “Qualitative management services and processes”...That belongs more with “management”. “Effective management and processes”.**
- G1 Yeah.  
G2 Yes.
- F032 “Adequate resources to do the job”.**
- G1 What are “resources”?
- F033 Is it “well”, or is it “adequate”?**
- G1 Read on...We can only say “adequate”.  
G2 You ask my board and staff and they will say yes.  
(general laughter)
- F034 “Regular planning and review of organisation’s work”...  
“Mechanisms for identify community need”...  
“Consultation research and consumer input”...**
- G1 That’s me...(general laughter). Theyire examples of mechanisms. They would have to be because I wrote both of them. (general laughter)  
G2 You should never admit to that!  
G1 One’s about “evaluation”. The other is about...??
- F035 OK... “Clarity of and relevant mission or goals”... “shared vision”.**
- G1 No, I had “shared vision” on that one. The emphasis is on “shared”.
- F036 Right. OK.... “Effective planning, monitoring and evaluation”. Does that go with “regular planning and review of organisation’s work”?**
- G1 Yes.
- F037 “Clear”, Oops... “commitment to a common vision”.**
- G1 Yes, it can go onto the next one.
- F038 OK. So that can go under “shared vision”.  
“Clear goals and objectives, clear organisational objectives”...  
“Clear vision...”, “a clear vision of its tasks”,... “A clear vision of mission or mission statement or objectives”?  
Are they the same as “clear organisational objectives”?**
- G1,2 No?  
G3 “Objectives” is merely the way in which you get to the end.
- F039 “Commitment to a common vision”... Is that the same as a “clear vision” or is that the same as “a shared vision” or...??? (irrelevant)**
- G1,2,3 That’s underneath that one.

**F040** "A sense of why the agency exists and functions."

G1 That's "shared values".

**F041** Shall we go with "values" or stay separate?

G1 I think it's more "vision" than "value". It's a wide...

G2 I think it's both "vision" and "values"

**F042** "A clear sense of why the agency exists and functions". Is it the same as "a clear vision of its task"?

G1 [idle chatter]. Probably...

**F043** "Strong leadership and good leadership".  
"Appropriate..."OK... "Democratic leadership and good leadership".

G1 That's "dictatorship" (General laughter)

G2 Spoken like a true dictator (General laughter).

G3 But never is one.

**F044** "Empathy with clients or target groups". Will that go anywhere?

G1 There is something about "client based focus". That middle one...

G2 It is clearly "client-based focus".

G3 Yes, third one on the top left.

G4,5 Up the top.

**F045** "Clear client based focus and strategies". Does it...ahh... go with  
"empathy with clients or target groups"? ...  
"Liaison between committee and staff"...  
"Strategic thinking".

G1 Second one up on the left

**F046** Second one from the bottom. "Clear organisational structure which promotes strategic thinking and practice". Is that the same as "strategic thinking"? "Effective advocacy for clients". Great. Happy with them?

G1 Yep.

#### **STEP 8 OF NGT: NUMBER THE IDEAS**

**F047** OK, we just need to number them... Keith do you want to hand out the next lot of papers? (50 sec. gap)

Keith Bad photocopy of some of these. "Bad resources"... (General laughter)

#### **STEP 9 OF NGT: PEOPLE TO VOTE ON/PRIORITISE THE IDEAS WRITTEN UP**

**F048** Now could you prioritise the ideas... basically vote on them. Starting at, ahh...your highest priority is put down as number 5 and through to number 1. So your top 5 priorities, with your highest priority first as number 5. If you just write down the number of the point up here and please hop up and have a look.

G1 Yes I can't see it. (General laughter as people move to the front)

**F049** I'm just the facilitator...We'll have no whingeing please or else Keith will hold back your pay checks...sitting fees. (40 sec gap)  
Remember Number 5 is your highest priority... the first priority.

**STEP 10 OF NGT: BREAK- 5 MINUTES**

(Tape stopped and restarted further into NGP session)

**\*STEP 11 OF NGT: ASK PEOPLE TO EXPLAIN THEIR NUMBER 5 RANKING**

G1 (Idle chatter) Its that "why you are there"... "why do you exist as a service".

G2 It's "sharing" that is important.

G3 You have a "commonality, a shared vision". (idle chatter)

**F050** Someone else went for a different one.

G1 I went through for same one.

G2 Could I suggest that the first two are very similar...if you had to pick the 5 top things we'd really only have 4.

**F051** Ummm.

G1 At present it gives you very...

**F052** No, I think that in itself is possibly saying something about what is coming out ... I mean also the fact that people didn't feel that those go together.

G1 I don't mind! (general laughter).

G2 How about "a clear and shared vision". Make that number 1.

**F053** OK so what makes Number 5 now...9 and 8.

Number 5 comes into a "strong team or appropriate skills".

Ahh...all these numbers up there are getting me confused.

No. 5... "Clear organisational structure which promotes strategic thinking and practice".

G1 So is that 1 and 2. These 2 are one? Does that mean you've got them all in bed?

**F054** I beg your pardon. (General laughter). So who else picked a...who picked a different top rating, top ranker?

G1 26, I picked 26.

**F055** Which is... "clarity of and relevant mission or goals". Why did you...

G1 Well I thought it incorporated "vision" in "goals". But it also focussed on what we did... I assumed in that there was no "vision".

G2 How did you get your score? For example, I mean if someone gave number 28...3.

**F056** We added up all the rankings, which is why you had to rank from 5 downwards. If you ranked something at number 5...it scored 5 points.

G1 So if you ranked something 5, it still scored a point.

**F057** Any other comments on what people went for as their highest rank.

G1 I thought I picked 26 as a top but its only got a score of 5.

**F058** You might be the only one.

G1 No... Jan picked it too.

**F059    Yeah.**

G1        I hope I haven't got it wrong but that's my recollection...Recount! (hand claps). Scrutineers!  
G2        You've got to write down your name before you go.

**F060    OK. No... Oh No!! We still have one. Have a little chat! We'll talk to you later.**  
**(General laughter)**  
(idle chatter of 2 mins. 25 secs)

**F061a   OK...So number 1 is 33:**  
          **"a clear and shared vision of its task".**  
**Number 2 is 11:**  
          **"experienced and dedicated staff"**  
**Number 3 is 14:**  
          **"clear and client based focus and strategies"**  
**Two number 4's - one of which is**  
          **"clear organisational structure which promotes strategic thinking and**  
          **practice" and "clarity of and relevant mission and goals"**

#### **STEP 12 OF NGT: GET PEOPLE TO WRITE DOWN THEIR TOP 5 IDEAS IN ORDER OF IMPORTANCE AGAIN**

**F061b   ...Can you go through once more and re-write them...just in case its changed from last time?.**

G1        You just talking about those last five or the whole lot again?

**F062    No re-write the whole lot again.**

G1        Are you looking for...

**F063    No... No...Just seeing basically if there's any thought on hearing why people went for a particular number 1's...ummm.**

G1        The government industry is setting its policies and processes.

**F064    Ummm...**

G1        Good to see government policy is working. (Laughter from Facilitator).

#### **STEP 13 OF NGT: BREAK - 5 MINUTES**

(idle chatter and gap of 70 secs.)

#### **STEP 14 OF NGT: DISCUSS**

**F065    That's what as a group you came up with...as to what makes an organisation effective...Does that surprise anyone? What is your feelings about it? Have you got your tape on Keith?**

Keith    I'll turn it over in case I run out....

<b>66-80 WADJELA WORKSHOP Tuesday 22/4/97 SIDE B</b>
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#### **STEP 14 OF NGP: DISCUSS (Continued)**

**F066    "Resources" aren't theirs.**

G1        It was an excellent time. (??)



- F067 Is it the next one?... Where did the “funding” come up Keith?**
- G1 What was number 6?  
G2 29?
- F068 That actually reflects the secular way to do things.**
- G1 What about 21... Number 3, 16 and 29.
- F069 16 and 6...Now why do you say this surprises you when no-one including yourself didn't give it an exceptionally high priority? (general laughter).**
- G1 I think that unless you got those other things in place... the “resources”  
(a) you won't be able to get and  
(b) you won't be able to spend it effectively.
- G2 If you got experience together with staff...it should have it. (general laughter).
- G3\* Certainly appropriate to the appropriate takes classification???
- G4 ...with the emphasis???
- G5 There you go being logical again.
- G3\* I think that...quite apart it reflects the fact that we were given five choices out of 35 items. With six down I might have put resources. But to my...the way...the way I see it is that resources is something that you get and achieve from time to time.
- F070 Ummm...1 - 5 are very very ...they really left ..except for “staff”...the rest of them are really all concerned with organisational issues aren't they? Is that...is it suggesting that's symptomatic of the field or is it that the field are aware of these issues or that there's problems in these areas or is the field on top of all these issues?**
- G1 We need to do some strategic plans...
- F071 Is it because funding bodies are starting to say to you more, “we want to see what your strategic plan is like... we want to see your future plans and things”.**
- G1 But I don't think its just that because... you know... its... I think if you.. just.. if you did it just for that reason, the fact that is that it is there because... if your organisation is gonna work that's what you need to do.
- ?G2 And I think that there's changes in the community sector and threats and a whole lot of threats and that has caused revisiting what people are??? ...organisation is then taking for granted. Probably 4-5 years ago I would have different views.. but now there needs to be that “unity” and “clearly shared vision”...and strength of that and then the strength of the organisation to tackle whatever situations it's based on???
- ?G3 In the sense that the organisations now ..say 10 years ago did all that. But we didn't necessarily have current frameworks. We had different frameworks. So it might have been a social work planning framework or something like that. I don't know. But...aahh... but a few organisations I've dealt with did say, “what the hell are we here for? why are we setting up? But we are using the kind of current jargon and framework now I think that??? I mean and one's perception. I think most tended to do that
- ?G4 ..It is interesting...that some of the agencies that have been around for a long time. Sections of the services...and
- ?G1-m I think Shawn is right that those things ...aahh... may have been articulated for an organisation to have survived that long. But they wouldn't be there ...ummm... to... and it would have... actually a lot of development for that long carrying out those tasks... you are actually wanting to keep on coming from internally...keep providing better services, effective services and things like that...that actually generates internally rather than externally but...
- ?G2-m One of the other things about items 1 to 5 is that organisations are now tending to do that by programs. Because of the nature of the funding requirements. Whereas once upon a time, particularly if you received commonwealth funding. Ten years ago what you did was stick your hand into a big money bin; coming out and saying you would invent things to spend it

- on. Whereas now they have program contracts, which is for a specified amount of money...very clearly focussed at grass roots level, not just the process levels
- ?G3-f And equally I only gave “resources” about 2 down because to me the assumption is that if the organisation has been there a long time there always has been money around. And you shape yourself to it. Also, equally, I’m involved with organisations and campaigns that have very little in the way of no government funding resources. Some of these are very clear, very... focussed, very active and of very high energy in pursuing the issue that they do. And they use a lot of in-kind resources around. And I think that is another experience that the Ccoalition government has had for the last couple of years, and is taking people back to... All right there is an issue to pursue or there is an... But I must say that you end up with the strategic plan even though you have no government funding to keep you focussed of what it is you are trying to achieve. But I feel too that often in this sector that we do just tend to assume that money and resources will be there and will arrive there as a result of applying.
- F072 Any other comments?... You know we’re doing this same exercise tomorrow with Heads of Aboriginal organisations and obviously part of Keith’s Masters Studies is to look at the different kinds of priorities that have come out of the two sessions. Is there anything that you would suggest about where to from here to... in relation to this? Giving that’s its happening in two different groups? Is there any value in having a joint session with the two groups or would you like to get a copy of Keith’s report to see how the priorities are different and the reasoning for them?**
- G1\* What do you mean “where to”? There is an assumption that the assumption is different?  
 G2 Well that’s the idea of the research..is to test the assumptions.  
 G1\* But the assumptions are set...
- F073 Its a good thing I only get to talk at the end isn’t it? (General laughter).**
- G1 I think...  
 G2 You’re allowed to have an assumption when dealing with research because you have to be able to test to know what it is you are testing.
- F074 I don’t know what Keith’s assumption is...its interesting because I guess I did make an assumption. It would be interesting to see if it bears up.**
- G1 Assuming your assumption is correct I’d actually like to explore them.  
 G2 It would be interesting to see whether they are very similar, very different language to address very similar concepts.
- F075 Would it perhaps if Keith were to distribute findings from the two sessions?... along with your notes or analyses or descriptions of what actually came out and take it from there and perhaps to invite people to a joint session of some sort.**
- G1 If the other groups are interested in meeting with us ...to discuss any areas of common ground and any areas of difference and experiences of what they mean.  
 G2 We’d be happy to at WACOSS to arrange... We have got an Aboriginal forum that meets... and it would be good to get the 2 groups together.
- F076 Mind you, we would probably end up with almost the same sort of things tomorrow and all be... (General laughter)**
- G1 Even that’s worth commenting on.  
 G2 It would be interesting to see whether there are issues of “difference” in relation to “staff” as well as “structure and management”.  
 G3 Keith can I just ask, whether the people that are coming tomorrow are selected in the same way?  
 Keith The same methodology was used... they were recommended by someone else...  
 G1-w How did you decide where to start?

- Keith I started at an independent point of someone who was well-known in the community sector. And I asked that person to nominate another seven. Then I asked those persons to nominate another seven. And I asked those persons to nominate another seven.
- F077** It's an interesting methodology...I was just saying to Jan at the break.. that... ahhh ...I can talk now ...we done with the methods...But as a tool to use in Strategic Planning workshops and such, it might have been interesting if after the first round of prioritising we then revisited these things again to see which ones the many people will feel comfortable to pull together again... because I think that first round kind of made people think, "Gee maybe some of these things really are the same"...but you can't change that.
- G1 I'm just gong to steal your thunder... (General laughter).
- F078** Ummm...Thank you very very much for being so patient.. and I guess we are done. We are done an hour and a bit early.
- G1 Wow.
- G2 You want these CV things...Expert Resumes.
- F079** Got your C.V.?
- Keith I would just like to express my thanks to everyone. I know you are all flat out and there are quite a few people pulled out because they are busy but I really appreciate that the time you all took. That you are leaders in the field and you are recommended among your own peers and it's really good that you came.. Sorry I haven't got money to pay you! (laughter).
- F080** If you want to make a donation on the way out !...you know.  
(General laughter)

[idle chatter to end of tape; end of workshop]

## **2. (a) Transcript Summary of Nyungar Workshop Process:** **Final Study (Wednesday 23/4/97).**

- **Introduction:** Before the TAPING: Lunch provided for about 20 minutes and caterer leaves. Then everyone sits down around a boomerang shaped conference table facing the Facilitator. The Facilitator welcomes everyone. He is the same Facilitator that was used for the Wadjela Final Research Workshop. Expert attendance was 3 female and 4 male. Two experts from the Pilot Research attended the Final Research. Steps 1: Introductions; 2: Run Through Process; 3: Write up Issue up on Board of the Nominal Group Technique (NGT) was not taped.

**Side A of Tape: (transcribed on pages 15-26):**

**Transcript Summary of NYUNGAR Final Study Workshop 23/4/97**

- p. 15.

- Step 4 of NGT: Check that the People Clearly Understand the Question

- this Step 4 is clearly explained

(\* 1st sign of NGT is well run and well explained).

- political concerns and awareness is first highlighted.

- Step 5 of NGT: People to Write down 5 Ideas

(\* 2nd sign that NGT is under control and to be well facilitated).

- the experts are to write down "5 things which you think make a human service organisation perform well."

- (# 1st sign of Workshop humour is practical, playful with "Can I cheat?...Can you keep these?... " To which the Facilitator joins in with "Haa...haa...you might bring it back to your organisation" (general laughter). ")

- p. 16.

- Step 6 of NGT: Break - 15 Minutes

- Step 7 of NGT: Clarify Ideas

(\* 3rd sign that NGT is progressing along well and clear with the easily marked steps).

- p. 17.

- an expert prepared to compromise only Indigenous staff approach for Non-Aboriginal staff as long as there is cross-cultural training.

- one expert sees himself and another expert as older than others in group with joke that they are "obsolete".

(# 2nd sign of workshop humour is laughing at oneself)

- Nyungar experts are tending to put together as many OEC as possible. The Facilitator has repeated 4 times that only if "ideas" are "really similar" do you ut them together.

- p. 18.

- having every member of the community "represented" in HSO is "ideal". Reality is that you made sure that "your mob got by".

- the two oldest experts clearly state that it's all right to have family-run HSO with certain qualifications. It's "traditional". Wadjelas would call it "nepotism".

- Following on from that is the notion that HSO can be seen as providing employment for family is OK as long as others in the community are employed also.

- p. 19.

- a broad concept of "people" is used eg. "people" said to mean "staffing, clients, it's a whole lot of issues". This hints at different and broader use of English words by Nyungars.

- OEC of “community knowledge” means “knowledge to deliver the service to the needs of that person or persons”.
- it is the 5th time the Facilitator expressly says to only put things together when they “are saying exactly the same thing”. Again this hints at Nyungar use of words and their understanding is significantly different to Wadjelas.
- p. 20.
- Facilitator is still not believing that the Nyungar experts’ OEC merging is accurate by saying “Do you reckon? There’s not some difference?”. Again it points to different language use and understanding.
- OEC of “Aboriginal values” = “giving and sharing, and respect and that sort of stuff” is seen as “should be part of the cultural of the organisation”.
- p. 21.
- OEC of “human relationships” is “that glue stuff that brings us together”.
- “dilemma” of “Aboriginal community-based organisation” is “the “reality of dealing with a Non-Aboriginal system which is black and white”. An Aboriginal HSO has that “human stuff” that “we should be aware of and control” which should be part of an “Aboriginal community-based organisation”.
- one expert has a good command of Wadjela terms such as “mechanism” and “translate the vision”.
- p. 22.
- Clarifying ideas is going along fine.  
*(#3rd sign of workshop is humour using Nyungar language and laughing at yourself and irony of not being able to participate as the Researcher has to remain neutral eg. “Keith’s (ie. the Researcher) the Bruddiah (ie. the boss, leader)!” And the Researcher replies, “For two hours. (general laughter)”).*
- p. 23.
- one expert from the Pilot Research names “funding” as a key OEC factor. “Funding” was top priority in Pilot Research but does not get so warm a reception here.
- Step 8 of NGT: Number the Ideas
- *(\* 4th sign of NGT being clearly marked out for all to understand and follow easily enough).*
- Free use of Nyungar language by elder in workshop.
- Step 9 of NGT: People to Vote On/Prioritise the Ideas Written Up.
- *(\* 5th sign of NGT being clear and easily understood).*
- p. 24.
- Step 10 of NGT: Break - 5 Minutes
- Step 11 of NGT: Ask People to Explain Their Number 5 Ranking
- *(\* 6th sign of NGT process is progressing along well).*
- p. 25.
- “Aboriginal vision” is explained as “the struggle out of our chains or whatever it is...the domination or whatever”.
- an expert is still trying to merge, join, combine OEC’s together.
- p. 26.
- expert chose “committee” before “vision”. Perhaps she is talking from a “functional” approach for OEC as against a “community-based” or “relational” approach.
- “systems” (a “functional” approach) is stated as coming after “vision” which is “being” not “doing”. Other words for “systems” is “methods”, “processes”, “mechanisms”.

**Side B of Tape: (transcribed on pages 27-34):**

**Transcript Summary of NYUNGAR Final Study Workshop 23/4/97**

**- p. 27**

**- Step 12 of NGT: Get People to Write Down Their Top 5 Ideas in Order of Importance Again.**

**- Step 13 of NGT: Break - 5 Minutes**

- one expert was reticent to give me a CV or "Expert Resume". Maybe he has not got a good one on paper but has experience in the mind and practically.

- (# 4th sign of workshop humour is practical, straightforward and laughing at yourself. eg. Expert: "What's the meaning of 'experts'?" Another Expert replies: "Yeah, that's what I thought too. (laughter)").

**- p. 28.**

- 5 Top OEC's are: (i) a shared vision of Aboriginal culture and values (ii) appropriate management and finance systems based on Aboriginal culture and values (iii) recognise/ identify needs (iv) diverse representation on committees (v) community involvement.

**- Step 14 of NGT: Discuss**

- all 5 Top OEC have wide support.

**- p. 29.**

- one expert feels strongly that "dedicated staff" was not included. (If family is involved then you are assured of "dedication" as the saying goes: "blood is thicker than water").

- one expert compares with the African-American achievements but another expert sees a difference straightaway. eg. Expert: "What was Martin Luther King? We have a vision? Facilitator: "No wasn't it 'I have a dream'." Another expert replies: "Well he can have his dream we will have our vision."

**- p. 30.**

- Wadjela system seen as "greed, competition" and "accountability of finances".

- regional differences between Aboriginal groups (eg. Nyungars and Pitjantjara) is seen as existing but as long as when "they visit your country you look after them. You supply the food and protection and they do the same in their country for you."

**- p. 31.**

- Coexistence possible in some Shires especially if using Wadjela strengths to compensate not so strong Nyungar strengths. eg. "looking after our budgets and our auditing systems".

- But some Shires are seen as "obstructionist" to Nyungar plans.

- another instance of consultation, negotiations with Shires is going on eg. Modena, Cannington, City of Stirling.

**- p. 32.**

- Facilitator given free rein to talk about comparison with Wadjela workshop the day before. Most significant 'difference' is the meaning of "shared vision". Nyungars talk about "their "shared vision" within the broadness of your people flowing into your organisation". But Wadjelas "talk about "shared vision" within the narrow confines of their organisation".

- Expert explains this phenomenon: Aboriginal people "are people of inclusion, inclusive" while Wadjelas "sort of tend to be excluded, exclusive".

- Nyungars see 'differences' all the time..."we rub against it everyday".

- Facilitator see Nyungars viewing their organisation “at a much broader, broader context”.

- p. 33.

- there is cultural “difference” coming out strongly in the Nyungar workshop.

- p.34.

- Facilitator sums up the NGT as “it’s a good technique”... “there’s a lot of broad, non-specific ideas. You do end up with the good stuff”.

**End of Transcript Summary of Nyungar Final Study Workshop. (Wednesday 23/4/97).**

**2. (b) Full Transcript of Nyungar Final Workshop**  
**(Wednesday 23/4/97)**

**81-149 NYUNGAR FINAL WORKSHOP Wednesday 23/4/97 [30 MINS] SIDE A**

(The first steps of NGT were not taped ie.

Step 1: Introductions

Step 2: Run through process

Step 3: Write up issue on white board)

**STEP 4 OF NGT: CHECK THAT THE PEOPLE CLEARLY UNDERSTAND THE QUESTION**

**F081** ...Community organisation successful or perform well. Anyone have any questions or need to clarify what it is they're considering?

**G1-m** Against what criteria?

**F082** Your own.

**G1-m** All right

**F083** Pretty much...

**G1-m** So what I would term as successful is not what the Government bureaucracy would class as successful

**F084a** And that might well be the issues which Keith would be interested in uncovering. So it really is from your own perspective from your own criteria what makes a human organisation perform successful, perform well.

**STEP 5 OF NGT: PEOPLE TO WRITE DOWN 5 IDEAS**

**F084b** ...Now Keith do you want to hand out the bits of paper. Keith will hand you each out the five pieces of paper.. could you write down on each piece of paper, one thing on each piece of paper 5 things which you think make a human service organisation perform well. Could you also write them down in the texta pens that Keith's giving you because we want to pin them up there and could you keep like one point on each piece of paper...and write it big enough so you can see it from where you are sitting. Five things that you think make an human service organisation perform well.

**G-1m** Can I cheat?...Can you keep these?

**F085** Haa...haaa...You might bring it back to your organisation.

**STEP 6 OF NGT: BREAK - 15 MINUTES**

[idle chatter/laughter] (Gap-45secs)

**STEP 7 OF NGT: CLARIFY IDEAS**

**F086** Which ones you think could, may be combined together or if you are not clear about what one means, please say so and we'll get the person who wrote it to explain it a little bit more

... "Appropriate management and finance systems" ... "Participation"

**G1-f** That's suppose to be under...

**F087** Umm... Does it go together with any others immediately.



- G1-f Participation with whom?  
G2-m It goes with committed staff.
- F088 Yep.... What is it? "Participation" from whom?**
- G1-f By all people.  
G2-m By the community.
- F089 By all people. Right.**
- G1-f The grassroots people.  
G2-m You're familiar with what you said. You're working with your community so you try and include everyone in there. They are part of the process....Does it go with committed staff.
- F090 Right...**
- G1-m You could say "participation by all staff doing their bit".
- F091 What we want to do is put the ones together which really are the same thing with different words....Alright so we can leave it..... "Culturally appropriate people/staff".**
- G1-f That would come under staff
- F092 Right...OK. "Culturally appropriate staff".**
- G1-m For example. Well you would not have all Chinese staff in an Aboriginal agency.  
G2-m That's right
- F093 Why not?**
- G1-m That's a good question there because there would be staff who would need to do cross cultural training.
- F094 "Committee/diverse representation"  
Fairly clear isn't it.  
"Team work and networking".**
- G1-f That would go with agencies and probably goes across the board... because if you can't work as a team within the agency how can you work outside?
- F095 Outside...Should we put that one with participation?**
- G1-m I think that one over there to "Community awareness of the service and its function", because people are wanting to be aware of the service.
- F096 "Community awareness of the service and its functions". Shall we put it with "teamwork and networking"?...OK  
... "Be able to address change as it occurs"  
Remember if you are not clear in what anything means please ask and the person who wrote it will explain.**
- G1-f Is that confusing??? solely???  
G2-m That one down the bottom is mine...and its a fact of life that what you plan today 12 months, 15 months, 18 months have gone and changes have occurred. So some of these changes are really quite big changes...we need to be able to address them.. if we can't handle changes we fall by the wayside.  
G3-m That's is true... like everything becomes obsolete every 2-3 years. You need to be trained to keep up with the changes....

- G2-m You see Fred and I are almost obsolete. (General laughter)
- G3-m We gotta keep training all the time to keep updated.
- G2-m Like what I'm saying... changes coming behind us all the time...we need to be able to recognise that change.
- G4-m Review it..
- G5-f Actually know and recognise ??? concepts??
- F097 Umm...yeah...We don't want to put them together because they are just similar but only if they actually really are saying the same thing...OK. So... "Adequate staff needs and resources".**
- G1-m Staff and resources. If you don't have adequate staff and resources then you... what you need... it's a waste of time.
- G2-f Availability of resources could go together.
- G3-m That's right, availability of resources... other side there...Up the top...
- G4-m These two go together.
- F098 That one...OK.... "Recognise/identify need"**
- G1-m That's another one of mine again...in that whatever organisation you are going to establish... and that's a fact... you have to have or be able to recognise the need and all the things that go with meeting that need.
- F099 "No nepotism". All right... people agree they go together or are they just stay separate?**
- G1-f What's nepotism?
- F100 Jobs for your mates.**
- G1-m Jobs for your mates and your family members. The community wants everyone represented, someone from every community.
- G2-m In my experience that's the ideal. We've talked about it for years. I don't think its one hat's been properly addressed in the past. Maybe even today sometimes...
- G1-m Still needs addressing.
- G2-m Yes... I think Aboriginal communities, in my view still traditionally came from the family people. Your mob got by. Still have a little bit there in that direction today.
- G1-m It needs addressing.
- G-3-f I mean Dad and I. We have diverse representation in with network.
- F101 Right... Except "no nepotism" could mean staff as well, couldn't it? This one is all about committees.**
- G1-m I mean...You see... I mean "no nepotism", you could have a family of the same family... But as long as they have created jobs for other clans and other families but not controlled. what Irwin was saying... Maybe the immediate family to be fair.if you want the community to work properly these are the main goals to aim for,.
- F102 "Dedicated..."**
- G1-m Them two together.
- F103 Yep... "Dedicated and committed staff". People?**
- G1-f I can think of... all areas... all types...umm... get that diverse representation... children, adults, aged, disabled... the community??? and again get back to nepotism???
- G2-m Though it might go under human relationships" eh! What do you reckon?
- G3-m They're still part of the community
- G4-m Is that the same thing? You're talking about the same thing or different?

G3-f I was looking...when I say "people" I was thinking, you know, you can have a really good organisation and if you haven't got the people coming and you have might as well pack up and go home.

**F104 So you mean being used by people?**

G1-f Well... yes... close to it...people..... it goes further. There is a whole lot of things, there's people, staffing, clients, its a whole lot of issues.

G2-m Actually people could go with "community. Talking about people???

G3-m Yes I think that's where it goes.

**F105 Knowledge**

G1-f Well, I suppose that is what I'm saying...

G2-m What about "understanding"?

**F106 "Community knowledge"... does "knowledge" go with "community knowledge"? Is that...What does "community knowledge" mean?**

G1-f To me I was more or less talking about knowledge of resources...what's available.

G2-m "Knowledge" means I suppose knowledge to deliver the service to the needs of that person or persons.

**F107 We don't have to put things together. There's no... it's only when you really think they are saying exactly the same thing that we want to put them together. So should we leave this "knowledge" separate?**

G1-f I think the one that I wrote up... knowledge of aims and objectives of the agency... that comes under knowledge.

**F108 Would you think so Gwen?**

G1-f Yeah...

G2-m Have we got knowledge of that?

G3-m It's pretty near the same because if people don't come to that agency its not going to be successful, is it?

**F109 "Communication" and "open communication at all levels" Together?  
"Skills to manage/cope with funding bodies"**

G1-m I would put it over there with that number 1 over there.

**F110 Do you reckon? There's not some difference?**

G1-f Unless you've got your management skills, you're wasting your time. Go with that first one.

**F111 Who wrote this one?**

G1-m Me. Yes I agree with that one.

**F112 OK... "Fairness amongst work colleagues"**

G1-m Well. That goes, I reckon, with "nepotism". It's all the same isn't it?

I think that here we are talking about staff. To me that would be "dedicated staff".

G2-m More tolerant of each other.

- G3-f There's bias/ treat all people equal.
- F113 "Bias, treating all people equal".**
- G1-f And that could mean community too.
- F114 OK we'll leave them separate.  
"Value based system".  
Everyone clear what that's saying?**
- G1-m Value-based... well that means.. that's service respected by all the Aboriginal people in the community, isn't it?
- F115 Who wrote that one?**
- G1-m I did Sir!
- F116 Dean, can you clarify it?**
- G1-1 Well I guess it was attaching itself to our Aboriginal values of giving and sharing, and respect and that sort of stuff and that should be part of the cultural of the organisation.
- F117 I'll just write Aboriginal values on it.  
"Human relationships". Although we talked about that and agreed they were different...**
- G1-m What was that again?
- F118 "Human relationships".  
Would you say interpersonal skills is not there?**
- G1-m That would come in under???
- G2-m Well, I wrote that and it was really attached itself to come under Aboriginal values and I though the next step was saying ... a bit separate. Because there's an human element in what could define a good government human service and that is the relationship that should exist between us and because us as Aboriginal people and not only staff and community .... That sort of stuff... that glue stuff that brings us together.
- F119 So leave it?**
- G1-m So as opposed to sort of ....being a black and white sort of person fitting in with the policy. The policy says this and the policy says that.
- G2-m Well, that's the dilemma that we face as an Aboriginal community-based organisation...the reality of dealing with a non-Aboriginal system which is very black and white...but there is some human stuff there that we should be aware of and control that I believe should be a part of... the way we think about an Aboriginal community based organisation.
- F120 "A vision". Everyone clear on that one?**
- G1-m If we haven't got a vision we got no hope!
- G2-m Without a vision, the people perish.
- G3 Developing policies goes with that?
- F121 Umm...**
- G1-f Developing policies goes with vision
- G2-m Yeah... part of that is we got a vision policy vision. Something that you reckon will work for you, that's your vision... to make something change or work.

G3-m If you ask me I see it differently. I see the policy is what might be the mechanism by which you translate the vision. If you know what...  
G4-m I think "understanding" would go with vision. The staff will understand what the vision is.

**F122 Yeah... So you're saying a "shared vision".**

G1-m They will commit themselves to it.

G2-m Yeah... "a shared vision".

G3-m "A shared vision".

**F123 "Develop budget and plan over 2-3 years"  
"Develop policy"  
"Suitable location".**

G1- Oh you know that other one that was under the "appropriate management", and "funding systems"...when I wrote the other one that's underneath it sort of like included the "budget and planning". Skills to be able to "cope and manage ...funding bodies".

**F124 I see... Right... So as long as this one is still here it will cover it. Doesn't matter if it is underneath that one...**

G1- Yeah... that's fine.

**F125 ... or would you like it to be there?**

Keith Yes we would like it to.

**F126 OK. Keith's the boss!**

G1-m Keith's the bruddiah!

Keith For two hours.

**F127 I actually think that that one should be part of that one because unless you've got appropriate management and finance systems in place then your agency's going to...**

G1-f Yes.

**F128 This one and that one. What do people think. Leave them separate?**

G1- They could... they could all come together.

**F129 General consensus to put them all together?  
OK.... "Understanding".**

G1-f "Understanding" of what?

G2-m Understanding the whole ...umm... purpose, I suppose, of your organisations. G3-m "Vision".

Gfmm Yeah, "vision".

**F130 Aah... "Location" again.**

G1-m It would be silly to have the AMS in Peppermint Grove. (General laughter)

Gfmm It would be alright.

Gm That might be a good move Yes we talked about that.

**F131 "Funding"**

G1-m Well, my... I put my finances under number 1

G2-m Finances under number one. I would say is up there too.

**F132 Or is this talking about the “adequacy of”, who wrote it?**

G1-f Oh me... I was thinking, you know, “funding”...we are governed by “funding”. and its accepted.

G2-m “Availability of resources”?

G3-m Yeah... that’s right. Yep.

**F133 “Create opportunity for all”  
Can that go with any or leave it separate?  
“Include everyone in your community”  
and “Create opportunity for your community”  
Back to “community involvement”?**

G1-m Yeah

**F134 OK**

G1-f And that one second from the top would also fit in with that as well

**F135 Create opportunity for all?**

Gfmm Yeah.

#### **STEP 8 OF NGT: NUMBER THE IDEAS**

**F136 OK.... Now we will just number these and what, Keith do you want to hand out the next bits of paper?**

G1-m Here comes the Bruddiah kulung!

G2-m Gotta to have a good Bruddiah!

G1-m Mooditch Bruddiah!

G2-m Mooditch Bruddiah! (General laughter)

*[idle chatter]*

#### **STEP 9 OF NGT: PEOPLE TO VOTE ON/PRIORITISE THE IDEAS WRITTEN UP**

**F137 OK... Everyone has got a sheet of paper with a number 5 up the top and going down to number 1 on the bottom. Could you write down your top 5 priorities out of those things which you reckon are going to make a community organisation perform well. Number 5 is your first or highest priority...the most important thing.**

G1-m Shall we just put the numbers?

**F138 Yes just write down the numbers.**

G1-m I’ll just put number 1 over here?

**F139 If you think that Number 1 was the most important thing you just put it against it. Number 5 yeah... and please stand up and go up closer if you can’t read it.**

G1-m You got clearer eyesight than me.

G2-m I need glasses for the close up.

G3-m So you put a few along one.

**F140 One item per number?**

G1-f Only one, yes!

**F141** We're forcing you to pick your 5 most important items. And I'm gonna watch you (laughter) and could you also remember what you put down as number 5, as the first one?

G1-m Did you say we got to remember them?

**F142** Ohh... Just your first one.

#### **STEP 10 OF NGT: BREAK - 5 MINUTES**

(Long pause- 2mins.)

#### **STEP 11 OF NGT: ASK PEOPLE TO EXPLAIN THEIR NUMBER 5 RANKING**

G1-m Well I guess the energies for developing a community based organisation is to develop a better quality of life for our people... so there needs to be a vision shared by the people interested in developing a community based system and usually its along the lines of our culture... that's the vision... that needs to be sort of incorporated first up and that's what we are struggling for... I put number 1 as 2 or 3 I think ... But like...unless we have a vision amongst our people and then I don't think we will go anywhere unless you have that ...that's really just my feelings about why I put number 1.

**F143** Yep!

G1-m I've marked number 5 for number 1 and number 1 for number 5??? everyone successful thing is built around that vision... but what Dean was saying has made me look at it another way. is ??..a way now because the Reconciliation...they got that vision and that's the vision to change the attitude of all Australians...places... so that vision is very important.

**F144** Just... maybe we should just clarify here...so this "vision" this "shared vision", is that the vision of the organisation or what the organisation is doing or is it the wider vision of where Aboriginal people are going? Or is it both?

G1-m It is both... actually..

G2-m My feeling was I don't think the two are incompatible think the fact the vision that is shared by us as Aboriginal people is the struggle out of our chains or whatever it is ...the domination or whatever...and that needs to be the vision of that organisation... which is like community involvement ...comes out of all that sort of stuff....So I don't see the vision of an Aboriginal organisation really or ...from my perspective any different from the vision of our people generally. I like to see it as one of the same thing.

G1-m Talk about community...talk about specific area where we are governing... the specific areas.

**F145** Irwin? Just go around.

G1-m I had number 6 followed by number 1 and 3. Then I got down to 19 and one other I thought the most important say 6 and 12 are the same as 18... You need to develop, identify something that has to be fixed in some way

G2-m So yeah.. to me, "recognising and identifying a need"...I put that on top of the list...I think the vision if that's gonna happen that's got to be there before you got all the...?? as people standing there with nothing?? so basically saying I got this vision and everyone else say yes OK we'll share that vision. Let's make that vision happen. So "recognising and identifying needs"... I think they go together.

**F146** We won't put them together now. That part has gone.

G1-m ??I put "vision" first and then you thought you got to... well, identify what's going on in your community that's what I thought, anyway.

**F147 Gwen?**

G1-f I think what you were saying there was right really. I put number one as highest priority. When you think about it a vision for people at work in a community based organisation is separate from government based Aboriginal organisation...We have a vision and we're always struggling with that vision and that's why I put that the most appropriate isn't. We can see it first..

G2-f Well I disagree with all of you. I don't believe that until you've got a Committee any of these things can happen. So I've got number 3 for number 1 because when you've got a Committee then a vision can be planned, presented as a plan.

**F148 Lastly, Joanne.**

G1-m That's not the same... It's not all the same. Once you've got a vision you can put in all the systems. Let's form a committee first and see what we're going to do. Whereas 5 years ago it was the other way around. You had to know what you wanted to do before you formed a Committee.

G2-f No, I totally disagree because I've been there and done it. Without that Committee pushing that...

**F149 We just have to rush this little bit because. ..END OF TAPE**

<b>150-187 NYUNGAR WORKSHOP Wednesday 23/4/97 [10 MINS] SIDE B</b>
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**STEP 12 OF NGT: GET PEOPLE TO WRITE DOWN THEIR TOP 5 IDEAS IN ORDER OF IMPORTANCE AGAIN.**

**F150 ...That you did last time but if you just write them down again. And just the numbers against each other...Sorry to rush through that but we did want to...**

G1-m Out of those five?

**F151a Out of the lot again. And considering what other people have said.**

**STEP 13 OF NGT: BREAK - 5 MINUTES**

(1 min. gap)

**F151b ... Can we get a CV off you Irwin before we go?**

G1-m I'll fax it through.

Keith Give one out now and you can do it later..

G1-m I'll see you folk later.

**F152 Thank you very much.**

G1-m See you matey.

**F153 Oh Keith, you don't know what that cake is doing to me. I'm not allowed to have sweets!**

Keith Oh true. Give it to Fred then. We have two Freds. We don't know which Fred.

**F154 Have I got everyone's sheets? Have I got yours? (30 secs. gap)**



I did last time.... OK. We'll just be a couple of minutes again and maybe people could fill in that sheet again about their organisation membership while we do this.

G1-m What's the meaning of "experts"?

G2-f Yeah, that's what I thought too. (laughter)

G3-m Yeah that's right.

G1-m What's this "M/F". That's "male /female". Just checking. I thought it might have been a ????

**F155 Could ..so most of the sheet is about your previous employment could you on the bottom... just write down what committees you're members of and what position you hold?**

G1-f Oh, that's too many!

**F156 How many are you members of?**

G1-f Oh quite a lot!

**F157a Saying the 5 most important things for makes an organisation effective.**

... "A shared vision"

... "Appropriate management and finance systems"

... "Recognise/ identify needs"

... "Diverse representation on committees"

... "Community involvement"

Sounds dammed marvellous don't they? Sorry Keith but that's the end of it now.. I wasn't allowed to voice my opinion before. (Laughter)

#### **STEP 14 OF NGT: DISCUSS**

**F157b OK do these surprise people?**

G1-f No we are clever! (Laughter) Doesn't surprise us at all... I knew I was sitting amongst intelligent people.

G2-m No its doesn't surprise me.

**F158 Any comments on it Dean?**

G1-m Doesn't surprise me. Somewhere or rather they touch on everything. All of that encompasses everything that we said up there anyway.

G2-m But I think the main 5 here would be the main leaders on all the others attached to it. Some of them able to use all the way through. That would be the main cornerstone I would say.

**F159 Fred?**

G1-m I would like to say that those 5 there are pretty good. I would say Ohh... there's two Freds here. (Laughter)

**F160 Fred the second.**

G1-m He stole my thunder. I believe you gotta know where you are going before you're going anywhere...Definitely have to have that "community involvement".

**F161 Gwen?**

G1-f No... it looks good to me.

**F162 Marie...Any comments?**

G1-f Aah Yeah... No... Yeah.. We've covered everything. I thought that if ...when you have got that "diverse representation on the governing committee", anywhere, doesn't matter which area... and you start to call in your "community involvement". If the "committee" falls into place and having that openness of "shared vision" makes it a lot more stronger. ..I think it's really important for us and... to share the future... makes you stronger...I always preach to people. "Be strong with what you have got to say"...peer group thing??? exactly what... the community . And do exactly what you want.

**F163 Joanne. Any comments?**

G1-f Yeah... I see... I see more of the "shared vision" and "recognise/identify needs"... I see that as one now. I suppose one thing that I probably feel strong point about is "staff". No matter what you set up, if you've got people who just want to work their hours, and at night end up, that's it; you don't really have a successful organisation. I think "staff" who will pull together and who work hard and strong and "dedicated" will pull everything to a successful organisation.

G2-m I would have to go with Number 1.

G3-f The "shared vision"??? I reckon that section??? low wages??? Down there at Modena where we worked we waited three years before we got funding for a staff member. So it was done by voluntary work, find a Management Committee and a few little dedicated workers and that's where that community involvement comes in. I quite agree with Joanne that unless you got dedicated staff members there who want to share that vision then they will let your agency down.

G4-m What was Martin Luther King? We have a vision?

G5-m Yes... I have a vision.

**F164 Wasn't it "I have a dream..."**

G1-m Well he can have his dream we will have our vision.

**F165 Let... Can we just come back here?**

G1-f Lesley, can I just say something. Lesley, it goes back further than what Martin Luther King says. It's what John Kennedy said. It's not "what our country will do for us but what we can do for our country".(clap...cheer)

G2-m And that's our country.

G3-m What we can do for our country and people.

**F166 So do you reckon that these things suggest to you ways that you can improve your organisation?**

G1-m If every Aboriginal group worked on those principles they wouldn't fail. I don't think their results ??? of the...

G2-m I was gonna say seeing those "appropriate management systems" I would include more "Aboriginal values". The "Aboriginal values" of giving and sharing, like in the old days, traditional ways... its different to the Wadjela system of greed, of competition and you know accountability of finances all favour the system. So if I talked about "appropriate management systems" I would incorporate "values" in that. So I would not leave it out. I would put "Aboriginal values" in Number 2 somewhere.

**F167 Could "Aboriginal values" actually go in Number 1... "Shared vision incorporating Aboriginal values"?**

G1-m See you could put "shared vision of Aboriginal culture and values"

**F168 Yep**

- G1-m That fills in all what Dean's talking about .... "culture and values".
- F169 Then your "systems" would come out of that and they would be "appropriate" wouldn't they?**
- G1-f Plus your "shared vision"... I mean our "shared vision" down here in Noongar country is different from the Pitjantjarra people up there. It's culturally appropriate to the area that you're from.
- G2-m I mean it doesn't matter where Aboriginal groups ...other people's country when you visit... they visit your country you look after them. You supply the food and protection and they do the same in their country for you.
- G3-m that's right, "respect".
- G2-m So that's "shared vision" should be that "cultural values".
- G4-f I think then that perhaps policy should be that "cultural values"????vision without future????[inaudible]
- F170 Fred second ....you have been quiet lately. Any more to contribute? What Keith is fter is a little bit of your thoughts on these issues as well and as managers, as experts, as people who are actually running these organisations.**
- G1-m Bruddiah man over there. Man of wisdom sitting back there!  
(General laughter)
- F171 He is, he is.... let's hope his tape's working.**
- Keith I'll remain neutral so that's why I am keeping quiet. I would like to contribute but I am holding back.
- G1-f Lesley... there is something that we can tape. Perhaps we should accept offers that the people in Non-Aboriginal organisations are like the knight in shining armour. People who are often critical of us have their fingers in the pie. We should accept their offer for help where they can pull out their bank books for Aboriginal agencies. For instance when we were involved with Modena Shire Council they supported us financially by looking after our budgets and our auditing systems. It was all covered.
- G2-m One of the best Shires I ever worked in.
- F172 They are good aren't they?**
- G1-f Most probably they were acknowledging that you were going it alone. They were able to support you without taking over.
- G2-m Now you see with Dean with the Shire over in your area they were always obstructionist.
- G3-m Very much so.
- G2-m They ran into strife. Now when Modena got behind us they are probably one of the peak organisation in metro area. They employ about 260 people, Nyungars and Wadjelas. You see now... I mean they helped us get land for the Aboriginal people before any of the others, market gardens.
- G4-f I think its very hard because I went to a cultural women's programme in the City of Stirling and I've been on the multicultural committee for a long time and I'm getting to know Aboriginal people. They're really very good with Aboriginal people. I rang them up to invite Aboriginal people just to see, you know, what would happen. Well, there were only 4 Aboriginal people there. And I lived in that area for over 40 years and I know Aboriginal people who are rate payers... they own their own homes. Even if they are not rate payers they are still in the locality of the shire and you could honestly see this redneck South African woman trying to be condescending to us....
- F173 Could I us pull us back on to this discussion...**

G1-f Yes but I think its enough...

**F174 ...Yesterday we did this same exercise with a bunch of Wadjelas from heads of organisations again. Would you think, would you expect a different result?**

G1-f No

G2-m Shouldn't be.

**F175 Wasn't really was it?... They also ended up as Number 1. being this "vision" thing, this "organisational purpose". Is it alright if I talk broadly Keith?...What was interesting yesterday when they talked about a "shared vision" they talk about it within the very narrow confines of "their" organisation. And what's fascinating about today is you're talking about a "shared vision" within the "broadness" of your people flowing into your organisation and that to me is an amazing difference... its a phenomenal difference.**

G1-m Can you let me explain that?

**F176 Yes, please do.**

G1-m We are cultural. Aboriginal people are people of inclusion, inclusive. European people sort of tend to be excluded, exclusive. They keep within that narrow confines.

**F177 What do you reckon Dean?**

G1-m Yes.

**F178 Does that surprise you?**

G1-m Oh no, we rub against it everyday. I know that's what their vision, that's their interpretation of a vision ...but its not surprising to each one of us. We have expressed in a different way that we have a vision that included all of our people. In some ways that's never articulated, it's just accepted. It's just part of the way in which we are. Little bit like what's Fred says... It's there. Our difficulty is trying to translate it into words. We don't have a language sometimes to be able to get out what we know is there. We only just, I think in the last 30 years we done wonderfully well.

G2-f ??To me "shared vision" what Aboriginal people??/ as you were saying for Non-Aboriginal within the narrow confines.

**F179 I'm not saying that in a negative. It really is striking ...they look at their organisation only and you're looking at a much broader, broader context.**

G1-m So we are inclusive???...all of our people, clans, so all of our people will benefit from it,???.....I find it interesting when Wadjelas say "He's my second cousin twice removed or third cousin twice removed"... like they trying to get away from them. (General laughter). We say it the other way. Is this my cousin. Everyone's my cousin.

**F180 Everyone's your cousin. (laughter)**

G1-f Well how come you're my cousin? (General laughter).

G1-m That concept I used when we tried to get Medina going.. "Nulla" means "everyone....involve everyone". "Nulla" means "us, everyone participating, sharing the benefits".

**F181 Gwen you got any comments about the difference between the two groups?**

**F182 Joanne?**

- G1-f Yeah it doesn't surprise me. That cultural difference comes out on Aboriginal.
- F183 Ummm....Its certainly come out in these two workshops.**
- G1-f I'm actually sorry I didn't bring this Report I wrote out because last Thursday night I spoke to the Ratepayers Association and what it is that is significant in Aboriginal culture.
- F184 Just before we knock off is there any other comments that's come out of this session?... If not is there anything you would like in terms of follow up? Would you like a copy of Keith's findings.**
- G1-m I wouldn't mind a copy of his findings, whatever.  
G2-fm Yeah.
- F185 Yesterday's group said they might be interested in meeting with today's group some discussion or something. What we suggested was when Keith sends out a copy of the papers you can basically if you want to meet together let me know. And I guess thank you very, very much for being so patient.**
- G1-m I suppose we better return his pens, then. (General laughter).
- F186 Is there anymore CVs? Anything else you need. I better make a note to myself.**
- Keith Yes thank you everybody. I know you are all busy people.  
(idle chatter, 10secs)
- F187 It's a good technique Keith? It's ummm... there's a lot of broad, non-specific ideas. You do end up with the good stuff.** (idle chatter, 30 secs).  
(End of Tape).

**End of Full Transcript of Nyungar Final Workshop (Wednesday 23/4/98)**

**[D] Tables**

1. Budget

2a & 2a (contd.): Human Service Experience of Wadjela “Experts” (In Alphabetical Order) for Final Workshop

3a : Human Service Experience of Nyungar “Experts” (In Alphabetical Order) For Final Workshop

**BUDGET**

**(Table 1.)**

**FOR KEITH TRUSCOTT’S TWO WORKSHOPS AND ASSOCIATED ITEMS**

<b><u>Item</u></b>	<b><u>Estimated Cost \$</u></b>	<b><u>Actual Cost \$</u></b>
<b><u>Materials/ Office</u></b>		
# Stationery/ postage	081:00	
# Telephone/photocopying/faxes	200:00	
<b><u>Workshop</u></b>		
# Hire of Venue	000:20	030:00
# Meal supplied	280:00	
# Use of Facilitator	560:00	
# Transcribing	595:00	128:00
# Other Assistance	<u>200:00</u>	
Total \$	<u>1916:20</u>	

**Human Service Experience of Wadjela “Experts” (In Alphabetical Order)**  
**[Table 2a]**

<b>Name</b>	<b>Gender F/M</b>	<b>Name of Human Service Organisation/s</b>	<b>Position/s Held</b>	<b>Date/s</b>	<b>Committees Presently Actively Involved In.</b>
Shawn Boyle	M	1. WACOSS 2. Aboriginal Legal Service 3. Ministry of Premier & Cabinet Social Justice Unit 4. Minister for Community Services	1. Executive Director 2. Principle Policy Officer 3. Principle Policy Officer  4. Senior Policy Advisor	1. 1995-97 2. 1993-94 3. 1992  4. 1990-91	- Not available
Nova Fariss	F	1. Mofflyn Child & Family Services 2. Department of Community Development	1. Director  2. Senior Social Worker, Out of Home Care	1. 1991-97  2. 1990	- not available
Nick Francis	M	1. YMCA of Perth 2. Institute for the Blind	1. Chief Executive Officer 2. Chief Executive Officer	1. 1993-97 2. 1990-93	- not available
Mark Goerke	M	1. Anglicare	1. Coordinator Youth Focus	1. 1991-97	- Treasurer , Youth Legal Service (1996-97) - Member, Housing Advisory Committee - (1993-96): Chairperson, Youth Accommodation (YACCOMM)
Stephen Hall	M	1. Sussex Street Community Law Service 2. Anglican Social Responsibilities Commission (WA) 3. Northam Youth Outreach	1. Coordinator  2. Executive Officer 3. Coordinator	1. 1996-97  2. 1991-95 3. 1990	- Not available
Tricia Lee	F	1. Anglicare  2. Barnados Australia (NSW) 3. Presbyterian Social Services	1. Executive Manager, Community Services 2. Social Worker 3. Coordinator, Family & Children Services	1. 1994-1997  2. 1993 3. 1990-1992	- Not available
Pauline Logan	F	Tenants Advice Service (Inc.)	Coordinator	1990-97	- not available

**Human Service Experience of Wadjela “Experts” (In Alphabetical Order)**

**[Table 2a (contd.)]**

<b>Name</b>	<b>Gender F/M</b>	<b>Name of Human Service Organisation/s</b>	<b>Position/s Held</b>	<b>Date/s</b>	<b>Committees Presently Actively Involved In.</b>
Jann McFarlane	F	1. Welfare Rights & Advocacy Service, Perth 2. Wendy Fatima MP, Minister for Local Government, Arts, Territories 3. People with Disabilities (WA) Inc. T/A Disability Resource Centre Perth	1. Coordinator  2. Research Officer  3. Director	1. 1992-1997  2. 1991  3. 1990	- Not available
David Northcott	M	1. Perth City Mission 2. Ministry of Justice, Perth WA  3. WA Corrective Services  4. Bandyup Women’s Prison	1. General Manager 2. Executive Director Juvenile Justice 3. Manager , Offender Development Programs 4. Superintendent	1. 1996-97 2. 1993-96  3. 1992-93  4. 1990-92	- not available
Martine Pitt	F	Communicare Inc.	Director	1990-1997	- Member of Board of WACOSS (1990-96) - Chairperson, Gosnells Women’s Health Service (1994-96) - Member, Family & Youth Services in SE Region. - Member of Rostrata Family Centre - Member of SUPS Sponsors Committee - “...and many others.”
Peter Sirr	M	1. Outcare, Perth 2. Communicare 3. Clontarf Boys Town	1. Executive Director 2. Director 3. Assistant to Director- Acting Director	1. 1989-97 2. 1989 3. 1986-89	- Not available



**Human Service Experience of Nyungar “Experts” (In Alphabetical Order)**  
**[Table 3a]**

<b>Name</b>	<b>Gender F/M</b>	<b>Name of Human Service Organisation/s</b>	<b>Position/s Held</b>	<b>Date/s</b>	<b>Committees Presently Actively Involved In.</b>
Gwen Baldini	F	1. Yorgum Counselling Service 2. Manguri Aboriginal Corporation 3. Balga TAFE 4. Marangaroo Women’s Refuge	1.Coordinator/ Counsellor  3. Student 4. Refuge Worker	1. 1993-1997 2.1992 3. 1991 4. 1990	- Metropolitan Aboriginal Justice Committee - Aboriginal Rights League - Multi-Cultural Committee, Mirrabooka - Black Deaths in Custody - Northside Aboriginal Committee
Dean Collard	M	1. Manguri Aboriginal Corporation	1. 1990-1997	1. Director	- Chairperson, Aboriginal Medical Service - Chairperson, Yirra Yaakin - Chairperson, Lake Jasper - Member of Aboriginal Legal Service
Fred Collard	M	1. Australians for Reconciliation, Midland Office 2. Aboriginal Anglicans, Sydney Office 3. WA Alcohol & Drug Authority	1. Coordinator WA  2. Treasurer 3. Community Development Officer	1. 1996-97  2.1995 3. 1990-1994	- Not available
Joanne Delabonna	F	1. Coolabaroo Aboriginal Neighbourhood Centre 2. Health Department of WA 3. Edith Cowan University 4. Canningvale Prison	1. Director  2. Health Promotions Officer 3. Lecturer/Coordinator 4. Teacher	1. 1994-1997  2. 1992 3. 1991 4. 1990	- None
Fred Penny	M	1. Rangeview Detention Centre 2. Longmore Detention Centre 3. Aboriginal Legal Service 4. Perth City Mission	1. GroupWorker 2. Group Worker 3. Court Officer 4. Youth Worker	1. 1996-97 2. 1995 3. 1993-94 4. 1992	- Chair/ViceChair: Metropolitan Aboriginal Justice Council - Secretary: Originals Community Organisation, Spearwood.
Marie Taylor	F	1. CES Armadale Aboriginal Joblink 2. Yorganop Child Care Agency 3. Fremantle Homewest 4. Katanning Homewest 5. Aboriginal Housing Board	1. Aboriginal Coordinator 2. Senior Case Consultant 3. Aboriginal Liaison Officer 4. Acting Branch Manager 5. Acting Branch Manager	1. 1996-97 2. 1993-1995 3. 1992 4. 1991 5. 1990	- Katinny Aboriginal Education & Training Committee - Uniting Aboriginal & Islander Christian Congress, Coolbellup - Maddington Aboriginal Corporation
Irwin Lewis	M				

## **[E] The Pilot Workshop Findings**

### **WADJELA FINDINGS FROM PILOT RESEARCH**

(Date: Wednesday 30/10/96 12-2:30pm)

Location: Seminar Room, Lotteries House Stirling St., East Perth.

Facilitator: Wadjela Male Person)

#### **WADJELA FINDINGS (TOP FIVE = 5 )**

<b>Ranking (Votes in Brackets)</b>	<b>Factors that make an effective Human Service Organisation</b>
1. (10)	<i>That there is a shared vision or goal for the Agency</i>
2. (7)	<i>A grass roots developmental approach.</i>
3. (6)	<i>(i) A degree of independence, autonomy; able to use their own resources. Service come out of the community and not vice versa (ii) Manages its responsibility to stakeholders</i>
4. (5)	<i>(i) Pragmatic: develop relationship of trust, openness with staff and clientele. (ii) Open and transparent communication in relation to decisionmaking and funding for all staff and clients.</i>
5. (4)	<i>(i) A consistent, applied financial control that suits staff and client's needs. (ii) Dynamic in nature. Continually creative and changing. (iii) Ability to be creatively subversive.</i>
6. (3)	<i>(i) Analyse socio-economic and political situation so as to strategise as to how you would operate. (ii) Lack of bureaucracy. (iii) Excellent communication, both internal and external. (iv) Clear and agreed roles in the agency for staff, volunteers, board members, supporters and other interested people</i>
7. (2)	<i>(i) Operates with an explicit ethical framework. (ii) Committed dedicated personnel. (iii) Good process within organisation. (iv) Set up evaluation procedures to see if target objectives are being reached and the correct services delivered. (v) Ability and willingness to self-reflect, reassess its current situation. (vi) Outcomes should be judged according to the client group and nobody</i>

else's.

8. (1)
- (i) evolved decisionmaking style according to organisation's nature.
  - (ii) Skills, knowledge and attitude; user-friendly to clients.
  - (iii) Care: caring and careful
  - (iv) Minimise the layers between the nominal heads, Board of Directors and the service providers

### **NYUNGAR FINDINGS FROM PILOT RESEARCH**

(Date: Thursday 31/10/96 12-2:30pm)

Location: Boardroom, Aboriginal Affairs Department, St Georges Tce. Perth.

Facilitator: Nyungar Female Person)

### **NYUNGAR FINDINGS (TOP FIVE = 5 )**

<b>Ranking (Votes in Brackets)</b>	<b>Factors that make an effective Human Service Organisation</b>
1. (10)	<i>Funding (Money).</i>
2. (8)	<i>Consult with community on all matters of concern but particularly with adverse matters that affect the community.</i>
3. (7)	<i>Budget: Designed in accordance with mission, aims, objectives &amp; implemented in accordance with the criteria agreed to by the organisation and the fund provider.</i>
4. (6)	<i>(i) Reliable &amp; professional service division (ii) Credibility (iii) Setting goals, mission statement/ vision (iv) Procedure manuals which incorporated constitution, administration, policy, financials.</i>
5. (5)	<i>(i) Accountability &amp; respect to people in general (ii) Know clientele &amp; their needs</i>
6. (3)	<i>(i) Good understanding of Aboriginal Culture if Non-Aboriginal (ii) Learn rules: make flexible, constant revision (iii) good management/staff communication (iv) Always look at things from an Aboriginal perspective (v) Always maintain impartiality in any decision-making process</i>
7. (2)	<i>(i) Dedicated staff (ii) Open to accept criticism or suggestions for improvement (iii) Multi-skilling, effective training, continual update of skills (iv) Understanding what the organisation does (v) Good community membership support with a good governing committee &amp;</i>

8. (1)

- working relationship with staff working as a team.*
- (vi) Delivery of services: ensure delivery of services to community*
- (vii) Good forward planning: short/medium/long term*
- (viii) Communication skills*
- (ix) Finance & accountability*
- (x) Clear understanding of State & Federal budgetary cycles*
- (xi) Operate with a view to self-determination & self-sustainability*
- (i) Aims, objectives: continual review*
- (ii) Give out clear message & be contactable for people to respond-support gathering*
- (iii) Good working conditions*
- (iv) Good personnel procedures*
- (v) Job expertise for specific duties & continuing update of training*
- (vi) Maintain political integrity*
- (vii) Good working environment*
- (viii) Confidence of Community*
- (ix) Be supportive to our people who live under siege*
- (x) Research all the issues the organisation is involved with*
- (xi) Culturally-appropriate protocols for Non-Aboriginals people working with Aboriginals & vice-versa*
- (xii) Job priority to Indigenous person from the region*
- (xiii) Good management structure- not top heavy so there are not too many bosses*
- (xiv) Assertiveness training*
- (xv) Aboriginal staff for Aboriginal organisations depending on skill level. ie. bookkeeping*
- (xvi) Clear, written in plain English, the organisation's constitution*
- (xvii) Industrial democracy*
- (xviii) Staff support within agencies*
- (xix) Marketing*
- (xx) Use of culturally-appropriate language: spoken & written*