Leadership Style as a Component of Diversity Management Experience

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Dissertation Submitted for the Degree of Doctor of Philosophy

Industrial Sociology

Potchefstroom Campus of the North West University

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May 2008

DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that all wording unaccompanied by a reference is my own. I have acknowledged all the sources I have consulted and I declare that no part of this dissertation has been directly sourced from the internet without providing the necessary recognition. I have not previously in its entirety or in part submitted this study at any university for a degree.

Annelie Gildenhuys

5 May 2008

DEDICATION

I dedicate this study in memory of my father, Dr H. J. M. Hamman, who introduced me to the value of diversity the day he took me to see Dr Karim's library.

ACKNOWLEDGEMENTS

I express my gratitude to Dr Linda Human.

To Dr Herman Linde, my thanks for his patient direction and encouragement, but mostly for granting me the opportunity to submit this study.

My appreciation goes to the respondent companies.

To Dr Suria Ellis of the Statistical Consultation Services of the University of the North West, for her kind assistance with the statistical analysis.

To Ms Hester Lombard at the Ferdinand Postma library, for her efficient assistance.

A special thank you to Jeanne and Pierre Gildenhuys for their encouragement and patience.

To my best friend, Philip Gildenhuys, who insists on reason and reality, my eternal thanks for his support always, in so many ways.

ABSTRACT

The growing importance of managing workplace diversity necessitates investigating leadership style as a component of diversity management experience. This study aimed to determine the kind of leadership style required to establish a positive experience of diversity management in organisations. The proposition is that an engaging leadership style results in a more positive experience of diversity management.

Four hundred and forty (440) leadership styles were measured in 11 selected workplaces. Their influence on diversity management experience along race, gender and generational lines among two thousand six hundred and sixty-nine (2 669) respondents in 11 workplaces were established.

The symbolic interactionist study used the interrelated interactive leadership theories of Mintzberg (2004), McClelland (1975), McClelland and Burnham (1976), Burnham (2003) and the diversity and inclusion management indicators of Roberson (2004). This study used the Hall and Hawker (1988) inventory to determine leadership styles and a diversity questionnaire to measure diversity management experience. These were correlated using Spearman rank order correlations.

Management styles in the 11 respondent workplaces were predominantly affiliative or tended towards heroic. The engaging leadership style of Mintzberg (2004) correlated positively with diversity management experience.

Diversity management experience differed significantly between race and gender groups. No significant generational differences were established. Male respondents correlated positively with engaging leadership styles regardless of race, whereas female respondents correlated positively with heroic leadership styles. Younger generation respondents correlated negatively with fight/flight leadership styles.

This study concluded with a symbolic interactive diversity competency model developed from Mintzberg (2004), with reference to Chang and Thorenou (2004) and Human (2005).

KEY WORDS

Affiliative leadership style

Affirmative action

Broad-based black economic empowerment (BBBEE)

Discrimination

Diversity management

Employment equity

Engaging leadership style

Experience

Generational transition

Heroic leadership style

Inclusion

Leadership competencies

Leadership style

Management

Meaning

Societal trends

Symbolic interactionism

ABBREVIATIONS AND LANGUAGE SENSITIVITY

The language usage in this study is culturally and gender sensitive. Where it could not be avoided, words referring to the masculine gender include the female gender, without the intention to be discriminatory in any way. Words in the singular number include the plural and vice versa, unless specifically stipulated.

References to relevant legislation in this study use the accepted abbreviated forms below:

AA – affirmative action

BCEA (No 75, 1997) – Basic Conditions of Employment Act (No 75 of 1997)

BEEA (No 53, 2003) – Broad-based Black Economic Empowerment Act (No 53 of 2003)

BEE – Black economic empowerment

DOL – Department of Labour

EA (No 4, 2000) – Promotion of Equality and the Prevention of Unfair Discrimination Act (No 4 of 2000)

EE – Employment equity

EEA (No 55, 1998) – Employment Equity Act (No 55 of 1998)

ECC – Employment Conditions Commission

LRA (No 66, 1995) – Labour Relations Act (No 66 of 1995 as amended)

PPA (No 5, 2000) – Preferential Procurement Policy Framework Act (No 5 of 2000)

SBA (No 102, 1996) – Small Business Act (No 102 of 1996)

SDA (No 97, 1998) – Skills Development Act (No 97 of 1998)

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CHAPTER 1: INTRODUCTION AND PROBLEM STATEMENT

Introduction

Since 1994 South Africa has undergone rapid socio-economic, political and demographic transformation. The Employment Equity Act (No 55, 1998) aims to facilitate workplace transformation. It incorporates two elements: a) the elimination of unfair discrimination and b) the implementation of affirmative action and measures to enable equitable representation of employees from different race and gender groups in the workplace.

For the leaders of South Africa regulatory compliance to employment equity and affirmative action (as a component of employment equity) is inherently part of the process of increasing and managing diversity and identifying barriers to fair employment.

The BEEA (No 53, 2003) BEE Codes of Good Practice, gazetted on 9 February 2007, set numerical goals for the representation of "designated groups" at all levels and categories in the workplace, increasing diversity in organisations. The challenge facing South African leaders is fostering an inclusive organisational culture that values differences and maximises the potential of a diverse group of employees.

According to South Africa's minister of trade and industry, Mr Mandisi Mpahlwa, "The real achievement of the equity and broad-based black economic empowerment process will be whether we are able to change the corporate culture in South Africa in a way that makes it a part of the way we do business" (December 2006).

"The new understanding of diversity involves more than increasing the numbers of different identity groups on the payroll (Thomas & Ely, 2002, p. 35)." An important proposal is that the experience of diversity in an organisation results from pervasive styles of management. This study is undertaken from a quantitative paradigm to understand leadership style as a component of diversity management experience.

The word "diversity" means "variety" or a "point or respect in which people (things) differ" (Milliken & Martins, 1996, p. 402). "21st century organisations are challenged by diversity in many areas (Kreitz,

2007, p. 1)." Globalisation increases the amount of diversity organisations have to manage, internally and externally.

The internationalisation of business in addition to societal, demographic and technological changes has brought about greater ethnic and gender workplace diversification. Workplace diversity has moreover evolved beyond the visible differences such as race, gender and disability to include "generational transition".

Generation Y (people born after 1976) is the largest generation since the Baby Boomers (born between 1958 and 1966) to enter the workforce (Sampath, 2006a). Modern companies have four generations working side by side (Sutton, 2007). The term "generational transition" refers to generational differences at work, changing values towards the work-life balance, lifestyle, career commitment, expectations, race, gender, politics, religion and social behaviour (Dittmann, 2005).

The workforce is changing – it is decreasing and aging, and critical skills are in short supply (Sampath, 2006a). These changes affect corporate leaders and culture and increase levels of complexity and diversity in businesses (Human, 2005a.). "It is imperative for employers to prepare leadership in the 21st century to understand the effects of human behaviour in the workplace" (Cox, 1993).

With a diverse group of workers participating in the workforce, managers increasingly need to take into account the impact of different cultures in their workgroups (Chang & Thorenou, 2004).

"As organisations increasingly operate in a multinational and multicultural context, understanding how diversity in the composition of organisational groups affects outcomes such as satisfaction, creativity and turnover will be of increasing importance (Milliken & Martins, 1996, p. 402)."

Valuing people and appreciating their uniqueness, values, experiences, beliefs, insights and perspectives are inherent to managing diversity.

An organisation's ability to manage and optimise an increasingly diverse workforce will prove critical to its success (Kreitz, 2007). Organisations require a dynamic workforce with the requisite talents and multidisciplinary knowledge to ensure that it is in a position to achieve its goals in an ever-changing environment.

The US Government Accountability Office (2005, p. 1) stated:

> High performance organisations typically foster a work environment in which people are enabled and motivated to contribute to the goals of the organisation and provide accountability and fairness to all employees. To accomplish these objectives, organisations need to be inclusive, drawing on the strengths of employees at all levels from all backgrounds – an approach consistent with diversity management.

The task of successful diversity management primary falls on organisational leaders (Cole, 2007 b.). The term "managing diversity" refers to the planning, organising and leading of individuals with differences in the workplace in order for their inputs to be used to accomplish the organisation's strategic goals (Friday & Friday, 2003). Managing diversity is about "recognising and managing individual differences, not only as static socio-demographic attributes, but also about dynamic changes in people's experiences, motivations, needs and interactions in the context of work and organisations" (Mulholland, Ozbilgin & Worman, 2006, p. 5).

Affirmative action, valuing diversity and managing diversity are separate points on a continuum of interventions designed to stimulate the inclusion of people from different backgrounds in an organisation (Gardenswartz & Rowe, 1999). Human (1996a.) believed managing diversity incorporates affirmative action at one level, yet is one of the competencies required for the effective implementation of affirmative action programmes.

"Diversity management" included in the EEA (No 55, 1998) refers to the process which intends to create and maintain a positive work environment, in which the similarities and differences of individuals are acknowledged, valued and managed so that all employees can reach their potential and maximise their contributions to the organisation's strategic goal and objectives (US Government Accountability Office, 2005).

The degree to which diverse groups of employees are accepted and treated as insiders by other people in the work system is an important issue (Pelled, Eisenhardt & Xin, 1999). Inequality presents major challenges for society, communities, families and individuals. It limits human potential, causes harm, deadens sensibilities and divides people. At the same time its persistence privileges and benefits a minority, granting unfair access to resources that shape the expanse of space and time with unremitting

reinforcement, despite presumptions and proclamations about democracy, freedom and equal opportunity (Hall, 2005).

The EEA (No 55, 1998) requires all organisations to adhere to the eradication and prohibition of unfair discrimination, stipulated in chapter 2 of the Act.

The purpose of the EEA is:

> To achieve equity in the workplace by promoting equal opportunity and fair treatment in employment through the elimination of unfair discrimination and implementing affirmative action measures to redress the historical disadvantages in employment experienced by disadvantaged groups, in order to ensure their equitable representation in all occupational categories and levels in the workforce.

Section 15 (2) (a) of the Act specifically stipulates:

> Affirmative action measures implemented by a designated employer must include: (a) measures to identify and eliminate employment barriers, including unfair discrimination, which adversely affect people from designated groups and (b) measures designed to further diversity in the workplace based on equal dignity and respect of all people.

The legislative directives require significant progress in its overall aims and objectives to address the systemic disempowerment mechanisms of past discrimination.

Remedial action has to take account of race, gender and other factors that were used to inhibit people from enjoying inherent rights. Correcting resultant injustices is integral to restoring dignity to the South African nation as a whole. As long as huge disparities created by past discrimination exist, the constitutional vision of a non-racial, non-sexist society cannot be achieved (Sachs, 2007). Cross (2000) stated that throughout history, in every time and place, some groups have dominated others and the realities are that change does not automatically bring equivocation.

Legislative compliance does not change attitudes, feelings, interactions and prejudices. As shown by the research of Leighton (2004), experiences of inequality remain despite legislation. Lyness (2002) believed organisational barriers to equity are diverse, systemic, subtle and deeply ingrained in organisations. Winant (2006) claimed that racial identity remains a major component of individual and group recognition.

Kreitz (2007) maintained that there are two main reasons why implementing diversity in the workplace is difficult – firstly because human beings prefer working in homogenous groups and secondly because human beings and the organisations they are part of resist change. Research on racial diversity in organisations suggests that people who are different from the majority race in an organisation not only experience less positive emotional responses to their employing organisations, but are also likely to be evaluated less positively by their supervisors (Milliken & Martins, 1996).

Diversity management is supported by sets of practices that manage fair treatment, increase stakeholder diversity and demonstrate leadership commitment. "Inclusion" is supported by organisational systems and processes that encourage the full participation of all employees (Roberson, 2004).

Mor Barak, Cherin and Berkman (1998) referred to "diversity climate" as an employee's perception that an organisation adheres to fair personnel practices and the degree to which minorities (non-dominant groups) are integrated into the work environment. The difference between the term "dominant" and "non-dominant" does not refer to the number of members of each group, but rather to the traditional power position between the non-dominant minority group (who became the object of prejudice or discrimination) and the majority group (Popenoe, 1987).

In South Africa this refers to black, coloured and Indian people, women and people with disabilities. Black people in South Africa comprise the majority of the population, but remain part of the non-dominant group in terms of ownership and management representation (Jacques, 2004). The experience of diversity management appears to be influenced by differences between "dominant group" members, on the one hand, who often express negative experience of affirmative action measures, specifically "numerical targets" and "non-dominant group" members, on the other hand, who express frustration about the lack of progress made in managing diversity. While there might be commitment to diversity management and the eradication of prejudice, the workplace experience of diversity management might differ between different race, gender and generational groups. Cox (1993) established that diversity climate influenced career experience.

Mulholland et al. (2006) mentioned that diversity brings positive as well as negative implications and that only a concerted management effort can deliver positive outcomes and reduce the negative ones. Friday and Friday (2003) posited that an appropriate organisational culture is desirous so that

individuals are systematically managed to perform and accomplish the goals thereof. They suggested that systematic efforts are necessary to manage demographically diverse individuals so that the organisation can gain the maximum synergistic benefit for their contributions.

Jayne and Dipboye (2004) claimed that leveraging diversity for the benefit of the organisation requires line manager ownership of the diversity strategy. The results of their study suggested that perceptions of diversity management might not be separable from the perception of management style and leadership traits. "Diversity is a contextually derived characteristic and as such underpins both effective strategic planning and leadership competence (Human, 2005a., p. 25)."

Friday and Friday (2003) believed that an organisation's ability or inability to create a culture in which diversity is systematically acknowledged, valued and effectively managed is more likely to determine the effects diversity will have on its business results. Successful diversity management requires management to possess skills in leadership, organisational development, change management, psychology, communication, measurement and assessment.

Mor Barak (2005, p. 122) concluded that "unless management understands that diversity is about being susceptible to employment consequences as a result of one's association within or outside certain groups, transformation cannot happen". For organisations to profit from diversity, the people in organisations must change how they interact (Kreitz, 2007).

The competencies needed to manage a multicultural workgroup have become crucial for any organisation if it is to gain a competitive advantage (Chang & Thorenou, 2004). Albrecht (2000) noted that managing international business successfully is one of the top challenges of the 21st century. Workplace leaders need to adapt continuously to the internal and external changes influencing the workplace. Mintzberg (2004) argued that an engaging leadership style is necessary in order for 21st century companies to continue to be successful.

Cox (1993) suggested that the manager's competencies in dealing with diversity issues might have an impact on how people feel about their employers and their positions.

In this study leadership style as a component of the experience of diversity management in the workplace is examined against this background. The aim is to establish the kind of leadership style that is required in organisations to create a positive experience of diversity management in order to continue to

be successful. The study proposes that an engaging interactive leadership style is required to establish a positive experience of an inclusive diversity environment.

To achieve the aim, the objectives of the study are to evaluate how the systemic efforts of diversity management are experienced, emphasising how these experiences are divided along gender, race and generational variances. The study examines the pervasive leadership style in selected workplaces and determines whether leadership style is related to the experience of diversity management.

Roberson (2004) provided a useful framework for examining the experience of diversity and inclusion management. She investigated and defined the meaning of diversity and inclusion in organisations. In essence, Roberson (2004) used the term "diversity" to refer to differences in the demographic composition of groups, focus on organisational objectives to design and increase participation and the level of organisational effectiveness and "inclusion" to refer to feeling part of the system, participation involvement recognition and reward. The comparable research of Ely and Thomas (2001, p. 64) indicated that the "root of companies' inability to attain the expected performance benefits of higher levels of diversity, is leadership's vision of the purpose of a diversified workforce".

This industrial sociological study will rely on the symbolic interaction sociology theory in its interpretation of people's experience at work, which is derived through interactions with others in the workplace as an institution of society. The experience of diversity management, approached from a social interaction perspective, takes cognisance of the influence of "social rules," the broader social change, generational trends and legislative requirements.

Leadership style, as it relates to the management of diversity, is approached from interactive leadership theory, specifically that of Mintzberg (2004), McClelland (1975), Burnham (2003) and McClelland and Burnham (1976).

To achieve the objectives of this study, the sociological symbolic interactionist theory is used to analyse leadership styles as a component of the subjective experience of diversity management in selected workplaces. "Experience" is undergoing change (Mead, 1929).

Sociology as a science attempts the interpretive understanding of social action, to arrive at a causal explanation of its course and effects (Wallace & Wolf, 2006). This study is undertaken from an industrial sociological perspective.

Essentially, symbolic interactionism stresses the form of interaction that emerges from a particular situation. The premise of symbolic interactionist theory could be summarised as follows in its three basic premises: Human beings act towards things according to the meaning they give to them; the meaning they give to things results from social interaction; and in any given situation, humans go through an internal process of interpretation in order to give the situation a meaning and to decide how to act (Cronck, 2005).

The symbolic interactionist theory emphasises the individual's decisions, actions and subjective orientation, while taking cognisance of the influence of "social" rules (Wallace & Wolf, 2006), such as those functioned by the legislative framework of the EEA (No 55, 1998) and BEEA (No 53, 2003).

Leadership style as a key component of the research problem is analysed from the interactive leadership style approach. The interactive leadership theory is derived from the neo-classic human relations motivation school, underpinned by symbolic interactionism.

The leadership competency model of Mintzberg (2004), comparable with the interactive leadership theory of McClelland (1975) and Burnham (2003), is relied on in answering the research question, "What kind of leadership style is required in organisations in order to create a positive experience of diversity management and to continue to be successful?"

In this study leadership style is regarded as the behaviour a leader uses to achieve the overall objective of the organisation (Blake & Mouton, 1975). The empirical study documents the pervasive leadership style in selected South African organisations as it relates to the experience of diversity and inclusion management in these enterprises. This study analyses leadership style from the symbolic interaction assumption that "the ideal human society cannot exist as long as it is impossible for individuals to enter into the attitudes of those whom they are affecting in performance of their particular functions" (Mead, 1934b., p. 267), using the 2004 leadership styles and competence model of Mintzberg (2004).

The experience of diversity management is examined, using a research instrument which includes the indicators of the five factor model of diversity and inclusion (Roberson, 2004). The integration

and learning, diversity management paradigm of Thomas and Ely (2002) supports Roberson's (2004) model. In agreement with prior research by Konrad and Linnehan (1995), it indicates that leadership behaviour is a critical diversity factor wherein the role of top management attitudes and interventions in support of diversity is highlighted (Roberson, 2004).

Definitions of the research constructs are provided in brief at the outset of the study. This study is informed by the work and contribution of Human in her various publications and experiential learning workshops, developed from early 1980 to date.

Research Aim and Objectives

In view of the research problem presented in this chapter, the general aim of this study is to determine the kind of leadership style that is required in organisations in order to create a positive experience of diversity management and to continue to be successful in the future. It concludes with a leadership competency model inclusive of diversity management competence.

The objectives of this research are to determine the experience of diversity management, the pervasive leadership style and whether leadership style is related to the experience of diversity management in South African workplaces along gender, race and generational lines.

It is the assertion of this study that the engaging leadership style of Mintzberg (2004) results in a positive experience of diversity management in workplaces, because of symbolic interaction theory, which assumes meaningful, reflexive interaction between individuals, whose actions are engaged with the actions of others by interpreting signals of their approval or disapproval (Farganis, 2008).

Research Questions

The specific research questions, which arise from the aim and objectives of this research, are:

1. What is the diversity management experience of employees in selected South African workplaces?

2. Do generational differences between Generation Y (born after 1976), Generation X (born 1967 to 1976), Generation 2 (born 1958 to 1966) and Generation 1 (born before 1958) employees influence the experience of diversity management?

3. Do race and gender differences influence the experience of diversity management?

4. What are the prevalent leadership styles in selected South African workplaces?

5. Is diversity management experience related to leadership style?

6. Does an engaging leadership style relate positively to the experience of diversity management?

Theoretical Study

This study uses symbolic interaction theory to understand the experience of diversity management and the influence of leadership style on this experience. To address the objectives of this study, theoretical research was undertaken into the interrelated components of the research problem. The literature analysis begins with a discussion of the theoretical premise of symbolic interactionism as it explains the experience of diversity management, as individual meaning, attached through symbolic interaction in the workplace.

Leadership style as a component of diversity management experience is regarded as the activities of a given social whole (or organised society), such as the workplace, which falls within the experiential field of individuals involved or included in that whole. The cooperative processes, activities and institutional functioning of organised human society, such as the systemic management of diversity, are possible only in so far as the individuals involved in it can take the general attitudes of all other individuals, such as peers and the leader, in relation to these processes, activities and institutional functioning (Mead, 1934).

Interactive leadership style as a component of diversity management is analysed from the premise of this industrial sociologist paradigm. This study relies on the symbolic interactionist perspective, which stresses that actions are always engaged with others, as well as the importance of symbols and meaning in these human interactions. Inherent to the experience of diversity management is the interactive reflexiveness with which individuals respond to significant gestures, such as the language, symbols and thoughts of others (Farganis, 2008).

Research in the area of diversity management is complicated by differences in terminology and various definitions. Given the societal derivation of diversity management, a literature study of broader

historical, political and generational evolution and trends is undertaken, placing the development of employment equity (EE) and broad-based black economic empowerment (BBBEE), diversity and diversity management in an historical context.

The research of Roberson (2004), Thomas and Ely (1996, 2002), Ely and Thomas (2001) specifically relied upon in this empirical study is presented as interrelated symbolic interaction theory. The proposed literature study also aims to support this empirical research into leadership style as a component of diversity management through its analysis of interactive leadership theory (McClelland & Burnham, 1976; Burnham, 2003). The contemporary leadership competence model of Mintzberg (2004) is used within the framework of the changing role of leaders.

The experience of diversity management and leadership style are objects of perception, which arise from the "meaning" the individual employee attaches through the process of symbolic interaction. Interrelated leadership and diversity management theory is understood through symbolic interactions illustrated in figure 1 on the next page.

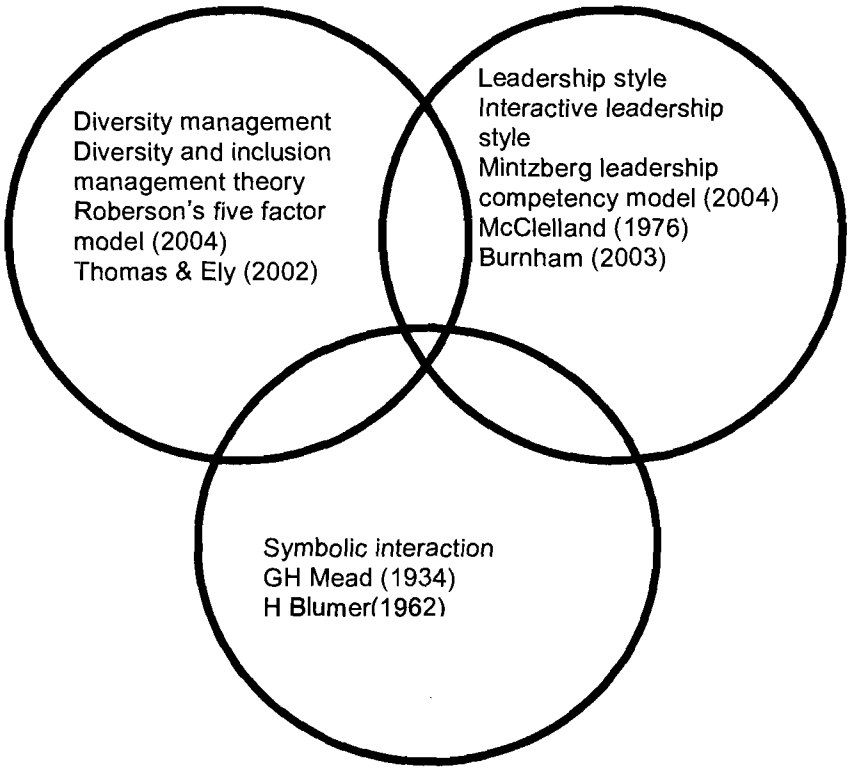


Figure 1 Illustrated interrelated theoretical study into leadership style as a component of diversity management experience

(Researcher, 2008)

Empirical Study

The research design and empirical results are detailed fully in chapter 6 of this study. The objective of this empirical research is to address the research questions with the aim of achieving the purpose of this study. The empirical research follows the theoretical study.

The EEA requires designated employers to "consult with . . . employees, conduct an analysis or audit and prepare an employment equity plan" (No 55, 1998). To analyse the experience of diversity management of employees in the selected workplaces, a structured, self-administered questionnaire was used. The questions were aligned with the model of critical indicators of diversity and inclusion management of Roberson (2004).

The Hall and Hawker (1988) self-evaluation Power Management Inventory (PMI) was used in this empirical study to determine leadership style in selected workplaces. The PMI deals with power and leadership style. It addresses the fundamental dynamics of human interaction. The PMI is based on the interactive leadership theory of McClelland and Burnham (1976), which corresponds and supports the work of Mintzberg (2004). Linking Hall and Hawker profiles with the leadership styles and competence model of Mintzberg results in predominant leadership styles in workplaces presented on a seven-point leadership typology.

Empirical results of the diversity and inclusion study were obtained from the target group of this study, which are all employees and managers in selected South African workplaces. The population of this study into the experience of diversity management is two thousand six hundred and sixty nine (N = 2 669) respondents, from 11 (N = 11) different workplaces nationally. Leadership styles were obtained from four hundred and forty (N = 440) leaders in the same 11 workplaces. The population of this study into the correlation between leadership style and the experience of diversity management are the 11 (N = 11) participating workplaces.

Statistical Analysis

Empirical results were obtained from the diversity questionnaire and leadership styles were determined using the PMI. Statistical analyses were undertaken in consultation with the statistical consultation service of the University of the North West. The analysis includes descriptive data presented using the SAS 2005

and 2007 (SAS Institute, 2007) and SPSS systems (SPSS, 2006). The data is analysed by means of various appropriate statistical analysis to infer meaning.

The following techniques of analysis are used:

Construct Validity and Reliability

Construct Validity: Diversity Questionnaire

The Cronbach alpha values were determined in order to indicate internal validity and reliability. An acceptable Cronbach value of 0.5 was used. The Cronbach alpha value for the questionnaire items varied between 0.61 and 0.81.

Factor analysis. An exploratory factor analysis with principal component extraction and varimax rotation was conducted in order to analyse interrelationships among the number of variables and to explain these variable in terms of their common underlying dimensions (factors).

Construct validity: Leadership style inventory. The complete reliability and validation of these instruments was assessed and confirmed with the motivational scales of the Edwards Personal Preference Schedule (EPPS). The scores were compared to the normative PMI sample size of three thousand seven hundred and forty five leaders (N = 3 745) (Hawker & Hall, 1980). The specific reliability and validity of the Hall and Hawker (1988) inventory, determining the internal consistency of each of the scales for the particular group of leaders included in this study, could not be determined because the group data is considered too small.

Biographical Data and Descriptive Statistics

The possible existence of significant variances between "gender, race and generational groups" within the research populations was measured in order to establish whether the experience of diversity differed between subgroups. For convenience sampling was used in this study; effect size was determined in order to interpret the proportion variation in the response variables. Race, gender and age (generation)

groups were used as moderators in this study, where the experience of diversity management is treated as the independent variable and leadership style as the dependent variable.

Spearman Rank Order Correlation

The nonparametric statistical Spearman rank order correlation analysis was used in this study to measure the relationship between leadership style and the experience of diversity management. The empirical results, answering each of the research questions posed, are presented in chapter 6. These results, together with the integrated theoretical research presented in chapters 2, 3, 4 and 5, are drawn on in achieving the aim of this study.

Research Model of Constructs

Figure 2 on the next page illustrates the basic research model of leadership style as a component of diversity management experience, wherein leadership style is considered the independent variable and the experience of diversity management the dependant variable. Race, gender and generational differences are considered explanatory moderators.

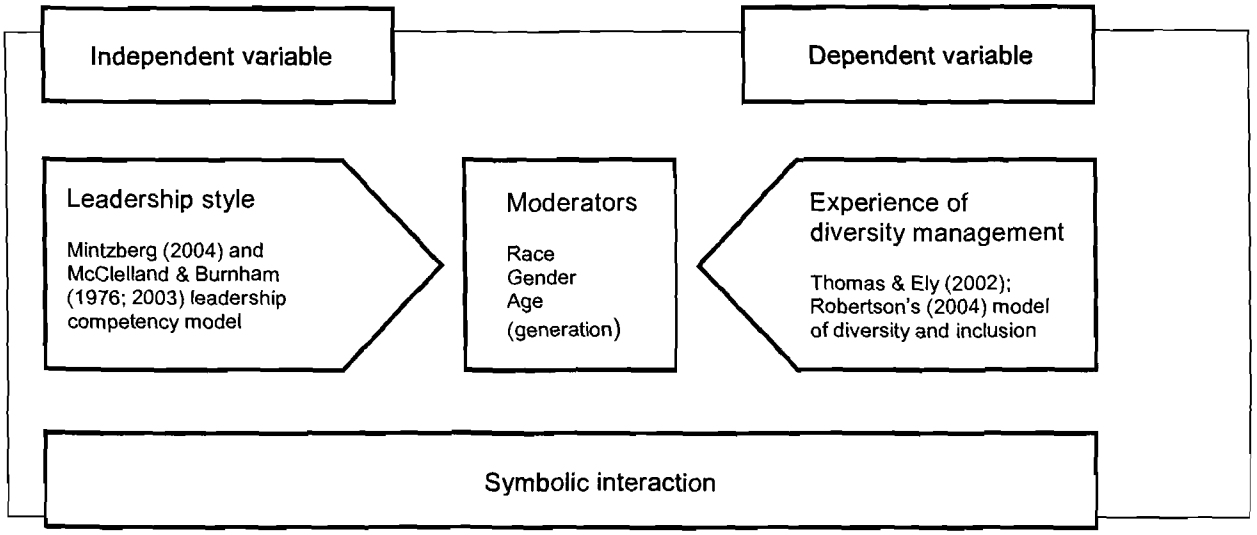


Figure 2 Research model of constructs

(Researcher, 2007)

Definitions of Key Constructs

The key constructs presented in figure 2 on the previous page are extensively analysed in this theoretical study. Comprehensive definitions of the constructs are provided in each chapter. Brief definitions of each of the key constructs are dealt with here, by means of an introduction.

Leadership

In the opinion of Mintzberg (2004) "management" and "leadership" could be used interchangeably because leaders have to manage and managers have to lead. Accordingly, the terms are used interchangeably in this study.

The Global Leadership and Organisational Behaviour Effectiveness (GLOBE) project (2005, p. 1314) defined leadership as "the ability to motivate, influence and enable individuals to contribute to the objectives of the organisations of which they are members". Given this definition, this study accepts that organisational leaders have control over "followers" and the ability to influence and direct internal factors such as the employee experience of how diversity and inclusion are managed.

Leadership and management include the following principles:

The term "management" applies to all senior managerial employees who earn in excess of the amount determined by the minister in terms of S 69 (3) of the BCEA (No 75, 1997).

People management applies to any of the 11 workplaces studied and businesses in general.

Management implies both effectiveness and efficiency.

Leadership Style

"All managers develop a style of leading or motivating their subordinates. A leadership style is regarded as a pattern of behaviours designed to integrate organisational and employee interests in pursuit of the objective (Flippo, 1984, p. 397)." Symbolic interactionism as a social-psychological perspective focuses on individuals with a self and on the interaction between a person's (the leader's) internal thoughts and emotions and the consequent social behaviour (Wallace & Wolf, 1980).

Diversity

The term diversity is both specific and focused on individuals, and the context is defined through societal constructs (Moore, 1999). "Diversity" is generally defined in terms of "observable" or readily detectable attributes such as race or ethnic background, age or gender and "non-observable" (less visible or underlying attributes) such as background, technical abilities and personality (Milliken & Martins, 1996).

Roberson (2004, p. 12) defined diversity as follows:

The unique differences and similarities that employees, customers, suppliers and communities bring to the global business environment. It encompasses the many ways people may differ, including gender, race, nationality, education, sexual orientation, style, functional expertise and a wide array of other characteristics and backgrounds that make a person unique. Variation in the human capital profile of the organisation. People from different races, religions, perspectives and so forth, therefore different cultures, values, beliefs and reactions to the organisational environment.

All these factors are relevant to the assumptions that people make about one another during interactions and the experience of people of how diversity is managed in the workplace (Gardenswartz & Rowe, 1999). The diversity variables used to answer the specific research questions posed in this study refer to the "observable dimensions of diversity", that is race, gender and generation (age).

Diversity Management

Thomas (1990, p. 10) noted that workplace diversity management "is a planned systematic and comprehensive managerial process for developing an organisational environment that works for all employees". The process of creating a positive, dignified experience of diversity management includes the principles of performance management, development and motivation in managing diversity.

Inclusion Management

Pelled et al. (1999, p. 1014) defined inclusion as "the degree to which an employee is accepted and treated as an insider by others in a work system".

Roberson (2004, p. 12) drew on this definition and continued to describe inclusion as follows:

> Seeking out, valuing and using the knowledge and experiences of diverse employees for business benefit. Recognising, understanding and respecting all the ways in which we differ, and leveraging those differences for competitive business advantage. A competitive business advantage that we build and maintain by leveraging the awareness, understanding and appreciation of differences in the workplace to enable individuals, teams and businesses to perform at their full potential.

Roberson (2004) provided evidence that the management of diversity may be more involved than the two-dimensional categories of diversity and inclusion, where diversity is regarded as "identity-conscious" structures and inclusion as "identity-blind" structures.

Experience of Diversity and Inclusion Management

Fowler & Fowler (2004) in The Concise Oxford Dictionary of Current English (p. 339) define experience as follows:

Experience is an actual observation of, or practical acquaintance with facts or events, events that affect a person – the fact or process of being affected. It is the totality of directly observed consciousness. It refers to direct knowledge based on actual participation in events. It is the cognitive process, through which an individual, receives and interprets information from the internal and external environment.

The micro-level approach of this study is concerned with the experience of everyday work life and the ways in which individuals experience diversity management through interactions and group memberships. The experience of diversity management, interpreted through the symbolic social interaction theory, is the process whereby individuals attach "meaning" (significance or importance) to the observation or acquaintance of events that affect a person in the workplace. It is direct knowledge based on actual participation in the world of work.

Mor Barak et al. (1998) proposed that individuals develop perceptions about an organisation's approach to diversity as well as forming their own views about the value of diversity in that organisation.

Affirmative Action and Employment Equity

Affirmative action in South Africa is part of the process of managing the country's transformation efforts. "Affirmative action is regarded as the positive process towards the end goal of employment equity and employment equity as the end goal itself. Both encompass, and are encompassed by, the concept of managing diversity (Human, 1996a., p. 17)."

Digh (1998) differentiated between affirmative action and diversity management in describing affirmative action as government initiated, legally driven, quantitative, problem focused, assimilated and reactive; and diversity management as voluntary, productivity driven, qualitative, opportunity focused, integrated and proactive.

Discrimination

The LRA (No 66, 1995, as amended) makes explicit the legal boundaries of discrimination as set out in the Bill of Rights and the Constitution. Section 3, article 186 of the LRA reads as follows:

> For the purposes of this section, an unfair labour practice means any unfair action or omission which arises between an employer and an employee, including:
>
> The unfair discrimination, either directly or indirectly, against an employee on the grounds of race, colour, sex, religion, political opinion, ethnic or social origin, sexual orientation, age, disability, conscience, belief, culture, language, family responsibility or marital status or any other arbitrary ground. Provided that any distinction, exclusion or preference based on the inherent requirements of the particular position shall not constitute unfair discrimination.

Paragraph 429 of the EEC policy document states:

> Discrimination can take the form of attitudinal and behavioural aspects related to the demand for labour, whereby individual and group preferences result in discriminatory allocation and utilisation of labour such that some groups of labour are preferred over others. This narrow distinction restricts itself to the phenomenon as it manifests in the labour market and thus implicates extra market discrimination. Extra-market discrimination refers to structural and systemic factors that exist prior to the labour market which condition the supply and demand for labour. These include the differential access to human capital formation.

Generational Transition

Generational diversity refers to differences between the generations at work in the way employees approach work and differ in their work-life balance, expectations, company loyalty and authority.

For the purposes of this study, Generation Y is described as employees entering the workforce who were born after 1976; Generation X are employees who were born between 1967 and 1976; Generation 2 refers to people who were born between 1958 and 1966, and Generation 1 refers to people who were born before 1957.

Social Change and Societal Trends

The theoretical study of societal change and trends is based on the symbolic interaction view of Herbert Blumer (1938) that groups are attentive to the context of their situation. This view interprets the context and selects interpretation thereof. Blumer's symbolic interactionist premise is that social structure does not determine the action of individuals and does not explain behaviour in itself, but that individuals interpret environmental stimuli through the process as "self-indication" and "interaction".

Popenoe (1983, p. 573) lists a number of factors in social change. The organisation does not directly control these global forces. These forces are:

Demographic Forces

Trends in demographics, such as increasing diversity, younger and better-educated emergence of a global labour market, an aging and shrinking labour market (Sampath, 2006c.).

Technological Advancement

The rapidly changing nature of available technology dictates the nature and basis for work in service and manufacturing industries.

Market Forces

The emerging global economy forces organisations to change the way in which they do business to deliver world-class service.

Social and Political Forces

Social, cultural, political and historical events can influence the world of work. An important source of social change is cultural diffusion, the process by which culture traits spread from one society to another (Popenoe, 1983, p. 567). Athey (2007) suggested that connecting through interaction would become even more significant in the workplace of the future.

Content Structure

Chapter 1: Introduction and Problem Statement

Chapter 1 introduces the research problem, giving rise to the aim and objectives of this study. The specific research questions are stated and the constructs of this study are defined.

Chapter 2: Experience of Diversity Management Through Symbolic Interaction Theory

The theoretical study is introduced in chapter 2. It presents the micro-sociological theory of symbolic interactionism, used to explain the research problem. Leadership style as a component of diversity management is studied from an industrial sociological perspective, using the symbolic interaction which is explained in chapter 2.

Chapter 3: Historical Development of Diversity Management in South Africa

Chapter 3 contextualises diversity management in South Africa from an historical perspective. Symbolic interaction theory explains the dynamic interplay between the past, present and future. It introduces the past as it is reconstructed in the light of the emerging present. Accordingly, chapter 3 traces the historical development of diversity management and affirmative action in South Africa and provides an overview of the socio-political background against which it developed through to the present status of employment equity in the country.

Chapter 4: Evolving Role and Nature of Leadership and Diversity Management

To understand the concept of leadership style as a component of diversity management, this chapter studies the development of leadership and management in the 21st century. Chapter 4 analyses

contemporary diversity from a symbolic interaction perspective. This chapter is extensive, as it seeks to clarify contemporary leadership style as a component of diversity management. Leadership style and diversity management, as the two main constructs of this study, are contextually derived concepts. Chapter 4 therefore includes the contextual factors influencing both.

Chapter 5: Interactive Leadership Style and Paradigms for Diversity Management

Having contextualised diversity management and leadership from an historical and contemporary perspective in chapters 3 and 4, chapter 5 explains the specific theories used to address the aim of this study and in answer to the research questions analysed in the empirical research. The chapter presents competency requirements for managing diversity and introduces the interactive leadership theories of Mintzberg (2004), McClelland (1975), McClelland and Burnham (1976) and Burnham (2003) as symbolic interactionist theoretical approaches to leadership style and as proposed leadership styles for the future. The diversity management paradigms of Thomas and Ely (1996, 2002) and the model of Roberson (2004), on which the empirical instrument relies, are also explained in this chapter.

Chapter 6: Analysis and Discussion of the Most Significant Empirical Results

The research design and methods are detailed in this chapter and the most important empirical results are provided and interpreted against the theoretical components presented in the previous chapters. Chapter 6 concludes with a summary of the results and comment on the contributions and limitations of the research.

Chapter 7: Review, Conclusion and Recommendations

In the final chapter, a review of this study is provided and conclusions are drawn. The chapter proposes a symbolic interactionist model of diversity leadership competence and makes recommendations to increase the positive experience of diversity management in organisations as a result of the findings.

CHAPTER 2: EXPERIENCE OF DIVERSITY MANAGEMENT THROUGH SYMBOLIC INTERACTION

Introduction

> Immediate experience, which is the final test of reality of scientific hypotheses as well as the test of the truth of all our ideas and suppositions, is the experience of what I have called the "biological individual". I termed it "biological" because the term emphasises the living reality, which may be distinguished from reflection. Actual experience did not take place in this form but in the form of unsophisticated reality (Mead, 1934a.).

This chapter introduces symbolic interactionism, systemised by George Herbert Mead (1863-1931) and Herbert Blumer (1900-1987) in the understanding of leadership style as a component of diversity management experience in the workplace.

Industrial sociology is concerned with "the type of society" in the context of which work and organisations exist. "The societal, economic and political organisation of industrial society, and the perceptions, attitudes and experiences of its members, interact in a complex way (Parker, Brown, Child & Smith, 1997, p. 24)." Industrial sociology is the sociology of organisations and the perceptions, attitudes and epistemology of individuals participating in the structures of those organisations.

As explained in chapter 1, the experience of diversity management is analysed from an industrial sociological perspective through the symbolic interactionist school, founded in sociology and social psychology.

Mead's theory of the emergence of mind and social process of significant communication forms the basis of this approach. "Social action," Mead suggested, "includes all human behaviour when and insofar as the acting individual attaches a subjective meaning to it (Wallace & Wolf, 1980, p. 221)."

Schwalbe (2005) asserted that the application of symbolic interactionism examines the meanings, emotions, interaction and communication in local and linked global context. From an external perspective, globalisation and increased migration have intensified the diversity of the labour force. Diversity influences social behaviour in global organisations. Diversity experience is addressed from an interpersonal, individual level, through the construction of the self in relationship to the group. The self-

awareness of individuals lead to them comparing individual behaviour to the norms of the group (Leslie, Dalton, Ernst & Deal, 2002).

Symbolic interactionism places primary value on subjective meaning and process rather than on structure, using methodology that captures the worldview of individuals. The experience of employees of diversity management and leadership in organisations explores interaction, subjective meaning, group membership and organisational roles in organisations.

Hall (2005) pointed out that inequality has historically been an issue for the social sciences and has recently been made more complex by multiple dimensions of class, gender, race and ethnicity. Symbolic interaction offers insights and direction into how inequality persists through insights into the conditions, processes and consequences of inequality.

A comprehensive understanding of diversity and diversity management and leadership would appear to require a multi-disciplinary approach. The social interactionist approach derives its emphasis primarily from symbolic interactionism. The manner in which symbolic interaction integrates individuals, society and human relations links its perspective to social psychology. This theoretical and empirical study is based on, and incorporates ways of looking at, diversity management in its broadest sense, as well as contemporary interactive leadership theories from the symbolic interactionist paradigm. The diversity leadership model of competencies in the conclusion of this study is essentially developed from the leadership theory of Mintzberg (2004) and is explained through symbolic interactionist theory.

Symbolic Interactionist Theory

Symbolic interactionism is an individual-centred orientation. This orientation focuses on individuals in interaction and within a group and on the composition and development of the self and personality. This theory is employed in this study because of the focus on employee experience of diversity resulting from interactions in the workplace.

This perspective has its roots in the pragmatist philosophies of Mead, Dewey, Thomas and Park of the so-called Chicago school (Farganis, 2008). The sociologists who developed this perspective included Blumer, Becker, Goffman, Denzin and Hochschild (Popenoe, 1987). The method advocated by

symbolic interactionism is to look at the process by which individuals define the world from the inside and at the same time identify their world of objects.

This predominantly small-scale theory focuses on interactions and individuals' personalities. It is a subject orientated approach that emphasises the subjective intentions and orientations of individuals in relation to their wishes, motivations, wants and situations, in addition to their interpretation and understanding of symbols. A fundamental premise of symbolic interactionism is the reflexive nature of human action. It assumes that human nature is not motivated solely by external and internal factors, but rather through meaningful, reflexive interactions between individuals.

Reflexivity entails the capacity to use and respond to significant gestures such as language, symbols and thoughts. Behaviour is seen as reflexive because individuals understand and react to what other people think and say about their behaviour. "Our actions are always engaged with the actions of others; whose response to what we do send us signals as to their approval or disapproval (Farganis, 2008, p. 133)."

As such, this theoretical study examines the experience of diversity management and leadership style in South African companies in the context of broader external and internal factors such as societal trends and meaningful, reflexive interactive experiences between employees and leaders, presented in the theoretical analysis of leadership theory.

The perceptions, behaviour and experiences of humans cannot easily be determined or quantified. Rand (1986, p. 356) believed "People are not just products of society; they are conscious, choosing individuals, constructing their own social reality, living in the inter-subjective world of everyday life... Human action is therefore action with purpose and involves emotion, cognition and values in the process of choice and interaction." People are not passive recipients of the external world who simply respond to "stimuli", but interpret social reality in terms of meaning. The experience of diversity management is interpreted as social reality in terms of the meaning it holds for people in the workplace.

Symbolic interactionism as an individual-centred orientation focuses on individuals in interaction and within a group, as well as on the composition and development of the self and personality. Parker et al. (1997, p. 22) explained this interpretative process, how it distinguishes behaviour from action and "is made possible by a universe of symbols which links the individual to sets of ongoing socially constructed

meanings". The concept of generational transition (defined in chapter 1) as an element of diversity management links it to socially constructed meanings particularly within Mead's (1929) central philosophy of history as evolution.

Individuals interact in terms of shared meanings, the meanings they attribute to each other's actions and the situations in which such interactions take place. This is the basis of understanding diversity and leadership experience in the world of work. Social interaction as a process is a dynamic negotiation of inter-subjective realities in which meaning becomes patterned, the self becomes defined and choices of action become explicated. Symbolic interactionism as a social-psychological perspective focuses on individuals with a self and on the interaction between people's internal thoughts and emotions and their social behaviour (Plummer, 2000). The theory holds that the form that interaction takes emerges from the specific situation concerned.

Symbolic interaction differs from the functionalist's approach, which places emphasis on "norms" and implies that most interaction is fixed in advance. Symbolic interactionism does not view the inherent relationship between society and the individual as deterministic. Symbolic interaction does not ignore the influence of "social" norms and rules, but emphasises the individual's decisions and actions, which are explained within a set of predetermined rules and external forces (Farganis, 2008).

The central underlying premise of symbolic interactionism is therefore that the individual and society are not separable. Complete interpretation of the individual is necessary to interpret society, and vice versa. The symbolic interactionists posit that society can only be understood through understanding the individuals who comprise that society, whereas individuals can only be understood in terms of the society to which they belong.

The role of "social order" is somewhat relegated in this perspective, since it is not considered more significant than the individual who creates the influences that are felt within the context of the individual's social environment. In other words, the individual leader creates the influences that are experienced. "Since much of the environment's influence is experienced in the form of social meanings; and meanings are learned by individuals in social interaction, behaviour is constructed and circular, not predetermined and released (Wallace & Wolf, 1980, p. 220)."

Symbolic interactionism does not interpret the individual in isolation from society and it gives priority to either one. Individuals are formed in and through their society, while playing a role in creating the particular character and nature of that society. Essentially the theory holds that before an awareness of the self and before the mind, there is a world that is there and, from this world of immediacy, all intellectual and conscious activities ultimately arise (Aboulafia, 1991).

Plummer's (2000, p. 223-225) description of the main characteristics of the symbolic interaction perspective is presented as follows:

Symbols: The social world is composed of material and objective features, distinguishing humans in their existence and creative use of communication through symbols. The history, culture and forms of communications of humans can be traced through symbols, and it is through symbols that meaning is associated with interpretation, action and interaction. The symbolic interactionist studies and analyses the processes involved in all aspects of the use of symbols and communication.

Change, Adjustment, Becoming: The symbolic interactionist perspective considers people as active agents, different from the rational, self-centred, autonomous individual of the 19th century's liberalism. People are actors or agents and the social world is an active one – with constant adjustment and organisation as essential features of social interaction.

Interaction: The perspective is not just concerned with the individual or with society but with the joint acts through which lives are organised and societies assembled.

Empirical: The most important feature of symbolic interactionism is its attention to what actually occurs when humans interact.

These elements are inherent to Mead's theory of the emergence of mind and of the social process of significant communication, regarded as the foundation of the symbolic interactionist school of sociology and psychology.

George Herbert Mead

The social psychologist George Herbert Mead (1863–1931) was among the first to make a systematic study of meaning in human interaction. His approach became known as "symbolic interactionism" (Wallace & Wolf, 2006). Mead belonged to the school of pragmatism, which focused on the way people use knowledge to adapt to the world around them. Mead concerned himself with the social component of the world (Schneider, 2006).

Mead's contribution to the understanding of the self and how it is constituted emphasised the idea that individuals are thoughtful and reflective creatures whose identities and actions arise because of their interaction with others (Farganis, 2008). Mead showed how the human self arises through the process of social interaction, specifically through linguistic communication. He introduced the view that the individual is a product of society, the "self" arising from social experience as an object of socially symbolic gestures and interactions. For him, the development of the individual's self and self-consciousness in the field of their experience is pre-eminent. Mead approached human experience not in terms of individual psychology, but rather analysed experience from the view that communication is essential to social order. He described this concept fully in 1934. He regarded the social process before the structures and process of individual experience (Schneider, 2006).

Mead distinguished the following concepts:

Mind

The emergence of the mind is contingent upon interaction between humans and its social environment. For Mead without the mind there can be no self. Influenced by Darwin, Mead conceived of the mind in terms of evolutionary development (in terms of emergence) (Aboulafia, 1991). Through the process of participation in the social act of communication, the individual develops potential for significant symbolic behaviour – that of thought.

Human experience thus results from the mind as "dynamic, ongoing, social processes". "Mind" is a form of participation in an interpersonal (social) process; it results from taking the attitudes of others towards one's own gestures (or conduct in general).

Mind and Communication

Mead (1934b., p. 192) posited that there is no "mind or thought without language" and "language – content of the mind, is only a development product of social interaction". He argued that the "mind" arises within the social process of communication in interaction between more than one individual and is not separate from that process.

Communication involves two phases which he termed "conversatic gestures" and "conversation of significant gestures". Mead's notion of conversation strategically indicates the interactive nature of human experience (Perinbanayagam, 2005). To explain how the mind emerges, Mead referred to "gestures" (Aboulafia, 1991).

Conversation of Gestures

The "conversation of gestures" is central to Mead's ideas. He believed communication takes place without the individual being aware of the response the gesture elicits in other people. Because individuals are unaware of the reaction of others to these gestures, they are unable to respond to their own gestures from the view of others. Individuals in a conversation of gestures are thus engaged in unconscious communication. They are communicating, but they are not aware of it.

From this conversation of gestures, language or conscious communication follows. "Gestures may be either conscious (significant) or unconscious (non-significant). The conversations of gestures is not significant below the human level, because it is not conscious, that is, not self conscious though it is conscious in a sense of involuntary feelings (Mead, 1934b., p. 81)."

Mead (1934a.) further theorised that in the human world language supersedes the conversation of gestures and marks the transition from non-significant to significant social interaction. Language, he stated, is communication through significant symbols. He defined significant communication as the "comprehension by the individual of the meaning of his gestures". He described the process of communication as a social act, since it requires at least two individuals to interact. Meaning arises from the act of interaction.

The process of communication is described in *Mind, Self and Society* (1934). In essence, it supposes that there is no meaning outside of the interactive participants of two or more individuals in the

act of communication. Mead (1934b., p. 142) moreover stated, "I know of no other form of behaviour than the linguistic in which the individual is an object himself."

Consciousness of Meaning

Mead (1934b., p. 47) stated:

> Consciousness of meaning (is) that which allows the individual to respond to his own gestures and to respond to the gestures of others. As such, a gesture is an action that implies reaction. Gestures are significant symbols when they implicitly arouse in an individual, the same response as they explicitly arouse or are intended to arouse, in other individuals, to whom the gesture is addressed.
>
> The meaning of a gesture therefore lies in the response to a gesture.

Action

Mead (1934a.) regarded action as a social process involving the interaction of many individuals and the sharing of their unique knowledge and values, which come from their individual experiences interacting with the environment.

The concept of social action is significant in social philosophy. According to Mead (1964, p. 310), an act is "the total reaction of a person in a situation". It includes not only a person's motion or movement, but also the focusing of attention on specific objects in the environment along with their feelings and thoughts about those objects. Humans consider what they respond to very carefully.

"It is only insofar as the individual acts, not only in his own perspective but also in the perspective of others, especially in the common perspective of a group that society arises as its affairs become the object of scientific inquiry (Mead, 1964, p. 115)." They think about the thoughts and intentions of others together with many other aspects of the situation.

Mead (1934a.) furthermore regarded the process of talking to ourselves as a key feature of human consciousness. He believed human interaction is determined by cultural meaning and that many cultural meanings are symbolic. Mead stressed the importance of the "conscious mind and the self-

awareness and self-regulation of social actors" as central to the elements of the individual's environment is the own self. He called his approach "social behaviourism" (Mead, 1934b., p. 130).

Social Behaviourism

The essence of Mead's concept of "social behaviourism" is that the mind emerges out of the interaction of individuals in a social matrix (Cronck, 2005).

Mead (1934) rejected the traditional view of a "mind-body" dichotomy. He held that the mind is not a "series of events" within physiological structures. He accepted that the mind has to be explained with due cognisance of its natural physiology and natural functioning, and that without the specific character of the human central nervous system, the internalisation of the individual process of significant communication would not be possible. He however believed that without the social process of communicational behaviour there would be no significant symbols for the individual to internalise.

"The social act is any activity that requires at least two people to perform two or more distinct roles for its completion (Mead, 1932, pp. 180-182)." Mead (1934b.) posed two models of the act, namely the model of "the act-as-such" and the model of "social act", that is social activity, the matter of activity, which is relevant in the interpretation of human experience.

The Individual and the Environment

In the view of Mead (1934a.) the individual is not merely a passive recipient of environmental influences, but takes action with reference to such influences. Individuals adapt their relation to the environment through selective perception and the manipulation of objects selected in perception. Specifically "reality" is not seen as external to, or independent of, individuals. It is the outcome of a dynamic interrelation of individuals and their environment.

In *The Philosophy of the Act* Mead (1938, p. 364) referred to the act as the "determining" relation between individuals and the environment. He viewed reality as a field of situations. These situations are fundamentally characterised by the relation individuals have to their environment. "The human individual exists in a social situation and responds to that situation. The situation has particular character, but this

character does not completely determine the response of individuals. Individuals must select a course of action and act accordingly. The course of action however, is not dictated by the situation."

"Mead divided experience into perceptual, manupilatory and consummatory phases" (Aboulafia, 1991, p. 2).

Mead (1934b.) described how social processes influence the behaviour of individuals involved in it, in the form of generalised others, how the community exercised control over the conduct of its individual members and how the community enters as a determining factor into the individual's thinking through this social process. In abstract thought individuals take the attitude of the generalised other toward themselves, without reference to its expression in any particular other individuals, and in concrete thought, individuals take the attitude in so far as it is expressed in the attitudes towards the behaviour of those other individuals with whom they are involved in the specific social situation.

Symbolic Interaction and the Self

Popenoe (1987) provided a concise introductory discussion of the self-concept, whereby Mead's theory of the emergent self is described and contrasted to individualist theories, which hold that the self is before the social process. Mead outlined the stages by which the self develops. The self is not there at birth, but arises out of the process of social experience. He argued that, as children develop language and learn to understand symbols, they begin to develop a self-concept. As they begin to represent themselves in their own minds as distinctive from others, their self is formed. They begin to talk to themselves and react towards themselves. They become objects to themselves.

The self develops two parts, namely the "I" and the "me". The "I" represents the natural, spontaneous unique traits of each person, such as the unrestrained impulses and drives found in every child. The "me" represents the social part of the self, developed through the internalisation of the demands of society. The "I" and the "me" exist in dynamic relation. The action of the "I" plays out in itself and prediction of the "I" is not possible, whereas the "me" is structured by the situation through inter-subjective symbolic processes. The responses of individuals are "conditioned" but not determined by the situation in which they act (Popenoe, 1987).

Perinbanayagam, (2005, p. 341) summarised Mead's "I' and "me" as "essentially describing complex interactions with which a knowledgably and richly memorised and creative agent construct the pragmatics of his or her existence in co-operation with others". The conversation between the "I" and the "me" defines the aspect of the self that is relevant to the current interaction and progresses towards defining the other.

Individuals adopt the "I" and the "me" according to the situation in which they find themselves. Mead regarded both as essential to the self and suggested that the development of the "self" involves the "conversation" between the "me" and the "I." The "me" gives a reflection to which the "I" reacts.

Mead (1934a., p. 195) continued to say:

Thinking is simple reasoning of the individual – the carrying on – of a conversation between what I have termed the "I" and the "me". When a self does appear, it always involves an experience of another; there can be no experience of a "self" simply by itself. The plant or the lower animal reacts to its environment, but there is no experience of the self. What the response of the other becomes, is an essential part in the experience or conduct of the individual; when taking the attitude of the other becomes an essential part in this behaviour, then the individual appears in his own experience as a self, and until this happens he does appear as a "self".

Mead suggested that we could only be conscious of the actions of the "I" on reflection (Aboulafia, 1991). Perinbanayagam (2005, p. 353) concluded that complex interaction could be analysed as games, as a "dialogue between 'I' and 'me' on the one hand and between them and the generalised other on the other hand, wherein the identification of the other will be a product of these dialogues".

Mead (1934a.) described the self as an acting organism, not as a passive recipient and respondent to stimuli. The self is active and creative and no aspects such as social, cultural or psychological variables, determine the actions of the self. Mead thus stressed the ability of individuals through the mechanism of self-interaction to form and guide their own conduct. "The 'self' has reference not only to others, but to social projects and goals and it is by means of socialisation (the internalisation of the generalised other through language, play or games) that the individual is brought to assume the attitudes of those in the group who are involved with him in his social activities (Mead, 1938, p. 192)."

Self-interaction is the basis for role taking, the basis for Mead's conception of the human act. Mead saw communication as a process whereby each person takes the role of the other (Wallace & Wolf, 2006). "Each person assumes the attitude of the other individual as well as calling it out in the other which is only possible through self-interaction (Wallace & Wolf, 1980, p. 208)."

Self-interaction and Experience of Diversity

This self-interaction in particular is discussed further as it explains the specific experience of diversity management. It implies that individuals respond (act) to their environment and in so doing create the objects against which can be acted. The experience of diversity, from this perspective, involves the individual employee as a self in interaction with "another" – the manager and fellow employees in the place of work.

Mead (1934a.) distinguished between objects and things or stimuli that exist prior to and independent of individuals, and between objects, which exist only in relation to acts, and things, which are converted to objects through the acts of individuals. Individuals only become an object to themselves through the attitude and behaviour of others towards them, within a social context. In this process of communicating with the inner self, individuals adopt the role of others and view themselves from their viewpoint. Individuals thus have several "selves" because of interacting with various people and groups.

In distinguishing between the object and the self, Mead reflected on the process of self-development. Symbolic interactionism implicitly refers to general and specific socialisation (such as workplace socialisation). The development of the self occurs within the general societal structure and context, and within a subgroup or culture. The self is a reflective process – the self is an object to itself.

In *Mind, Self, and Society* (1934b., p. 165) Mead further described "consciousness", which is "the outcome of an individual's sensitivity to the environment", a form of awareness which has reference to the "I" in it. The term "consciousness" may mean "self-consciousness". This "self-consciousness" involves the objectification of the self. This means individuals enter into their own experience, as objects. According to Mead (1934b, p. 225), "the individual enters as an object to himself on the basis of social relations and interactions, through means of experiential transactions with others in an organised social environment".

This aspect of the theory, specifically, supports the nature of the research problem. Self-consciousness is the result of a process whereby individuals take the attitudes of others themselves, in which they attempt to view themselves from the view of others. The process, during which individuals adopt the role of others and view themselves from their viewpoint, underlies the experience of diversity management. The objectified "self" is an emergence of the social structures and processes of human intersubjectivity. Individuals act within smaller groups of their own culture. Adults normally are adequately socialised in the general culture, while specific socialisation occurs continually due to constant change and group affiliation.

For Mead, a society, culture, or even a global community can give rise to the "generalised other" that has as its source shared normative standards. The generalised others would allow individuals to transcend to subgroups and have selves that are integrated on a "higher level of abstraction, selves that depend on norms that permeate the whole of a society or a world community" (Aboulafia, 1991, p. 7).

Societies and subgroups continuously create new meanings that individuals have to learn. Symbolic interaction posits that "old" meanings are not just forgotten; symbolic interactionism shares with the psychoanalytic theory the assumption that humans never forget anything. Thus, old meanings are continually integrated into new meanings and interpretations.

An individual's actions are therefore the product of historical experience through symbolic interaction with others. If it is accepted that the human's prior meanings are always remembered, it follows that the self-concept also remains. This in turn implies that although a self-concept may be old, it still influences an individual's behaviour. The self-concept of the leader influences behaviour. Similarly, the self-concept of the follower influences behaviour.

Individual humans are members of a social organism and their acts are viewed in the context of social acts involving individuals. According to Mead (1938, p. 7) "individual acts are trans-individual. Society is part of individuals, not the part to the whole, and 'the part' is explained in terms of the whole, not the whole in terms of the part or parts". The act is a dynamic whole, a complex organic process, within which individuals are situated and wherein individual acts have meaning.

Mead (1934a.) believed the actions of others are integral to the individual environment. These actions acquire particular meaning through symbolic interaction since they are developed through self-

interaction. This notion underlies the empirical analysis of this study. The diversity management employees experience acquires meaning through symbolic interaction between employees and leaders. Social behaviour and increased complexity of interactions among diverse labour forces influence how diversity is experienced in organisations and the perceptions of leadership.

Goals, values, expectations, needs, group norms, individual experiences and views of the future all form part of the environmental elements. The interpretation of things places the nature and content of the environment into perspective. This perspective of both individual and group behaviour is subject to interpretation and value placing. Pre-determined and repetitive patterns of group life are subjected to individual interpretations and values. It is continually confirmed that this is the reason why behaviour patterns become determined and unchallenged. Established behaviour patterns are kept in place through interpretation.

The fact that humans attach meaning to objects before they become part of their experience or environment provides interesting meaning to human action. The implication of this is that individuals do not just live in an environment of stimuli, but rather find themselves in a world full of meaningful objects (Van Rensburg, 1987).

If it is accepted that human action takes place only after the individual attaches meaning to an object and interprets it, it implies that individuals have a choice to react in a specific manner in complex symbolic processes. The individual, however, has to evaluate a number of issues when making a choice; the requirements of the immediate environment, the self-image developed through others' views, the normative expectations of the situation that are regarded as valid, and the dispositions to react in response to any other additional objects that enter the situation in a symbolic manner.

"Following an initial reaction to a particular situation, an individual redefines this situation after interpreting another person's reaction to her or his initial reaction, and taking cognisance of any new objects that may have entered the situation. Further actions occur after reinterpretation and redefining (Van Rensburg, 1987, p. 17)."

The symbolic interaction perspective as presented is thus associated with Mead. Herbert Blumer, however, developed Mead's ideas into a systematic sociological approach.

Herbert Blumer

Herbert Blumer (1900-1987) is regarded as the originator of the term "symbolic interactionism". He presented it as a study of human group life and conduct. Blumer (1962) built on Mead's views and became the major interpreter of Mead's work. Blumer was of the opinion that Mead's views implied that the majority of social interactions are symbolic, the consequences being a view of the social world wherein most individual and group actions were mediated by a process of interpretation (Harris, 2005).

Blumer expounded the importance of "meaning" to the individual as an acting entity, the primacy of direct empirical observation as methodology and the centrality of "definition of the situation". It is suggested that Blumer augmented the symbolic interaction approach. The fundamental difference between Blumer and Mead is that Blumer made the theory more individual based and less focused on social processes than Mead (Harris, 2005).

Blumer (1962) emphasised the social and interactive processes that allow individuals to construct their actions (Farganis, 2008). He interpreted human interaction, with reference to Mead, as "a process of acting on the basis of meaningful symbols" (Wallace & Wolf, 1980, p. 219). He moved from Mead's analysis of the individual with a self to that of the group, through the translation of the term "social act" into "joint action".

Harris (2005, p. 1) referred to Blumer's description of his discipline as follows:

> Symbolic interactionism is a down-to-earth approach to the scientific study of human group life and human conduct. Its empirical world is the natural world of such group life and conduct. It lodges its problems in this natural world, conducts its studies in it, and derives its interpretations from such naturalistic studies.

Although Blumer did not reject the importance of structures in society, he argued that the importance thereof did not lie in the determination of action. As such, Blumer distinguished himself from conflict theorists and functionalists who regarded social structure paramount in explaining behaviour (Wallace & Wolf, 2006). He viewed the "stimulus response" model of behaviour as flawed.

Instead, Blumer regarded all interaction and thus all social life as "interpretative" and introduced an interpretative model for sociology. Blumer introduced a "middle term" into the stimulus response formula so that it becomes a "stimulus-interpretation-response" (Wallace & Wolf, 1980, p. 234). It is

expected that the "stimulus-interpretation-response" view will be reflected in the empirical research results of the experience of diversity management.

In Blumer's (1962) view, the behaviourist approach was flawed because it did not take cognisance of "interpretation" and therefore reduces the individual to merely responding to environmental stimuli. He regarded individuals and groups continually attentive to the context of their situation, interpreting the context and selecting an action plan based on the interpretation thereof. Blumer therefore argued that the interpretative process between external stimulus and individual response was not neutral. The concept of "self-indication" as explained by Blumer is the process through which the individual points out particular environmental stimuli to the self and interprets it (Pash, 2005).

It is suggested in this study that employees will perceive diversity management as environmental stimuli to themselves and interpret it and act on it, rather than be acted upon. In essence Blumer offered three core principles in his theory, namely meaning, language and thought. As did Mead, Blumer regarded "gestures" as key to the process of interpretation. He expounded on the concepts of Mead, specifically in describing the difference between "symbolic gestures" and "non-symbolic gestures".

Symbolic interaction means that humans interpret or define each other's actions and interpret it based on symbols. It implies that understanding and interpretation of meaning between individuals mean each person must "take the role of the other", as opposed to merely reacting to the other's actions automatically (Pash, 2005). Non-symbolic interaction, on the other hand, is a direct response to the actions of another without interpreting the action.

Blumer emphasised the three basic premises of the interactionist viewpoint in endorsing Mead's views. Symbolic interaction presupposes that human society is made up of individuals who have selves, who make indications to the self (Wallace & Wolf, 2006). Individual actions of the "I" are a construction and not a release, built up by the individual actions through noting and interpreting features of the situations in which the individual acts. Group or collective action consists of aligning individual actions, resulting from the individual's interpretation or taking the actions of others into account (Blumer, 1962).

Human beings act towards things based on the meanings these things have for them. Consciousness is fundamental in understanding meaningful action: "Anything of which a human being is conscious is something which he is indicating to himself. To indicate something is to extricate it from its

setting, to hold it apart, to give it a meaning" (Blumer, 1962, p. 80). Meaning is thus central to human behaviour.

Farganis (2008, p. 331) summarised Blumer's symbolic interaction views as "a uniquely human process in that it requires definition and interpretation of language and gestures and the determination of meaning of the actions of others as well. For humans to interact, they must be able to understand the meaning of the remarks and the actions of others, and shape an appropriate response."

Blumer declared that it is in the process of making indications to the "self" (talking to oneself) that a person communicates and establishes meaning. The principal of "thought" is core to Blumer. "Thought" modifies each individual's interpretation of symbols. Thought, based on language, is a mental conversation or dialogue that requires "role taking".

From this perspective, both individual and group behaviour are subject to interpretation and value assignment. Pre-determined and repetitive patterns of group life are subjected to individual interpretations and values. It is continually confirmed and is the reason why behaviour patterns become determined and unchallenged. Established behaviour patterns are kept in place through interpretation (Harris, 2005).

As discussed earlier, it could be argued that Mead did not give due consideration to the structures of society. Other than extending the work of Mead, the most important contribution of Blumer was his concept of "joint actions" and his view of "society as symbolic interaction".

Blumer (1962) employed the term "joint action" to describe the behaviour of groups. His discussion of "joint action" captures the view of social life as a process, rather than structure. He projected the view of society as a "complex web of collaborative actions in which participants are constantly reflecting, negotiating and fitting their action to others to achieve common objectives" (Farganis, 2008, p. 331).

Various forms of individual action are arranged in a particular pattern. The management and experience of diversity in the workplace could be analysed through the term "joint action" to describe the behaviour of groups in the workplace. Human groups or societies are defined as being composed of human beings engaged in all varied actions, which they perform as they move through life and encounter one another, and the large variety of situations they encounter. Joint action is thus not referred to as the behaviour of individuals. "Action may be taken by an individual, collectively, on behalf of others or as the

representative for an individual or group of others. The forms of joint actions, collectively, comprise in the last instance, the 'life of society'. Action remains the 'property of the individual' and is carried out in light of the current situational context in which the individual carries out the action (Van Rensburg, 1987, p. 18)."

Blumer (1962) believed the essence of society lies in the continued process of actions of symbolic interaction, not in a pattern of relationships. Society exists of humans who act together and who have to act in different situations continuously. This means that each participant of society acts based on interpretation of the behaviour of others. Although Blumer conceded that order and rules develop from symbolic interaction in society, he contended that such order does not automatically exist. Order in society has to be maintained, but could be replaced with alternative patterns when participants so desire (Van Rensburg, 1987).

Blumer's notion of "joint action" explained the particular patterns of individual action, that is, the predominant leadership style that prevails in workplaces. He placed primary importance on the formation of human behaviour and the formation of the meanings, which underlie behaviour (Harris, 2005). The actions of others are constantly considered in the individual's decision-making process. Interaction (real or imagined) with "others" is the most important determinant of the behaviour of the individual.

Both Mead and Blumer suggested that "self-object" emerges from the process of social interaction with other people, during which individuals defines to themselves. This self-interaction forms the basis of social skills in interaction with others. Blumer referred to this as "making indications to the self", the distinguishing characteristic of consciousness.

Blumer, as explained by Cronck (2005), referred to the characteristics of objects in the process of "meaning attachment" (attaching meaning to objects):

The nature of the object exists in its meaning to the individual.

The interpretation of the object is not within the object, but rather from the individual's initial reaction towards it.

All objects are social products in that they are formed through a process of social definition within social interaction.

Individuals act towards objects according to the meaning they attach to them.

Because objects in the individuals' environments first have to achieve meaning, they do not respond to them immediately.

Initial observation is followed by investigation, reflection, and a plan of action, and only then is action taken.

The matter of "action with meaning" provides scope for social change.

Not only can an individual re-evaluate and review action towards an object, but can cease the action.

Blumer's perspective suggests change is inherent to life. He placed emphasis on "uncertainty, contingency and transformation" which characterises everyday life (Farganis, 2008, p. 332).

Blumer (1962) asserted that in modern society with its ever increasing "criss cross" of lines of action, it is common for situations, in which the symbols or tools of interpretations used by acting units, to shift and vary considerably. The actions of participants are not standardised or repetitive. To this extent, social structures do not shape situations (Cronck, 2005).

Perceptions, Experience and Symbolic Interaction

Forgus (1966, p. 254) supported the symbolic interactionist theory by defining perception as follows: "Perception results from interaction between an individual and his environment." Robbins (1983) further described perception as a process whereby individuals interpret their sensory impressions to give meaning to their environment.

Perception, in Mead's theory, is the relation between organism and object. Perception is not something that occurs in the organism; it is an objective relation between the organism and its environment, and the perceptual object is not the reality out there, independent of the organism, but is one of the interactive perceptual processes.

> *Perception arises within the individual's attempt to solve problems that have emerged from* experience, problems that arise, and in an important sense, are determined by the individual himself. The perception of the individual's environment is predetermined by the individual's sensory capacities. The environment then is what it is in relation to a sensual and selective

> organic individual and things or objects what they are in relationship between the individual and his environment, and this relationship of conduct (action) (Mead, 1938, p. 218).

Mead (1934b., p. 1) explained "in the study of experience and behaviour of the individual organism or self, in its dependence upon the social group to which it belongs, we find a definition of the field of social-psychology". Mead (1938) described "the act" as developing in four stages: impulse, perception, manipulation and assumption.

> The individual must, in the same way that he takes the attitudes of others toward himself and toward one another, take the attitudes of others toward the various phases or aspects of the common social activity in which the individual, as member of an organised society or social group he is engaged in, through generalising these individual attitudes of that group itself (or society) as a whole, act toward different social projects which constitute his life and of which these projects are specific manifestations (Farganis, 2008, p. 134).

Leadership, Diversity Management and Symbolic Interaction

"Leadership is a supremely human activity where an emotional connection is created, trust is fostered and loyalty is strong. Leaders understand and resonate with the emotional needs and wants of people who follow them (Kotter, 1999, p. 11)." As such leadership interpreted from the premise of symbolic interaction is a subject orientated approach, placing the emphasis on subjective intension of individual wishes, motivations, situations and interpretation of symbols. Leadership is the complex interactive relationship between leaders, the needs of followers, the organisational processes and the external environment.

The experience of management style and leadership traits is central to symbolic interaction. The individual's perceptual appraisal of the situation of diversity management and its relation to leadership style in the workplace is analysed in this study. Management of diversity cannot be separated from the management of people, as both require the same skills of the leader. Mead viewed the self as an acting organism, not as a passive receptacle that simply receives stimuli. The self is the actor rather than the acted-upon. For Mead, "the self is more than an internalisation of components of social structure and culture, it is a social process of self-interaction, in which the human actor indicates to himself, matters that confront him in the situations in which he acts" (Blumer, 1975, p. 68).

"Managing diversity concerns understanding the self and the extent to which one-dimensional and value-laden thinking can both perpetuate dysfunctional social interaction and affect performance and motivation in organisations" (Human, 1996a., p. 42). The self as the actor, who engages in interaction with himself, underlies this concept of understanding the self through self-interaction.

The Meadian concept of self-interaction and the consequent communication with others, explains daily experiences. Mead's description of people's ability, through the mechanism of self-interaction, to form and guide their own conduct, and his belief that individuals act on their own environment and create objects, is inherent to managing diversity and inclusion as a leadership competency.

Mead distinguished between things and stimuli that existed prior to, and independent of, the individual, and things that exist only through the conversion of things to objects through the acts of individuals (Wallace & Wolf, 2006). From this theoretical view it is suggested that how leaders interact with the self or feel about themselves and how they feel about others, influences the interaction and the manner in which communication is undertaken and how leadership style thus impacts the experience of diversity management.

Mead described the "I" and the "me" as responding to a social situation that is within the experience of the individual. Individuals take the attitude of others towards them, in response to their own attitude towards them. We are aware of ourselves and of what the situation is, but exactly how we will act never gets into experience until after the action takes place (Mead, 1938).

Social Relations Model

Mead's analysis of social relations presents two models: Intra-group consensus/Extra-group conflict and Intra-group conflict/Extra-group consensus.

This analysis has relevance in the interpretation of diversity management in the context of industrial sociology. In the first model members of a given group are united in their opposition to another group which is characterised as the "common enemy" of all the members of the united "in-group." Mead (1938) suggested that the concept of a "common enemy" is central in much of human social organisation and that it is frequently the main reference point of intra-group consensus. As such, many human organisations derive their sense of solidarity from the existence (or putative existence) of the "enemy".

The "generalised other" of such an organisation is formed in opposition to the generalisation of the enemy. The individual is "with" the members of the group and "against" members of the other group (Cronck, 2005).

The second model describes the process in which individuals react against their own group. They appeal to a "higher sort of community" they regard as superior to their own by appealing to the past. Social criticism presupposes a social-symbolic process and social self, capable of symbolic reflexive activity.

Moreover, Mead (1938) posited the temporal nature of interaction between consensus and conflict. He suggested that human conflict often leads to reaction, which creates new forms of consensus. Conflict is therefore positive. When it occurs, it could lead to the reconstruction of particular social situations. He argued that such reconstructions of society are affected by the minds of individuals in conflict and constitute enlargements of the social whole.

Human society, Mead suggested further, contains a multiplicity of generalised others. Many managers tend to generalise and classify other people and objects into groups based on their direct and indirect experience. The manager might hold a generalised perception of "black people" and the cultural characteristics of "Africans" as the generalised others. Human (1996a.) suggested that such generalisations are often held even in the presence of internal contradictions and the presence of other social variables. The complexity of individual identity and individual interaction has implications for the manner in which the manager will manage diversity at work.

Leaders who develop employees are more likely to increase motivation, commitment and self-confidence than are leaders not concerned with the development of people. Performance does not only depend on ability, but on the "conversation" (self- interaction) individuals have with themselves about their ability (self-confidence) and the conversations managers/leaders have with themselves about others.

As such, Mead argued that the individual's response to the social world is active. Here the "I" is the response to the "me" of the social self. The "I" appears as a symbolised object in our consciousness of our past actions. A human individual exists in a social situation and responds to that situation. The situation has a particular character, but it does not completely determine the response of the individual.

This suggests that leadership competency in managing diversity could be developed through self-interaction.

Stereotypes are generalisations about groups of people which might be unduly fixed and inflexible and fail to recognise that individuals have multiple identities that do not correspond to stereotypes and are used as basis for judgement, rather than situationally relevant criteria (Human, 1996a.). The organisation creates symbolic meaning. The meaning of a symbol is derived from Mead's definition of a gesture, which is the first element of an act, as well as a sign for the whole act. Gestures internalised are significant symbols because they have the same meaning for all individual members of a given society or social group. The meaning respectively arouse in the individuals responding to them (Mead, 1934a.).

Meaning is a social product, created and not inherent in things. Symbolic interactionism holds the principle of meaning as central in human behaviour (Nelson, 1998). The meaning of a thing for a person grows from the way in which other people act towards the person with regard to the thing. Their actions operate to define the thing for the person. The meanings of things are handled in and modified through an interpretative process used by the person in dealing with the things he encounters. Blumer explained that a person communicates and established meanings through a process of "talking to the self".

Performance involves both competence and self-confidence as it results from self-interaction.

For new challenges to be mastered and tasks performed better, competence and self-confidence need to be developed. Organisations that provide the opportunity for their staff to develop and optimise their talents and skills also create a more rewarding and challenging environment in which to work (Human, 1996a., p. 13).

Further to viewing performance and development as a function of an individual's motivation, ability and self-confidence is the role of the "significant other", that is, the role of others such as the manager and colleagues involved in the individual's development, motivation, confidence and ultimate performance.

Human (1996a., p. 14) referred to the role of expectancy communication: verbal and non-verbal expressions of what one person expects of another. "Expectancies have a powerful impact on performance, because of their impact on both behaviour and cognition." A manager who expresses a

negative expectation directly to someone who lacks self-confidence could influence that person's behaviour in the form of under-performance. Expectancy communications do not relate only to situations between managers and their direct reports to staff; they have an impact on all communication between individuals, as meaning is attached to the interaction.

Human (1996a.) generally concluded that in many inter-cultural situations, differential status is assigned according to stereotypical ideas about the attitudes and behaviour of particular groups, such as is characteristic of Mead's intra-group consensus model. Members of some groups tend to project themselves as superior; members of others may feel inferior or inadequate in inter-cultural encounters, such as described by Mead's second model, whereby individuals appeal to the community they regard as superior to their own. Race, power or status constitutes a dividing factor. The language used may disadvantage those groups not proficient in the language used by the dominant group. It is suggested that the same issues are often present in gender and ethnic differences.

Athens (2005, p. 185) specifically used Blumer's remark with regard to prejudice: "No group has a monopoly on racism, sexism or ethnicity or religious prejudice. The only difference between a superior or subordinate group is that the former is usually in a better position than the latter to put its group prejudice into practice."

Social Groups and Diversity Management

Mead (1934b., p. 157) distinguished two social groups in civilised communities: Concrete social classes or subgroups, and abstract social classes or subgroups. In the first, individual members are directly related to one another. In the second, individuals relate to one another "indirectly, and function only more or less as social units, but afford unlimited possibilities for the widening, ramifying and enriching of social relations among all the individual members of the given society, as an organised and unified whole".

This description of the two types of social groups in civilised communities explains the concept of diversity and inclusion as defined by Roberson (2004). Inclusion refers to "seeking out and valuing the knowledge and experience of diverse employees" who are more or less indirectly related in functional social units, (the workplace), which affords unlimited possibilities for widening and ramifying social interactions among individuals of a society (Roberson, 2004, p. 28).

Cronck (2005, p. 15) explained Mead's approach further:

The individual is capable of membership of multiple groups, simultaneously and serially, and may relate to different generalised others at different times, or may extend the concept of the generalised other by identifying himself with a larger community than the one in which he had belonged to.

The "self" as described in this chapter develops through the internalisation of the generalised attitudes of others, although there are no absolutes limiting the capacity of the individual to encompass new "others" within the dynamic structure of the self. In this regard, Cronck (2005) explained that individuals might come to view themselves as members of a nation rather than a specific ethnic group, or generational group rather than as members of a particular nation.

> Mead (1934a.) suggested that in the most highly developed, organised and complicated human social communities which evolved by civilised humans, various functional classes or subgroups of individuals to which any given individual belongs (and with the other individual members of which they thus enter into a special set of social relations) are of two kinds. These are concrete classes or subgroups in terms of which individual members are directly related to one another; others are abstract social classes or subgroups in terms of which individual members are related to one another only more or less indirectly. These function only more or less indirectly as social units, but afford or represent unlimited possibilities for the widening, ramifying and enriching of the social relations among all the individual members of the given society as an organised or unified whole.

The symbolic interaction perspective referring to the members of the united "in-group" and the main reference point of intra-group consensus supports the terms "dominant" and "non-dominant", or "represented" and "under represented" groups used in this study. These terms refer to "designated groups" as defined by the EEA (No 55, 1998). The Meadian concept of the concrete social group and the abstract social group, as discussed earlier, underlies the use of the terms "dominant" and "non-dominant" groups.

The perspective of Mead and symbolic interaction is useful to the understanding of diversity management because it indicates how individuals attach meaning and shape their behaviour in groups,

connecting with the self and to different group structures. Since this study bases its approach on symbolic interaction, various related diversity management theories are presented broadly.

A symbolic interaction approach to diversity management refers to the concept of the "self-interaction" and the consequent experiences through interaction. Self-conception influences how individuals communicate with others and the conscious and unconscious choices individuals make of those with whom they form relations, through interaction (Gudykunst, 1988).

The various diversity management approaches presented hereafter in this chapter are not interpreted as socially determined or a result of society and its structures, but place emphasis on individuals who have creative initiative over their environment. Symbolic interaction views individuals as part of creating and developing the society in which the individual functions, playing a dynamic role in the direction of destiny. "We are aware of ourselves, and of what the situation is, but exactly how we will act never gets into experience until after the action takes place (Mead, 1934b., p.177)."

Social Identity and Social Categorisation Theories

In their review of diversity in organisations Williams and O'Reilly (1998) found that researchers usually approach the study of diversity from either the "social identity" or "social categorisation" process, that is, the "similarity-attraction" paradigm; "informational and decision-making" theories; and the degree of "distinctiveness". As such, the similarity attraction and distinctiveness paradigm could be directly related to Mead's description of the concrete social class or subgroups, whereby members are directly related to one another, versus the abstract social class or subgroup, whereby individuals related only more or less indirectly in a social unit. Gudykunst (1993) held that the stronger the social identity of the individual, the more important group membership becomes to how the individual defines the self.

Symbolic interaction theory suggests that individuals are capable of membership of multiple groups simultaneously and serially. Individuals may relate to different generalised others at different times, as meaning is attached to interaction. Social identity and social categorisation refer to the process whereby people derive at least part of their identity from social categories to which they belong, using those categories to categorise others as similar or different from themselves (Brewer, 1995). Brewer furthermore suggested that categorising people based on perceived differences could lead to conflict

between in-group and out-group members. The similarity attraction paradigm suggests that similarity between people produces positive effects by validating the perceiver's world view.

Tsui, Egan and Xin (1995) suggested that similarity in demographics leads to an inference or assumption about similarity in values, beliefs and attitudes; a presumed knowledge of the other individual's values; beliefs and attitudes lead to a sense of predictability, comfort and confidence regarding the other individual's likely behaviour in the future. From a symbolic interactive perspective Hogg and Terry (2000) believed that people act according to their salient identities and favour a context, which strengthens group identities.

Social Identity Theory of Tajfel and Tuner (1986)

The social identity theory of Tajfel and Turner explains the link between social structures and the individual through the meanings people attach to their membership in identity groups, such as racial, ethnic or gender groups (Tajfel, 1981). These meanings influence the manner in which individuals interact with others form their own identity and other identity groups (Tajfel & Turner, 1986). This theory suggests that people are motivated to view themselves as positively as they can, and that a primary means of achieving this goal is to identify with a group of people who are similar to themselves.

Along symbolic interaction lines, Tajfel and Turner argued that "the process of evaluation our self-conception is one of social comparison" (Gudykunst, 1993, p. 47). Consequently, there is a tendency to sort people into "in-groups" and "out-groups" and to attribute to members of the out-group negative attributes of the group (Jayne & Dipboye, 2004). Mor Barak et al. (1998) explained that social identity stems from the categorisation of individuals, the distinctiveness and prestige of the group, the salience of out-groups and the factors traditionally associated with group formation.

Recent results by Putnam (2007) suggested that social capital in the form of neighbourhood friendships and political involvement has been diminished by racial/ethnic diversity in communities. Some argued that Putnam's research proved the societal point that people are tribal and gravitate towards those who look like them. His study, however, showed the benefits of immigration and diversity to the United States societally, economically and socially.

Putnam (2007) stated that most studies of work groups found that diversity fosters creativity and that there is powerful evidence that diversity produces better problem solving. Putnam (2007) further commented on the need for greater effort to create "shared identities". He viewed the central challenge for modern, diversifying societies as creating a new, broader sense of "we".

Self-categorisation Theory

This theory states that people tend to classify themselves and others into various social categories based on observable differences. The similarity attraction paradigm describes humans to be attracted to those who hold similar attitudes and opinions and are therefore in the same social category.

Härtel (2004) referred to the in-group, out-group distinction of Jackson, Stone and Alvarex (1993), which reasoned that negative stereotypes and prejudices cause members to make biased attributions about other members. Non-prejudiced people will consciously override their negative stereotypes.

This theory can be interpreted from Mead's description of "concrete social classes" and "abstract social classes" where individuals directly relate to one another. In essence, social behaviourisms result from the interaction of the individuals in a social matrix, as discussed earlier.

Dominant and Non-dominant Groups and Co-cultural Muted Group Theory

Orbe (1998) took a symbolic interactionist view in suggesting that many co-cultural groups (women, people of colour, homosexuals and bisexuals) living simultaneously in society have to negotiate through communication and interaction for their place in relation to one another. The power, however, according to Orbe, rests with the dominant group, the European white male heterosexual, who "set" the parameters of interaction of those in our major societal institutions. As a result, the experiences of those in the non-dominant groups are muted by the dominant culture. This is referred to as the "muted group theory" (Kramarae, 1981).

This theory suggested that public interaction and systems of language, symbols and communication within social institutions become structured around the often hidden but powerful systems that have been set in place by those in positions of power. Individuals and groups in non-dominant positions become less visible; their voices thus become "muted".

Orbe (1998) explained that co-cultural theory seeks to provide a framework to gain insight into how those with little or no societal power communicate with those aligned with power, of dominant society structures. Muted group theory is essential to this examination as it acknowledges and describes asymmetrical power relations within social hierarchies. An important contribution of co-cultural theory is its approach to communication from the perspective of those without power.

Symbolic interactionism supports this notion in its theory that individuals become objects to themselves through the attitude and behaviour of others towards them, within a social context. In the process of communicating with the inner self, individuals adopt the role of others and view themselves from their viewpoint, rather than assimilating "norms" from a process perspective. Individuals have several "selves" because of interacting with various people and groups.

The Standpoint Theory of Smith (1987)

The standpoint theory and feminist work of Harding (1987-1991) found in Allison & Hibbler (2004) suggested that to understand co-cultural relations, the life experience of those in subordinate positions should be explored. Co-cultural theory provides a framework to access, from the perspective of historically marginalised individuals, their view of interaction between dominant and non-dominant relations within existing social structures.

Standpoint theory, in the same way as muted group theory, recognises the great diversity of experience that links the human experiences of those in non-dominant positions. "While one can explore the commonalities of experience, this approach does not presume that individuals in marginalised positions all construe their world in the same way (Allison & Hibbler, 2004, p. 263)."

Allison and Hibbler (2004) proposed the co-cultural theory, which builds on the conceptual underpinnings of the muted group theory and standpoint theory, as it suggests that dominant and non-dominant group relations are played out in interactive and communicative experience of daily life. This view is inherently supported by symbolic interaction.

Informational and Decision-making Theory

Tziner and Eden (1985), referred to by Leslie et al. (2002), suggested that the more distinctive individuals are, the more self-aware they will become. The self-awareness of individuals in turn leads them to compare their behaviour to the norms of the group.

Leslie et al. (2002) pointed out that one could assume that individuals in the global organisation context would have at least three reference groups (a group to which people refer to when making evaluations about themselves and their behaviour). These groups are belonging to a native culture; to the culture with which they come in contact, as suggested by Ferdman (1995); and to the organisational culture. Generally, most research supports the belief that workplace homogeneity makes relationships and communication easier.

Cox (1993) presented the conceptual framework whereby organisations are explained as "monolithic", meaning there are relatively few minority employees and diversity initiatives are subject to resistance; or "multicultural" organisations where minorities are represented at all levels of the organisation and diversity is incorporated, as a basic value in the corporate culture.

Group identity is seen as affiliation with others with whom one has a common interest. These identities are fundamental in the manner in which cultural identity influences behaviour in the workplace. Cox (1993) defined "phenotype identity", based on visually observable differences. Cox moreover suggested that reactions such as stereotyping and prejudice are typically activated based on phenotype identity. Stereotyping is defined as a perceptual and cognitive process, where specific behavioural traits are ascribed to individuals based on their apparent membership of a particular group. Phenotype identity groups are based on physical, visually observable differences.

Accepted in symbolic interaction is a human's prior meaning, which is always "remembered". A self-concept may be old, but it influences the individual's behaviour. The human mind automatically recalls any stored data about members of a group upon visual identification. Expectations and assumptions are therefore often attached to phenotype identifications and influence interaction with the other in a particular manner. This view is supported from the symbolic interaction view of "self-interaction" in which human actors indicate to themselves that which confronts them in the situation in which they act (Blumer, 1975).

Multi-dimensional Approach to Diversity

Aligned with the previous discussions of diversity as a broad concept, Maier (2002) discovered 38 diversity dimensions. This multi-dimensionality, which he termed a "kaleidoscope", argued that diversity as a concept has many dimensions – similarities as well as differences. According to Maier the individual ceases to be a member of a certain nation, ethnicity, race or gender group and becomes a multidimensional unique kaleidoscope. The framework Maier (2002) posed focuses on personal behaviour and the interactions of workgroup members.

Multiple dimensions, claimed Rijamampianina and Carmichael (2005), interact with and influence one another and emerge, or are displayed differently in different contexts, environments and circumstances, making analysis and (diversity) management complex. This illustrated the multi-dimensionality of diversity in reference to the individual as a "kaleidoscope".

The kaleidoscope approach to diversity management is thus fundamentally imbedded in the theory of symbolic interaction. It suggests that the way in which we perceive others, and how we interpret their behaviour, determines how we will pattern our behaviour towards them. In other words, what we think we see in others will determine how we treat them and respond to them. The appropriateness of our behaviour will depend on the accuracy of what we think we see in others (Human, 1996a.).

In deciding how to relate to others, the individual makes both conscious and unconscious judgements about their qualities, such as their honesty, integrity, sincerity, loyalty and creativity. Human (1996) believed information for objective judgement is normally practically inaccessible. The information does not exist up-front. This results in judgements being made on symbolic representations of the qualities of goodness or badness and inevitably leads to a reliance on social stereotypes.

A judgement on whether someone is honest and trustworthy is inferred from symbolic representations in meaning through symbols. Each individual develops social stereotypes that simplify the process of social perception. Simplifying interpersonal interaction becomes a practical necessity, which makes the individual adopt social perceptions that eventually become social stereotypes. This process is naturally subjective and interpersonal effectiveness is adversely affected, according to Human (1996a.).

Human (1996a.) furthermore suggested that the major problem with generalised perspectives is that it creates a sense of determinacy and immutability, while the extremely detailed perspective, on the

other hand, presents individuals as so complex that general rules tend to be misleading. Symbolic interaction in its view of seeing individuals existing in a social situation, which responds to the situation although that particular situation has particular character, does not completely determine the response of the individual. Kark and Van Dijk (2007) referred to Brickson, Kark and Shamir (2002), who suggested that different situations bring different aspects of the self to the fore and this self-concept could change through various external factors.

The kaleidoscope analogy is used, whereby an individual is viewed as a multi-dimensional "kaleidoscope of patterns and sub-patterns". Each segment represents different aspects of the individual's identity and as the kaleidoscope is turned, different presentations are formed. Human (2005b.) employed this term to explain how social identities change within themselves, impact on each other within specific contexts, and how individuals with a variety of social identities interact with each other. The strength of particular identities varies from person to person.

Social identity is a highly complex concept comprising a variety of changing and dynamic identities and personality factors (Human, 2005b.). Interaction between two individuals is even more complex, especially with respect to knowing how to respond to the other in partial situations and the consequences of the responses chosen. Human maintained that what is needed in a diversity approach is the ability to differentiate between the various individual identities and to integrate these based on information relevant to a particular context.

Cox (1993) found that in-group/out-group bias might occur based on group identity, for instance groups such as graduates and non-graduates. Rijamampianina and Carmichael (2005) were of the view that organisations need to create a sense of ownership through sharing mental models. The purpose of this process is to enable the diverse group to reach gradual co-creation of a shared set of meanings and a common thinking process. This premise rests on the symbolic interaction theory described above.

> When people interact they consciously or unconsciously communicate both verbally and non-verbally (for example through body language). When people communicate they convey messages through their mental models, which are shaped by their cultures, educational background, gender, age and the other dimensions through which diversity is viewed (Rijamampianina and Carmichael, 2005, p. 113).

Socio-cultural Evolution

Mead (1938) viewed human life as an ongoing process that is temporally structured. The present, upon which the individual acts, is dynamic and implies the past and the future. The historical development of diversity management and the growing importance of global trends are studied in the following chapter. The socio-cultural evolution theory holds that societies change and develop over time from simpler to more complex forms (Popenoe, 1987).

Mead's (1938) approach to evolution is stated in social terms. He regarded the concept of sociality as fundamentally evolutionary. For Mead the idea of process and structure is not mutually exclusive, but dialectically related in historical development. Historical thought, Mead said, becomes one way of getting into the structure, the movement of the current process. He described reality as a process in which events adjust to a new situation and adapt to various consentient sets (Cronck, 2005).

Cronck summarised Mead's description of human existence as temporary, historical and evolutionary, which involves a constant reconstruction of reality with reference to changing conditions and newly emergent situations. This process of evolutionary reconstruction, according to Mead, is evident in institutional change. Blumer (1962) believed the nature of the social world is interpretative and commented that the world is infinitely complex and heterogeneous.

Social change and social interaction in the workplace, as they create meaning, take place within global change. In this regard, Mead's philosophy of history inspires the next chapter of this study, which explores the historical development of diversity management in South Africa. History, according to Mead, is the collective time of the social act. Historical thought arises in response to emergent events such as new situations, which are experienced in communities (Cronck, 2005).

To interpret the experience of diversity management in the workplace, the history of the society has significance, according to symbolic interaction. "The ability of the 'I' to introduce 'novelty' means that society is constantly changing. The novel actions of the 'I' can cause changes in the attitudes of others, which implies that the "me's" of all those involved undergo change. Significant change occurs when forceful and original 'I's' appear, causing correspondingly great transformations of the "me's" with whom they interact (Schneider, 2006, p. 281)." As discussed earlier, Blumer (1962) explained that action with meaning provides scope for social change.

Conclusion

This chapter described the interactionist viewpoint as an underpinning theory in the study of leadership style as a component of diversity management experience. According to the symbolic interactionist theory, when we act we "fit" what we do with what other people in the social situation are doing or thinking. To do so requires an interpretation of the symbolic meaning of other people's acts.

The employee experience of diversity management is interpreted through symbolic meaning. Through this theory, which underlies this study, the individual leader's behaviour, expressed as "style", is regarded as having been formed in and through society. "The individual is constantly reacting to an organised community in expressing himself and the attitudes involved are gained from the group, but the individual has the opportunity of giving them an expression (Mead, 1934b., p. 197)."

The leader plays a pivotal role in establishing the character and nature of the organisation, experienced by employees. The leaders of an organisation are tasked with differentiating their organisations, through greater efficiencies in performance, in a changing environment in which nationality, colour, religion, ethnicity, gender, disability, sexual orientation and generational differences are key elements of the diverse workforce. As introduced in chapter 1, the EEA (No 55, 1998) aims to create equitable representation of historically disadvantaged individuals. The next chapter presents the socio-historical development of diversity management in South Africa.

For Mead (1929) it is by means of reconstruction of the past that the discontinuous events become "continued experience". In studying the experience of diversity management in South African workplaces, it is therefore important to understand the history of affirmative action and the evolving concept of diversity management.

CHAPTER 3: HISTORICAL DEVELOPMENT OF DIVERSITY MANAGEMENT IN SOUTH AFRICA

Introduction

Chapter 1 introduced diversity management as a process to manage fair treatment, increase stakeholder diversity as required by the EEA (No 55, 1998) and leadership commitment to establish participation by all employees. Chapter 1 established the aim, objectives and specific research questions resulting from the problem posed. Chapter 2 explained the symbolic interactionist nature of diversity management experience. It introduced the significance of the past in the present. Since 1998, legislative directives required South African businesses to create diversity in the workplace, through affirmative action measures, as introduced in chapter 1.

Moreover, global change affects workplace demographics. This makes attracting, developing and retaining skilled workers from diverse populations critical for business survival. As asserted through chapter 1, the issue is the degree to which diverse groups of employees experience the management of diversity in workplaces and whether leadership style has an influence thereon. The specific research questions were posed in chapter 1.

Accepting Mead's (1936) view that historical thought is a way of getting into the structure and movement of the current continuous experience, the historical development of affirmative action and broad-based black economic empowerment as basis of diversity management in South Africa is examined in this chapter.

History, according to Mead, is the collective time of the social act (Cronck, 2005). To understand the experience of the world of work in any society, it is necessary to understand the nature of that society.

For Mead (1929, p. 351) "experience" means undergoing change. "The character of the past is such that it connects what is unconnected through merging the past and the present into another." In the theory of Mead's symbolic interactionism, the past is in the present and becomes meaningful in the present. Past events have meaning that change as novel events emerges in ongoing experience; the meaning of past events is determined in relating those events to the present. The historical evolution of diversity management discussed in this chapter reinterprets the past in terms of the present. In Mead's

view, historical truth is relative truth. The meaning of the past changes as present slides into past and as different individuals and groups are confronted with new situations that demand a temporal reintegration of experience (Cronck, 2005).

Blumer (1962) believed that any line of social change involves change in human action, necessarily mediated by interpretation on the part of the people caught up in the change. The change, he said, appears in the form of new situations in which people have to construct new forms of action.

Symbolic interaction furthermore suggests that, as the past is always reconstructed in light of the emerging present, it is necessary to reformulate the past continually, from the point of view of the newly emergent situation. Mead (1936) explained that the past is irrevocable in the sense that something has happened, but what has happened (the essence of the past) is always open to question and reinterpretation.

The irrevocability of the past is found in the extension of the necessity that what has just happened, conditions what is emerging in the future (Mead, 1936). There can be no finality in historical accounts. Mead stated that history is founded on human action in response to emergent events; action is an attempt to adjust to the changes that emerge in experiences (Cronck, 2005).

The aim of this study is to determine the kind of leadership style organisations have to develop to establish a positive experience of diversity management and continue to be successful. It is suggested that a continuous adjustment to emerging change is required of organisational leaders to manage the more diverse workforce. "Since the past is instrumental in the re-establishment of continuity, the adjustment to the emerging change requires the creation of history. By looking into the future, society acquires a history (Mead, 1936, p. 494)."

Mead (1936) believed historical consciousness "is a way of comprehending change, by understanding the direction of historical change; one can place oneself within a given current change and pursue the historical success of the current change" (Cronck, 2005, p. 32).

To attach meaning to the experience of diversity, equity and inclusion management according to the research questions posed in this study, the history of diversity management of the South African workplace is presented in this chapter.

The literature analysis follows the historical process of diversity management in South Africa, through to the contemporary societal demographic and generational evolution, affecting diversity management in workplaces. Given the main objective of this study, this review of employment history is not intended to be comprehensive. The purpose is to provide a broad overview of the historical development of diversity management in the country, in as far as the past has relevance in the present experience of diversity management.

Symbolic interaction suggests that the meaning of the past changes as the present slides into the past. Different individuals and groups are confronted with new situations which demand a reintegration of experience, in Mead's view. "A new present suggests a new future and demands a new past. The interdependence between the past, present and future is the essential characteristic of human temporality and of historical consciousness (Cronck, 2005, p. 27)."

An historical reflection of South Africa shows how the economy was built on enforced racial division. This resulted in large, white, male dominated organisations controlling major parts of the country's economy. South African society became characterised by deep divisions in education, health, welfare, transport, wealth and the distribution of income, resources and opportunities (Human, 1996a.). Affirmative action was regarded as a process enabling those who had been privileged, the dominant power group (mainly white South Africans), to participate in the necessary process of economic and social transformation in South Africa.

For most South Africans the work environment was a forum and point of reference, the only place where they were confronted with diversity. It is where the majority of South Africans engaged in meaningful interaction across race groups. The workplace is where transformation in society mainly manifested.

This workplace socialisation became the catalyst for interpersonal harmony and the elimination of race differentiation. It emphasised the importance of managing human resources. Larger organisations actively worked towards assisting transformation in the country.

Attempts to normalise the imbalance in power necessitated communication forums, power-sharing initiatives, negotiation processes, development and literacy programmes, most of which were unfamiliar to employees in the workplace.

Historical Overview of Employment in South Africa

The historical overview below is predominantly based on the work of Thompson (2006) and extracted from Gouws (1986) and Cameron (1986).

The Period 1899-1902

By the end of the 19th century Southern Africa became a significant contributor to the world economy for the first time (Thompson, 2006). The discovery of diamonds in 1869 and gold in 1886 resulted in the first large-scale employment of people and industrialisation (Gouws, 1986). The growth of mining and manufacture led, in turn, to labour difficulties. Most miners were migrants after the second Anglo-Boer War (1899-1902), as many Boer families (Afrikaner nationalists) drifted to the mines in search of employment.

The Period 1910-1939

During the years 1910 to 1939 the South African administration was mainly concerned with consolidating white power (Thompson, 2006). The South African Party won the general election of 1910. Thompson (2006) further described segregation and discrimination in South Africa. By 1910, he explained, white people had conquered the indigenous inhabitants of South Africa. The state applied a comprehensive programme of racial segregation and discrimination and gained control over African peasants.

"Regulations in terms of the 'Mijnen en Bedrivijven' Act of 1911 introduced work reservation by limiting skilled labour to whites" (Cameron, 1986). Laws limited land ownership by Africans to demarcated reserves. In 1912 Africans formed a nationwide organisation that became known as the South African Native National Congress (SANNC), later to become the ANC (Thompson, 2006).

A year later the Natives Land Act (No 27, 1913), known as the Black Land Act, came into being. This reserved specific land in certain areas only for black farmers, forcing them to seek employment on the mines. Rural Africans were transformed into tenant labourers for white farmers and wage earners. The "Naturellen Grond Wet" of 1913 encountered strong black reaction. The SANNC rallied against the proposed law. Black mineworkers went on strike in July 1913 (Cameron, 1986).

The government left African education to missionaries. In 1939 less than 30 percent of African children received schooling. The gold mines employed 364 000 workers: 43 000 white people and 321 400 Africans (Thompson, 2006).

In 1914 a large number of white people left to serve in World War I. The "Zuid Afrika Verdedigings" Act (1912) made only white people eligible for military service (Cameron, 1986). Mine owners attempted to reduce wages and replace white people with black people at cheaper rates by reducing the proportion of workers to Africans from 1:8.2 to 1:11.4 (Thompson, 2006).

The general miners' strike in 1922 had far-reaching consequences for South Africa. Three quarters of the white workers in the Witwatersrand gold mining industry were South African born, and British immigrants still controlled the Mineworkers Union (Cameron, 1986). Work conditions and the racial composition of the workforce made the 1922 strike quite violent. The series of strikes by white miners about the conditions of work and about black competition in 1907, 1913 and 1914 led mine owners to agree to reserve some semi-skilled work for white people (Thompson, 2006). The Natives (Urban Areas) Act (No 21, 1923) regulated the presence of Africans in the urban areas.

The National Party of General J. B. M. Hertzog formed an electoral pact with the South African Party and Jan Smuts lost the 1924 election. Hertzog was elected Prime Minister of the new government, which was a coalition between the Afrikaner Nationalist Party and the Labour Party. This pact government introduced significant legislation in favour of the white population, especially of the Afrikaners, who acquired greater economic and political autonomy for South Africa, according to Thompson (2006).

Legislation protected white industrial workers from black competition and enfranchised white women, reducing the black proportion of voters in the Cape Province from 20% to 10%. The civil service was opened up to Afrikaners through instituting bilingualism, the development of the department of labour, the 1924 Industrial Conciliation Act (No 11, 1924), the Wage Act (No 27, 1925), and the Mines and Works Act (No 25, 1926), which entrenched job reservation. The Township Franchise Ordinance of 1924 deprived Indian people of municipal franchise, which negatively affected Indian trade (www.sahistory.org.za).

The basis of the country's economic and industrial development was set during the period 1924 to 1928 (Gouws, 1986). "The years 1924 to 1948 saw the rise of Afrikaner nationalism as dominant socio-

political power in South Africa and in the evolution of the country's segregationist race policy (Cameron, 1986, p. 249)." After the collapse of Wall Street in October 1929, the South African economy was largely affected. The Great Depression (1933) resulted in the reformation of political parties. The government maintained the gold standard, causing difficulties for its main supporters, the farmers. The South African pound was devalued in December 1932.

The Status of the Union Act (No 69, 1934) reinforced the Statute of Westminster, providing that an Act of the British parliament would no longer be valid in South Africa. The Natives Representation Act (No 34, 1936) weakened the political rights of Cape Province Africans, removing those who were qualified to vote from the ordinary voters roll, giving them the right to elect three white representatives in the house of parliament (Thompson, 2006).

Conditions on the gold mines further affected labour. Between 1933 and 1966 approximately 19 000 gold miners (93% of them Africans) died because of accidents in the arduous, unhealthy and dangerous mines (Thompson, 2006). In addition to regulating the urbanisation of Africans, the government segregated Africans within the urban areas, leading to the dual characteristic of South African towns.

The Period 1939-1948

By 1939 Afrikaners dominated the agricultural sector, although more than half of them lived in towns, establishing themselves in an English dominated environment. The outbreak of World War II caused a rift among Afrikaners. They were concerned about the state of race relations. The majority believed the state had to maintain white supremacy and the "white race".

In 1946 the National Party prepared a statement on the racial problem. It recommended the further segregation of coloured people, the consolidation of African reserves, the removal of the missionary control of African education and the abolition of the native's representative council, as well as the representation of Africans in parliament (Thompson, 2006).

The Period 1948-1980

After World War II, which resulted in major industrialisation in South Africa, the National Party was elected in 1948. This ruling party furthered ethnic separatism, introducing the term "apartheid". For three decades, the National Party had the support of the majority of Afrikaners. The racial segregation imposed by the Nationalists had enormous effect on interaction and labour relations in particular. Both the Native Labour Act (No 47, 1953) for the settlement of disputes and the subsequent 1956 amendments to the Industrial Conciliations Act excluded blacks from the definition of an "employee".

During this period significant historical events influenced the workplace. In 1955 the Freedom Charter was adopted and the Confederation of Black Unions was established (Gouws, 1986). The historic Sharpeville shooting event on 21 March 1960, when the Pan Africanist Congress called on African men to leave their "pass books" at home and demand to be arrested, resulted in this day becoming a national commemorative day for black trade unions. It was later declared International Day for the elimination of Racial Discrimination by the United Nations (International Marketing Council of S.A., http://www.imc.org.za).

The National Party used its government control to achieve ethnic Afrikaner and white racial goals (Thompson, 2006). Viewed from the symbolic interactionist theory, this essentially entrenched a sense of solidarity from the putative existence of "the enemy". It created experience of the generalised other whereby members of the "white" group were "with" the group and "against" members of the "other group", as described according to Mead (1934a.) in the previous chapter.

The Bantu Labour Act (No 4, 1965) attempted to control black workers and send them to areas where labour was needed. In the election of 1966 the Nationalists began to win substantial support from English speaking white people, attracted by the determination to maintain control in the face of black unrest and foreign criticism (Thompson, 2006).

Because of the January 1973 Natal strikes, labour relations in South Africa received international scrutiny. South Africa witnessed a momentous chain of events. These strikes were a turning point in the confrontation between the country's minority group rules and the worker majority (www.sahistory.co.za). Multinational organisations were pressurised to bring about change. Codes encouraging training and development for blacks were introduced. Labour unrest grew. The government responded by introducing

the Works and Liaison Committees through the Bantu Labour Relations Regulations Act (No 70, 1973). The handling of mass stay-away actions and industrial relations became a specialised area for human resources practitioners. The year 1977 saw the convening of the Wiehahn Commission and the Riekert Commission, which brought official recognition of black trade unions (Gouws, 1986).

Following the Wiehahn and Riekert recommendations, changes in labour legislation followed, such as amendments to the Industrial Conciliation Act in 1979 and to the operation of the Industrial Court in 1980. Workers began to organise. In 1979 the Federation of South African Trade Unions (Fosatu) was formed as the first non-racial trade union federation, although it mainly represented black workers (Gouws, 1986).

The Period 1981-1994

The Labour Relations Amendment Act (No 57, 1981) ended dual legislation. The Congress of South African Trade Unions (Cosatu) embarked on its living wage campaign in 1987 (Thompson, 2006). In 1988 despite mass stay-away actions in protest against the proposed amendments to the LRA (No 57, 1981), and objections from numerous quarters, the act was promulgated. This resulted in more industrial action.

In an endeavour to smooth relations and implement the amendments, a South African Consultative Committee on Labour Affairs embarked on negotiations with trade union federations. Ongoing violence and political instability led to large numbers of retrenchments and growing unemployment.

In 1990 the ruling National Party elected a new state president, Mr F. W. de Klerk, who lead the party during the introduction to transformation. Given the symbolic interactionist premise of this study that the activities of the social whole falls within the experiential field of individuals, the political actions described above had a direct impact on interaction and the development of people in the workplace. Workplace experience evolved from reactive, politically inspired, adversarial industrial relations to more proactive relationship building after 1990.

Explained through symbolic interaction theory, human action takes place only after the individual attaches meaning to an object and interprets it. Individuals evaluate a number of issues in the immediate environment; they form normative expectations of the situation, which are regarded as valid, and react in

response to additional objects that enter the situation, through symbolic meaning. Individuals reacted in response to the new situation. Normative evaluation of the valid situation in South Africa obtained new meaning through symbolic interaction.

Mr Nelson Mandela was released from prison on 11 February 1990. To bring the African National Congress (ANC) to power, a tripartite alliance was formed between Cosatu, the ANC and the SACP (South African Communist Party).

South Africa's first democratic elections were held on 27 April 1994, 342 years after the Dutch East India Company formed a settlement at the Cape of Good Hope, and Mandela took the presidential oath of South Africa (Thompson, 2006). The ANC won the 1994 general election and South Africa saw the end of apartheid. The new government announced its Reconstruction and Development Programme as the means of addressing historically created imbalances.

The new government had to address outdated labour legislation, which led to the enactment of new legislation and amendments. The LRA (No 66, 1995, as amended) was effected on 11 November 1996. The BCEA (No 75, 1997) was rewritten and new legislation, including the EEA (No 55, 1998) and the SDA (No 97, 1998), were introduced. This action, as a social process, occurred after reinterpretation and redefining through the continued process of action, as described by Blumer (1962). The introduction of the EEA (No 55, 1998) facilitated more diverse employee representation and changed "social action" in the workplace.

In 1997 Mandela prepared for succession from the presidency. He yielded the ANC leadership to the then deputy president, Mr Thabo Mbeki. An election was held in 1999 and the ANC won 66% of the vote (Thompson, 2006). After the 1999 election, the government's relationship with labour became strained, although Cosatu continued to provide political support to the ANC. Interpreted further through symbolic interaction, the ensuing reconstruction of society was affected by the minds of individuals in conflict and constituted enlargements of the social whole, as described according to Mead in chapter 2.

The obligations of the new labour legislation resulted in the consolidation of industrial relations and personnel management into a period of human resources training and development in the South African workplace. As suggested by Mead (1934a.), conflict often leads to recreation and new forms of consensus.

As explained in chapter 2, individuals exist in a social structure and respond to that situation through symbolic interaction. Renewed strategies for motivating and aligning employees to the wider organisational vision became essential (Milliken & Martins, 1996).

Globalisation through technological advancement brought further challenges to workplaces. Political settlement, sound fiscal and monetary management in South Africa created favourable conditions for business expansion. International competition highlighted the relevance of democratic cultures. English became the international business language. Within the context of this broader environment and external factors, human resources, particularly in South African business, received major emphasis.

Businesses had to recognise the need for managers to ensure productivity from its entire group of human resources, as suggested by Cox (1993). Line managers were required to manage complex human interaction and "human capital management" became a strategic focus.

The workplace is characterised by the need for synergy of culture, values and attitudes, while at the same time respecting individual rights and diversity.

Development of Affirmative Action, Employment Equity and Diversity Management

In its quest to create a democratic society, the country had to inspire transitional regulation and suspend discriminatory apartheid legislation. This included a substantive negotiated process leading to societal restructuring, normalisation and corrective action.

After the first democratic election in April 1994, the deracialisation of the country became of paramount importance for socio-economic growth. As explained, affirmative action became part of South Africa's new political agenda. Business leaders accepted that the country had to transform – not only politically, but also economically and socially. The composition of business leadership, the distribution of skills and the opportunities available to people of different race and gender groups had to change. It is within a "New South Africa" (referring to the country after the first democratic election) that the effective implementation of affirmative action policies became important.

The business community was clear that affirmative action had to be seen as a process to eliminate discrimination and not the introduction of another form of discrimination. It was not to be

implemented at the cost of efficiency and productivity, as noted in the South African Chamber of Business policy on affirmative action (SACOB, 1993).

The concept of affirmative action appears to carry different meaning to different people. "It raised fears of falling standards, token appointments to 'soft' jobs, South Africa's decline and the 'unnecessary costs' it could load onto the economy, through organisations having to compensate for resultant inefficiencies," said Peter Wrighton, the then Chief Executive Officer of the Premier Group (Premier Foods, affirmative action policy statement, March 1993).

The initial draft of the Employment Equity Bill was dated 15 April 1993. Concepts contained in this document were discussed with the National Manpower Commission in Pretoria. Discussions were held with the business community, Cosatu, the National Union of Metal Workers of South Africa, the ANC, the National Alliance for Affirmative Action, the Legal Resources Centre and with several groups concerned with opportunities for women (Blumrosen, Blumrosen & Human, 1993).

Statutes were developed, based on the assumption that discrimination had been the basic condition in South Africa, requiring actions to change the consequences of that long period of oppression of black people and women in the employment and business fields. "It is believed that affirmative action can alter the racial composition of the occupational structure; but it cannot be regarded as transformative in itself (Sikhosana, 1993, p. 20)." Affirmative action is recognised as a necessary step toward transformation of society and business (Human, 1993).

While the country's business leaders accepted the need for change – not only politically, but also economically and socially – the formalisation of affirmative action legislation was of concern. There had to be a new order in the composition of business leadership, the distribution of skills and the opportunities available to people of different race groups and gender. It is within the context of a New South Africa that the effective implementation of affirmative action policies would play a significant role.

The need for affirmative action to be driven both internally and externally was explicitly discussed among politicians, business leaders and academics according to Perry and Associates (*Business Day*, 1993), who found that selling the concept to the new government was then the least of the concerns of business. At the time issues of far greater importance to business were those of a stable workforce, global competition, improving customer profiles and potential deregulation.

Business expected successful elections and the removal of uncertainties, which hampered decision-making in the two years leading up to those first democratic elections. Perry and Associates (1993) reported a combination of strategic issues they perceived as significant: "A mixture of human relationships, improving productivity, cutting costs and improving margins and repositioning their companies for new markets which will emerge (Perry and Associates, *Business Day*, 1993)."

Legislative and administrative measures had to be adopted which would achieve adequate protection and the advancement of persons, groups or categories of disadvantaged groups against unfair discrimination. Affirmative action was seen as the way in which the country would bring an end to centuries of racial and gender imbalances.

According to 65 executives surveyed by Perry and Associates (1993), affirmative action was the main strategic issue facing business. Of their respondent companies, 50% perceived affirmative action as the biggest challenge they faced. Affirmative action and empowerment were unavoidable. The importance of black participation in the future South African economy, and the positive contribution it could make to the development of a successful and fair economy, was acknowledged throughout the country.

Following the first democratic election and the commencement of a new order, labour legislation was regarded as integral to the country's change. This had a profound impact on employer-employee relations and the role of human resources in the workplace. In the wake of the EEA (No 55, 1998) business voiced their commitment to eradicate discrimination and change the composition of their workforce (SACOB, 1993).

In 1993 the Black Management Forum (BMF) published strategies for implementing affirmative action. The group believed that for affirmative action to be sustainable and enforced with least resistance, negotiated targets had to be set. These targets hat to be monitored for an agreed period, after which any unacceptable failure to achieve such targets will invoke the setting and application of quotas comprising goals or numbers that must be met at all costs (BMF Human Resources, 1993).

The BMF proposed what they termed a "Basotho hat" formula for affirmative action targets, which had an influence on subsequent industry charter targets. This formula resolved that by 2000 organisations in South Africa should have reached the specific desirable targets. Targets were eventually set in the BEE Codes, published in February 2007.

Historical Diversity Management Paradigm

Diversity management in South Africa appeared to have been undertaken from an "African ethnocentric" approach. This was reflected in the contribution of Godsell (1982, p. 111), who stated:

In developing countries, value differences may occur when industrialised sectors are run along Western lines, and are largely imbued with Western values, while many of the people employed in these sectors have grown up in, and have been socialised into, non-Western cultures.

Businesses were advised to determine the value systems and characteristics of transformation programmes and to evaluate the manner in which they would be implemented. These steps were necessary because affirmative action had officially entered the work environment. Many leaders in social sciences and human resources were alluding to the issue of multiculturalism, cautioning against implementing interventions from a "Western" perspective in ignorance of an Afrocentric value system.

It was generally agreed that a unique South African management practice was required for this African country, as opposed to merely drawing from Western European and American principles, without adapting them to the country's uniquely multi-ethnical environment. Godsell (1982) referred to Damachi (1981) and Onyemelukwe (1973), who advocated a uniquely African approach to business.

Godsell (1982) referred to the study conducted by Hofstede (1997; 1980; 1981), who identified four central value dimensions in group values that could assist businesses to establish parameters within which they could expect value differences. These are individualism versus collectivism, power distance, uncertainty avoidance and masculinity versus femininity. The debate was whether a Western European approach was relevant in an African value system. Adler (1991) believed that the development of an organisational climate could be established through cultural synergy, which incorporates the value differences of various groups. Godsell (1982) argued that such values were in need of evaluation and that the instruments that were then available for this purpose were inadequate.

Hofstede's (1980) *Cultural Consequences: International Differences in Work-related Values* became increasingly influential as a theoretical approach to interventions introduced by businesses. Hofstede's theories encompassed the South African focus on cultural diversity.

Human (1996a.) believed the process of change in South Africa was hindered by the initial attempts of some organisations to understand black people by introducing stereotypical, mostly historical

and traditional cultural awareness programmes which emphasised the differences between black or African culture and that of the West. She believed these programmes intended to create an environment in which the value of differences and diversity was heightened, thus increasing the sense of pride in the country's various heritages.

Human (1994) asserted moreover that this approach may have come more naturally to organisations, not only because intellectuals, academics and politicians promoted this concept, but because historically the society had been used to differentiating on the basis of ethnicity. It seemed natural to continue valuing this differential. Human (1994) stated that the term "race" has tended to be associated with physical differences and was often linked to cultural differences.

Enactment of the Employment Equity Legislation

The president signed the EEA (No 55, 1998) into law in October 1998. The EEA (No 55, 1998) is part of a series of legislation that supports the transformation of the country. On 9 August 1999 Chapters I and II were implemented, dealing with the prohibition and elimination of unfair discrimination, as well as the roles of the Commission for Conciliation, Mediation and Arbitration (CCMA), the department of labour (DOL) and labour control.

On 1 December 1999 Chapter III was promulgated. Pressure to implement affirmative action programmes mounted. The overall goal of affirmative action is to achieve higher levels of equity in employment through realistic numerical goals and to enhance representation of the under-represented South African population groups.

The passing of the EEA (No 55, 1998) in October 1998 brought some controversial debate into industry and business. The amendments in the country's labour legislation placed employee relations at the centre of corporate agendas. The EEA (No 55, 1998) and the SDA (No 97, 1998) specifically demanded that businesses prove their commitment by submitting affirmative action and workplace skills plans to the DOL. In addition, under Section 20 of the EEA (No 55, 1998), employers are required to prepare employment equity plans. Section 21 compels designated businesses to submit annual reports about their specific employment equity plans.

When the DOL first reported on compliance in December 2000, it appeared as if little real progress had taken place. On 8 September 2003 the minister of labour called on all designated employers to adhere to the 1 October 2003 deadline stipulated in the EEA (No 55, 1998). In 2004 the DOL announced that at least eight companies who did not comply with the 2004 deadline would be prosecuted (Pela, *Business Report*, 11 October 2004).

The Constitution of South Africa, Section 9 (2) of the Bill of Rights (1996), gives significance to affirmative action measures to promote the achievement of equality among persons or categories of persons previously disadvantaged by unfair discrimination. The LRA (No 66, 1995, as amended) furthermore addresses dismissals for discriminatory reasons. Unfair dismissals are automatically prohibited under Section 187 of the LRA (No 66, 1995, as amended).

The EEA (No 55, 1998) and the BEEA (No 53, 2003) in South Africa influence diversity management in workplaces. It requires leadership to reduce the current under-representation of non-dominant group members, referred to as designated groups in the EEA (No 55, 1998) through numerical employee targets, as well as creating and sustaining an inclusive organisational culture.

> Paragraph 1.5 of the definitions of the EEA (No 55, 1998) defines designated groups to mean:
>
> Black people (African, coloured people and Indians), women and people with disabilities who are natural persons; and in paragraph 1.5.1, are citizens of the Republic of South Africa by birth or descent or paragraph 1.5.2 are citizens of the Republic of South Africa by naturalisation before the commencement date (27 April 1994) of the Constitution of the Republic of South Africa of 1993; or paragraph 1.5.3, became citizens of the Republic of South Africa from the commencement date of the Constitution of South Africa Act of 1993, but who, if not for apartheid policy that had been in place prior to that date, would have been entitled to acquire citizenship by naturalisation prior to that date.

The EEA (No 55, 1998) requires large organisations employing more than 150 workers to report to the DOL on progress made in terms of establishing equity in employment. The first report was expected from businesses on 1 June 2000. Thereafter annual reports are required by the first working day in October. The EEA (No 55, 1998) furthermore required small businesses employing fewer than 150 employees to submit their first reports on 1 December 2000 and thereafter bi-annually by the first working

day of October (Department of Labour, 2000). The Act (No 55, 1998) includes the elimination of unfair discrimination as well as positive actions to accelerate the advancement of "designated employees".

The Promotion of Equality and the Prevention of Unfair Discrimination Act (EA) (No 4, 2000) furthermore supports the aims of the EEA (No 55, 1998) in that it prohibits discrimination and promotes equality in the workplace. The EEA (No 4, 2000) gives effect to the constitutional right to equality.

Diversity Management Implications of the EEA (No 55, 1998)

The requirements of affirmative action plans created a demand for qualified black managers and professionals. The historical lack of development in the country, however, resulted in a relative shortage of skills among black employees. The Bantu Education Act (No 47, 1953) aimed to prevent Africans receiving education that would lead to them aspiring to employment positions which they were not allowed to hold. This situation emphasised the need for better people management in business.

The SDA (No 97, 1998) aims to improve skills development. This Act (No 97, 1998) requires employers to report on the beneficiaries of training and development by race and gender. Blumrosen et al. (1993, p. 13) suggested that the less experienced person "must be receptive to advice, analysis and instruction as an essential aspect of his/her basic responsibilities, despite any antipathy towards the senior person arising out of the history of discrimination".

The Act (No 55, 1998) specifically refers to the fact that nothing in the legislation prevents employers from employing and developing non-designated employees. Overall the Act (No 55, 1998) contains two elements: the elimination of discrimination and the setting of affirmative (positive) action employment targets.

Affirmative action is regarded as a necessary step towards transforming the society and business (Human, 1993). Affirmative action target setting is designed to increase diversity in workplaces. Increased numbers of diverse employees necessitates the effective management of diversity and establishing an inclusive workplace. This has become a major concern for the majority of South African businesses. In 2004 the DOL reported that many companies had failed to comply with the requirements of the legislation. As implementation thereof evolved, employment equity and affirmative action programmes

were progressively viewed as a requirement of what became known as the New South African socio-economic environment.

The EEA (No 55, 1998) Code of Good Practise advises companies to identify barriers to equal employment. The internal experience of legislated diversity initiatives could however be difficult to determine. Affirmative action is often perceived as preferential treatment for people in disadvantaged groups, which meant unsuccessful competition for position, or "reverse discrimination" (Human, 1993).

The intended beneficiaries of this statute are primarily poor, or at most, the lower-middle economic class people. Trade unions, employees and employers were allowed to develop their own affirmative action programmes within the principles of the legislation. Plans had to produce measurable objectives with satisfactory results in the improvement of designated employees (black people, women of all races and people with disabilities). This approach allowed organisations to develop a plan consistent with the realities of their particular workplace environment.

Employers are expected to improve the position of designated employees in a number of ways. The principle of promotion from within is inherent to this process where black people and women have been confined to low-paying jobs (Blumrosen et al., 1993).

Employment equity legislation preserves the right of the employer to recruit and promote competent workers. The principle of job-related standards is inherent to chapter 2 of the EEA (No 55, 1998), namely that affirmative action does not require the hiring of unqualified workers to meet an arbitrary target. It does, however, require good faith efforts to employ and promote people who are qualified to meet job-related standards.

Development of Black Economic Empowerment

In South Africa the majority of poor people are black and the majority of black Africans are poor. De Vynck (2005) confirmed that gross disparities remain. The Black Economic Empowerment Commission of South Africa (2003) believed continued racism across all sectors of society acts as a social impediment, distorting the functioning of markets and reinforcing the marginalisation of black South Africans.

Since the establishment of a democratic society, there has been a call for the implementation of quotas in employment and the need for stronger measures. Black ownership growth in the country has

been slow and the black equity in public enterprises is estimated at 9.4% in 2002, compared to 3.9% in 1997 (DTI, 2007). The *Business Report* of 7 December 2004 quoted the minister of trade and industry, Mr Mandisi Mpahlwa, stating that almost three quarters of the value of BEE deals in 2003 involved at least one of the six BEE consortiums (72% of the total value of deals). While these transactions, which represent almost 40% of the total transaction value, involved broad-based BEE entities, at least 6.4% involved employees. This position changed in 2004 as most of the transactions involved both broad-based entities and employees who have formed consortiums.

The principle of broad-based black economic empowerment gained emphasis since 2003. Despite the implementation of transformation policies and sound fiscal management, unemployment and poverty levels remain high, according to the department of trade and industry (BEE Report, 2003). In July 2005 the DTI released a draft version of the Codes of Good Practice on Broad-based Black Economic Empowerment. The elements specified in this draft represent a common base for measuring BEE compliance across different entities and sectors in the South African economy.

Parallel to the focus on equity in employment, South Africa's historical struggle for liberation consistently called for a non-racial and non-sexist society. Black economic empowerment was identified as a key area of the country's economy. The eradication of discrimination in the broader society is regarded paramount for the creation of a non-racial society. South Africa continues to be identified by racial inequalities, despite political democratisation. While the country acknowledges major transformation in creating a non-racial society, historical structural racism is still reflected in the disparities in income, distribution of skills, level of education, opportunities and mobility.

In January 2004 president Thabo Mbeki agreed to the Broad-based Black Economic Empowerment Act (No 53, 2003), commonly referred to as BEEA. The BEEA (No 53, 2003) Codes of Good Practice was gazetted on 9 February 2007, some nineteen years after the enactment of the EEA (No 55, 1998). These codes are aligned with the EEA (No 55, 1998) as well as the SDA (No 97, 1998), Preferential Procurement Policy Framework Act (No 5, 2000) and Small Business Act (No 102, 1996).

Employment equity measures of the generic scorecard contained in the Code 300 of the Codes (2007) measures initiatives intended to achieve equity in the workplace. The interim (numerical) targets set for the next five years are to employ 43% black employees in senior management as a percentage of

all such employees, using the adjusted recognition for gender, and to have 63% black employees in middle management and 68% black employees as a percentage of all such employees (BEE Codes of Good Practice, June 2007).

The aims of the BEEA (No 53, 2003) are to:

> Transform South Africa's economy to allow meaningful participation by black people, substantially change the racial profile of companies' owners, managers and skilled professionals; to increase the ownership and management of companies by black women, communities, workers, cooperatives and others and help them access more economic opportunities, promote investment that leads to broad-based and meaningful participation in the economy by black people, help rural and local communities access economic opportunities and promote access to finance for black economic empowerment.

This Act makes provision for a legislative framework to promote black economic empowerment, the main purpose of which is to increase the extent to which women own and manage existing and new enterprises, and their access to skills training and the infrastructure of economic activities. The Act (No 53, 2003) defines "black" people as African, coloured and Indian, and the economic empowerment includes women, youth, people with disabilities and people living in rural areas.

The BEEA (No 53, 2003) marked an important stage in the country's development and the constitutional rights of the majority of its people. It strengthens the aims of the EEA (No 55, 1998). On 22 June 2005 the department of trade and industry published a confidential embargoed draft, amplifying the BEEA (No 53, 2003), detailing the amended Codes of Good Practice on Broad-based Black Economic Empowerment. The statements contained in this document aimed to provide clarity to the organisation of the code, key principles relating to the measurement of companies with regard to BEEA (No 53, 2003), specifying the elements of BEE to be measured and to deal with certain specified legislative instruments of empowerment, not subject to the Act. The document defines the applicability of the codes and specifies provisions to non-circumvention (DTI Confidential Embargoed Draft, 22 June, 2005).

On 18 August 2006 the Black Economic Empowerment Commission of South Africa referred to the DTI Business Economic Report (2003) and suggested that continued racism across all sectors of society acts as a social impediment, distorting the functioning of markets and reinforcing the

marginalisation of black South Africans. Despite the implementation of transformation policies and sound fiscal management, unemployment and poverty levels in the country remain high.

Business Unity SA (BUS) indicated to parliament in September 2007 that black people employed in the local economy dropped from 78% in 2005 to 73% in 2006. BUS suggested that between 2000 and 2006 the representation of black people in middle management dropped from 44.1% to 36.5 % (*Business Report*, 2007).

Businesses are required to incorporate BEE into their equity compliance. Affirmative action policies resulted in a significant increase in the number of senior black employees, particularly in government organisations. In November 2005 two of the eight Codes on Broad-based Black Economic Empowerment were released. The overall view of the department of trade and industry is that the BEE process needs to be intensified.

Many people regard the codes as an attempt to accelerate the transformation process in the country. The codes are intended to clarify the actions to be taken by companies with regard to ownership and management control. The codes have become an area of much controversy in the country, with many agreeing that the delay in publishing the codes give legitimacy to the perception that BEE is mostly about change of ownership.

Phase one of the Black Economic Empowerment Code was launched in South Africa on 2 November 2005. The *Business Times* (6 November 2005) reported that despite the massive economic empowerment drive which started almost 11 years earlier, South African business ownership had remained largely unchanged.

Research undertaken by the Black Business Executive Circle in 2005 indicated that only 90 black people (African, coloured and Indian) or an equivalent of 4.3% of the total number of directors of the top 200 Johannesburg Stock Exchange listed companies are executive directors with direct influence on the boards on which they sit. There are 427 black directors in the top 200 companies, out of 2 099. Of these, 337 are non-executive directors and only 96 (4.6%) are women (*Business Times*, 2005). There are only five businesses among this group that have more than 51% black ownership, while only 22 of the top 200 companies had black ownership between 25% and 50%.

Creating Diverse Workplace Representation through Affirmative Action and BEE Targets

The EEA (No 55, 1998) adopts a "goals and timetables" approach in the implementation of an affirmative action plan for businesses. One of the affirmative action measures is the acknowledgement by the intended beneficiaries of the designated groups for which conditions and workplace experience have improved (Human, Bluen & Davies, 1999). The Act further requires the chief executive officer or managing director of a company to be personally responsible for the development, implementation, monitoring and evaluation of the affirmative action plan.

Affirmative action policies have seen a significant increase in the number of senior black employees. This is however more so in the case of government organisations. The number of previously disadvantaged individuals in the country employed as directors of businesses grew from 14 in 1992 to 438 in 2002. The 2001 census, the results of which were published in 2003, indicated that the proportion of black managers, senior officials and legislators rose from 42.5% in 1996 to 44.3% in 2001.

An analysis of employment equity statistics (2006) reveals a persistent dominance of white men. Disparities between the three "black" groups are evident in an evaluation of employment equity progress. The representation of black women remains relatively low. Currently white people also hold 83.4% of the positions held by women. People with disabilities from all race groups are under-represented with African women severely under-represented (*Business Times*, 6 November 2005).

Despite the dramatic change in society and in the workforce through legislation, opportunities did not automatically become equal. The history of unequal education in the country had a profound effect on South African socio-economic development.

Enforcement of Diverse Workplace Representation

The trend from the department of labour has been increasingly more enforcement orientated. On 13 July 2004 the employment equity road show was launched and the CEE report was released. Mr Membathisi Mdladlana, minister of labour, said: "A black worker's anti-white stance will have no effect on the social position of and the power exercised by the employer. It is this imbalance in power relations which dictates that the worker must develop collective power to counter-balance the dominance of the employer (Department of Labour, 2004)."

Compliance to equity plans submitted to the department of labour and the increased appointment of designated employees do not create a non-racial society or equity in the workplace. The effect of deeply held ideological beliefs inherent in the country's history has a profound impact on the quality of transformation.

The implementation of the legislation is open to misinterpretation, according to Blumrosen et al. (1993, p. 14). "The main reasons for this common misperception are: Political rhetoric that South Africa used numbers of employees by race in a rigid manner, involving either total exclusion or a fixed ratio of white to black women, and some employers hire without regard to qualifications to meet the requirements of the 'Sullivan Principle' – with predictable consequences."

Blumrosen et al. (1993, pp. 32-39, 124-134) advised that the United States experience counsel against placing total trust in an administrative agency, such as the department of labour. "Agencies have been 'captured' by interests that they are supposed to regulate, are usually under-funded, are sometimes subject to political pressures, and sometimes just so overworked that they cannot do justice."

The enforcement of affirmative action requirements has been put into operation. The Act makes provision for compensatory and punitive damages and civil sanctions for the violation of regulations of the legislation. In 2006 South Africa experienced intensified attempts by the department of labour to monitor compliance to the Act.

The DOL amended the employment equity regulations and introduced the important changes published on 23 August 2006. These were amendments to the regulations of the EEA (No 55, 1998) under Section 55 (1) of the Act, and on the advice of the commission for employment equity. These amendments aimed to monitor compliance with employment equity legislation more vigorously, in view of the minister's submissions that progress made in achieving the aims thereof has generally been insufficient.

The initial employment equity reporting forms were amended to state:

> A designated employer whose operations extend across different geographical areas or workplaces must submit a report. Employers who submit consolidated reports must have individual employment equity plans and relevant information for each entity or workplace that have been included in the consolidated report. The consolidated report and individual EE plans,

and relevant information, must be made available at each entity or workplace. The method of reporting should be consistent from year-to-year or from reporting period to reporting period (EEA, No 55, 1998).

The reporting forms for people with disabilities do not distinguish between designated and non-designated, because in terms of the Act white men with disabilities are designated. A separate form was introduced for employers with less than 150 employees. The reporting period pertaining to financial calculation of income differential was clarified as being 12 months of a financial year that is in line with the reporting period covered.

Training and promotion policies designed to accelerate the attainment of designated employee representation in the workforce, to achieve the aims of the EEA (No 55, 1998), are inherent to managing diversity. With the enforcement of employment equity and affirmative action plans through legislation, businesses realised that considerable effort had to be put into the implementation of these initiatives. The implementation of affirmative action programmes, in addition to establishing plans for compliance to legislation, saw a focus on communicating the sensitivities of the Act and the various forms of discrimination.

The intention of the EEA (No 55, 1998) is to focus on the work environment as a crucial component of successful and effective affirmative action. The Act (No 55, 1998) requires employers to provide a non-racial, non-sexist environment in which designated employees can develop. South African courts have adopted the general principles of a broad concept of discrimination. Any practice which has an adverse effect on a group, which has been subordinated because of race or gender, is illegal, unless justified by the employer on grounds of the inherent requirements of a particular job.

Effective legislation and monitoring compliance to legislation cannot however eradicate deeply held beliefs. Continued inequalities in income and status affect cohesion and work, and undermine the effectiveness of company efforts. The country cannot sustain inequalities related to race and gender. These inequalities undermine growth and development. The nature of the inequalities, as perceived by "beneficiaries" of the legislation, has to be investigated.

It is suggested that the issue in businesses is not the compliance obligation of affirmative action, but rather the benefits to be gained from it, within the broader socio-political and societal evolution

(Gildenhuys, 2007). Organisations that focus on numerical targets only, often underestimate the extent to which affirmative action requires fundamental changes to company culture and people are managed. (Human, 1991).

Diverse Workforce Representation in South Africa

Some 14 years after the country embarked on post-apartheid transformation, many people question the necessity for the continuation of affirmative action given the overall demographic evolution and skills gap, while others question the progress made in achieving an equitable South African society (as explained in chapter 1).

In 2007 the progress of the goal of equity in employment was questioned, as was the lack of inherent transformation. While employers generally report positive measures put in place, and how "embracing" diversity management supports employment equity through efforts to comply with legislation and the setting of targets, the slow change is reflected in employment equity statistics (CEE, 2005). This may be indicative of little transformation in the actual beliefs and deeply held prejudices of individuals.

Statistical reports, published in 2006, indicate that black people and women have remained mostly in their "traditional places" while there has been change at more senior levels. The opportunities for employees at middle management have been fewer, presumably because of the lack of skills required at this level and the lack of inter-group socialisation in the country as a whole.

In a national address on 13 July 2004 Mdladlana said, "Those who argue in favour of equivalence of black and white racism, as they actually express themselves in the country, will not make the point that the former has no impact whatsoever in the ordering of power relations in the South African society (Department of Labour, 2004)."

The controversial debate actively re-emerged in 2007; with several stakeholders arguing that affirmative action has run its course, while others believe it has not yet achieved its end goal. The director of the BEE Commission, Mr Mzwanele Manyi, officially stated that affirmative action has not been vigorously implemented in the country (Manyi, 2007).

In addition to the elimination of all forms of unfair discrimination, the EEA (No 55, 1998) requires the implementation of affirmative action measures for designated groups to achieve equitable

representation in all occupational categories and levels (1998, S. 15 (2) (c), p. 9). This legislation aims to protect the rights of individuals who have been discriminated against through historical ethnic separatism, described in this chapter.

In a *Business Report* (8 June 2004) Frater and Bucwa discussed the lack of diversity in boardrooms. They argued that years of post-apartheid South Africa did not seem to have particularly affected progress in business diversity. The predominantly white labour union Solidarity released a report on 11 September 2007 in which they argued for the end of affirmative action measures in South Africa, on the basis that "black senior managers now outnumber white senior managers in the country" (*Business Report*, September 2007).

On the other hand, in a May 2007 report the chairperson of the Employment Equity Commission (EEC), Mr Mzwanele Manyi, advocated that "white women should no longer benefit from employment equity" and that "the employment equity progress was unsatisfactory" (Manyi, 2007).

A common challenge raised is that there are not enough skilled black executives in the country and that those who are skilled are over-committed (Human, 1996a.). While the initiatives of the SDA (No 97, 1989) are expected to broaden the skills pool over time, these perceived problems, together with the difficult economic environment in which companies operate, are currently considered severe business constraints.

It is generally suggested that achieving the required employment equity targets through affirmative action in ownership, management and workforce representation and retaining this diverse workforce, specifically black managers and professionals, is challenging because these employees (or potential employees) are attracted by competing organisations for "better remuneration", within the context of the skills shortage in the country. Well-known economist Mr Mike Schussler argued that it is "time to move beyond the race debate, on to the need for skills" (*Business Report*, September 2007).

Human (1996a.) believed that although most company managers verbalise and publish their commitment to managing diversity and employment equity – and refer to their sophisticated employment equity programmes and the progress they have made in recent years – the actual implementation and consequences thereof bring real challenges. These include the lack of suitably qualified "equity candidates" or candidates perceived as "not yet ready" for positions requiring immediate competence,

unrealistic time frames expected by legislation, the practice of frequent job changing among equity candidates, and the perceived premium to be paid in the form of higher salaries, amidst global skills shortages.

Frates (2004) reported that 40 companies listed on the Johannesburg Securities Exchange in aggregate have 601 directors, of which 91 are black (*Business Day*, 2004). The statistical analysis is often cited as an indication of the lack of progress made to date. Although government is measuring compliance to the EEA (No 55, 1998), the quantitative effectiveness of implementing legislated equity plans is not widely undertaken.

One reason for the government's concern over employment practices is that the reality of change and economic empowerment has not matched the expectations of legislation. The percentage of designated employees, or previously disadvantaged individuals, remains relatively low compared with the percentage of the larger population.

The CEE report for 2006-2007 indicated the progress towards the achievement of employment equity as "woefully slow". The report argued that the full objectives of the Act still have to be achieved. Considering the aim of the EEA (No 55, 1998) to increase the representation of under-represented groups, the department of labour reported recruitment and promotion statistics for the 2005 to 2006 reporting year as follows:

Of the total number of employees recruited in the reporting period of 2005, about 58.7% were Africans, compared to 17.4 % white, 18.9% coloured and 4.9% Indian people.

Of all the top management employees recruited, 28.3% were Africans compared to 58.6% white, 6.1% coloured and 7.0% Indian people.

Women remain disproportionately found in the least remunerative and lowest ranking, or both occupations.

In the reporting period 2005, about 51.8% Africans were promoted as opposed to 20.0% white, 4.9% coloured and 23.3% Indian people (Department of Labour, 2006)

Despite the argument that the progress made has been slow, these statistics indicate a noticeable increase of women and previously under-represented groups into the labour force, increasing

diversity, as suggested in chapter 1. A large percentage work full-time and the average age of 60% is older than 24 years.

These realities clearly suggest that a significant portion of the workforce will have to combine their employment with largely unchanged traditional family responsibilities. The rigid organisation of work, despite policies advocating no discrimination on grounds of factors such as family responsibilities, may prevent women from performing well because they remain primarily responsible for household responsibilities, which create additional stress. Remedying gender imbalances means restructuring corporate policies to create greater flexibility for female staff to balance their work and childcare responsibilities.

While the designated component of South Africa's previously disadvantaged workforce has entered into the country's mainstream economy, they mostly tend to remain in traditional occupations. The department of labour conducted a survey in 1998 which indicated that decisions for running of the country was vested in 75.3% of white men, 15.5% black people and only 9.8% women.

Hall and Albrecht (1979) asserted that an effective way to compare occupational distributions by race and gender is to examine how many positions each of them hold per 100 positions in that work category. The demographic composition of South Africa's workers is creating a new, diverse and changing workforce (Grobler, Warnich, Carrell, Elbert, & Hatfield, 2006). There are more single parents, working couples, women and minorities.

According to the 1996 census there were eight million people working full-time and 829 700 working part-time; another 330 800 workers did not specify their working hours. At the time of Census 2001 these figures had changed to 8.6 million and 1 million working full-time and part-time, respectively (Stats SA, 2001).

In 1996, 92.6% of employed men and 87.4% of employed women worked full-time. In 2001, on the other hand, 91.8% of men and 86.3% of women worked full-time. Census 1996 indicated that the largest group of black workers (37.4%) was employed in elementary occupations, while only 3.4% of the white working population fell into this category. The largest group of white workers (49.1%) fell into the managerial, professional and technical group. The percentages for 2001 follow a similar pattern.

Data from the department of labour (2004) revealed that designated employees remain relatively clustered in low-paying positions. Generally, the employment status of those designated by the EEA (No 55, 1998) remains differentiated. The continued disparities in employment have led to an increasing concern regarding unintentional practices in employment that pervade human resources and limit development opportunities. Employment equity efforts have been focused mainly on race and gender. The employment of people with disabilities has received less impetus, with a low change of 0.9% employment rate in 2002 to 1.1% in 2004.

Figures in analysed employment equity reports show that black representation at the top management level increased accumulatively by only 9.5% (from 12.7% in 2000 to 22.2% in 2006). Over a period of six years this is almost 1.6% per year. African representation increased by 5.1%, which averages an increase of 0.9% per year. The increase in female representation at this level accounted for only 9.2%, with white women accounting proportionately for the majority of the increase. Black women hold only 9.6%, while white women disproportionately hold 14.7% of all top management positions.

The economically active population in South Africa is illustrated in figure 3 on the next page.

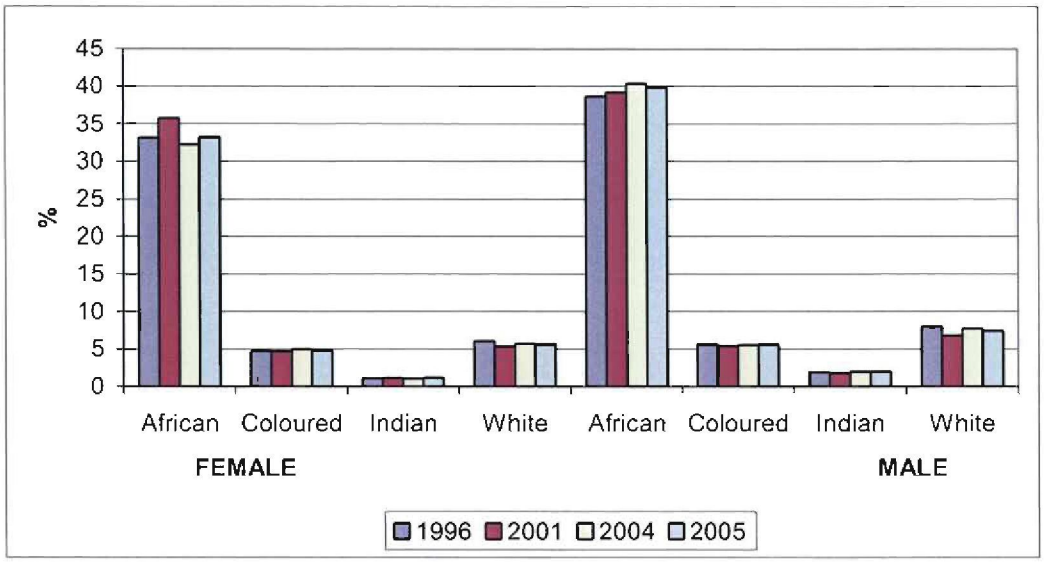


Figure 3 Economically active population in South Africa: 1996, 2001, 2004 and 2005

(Researcher 2007, Compiled from RSA Census 1996-2005)

In 2008 South African society appears to have remained divided in terms of ethnicity, although it could be argued that the development of national symbols have emerged only over the last number of years, since the democratic election to commence national unification. Business remains divided in that designated employees still form part of the lower end of the workforce and non-designated employees occupy management echelons.

The abovementioned demographic analysis shows the composition of the South African workforce. Workplace representation in terms of race is set to increase according to the BEE targets. These developments present powerful opportunities for organisations and individuals to capitalise on the array of ideas, creativity and potential contributions inherent in a diverse workforce (Gardenswartz & Rowe, 1999).

Despite legislative requirements, the success of EE depends on actual experience in the workplace. Informal interchange cannot be imposed through legislation. A critical requirement of successful implementation of affirmative action appears to be the sharing of experience between the leader and the employee. The need to reward excellence in developing the potential of less experienced black people and women should be rewarded and failure to perform this fundamental management requirement should be formally sanctioned (Human, 1993).

One of the prevailing and dominating issues in the country's transformation is the need to achieve a positive experience of diversity management.

The challenge, according to Human et al. (1999), is for organisations to identify the barriers and prejudice that may exist in organisational policies, procedures and practice. Because diversity management efforts were traditionally focused on achieving numerical representation of under-represented non-dominant groups, many organisations are unaware of the systemic barriers that prevail as a result of their historical, social and organisational history.

Conclusion

Symbolic interaction suggests that goals, values and expectations, norms and individual experience and future views form part of environmental elements. The interpretation of things places the nature of the environment into perspective. Mead's concept of historical consciousness underlies his insight in intelligence, which he viewed as the reconstruction of experience in response to new situations. "If there were no new situations, conduct would be habitual (Mead, 1938, p. 290)."

Conscious beings are people who are continually adjusting themselves, using their experience, reconstructing their methods of conduct. Human regards symbolic interaction as "action toward the future". Although the past is of significance as suggested in chapter 2 and at the outset of this chapter in understanding the experience of diversity management, the past, Mead believed, does not determine human conduct (Cronck, 2005).

The symbolic interaction view suggests that societies and sub-groups continuously create new meaning. The "old" is not just forgotten, but integrated into new meaning and interpretation. A combination of societal factors, including the demographics of South Africa, the impact of globalisation, the skills shortage and the changing nature of diversity will influence the quest for productivity. Historical factors had a fragmental impact as much as it has a unifying effect. Mead (1934b., p. 267) said "the actual society in which universality can get its expression has not risen".

> We all belong to small cliques and we may remain simply inside them. The "organised other" present in ourselves is then a community of narrow diameter. We are struggling now to get a certain amount of international-mindedness. We are realising ourselves as members of a larger community. The vivid nationalism of the present period should, in the end, call out an international attitude of the larger community (Mead, 1934b., p. 265).

The overall discussion presented in this chapter reflects on the impact of socio-political changes in the South African workplace over the last decade. It is suggested that effective diversity management is critical in adapting organisations to the ever-changing society. The workforce composition in South Africa, as well as internationally, has changed dramatically.

This historical overview of diversity management in South Africa was presented and interpreted in the context of the individual who interprets environmental stimuli, towards an understanding of diversity

management experience. From a symbolic interactionist perspective, it is accepted that social structure does not determine action or explain behaviour, but rather that all interaction is "interpreted" from this structure. Individuals are attentive to the context of their situation.

The fact that human action takes place only after the individual attaches meaning to an object and interprets it, implies that individuals have a choice to react in a specific manner in complex symbolic processes. However, the individual has to evaluate a number of issues when making a choice, such as the requirements of the immediate environment, the self-image developed through others' views, the normative expectations of the situation that are regarded as valid, and the disposition to react in response to any other additional objects that enter the situation in a symbolic manner (Van Rensburg, 1987).

The theoretical study framework employed in this study assists in exploring inequalities in terms of the reality of the individual's subjective experience and the outcome of dynamic interrelation in the work environment. Implied in symbolic interaction is that prior meaning are always remembered, thus past events have meaning which change as new events emerge in ongoing experience. "The meaning of past events is determined in relation to those events in the present (Mead, 1938, p. 494)."

The historical reflection presented in this chapter implies that most white South Africans were protected from cultural diversity and submitted to continued reinforcement of ethnic stereotypes. Arredondo (2004) believed that historical moments experienced, constitute a further dimension to multiple individual diversity dimensions. Other than the historical and legislative influence on diversity management in South African businesses, global demographic and societal trends, influence workplace diversity and requires leaders to adapt to these changes.

From understanding the historical journey of affirmative action and diversity management in South Africa, the next chapter will move towards understanding leadership as a component of diversity management experience through symbolic interaction, theoretical paradigms of interactive leadership style and diversity management.

CHAPTER 4: EVOLVING ROLE AND NATURE OF WORKPLACE LEADERS AND DIVERSITY MANAGEMENT

Introduction

> An individual is constantly reacting to the organised community in a way of expressing himself. The attitudes involved are gathered from the group, but the individual in whom they (the attitudes) are organised has the opportunity of giving them an expression which perhaps has never taken place before (Mead, 1934b., pp. 197-198).

The significance of diversity management experience in the changing world of work, where employment equity legislation is a component of diversity management, was introduced in chapter 1. Chapter 3 contextualised diversity management as it is embedded in the history of South Africa.

For South African business leaders the requirements of equity legislation are an inherent part of the process of increasing and managing diversity, in the context of a globally changing society. To establish leadership as component of diversity management experience in the framework of symbolic interaction, both concepts – leadership style and diversity management – have to be analysed.

Rand (1986, p. 87) explained that a concept is "a mental integration of two or more units which are isolated by a process of abstraction and united by a specific definition. By organising perceptual material into concepts, and concepts into wider and still wider concepts, man is able to grasp and retain, to identify and integrate knowledge."

This chapter deals with leadership in the context of the changing 21st century and proceeds to analyse diversity management, in the context of societal change, as integrated units.

The aim of this study is to determine the kind of leadership style organisations need to develop in order to establish a positive experience of diversity management, to continue to be successful, and to conclude with a leadership competency model inclusive of diversity management competence. Understood through the key principles of symbolic interactive leadership theory, leadership is examined through meaningful, reflexive interaction between leaders and employees in a diverse work environment.

The definitions of diversity and diversity management used in this study were briefly defined in chapter 1. Diversity management was defined as the result orientated organisational actions to harness

the inputs of different individuals. "Managerial work is the organisation and integration of human effort into purposeful, large scale, long range activities, in the realm of action – what man's conceptual faculty is in the realm of cognition (Rand, 1986, p. 280)."

It is proposed that the goals of any organisation cannot be achieved unless employees perform their key result areas efficiently. Commitment and motivation are hugely influenced by the way in which organisations manage their human capital. The style of organisational leaders may have an important influence on how diversity is experienced.

To understand leadership as a component of diversity management, leadership as the independent variable is analysed first, where after diversity management as the dependent variable is examined. Contemporary approaches to diversity management are analysed and placed in sociological context through the symbolic interactionist perspective, as described in chapter 2.

The questions posed in this research are how diversity management is experienced in workplaces, whether it differs between different race, gender and age groups, and ultimately whether leadership style influences this experience. As suggested in chapter 2, "meaning" through symbolic interaction is a social product, created and not inherent in things. The subjective meaning of diversity management may differ between individual managers and employees in organisations. Diversity management experienced by individuals in the workplace and explained by symbolic interaction implies that social behaviour acquires meaning though interaction. According to Mead (1934a.) significant change occurs when forceful and original "Is" appear, causing correspondingly great transformations of the "me's" with whom they interact.

The EE and BEE legislation discussed earlier in chapter 3 emphasises race, among others, as a major factor in South African organisations. Having analysed the historical development of diversity management in South Africa, the question in the contemporary South African workplace is how diversity management is experienced and whether new generation employees, who did not experience historically legislated ethnic separation, experience diversity management differently compared to other generations.

Development of Leadership and Management as a Science

The Towers Global Workforce study (2006) suggested new insights into what drives the global workforce and signals the end of much of the conventional 20th century wisdom about workforce management. To take advantage of a diverse workplace in the 21st century, Kreitz (2007) proposed that organisations should redefine management and leadership.

Because of the symbolic interaction view (which suggests interdependence between the past, present and future) that was adopted in examining the historical development of diversity, the development of management theory as a science is important in understanding leadership style as a component of diversity management in the 21st century. The evolving role of leadership and leadership style (inclusive or requisite leadership qualities) demands cognisance of the historical development of leadership and management as a science. A brief overview of this development is therefore presented.

Classic Models of Management

Managerial models evolved during the 20th century and can be broadly divided into two phases: the classic theories before 1938 and the contemporary theories after 1938. During the first quarter of the century the industrial revolution management model of Fayol (1908) and Taylor (1911) regarded the role of managers as planning, organising, commanding, co-ordinating and control (Reynders, 1977). During the second quarter of the century the human relations model (Mayo & Roethlinger, 1949) developed, which included human relations in the managerial role (Leslie et al., 2002).

The third quarter of the century, after World War II, saw the Systems approach (Parsons, 1971), which evaluated organisational dynamics, inclusive of contingency theory in studying managerial behaviour (Thomas, 2005). In the last quarter of the century the global management model was presented. Thomas (2005) observed that during the late 1940s the emphasis shifted from traits and personal characteristics to leadership styles and behaviour.

The Revolutionists regarded humans as adaptable and as persons who have objectives that are not necessarily compatible with those of the organisations. Weber's (1978) analytical theory could be included in the revolutionist school of thought (Reynders, 1977).

Leadership as a concept appears to have developed only during the industrial era of the 20th century. It appears as if interest in leadership between 1960 and 1980 shifted to contingency models of leadership. Fiedlers's (1967) contingency model of leadership measured interaction between leadership personality and leaders' situational control in predicting leadership performance (Thomas, 2005). Katz and Kahn (1978) designed an approach to analyse organisational dynamics and leadership in an environment characterised by increasingly unpredictive environments (Leslie et al., 2002).

Over the last 25 years the leadership field developed in response to the changing requirements of organisations. At the end of the last quarter of the century a new managerial reality emerged – that of the global manager, adding the geographical, cultural complexity to the core function of management.

Hersey and Blanchard (1982) asserted that at least three areas of skill are necessary for carrying out the process of management – technical, human and conceptual. In this context, technical skills refer to the individual's ability to use knowledge, methods, techniques and equipment necessary for the performance of a specific task. Technical skills are acquired from experience, education and training and human skills refer to the individual's ability and judgement in working with and through people. This interactive skill involves, among others, effective leadership and motivation skills. Conceptual skills refer to the ability to understand the complexities of the overall organisation, the interdependency between organisational units and departments, and the knowledge to act in the best interest of the organisation as a whole. This suggests that there are different core management competencies for different levels of management (Thomas, 2005).

Koontz, O'Donnell and Weinrich (1984, p. 4) defined management as "the process of designing and maintaining an environment in which individuals working together as groups accomplish efficiently selected aims". Leaders are responsible for aligning and integrating the efforts of employees with the goal expectations of the organisation. House, Hanges, Javidan, Dorfman and Gupta (2004), suggested that the leader's function consists of clarifying the goals for subordinates, the paths to these goals and facilitating both intrinsic and extrinsic rewards for proper performance.

The theoretical overview of leadership theory indicates that leadership involves the function of *influence, goal attainment, vision and enablement. Management theories deal with a number of variables* in the management function which could be broadly classified as the "structured" side of management, for

instance task behaviour (Hersey & Blanchard, 1982), task orientation (Redding, 1970), concern for production (Blake & Mouton, 1961) and strategic results orientation. The "people" approach to leadership can be found in the studies of relationship behaviour (Hersey & Blanchard, 1960), relationship orientation (Redding, 1970), concern for people and emotion (Blake & Mouton, 1961) as explained in Thomas (2005).

Management involves establishing an environment in which open and honest feedback is important. This requires efficiently selected objectives, which make the planning and objective setting process important.

The above interpretation taken from Koontz et al. (1984) highlights some relevant management principles. Hersey and Blanchard (1982, p. 3) referred to the context of a managerial job as "working with and through individuals and groups to accomplish organisational goals". Mintzberg (1973), House and Mitchell (1974), Luthans and Lockwood (1984), and Morse and Wagner (1978) all defined managerial roles as explained by Thomas (2005).

Management and Leadership

Management is defined as the execution function of coordinating structures and resources to ensure optimal delivery in organisations, whereas the term leadership is defined as obtaining commitment from employees. A common understanding of the word "leader" naturally implies that there are followers over whom the leader has to exert a degree of influence.

Kellerman (2004, p. 44) pointed out that the Harvard Business School leadership theorist group under Zelenznik started to draw a distinction between leaders and managers: "The leader is an inspirational figure while the manager handles the more administrative tasks and maintains organisational discipline." The ability to influence people appears to be a core element of leadership, ensuring that people, processes, systems and resources are aligned to achieve the goals of the organisations, in order to attain the vision of the organisation.

Transactional and Transformational Leaders

Hernez-Broome and Hughes (2006) suggested that twenty years ago the understanding of leadership in organisations was dominated by the classic two-factor approach focusing on task and relationship behaviour, as has been briefly described in the preceding paragraphs. That approach, they reasoned, was characterised as transactional in nature and different from a qualitative, transformational approach.

Burns (1978) addressed the processes or behaviour leaders use to motivate or influence followers. The start of the transformation of leadership is said to result from Burns' work. He provided an analysis and distillation of leadership. In his view, leadership behaviour falls within two categories of influence, namely transformational and transactional.

Boje (2000) explained that Burns (1978) based his theory of transactional and transformational leadership on Kohlberg's (1958) six stages of moral development and Max Weber's (1947) work on charismatic leaders. Weber concluded that transactional leaders were like bureaucrats and charismatic; "heroic" leaders were the transformational ones (Boje, 2000).

Burns (1978), like Max Weber (1947), according to Boje (2000) accepted that moral values were important to leadership. Burns theorised that transformational leaders focused on ends, as opposed to transactional leaders, who negotiated and bargained over means.

In his transformational leadership theory Bass (1985) further expounded the motivational effect of leaders on the approach of followers. Bass paid more attention to the needs and wants of followers and did not restrict transformational leadership to moral ends in a single continuum running from the transactional to the transformational leadership style (Thomas, 2005).

Boje (2000, p. 2) pointed out that Bass used the definition of Burns (1978) of transformational leadership, as the "leader who recognises the transactional needs in potential followers but tends to go further seeking to arouse and satisfy higher needs, to engage the full person of the follower to a higher level of need according to Maslow's (1954) hierarchy of needs".

Bennis and Nanus (1985) as cited in Boje (2000) rediscovered transformational leaders as different from transactional managers. They said the leader's job is to articulate vision and values clearly so that the new self-empowered leaders know where to go.

The above synopsis of neo-classic human relations, based on motivational theories, becomes relevant in the understanding of which leadership style is required in organisations to create a positive experience of diversity management to continue to be successful. Kellerman (2004, p. 42) suggested that the definition of Burns referred to earlier "still dominates the field of leadership in its view that leaders create shared meaning, have a distinctive voice and have integrity".

Kotter on Leadership and Management

Kotter (1990) viewed leadership and management as parallel processes. He distinguished between leadership and management as follows: Management controls complexity and effective leaders produce change. Kotter (1999) referred to the interchangeable concept as the "management leader".

He believed managers maintain the status quo through the processes and functions of planning and budgeting; organising and staffing; controlling and problem solving. These processes ensure a degree of consistency and order. Good leaders, he commented, "are expected to know what the future holds, or should at the very least have skills to determine the future for their companies, whereas managers ensure their companies operate effectively and efficiently on a day to day basis, and more hands on" (Kotter, 1999, p. 5).

Kotter (1990) viewed leadership as proactive, provocative and persistent and suggested that leaders produce constructive and adaptive change through the processes of establishing direction through corporate vision, aligning people through communication and motivating and inspiring workers. It was suggested by Kotter (1999) that a balance between management and leadership is required.

Kotter (1999) in essence suggested that leadership theory now focuses on interactive leadership.

He identified three basic levels of leadership:

Executive leaders (CEOs), who are responsible for articulating the vision and direction of the organisation, with little impact on the operation of the business.

Line leaders connect the lower levels to the top – they have influence on what is important and act as filters.

The network leaders have been identified as the third type of leader – they are the invisible force.

Leadership/Follower View

Kark and Van Dijk (2007, p. 500) integrated motivational theory and leadership. They drew on the self-regulatory focus and on self-concept-based theories of leadership. They suggested that "leaders may influence the motivational self-regulatory foci of their followers, which will mediate different follower outcomes at the individual and group level".

During the last two decades, they observed, transformational and charismatic leadership became an influential model of leadership. Leadership effectiveness is dependent on and defined in terms of the leader's ability to motivate followers toward a collective mission, vision and goals. Developments in motivation theory stress the importance of people's self-regulatory focus as a central component of shaping their motivations and behaviour.

Recently, motivation among followers has been understood in terms of leadership theories that are focused on the follower's self-concept. This view is found in the work of Lord and Brown (2004), Kouzez and Posner (1990) briefly explained here.

Approached from a symbolic interactionist premise, leadership is not restricted to hierarchical relationships such as the manager/subordinate relationship might suggest. Leadership, or any attempt to influence another, is not dependent on the positional or hierarchical standing of the "leader", but is derived from using the potential to influence the thoughts and actions of others. It is suggested that people follow such a leader because of the meaning attached to the leader/follower interaction. Followers will act in accordance with the symbolic meaning they attach to rewards.

In the leadership/follower view of Kouzes and Posner (1990), a leader's power is derived from the followers. The context is of particular relevance to the leader as the situational demands prescribe which types of leader behaviour are deemed appropriate. The most important and crucial situational variable is the people whom the leader wishes to influence in order to achieve organisational goals. Much of the complexity is attributed to the interactive nature of the influence process and to the inherent nature of the influence process that implies compliance on the part of the follower (Thomas, 2005).

Mintzberg on Leadership and Management

It becomes evident that the terms management and leadership are often used interchangeably in business, as each supports the other. Mintzberg (1978) expressed the view that the progress on management science is dependent on the understanding of the manager's working process. He pronounced that a review of literature indicated a superficial understanding of management.

Mintzberg provided the following description of management; managers perform ten basic roles which fall into three groupings: 1) the interpersonal role, which describes the manager as figurehead, eternal liaison and leader; 2) the information processing role, which describes the manager as the "nerve centre" of the organisation's information system; and 3) the decision-making role, which suggests that the manager is at the heart of the system by which the allocation, improvement and disturbance decisions relating to organisational resources are made. Because of the huge burden of responsibility for the operation of these systems, the manager is called upon to perform at an unrelenting pace, and it is work that is characterised by variety, discontinuity and brevity.

Mintzberg (1973), as cited by Leslie et al. (2002) originally posed the question "What do managers do?" and conducted a study of managers in five organisations. As a result, he established a framework for managers, different from past leadership theories. Mintzberg determined management activities as being fast, brief, varied and discontinuous. His framework considered that managers have little time for reflection and that their work gravitates toward simply getting things done. Mintzberg did not regard these roles as discrete or mutually exclusive, but as integrated parts of the bigger whole.

Mintzberg (1978) suggested that, while managers perform a series of roles, it did not imply that all managers perform the same roles in the same manner. He declared that aspects of the work differed according to four sets of variables:

1. The environment (difference in milieu, the industry and the specific organisation)
2. The job (differences in job level and function)
3. The person (differences in personality and style characteristics of the manager)
4. Situational variances (differences in temporal and contextual factors, such as seasonal variations or temporary crises)

The degree and extent to which managers exhibit these roles is affected by each of the abovementioned four factors.

According to Leslie et al. (2002) Mintzberg's earlier job variables dominated the attention of researchers from a hierarchical level, such as Pavett and Lau (1983), Sen and Dass (1990), and functional areas by McCall and Segrist (1980) and Paolillo (1987). Interestingly, Leslie et al. (2002) noted that Pavett and Lau (1983) found significant differences between middle and lower level managers on eight of the ten roles originally identified by Mintzberg (1973).

Leslie, et al. (2002) discussed Gibbe's (1994) organisation of Mintzberg's environmental variables in terms of two constructs: complexity (the number of elements in which managerial interaction is required) and dynamism (the rate of change between these elements). They concluded that current trends toward the computerisation of the technical core, the globalisation of many businesses, and the increase in education of the workforce implied that the environment and technology will increasingly be better predictors of managerial role activity than previous hypothesis of the functional area, level in hierarchy or other internal structural dimensions.

Managers prefer issues that are current, specific and ad hoc, presented in verbal form, Mintzberg (1978) suggested. As a result, there is virtually no science for managerial work, in his view. It is his view that management science has done little to change this. He contended that managerial work has to be precisely described, and should be modelled as a programmed system, and only then "shall we be able to make a science of management" (Mintzberg, 1978, p. 97).

Parker et al. (1997, p. 116) similarly pointed out that from a sociological point of view, it is of little significance to classify managers together, simply by virtue of the nature of their tasks, which in itself may be "working through people". Managerial orientations are diverse. The contrasting managerial orientation when expressed within an organisational framework of interdependent, yet competing relationships, provide an important basis for appreciating models of managerial behaviour.

Mintzberg (2004) concluded that leadership and management are words that could be used interchangeably. "Managers predict the future and leaders create it (Mintzberg, 1974, p. 5)." Management control results through people and leadership motivates satisfying evolving needs. The concepts are not

opposites. It would appear that much of what is termed management is in effect a minimum requirement of what is described as effective leadership.

Pritchard (2006, p. 80) remarked on Mintzberg's views in a leadership article as follows: "Mintzberg views this era as 'a heroic' leadership era whereby a 'cult' of management has been created where everything centres on the chief executive officer." Real leadership, claimed Mintzberg, is often more quiet than heroic management and is not glamorous. He argued that the effective leader is modest, smart and has an intimate sense of the organisation. He believed managers are born with potential and developed through experiences. In his view, what matters is respect for employees, a characteristic of "engaging leaders".

In accordance with the views of Mintzberg (2004), this study uses the term leadership to include the concept of management.

The synopsis of the development of leadership theory presented above indicates that the role of leadership and management has evolved from institutional to transactional, from transactional to transformational and finally to interactive leadership.

Evolving Nature of Leadership

The role of line managers explained through symbolic interaction is established out of what interacting people have to deal with (Wallace & Wolf, 2006). The nature of the role is established through interaction. "When symbolic interactionists speak of role, they do not mean a social role that is specified by culture; rather they mean something more flexible and capable of improvisation (Wallace & Wolf, 1980, p. 242)."

The definition and notion of leadership appears to have evolved over the last number of years to include effective, efficient execution and mobilisation of tasks, teams and operations through tactical action and strategy.

A global survey on people and business challenges, conducted by Deloitte, Touche and Tomatsu and the Economic Intelligence Unit (2006), found "people issues" to be the most important strategic issue for global enterprises, driven by changing workforce demographics, increased globalisation and a relentless focus on innovation, productivity, growth and customer service. "In the past, discussions of people issues tended to focus on the efficiency and effectiveness of human resources operations. The

focus now is increasingly on leadership, talent management, performance, culture and how organisations can create more value with the people they already have (Deloitte et al., 2005, p. 1)." These issues centre on "increasing commitment; retention; and productivity through improvements that is mutually beneficial for employers and employees" (Deloitte et al., 2005, p. 1).

Research by the Centre for Creative Leadership (Martin, 2006) found that more than 84% of respondents believe that the definition of effective leadership has changed in the last five years. The research examined the challenges faced by leaders and the extent to which interdependent work is a central foundation of leadership. Although respondents believed that interdependence is important and that challenges go beyond their own capability, the results indicated other shifts in leadership, leading to this definitional change, such as working across functions, working more collaboratively, improving work processes (referring to higher productivity), creating novel solutions (new skills and new technology), increasing its speed of response, making more effective decisions and enhancing co-worker relationships. The Morgan, Lombardo and Morrison (2006) definition of effective leadership is based on three premises: leadership sets direction effectively, leadership gains commitment effectively and leadership creates alignment effectively.

Leadership as a component of diversity management is regarded as the ability of a manager to influence the activities of an individual or group towards goal achievement. As such, the inherent function of leadership is to achieve commitment of employees within the complexity of work as influenced by contextual factors.

Interactive Role of Leaders

It is clear that management, as a social process involving interactive relationships, is aimed at achieving results through others, through influencing subordinates to pursue organisational objectives. The performance of a manager will thus be measured against the output achieved, individually and collectively, by the individuals for whom the leader is directly responsible.

Implied in this definition is the realisation that a managerial position is fundamentally different from the positions it supervises. Ever since people began forming groups to accomplish aims they could

not achieve as individuals, the principles of management have been essential to ensure that the required level of co-ordination is achieved between the individuals performing the work (Koontz et al., 1984).

Leaders have to respond appropriately to contextual matters and obtain the commitment of a diverse number of employees, through appropriate interaction. The aim of this research is to determine the kind of leadership style organisations need to adopt to create a positive experience of diversity management to continue to be successful. It involves the leader in the role of adapting to contextual, environmental factors, achieving the commitment of diverse followers and dealing with the complexity in achieving goals.

From Financial to Human Capital Management

Nowicki and Summers (2007, p. 118) expressed the view that "dominant leadership philosophy has traditionally been based on the premise that the organisation is purely an economic entity". Management's priority was to leverage the capital and the scarce resource in the most effective way. The role of leadership was to get the strategy right, to correct the structure and link the strategy to structure through defined systems to deliver high performance.

The emerging trends in society, they suggested, require a rethink of leadership. The shift from an emphasis on financial capital to human capital has significant implications for leadership philosophies. Strategy, structure and systems thinking will be replaced with purpose, process and people thinking, getting people to help define and align with purpose, developing processes to accomplish the purpose and then attracting and maintaining the people to drive the processes. The new leadership paradigm could be regarded as one of "purpose, process and people (Nowicki & Summers, 2007, p.118).

Cross-enterprise Leadership

Crossan and Olivera (2006) advocated "cross-enterprise leadership" as the new approach for the 21st century leader. Cross-enterprise leadership is a holistic approach that recognises four emergent realities that redefine general management for the 21st century manager. Crossan and Olivera's observation is that, while the environment of business has become more global and increasingly complex, organisations have remained static and hierarchical.

General management, they asserted, focused on integrating various functions in an organisation. The contemporary business imperative requires an approach of cross-enterprise leadership, which creates, captures and distributes value across a network of businesses, not just in an enterprise. Crossan and Olivera (2006, p. 1) said the changes in society require an approach to leadership "over-and-above that possessed by traditional business leaders". Cross-enterprise leadership differs from traditional management in that it takes cognisance of managing in a complex world, where the boundaries of organisations are fluid and dynamic, cutting across functional designations, departments, business units, cultures and geography.

They believed that, although argument exists that general management incorporated leadership, the emphasis has largely been on management. They furthermore maintained that there are tangible differences between leadership and management in practice, despite the theoretical debating points. They concluded that both management and leadership are needed, and "that it cannot be assumed that good managers will automatically become good leaders" (Crossan & Olivera, 2006, p. 1)

Their argument essentially supports that of Mintzberg (2004), in that many business schools focus on cross-functional perspectives. It is their contention that cross-enterprise leadership involves more than integrating functional competencies. Thinking cross enterprise, they submitted, "goes beyond understanding theories and how they can be integrated. It requires understanding of the complexity of business issues from all angles. That understanding spans functions, levels of the organisation, business units, companies, geographies and cultures" (Crossan & Olivera, 2006, p. 5). The contextual changes require leaders to be effective at communication, change management, problem solving, decision-making, inspiration and communicating organisational goals and vision, they suggested.

Leadership Role Expectations

The evolving role of leaders in organisations were established in an online study by Concelman and Eilersten (2005) in a Development Dimension International research project, among 2 766 leaders of 187 organisations in 15 countries. Respondents rated the importance of leadership roles. The findings of this research are shown in figure 4 on the next page.

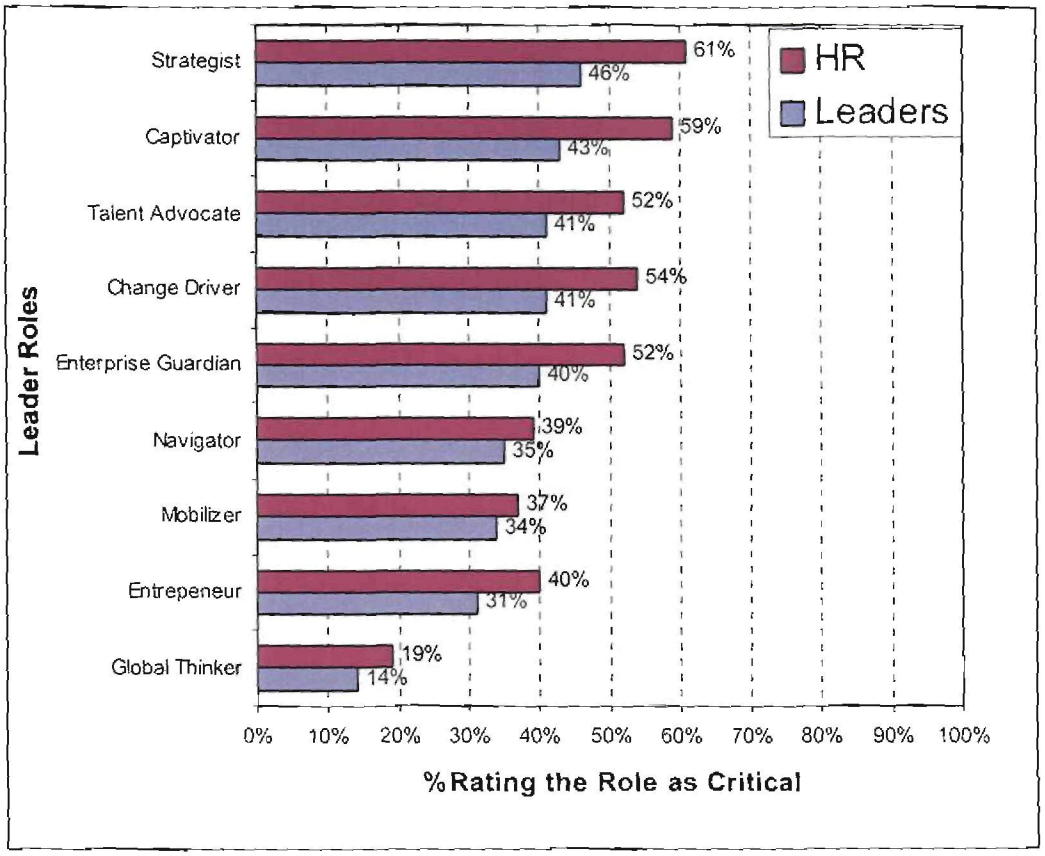


Figure 4 Importance of leadership roles

(Concelman & Eilersten, DDI, 2005)

Leadership Style

This study is concerned with leadership style as a component of diversity management. Having established the nature of leadership and management and the evolving role expectations of leaders, it becomes evident that leadership remains a process of how influence is exerted to achieve organisational goals. How the role of the leader is executed, depends on the style of leadership and the resultant capabilities of the leader, as the pattern of behaviour used in the process of influence (Blake, Mouton, Barnes & Greiner, 1964).

The GLOBE research project (House et al., 2004), identified six major global leader behaviour types. This GLOBE study found a wide variation in the values and practices relevant to nine core dimensions of cultures and a wide range of perception of what constitutes effective and ineffective leader behaviour. There appears to be little variation in the ascribed values and practices of effective leaders between managers in 62 countries.

The leadership role, behaviour types and leadership qualities such as skills and knowledge needed to lead effectively and efficiently in organisations is functioned in leadership style (Thomas, 2005). Leadership style could be described as "the leadership behaviour which a manager uses to achieve pre-determined goals" (Blake & Mouton, 1975, p. 2). Blake and Mouton furthermore presented a management grid based on the premises of the human models posed by Maslow, McGregor, Argyris and Herzberg (Flippo, 1984, p. 403).

Leadership style can be studied from two perspectives: how leaders perceive "the self" and how those whom they are trying to influence, perceive them. Given the symbolic interaction paradigm of this study, the premise in this overview is that behaviour in a role will be a function of both the individuals' general orientation and the way in which others with whom they interact, structure their role.

Diversity in managerial orientation together with the opportunity for pursuing goals offered by the very complexity of modern organisations, results in a substantial amount of non-conformity with the objectives of the organisation not central to the manager's own immediate activities and interests (Parker et al., 1997, p. 121).

In a recent study Kenneth (2006) posited that for leaders to succeed, behaviour and styles must evolve over the course of a leader's career (p. 16). The hierarchical style is the second most frequently

used style for first line supervisors, whereas the interactive style is mostly used by senior executives. Bailey (1993, p. 152) referred to the significance of management style resulting from increased technological development, requiring increased people management orientation in leadership style. The specific interactive leadership style and paradigms for diversity management proposed in this study are explained in the next chapter.

To understand the relationship between leadership style and the management of diversity, workplace diversity and the role of leaders in diversity management are analysed next.

The Nature of Workplace Diversity

Blumer (1938) believed, definitive concepts are not possible when dealing with the subjective social world. "Blumer suggested definitive concepts are not appropriate to the study of the social world, because the social world is an empirical world of unique instances wrapped within particular contexts" (Pash, 2005, p. 16).

Accordingly, meanings of diversity in societies appear to vary over time, between countries and organisations, as it is inherent to societal and historical experience. Workplace diversity is a complex phenomenon. Digh (1998) declared that diversity awareness has swept the business world, yet many organisations continue to centre on the question of what diversity is.

Human (1996a.) maintained that the "diversity debate" spans a number of academic disciplines and raises a host of definitive concerns within and between disciplines. Human (1996a., p.2.) suggested that, "to understand the management of diversity, we need to create a context for discussion". The context for this industrial sociological study is the workplace. In broad terms, diversity is referred to as being aware of characteristics common to employees, while managing employees as individuals (Grobler et al., 2006).

As defined in chapter 1, diversity in its simplest form means "variety" or a "point or respect in which things differ" (Milliken & Martins, 1996, p. 402). Friday and Friday (2003) treated valuing diversity and managing diversity as distinct phenomena. Valuing diversity, they clarified, "refers to the relative worth, importance or significance attached to diversity", whereas managing diversity "refers to supervising

or co-ordinating and directing the diversity differences individuals bring to the organisation to ensure the organisation's strategic goals are effectively met" (Friday & Friday, 2003, p. 865).

As could be seen from the theories of diversity, explained in chapter 2, prejudice is an element of diversity. "It (prejudice) is not limited to racial conflict but prejudice against women, older workers, individuals with disabilities, foreign workers – all people who comprise the labour force (Lockwood, 2005, p. 2)." Thomas (1990) suggested that although white men no longer make up the business mainstream, prejudice appears to still be a problem in the United States, but not to the degree it once was across the nation. The shift in demographics is decreasing the need for legal imperative to hire minorities; an increasing number of organisations are attempting to attract the talent they need to increase profitability. Thomas (1996, p. 5) defined diversity as "any mixture of items characterised by differences and similarities".

Rijamampianina and Carmichael (2005) referred to the definition of diversity suggested by Loden and Rosener (1991) as that which differentiates one group of people from another along primary and secondary dimensions. A primary dimension of diversity includes those primary influences on our identities – gender, ethnicity, race, sexual orientation, age, mental or physical abilities and characteristics.

Assimilation, Thomas (1990) believed, is no longer desirable because today's immigrants, women and minorities wish to maintain their own identity. It is suggested that this view of Thomas sparked a broader definition of diversity management, as the commitment on the part of the organisation to recruit, retain, reward and promote the efforts of all employees, which includes people of colour, white people, women and physically challenged people.

The Multi-dimensional Nature of Workplace Diversity

Rijamampianina and Carmichael (2005) expounded on the work of Arredondo (2004) in describing the dimensions added to primary dimensions – culture, social class, language and healthcare. Beliefs and recreational interest were added to the secondary dimensions.

Loden and Rosener (1991) defined the secondary dimensions of diversity as less visible and exerting a more variable influence on personal identity, adding subtle richness to the primary dimensions of diversity. These could include educational background, geographical location, religion, mother tongue,

family status, work style, work experience, organisational role, level, of income and communication style, according to Rijamampianina and Carmichael (2005). Thomas (1990) argued that to manage diversity successfully, organisations should realise that race and gender are only two of the dimensions of diversity.

The research questions posed in chapter 1, focus on the directly observable individual attributes, in determining whether differences exist in the current experience of diversity management along race, gender and age groups, particularly in view of the history of the country explained in chapter 3.

"Generational transition" involves the age differences at work, including the changing attitudes towards work, lifestyle, values, career commitment, race, nationalism, gender, politics, religion, social and commercial behaviour. Sampath (2006b.) referred to a Deloitte Consulting LLP (2004) study and suggested that Generation Y employees entering the workplace may have values very different from those of the existing workforce generations.

Societal Change Affecting Workplace Diversity

The relation between organism and environment is not static, but dynamic (Mead, 1938). As discussed in chapter 2, Mead and Blumer regarded change as inherent to social life. Uncertainty, contingency and transformation characterise everyday life (Farganis, 2008). Symbolic interaction places emphasis on the interdependence and interaction of the organism and its environment. The environment provides the conditions within which the acts of the organism emerge as possibilities.

It is the activity of the organism that transforms the character of the environment. The activities of the environment alter the organism, Mead (1934) theorised, and the activities of the organism alter the environment (Cronck, 2005). The organism/environment relation is complex. Mead (1934a.) stated that the environment of any organism contains a multiplicity of processes, perspectives and systems, any one of which may become a factor in the field of activity of the organism. Mead specifically referred to the ability of the organism to act with reference to a multiplicity of situations in the sociality of natural events.

Cronck (2005, p. 18) explained Blumer's (1962) emphasises on "uncertainty, contingency and transformation" as inherently part of "joint action." By moving from one system to another, the organism confronts unfamiliar and unexpected situations. The novelty of these unexpected situations brings about

problems in adjustment for the organism. Adjustment to these emergent situations, Blumer explained, is possible, given the multiplicity of natural processes and given the ability of the natural organism to occupy several systems at once.

Societal changes bring about changes in the workplace, which influence traditional diversity issues and the experience of diversity management.

Globalisation

The 21st century can be described as a period of radical change. Social activity is relevant in the interpretation of human experience. Social behaviourism is emergent from individual interaction in a social matrix (Cronck, 2005). Globalisation is a reality for organisations in that growth is the result of socio-evolution and technological advancement. Technology, globalisation and demographics have changed the way businesses operate and create value for their shareholders, customers, employees and other stakeholders. In an environment in which innovation, speed, operational excellence and superior customer focus increasingly drive business success, leading enterprises recognise that how they deploy and motivate their employees has become more important (Towers Perrin Report, 2006).

The effect that globalisation has on jobs are that job content, organisational roles and space are no longer static. Jobs change continually to keep up with the rapid pace and complexity of technological innovation. It results in people connecting across organisations, industries and countries. Although the "contest" for human skills is global, the context and trends vary from country to country.

Swartz and Walsh (2007) suggested that global leaders acknowledge the need to establish competencies to manage people who have to meet the challenges of "global transformation", thereby differentiating the organisation from its competitors, adding value, improving capabilities and service offerings, and meeting the needs of a new generation customer base.

Hernez-Broome and Hughes (2006) observed that interest in leadership is traceable to global business competitive pressures.

As explained in chapter 2, the role of the leader is "interactive". From a symbolic interactive perspective, it is the "plausible line of action, characteristic and expressive of the particular personality of

the person, who happens to occupy the given position and represents that person's mode of coming to grips with the general expectation held toward someone in that position" (Wallace & Wolf, 1980, p. 242).

Referring back to Leslie et al. (2002), they believed that global complexity, defined in terms of temporal, geographical and cultural distance, clearly implies environmental and situation difference. "Although the requisite behaviours of managers are generally the same, the importance of these behaviours might shift according to variations in global complexity (Leslie et al., 2002, p. 13)." It is the premise of symbolic interaction that the form of interaction emerges from a specific situation. DeGenring (2007) opined that the "global hyper change" is exceedingly demanding.

The changing demands require organisations to adapt their approach, their thinking and their leadership. Adaptive leadership embraces the idea that the same leadership approaches and existing leadership toolkit are insufficient to solve the complex problems of today's business environment.

DeGenring (2007) believed that adaptive leaders acknowledge the proportionate relationships between risk and adaptive change. Adaptive leaders demonstrate new behaviour. According to DeGering (2007) this includes reframing the leader's function from that of problem solver to that of developer of problem solvers; adaptive challenges require new thinking and experimentation. She strongly argued that the issue is no longer how to manage change, but rather "how to lead adaptive change". This, she posited, cannot be accomplished by old leadership practices.

Societal evolution brings about increased diversity in the workplace. Organisations need to attract and retain employees within this context (Visconti, 2007). Organisational change is compelled by a variety of external factors. Schwartz & Walsh (2007) reported that the top strategic issues for managers in organisations are:

Increasing competition, 56%

Customer pressure for improved products/services, 48%

Advances in technology, 43%

Emerging markets, 37%

Increasing globalisation and deregulation, 33%

Increasing regulatory pressures, 24%

Demographic shifts (aging population and low birth rate), 22%

Rising mergers, acquisitions and sophistication of outsourced service providers, 21%

Globalisation thus brings a contest for resources and in particular for scarce talent. Sampath (2006b., p. 3) said, "in an age in which growth is largely a product of creative and technological advancements, companies that want to dominate their industries must be able to attract and retain talented employees. They must also engage people like never before if they want to innovate and grow." LaBeaume (2005) discovered a correlation between diversity satisfaction and job satisfaction. As indicated in the problem statement, this argument suggests a compelling reason for business leaders to establish a positive experience of diversity management and workplace inclusion.

Demographic Change

One of the major drivers behind the business case for diversity management is the demographic changes that directly affect the labour pool and available talent (Lockwood, 2005). The research of Koudal and Chaudhuri (2007) indicated that managers have to deal with complexities of running global operations and increased complexity of the value chain, which requires tremendous efforts by managers and employees in coordinating business across geographies, languages, technologies, regulations and cultural differences.

The global workforce will have varying demographic profiles and expectations (Koudal & Chaudhuri, 2007, p. 2). Understanding the impact of changing demographics and skills set in different locations requires different planning. They reported in this study that the lack of basic employability skills is considered one of the greatest deficiencies in the modern workforce. "Fifty three percent of executive respondents in a 2005 study of skills gap indicated, employees need to improve basic skills, attendance, timelines and work ethics (Koudal & Chaudhuri, 2007, p. 3)."

For many organisations, the concept of diversity has evolved, from a focus on historical attributes such as race, gender and age to include the entire spectrum of human differences in the workplace (Kreitz, 2007). Leslie et al. (2002, p. 50), suggested that the demographic changes all over the world have intensified the diversity of the global labour force, and reasoned that a shift has occurred towards more complex jobs and roles in multinational organisations. The increased complexities of roles and increased

interactions among diverse people have brought practical concerns regarding the influence of diversity on individual and group effectiveness.

With cultural diverse group of employees, participating in the workforce, managers increasingly need to take into account the impact of differences within their workgroups (Chang & Thorenou, 2004). The demographic, economic, and financial dynamics could lead to shortages in requisite skills. Factors affecting the need for talent include an aging workforce, cyclicality, changing customer demographics and an evolving competitive landscape (Sampath, 2006b.).

The broad demographic changes, increasing retirements in the developed nations and the greater numbers of young workers in the developing nations have a significant impact. The percentage of the population between the ages of 15 and 64 years old in North America is decreasing, according to O'Neal and Gebauer (2006). This demographic is creating a global movement of jobs and population as companies seek to fill skill and labour needs for their varied operations. This societal evolution in business and labour practice brings significant challenges, in managing a radically different workforce and workplace (O'Neal & Gebauer, 2006).

It is argued that there is an acute shortage of skills, internationally. Despite high unemployment rates, there is a shortage of "talent" (Athey, 2004). The aging population and shrinking entry of youth are unprecedented in society. Eurostat (2004, p. 7) envisaged that by 2050 about 40% of Europe's total population and 60% of its working age population would be people over sixty. The global skills shortage experienced is a "demographically driven shortfall". They posited that a shrinking workforce might significantly impair economic growth.

It is suggested that by 2008 employees with experience and skill will be beginning to exit the job market, as the first of Generation 1 employees reach the average retirement age of 62. Sampath (2006a., p. 3) referred to Drucker, who said "the shrinking supply of youth is unlike anything that has happened since the dying centuries of the Roman Empire". Athey (2004) deduced from international research that throughout the Western world the retirement of Generation 1 would create large vacancies across industries. In Europe the trend is affected by the low birth and immigration rates. In China the effect of the single child policy contributed to the skills deficit (Sampath, 2006a.).

Sampath (2006c.) discussed the shrinking of the global workforce, according to the Bureau of Labour Statistics, who projects that between 2002 and 2012 the growth in available workers aged 16 to 44 will lag across all industries in the United States. This shortage in labour, it is argued, will be increased by the pending retirement of those in older age groups (Sampath, 2006a. p. 4). In South Africa the effect of HIV and Aids is said to affect workforce demographics (Marchal, De Brouwere, & Kegels, 2005).

Technological Change

Companies need to adapt to the complexity of technological innovation. Individuals need greater flexibility in their career paths and organisations need greater flexibility from employees. It is argued that, to benefit fully from the skills and perspectives of the new workforce and a diversity of stakeholders, businesses must be able to manage diversity effectively, particularly that of Generation Y (born after 1976), entering the workforce (Aijala & Wall, 2006).

South Africa's historical social divide between white "dominant" and black "non-dominant" groups still influences access to technology, technological skills and access to capital. Political democracy has been achieved; however, reflection upon ownership and income distribution as introduced in chapter 3 indicates that economic barriers prevail. In South African society, the introduction of the BEE Codes published in 2007 and the increasing monitoring of employment equity numerical goals furthermore bring impetus to the management of diversity.

Generational Transition

Different generations are currently present in the workplace and generational trends need to be incorporated in the understanding of workplace diversity (Dittman, 2005). Generational groups are not treated as discrete entities, but interpreted on a continuum from the early 1950s to the present. Generational groups have been categorised according to age groups as defined in chapter 1.

It is suggested that as organisations continue to go through fundamental change, the impact of generational influences on work experience will remain important. Bradley, Cameron and Trogdon (2004) made the point that each person in an organisation is likely to experience frustration with other generations, simply because people are not aware of the vast differences between generations.

Understood from the symbolic interactionist paradigm, each generation has been shaped by the social, political and economic conditions which prevailed during their upbringing. As a result, each generation is the product of its historically specific socialisation. Employees in workplaces are likely to experience differences between generations, regardless of race or gender. "In recent years age discrimination has become the fastest growing category of charges that the United States Equal Employment Opportunity Commission received with more than a 41% increase since 1999 (Dominguez, 2003, p. 3)."

Symbolic interaction suggests that each generation has a different history, that this is part of the apparatus of each generation to reconstruct its history. As understood from chapters 2 and 3, the past is continuously changing as we look at it from the point of view of different authors and of different generations, "it is not simply the future and the present which is novel, the past is also novel" (Cronck, 2005, p. 26).

Managers are increasingly required to understand, consider and manage – strategically, operationally, personally and interpersonally – all relevant aspects of diversity in the world of work (Dominguez, 2003).

Mead (1934a.) wrote "social reconstruction and self or personality reconstruction are the two sides of a single process – the process of human social evolution". The self and society are dialectical poles of a single process; changes in one pole will result in change in the other pole. Individuals (or a group of individuals) who find themselves in conflict with a given society effect social reconstruction. Once social reconstruction is achieved, the new social situation generates far-reaching changes in the personality structure of individuals involved in the situation (Pash, 2005).

Koudal and Chaudhuri (2007, p. 9) suggested that the characteristics of Generation Y (born after 1976) differ from those of Baby Boomers (born 1958 to 1966) and even from those of Generation X (born between 1967 and 1976).

> Generational differences have significant implications for how employers and employees interact in the workplace. Baby Boomers regard work as anchor in their lives, while Generation X enjoy work but are more concerned with work/life balance. Generation Y, on the other hand, have different priorities related to dependence on technology; they believe they can work flexibly, any

place and that they should be evaluated on work product. They however want long-term relationships with employers, but on their own terms.

Burke (1994) suggested that, compared with older generation employees, Generation Y employees are said to be more collaborative, working in teams, better educated, less hierarchical, more entrepreneurial, more likely to move from one job to the other, more technologically skilled, less conscious of formalised rules and regulations and more likely to choose a career that offers a balanced lifestyle.

Cooney-Garripa (2007) made the point that while care should be taken not to stereotype, Generation X employees regard themselves as self-reliant and individualistic, they accept diversity, multitask and appreciate a friendly, casual work environment. This generation is seen as dismissive of rules and being highly focused on achievement.

Alvanos and Alpert (2006) asserted various marketplace trends have shifted the sources of value and skills demand in industries. Advances in technology have commoditised various products. Verret (2003) suggested that to be competitive, business leaders would need to understand their Generation Y workforce values and then develop strategies to recruit, engage and connect these employees within broader organisations. "By building such competence, leaders should be able to more effectively address the needs of all their workforce and customer generations (Sampath, 2006b, p. 4)."

Athey (2004) found long-term career development and multiple experiences within an organisation is one of the core values and needs of Generation Y employees. To retain competent and motivated staff, the report argued, career development opportunities are critical. Career development depends on the extent to which workforce; succession, talent management and career planning are aligned with the business plan.

Literature studies speculate about generational differences at work. The national study of a changing workforce (NSCW) conducted research in 1992, 1997 and 2002 (Families and Work Institute National Study of the Changing Workforce, 2002, pp. 2-24).

The results suggested that the younger generations of the workforce, Generations X and Y, are different from the generations that preceded them. Generation 2 members were found to be more work-centric than those of other generations, and more so compared to Generation X and Y members, who are

more family-centred. Significant in these studies is the apparent downtrend in career ambition. In 1992, 52% Generation Y and X employees wanted to move into jobs with more responsibility, versus only 36% in 2002, representing a decline of 16 percentage points (Families and Work Institute National Study of the Changing Workforce, 2002, pp. 2-24).

Researchers and writers examining generational differences have noted a variety of generational employee characteristics. Compared with older employees, Generation Y, born from 1982 to 1993, is considered to bring another set of values to the workplace. This generation requires more work/life flexibility and multiple experiences from organisations (Sampath, 2006c.). These different generations' values and perspectives present a significant aspect of diversity management in the workplace.

De Pinto (2003) concluded in the Emerging Leaders Research Survey that there is a distinct increase in desire for diversity management training that is inversely related to age; the younger an employee is, the more likely they would like to receive training in this area.

Most of the respondents in the De Pinto (2003) study were neutral with regard to training in the area of diversity. Late Generation X's and Generation 1, however, had a stronger preference for training in diversity than other respondents.

Younger respondents are also more interested in internationally orientated development, "global citizenship". With regard to the Generation 1 (the silent generation), De Pinto suggested that the result may indicate recognition of the change of the current business environment from its past structure to a global economy, and their wish to develop a greater awareness.

Koudal and Chaudhuri (2007. p. 9) referred to Generation Y as people born between 1982 and 1993, workers from around the world who enter the workforce for the first time with mainly secondary, college or graduate education. They pointed out that Generation X and Y were the first to "grow up with computers, and is generally considered more self-reliant and self-managing than previous generations".

It is argued that this generation will constitute a significant proportion of the working age population in coming years. A failure to attract and engage these new workers will significantly hamper manufacturers' competitiveness. They believe that a model of talent management is required to address the unique characteristics of this generation, while speaking to the larger workforce as well. This implies managing diversity inclusive of generational differences.

Sampath (2006c.) found that the values and needs of Generation Y are the following:

Long-term career development and multiple experiences in a single organisation.

Sense of purpose and meaning in the work.

Availability and access to mentors and other business role models.

Work/life flexibility, technologically advanced work environment and open social networks that embrace open and honest communication.

He suggested the fundamental workplace elements, which underlie these values, are the need for flexibility, balance, respect and accessibility. This has the implication that organisations need to re-evaluate their policies, procedures and practices to create an inclusive workplace experience.

Sampath (2006a., p. 9) posited that, in order to attract and motivate talent in an increasingly supply constrained context, "leaders must establish and market their firm's reputations". He defined this process as "employer branding," extended beyond the traditional outward facing advertising. Employers must communicate consistently through their actions and offer a commitment to develop, involve and engage their workforces. This is especially critical to engage Generation Y employees who tend to use their networks to uncover diverse sources of information and form their own opinions.

It is their further contention that these generations come into the workforce with networking and multiprocessing skills, a global mindset, not characteristic of older generations. It is suggested that exposure to interactive media, for instance text messaging and multiplayer games, resulted in the development of new skills, new assumptions and new expectations of employers.

They explained that current research suggests that Generation X and Y are more skilled at multitasking, agile in making decisions, evaluating risks and managing dilemmas. Generation Y employees are flexible and persistent in the face of change and highly skilled in social networking and team activities (Sampath, 2006c.). Similarly, Koudal and Chaudhuri (2007) believed businesses have to accommodate the aspirations of Generation Y as well as those of the older workforce. Businesses must respect the values of Generation Y, such as flexibility, work-life balance and professional respect and accessibility. They cautioned against generalisation, but believed that identifying the characteristics of Generation Y assists in understanding considerations for future business expansions.

Experience of diversity management among generational groups. Tsui, Egan and O'Reilly (1992) concluded that research established greater negative effects for race and gender than for age diversity. Earlier studies by Ferres, Travaglione and Firns (1993, pp. 320-333) found that elements of the psychological employment contract varied across generations in one Australian organisation.

Using qualitative and quantitative methods, Ferres et al. (1993) investigated the differences in levels of trust, commitment, procedural justice and turnover intention between Generation X employees and those of an older age group. Generation X employees displayed lower continuance commitment, exhibited stronger turnover intentions and had lower scores for perceptions of procedural justice. Relations between the variables were similar across Generation X and older age group employees (Ferres et al. 1993, pp. 320-333). Results from their study failed to significantly substantiate the hypotheses that differences in levels of trust and affective commitment would be found when comparing Generation X and older employees.

The historical focus in South Africa, as discussed in chapter 3, appears to have resulted in an emphasis on race and gender in diversity management. Although it is accepted that broad differences between cultures, gender and generational groups may exist, a multidimensional view of diversity would mean that other social variables could influence these observable variables. The impact of generations on the experience of diversity management is specifically determined in this study.

Against this background, question 2 of this study specifically seeks to determine whether the experience of diversity management differs between generations at work. Symbolic interactionism explains the processes by which the individual makes decisions and forms opinions. "Objects of perception arise within the individual's attempt to solve problems that have emerged from experience, problems that are, in an important sense, determined by the individual himself (Mead, 1938, p. 218)."

Diversity Management as a Function of Leadership

Theories of diversity were presented in chapter 2 and the changing nature of the diversity that has to be managed was presented in the previous paragraphs. Managing diversity as defined at the outset of this study implies inclusion and is regarded as resulting from and complimentary to affirmative action and employment equity. Gallup Organisation studies (2004) led by Conchie, of more than 50 000 leaders in

diverse industries, identified seven demands of leadership: visioning, maximising values, challenging experiences, mentoring, building a constituency, making sense of experience and knowing oneself.

Thomas (1990) popularised the term "managing diversity" and argued that diversity traditionally has been associated with multicultural, multi-ethnic and multiracial aspects of the workforce. This study suggested that to meet these demands in the context of diversity is the ultimate leadership challenge in the near future. There is, however, a definite trend towards multiplicity of diversity dimensions. The evolving nature of workplace diversity presented above confirms the multiplicity of diversity dimension. The managing of diversity has become a function of leadership.

Managing diversity (as defined in chapter 1) incorporates planning, organising and leading of individuals with differences or diversity in the workplace, to achieve the strategic goals of the organisation. Jayne and Dipboye (2004) concluded that successful diversity initiatives depend on the perception of top management support for diversity. Friday and Friday (2003, p. 864) advocated that the execution and evaluation of a corporate diversity strategy use a "planned changed" approach to acknowledge diversity and to systematically manage and inculcate diversity into an organisation's culture.

Dreachlin (2007, p. 151) quoted the work of Mayo, Paster and Meindl (1996), which found that leaders of diverse teams rated their own performance lower than did leaders of homogenous teams. Visconti (2007) referred to Fosdick, the CEO of Nebraska Medical Centre, who said:

> The successful development of diversity-sensitive organisations is significantly different from increasing the percentage of minority representation. It requires senior leadership, to openly commit to the recruitment, retention, development, and support of candidates previously underrepresented. The leadership must educate and convince others that this is of strategic value and is the long-term direction of the organisation. It is the role of senior leadership to maintain the focus and make it easier to comply and participate, than resist.

Dreachlin (2007) was of the view that leaders of diverse groups are challenged to ensure well-functioning productive teams and to deal with conflict constructively. Leaders need to hone the interpersonal skills set required to move diverse groups to well-functioning productive teams.

The role of management, in creating a dignified and fair environment in which employees are skilled, motivated and empowered to perform, is paramount as a key success factor in managing

diversity. Parker of PepsiCo boldly stated: "You cannot speak about growth and being a market segment leader, without speaking about diversity and inclusion (Cole, 2007a., p. 26)."

Rijamampianina, (1996) advocated that diversity does not directly influence the group and organisational performance, but rather impacts on the management system at the level of four interrelated organisational processes: motivation; interaction; vision and learning. Activities undertaken at any one of these four processes have an effect on the other, leading to shifts in the performance of the group or organisation (Rijamampianina & Carmichael, 2005).

Employee commitment exists at three levels: obligation, belonging, and ownership. Managing the motivational process is primarily to increase each individual employee's commitment at the ownership level, so they will be willing to perform at their highest potential, according to Rijamampianina and Carmichael (2005).

The trend toward teamwork in organisations is increasing and employees are compelled to work together in a variety of ways. Where the workforce is diverse, the different talents and skills, interests, needs and backgrounds, as well as power and opportunity differences, can be harnessed to benefit all. However, they observed that this diversity could also hamper productivity and teamwork through manifestation as a lack of a common way of thinking and acting. There is direct evidence between the morale (motivation) of employees and their performance (Rijamampianina & Carmichael, 2005).

Cox and Bealle (1997) examined the factors that motivate leaders to support diversity actively. Similar to the diversity management continuum suggestions of Gardenswartz and Rowe (1999), they explained that the process of being an effective leader in the context of diversity management commences with awareness, which recognises that diversity has an impact on organisational performance. It is becoming clear that changes in the external environment increasingly require leaders to contend with a number of variables on the one hand and on the other, the need to find ways of structuring ambiguity. All leaders have to respond to three main challenges in the workplace – societal, employee commitment and technical complexity.

Diversity Management and Organisational Performance

The business rationale behind organisational diversity requires the collaboration of cultures, ideas and different perspectives to be considered significant, in ensuring organisational access to greater creativity and innovation (Lockwood, 2005). "What began for many as an effort to meet governmental and legal requirements has evolved into a strategic priority aimed at positioning organizations more competitively in the marketplace" (Jayne & Dipboye, 2004, p. 409).

Many organisations argue that they are moving beyond mere compliance to legislation to managing diversity for the business case, as they are beginning to identify important differences at work, between generations at work, the way new generation employees approach work, work/life balance, company loyalty and authority (Ferres et al., 1993).

Rijamampianina and Carmichael (2005) found that, when managed correctly, diverse groups and organisations have performance advantages over homogenous ones. "Meaningful and effective inter-cultural, inter-ethnic, inter-gender and inter-class situations require an ability to manage diversity in a broader sense. It also requires situational adaptability and communication skills that affirm the value of diverse people and communicate positive expectancies. Such affirmation can in turn create the optimal conditions for effective co-operation and performance (Human, 1996a., p. 61)."

Rijamampianina and Carmichael (2005, p. 116) furthermore supported the view of Ely and Thomas (2001) who suggested that highly performing organisations share a common integration of diversity. "The effective integration and synergy of diversity within groups or organisations require the principle of sharing outcomes, sharing of mental models, sharing of vision and sharing of competence."

For the last number of years companies have been trying to determine which interventions to implement to improve productivity and performance through the betterment of diversity (De Meuse, 2003). The Human Resources Institute (2003) reported a finding of the Fortune 1000 companies that 96% of respondents said they provide diversity training on race, 88% on gender, 85% on ethnicity, 65% on sexual orientation and 54% on religion, according to Jayne and Dipboye (2004).

Bean (2005) quoted a survey in 2001 of around 1 500 human resources managers in Australia, which found that 69.7% of organisations had informal or formal diversity management policies in place. Organisations focus their efforts on equal opportunities compliance and staff attraction and retention. A

2004 study of 156 businesses in Australia identified only 5.8% to be "integrated" and 30% progressive in their approach to diversity. Bean (2005) noted that it is interesting that more than 20% were not interested in diversity management or rejected the possible relevance to business success. Härtel (2004) pointed out that available literature reflects conflicting views on the impact of diversity on business interactions, some positive and others negative.

The results of Buttner, Lowe and Billings-Harris (2006) suggested that diversity awareness initiatives alone would not change the working environment or increase the retention of the non-dominant or the out-group.

Diversity Management and the Culture of the Organisation

Schein (1985, p. 317) asserted "the unique and essential function of leadership is the manipulation of culture". Culture is created in the first instance by the action of leaders; it is also strengthened and embedded by leaders. The study of Sarros, Gray and Densten (2002) revealed a strong and positive relationship between leadership and organisational culture. Their main finding showed culture to be more responsive to leadership dimensions than leadership was to culture. Organisational culture, which emphasised rewards, was best predicted by transformational focus (supportiveness and social responsibility) and inspirational, motivational leadership styles.

Sarros et al. (2002) further suggested that the process of building competitive and co-operative organisational cultures could be achieved when leaders raise the expectations of workers and beliefs about the overall goals, and coach and mentor their staff in these objectives. Highly innovating and achieving cultures rely on committed and supportive leaders.

Their overall results corroborated the studies of Bass (1985) and Kotter (1990), which suggested that leadership generally plays a significant role in sustaining a strong corporate culture. The data shows that leaders need to pursue an organisational type behaviour that inspire workers to achieve corporate visions (inspirational motivation), as well as a more personalised approach which shows workers they are individually important in the overall operation, in other words, "individualised consideration".

Cox and Beale (1997) proposed that managing diversity "consists of taking proactive steps to create and sustain an organisational climate in which the potential for diversity-related dynamics to hinder performance is minimised and the potential for diversity to enhance performance is maximised" (p. 13).

Human (1994), posited that critical aspects of an optimal state in diversity management is an environment wherein: a) designated group members have the same accountabilities and responsibilities as white men in similar positions; b) policies, procedures and practices are not discriminating against designated groups as perceived by these groups; and c) designated groups have the same access to benefits as white men.

Organisational culture plays an important role in an employee's level of diversity awareness, according to Härtel (2004), as it both shapes the meanings and actions of its members, as well as being shaped by its members through their interpersonal relationship at work. Thus, (organisational) culture affects perception (experience) and the nature of prejudice according to Ashkanasy, Wilderom and Peterson (2000). Cox (1993) believed the diversity climate in organisations to be made up of individual, inter-group and organisational factors. This is regarded in the same way as the concrete and abstract social classes described by Mead.

As referred to in chapter 1, Mor Barak et al. (1998) suggested that employees develop perceptions about the organisation's approach to diversity as well as their own view pertaining to the value of diversity in firms. Kossek and Zonia (1993) presented the exploratory results of the effects of organisational and group characteristics on employee perceptions of the diversity climate. Their study highlighted workforce composition and equality as components of an employee's perception of the diversity climate. Their research on diversity climates contributed to the understanding of perceptions and attitudes of employees.

The empirical study of Pelled et al. (1999) examined the relationship between demographic dissimilarity and the degree of influence that employees have over their decisions that affect them at work, the degree to which employees are kept well informed about the company business strategies and goals and the likelihood that employees will retain their jobs. The results of the Pelled et al. (1999) study provided support for the decision-making influence, access to information and job security as indicators of organisational inclusion.

Kreitz (2007) mentioned that single dimension approaches to diversity management such as focusing on recruitment or single approach management techniques do not create lasting change. Similarly, the G.A.O. (2005) report stated that a combination of practices should be considered in the implementation of diversity management.

Ferres and Travaglione (1993), as referred to by Travaglione (2000), pointed out that the ability of organisations to succeed in meeting its objectives largely depends on the formation and development of positive attitudes and behaviours amongst all employees in pursuit of clearly defined, quality objectives. Managers are responsible for creating an environment that eradicates prejudice. They have to establish a culture which incorporates the opportunity for individuals to express different views and approaches, stemming from differences in sexual orientation, language, religion, background and so forth in a way that enhances commitment, motivation and productivity.

Employee motivation cannot exist in a deficient organisational environment climate and management style, or either, according to Ramlall (2004). Consistent with the suggestions that diversity management may affect work outcomes, Ivancevich and Gilbert (2000) found that organisations with stronger diversity management policies had subordinates who showed greater organisational commitment and group cohesions with lower levels of absenteeism.

Human (1996a., p. 222) concluded that:

> A dignified, inclusive and supportive diversity culture is not established by substituting one form of privilege and one set of negative pre-judgements for another, but rather suggests that "an inclusive and supportive diversity culture is created through the eradication of all aspects of unfair discrimination, disrespect and irrelevant judgement and – somewhat ironically – through practising the very activities which have always been promoted as making sound business sense.

The study of Allison and Hibbler (2004) identified five primary barriers to inclusion from the perspective and experiences of 18 recreational professionals. The barriers related to the changing faces of the community, the changing faces of management and staff, deferred programme responsibility, language barriers and negative attitudes and stereotypes held by some management and staff. Pollitt (2005) found that environments fostering inclusion tend to promote innovation, employee engagement and better financial performance. The relationship between employee satisfaction with diversity

management and employee engagement thus requires leaders to focus on increasing an employee's positive experience of diversity and inclusion efforts.

Diversity Management and the Culture of Disengaged Employees

McKay, Avery, Tonidandel, Morris, Hernandez and Hebel (2007) pointed out that organisational commitment results from the degree that a person is emotionally attached to the organisation. They posited that research on antecedents of organisational commitment revealed workplace experience to correlate more strongly with commitment. Organisations perceived to maintain a pro-diversity climate should be viewed as serving employee's best interests. These results imply that leaders have to "engage" the "disengaged".

A significant challenge for leaders is not only the attraction and retention of skills, but actively motivating a diverse workforce. An "engaged employee" is defined as "one who is willing and able to contribute to the success of the company" (Towers Perrin Global Workforce Study, 2006, p. 6). Key results of the Towers Perrin Global Workforce Study, which surveyed more than 86 000 workers in 16 countries (Asia, North America and South America), found that only 11% of employees in Europe could be considered "highly engaged" and 67% can be described as "moderately engaged" (Towers Perrin Global Workforce Study, 2006, p. 2).

The Rath and Clifton Pollster Gallup (2004) found that 80% of British workers lack commitment to their job, with a quarter of those being "actively disengaged" from their workplaces. The situation in France seems worse, with only 12% indicating they are engaged in their work. In Singapore 17% is actively disengaged. This situation appears to result from what has become known as "workplace toxicity".

The Rath and Clifton Pollster Gallup Organisation (2004) furthermore asserted that the relationship of employees with their direct superior is experienced as the major reason for low employee morale. Organisations therefore have to examine the role of those tasked with leading and managing. Rath and Clifton (2004) stated that the main reason people leave businesses relates to their relationship with their manager.

Diversity Management Culture and Employee Retention

There is a demand for "knowledge workers," that is "anyone who works for a living at the tasks of developing or using knowledge, such as those in the information technology fields (Drucker, 1959), lawyers, academic professionals and so forth" (CRM http://searchcrm.techtarget.com). Their experiences, skills, and abilities are increasingly in short supply. "The shrinking talent pool grows ever more diverse, and their needs are shifting" (Athey, 2007, p. 1)." Consistent with the motivation for positive diversity management, he suggested that organisations focus on connecting to people in a way which will help them achieve their professional goals.

This furthermore implies that managing diversity and creating inclusive organisations, connecting to all employees to feel valued, has become increasingly important to the reputation of a company and ultimately its "employer brand". The concept "employer brand" involves becoming an employer of choice in the minds of prospective and existing employees. Sampath, (2006b.) suggested institutions should take concrete steps to improve their "employer brand" through their style of operation.

The Gallup Workplace Diversity Focus research (2005) included seven questions to indicate the respondents' perceptions of their workplace diversity focus (WDF). According to the survey results, employees whose businesses have lower WDF scores are less likely to feel satisfied with or loyal to their workplaces and they are less likely to stay with their employer (Wilson, 2006).

The experience of diversity management appears increasingly important as "employer brand". This point is made by Millam (2007), stating that the 2007 top 50 diversity management businesses regard commitment to diversity as increasingly important to attract top talent. "Among the 25 most frequently asked questions of the career section of The Bank of America's corporate website is whether diversity is important to the Bank of America" (Cole, 2007a., p. 30). Cox (1993) found that the diversity climate has an influence on individual career experiences and outcomes.

The motivation for engaging leadership and effective management of diversity is moreover found in Athey's (2007, p. 5) challenge to the claims that offering "rich compensation packages lures critical talent". He suggested it is essential, to "engage employees in ways which promote flexibility and productivity". Athey (2007) specifically referred to a conference board study which recorded three top

responses from employees about what they expected from their employers. "Remuneration ranked only eighth, money only becomes most important when it is inadequate."

The importance of connecting and engaging with all employees becomes of further interest when taking cognisance of studies into reasons for voluntary staff turnover. McKay et al. (2007) suggested there is recent evidence in the Bureau of Labour Statistics (2006) that annual voluntary turnover is nearly 30% higher among racial minorities. McKay et al. suggested that diversity climate might be useful in explaining racial differences in voluntary turnover and retention. They found that pro-diversity climates correlated negatively with turnover among black people, followed in order of strength by Mexican Americans and white people.

Milliken and Martins (1996) submitted that diversity in workgroups might affect outcomes such as turnover and performance through its impact on communication. The turnover of dissimilar members of groups, they believed, suggests that organisational groups many not be fully capitalising on the potential cognitive benefits of diversity, as individuals who feel they are excluded (distant) from the group, may feel alienated and withhold contributions to the group.

In a study of black graduate miners in South African gold mines, Cox (2003) found that a lack of relationships with the majority group of supervisors and managers was a principal reason for black mining graduates leaving operational levels in mines. The majority of black mining graduates leave the production section in mining because of the inability to fit into the mining culture.

Human (2007, p. 2) also found three dominant reasons for voluntary resignations among both black and white managers and professionals in South Africa: "A feeling of exclusion and marginality, whereby perceptions of diversity management is poor, that is the organisational or departmental culture is perceived as exclusive and non-supportive; a lack of individual development opportunities and management style".

The Gallup Organisation (2004) found that the main reason why Americans leave their jobs is that they do not feel appreciated. The study of McKay et al. (2007) found that pro-diversity work perceptions would correlate most negatively with turnover intentions among non-dominant group members and that organisational commitment would mediate the interactive effects of race and diversity climate perceptions

on turnover intentions. The results were strongest among black people, although white men and women exhibited slightly stronger effects than Mexican American employees did.

The Gallup Survey (2006) indicated that workplace diversity focus scores show a relationship to work retention. Employees with the highest scores were mostly likely (84%) to stay with their employers, and those with the lowest scores were most likely (48%) to say they wanted to work elsewhere. The study found that workplaces that were perceived as diverse have the highest levels of employee engagement.

A statistical analysis by O'Neal and Gebauer (2006, p. 11) indicated, "Retention strongly correlates with an organisational culture that values and nurtures talented employees and seeks to find the skills needed for the organisation to succeed." They furthermore stressed the importance of effective and inspiring leadership in their results, stating, "A manager who understands and motivates employees, is a key component in retention."

Deal and Kennedy (1999) found that a "tough leader macho culture", which is focused on speed and short-term drivers, tends to result in a high turnover of staff. Given the suggested relationship between voluntary staff turnover, engagement and leadership style, surfaced by this theoretical study, the inference is drawn in the proposition of this study that leadership style is a component of diversity management as it is related to the positive experience thereof. These results strongly suggest the need for organisational leaders to manage diversity effectively and to employ an interactive leadership style that engages all employees.

Diversity Management and Affirmative Action

Many diversity management approaches seem to intertwine the relationship between managing diversity, affirmative action and employment equity. They also confuse managing diversity with managing culture. The development of affirmative action as an element of diversity management in South Africa was discussed in chapter 3.

As referred to in chapter 1, the concepts of affirmative action and diversity management are separate points on a continuum, all designed to establish the inclusion of under-represented groups in the workplace.

> At intake level, affirmative action quite effectively sets the stage for a workplace that is gender-, culture- and colour-blind. Minority groups and women (in general), however tend to stagnate, plateau or quit when they fail to move up the corporate ladder, and everyone's dashed hopes lead to corporate frustration and a period of embarrassed silence, usually followed by a crisis and then more recruitment. Some companies have repeated this cycle three or four times (Thomas, 2001, p. 1).

The diversity management and affirmative action debate spans the argument between the case for social justice in implementing diversity initiatives and the business rationale. It could be argued that diversity is essentially about eradicating unfair discrimination, but that diversity issues change over time. Although most organisations have addressed direct and indirect discrimination in their policies and procedures, perceptions of unfair discrimination in practices and behaviours may still be prevalent. Many organisations merely replaced the term "affirmative action" with "diversity management".

Ivancevich and Gilbert (2000, p. 6) concluded that a "new agenda" for diversity management can be separated into eight possible options for organisations:

Exclusion

De-assimilation

Non dominant group conforms to dominant group standards

Suppression of differences

Compliance: clustering non-dominant groups into certain jobs

Tolerance: a "live and let live" atmosphere

Dialogue about differences

Mutual adaptation, where everyone accommodates changes

The concept of diversity management in many South African businesses generally refers to the differences between people in terms of ethnicity and skin colour in particular. This refers to black, white, Indian and coloured people. Gender appears to have gained increased importance, through the introduction of "gender mainstreaming" legislation for government departments.

It was suggested in chapter 1 that the challenge facing South African organisations is fostering an organisational culture that values many differences and maximises the potential of all employees. The

interactive relationship between diversity management, employment equity and affirmative action is viewed from different perspectives in literature. Gardenswartz and Rowe (1999) suggested managing diversity is different from both affirmative action and valuing diversity because it focuses on the business case for diversity. The rationale behind organisational diversity management has become that of "the business case" (Lockwood, 2005).

The approach to managing diversity and inclusion differs from employment equity, equal opportunity and affirmative action programmes. Equal employment opportunities ensure that employment decisions are made without regard to legally protected attributes such as an employee's race, colour, religion, sex or national origin. Affirmative action interventions seek to remedy past discrimination by taking pro-active steps based on race and gender and to prevent current and future discrimination.

Traditionally workplace diversity initiatives were based on the notion to promote equal opportunity and to celebrate differences. Contemporary diversity management appears to centre on creating integration and inclusion, achieving a culture where equity is a core organisational value, fully integrated and sustainable. This is comparable with the eight options of "mutual adaptation" referred to by Ivancevich and Gilbert (2000).

Jayne and Dipboye (2004) were of the view that diversity and inclusion broaden the scope beyond the legally protected attributes to include a much larger and wider ranging pool of individual differences.

In the opinion of Human (1996a., p. 81), there are two parts to manage diversity effectively that make sound business sense – "a managing-diversity part and a target setting or affirmative action imperative". The need to create an environment in which individual employees can feel self-confident is critical to business performance. Development as a personal goal is important to those who feel they are developing not only according to what is required in terms of their current jobs, but also with a future or broader job or promotion in mind.

Rijamampianina and Carmichael (2005) explained that even though diversity management is different from employment equity or affirmative action, the successful management of diversity depends on the application of employment equity, and the successful application of employment equity relies on

the effective implementation of diversity management. This notion is implied in Section 15 of the EEA (No 55, 1998).

As explained in the previous chapter, the EEA (No 55, 1998) Section 15 (2) (b) requires affirmative action measures by a designated employer to include "measures designed to further diversity in the workplace, designed on equal dignity and respect of all people"; and in Section 15 (2) (c), to "make reasonable accommodation for people from designated groups in order to ensure that they enjoy equal opportunities and are equitably represented in the workforce of a designated employer".

The Human Resources Code of Good Practice, provided in Section 54 of the EEA (No 55, 1998) defines reasonable accommodation to mean "any modification or adjustment to the working environment that will enable a person from a designated group to have access to or participate or advance in employment". This requires a workplace rule to be flexible and to be applied to each individual employee to accommodate each individual employee, unless such accommodation causes the employer "undue hardship". Undue hardship would be determined according to the effect on the business and employees as well as the cost to the employer. It could be argued that reasonable accommodation in organisations can most easily be achieved by a leader's active engagement with all employees, creating an inclusive and supportive work experience.

Diversity and inclusion management is a journey of (organisational) culture transformation. Affirmative action was originally viewed as a legally driven process, allowing access to under-represented groups. The process then came a "valuing differences" approach, which was ethically driven, through opening attitudes, minds and culture, to managing diversity and inclusion, which is strategically driven (Leatherbury, 2006).

Lynch (2003) gave a comprehensive summary of the alignment between affirmative action and the evolving nature of diversity management. He referred to the Supreme Court ruling of Justice O'Conner in the University of Michigan's "Diversity Defence". He opined that O'Conner's ruling legally linked ethnic diversity with globalisation and cultural change into the American mainstream, through its reference to the substantial, important, laudable educational benefits of diversity.

He suggested that the concept of valuing diversity introduced in the early 1990s recommended replacing the moralistic approach of "righting the past wrongs" to affirmative action policies, with a bottom

line, future orientated "dollars and demographic" rationale. This, he suggests, is premised in two government reports – the Workforce 2000 "Majority/Minority" Demographic Report and the Department of Labour Report on Glass Ceilings which appeared in 1991.

Lynch further argued that this (approach) gave rise to the ensuing "business driven" diversity arguments that suggested a new workforce of women and people of colour would no longer assimilate to organisational cultures, created by and for white men. Organisations discovered that differences are assets and that "equal treatment is not fair treatment under the old boy's standards" (Lynch, 2003, p.1) . Demographic driven diversity theory, he suggested, percolated through organisations and diversity training became routine. "Major organisations today are measured on how diverse or diversity-friendly they are (Lynch, 2003, p. 1)."

Experience of Workplace Discrimination and Prejudice

It was expected that with the formalised end of ethnic separation, racism, sexism and cultural stereotyping in South Africa would disappear. However, Human (1994) argued that in patriarchal South Africa, power differentials and stereotypes of culture and gender would remain. While these stereotypes are no longer translated into overtly racist or sexist remarks and behaviour, they nevertheless remain on the level of negative expectancy communication, even if extremely subtle, and have a powerful effect on both motivation and the performance of many black people and women.

Mappes and Zembathy (1977) suggested that it is unrealistic to believe that in contemporary society discriminatory practices could be eradicated by legal measures. This argument is motivated by the belief that racial, sexual and other forms of discrimination are not "antique relics" but living patterns that continue in workplace practices.

A Gallup Management study (2005) as well as a report of the Society for Human Resources Management (2005) on discrimination in the workplace surveyed the experience of discrimination in the workplace among Americans who were employed, or had been employed, or who were actively seeking employment. Fifteen percent of all respondents said they had been discriminated against in the preceding 12 months. The results revealed that workforce diversity focus correlates highly with work attitudes. If

employees believe that their organisation emphasises diversity and takes action when discrimination occurs, it has enormous impact on workplace attitudes, such as job satisfaction (Wilson, 2006).

Ivancevich and Gilbert (2000) referred to the work of Cox and Nkoma (1989) and concurred with their examination of race-based research literature, which found only two hundred and one published articles focusing on race or minority group effects in a 25-year period (1964 to 1989). They advised that after 34 years, since the passage of the Civil Rights Act of 1964 in the USA, organisations needed to pay more attention to the implementation and study of diversity management. They called for more diversity research and proposed a new theoretical and practical approach to diversity management in organisations.

To further understanding of diversity management, the theoretical understanding of the dimensions of diversity, such as race and gender, is important, as these are constructs of the research in establishing how diversity management is experienced.

Cultural Diversity

There are two broad approaches to diversity management, referred to as maximalism (universalism) and minimalism (pluralism). Human (1996a.) referred to maximalism as the "generalised" and minimalism as the "detailed" perspective. She recognised that the trend of using diversity interventions to create a respect for other cultures has been somewhat adapted by introducing the need for cross-cultural diversity management.

There is an argument, however, that differences within cultures are so vast that individuals should be approached as unique beings rather than on the cultural context to which they belong. This minimalist perspective discounts the impact of culture on societies. These two primary perspectives represent the two main approaches to diversity, although many diversity interventions might fall between the two approaches. A survey of the literature and research suggests that most perspectives appear primarily to have been undertaken from either of these two perspectives.

Human (1996a., p. 19) concluded that both the generalist (maximalist) and detailed (minimalist) approaches were problematic. "An understanding of the role of culture in the practical management of diversity requires the cognitive complexity to manage both simultaneously."

Human provided an extensive argument that both these approaches present general and specific practical problems. She strongly contended that the approach to diversity management posed "unintended" consequences resulting from the inherent underlying approach. Maximalist theories tend to apply ideal, typical, cultural differences, which are inclined to be both monolithic and deterministic. The maximalist believes these identified cultural trends to be free of value judgements.

Human (1996a.) pointed out in several observations that value judgements do accompany ideal cultural trends, often resulting in value-laden perceptions of cultural groups themselves and of such groups by others. She regarded the popular four dimensions theory of Hofstede (1994), proposed by Godsell (1982) and discussed in chapter 1 – individualism vs. collectivism, power distance, uncertainty avoidance and masculinity vs. femininity – as classic maximalist.

Human (1996a.) further submitted that, while traditional maximalist stereotyping appears to perceive historically disadvantaged communities as problematic and the culture-sensitive approach perceives them as "nice", neither approach involves an analysis of other social variables that impact on power relations. She contended that the traditional approach reinforces negative stereotypes and the multicultural approach alienates those members of the "out" (non-dominant) group. Inaccurate stereotyping not only leads to inefficient decisions, but severely retards the advancement of minority status individuals. Negative expectations (probably the result of stereotyping) have to be managed and the inability of managers to see past these stereotypes and manage based on relevant criteria has to be overcome.

Diversity refers to multiple dimensions, such as race, gender, age, sexual orientation, lifestyle, values, historical experience and so forth. Culture is a component of diversity, which would influence beliefs, assumptions and experience of individuals at work.

Symbolic interaction, specifically the view of Blumer, regards "joint action" as "orderly, fixed and repetitious" because of common definition of the participants (Wallace & Wolf, 1980, p. 247). Blumer believed that common definitions are the sources of established and regulated social behaviour that is envisioned in the concept of culture. "Culture" is referred to as the system of values and meanings shared by a group or society including the embodiments of values and meanings in material object. As such, culture is shared and learned (Popenoe, 1987).

Human et al. (1999) explained that differences in ethnic culture, eating habits, interests, hobbies, dress, religion, gender, levels of physical ability (within groups as well as between groups) would be seen as enriching the organisation rather than detracting from it and would change organisational culture in a way which cannot be predetermined.

At an individual interpersonal level, the concept of "ethnocentrism" refers to the tendency to judge other cultures by one's own standards; alternatively, diversity is viewed as being judged on beliefs of perceived similarity.

Oberg (1960) phrased the term "culture shock," in the study of cross-cultural adjustment. Individuals constantly monitor, interpret and explain their own and others' behaviour as part of interacting with one another. When interacting with people from other cultures, the behaviour is the same, but the meaning attributed to it might differ. Such action is explained through symbolic interaction theory.

Leslie, et al. (2002, p. 34) refined the definitions further: "Culture shock represents the anxiety resulting from trying the process and understanding how society works when cultural significance is unmoored." Leslie et al. (2002, p. 34) furthermore argued that Adler (1987) treated culture shock as a development opportunity, an experience that allows people to first understand the relativity of their own value set, and then to investigate, reintegrate and reaffirm a relationship with others. It is the further suggestion of Leslie et al. (2002) that "because the global manager is constantly being exposed to cultural differences, sequentially and in parallel, the ability to manage culture shock will affect the manager's effectiveness".

There are many definitions of diversity and culture. Beliefs about what is acceptable or unacceptable conduct within a society or group of people at work include deeply held values and beliefs that influence behaviour, which can be interpreted in many different ways by people outside of that group. Many employees know they work with and are surrounded by people with different mindsets and expectations, based on different backgrounds.

Ivancevich and Gilbert (2000) addressed the two views about the cultural integration of the diverse population: One, which proposed that people of different races and ethnicity should assimilate into a common organisational culture, versus the other, which suggests those of different ethnic groups should retain their cultural pattern. The narrow perspective of diversity emphasises race and gender, and

it is argued that such a view does not result in effective transformation of societies. The broad-based view of diversity includes the commitment of the organisation to recruit, develop, retain, reward and promote employees, including white people and physically challenged people.

The debate on culture and its definition, the measurement thereof and the utility of such measurement with respect to managing diversity influences the overall approach. Human (1996a.) suggested that a "universalist or maximalist" approach to culture argues, with varying degrees of certitude, that a person's culture will tend to determine how an individual interacts with other people. This generalised approach to diversity management argues that particular characteristics of an individual will determine how an individual interacts with other people. These generalisations are normally referred to in terms of nationality, ethnicity, gender and religion.

Universalism takes an interactive approach to culture, which Human (1996a., p. 19) submitted "constitutes a subconscious part of a person's identity as a communicator, and is therefore constructed, largely, by the perception of the other party in interaction". The detailed approach, on the other hand, tends to suggest that individual identity is so varied, complex and subconscious that cultural generalisation is impossible. This approach is comparable to Mead's (1934) referral to the multiplicity of the generalised others, however fails to recognise the situational adaptability implied in symbolic interaction.

The discussion of the maximalist view of diversity would suggest a tendency to over stress national, ethnic or cultural identity. Such over focus on these characteristics often places focus on group identity and group differences, which ignores inter group variance.

Cox (1993) stated that shared norms, values and goals distinguish one group from another. It is suggested that strong identification with the majority culture will enhance an individual's career outcomes, and people with cultural minority group identity will experience more negative career outcomes.

Cox (1993) suggested that individuals may respond from two or more distinctly different cultural backgrounds in how they react to a situation, because of experience in the workplace in line with the symbolic interaction assertion that the individual is capable of membership of multiple groups. Cox stated that individuals could feel their identity is sacrificed in order to succeed in the workplace. Difficulty in aligning with group work norms and values is indicative of diversity issues.

Race and Gender Diversity

Diversity management experience, with a focus on race, gender and generation groups are analysed in this study. The construct of race, gender, ethnicity and culture relies mainly on the visible physical differences between individuals. In view of the historical motivation for the inclusion of race and gender as "designated groups" in the EEA (No 55, 1998), explained in the previous chapter, the concept of race and gender as constructs of diversity management is discussed here.

Suggestions such as that of Ivancevich and Gilbert (2000) referred to in the earlier chapters of this study; bring the differences in workplace experience between race and gender groups into focus.

It is evident from scientific evolutionary studies that the human race cannot be subdivided into sub-races (Dawkins, 2004). In his evolutionary account of the superficial and visible variety covering deep human similarities, Dawkins explained that "race" is not a clearly defined word. If the total variation in human species is measured and partitioned into "between race" and "within race" components, the between race component is a small fraction of the total. Most variations among humans can be found within races as well as between them, he reasoned.

Dawkins (2004) specifically referred to Lewontin's (1972) view of race, where Lewontin categorically argued that the perception of relatively large differences between human races and subgroups, as compared to the variation within these groups, is a biased perception and that based on randomly changed genetic differences, human races and populations are remarkably similar.

Dawkins (2004) extrapolated the argument of Lewontin (1972), based on the biological evidence presented in his work that human racial classification into race or ethnicity should be of no social value and is positively destructive of human social relations. Dawkins advocated that, since race and gender do not constitute biological valid constructs and cultural differences are not genetically determined, these concepts are indeed biased perceptions.

Despite the scientific evidence that the human population cannot be divided into races and that all humans have the same genetic heritage, significant symbolic interactive meanings are attached to the visible characteristics of diversity. Traditionally the term race tended to be associated with culture. Ethnicity is further described as social identity that shapes behaviour in a way in which individuals interpret the world (Human, 2005).

In the opinion of Winant (2006) a worldwide contradiction in the meaning and structure of race and racism exists. Winant posited that the trend towards heightening disparities in life changes by race, towards increasing racial stratification is largely congruent with the general global tendencies towards mounting inequality.

"The age of empire is over, apartheid has ended and a significant consensus exists that the concept of race lacks an objective basis, yet the concept persists, as idea, as practice, as identity and as social structure (Winant, 2006, p. 1001)." Winant suggested that the concept of race is more problematic than ever before.

This view is confirmed by the United States Employment Opportunity Commission reports of the highest annual increase in discrimination cases since 1993. Charges based on race, sex and gender are reported to be among the most frequent complaints according to the EEOC, 5 March 2008 (workplace Prof.Blog, 2008, www.lawprofessors.typepad.com). Recent complaints to the South African Human Rights Commission (SAHRC, 2008) relating to race and gender echoed Winant's predictions.

While a racially-based social structure of inequality and exclusion and of resistance and autonomy persists, the legitimacy is questioned far more strongly than it was in the past. Racial identities seem to be less solid and ineffable than in previous ages. "Racial identity remains a major component of individuality and group recognition; it partakes of a certain flexibility and fungibility that was formerly rare (Winant, 2006, p. 1003)."

Winant's (2006) study suggested that "re-theorising" racism is a 21st century phenomena. He argued that at both the micro-social and macro-social level racial experience is now more patently contradictory than it was in history. A radical pragmatist position assists to better understand the heightened flexibility required of the racially oppressed as they conduct their freedom in the "post era". Winant's views relate to symbolic interaction of the self, and of the performative dimensions of identity in Blumer's (1969) work and its legacy.

As could be seen from the discussion in chapter 2, established, unchallenged behavioural patterns are kept in place through interpretation, according to Blumer (1969). Winant (2006) furthermore predicted a combination of greater flexibility in the understanding of racial identity on the one hand, and a

deepening of structural racism on the other hand. The global racial crises will intensify, not diminish, he predicted.

Mead's contention that the "self" developed relationally in interaction with others, whose views are incorporated into the "me" (as discussed in chapter 2), instead of individually in opposition to others, essentially meant that the self is not determined by the individual's given nature, but by one's social environment. According to Schneider (2006) this notion displaced racist and other genetic or hereditary explanations of culture and behavioural variation, which regards variation among humans as resulting from fixed inherited racial differences, with cultural relativism, which views variations as resulting from cultural conventions through socialisation.

Experience of Diversity along Race and Gender Groups

Research suggests that organisations that manage workplace diversity effectively may experience positive outcomes (Buttner et al., 2006).

There appears to be a pattern of results that indicate gender and racial characteristics influence attitudes about diversity, as revealed in the results of Buttner et al. (2006). They refer to a number of studies that found that women and minorities tend to have a more positive attitude toward affirmative action policies and diversity than white men, such as those of Konrad and Linnehan (1995), and Kossek and Zonia (1993).

Konrad (2003), as cited by Buttner et al. (2006), found that race was not a significant predictor of attitudes toward diversity. Linnehan, Cheroot-Mason and Konrad (2002) found that awareness of racial identity was a significant predictor of attitude toward diversity, while race and gender (in itself) were not. In America (2007) 80% of black women think racial attitudes diminish their ability to be effective leaders, according to a Diversity Incorporated 2007 report.

Mor Barak et al. (1998, p. 88) suggested "the added pressure created by their dual disadvantage status, racial/ethnic minority women will hold the least favourable perceptions of the organisations treatment of diversity, but will see the most value in diversity to the organisation".

Mor Barak et al. (1998, p. 86) also pointed out the following:

Literature indicates that women and members of racial/ethnic minority groups are exposed to discrimination and exclusion in the workplace more often than are Caucasian men. Having experienced institutionalised discrimination due to race/ethnicity, minorities are more likely to perceive organisational policies and procedures less favourable than Caucasian men and women. Similarly, having experienced organisational barriers due to gender, women are more likely to view organisational policies and procedures less favourably than men.

Milliken and Martins (1996) concluded that the effects of race and gender diversity in groups may have negative effects on individual and group outcomes, early in a group's life, presumably because it takes time for group members to get over their interpersonal differences on observable dimensions.

McKay et al. (2007) found diversity management experience might be useful in explaining racial differences in voluntary turnover and retention. A high turnover may be even more costly for organisations that invest only in increasing the level of designated groups at the expense of managing diversity and inclusion, and for businesses that do not pay attention to the leadership style they embrace.

Diversity attitudes may be a function of awareness of one's race and one's cultural heritage. Generally, studies provided mixed evidence regarding the relative influence of race, gender and racial awareness on attitudes about diversity issues. Buttner et al. (2006), however, argued that within the mixed results of various studies there appears to be a pattern indicating that racial awareness is a better predictor of an individual's attitude toward diversity than simply one's gender or racial background.

This literature review of symbolic interaction related diversity paradigms found a number of theories to address the experience of diversity management. The results of Buttner et al. (2006) indicated that the leader's awareness of racial issues is a significant indicator toward diversity, while gender and race were not. Overall the results of their study indicated that simple demographic measures such as gender and race are far less indicative of attitudes toward diversity, than richer attitudinal measures such as leader awareness of racial issues for highly educated managers.

Their results supported that of Linnehan et al. (2002) that the leader's racial awareness had a greater effect on diversity attitudes than gender and race. They suggested that researchers should not rely solely on demographic characteristics of gender and race as proxies for diversity attitude. Racial

awareness appears to be a much better predictor of diversity attitude than demographic membership in a non-majority group.

Managers and leaders tend to react to culturally different people in the same manner as their significant others. Prejudice found in the community is "acted out" in the workplace. Buttner et al. (2006) argued that it is behaviour and not attitude that creates the major difficulties in managing diversity. There are many laws against discriminatory behaviour, but none against prejudicial attitudes, they stated. It is not what managers think about diversity that "hurts or helps", but how they act out those thoughts. Some managers act out their prejudices by denying culturally different people equal employment opportunities. This behaviour could be explained through Mead's (1934) suggestion that individuals react to their own group. Individuals are either "with" the members of the group or "against" the group.

A diverse workplace is characterised by people with power and opportunity discrepancies. Rijamampianina and Carmichael (2005) advocated that fairness in the workplace should go beyond the device of policy. The management system and the work environment in itself must be fair. The successful implementation of sharing of outcomes in the motivational process, they believed, would mean that the existence of mutual benefits is evident to all parties.

Groups may however accept the identities attributed to them by others.

Symbolic interaction would suggest that the individual, through experience and relationships, would learn the values, beliefs and attitudes that establish the sense of the self and the relationship to the group. Culture could thus determine communication style, the use of language and gestures, which reflect the history from which the individuals come, which guide the individual in the rules of interaction. As suggested in chapter 2, the individual could thus be influenced by imposed "biases".

Lord and Brown (2004), as referred to in Kark and Van Dijk (2007), said leadership and the self promote a view of the self-concept as dynamic and multifaceted. This premise has its roots in symbolic interaction and supports the evolving multidimensional concept of diversity management. It is interpreted through Mead and Blumer's suggestion of the "self-object" which emerges through the process of social interaction. People's self-perception is composed of different aspects.

Kark and Van Dijk (2007) furthermore referred to Brickson, Kark and Shamir (2002), who believed personality traits, dyadic relationships and organisational culture can influence the cognitive accessibility

of a given self-concept, leading to the activation of a particular identity level, at a given point in time. Different situations may bring different aspects of the self to the fore and the self-concept may change through exposure to various external stimuli, among them the influence and behaviour of leaders.

This view is consistent with the primary value of symbolic interaction of subjective meaning, which forms the worldview of an individual. The individual acts in terms of shared meaning through interaction, relevant to the situation at a given time. Given the social symbolic interactive nature of diversity management, presented in this chapter, the following chapter presents the theoretical study of interactive leadership style, towards answering "What kind of leadership style is required to establish a positive experience of diversity management to continue to be successful?" which will be examined empirically.

Conclusion

This chapter dealt with leadership and diversity as key constructs of this study. It introduced the evolution of leadership as a science and studied the evolving role of leaders to adapt to a complex world of work. The chapter evaluated the nature of diversity management and sought to establish leadership as component of diversity management.

Blumer (1962) regarded the "many possibilities of uncertainty as inherent to the process of joint action. Joint action reflects the effort of participants to work out the line of action in light of what they observe each other doing. The co-ordination of these lines of action is achieved in and through interaction, rather than a mere expression of systemic factors underlying such interaction (Harris, 2005, p. 3)."

As is seen from the brief analysis of leadership theory, leadership appears to be approached from two fundamental perspectives: an organisational perspective (the influence that is exercised to change the direction of the organisation), and an individual task perspective (the influence which is directed at changing the work behaviour of an individual). It is suggested that the symbolic interactionist perspective integrates the two fundamental perspectives; in that both perspectives require meaningful, reflexive interaction and meaning, group membership, organisational roles and experience. Directional, strategic, visionary and interactive leadership has been the focus of more contemporary work.

The evolving role of leaders to attract, retain and connect with a diverse workforce in a changing environment gives rise to interactive leadership competency requirements. As suggested in the preceding chapters, 21st century leaders need to leverage the advantages of a diverse workplace. This chapter suggests that managing diversity requires business leaders to adopt an approach to diversity management which is sensitive not only to race and ethnic differences but to the background and values of all individuals at work. Diversity management involves an understanding of and a competence in managing and motivating a diverse group of employees in the complexity of societal change (Human, 2005a.).

Accordingly, the theoretical study in understanding leadership style as a component of diversity management is concluded in the next chapter, by analysing the competency requirements of diversity management and the core interactive leadership styles of Mintzberg (2004), McClelland (1975), McClelland and Burnham (1976) and Burnham (2003). These are used in the empirical study into leadership style as a component of the experience of diversity management, using Roberson's (2004) and Thomas and Ely's (2001) new paradigms for managing diversity.

CHAPTER 5: INTERACTIVE LEADERSHIP STYLE AND PARADIGMS FOR MANAGING DIVERSITY

Introduction

Blumer places primary importance on the formation of human behaviour through interaction with the "self". This specifically underlies actions; it is interaction, real or imagined, with others and the self that is the most important determinant of behaviour of the individual (Harris, 2005).

The previous chapters analysed leadership style as a component of the subjective experience of diversity management from a symbolic interactionist perspective.

The existential present, the "now" on which we act, is dynamic and implies a past and a future (Mead, 1936). Having presented the contextual realities for leadership and diversity management, arising from the past and the present, in chapters 3 and 4, chapter 5 presents the specific interactive leadership style and diversity management theories used to address the aim of this study ("What kind of leadership style do organisations need to develop to establish a positive experience of diversity management in order to continue to be successful?") and to propose a diversity leadership competency model.

Von Mises (1966, p. 42) stated that all actions are performed by individuals. "A collective operates through the intermediary of one or several individuals whose actions are related to the collective. It is the 'meaning' which the acting individual and all those who are touched by the actions attribute to an action that determines its character."

As stated in chapter 1, the premise of this study is that Mintzberg's (2004) engaging leadership style (directly comparable with McClelland and Burnham's [1976] interactive socialised manager) is required to establish a positive experience of diversity management. This chapter specifically explains the interactive leadership style theory of McClelland (1975) McClelland and Burnham (1976), Burnham (2003) and Mintzberg (2004) relied on in the empirical research. Roberson's (2004) five factor model, inclusive of the paradigms of Thomas and Ely (1996, 2002), is used to examine the experience of diversity management.

This chapter furthermore presents the competency requirements and the specific theories of leadership style and diversity management, rooted in symbolic interaction to establish a positive

experience of diversity management. The framework is based on the interactive relationships between leaders and followers and between individuals in the workplace. The previous chapter investigated the evolving role of leaders as a function of diversity management. Literature studies into the requisite competencies for managing diversity are dealt with hereunder.

Leadership Competencies for Managing Diversity

New era diversity management tests leadership skills at a deep and personal level, Dreachlin (2007) claimed. To increase the level of effort required to develop a specific competence, an increase in willingness is necessary. According to Barrett and Beeson (2002), who undertook extensive research into developing leadership competencies for competitive advantage, leadership competencies will change as the competitive environment changes.

They predicted that five critical forces would shape leadership competencies (requirements) in the future: global competition, information technology, rapid and flexible organisations, teams and differing employee needs. Considering these, most organisations will not need the "Lone Ranger" type of leader as much as a leader who can motivate and co-ordinate a team-based approach, they suggested (Barrett & Beeson, 2002).

This is consistent with the views of Mintzberg (2004), who believed an engaging interactive leadership style is required. The new environment will have greater ambiguity and uncertainty and many, if not all, aspects of leadership will require a more collaborative style. The model of effective leadership in the future will be one of encouraging environments that unlock the entire organisation's human asset potential in the view of Hernez-Broome and Hughes (2006).

Barrett and Beeson (2002) furthermore identified four essential roles for meeting the business challenges of the future, and the career "derailers" which will matter most in the future. The four essential roles for meeting future business challenges include "master strategist", "change manager", "relationship/network builder" and "talent developer". Changes in the context in which leadership is practised will bring certain competencies to the fore even more. Intensified globalisation, the increasing use of technology and public scrutiny of the character and integrity of leaders influence the role of the leader (Hernez-Broome & Hughes, 2006).

In essence, Crossan and Olivera (2006) [discussed in chapter 5] opined that, in a context where organisational boundaries have become less defined and competition dictates radical change, the hierarchical leadership approach has become outdated. "Distributed leadership has become necessary and no one individual can manage it all (Crossan & Olivera, 2006, p. 4)."

The required shift in focus is thus from power to influence. Leaders, they advised, should be able to work collaboratively within a network. They must be capable of identifying potential partners, initiating and maintaining relationships, resolve conflict and reconfigure their relationships. Cross-enterprise leadership, they stated further, requires that leaders are comfortable with ambiguity, uncertainty, complexity and time pressures, while leveraging relationships. This view supports that of Athey (2007), discussed in chapter 1, who suggested that connecting to people is about building and sustaining networks of high quality relationships.

The overarching interactive competencies of the leader gains further significance when evaluating the research of Gentry and Leslie (2007) into leadership requirements. The leadership competencies most favoured in organisations included "building and mending relationships", "bringing out the best in people" and "listening". Vision, inspiration and communicating organisational goals were regarded as further important competencies for people in leadership positions.

Gentry and Leslie (2007) furthermore concluded that enhancing business skills and knowledge were not regarded as highly important for leadership development. It is interesting that the competencies least selected by organisations were those that were important for people to work across cultures or countries.

Moreover, this "least chosen" list included competencies that are important in order to act with others in a global forum, such as "international business" and "cultural adaptability". They regarded this finding troubling because of increased global business management, cross-cultural work, management of work groups and teams across countries, internationally, or working with expatriates. Organisations seemed less interested in choosing competencies based on working in a global setting (Gentry & Leslie, 2007).

Kets de Vries and Mead (1992) submitted that the influences on leadership qualities as well as the ability to adapt culturally result from childhood background and psychological development. In this

study Kets de Vries and Mead (1992) indicated that in addition to standard technical competence and business experience, global managers would need to be able to interact effectively with people "who are different". This could be learnt through developmental factors such as cultural diversity in the family, early international experience, bilingualism, self-confidence, hardiness, envisioning, culture studies and international environmental studies.

Leslie et al. (2002) confirmed research by Gregersen, Morrison and Black (1998), who identified five characteristics of successful global leaders: context specific knowledge and skills, inquisitiveness, personal character, connecting and integrity. Leslie et al. regarded "duality" (the capacity for managing uncertainty and the ability to balance tension) and "savvy" (practical understanding of business and organisations) as important.

Salacuse (2006) affirmed that the basis for leadership of other people is the relationship with them and said effective communication is the fundamental tool in building those relationships. The key process is communication through one-on-one interactions. To lead others requires engaging with them and personally connecting with them. Similarly, Collins and Powell (2004) were of the view that relationships, personal humility and the ability to create an environment in which truth is heard and adhered to as core values of the organisation are inherent to leadership requirements.

Chang and Thorenou (2004) commented that current literature refers to cognitive factors that may affect the ability of managers to manage across cultures. These factors include the management of personal stereotypes and cognitive complexity, or to look at things from different perspectives. These cognitive factors include the ability of a leader to manage stereotypes.

Gudykunst (1988, p. 53) was of the opinion that "one factor that influences the ability to search for alternative interpretations of strangers' behaviour is the level of cognitive complexity" and further suggested "the more differentiations individuals make, the more complex their cognitive system".

Cognitively complex people form impressions of other people that are more extensive and differentiated and better represent the behavioural variability of others people than cognitively simple people. In essence it implies that a cognitively complex manager would have several frameworks from which behaviour could be interpreted. From a symbolic interaction perspective this is regarded as the process whereby the individual attaches meaning through interaction.

Human (1996a., p. 49) commented that cognitive complexity could be developed in a person if frequently presented with clear, directed information about the existence of many individual dimensions. "The manager as the facilitator of motivational opportunities for the subordinate in the organisation requires cognitive complexity to interact with their subordinates as multi-dimensional dignified human beings."

Goleman, Boyatzis and McKee's (2002, p. 38) similar contention was that "leadership operates best through emotionally intelligent leaders who create resonance". A cognitively complex (emotionally intelligent) person (someone who is able to take the role of others) would be able to manage better in situations in which the conditions for multi-dimensional dynamics are present.

This approach suggests the ability to manage employees with a multitude of social dimensions. The ability to differentiate and integrate on the social level, that is "cognitive complexity", is similar to the emotional intelligence component described by Goleman et al. (2002) and supports Mintzberg's (2004) "engaging leaders" competency model and the comparable "institutional" leader described by McClelland and Burnham (1976). It involves a willingness to seek out more information, even if that information creates contradiction and ambiguity. It also involves thinking strategically and being able to integrate information in a way that is appropriate to the situation.

Cognitively complex individuals are more moderate in their attitudes, more open to disconfirming information and to the need to adjust their thinking (Human, 2005b.). They are also better discerners of the attitudes and intentions of other people (Quinn, 1988). Managers motivated by a high need for achievement and personal power, such as is associated with heroic leaders (McClelland, 1975) may tend to be perceived as displaying lower cognitive complexity. The competencies of cognitive complex individuals described by Human (2005b.) are similar to the personal and social competencies associated with emotional intelligence presented by Goleman et al. (2002).

Williams (1999, p. 43) advised library leaders that:

> The challenge leaders face in diversity initiatives are that they need to approach it with patience, optimism, creativity, persistence, a bias for input and assessment, an aversion to perfection, a willingness to learn from failure, a responsiveness in the face of discomfort and disagreement, a

willingness to present and pursue multiple options and rationales to advance diversity, a willingness to rethink organisational structures in order to advance diversity.

Athey (2007) supported this view in his research by pointing out that successful managers dedicate 70% more time to networking activities and 10% more time to communication than their less successful counterparts. There are limits to the number of relationships that people can manage effectively, he reasoned. "As their contacts proliferate, high performers are intentional about cultivating the networks and relationships that spur their learning and growth" (Athey, 2007, p. 1).

The characteristics of a situationally adaptable person include strength, yet fluidity of character, a strong belief in one's own values and behaviour, but also willingness to attempt to understand and tolerate the views and behaviour of other people.

Hernez-Broome and Hughes (2004) pointed out that one factor underlying the interest in transformational leaders is the nature and strength of their emotional impact on other people. The nature of the leaders' emotional connectedness to other people is apparent in the growing interest over the past decade in the leaders' authenticity, credibility and trustworthiness (Smith & Rodgers, 2003). It is the view of Goleman et al. (2002, p. 101) that any leader at any point can learn the competencies of successful leaders. "The challenge of mastering leadership is a skill like any other, such as improving a social skill."

Goleman et al. (2002) proposed that a leader's ability to resonate emotionally with others is a better predictor of effective executive leadership than is general intelligence. Research done by the Centre for Creative Leadership established links between specific elements of emotional intelligence and behaviour associated with leadership effectiveness (Ruderman, 2001).

Chang and Thorenou (2004) established five key leadership competencies for managers who manage multicultural groups: cultural empathy, learning of the job, communication competence, managerial skills and personal style.

Among others, the themes related to these competencies were:

Cultural empathy: Cultural awareness, cultural understanding, respecting of values, treating people as individuals, using different perspectives and experience in other cultures

Learning of the job: Adapting to the context, curiosity, willingness to learn, tolerance for ambiguity and being observant

Communication competence: Listening, open door policy, clear expression, non-verbal nuances, knowing other languages

Generic managerial skills: Motivating, consulting, human resources functions, conflict resolution, planning, goal and task focus, budgeting

Personal style: Emotional stability

Gudykunst (1988) furthermore suggested a number of competencies for effective interpersonal and inter-group communication, among others:

Tolerance for ambiguity, which implies the ability to deal successfully with situations, even when a great deal of information needed to interact is unknown

The ability to empathise is "the imaginative intellectual" and emotional participation in another person's experience which will produce an increased ability to reduce predictive and explanatory uncertainty

The ability to gather and use appropriate information

Mead's (1934b.) explanation of effective communication supports these competencies. Mead suggested that people who employ gestures must assure themselves that their intended meaning is in fact conveyed to other people. To do so they figuratively have to step into the shoes of the person to whom they direct their gestures in order to infer correctly how they are being received.

Lockwood (2005) adapted the competencies for diversity management of Carr-Ruffino (1999):

Active, non-judgemental listening

Willingness to change one's own concepts about diversity

Collaboration skills

Experience with conflict resolution and change management

Sensitivity towards terms labelling groups regarding diversity

Ability to identify diversity issues and understand related tensions

Intercultural team building; Ability to express respect and appreciation

Openness to learning about others who are different

Ability to educate others on how to build diverse people skills

Ability to provide appropriate responses

Human (2005a.), referring to Mintzberg's (2004) competency model, described similar competencies of cognitively complex individuals:

Expectancy communication control, which refers to individuals who control their stereotypes, and the need to manage expectancy communications through the conscious use of communication skills

Authenticity, which refers to individuals who are true to themselves, who would respect diversity and manage their own feelings in a controlled manner

Empathy, which refers to the inherent ability to enter into other people's situations and imaginatively experience their experiences

Risk taking, which refers to the willingness to expose oneself to a variety of perspectives relating to other cultures, as well as a willingness to participate interactively with diverse groups

Emotional resilience, which involves an ability to handle emotion and channel it appropriately

Compassion, which refers to the ability to discern appropriate behaviour in a particular situation and ccommunication proficiency

Human (1991) recommended an interactive people development process to achieve effective diversity management, whereby leaders are expected to take personal responsibility for effective interaction, to control their expectancy communications and to create a dignified and respectful environment in which individuals are treated as individuals rather than as representatives of specific groups. They should be accountable for managing diversity in each of these areas, she suggested.

From the symbolic interactionist school of thought, self-conscious individuals participate as individuals in social projects and cooperative enterprises and govern their own conduct (Mead, 1934). Having analysed the literature into the competency requirements and evolving role of leaders, the specific interactive leadership theories of McClelland (1975), Burnham (2003) and Mintzberg (2004), used in the empirical study, are discussed in depth to address the research objectives.

Against this background requisite leadership competencies inherent to leadership style are addressed, in view of the overall aim to establish the kind of leadership style organisations require to establish a positive experience of diversity management in order to continue to be successful.

Interactive Leadership Style Theory

David McClelland

McClelland (1975) traced the development of the human need for power and identified the various forms of expression an individual's power orientation may take. Grobler et al. (2006, p. 218) described the achievement motivation created by David McClelland as almost as popular as Maslow's hierarchy of needs. The work of McClelland could support Maslow's motivational theory, briefly referred to in the first section of this chapter.

Goleman et al. (2002) also specifically referred to McClelland's 1973 contributions. McClelland (1975) proposed that if an organisation wanted to appoint or promote the best person for a specific job, such as a leadership position, it should discard previous standard criteria. Instead of testing people for their intelligence, technical skills or personality, or referring to their CV, he proposed studying employees who were already outstanding performers in that job and systematically comparing them with those who were just average at it. This implies that evaluating a position does not only involve identifying the basic skills a person should have for that position, but requires distinguishing the competencies required.

McClelland (1975) emphasised three needs: achievement, affiliation and power. The need to achieve (N-Ach) is defined as a preoccupation with focusing on goals. The need for affiliation (N-Affil) motivates people to make friends, to associate with other people and to become members of a group. The need for power (N-Pow) refers to the need to obtain and exercise control over others.

He furthermore claimed that the achievement motivation necessary for success does not necessarily make someone a good manager. McClelland contended that a good manager has a greater need for power than for achievement. In a study of successful managers and their less successful colleagues in sales, research and product development, as well as operations divisions of a major organisation, McClelland and Burnham (1976) found that good managers appreciate and desire influence and impact (Hall & Hawker, 1988, p.12).

McClelland's (1975) interpretation of management behaviour relates to Mead's (1934) notion of the "mind" as the instrument through which individuals come to perceive their environment to take course of action within it, and society as the structure which serves as the social environment in which the self is formed and through which individuals work collectively to cope with the physical environment.

McClelland (1975) regarded management's behaviour as a function of the characteristics of managers in interaction with the situation in which managers find themselves. It is accepted that the personal characteristics of line managers, such as skills, knowledge, self-confidence, values and beliefs, influence their behaviour in different ways. These affect a manager's long-term actions.

Managers will interact in a manner which they find intrinsically satisfying because of their unconscious beliefs. Power is regarded as the exertion of influence in the workplace. "Whenever two or more people convene, the dynamics of interpersonal influence may be expected to emerge rather early in the encounter. The process of management is an exercise in the use of formalised authority and influence (Hall & Hawker, 1988, p. 1)."

According to McClelland (1975), the manager's power motives have a direct impact on behaviour and it affects the manager's work performance. Motives are regarded as the least conscious of a person's characteristics, yet they influence almost everything individuals do, he believed. Motives are defined as the needs or wants of an individual of which the individual is not necessarily conscious. They are subconscious patterns of thought. Motives predispose individuals to perceive, feel and think about the people with whom they interact, in predictable ways.

Every motive is defined by a desire to reach a specific kind of goal, which is described as a satisfaction when achieved. Because of the satisfying nature of goal attainment, the individual aspires to achieve it repeatedly. A motive not only drives behaviour through influencing thoughts, but also directs behaviour (style of the leader). In so doing, it determines what the individual chooses to engage in. Individuals make changes that provide them with the most opportunity for goal attainment (Hall & Hawker, 1988, p. 1).

McClelland and Burnham's (1976) description of human behaviour through the need for achievement, affiliation and power is discussed further.

Power

McClelland referred to power as a reality of organisational life, and the effective use of power a necessary, indeed critical, function of those in organisations with authority and influence. In their research McClelland and Burnham (1976) found that a strong power motivation was more characteristic of good

managers than either a need for personal achievement or a need to be liked by other people. Indeed, either or both achievement and affiliation needs appear to act counter to constructive power orientation and, in the extreme, are characteristics of unsuccessful managers.

McClelland and Burnham (1976) concluded that it is the highly self-centred nature of a strong need for achievement which leads people to behave in specific ways that do not necessarily lead to good management. The manager who has a strong need to be liked, is one who wants to stay on good terms with everybody and therefore is the one most likely to make exceptions in terms of particular needs. This kinds of manager creates poor morale because they do not understand that other people will tend to regard exceptions to the rules as unfair to themselves, they suggested.

McClelland's Personalised versus Socialised Power

One's desire for impact, strength and influence may be orientated toward either of two forms: the achievement of personal gain and aggrandisement or a need to influence other people's behaviour for the common good.

In the first instance, a manager's power motivation is termed "personalised": the need for power is essentially self-serving; it is most likely influenced by unresolved achievement needs and primarily instrumental to personal advancement and enhancement. In the second instance, it is termed "socialised": power is valued as an instrument to be used for the common good, on behalf of the whole organisation. Either power motivation equips a person to manage better than does a pure achievement or affiliative orientation, McClelland (1975) advocated.

Of prime importance for the purpose of this study is the finding by McClelland and Burnham (1976) *that socialised power is the defining feature of successful managers.* A summary of the results of McClelland and Burnham (1976) is presented in Hall and Hawker (1988, p. 13), as used in the empirical analysis of this study, as follows:

Managers with socialised power tend to be:

Inhibited and self-controlled in their use of power

Respectful of other people's rights

Concerned with fairness

Orientated toward justice

Committed to the value of working per se

Egalitarian

Organisation-minded; joiners

Ambivalent about power

Collaborative

Concerned with realistic goals

Non-defensive – willing to seek help;

Builders of systems and people

Replaceable by other managers – leave a system intact and self-sustaining;

Source of strength for other people

Managers with personalised power tend to be:

Impulsive and erratic in their use of power

Rude and overbearing

Exploitative of others

Orientated toward strength

Committed to the value of efficiency

Proud

Self-reliant; individualists

Excited by the certitudes of power

Competitive

Concerned with exceptionally high cost

Defensive – protective of own sense of importance

Inspirational leaders

Difficult to replace – leave a group of loyal subordinates dependent on their manager

Sources of direction, expertise and control

McClelland (1975) concluded that a good manager requires an appreciation of, and a desire for, having impact, being strong and influential. Motivation, in his view, is an inherent reality of organisational life; the effective use of power is a necessary, indeed critical function for leaders.

McClelland (1975) further described the stages of power. He suggested that the power motive develops different levels over an individual's lifetime. The stage of a person's power motive depends on the level of "ego maturity" the individual has reached. Under stress, he contended, an individual will regress to earlier stages and in some situations will operate from higher levels than others. People tend to develop into higher stages of ego maturity when staying in a lower stage becomes too painful. Power motivation includes two dimensions: the source of one's power feelings of strength and the target of one's power feelings of strength.

Stages of Power

There are four stages of power, as explained by McClelland (1975), which are referred to in short.

Stage I: Dependent power. During this stage, people use the feeling of strength they get from being associated with powerful others to make themselves feel strong and capable.

Stage II: Independent power. In this stage, people begin to realise that they are a source of power and strength which they can use to enhance themselves.

Stage III: Assertive power. In this stage, people realise they can use their own strength to make other people feel either weak or strong. People usually pass through personalised power first, whereby they influence other people for self-aggrandisement. If their ego matures, they move to socialised power, whereby they use their strength to make other people feel strong and capable.

Stage IV: Interdependent power. During this stage of power, people perceive themselves as being part of something larger than they are. This allows them to help other people feel strong and capable. Truly inspirational leaders are often seen as high in this stage of power. People in this stage are "generative" – they wish to pass on to others what has been of benefit to them. People who have progressed to Stage IV power recognise the complexity and ambiguity of authority.

Six Managerial Styles

McClelland (1975) further explained the impact of the above on managerial styles. There are six managerial styles and matching behaviour patterns managers apply to situations they encounter:

Cohesive – immediate compliance

Authoritarian – firm but fair

Affiliative – people first

Democratic – commitment through participation

Pacesetting – achievement to a high level of excellence

Coaching – developing unique strengths for the future

According to McClelland (1975) the most effective style depends on the people, the task and the situation that needs to be managed. The style of management will be most effective if adequately matched to the situation at hand. This description correlates with that of situational leadership. McClelland maintained that there is a predictable relationship between managers' dominant motive and their managerial style. It is also possible to predict the motives that will tend to be aroused in people on the receiving end of that particular style.

Clearly, McClelland and Burnham (1976) advocated a democratic leadership style to achieve commitment through participation, such as found in socialised power motives. It is specifically this approach employed in the use of the empirical research instrument.

Managers' Dominant Power Motives and Resulting Managerial Styles

Achievement

Managers who enjoy measuring themselves against a standard of excellence and improving performance (N-Ach) are under low pressure to get a job done. They gravitate toward the pacesetting style and either do the task themselves or model it. Under high pressure, if they cannot do it themselves, they are likely to move towards the coercive style and tell another person exactly how to do it right.

Affiliation

When managers who enjoy establishing or maintaining friendly relations (N-Affil) are under low pressure to get a job done, they will gravitate toward the affiliative style. Suddenly, when there is high pressure to get the job done, they are likely to get people together to work collectively (democratic style).

Personalised Power

When managers who enjoy being seen as strong (N-Powp) are under low pressure, they gravitate toward the authoritative style. Under high pressure, however, they are apt to respond with the coercive style, letting people know that they are expected to obey and carry out directives.

Socialised Power

Managers who enjoy making others feel strong and capable (N-Pows) naturally gravitate toward the coaching style, whereby they try to increase the capability of others. Under high pressure to get the job done, they can quite easily take on the authoritative style of moving the organisation towards a common goal. McClelland (1975) found corresponding predictive motives in employees. Coercive styles arouse power motivation and defensiveness in employees.

Authoritative styles arouse achievement and power motivations in employees.

- *Affiliative styles* arouse affiliation in employees who have a moderate or strong affiliation motivation. Employees who have high power or achievement motivation may become frustrated by an affiliative manager's apparent lack of clear leadership, especially if there are extreme performance pressures.

Democratic styles arouse or permit expression of whatever motivations are dominant in employees.

- *Pacesetting styles* arouse achievement in employees who have moderate or strong achievement motivation, but arouse power in employees who have moderate or strong power motivation. Power motivated employees may react to the "leadership vacuum" created by the pacesetting style and may try to fill the void.

- *Coaching styles* arouse achievement and socialised power in employees, although employees with high affiliation motivation may see coaching as affiliative rather than task orientated. Employees high in personalised power and low in achievement may react initially to the coaching style by becoming more power aroused, exhibiting a "you can't tell me anything" attitude. That is why it is incumbent on managers to enable employees to see the discrepancy between their current performance and some realistic ideal performance.

In conclusion, McClelland and Burnham (1976) suggested that what is critical to the effectiveness of the manager is the ability to diagnose the demands of the situation at hand and then identify the appropriate style, as opposed to relying on one or two styles only.

As explained in chapter 1, the empirical study of leadership style will rely on the work of McClelland and Burnham (1976), using the PMI of their associates at Hay and McBer Associates, of the Hay-McBer Group, and the subsequent work of Burnham (2003).

Hay and McBer (1997) conducted critical incident interviews with 55 chief executive officers from a variety of industries located in 15 countries, to determine critical factors affecting global managerial effectiveness. They identified three competencies that vary, given the context of the organisation: business relationships, the role of action and the style of authority, such as sharpening the focus, building commitment and driving for success.

It is important to note the retrospective comment written by Burnham (2003) on the changes that have taken place in organisational structure since his original study with McClelland (1976). These refer specifically to the flattening of structures and the entry of women into the workplace.

The results held true regardless of the type of organisation or gender of managers. Of particular interest to McClelland was that institutional managers (socialised power motives) had been promoted 16 years later to higher levels than other types of managers and that these motives predicted future success for both men and women.

David Burnham and Interactive Leadership

Burnham (2003, p. 37) reflected on management from 1950 to 1980. He argued that organisations aspired to harness and direct short-term task orientated achievement. Organisations tended to be male dominated. "In this male dominated environment, continuous employment was reasonably guaranteed and recognition linked to goal achievement."

In his view, the institutional leader prospered and provided a charismatic inspiring visionary approach. The institutional leader usually listens well and responds to employee concerns. He suggested further that institutional leaders were not authoritarian bosses, but effective coaches whose behaviour resulted in high morale and excellent performance. They are required to make the right decision and produce vision, and manage with a style that did not violate the norms and values supporting the culture that people would follow.

In 2003, Burnham (2003) extended the study he conducted with McClelland in the late 1990s and studied the performance of 140 leaders in 18 organisations. He found that the high performers continued to fall in the power motive, but that their orientation towards power had changed. In the 1970s, he said, institutional leaders saw themselves as the source of power, whereas "today the interactive leaders tend to derive power from others, the team, groups and organisations" (Burnham, 2003, p. 39). Leadership "was now something to be done with others, whereas in the 70s it was something done to others", he suggested (Burnham, 2003, p. 40).

Burnham (2003) believed the age of the institutional leader has ended. He referred to the social, psychological, technological and economic trends that have converged to demand this change, which influence the assumptions that motivate leadership. According to him, few Baby Boomers, late Generation X'ers and some women bring with them the assumptions of the old style hero model of leadership. His research showed that almost 60% of superior performing groups are led by people with interactive profiles. They tend to produce higher employee morale. He concluded that all organisations should aspire to develop interactive leadership.

Burnham's (2003) use of Litwin and Stinger's (1968) organisational climate measure involved asking employees to complete questionnaires about their perception of the climate. These results were

then correlated with their leader's profiles and group performance. Group leaders with high interactive profiles produced higher employee morale.

This view of leaders appears to focus on vision and communication. "Interactive leadership" is a required skill for creating commitment in the emerging network organisation. The generic factors which over the last decade impacted on an organisation's ability to obtain commitment from employees require leadership that is able to establish an emotional connection with people. Good managerial and directional leadership in itself does not achieve employee commitment.

It is suggested that interactive leadership obtains commitment and emotional equity. Transformational leadership is required where there is a need to respond to new and different demands in the environment.

The interactive leadership approach relies on communication skills. Viewed from a symbolic interactionist perspective, it is concluded that, in interaction with leaders, individuals rely on meaningful reflexive interaction and thus on personal significance and emotional connection through communication.

Interactive leadership rests on the principle of human interaction. Interactive leaders have a concern for people and not just for production. Leaders create a shared vision, an emotional connection with people by communicating (Kotter, 1999). It is essentially about creating space for dialogue. Leaders need flexible agendas and broad networks of relationships. These networks are conversations that give them influence well beyond the formal chain of command.

Burnham (2003) summarised interactive leadership into four main areas:

Return of authority – authority is returned to others; interactive leaders tend to think about what is appropriate decision-making in each situation

Delegation – identifying who wants to be involved and who is appropriate to address the issue effectively

Mutuality – mutuality in that it involves seeing each other as equal, regardless of the position

Empathy – requires a high degree of empathy and authenticity; paradox and complexity is the emotional maturity to tolerate ambiguity until the right answer emerges

Interactive leaders, he suggested further, are prepared to modify their plans in light of the required outcomes. Burnham (2003) was convinced that interactive leadership could be developed

through workshops where thought patterns could be established in leaders, whereafter they could be coached to continue producing these thoughts in the workplace.

Human action, as suggested by Mead (1934), underlies the interactive management theory. Through actions (gestures), leaders communicate what they think is important.

Mintzberg's Leadership Competency Model

The work of Mintzberg (2004) supports the aforementioned work and application of McClelland and Burnham (1976). The approach suggested by McClelland (1975), Burnham (2003) and Mintzberg forms the basis of the leadership style instrument and model of Mintzberg used in the empirical research of this study.

Leadership style is interactive by its nature. Of theoretical interest is Mintzberg's (1973) conceptualisation of various interpersonal, information processing and decision-making roles which a manager may perform, since it relates to the process of managing, according to Parker et al. (1997, p. 121). Mintzberg's (2004) model of leadership is summarised below.

The Heroic and Affiliative Manager

Mintzberg (2004, p. 119) boldly suggested that contemporary leadership training leads to the placement of managers in senior positions "who are too smart, too fast, too confident, too self-serving and too disconnected". He termed this style "heroic", which is directly comparable with McClelland and Burnham's (1976) "personal achievement".

On the other hand, managers who tend to be affiliative in their approach equally fail to establish an engaging environment. He suggested "current leadership training undermines the very leadership that we are trying to develop" (Mintzberg, 2004, p. 5). He investigated chief executive officers who made long-term differences in businesses and concluded that there are two key explanations as to why CEOs fail: "poor execution" and "people problems". He declared that contemporary leadership training resulted in the appointment of "heroic" managers in senior positions.

Mintzberg (2004, p. 275) presented a description of the "heroic" leadership style:

> Managers are important people, quite apart from others who develop products and deliver service. The higher up these managers go, the more important they become. At the top, the chief executive is the corporation. Down the hierarchy comes the strategy – clear, deliberate, and bold – emanating from the chief who takes the dramatic acts. Everyone else "implements". Implementation is the problem because while the chief embraces change, others resist it. That is why outsiders must be favoured over insiders. To manage is to make decisions and allocate resources – including those human resources, managing thus means analysing, often calculating, and based on facts from reports. Rewards for increased performance go to the leadership. What matters is what is measured. Leadership is thrust upon those who thrust their will on others.

Engaging Managers

Mintzberg (2004, p. 275) opined further that "engaging managers" should replace "heroic" managers in organisations. His descriptive definition of the engaging leadership style follows:

> Managers are important to the extent that they help employees who develop products and deliver important services. An organisation is an interacting network, not a vertical hierarchy. Effective leaders work throughout; they do not sit on top. Out of the network emerge strategies, as engaged people solve small problems that grow into big initiatives. Implementation is the problem because it cannot be separated from formulation. That is why committed insiders are necessary to resist ill-considered, imposed changes. To manage is to bring out the positive energy that exists naturally within people. Managing thus means engaging, based on judgement, rooted in context. Rewards for making the organisation a better place, go to everyone. Human values matter, however few can be measured. Leadership is sacred trust, earned from the respect of others.

From this discussion, it is apparent that an engaging leader is directly comparable with the socialised manager described earlier by Burnham (2003). Mintzberg remained convinced that "engaging" managers are important, to the extent that they help employees who develop products and deliver important services. He clearly suggested that engaging managers should replace heroic or affiliative

management. Relying on Mintzberg's engaging management style, one of the research questions in chapter 1 seeks to determine whether such an engaging interactive leadership style results in a more positive experience of diversity management.

Burnham (2003, p. 40) said the "assumptions of the old-style hero model of leadership are outdated". Interestingly, Cox (1993) found that work groups which are prescriptive of member behaviour would be less suitable for diverse workgroup members. This prescriptive culture is characterised by a narrow view of acceptable behaviour; a prevalence of evaluative, judgmental behaviour and expressed criticism, risk aversion, a general intolerance of mistakes; a higher response to mistakes than recognitions of positive contributions; methodological prescription and detailed description of how work is performed.

Mintzberg (2004, p. 260) described engaging leadership competencies as "personal", "interpersonal", "informational" and "actional". Human (2005a.) suggested these competencies, to a varying degree, include a managing diversity competence in all its aspects in a changing world, described in the previous chapters.

"An understanding of the role of culture in the practical management of diversity requires the cognitive complexity to manage both simultaneously (Human, 1996a., p. 19)." Human linked Mintzberg's (2004) "engaging leadership" with McClelland and Burnham's (1976) institutional manager. Although it is suggested that all individual leaders are a unique combination of the styles described by McClelland and Burnham (1976) – personalised; socialised; affiliative – it is suggested that management styles are not randomly distributed within natural work groups and that a pervasive leadership style would be found in organisations.

Mintzberg's Typology of Leadership Styles Aligned with McClelland and Burnham

Mintzberg's leadership styles are comparable with McClelland and Burnham's (1976) leadership motives and could be presented as a typology of the leadership styles, ranging from predominantly "personalised" (heroic) at one extreme to highly affiliative the other, with two "outliers", namely fight/flight leadership style and even leadership.

This typology, originated by Human (1996b.), is illustrated in figure 5 on the next page.

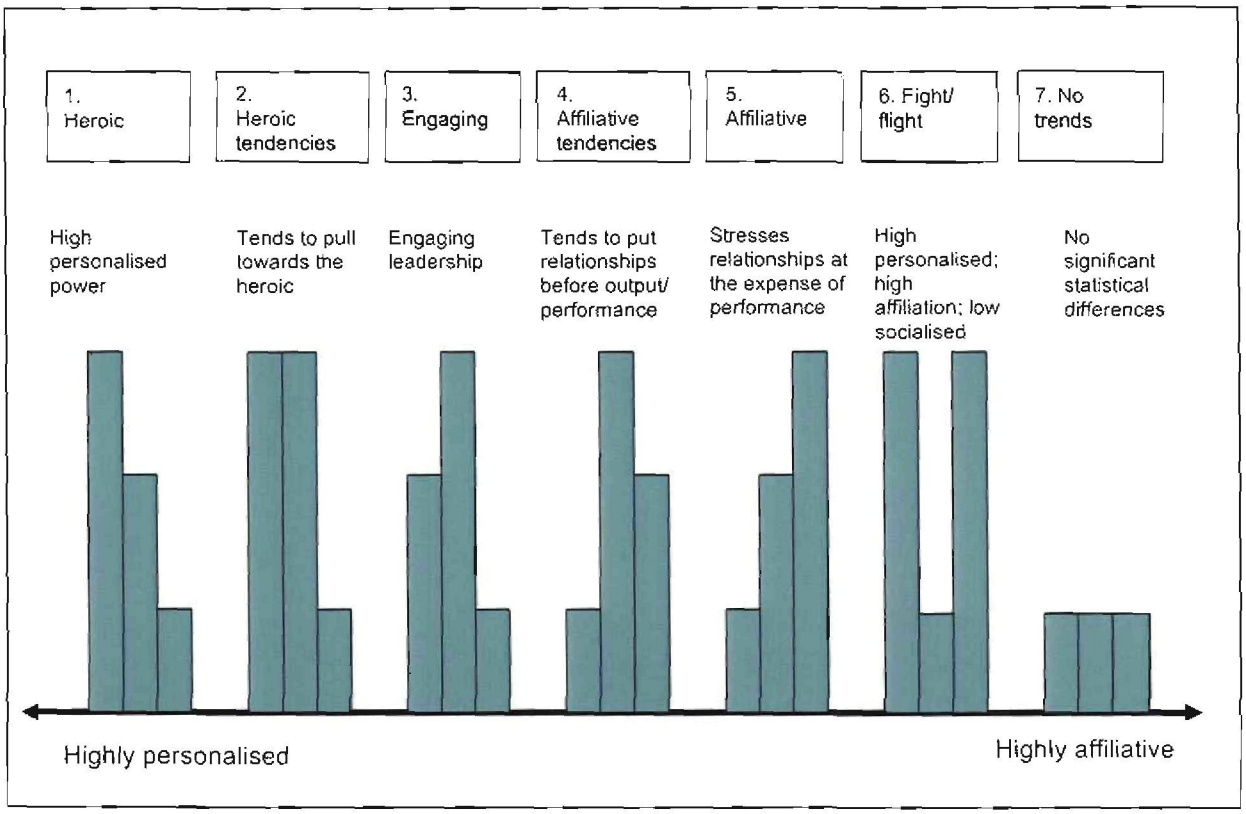


Figure 5 Typology of Mintzberg's leadership style

(Human, 1996b)

The characteristics of each of these types, according to the seven point typology (X axis), are illustrated as measured on a scale from zero to 100 (Y axis), could include the following:

Heroic Management Style

Obtain performance or delivery at the expense of relationships

Is perceived as autocratic

Create "parent-child" relationships

Disempowered subordinates

Tell rather than ask and listen (and hence often make assumptions)

Is perceived as poor managers of diversity

Damage the dignity, self-respect and self-confidence of others

In view of the high achievement drive associated with this leadership style, it is assumed that the heroic leadership style would obtain diversity management delivery as directed and motivated by legislation.

Heroic Tendencies Management Style

The socialised power level is higher than in the heroic style. However, there is no statistically significant difference (less than 25 points) between the socialised and personalised power levels. The affiliation levels tend to be low. These managers are more likely to:

Tend towards heroic management, particularly in times of stress or pressure

Get the job done; however, some team members may feel disempowered in the process

Be perceived by those with lower levels of personalised power as tending towards being autocratic and as communicating in a parent-child way

Be perceived by some as not a particularly good manager of diversity

Engaging Leadership Style

These people are high in socialised power, slightly lower in personalised power (± 25 points) and low in affiliation. Engaging leaders tend to:

Get the job done through others

Be very assertive but never aggressive

Be respected for their commitment to the achievement of high and challenging (yet achievable) team goals in a fair, consistent and supportive way

Provide open, honest, constructive feedback on performance – both positive and negative

Be non-defensive; can both give and receive constructive criticism

Be builders of systems and people

Be replaceable – leave systems intact and self-sustaining

Be sources of strength for other people

Promote adult-adult relationships

Be perceived as effective managers of diversity and as respectful of the self as well as other people

In view of the high institutional drive associated with this leadership style, it is assumed that engaging leaders would obtain diversity management results motivated by the business rationale by connecting to individual employees.

Affiliative Tendencies Leadership Style

These people tend to be high in socialised power, but have a higher level of affiliation than personalised power. Managers with affiliative tendencies will tend to:

Deliver, but put relationships before delivery especially in times of stress or crisis

Avoid conflict and have a need for the approval of other people

Be somewhat *laissez faire* and sometimes not insist on the achievement of high and challenging goals from others (may even end up doing the work themselves

Sometimes be perceived as inconsistent and occasionally unfair

Find it difficult to provide open, honest constructive feedback on poor performance

Be defensive, especially when being criticised

Not be a source of strength for other people

Create some frustration among not only heroic managers, but also ambitious subordinates

View colleagues and subordinates as friends rather than as fellow professionals who are paid to deliver

Not be viewed as particularly good managers of diversity by those with higher levels of personalised power

Affiliative Leadership Style

The affiliation is significantly higher than the personalised and socialised power (more than 25 points). Affiliative managers tend to:

Put relationships before performance/output

Have a need for approval

Lack self-confidence

Avoid conflict

Make ad hoc decisions which can lead to them being perceived as inconsistent or unfair

Find it difficult to provide open, honest feedback on poor performance

Be defensive, especially when criticised

Not be a source of strength for other people

Not provide effective leadership and direction

Create frustration among colleagues and subordinates with lower levels of affiliation

Spend a lot of time talking about problems but not insisting on their resolution and monitoring results

Create a "nice atmosphere", but often fail to discuss diversity issues which are a potential source of conflict and find (and monitor) solutions to them, leading to unspoken anger and frustration among some subordinates

In view of the high relationship drive associated with this leadership style, it is assumed that affiliative leaders would strive to obtain diversity management motivated by "moral justification" of the business rationale by connecting to individual employees.

Fight/Flight Leadership Style

This leadership style appears to vacillate between heroic and affiliative leadership styles

Even Leadership Style

No clear leadership style is established on the typology.

It is conceivable that the heroic leadership style could be experienced as acknowledging and even valuing diversity, but that an engaging leadership style could be experienced as actively managing diversity. Leadership styles in workplaces will be determined referring to McClelland and Burnham's (1976) leadership styles as discussed above, comparable to Mintzberg (2004) as presented on the typology of leadership style. The fight/flight leadership style might vacillate between motivating the need for compliance to diversity management as both "morally" justifiable and legislatively enforceable.

Leadership Style and the Positive Experience of Diversity Management

The theoretical overview presented in this chapter provides evidence of the need for collaborative efforts in teams, facilitated by interactive leadership, in the contemporary workplace. "Employee morale is essential to successful organisations (Burnham, 2003, p. 40)." In the view of Mead (1934), individuals can analyse and assess the reactions of other people. On that basis, they can transform their acts into different behaviour for future situations. Individual leaders can thus reflect on their impulsive behaviour and engage in self-analysis and correction.

Based on the contemporary leadership views of Mintzberg's (2004) "engaging" and Burnham and McClelland's (1976) "interactive" leadership requirements, the premise of this study is that managers with highly heroic (autocratic) management styles will not create a positive experience of diversity management among their followers. Poor communication and a directive management style associated with a heroic style could create perceptions of prejudice.

The leadership competencies Mintzberg (2004) referred to (personal, interpersonal, informational and actionable) encapsulate contemporary leadership competencies. It is suggested that a diversity competence in a changing world, as a dimension of leadership, is required in addition to the competencies posed by Mintzberg's model.

Smith and Rodgers (2003, p. 12) contended on the basis of a thirty year DDI research project that effective leaders are those who "inspire confidence and belief in the future, have a passion for results, are marked by unwavering integrity, set others up for success, have strong rather than big egos, have the courage to make decisions and are masters of managing ambiguity".

Dutton (2003) conceptualised the micro-processes within leader and follower interaction at work and called it "high quality connection". In debating alternatives, effective managers focus on content rather than personalities, sending a clear message that they genuinely respect the people behind the ideas.

A study conducted by Cross, Baker and Parker (2003), as in Athey (2007) found that the "energisers" in an organisation (those who spark progress through constructive behaviour) were four times more likely to be high performers than those who simply bring knowledge and skills to the table. Conversely, conflict avoidance and toxic interactions (two ends of a spectrum) tend to erode trust and undermine performance. When people are ignored, rejected or criticised, it deflates their morale, their sense of self-worth and their ability to learn.

"Leaders who appreciate differences fight all forms of dominance, including any functional presumption of superiority over another (Ely & Thomas, 2001, p. 53)." Mead (1934) attributed the human's capacity to reshape behaviour in order to gain approval and acceptance from other people. In this way, leaders can adjust their actions to accommodate those with whom they interact. These competencies appear consistent with an engaging interactive leadership style.

Having analysed the interactive leadership styles and competencies, the paradigms of diversity and inclusion are studied next.

The Diversity Management Paradigms of Thomas and Ely (1996, 2001, 2002)

Thomas and Ely (2002) described the effects of their diversity management paradigms on work group functioning in a qualitative study of three professional organisations, with the aim of theory development.

This study aimed to examine the different perspectives of diversity impact on the organisation's performance and employee satisfaction and identification with their social group. They found three underlying perceptions of diversity: integration and learning, access and legitimacy, and discrimination

and fairness perceptions. These perceptions, they claimed, "are governed by how members of work groups create and respond to diversity" (Ely & Thomas, 2001, p. 239).

Discrimination and Fairness Paradigm

The discrimination and fairness paradigm is based on the recognition that past discriminatory practices were wrong. Progress is measured by how well targets and retention figures are achieved. This results in a non-discriminatory approach where total "sameness" is promoted. Managers and employees with this mindset argue that prejudice kept groups out unfairly in the past. In fairness, the business has to restructure to reflect the needs of society.

Viewed from this paradigm, managerial processes aim to ensure that employees are treated equally and that no one is given an unfair advantage over others. It resembles affirmative action, but goes beyond the "numbers game".

Often managers implementing employment equity from this paradigm have been convinced of the need for career development and mentorship programmes for designated groups, and indeed advocates their institution. Progress is however measured through numerical targets, rather than measuring experience of how well the initiatives allow individuals to develop personal strengths. Staff get diversified but the work does not (Ely & Thomas, 2001).

Leaders usually use "top-down" directives to enforce affirmative action initiatives with autocratic means, to monitor and measure progress.

Access and Legitimacy Paradigm

This paradigm celebrates the differences between the diverse workforces. An organisation seeks to gain legitimacy with a wider client base by reflecting a more demographically representative workforce. The more diverse the business becomes, the more it would become legitimate. It needs employees with multilingual skills to serve clients better and so gain legitimacy with them. "It makes business sense (Thomas & Ely, 1996, p. 25)."

Such organisations push for access to employment and promotion of black people and women (differently abled employees are not front of mind). This market-based motivation for competitive

advantage gains support from the majority of employees loyal to the firm. It does however, lead to the re-labelling of designated employees from "transformation candidates" to "niche clients" (Thomas & Ely, 1996, p. 45).

The access and legitimacy paradigm also emphasises differences between cultural groups, often ignoring differences within groups. It further emphasises the role of cultural differences without evaluating how these affect actual work.

> If the discrimination and fairness paradigm is organised around the theme of assimilation, where the aim is to achieve a demographically representative work force whose members treat each other exactly the same, then the access and legitimacy paradigm can be regarded as almost the opposite concept whereby the objective is to place different people where their demographic characteristics match those of important constituents and markets (Thomas & Ely, 1996, p. 51).

Integration and Learning Paradigm

The emerging paradigm, in contrast, organises itself around the overarching theme of integration. Thomas and Ely (2002) were of the view that assimilation pushes "sameness" too much and differentiation "overshoots" in the other direction. The new paradigm of integration and learning transcends both the aforementioned paradigms. The integration and learning paradigm promotes equal opportunity for all individuals, like the fairness paradigm, and in the same way as the assimilation paradigm it acknowledges cultural differences among people that recognise the value in those differences.

Thomas and Ely (2002) concluded that all three paradigm approaches to diversity management could succeed to some extent, but only the integration and learning perspective contains a rationale that will motivate management and employees in a sustained manner to ensure the long-term success of a diversity programme (Jayne & Dipboye, 2004).

Diversity Openness Theory

The three paradigms presented by Thomas and Ely (2002) above are in essence levels of diversity openness, in the view of Härtel (2004). At the open end individuals perceive differences as valuable and

they are eager to integrate and learn from one another. The less open individuals are to the differences they perceive, the less value they would see in diversity; the more they would lean towards a moral obligation to provide access to those perceived as different. The more "closed" individuals are to diversity, the less value they see in difference and more of an obligation not to appear prejudiced.

It is important to note the research of Härtel and Fujimoto (1999), which declared the existence of diversity in itself not a problem in organisations, as individuals all differ from one another. However, what does make a difference is the level of openness to differences in an organisation. The level of openness to the perception of difference is a function of the perceiver.

Diversity openness refers to the degree of receptivity to perceived dissimilarity, according to the Australian *Journal of Management* (December 2004, p. 190). Härtel (2004) pointed out that organisational culture plays an important role in an employee's level of diversity openness as it both shapes the meaning and actions of its members, as well as being shaped by its members through their interpersonal relationships at work.

Härtel (2004) reasoned that organisations differ in their culture, including how they view dissimilarity within the organisation. This approach is a symbolic interactionist view, in that Härtel suggested that organisational symbols and practices signal to organisational members how actual dissimilarity in its membership is viewed. The basic assertion of the perceived dissimilarity/openness moderator model is presented in Härtel (2004). The dissimilarity/openness concept of Härtel describes how individuals, organisations and groups deal with dissimilarity.

Traditionally diverse people were expected to assimilate to the existing culture. This, however, implies a pre-defined concept of what the culture should be and is thus a "close to diversity" approach. Organisations that expect assimilation to the dominant, existing culture are not open to diversity, contended Härtel (2004).

On the other hand, organisations that are "open to diversity" are those who value diversity not only in policy, but also those whose top management teams appear diverse. A high degree of diversity openness, that is openness to dissimilarity, is associated with the use of a broad range of ideas available and thus associated with higher quality decision-making, as found in the integration and learning diversity

perspective of Ely and Thomas (2001). This approach to diversity supports Roberson's (2004) definition of inclusion.

Low openness to diversity is likened to the access and legitimacy paradigm described by Thomas and Ely, according to Härtel (2004). Härtel and Fujimoto (1999) theorised that diversity will only have a negative effect in workplace interactions under two circumstances: when there is a perception of dissimilarity and when there is closedness to the perceived dissimilarity. The potential of diversity in a work group will only be leveraged when openness to dissimilarities is present in interaction. This premise is based on the similarity attraction and social identity theory, the self-categorisation theory and prejudice theory of Härtel and Fujimoto (1999).

Dreachlin (2007) suggested that organisations could approach its diversity initiatives through the integration and learning perspective (Thomas & Ely, 2002), whereby "the way things are done in the workplace" is continually reassessed and organisational practices are routinely reviewed from diverse perspectives to accommodate differences better. Leslie et al. (2002) proposed that managers who are cosmopolitan have the orientation and skills arising from life experience that help them interact effectively with others different from themselves and therefore are more successful global leaders.

The conceptual model of Leslie et al. (2002) explored learning and effectiveness in global roles from several perspectives. This included the direct relationship of experiential learning to managerial effectiveness in the global role, specifically past experiences in managing diverse workgroups in the country of the manager (referred to as cultural heterogeneity), and experience with other cultures through early language training and by living in more than one country as a child and adolescent.

Roberson's Model of Diversity and Inclusion (2004)

Roberson (2004) investigated the meaning of diversity and inclusion in organisations. She posited that the results of her study supported a distinction between the concepts of diversity and inclusion, although the terms may not describe separate types of work environment, but different approaches to diversity management.

In her results, (2004) Roberson pronounced that the management of diversity might be more complex than the two-dimensional factors of "diversity" and "inclusion". Her results endorsed the

argument that diversity in organisations may be supported by sets of practices to manage fair treatment issues, increase stakeholder diversity and demonstrate leadership commitment to diversity, whereas inclusion on the other hand may be supported by practices to integrate diversity into organisational systems and processes, and encourage the full participation and contribution of all employees.

The instrument constructed by Roberson (2004) measured the degree to which each of the attributes supports diversity and inclusion in organisations. The empirical investigation of the reliability and factor structure originally supported a three factor model. One of the factors was represented by the attributes for inclusion. All the attributes were described as characteristic of an inclusive organisation. One factor, Roberson (2004) found, included items relating to employee involvement and fair treatment. Other factors consisted of the organisational attributes for diversity.

Diversity and Inclusion Indicators

According to Mor Barak (2005, p. 3), the term "inclusive workplace" refers to:

> A work organisation that is not only accepting and using the diversity of its own workforce, but also is active in the community, participates in state and federal programmes to include working poor people, and collaborates across cultural and national boundaries with a focus on global mutual interest."

Roberson (2004, p. 23) commented that scholarly literature on definitions of diversity primarily focused on heterogeneity and demographic composition of groups or organisations, while definitions of inclusion focus on employee involvement and the integration of diversity into organisational systems and processes.

As explained briefly at the outset of this literature study, Roberson (2004) used the term "diversity" for referring to differences on the demographic composition of groups, focus on organisational objectives to design and increase participation in organisations and the level of diversity effectiveness. Inclusion, on the other hand, is used for referring to those indicators for feeling "part of the system" – participation, involvement, recognition and reward. The initial research of Roberson included 48 items, 24 for diversity and 24 for inclusion.

The five factors were:

1. Fairness in treatment
2. Representation
3. Top management support
4. Participation
5. Involvement

The results of the first study, which used a qualitative methodology to explore the construct definitions and to derive a measure of attributes to support diversity and inclusion, revealed conceptually distinct definitions. This found, consistent with popular and scholarly diversity literature, that definitions of diversity focused primarily on heterogeneity and demographic composition of groups in organisations, while definitions of inclusion focused on employee involvement and the integration of diversity into organisational systems and processes (Roberson, 2004).

The reliability and factor structure of the scale was evaluated in the second study and cross-validated in a third. The subsequent results supported the five factor model of diversity and inclusion. Roberson (2004) believed diversity and inclusion "encapsulate" the discrimination and fairness, and integration and learning diversity paradigms suggested by Thomas and Ely (1996). On the other hand, the second diversity factor included items relating to the representation of demographic diversity at all levels and outside of organisations, such as described in the access and legitimacy paradigms of Thomas and Ely.

The results furthermore suggested that diversity might be managed through a variety of methods. More specifically, diversity in organisations may be supported by sets of practices to manage fair treatment issues, increase stakeholder diversity and demonstrate leadership's commitment to diversity, while inclusion may be supported by practices to integrate diversity into organisational systems and processes and encourage the full participation and contribution of employees. Thus, the management of diversity may be more complex than the two-dimensional categories of diversity and inclusion.

Identity Blind and Identity Conscious Structures in the Management of Diversity Management

Some systems for equal employment opportunity and affirmative action distinguish between identity blind structures, or formalised human resource management (HRM) practices designed to ensure that decision-making processes are the same for each individual regardless of group identity, and identity conscious structures, which are formalised human resources management practices that take both demographic group identity and individual merit into consideration.

Although research has shown that identity conscious practices are positively related to the employment status of protected groups in organisations, research has also highlighted backlash against such practices and diversity management programmes in general. Given negative reactions to identity conscious structures, some organisations are retreating from practices that focus on the specific and unique concerns of historically excluded groups, in favour of more identity blind structures that are responsive to the fears of exclusion and displacement among members of privileged groups.

As shown by the factors revealed in Roberson's (2004) study, the concepts of diversity and inclusion may potentially represent another iteration of the identity blind versus identity conscious debate. For example, the results highlighted the importance of stakeholder diversity as well as fair treatment initiatives, which base decision-making on group membership and therefore may be considered identity conscious practices.

In contrast, the inclusion factors highlighted broader human resource initiatives, such as collaborative work arrangements and conflict resolution processes, which are designed to involve all employees in organisational decision-making processes. As such, these organisational attributes may be considered identity blind practices, because a focus on inclusion in organisations may be similar to identity blind structures by representing a more palatable approach to diversity management, yet proving ineffective for promoting the interests of historically excluded groups.

Roberson (2004) argued that research is needed to understand the individual and organisational effects of managing diversity versus inclusion. The challenge to South African organisations is the need to create and develop an inclusive diversity culture in organisations centred on managers' people management skills.

An inclusive culture refers to the extent to which individual development needs are determined; individual development plans are based on competencies for effective job performance. Line managers play a significant role in coaching and the development of all employees.

The element of effective diversity management practice appears to include enhanced interpersonal communication, personal empowerment, a perception of fairness in employment and a culture conducive to development and performance. It is suggested that managing diversity effectively is an ongoing, sustainable process and not only a once-off diversity intervention. It requires ongoing interaction and diligence, which may initially create discomfort in the organisation.

Conclusion

This chapter dealt with the specific paradigms of diversity management and leadership style theory used to address the research problem in the empirical study. The model of diversity and inclusion indicators presented by Roberson (2004), aligned with Thomas and Ely (1996, 2002), understood through the symbolic interactionist framework for interpretation of the experience of diversity management.

Referring to the historical context of the South African workplace, discussed in chapter 3, it is the premise of this study that the experience of diversity management in workplaces would differ according to race, gender and age and that this experience is related to the pervasive style of management in businesses. A leader's style of management is expected to influence the experience of diversity management, referring to Mead's (1934b., p. 267) statement that "the ideal human society cannot exist as long as it is impossible for individuals to enter into the attitudes of those whom they are affecting in performance of their particular functions".

The interactive leadership approach of Mintzberg (2004) and McClelland and Burnham (1976) requires leaders to be competent in "human skills". The reflection on traditional and contemporary approaches to leadership, and diversity management and other aspects of people management, support the view that organisational leaders will require competencies beyond the traditional, to produce ongoing and sustainable adaptation to an increasingly diverse, complex, dynamic, unpredictable and competitive environment.

Chapter 5 concludes with an extensive understanding of McClelland (1975), Burnham (2003) and Mintzberg (2004), who asserted that interactive leadership style is required to continue to be successful. The interactive leadership style is reliant on communication skills. "Creating dialogue; through listening, supporting and encouraging people to differ, leaders ensure dialogue over future direction and resolve tensions between competing and opposing ideas (Mintzberg, 2004, p. 21)." This is consistent with the symbolic interactive processes among humans, using conscious gestures, language, symbols and thought.

The literature study, presented in the theoretical chapters, implies that leaders are faced with a dynamic environment wherein they have to obtain commitment from a diverse group of followers with a high degree of "disengagement".

Referring back to chapter 2, Mead's (1934b., p. 202) view was that significant change occurs when original forceful "Is" appear, causing great transformations of the "me's" with whom they interact. "Great figures in history bring about fundamental change."

It is the premise of this study that Mintzberg's (2004) engaging leadership style encompasses the competencies of "great leaders", which would result in a positive experience of diversity management in the same manner as the interactive manager, described by Burnham (2003).

Having posed the objectives of the research in chapter 1, from a symbolic interactive perspective, (as presented in chapter 2), the socio-historical development of diversity management was introduced in chapter 3 and the evolving role and nature of leadership and diversity management in chapter 4. The last theoretical chapter (chapter 5) presented the specific paradigms of diversity management of Roberson (2004), Thomas and Ely (2002) and the interactive leadership style of McClelland and Burnham (1976) and Mintzberg (2004). Chapter 6 turns to the empirical research, addressing the specific research questions posed by this study.

CHAPTER 6: ANALYSIS AND DISCUSSION OF THE MOST SIGNIFICANT EMPIRICAL RESULTS

Introduction

Blumer (1962) believed "any conception researchers form of the social world they choose to study, prior to conducting a study, will be limited, and stereotypical images which will automatically enter into any model subsequently used, as the basis of that study" (Harris, 2005, p. 5).

The objective of the empirical research is to address the research problem and aim of this study, through direct empirical examination of the social world of work. As explained in the theoretical chapters of this study, the symbolic interactionist emphasis on the process of interaction in the formation of meaning (experience) to the individual serves as theoretical framework for the research methodology used in this empirical investigation of leadership style as a component of diversity management experience in selected workplaces.

This chapter describes the method of research and presents the main results of the empirical study. The empirical study was prefaced with a comprehensive theoretical study into the critical components of the stated problem, supporting the objectives of the study. The empirical research addresses the aim of this study through specific objectives. It relies on the diversity and inclusion model of Roberson (2004), as discussed in chapter 4, and the leadership model of Mintzberg (2004), McClelland and Burnham (1976) and Burnham (2003), as presented in the previous chapter, and is interpreted from a symbolic interaction perspective, explained in chapter 2.

The Aim and Objective of this Study

The research problem and aim of this study is to determine the kind of leadership style organisations need to develop to establish a positive experience of diversity management in order to continue to be successful, as presented in chapter 1. In view of that, the specific objectives were to determine what the experience of diversity management is in selected South African workplaces; whether this experience differs along race, gender and generational lines; what the predominant leadership style in organisations is; and more particularly, whether the experience of diversity management is related to the prevalent

leadership style. The study aimed to conclude with a leadership competency model inclusive of diversity management competence.

Undertaken form a symbolic interactionist paradigm, this study uses an inductive approach to assess employee experience of diversity management in the workplace and does not rely on a set of hypotheses.

Six specific research questions were developed to meet the objectives of the study.

Research Questions

The specific research questions, which arise from the research problem and aim of this study, presented in chapter 1, are:

1. What is the diversity management experience of employees in selected South African workplaces?
2. Do generational differences between Generation Y (born after 1976), Generation X (born 1967 to 1976), Generation 2 (born 1958 to 1966) and Generation 1 (born before 1958) employees influence the experience of diversity management?
3. Do race and gender differences influence the experience of diversity management?
4. What are the prevalent leadership styles in selected South African workplaces?
5. Is diversity management experience related to leadership style?
6. Does an engaging leadership style relate positively to the experience of diversity management?

To address the research questions, two instruments are used and the results thereof analysed. A diversity management questionnaire, aligned with the diversity management five factor model of Roberson (2004) presented in chapter 5 of the literature study, is used to determine the experience of diversity management in selected workplaces.

The leadership styles in these selected businesses were determined using the Hall and Hawker Power Management and Style Inventory (Hall & Hawker, 1988). These leadership style results are presented on typology described in the previous chapter, based on Mintzberg's (2004) leadership styles (figure 5), typified by the socialised management theory of McClelland and Burnham (1976) and Burnham

(2003), as discussed in chapter 5. The literature framework advocated Mintzberg's (2004) engaging interactive management style in organisations to continue to be successful. From the preceding theoretical study, the relationship between an engaging leadership style and the positive experience of diversity management is inferred as the proposition of this study.

In order to achieve the objectives of the study, the experience of diversity management is investigated and the results presented. Thereafter prevalent leadership styles in the selected businesses are determined and the results discussed. Having assessed these two research constructs, the results of the leadership styles and experience of diversity management are correlated in order to achieve the aim of this study. The results for each of the research questions are tabled and interpreted from the premise of the selected theories analysed in the preceding chapters. The results tabled in this chapter are extensive, as it addresses the six research questions arising from the objectives of this study.

Research Design

Constructs of Research

Experience of diversity management is considered the dependant variable and *leadership style* the independent variable in the research model (figure 2). Race, gender and generational differences (age) are regarded as explanatory moderators. The practical significance of these research constructs is measured as follows:

Method of Research and Research Instruments

The empirical study includes two main components: leadership style and experience of diversity management. Perception, behaviour and experience of humans are not easily determined or quantified (Rand, 1983). The research questions are studied through an intensive focused examination of the empirical content for the purpose of analysis, in accordance with symbolic interaction methodology.

The research design is the strategy through which the research problem is approached; it provides a framework for the gathering of data (Leedy, 1985). The nature of the research problem dictated the most suitable data gathering method. The empirical research studies the experience of

diversity management in selected South African workplaces, using a diversity and inclusion survey instrument. The considered benefits of a survey outweighed the limitations thereof.

To determine leadership style as a component of diversity management experience, the prevalent leadership styles in selected workplaces had to be established. Leadership styles were determined, using a self-analysis inventory. The results of the empirical study are analysed within the framework of the theoretical study in order to determine a suitable relationship between the data – what the experience of diversity management in workplaces is, whether the experience differs between different race, gender and generational groups and whether the pervasive leadership style in the businesses is related to this experience.

The theory and results will be compared and inferences drawn, in answer of the research questions posed, towards addressing the aim and objectives.

Confidentiality

Confidentiality within the context of this study refers to the management of information from participating businesses, managers and respondents. A legally binding agreement between the researcher and the selected workplaces prohibits the disclosure of the participating businesses. Confidence is conferred to individual respondents, managers and respondent workplaces. Anonymity exists, as the identities of the participating workplaces, managers and respondents cannot be linked with individual responses or results in any way.

Research Group – Experience of Diversity Management

The participants in this study were two thousand six hundred and sixty nine (N = 2 669) respondents from 11 different workplaces (N = 11) and four hundred and forty (N = 440) managers from the same 11 workplaces. The workplaces were geographically distributed across South Africa and included selected businesses operating in South Africa as subsidiaries of multinational operations in three different industries.

To determine the experience of diversity management, the population is made up of all the subjects in the 11 participating workplaces. The experiences of employees who are functionally illiterate

and could not complete a written or electronic questionnaire are excluded from the empirical data. The unit of analysis is the respondents and managers involved in this study from which data was obtained.

Unit of Analysis Definition: Workplace

The term "workplace" is not defined in the EEA (No 55, 1998) but rather in the General Administrative Regulations ("the Regulations") issued in terms of the EEA (No 55, 1998) and reads as follows:

> A workplace means the place or places where the employees of an employer work. If an employer carries on or conducts two or more operations that are independent of one another by reason of their size, function or organisation, the place or places where employees work in connection with each independent operation, constitutes the workplace for that operation.

This definition of workplace in the Regulations is identical to the definition of workplace found in Section 213 of the LRA (No 66, 1995, as amended). Clause 6.4 of the Regulations reads as follows:

> A designated employer whose operations extend across different geographic areas or workplaces must submit a report. Employers who submit consolidated reports must have individual employment equity plans and relevant information for each entity or workplace that have been included in the consolidated report. The consolidated report and the individual EE plans and relevant information must be made available at each entity or workplace. The method of reporting should be consistent from year to year or from reporting period through reporting period.

Unit of Analysis Definition: Employee

All employees presumed to be an employee in terms of Section 200A of the LRA (No 66, 1995, as amended) were afforded equal opportunity to participate in completing the diversity management questionnaire. Participation in this study was voluntary.

Research Group – Leadership Styles

Four hundred and forty managers completed the leadership style questionnaire. The 11 selected workplaces were identified as workplace 1 to workplace 11, representing manufacturing, research and development, and chemical and pharmaceutical industries. Leadership styles were obtained through

convenience sampling, per workplace studied. Managers were requested to complete the self-analysis at the same time as the diversity management questionnaires were administered.

Unit of Analysis Definition: Leaders

The unit of analysis for investigating the relationship between diversity management experience and leadership style is *(N = 11)* the 11 workplaces in which research was conducted.

As defined in chapter 1, leadership styles included in this study referred to senior officials and managers using the specific definition contained in annexure three of the Regulations issued in terms of the EEA (No 55, 1998), which defines legislators, senior officials and managers as follows:

> This group includes occupations whose main tasks consist of determining and formulating policy and strategic planning, or planning, directing and co-ordinating the policies and activities of the organisation in the private and public sectors, determining and formulating laws and for directing and controlling the functions of the organisation includes: chief executive officer; president; vice-president; chief operating officers; general managers and divisional heads, managers who provide the direction of a critical technical function; postmaster; superintendent; dean and school principal.

Research Procedure and Methods

Administration of Research

The participating workplaces were selected based on convenience from three South African businesses who undertook diversity management audits, to evaluate their experience of diversity management and to identify barriers to equitable employment, during 2007, in compliance with the EEA (No 55, 1998). In each of the participating workplaces, the employment equity consultative diversity forum assisted with communicating and administration of the research.

The function of employment equity consultative forums is found in Sections 16 and 17 of the EEA (No 55, 1998). The function of such forums is to represent a representative trade union or employees from across all occupational categories and levels of the employer's workforce, from both designated and non-designated groups in consultation with the designated employer concerning:

The conduct of an analysis or audit

The preparation and implementation of the employment equity plan

A report to be submitted to the director-general on an annual basis

The researcher requested managers in participating workplaces to complete the leadership style questionnaires on the same day the diversity management audit was administered at that workplace.

Survey Instruments

Diversity Management Questionnaire

The primary value of symbolic interaction of subjective meaning is relied on in the research. The experience of diversity management was assessed using a questionnaire which captures the subjective experience of employees in their world of work. The EEA (No 55, 1998) requires designated employers to "consult with its employees, conduct an analysis or audit, and prepare an employment equity plan". Accordingly, the experience of diversity management of all employees in the participant companies was measured, using the structured, self-administered questionnaire (see appendix 1).

Roberson (2004) suggested that the measures included in her study might serve as an assessment tool for understanding the degree to which employees experience specific attributes of diversity management to be representative of their organisation. The diversity survey of Human (1997) was refined to include indicators of diversity and inclusion of Roberson's five factor model.

Roberson's (2004) final five factor model indicated factors comparable and inclusive of the three paradigms of Thomas and Ely (2002) – Roberson's factor 1 (the fairness factor) aligns with Thomas and Ely's discrimination and fairness paradigm; Roberson's factor 2 (representation of diverse groups) aligns with the access and legitimacy paradigm; and Roberson's factor 3 (leadership commitment) was the same as the learning and effectiveness paradigm. These factors, Roberson found, were conceptually distinct. The remaining two, factors 4 and 5 (employee involvement in work systems and diversity-related outcomes such as learning, growth and flexibility), are indicators of inclusion as defined at the outset of the theoretical study. The last two factors, although similar, were separated. The results of Roberson's study suggested that factor 4 characterises organisations that are diverse and factor 5 organisations that are inclusive.

The diversity questionnaire used in this study has been used in organisations to determine the experience of diversity management since 1997. It was refined during 2004-2006.

The length of the instrument was proportional to Roberson's (2004) indicators and was kept as short as possible. Biographical data was placed at the beginning of the survey, as this refers to factual data. The survey indicated that the purpose was to analyse the experience of diversity management in the business as it related to the employment equity initiatives.

The questions were designed as assessment tools for measuring the degree to which employees experience attributes for diversity management ranging from practices to increase representation of designated groups (black people, women and differently abled or disabled people) to the broader people management initiatives intended to facilitate employee participation and engagement, learning and development in the organisation, as well as the eradication of unfair discrimination. Organisations would achieve effective diversity management when a representative workforce rates the various critical factors included in the diversity audit positively and no significant differences are found between the diverse groups (Human, 1996a.).

The three mains sections of the instrument include Roberson's factors (2004) and Thomas and Ely's (2002) paradigms. Questions were grouped in terms of Roberson's three main factors. The remaining factors 4 and 5 were incorporated in the three main sections of the questionnaire as follows:

Four Sections of the Questionnaire

Section 1: Biographical data. This section obtains information which is used as the moderators in the research model. It requires respondents to provide their level or grade in the organisation, their age, business unit, region or department, customised to the workplace. Questions pertaining to gender, race and disability were defined according to the definitions contained in the EEA (No 55, 1998). In view of the historical sensitivity in discriminating between employees on the bases of race, ethnicity and gender, respondents were specifically requested not to omit this information, as this would provide critical information on how experiences might vary. Respondents were provided with the reason for asking the detailed information in the pre-research communication that invited them to participate in the audit.

Section 2: Leadership commitment – strategic alignment (learning effectiveness paradigm). This section of the questionnaire refers to Roberson's third factor (top leadership commitment) and aims to determine the commitment of managers to diversity in the business and the strategic alignment thereof, as well as the extent to which diversity is supported by top management and viewed as important in the organisation. Human (1996b.) explained employee development as the extent to which people development in general and black people, coloured people, Indian people, women and disabled employees in particular are regarded as a key strategic issue for the organisation.

It also refers to the extent to which managers are measured and rewarded in terms of their performance in this area. Top management support for diversity and fair treatment issues and their commitment to employee development should be evidenced in the actions of top management.

Questions 1 to 7 of the questionnaire are based on these dimensions determining the experience of diversity management.

Section 3: Representation of diverse groups – staffing and people management (the access and legitimacy paradigm). This section of the questionnaire aims to determine the experience of policies and practices in respect of employee management and development. The management of people includes the extent to which employee involvement and learning and growth outcomes exist. It refers to the way in which people are matched to jobs, whether they are recruited from the outside or whether they are developed, transferred or promoted from within (the representation of diverse groups, learning and growth outcomes).

It involves an analysis of current selection and recruitment procedures, criteria for entry into jobs, selection tools and organisational culture. This could lead to attempts to overcome the experience of unfairness. A workforce analysis may lead an organisation to the conclusion that it is necessary to practice affirmative action in granting access or promotions in the short term (Human, 1996a.).

Questions 1 to 12 are based on these specific dimensions of diversity management. Information from this section relates to factor 1 (fairness in treatment) and factor 4 (participation and involvement) of Roberson's (2004) model.

Section 4: Treatment fairness - diversity management (the discrimination and fairness paradigm). This section of the questionnaire specifically aims to determine the experience of inclusion, such as presented in Roberson's factor 1 (fairness in treatment), factor 2 (diversity representation), factor 3 (leadership commitment) and factors 4 and 5 (participation and involvement in diversity-related outcomes, such as learning and growth).

Questions 1 to 12 of section 4 measures the experience of organisations policies and practices ensure that individual employees are treated with dignity and respect, irrespective of their primary differences (race, gender and generation group). Discrimination refers to the extent to which employees generally perceive discrimination to exist in terms of chapter 2 of the EEA (No 55, 1998).

Rating Scale Used in the Questionnaire

The questionnaire used fixed alternative, Likert response format questions, where the respondents are clear about the meaning of the questions. Respondents were asked to rate the extent to which they agreed or disagreed with the attributes of diversity and inclusion experienced on a scale ranging from one to five. The questionnaire items are "serial order preference" opinion or experience questions, in which the answers are ordinal or somewhat ordinal. One pointed to strong disagreement, representing a negative experience, and five to strong agreement, representing a positive experience. Six represented a "don't know" response. The interval measurement represents equal intervals between the different categories to which numbers are allocated. Questions 1, 2, 6, 7, and 9 in section 4 were inverted for indexing purposes, in interpretation.

Method of Data Gathering

The questionnaire used for determining diversity management experience in selected workplaces was adapted to allow for its delivery via the organisation's intranet network or web page (appendix 1). Fast connection was ensured. Access was restricted in that a personalised pin number was allocated, preventing respondents from responding more than once. The survey was furthermore put on a page that could only be accessed directly, with no links from another web page. Employees in the selected

workplaces were asked to respond to an electronic mail invite to participate in the web survey. The link to the survey was provided in this electronic mail.

Scrolling through the questionnaire was vertical and the question text was wrapped to fit the screen space (Survey System Software, 2007). The questionnaire included an introduction, explaining the reason for the survey. Questions were kept short.

The setup copy of the instrument on the web was tested to ensure it reflected the paper version of the questionnaire. Questionnaires were sent back, electronically to an independent central server. Return rates were monitored as the survey progressed.

The limitations of this method of research are that access to the internet is not universal in the workplaces studied. To overcome the shortcomings of this survey method, "paper copy" instruments were made available to those employees, either who had no access to the intranet technology or who were not functionally computer literate. Paper copies of the questionnaire were completed at a specific designated venue on the research date, by prior arrangement. These completed surveys were deposited in strategically placed locked boxes.

Respondents were assured of all necessary steps to protect their anonymity in completing the questionnaires. Respondents were informed of the research and rationale for the research by means of a covering letter, initiated by the employment equity consultative diversity forum or managing director of the selected workplaces.

The web page survey method as well as paper questionnaires were used in all 11 workplaces. The advantages of the web page survey method are the speed at which research is conducted, the cost and the flexibility associated with this method of research. The employment equity consultative diversity committee extended a verbal invitation to employees through management meetings, to ensure that employees who did not have access to electronic mail were invited to participate in this study.

Leadership Style Questionnaire

To determine leadership style, most characteristic of the interaction between the respondent and direct manager, in the selected businesses, the self-assessment Power Management Inventory of Hall and

Hawker (1988) was used, with the permission of Productivity Development (Pty) Ltd., member and sole representative for the entire African region of Teleometrics International, Houston, Texas (appendix 2).

The PMI was administered for all respondent managers. Part one of the PMI used is based on the work of McClelland and Burnham (1976), which corresponds and supports the work of Mintzberg (2004) and Burnham (2003), as described in chapter 5. The instrument employs a forced choice, paired comparison format. In 60 items, each of the three motives appears 40 times and is paired 20 times with each of the other two (Hall & Hawker, 1988). Leaders were mostly requested to complete the PMI before responding to the diversity management questionnaire.

Mintzberg's engaging leadership style is linked with the PMI, measuring McClelland and Burnham's (1976) "institutional (socialised) manager" as a directly comparable concept, illustrated on the typology of leadership styles in chapter 5.

Typology of Leadership Styles

The unique combination of leadership styles per workplace, where a diversity and inclusion audit was undertaken, was recorded on the leadership style typology, as presented in chapter 5. This typology ranges from "heroic" at one extreme to highly "affiliative" at the other (figure 5). The five "ideal types" along this typology and two "outliers" are used to record empirical results, as it specifically supports Mintzberg's leadership styles (2004).

As explained in chapter 5, leadership "styles" measured on PMI (scale of 0 to 100), are represented on this typology on an interval scale of one to seven, to categorise individual management styles within one of these seven types (figure 4) in the various workplaces, as follows:

1) Heroic leadership style:

Managers with higher levels of personalised power (±25 points) than socialised power and affiliation.

2) Heroic tendency leadership style

The socialised power level is higher than in the heroic style. There is however no statistically significant difference (less than 25 points) between the socialised and personalised power levels. Affiliation levels tend to be low.

3) Engaging leadership style

High in socialised power, slightly lower in personalised power (±25 points), low in affiliation.

4) Affiliative tendency leadership style

High in socialised power, but a higher level of affiliation than personalised power.

5) Affiliative leadership style

Affiliation significantly higher than personalised and socialised power (more than 25 points).

6) Fight/flight leadership style

Tends to move between "fight" and "flight".

7) Even leadership style

No clear trends indicated.

Sampling

Convenience Sampling and Practical Significance

Random sampling was not feasible in this study. Employees and managers were invited to participate voluntarily in the research, from a "captive audience" of managers present at the time of research, to obtain quantitative data on leadership styles, as a matter of convenience. Convenience sampling was used to establish an approximation of reality. This non-probability research method does not depend upon the rationale of probability theory (Trochim, 2006).

The practical significance of data is important when reporting results of data, Ellis and Steyn (2003) explained. They stated that statistical significance tests could be used to show whether the results are significant or not, such as differences between means, in the case of random sampling. In the case of convenience sampling, however, which are in effect results obtained from a subpopulation, effect size should be determined to interpret the significance of results. Effect size is independent of sample size and is a measure of practical significance of the data. It might be apparent that mean scores differ statistically, but whether the difference is large enough to be of practical significance, has to be determined. "Effect size establishes the difference, independent of the units and sample size and relates to the spread of data (Steyn,1999; 2000, as referred to by Ellis & Steyn, 2003, p. 54)."

What is relevant in this study is to determine whether practical significant differences between groups in the study population exist. To comment on the practical significance of groups, standardised difference between the means of populations is used. When comparing different group means, Cohen (1988) as referred to by Ellis and Steyn (2003) provided guidelines for the interpretation of effect size as: small effect: $d = 0.2$, medium effect: $d = 0.5$ and large effect: $d = >0.8$. Data with d larger and equal to 0.8 is considered practically significant in this study.

It is furthermore important to know whether a relationship between age, gender and race and the factors on diversity management is practically significant. This study seeks to determine whether the relationship is large enough to be important. The guideline of Cohen (1988) as referred to by Ellis and Steyn (2003) is used in this study as follows: small effect: $w = 0.1$, medium effect: $w = 0.3$ and large effect: $w = 0.5$. A relationship with w larger and equal to 0.5 is considered practically significant.

It is not suitable to study the ranked typology of the leadership styles in the 11 businesses under the statistical assumption of normal distributions with means and standard deviations. This data requires a statistical methodology which will recognise the particular characteristics of non-normal data. This methodology is found in nonparametric statistics (Leedy, 1980). The Spearman rank order correlation is a nonparametric statistic, used in this study to measure the relationship between two variables.

The Spearman rank order correlation coefficient is a measure of the relationship between two variables with absolute value between zero and one. The Spearman rank order correlation also serves as an effect size to indicate the strength of the relationship.

Steyn (2005) provides guidelines for the interpretation of the correlation coefficient's practical significance as $r = 0.1$ small, $r = 0.3$ medium and $r = 0.5$ large. A parallel between the results of the diversity audit and leadership styles obtained from the PMI, as presented on the typology of leadership, is drawn, using this guideline. The unit of analysis for the correlation between leadership style and the experience of diversity management is the 11 workplaces.

Data Capturing and Processing

All responses were coded and processed using statistical computer packages.

Statistical Analysis and Treatment of the Data

A series of analyses were performed to examine the research questions of this study for each workplace in consultation with the Statistical Consultation Service of North West University. The analysis includes data presented in frequencies and means, using the SAS system (2007) and SPSS system (2005). The data is analysed by means of various appropriate statistical analysis to infer meaning.

The specific analysis techniques used are discussed next, followed by the results, which are presented systematically in answer of each specific research question posed. The results of the experience of diversity management are presented first, whereafter the results of the leadership styles are presented. The leadership styles are then correlated with the results of the diversity management questionnaire in each workplace. Throughout the analysis of the empirical results, the engaging interactive leadership model and symbolic interactive diversity management framework, presented in the theoretical study, are drawn on in finding plausible explanations thereof.

Construct Reliability and Validity of Instruments Used

An important consideration of this study is measurement adequacy. Content validity has to be established to determine whether the attributes of the underlying constructs measured through the respective instruments are a true reflection.

Reliability of the Diversity Management Questionnaire

Construct reliability and validation of the diversity management questionnaire were originally assessed and confirmed in pilot studies in a South African beverage enterprise during 2004 to 2006. The questionnaire was found suitable for this study.

The Cronbach alpha values were determined for each of the subscales included in the diversity management questionnaire used in this study. The average interim correlation with the total was determined to establish the strength of factor items. The ideal value between 0.15 and 0.5 was used.

The Cronbach alpha values of all subscales were found to fall within the required criteria (between 0.65 and 0.87), except for one question. Question 2 in section 4 ("People generally make racist

comments") presented a negative correlation of -.007 with the total standardised variables in this section (table 1a.).

Considering that the similar question ("People generally make sexist comments"), question 1 in this section falls within the required criteria, the results for question 2 are unexpected. A possible explanation why this particular question presented a negative correlation may very well be that respondents are more sensitive to commenting on matters related to race than to gender.

This specific question is however regarded as important, because of the inference to be drawn from the results thereof. The prevalence or scarcity of racist comments made in the workplace could be indicative of the level of inclusion experienced. The specific question was therefore removed from the section and treated as a separate entity in analysis.

The discrimination values indicated by the individual Cronbach alpha values for deleted questions (sections 2 to 4) are presented in table 1b in the following tables. These values indicated that all questions are related to the subscales, based on the correlation with the total as well as the Alpha values when questions are deleted.

Table 1a

Cronbach coefficient alpha values for diversity management subscales

Factor	Alpha value
Section 2: Leadership commitment – strategic alignment	0.82
Section 3: Representation of diverse groups – staffing and people management	0.87
Section 4: Treatment fairness – diversity management*	0.65

** Question 2 has been removed from this subscale*

Table 1b

Discrimination values as indicated by Cronbach coefficient alpha values for each subscale when questions are deleted

Deleted variable	Correlation with total	Alpha value
Section 2		
Question 1	0.67	0.76
Question 2	0.63	0.77
Question 3	0.49	0.79
Question 4	0.59	0.78
Question 5	0.60	0.78
Question 6	0.57	0.78
Question 7	0.30	0.83
Section 3		
Question 1	0.45	0.86
Question 2	0.52	0.85
Question 3	0.61	0.85
Question 4	0.64	0.85
Question 5	0.43	0.86
Question 6	0.12	0.88
Question 7	0.67	0.84
Question 8	0.60	0.85
Question 9	0.58	0.85

Question 10	0.66	0.85
Question 11	0.60	0.85
Question 12	0.59	0.85
Question 13	0.45	0.86
Section 4		
Question 1	0.16	0.60
Question 2	-.00	0.64
Question 3	0.26	0.59
Question 4	0.43	0.55
Question 5	0.40	0.56
Question 6	0.22	0.59
Question 7	0.17	0.60
Question 8	0.37	0.56
Question 9	0.17	0.60
Question 10	0.39	0.56
Question 11	0.39	0.56
Question 12	0.17	0.60

Reliability of the Leadership Style Questionnaire

The general reliability and validation of the leadership style PMI, Hall and Hawker (1988) was assessed and confirmed with the motivational scales of the Edwards Preference Schedule (EPPS). The scores were compared to the normative PMI sample size of 3 745. The reported reliability of this inventory was assessed by coefficient alphas of 0.77, for personalised power (heroic leadership style), 0.67 for socialised power (engaging leadership style) and 0.74 for affiliative power, respectively. The normative sample for the instrument is updated periodically and the reported sample size used for the PMI is 3 745 (Hall & Hawker, 1988).

The specific reliability and validity of the Hall & Hawker (1988) PMI, determining the internal consistency of each of the scales for the particular group of leaders included in this study, could not be determined, because the study population of 11 workplaces is considered too small.

Factor Analysis: Diversity Management Questionnaire

To analyse interrelationships among the number of variables and to explain these variables in terms of their common underlying dimensions (factors), an exploratory factor analysis with principal component extraction and Varimax rotation was conducted.

Factor analysis is used in the interpretations of the correlation matrix as method to group-related variables. Factor analysis only applies in linear interrelationships (Brown, 1986). It assumes hypothetical relationships or factors, which could possibly explain correlations between variables. It interprets the dependency between variables.

If factors are unrelated, the factor loadings are correlated regression coefficients. The factor loading is between -1 and +1 (Brown, 1986). Factors are extracted, where after they are rotated. The aim of rotation is to infer meaningful interpretation of factor loadings. The results of this specific factor analysis conducted on the diversity questionnaire are presented hereunder.

Results of Factor Analysis: Diversity Questionnaire

The confirmatory factor analyses, where all the questions in a subsection are subjected to a factor analysis, were performed on each of the sections of the questionnaire to establish if each section measures one construct. Factor loadings values less than 0.3 were not reported in the factor analysis.

Section 2: Leadership Commitment to Diversity Strategic Alignment

All questions in the second section of the questionnaire (strategic alignment) were retained as one factor and the percentage variance explained by this factor is 48.46%.

Table 2

Factor pattern for section 2: Leadership commitment to strategic alignment of diversity

Section 2: Leadership commitment	Factor 1*
Senior managers are committed to racial equality	0.80
Senior managers are committed to gender equality	0.76
Communication on diversity issues is effective	0.72
Diversity is regarded as a strategic issue	0.72
Managers have objectives relating to diversity included in their performance appraisals	0.70
Senior managers are committed to employing more people with disabilities	0.64
Diversity does not clash with other objectives	0.41

** Rotation was not possible with factor 1*

The factor pattern indicates one factor underlying these questions.

The factor pattern that can be seen from the table above is: Senior management is commitment to racial and gender equality; diversity is a matter of great importance to senior management; there is effective communication on diversity issues; management objectives to diversity being included in performance measurement and diversity are not in conflict with other strategic business objectives.

This factor is factor 3 of Roberson (2004) – leadership commitment. This factor pattern for leadership commitment to the strategic alignment of diversity management is referred to as factor 1 (leadership commitment) hereafter.

Section 3: Representation of Diverse Groups – Staffing and People Management

The questions in the third section of the questionnaire (representation of diverse groups and people management) were retained as two factors. The percentage (%) variance explained by these factors is 40.57% for factor 1 and 49.84% for factor 2. The factor pattern for this section is reflected in table 3 on the next page.

Table 3

Varimax rotated factor pattern for section 3: Representation of diverse groups – staffing and people management

Section 3: Representation of diverse groups – staffing and people management	Performance management Factor 1	Standard of work Factor 2
Receive open and honest feedback on performance	0.76	-
Performance is regularly appraised	0.72	-
Enough pressure on managers to develop subordinates	0.68	-
Most managers have skills to develop a diversity of staff	0.68	-
Satisfied with the way talent and potential have been assessed	0.67	0.34
Training is based on individual needs	0.65	-
Defined targets to improve diversity	0.64	-
People who deserve promotions get them	0.59	0.45
Recruitment and selection policies are fair	0.58	0.41
Individual career plans are in place	0.58	
Employees are regularly consulted about diversity	0.51	-
What you know and how you perform gets a promotion	-	0.81
Increasing diversity does not lower standards	0.30	0.62

Table 3 illustrates that two factors were extracted according to Kaiser's criterion, similar to Roberson's (2004) factor 2 (representation) and factor 5 (diversity-related outcomes), equivalent to the access and legitimacy paradigm of Thomas and Ely (2002), from the third section of the questionnaire.

Representation of diverse groups – staffing and people management: Performance management. The first factor for this section (3) includes open and honest feedback and appraisal of performance; pressure on managers to develop subordinates; management skills to develop diverse staff members; satisfaction with the manner in which talent and potential are assessed; training on an individual basis; clearly defined targets to improve diversity; promotion for deserving people; fair recruitment and selection policies; regular consultation of employees about the diversity strategy.

Representation of diverse groups – staffing and people management: Standard of work. The second factor for this section relates to standard of work knowledge and performance – "what" is known rather than "who" is known and the perception that diversity does not lower standards. This factor is comparable with factor 5 of Roberson's model (learning, growth and flexibility) and is considered indicative of the degree of inclusion that is experienced.

Section 4: Treatment Fairness – Diversity Management

This section relates to factor 1 (fairness factor) of the Roberson (2004) model. A Varimax rotated factor analysis presented four factors, as shown in table 9, according to Kaiser's criterion. The total percentage variance explained by these factors was 62.58%.

Table 4

Rotated factor pattern for factor 3: Treatment fairness in diversity management

Section 4 Treatment fairness in diversity management	Factor 1 Social interaction	Factor 2 Work processes	Factor 3 Race and gender fairness	Factor 4 Discrimination
Mix at social functions	0.82			
Greet regardless of race	0.80			
Open and willing to learn about cultures	0.76			
Women have the same accountabilities and responsibilities as men		0.83		
Black people have the same accountabilities and responsibilities as white men		0.80		
No generational issues	-	0.51		-0.38
Dignity and respect by manager	0.35	0.51	-	
People generally make sexist comments	-	-	0.80	-
Women generally accuse men of sexism when criticised			0.68	0.36
White people believe reverse discrimination takes place	-	-	-	0.81
Black people accuse white people of racism when criticised			-	0.78

Factor 3.1: Treatment fairness in social interaction. This factor included social interaction practices which ensure mixing at social functions, greeting regardless of race and willingness to learn about cultures.

Factor 3.2: Treatment fairness in work processes. This factor included the experience of dignity and respect by managers, equality of accountabilities and responsibilities across race, gender and generation. These factor elements are similar to Roberson's factor 4 (employee involvement in work systems).

Factor 3.3: Race and gender treatment fairness. Two items presented in this factor relating to race and gender treatment fairness were expressed through sexist and racist comments.

Factor 3.4: Discriminatory treatment. The two items included in this factor are the experience of discrimination based on race, specifically whether white people believe reverse discrimination takes place and whether black people accuse white people of racism when white people criticise them. The results of the factor analysis suggest the questionnaire measured dimensions of diversity management consistent with the models of Roberson (2004) and Thomas and Ely (1996, 2001, 2002) relied on in this study.

The factor pattern was altered by extracting question 2 in section 4 ("People generally make racist comments"), which lowered the reliability of factor 3. No further distinction between the factors was made in analysing the data.

Having determined the relationship between the factors as it presented in the factor analysis, the biographical data (section 1) is presented next where after the results of the research is presented.

Biographical Data of Respondents

Diversity Management Questionnaire

A total of N = 2 669 respondents from the 11 selected workplaces completed the diversity management questionnaire, online and paper-based, by July 2007. Due to the under-representation of people with disabilities in the selected workplaces, not enough people with disabilities responded for an analysis according to this comparative variable to be undertaken.

The demographics of the sample were generally representative of the workplaces as a whole. The biographical identities per workplace are described. The table on the next page indicates the biographical data.

Table 5

Number of respondents per workplace

Workplace	Frequency	Percentage
Workplace 1	134	5.02%
Workplace 2	98	3.67%
Workplace 3	169	6.33%
Workplace 4	108	4.05%
Workplace 5	202	7.57%
Workplace 6	573	21.47%
Workplace 7	274	10.27%
Workplace 8	350	13.11%
Workplace 9	379	14.20%
Workplace 10	237	8.88%
Workplace 11	145	5.43%

Age Groups

The majority of the respondents were aged 31 to 40 (Generation X) and Generation 2 (41 to 50), with a large proportion of Generation Y (younger than 30) and a smaller number of Generation 1 (51 and older).

The details are shown in table 6 on the next page.

Table 6

Age of employees

Age	Frequency	Percentage	Cumulative frequency	Cumulative percentage
Generation Y: 30 and younger	558	21.62%	558	21.62%
Generation X: 31 – 40	794	30.76%	1 352	52.38%
Generation 2: 41 – 50	764	29.60%	2 116	81.98%
Generation 1: 51 and older	465	18.02%	2 581	100.00%

Race and Gender

Because the majority of the workplaces were in the production sector, by far the largest number of respondents (63%) were designated in terms of the EEA (No 55, 1998), being black African, coloured and Indian, while 37% were white respondents.

Due to the nature of the industries included in this study, the majority of respondents traditionally are male, as is also reflected in this study. Women constituted a large minority (21.3%) of the respondents, compared to 78.7% male respondents.

The details are given in tables 7 and 8 on the next two pages.

Table 7

Race of respondents

Race	Frequency	Percentage	Cumulative frequency	Cumulative percentage
Indian & Asian	278	10.70%	278	10.70%
Black African	1 230	47.34%	1 508	58.04%
Coloured	122	4.70%	1 630	62.74%
White	968	37.26%	2 598	100.00%

Table 8

Gender of respondents

Gender	Frequency	Percentage	Cumulative frequency	Cumulative percentage
Male	2 057	78.69%	2 057	78.69%
Female	557	21.31%	2 614	100.00%

Job Level of Respondents

Of the total number of respondents to the diversity management survey, 19% were senior management, 42.2% middle, junior and supervisory management and the balance of 39% employees. The proportional representation of supervisory, junior and middle managers in relation to employees was expected in view of the fact that a large proportion of functionally illiterate employees did not complete the questionnaire.

The details are given in table 9 on the next page.

Table 9

Level of employees

Grade	Frequency	Percentage	Cumulative frequency	Cumulative percentage
Top/senior management	475	18.72%	475	18.72%
Middle & junior, supervisory management	1 070	42.18%	1 545	60.90%
Employees	992	39.10%	2 537	100.00%

Research Results of the Experience of Diversity Management in Selected Workplaces

The results of the analysis are presented next, systematically in answer of each of the specific research questions posed. The discussion of the results commences with the experience of diversity management, where after the pervasive leadership style results are presented. The relationship between leadership style in workplaces and diversity experience results are discussed last.

The empirical results are discussed in terms of the three main factors, presented above in the section on the construct reliability and validity of the instruments that were used, as follows:

Factor 1: Leadership commitment to diversity – strategic alignment; indicating the experience of how diversity is supported as a strategic business objective as per the factor pattern.

Factor 2: Representation of diverse groups – staffing and people management indicate the policies and practices in respect of performance management and standard of work as per the factor pattern of factor 2.

Factor 3: Treatment fairness – diversity management, including the items of diversity fairness and involvement in diversity-related outcomes as indicated in the factor pattern.

These three main factor patterns, which emerged from the factor analysis, are referred to as factor 1: leadership commitment to diversity – strategic alignment ("Factor 1" in all tables); factor 2: representation of diverse groups – staffing and people management ("Factor 2" in all tables); and factor 3: diversity: treatment fairness ("Factor 3" in all tables). "Dd2" in all tables refers to the statement "People generally make racist comments".

Descriptive Statistics and Mean Scores for Each Research Question

Question 1: What is the Experience of Employees with Regard to Diversity Management in Selected Workplaces?

The mean scores of the items included in each of the three factors (factor scores) were determined for each respondent so that the factor scores are interpretable on the original Likert scale (1 = very negative; 2 = negative; 3 = neutral; 4 = positive; 5 = very positive). Throughout the descriptive results, reference to the mean of the factor scores is indicated using the symbol "*M*" and "*SD*" to indicate standard deviation.

An analysis of each of the three factors is presented for the total study population as well as for race and gender in table 10 on the following page.

Table 10

Overall mean scores of the study population for the diversity management subscales as well as for gender and race groups

		Race			Gender		
	Total	Indian	Black	Coloured	White	Male	Female
Factor 1							
M	2.85	2.78	2.71	2.83	3.08	2.83	2.95
SD	0.82	0.79	0.88	0.81	0.70	0.81	0.86
Factor 2							
M	2.85	2.83	2.69	3.10	3.04	2.82	3.01
SD	0.72	0.80	0.77	0.74	0.71	0.77	0.73
Factor 3							
M	3.19	3.23	2.94	3.32	3.49	3.13	3.41
SD	0.60	0.52	0.66	0.54	0.38	0.61	0.52
Dd2							
M	3.07	3.00	3.31	3.25	2.79	3.10	2.98
SD	1.23	1.23	1.28	1.09	1.14	1.25	1.18

Mean Score Results for Three Main Diversity Management Factors

Most of the mean scores for the experience of diversity management for all three main factors were somewhat neutral, with a tendency towards the negative for factor 1 and 2. Respondents tended more towards the positive for factor 3. A positive response was measured for "People generally make racist comments".

An interesting aspect is the mean score for factor 3 (diversity treatment fairness), which was visibly more positive (M = 3.19) compared to the mean score for factor 1 (leadership commitment to diversity strategic alignment) – M = 2.85 (d = 0.41) and factor 2 (representation of diverse groups – staffing and people management) – M = 2.85 (d = 0.47). This implies that employees are visibly less positive that leaders are genuinely committed to the strategic alignment of diversity management and the people management process than about social interaction between race, gender and age groups and that work processes are fair.

The mean scores for each item included in the three main factors were regarded as significant in understanding the specific diversity management experience. These results are discussed and shown for each factor. Table 11 on the next page shows the mean score results for each item in factor 1.

Table 11

Mean scores for factor 1 items: Leadership commitment to diversity strategic alignment

	M	*SD*
Senior managers committed to racial equality	3.06	1.20
Senior managers committed to gender equality	3.20	1.10
Senior managers committed to employing disabled people	2.47	0.96
Diversity regarded as a strategic issue	3.19	1.11
Diversity communication is effective	2.67	1.12
Managers have diversity objectives in performance appraisals	2.99	1.40
Diversity does not clash with other business objectives	3.06	1.07

The results show that respondents are mostly neutral towards positive in their belief that managers are genuinely committed to racial and gender equality, while they seem negative about senior management's commitment to employing people with disabilities. Respondents tend to remain neutral towards positive in the belief that diversity as a strategic issue is regarded as a matter of importance for senior executives.

Communication on diversity issues is not experienced as effective. As Digh (1998) pointed out, employees perceive an organisation's diversity efforts through the way top management communicate the reasons for engaging diversity management. Digh (1998) also observed that employees' willingness to believe leader explanations of diversity management affects job involvement and organisational commitment. The results presented in the table on the previous page suggest that negative scores for diversity communication are similar to negative scores for leader commitment.

The mean scores for factor 2 items indicated a more negative experience related to diversity representation and the people management processes, as shown in table 12 on the next page.

Table 12

Mean scores for factor 2 items: Experience of representation – staffing and people management

	M	*SD*
Clearly defined targets to improve diversity	3.07	1.27
Individual career plans are in place	2.94	1.24
Recruitment and selection policies are fair	2.83	1.26
People who deserve promotions usually get them	2.71	1.24
It is not who you know but what you know and how you perform that gets you promotion	2.96	1.36
Increasing diversity does not lower standards	3.53	1.16
Satisfied with the way potential has been assessed	2.86	1.24
Managers have the skills to develop the diversity of staff	2.75	1.21
Enough pressure is exerted on managers to develop subordinates	2.71	1.20
Receive open and honest feedback	3.01	1.26
Performance is appraised regularly	2.98	1.23
Training is based on individual needs	2.93	1.21
Employees are regularly consulted about diversity	2.30	1.14

Considered generally, respondents indicated a somewhat negative experience for factor 2. While respondents were neutral about whether clearly defined targets exist, they tend to be somewhat more negative in their response that people management and staffing practices are fair.

Respondents disagreed (M = 2.9) that individual career plans are in place, or that recruitment and selection practices are fair (M = 2.8). Similarly they did not experience promotion practices as fair (M = 2.7). Respondents were also negative in their response to "it is who you know" rather than "what you know and how you perform" that result in promotions (M = 2.9).

While respondents were neutral (M = 3.0) in their view that they receive open and honest feedback, they were more negative about the skill of managers to develop subordinates (M = 2.7) or that enough pressure is put on managers to develop subordinates (M = 2.7). Moreover, respondents tended to be negative about regular performance appraisals occurrence (M = 2.9) or that training is based on individual needs.

Table 13 on the next page refers to the results of factor 3 items – diversity treatment fairness.

Table 13

Mean scores for factor 3 items: Diversity fairness treatment

	M	*SD*
Sexist comments are generally made	2.68	1.08
Racist comments are generally made	2.99	1.20
Mix at social functions	3.08	1.20
People greet regardless of race	3.41	1.20
Willing and open to learn about cultures	3.06	1.09
Black people accuse white people of racism when white people criticise them	3.46	1.13
Women do not accuse men of sexism when criticised	2.81	1.01
My manager treats me with dignity and respect	3.66	1.17
White people believe reverse discrimination exists	3.48	1.12
Black people have the same responsibilities and accountabilities	3.15	1.21
Women have the same responsibilities and accountabilities	3.52	1.01
Generational issues	3.55	1.02

From the table on the previous page it is apparent that the mean score for this section is neutral, tending towards the positive end of the scale. Respondents specifically appear relatively neutral towards positive in their experience of greeting each other regardless of race (M = 3.08), mixing at social functions (M = 3.0) and being willing to learn about each other's cultures (M = 3.0).

This might indicate a degree of intercultural sensitivity and a sense of appropriate social behaviourism. This score could imply that respondents have moved from acknowledging diversity to valuing diversity on the Gardenswartz and Rowe (1999) continuum, as explained in chapter 4.

Although social interaction scores for the experience of treatment fairness (factor 3) are mostly neutral to positive, it is interesting to note that the experience of racist and sexist comments is somewhat more negative. It would appear that sexist comments might be regarded as slightly more prevalent (M = 2.68), in responding that sexist comments are made compared to racist comments made (M = 2.99).

Respondents indicated that "Black people accuse white people of racism when criticised" (M = 3.4), while they were slightly negative about women accusing men of sexism when they are criticised (M = 2.8). Of note is that respondents generally disagreed that "White people believe reverse discrimination exist" in the workplace (M = 3.4).

Generally, these results could indicate that overt discrimination is not experienced. The experience of staffing, people development and leadership commitment practices is less positive.

Results of Practical Significant Differences Between Workplaces

Having assessed the overall mean scores for each of the three factors, the mean scores for each of the respective workplace was established as detailed in table 14 on the next page.

To interpret the mean scores in table 14 meaningfully, the effect sizes between the workplaces were determined, as explained. These significant practical differences are detailed in table 15.

Table 14

Mean scores for diversity management per factor in each workplace

Workplace	1	2	3	4	5	6	7	8	9	10	11
Factor 1											
M	2.89	3.20	2.78	3.19	2.93	2.76	3.17	2.72	2.72	2.93	2.68
SD	0.75	0.76	0.84	0.76	0.84	0.80	0.89	0.79	0.83	0.80	0.76
Factor 2											
M	2.89	3.15	2.80	3.28	2.98	2.85	3.18	2.66	2.70	2.88	2.75
SD	0.78	0.75	0.83	0.70	0.73	0.72	0.69	0.77	0.75	0.80	0.76
Factor 3											
M	2.98	3.40	3.22	3.43	3.38	3.15	3.44	2.96	3.14	3.20	3.19
SD	0.54	0.39	0.62	0.58	0.51	0.61	0.58	0.63	0.63	0.56	0.56
Dd2											
M	2.52	2.29	3.36	3.09	2.75	3.07	3.07	3.29	3.50	2.87	3.01
SD	1.14	0.98	1.19	1.04	1.2	1.22	1.27	1.20	1.16	1.28	1.27

Table 15

Significant practical differences between the 11 workplaces

Total population					
Significant differences between:					
	Factor 2				
Workplaces	4,9				
Effect size	-0.78				
	Factor 3				
Workplaces	1,2	1,4	1,7	4,8	7,8
Effect size	0.77	0.77	0.79	-0.75	-0.77
	Dd2				
Workplaces	1,9	2,3	2,4	2,8	2,9
Effect size	0.85	0.90	0.77	0.83	1.04
	Factor 3				
Race	Black & white				
Effect size	0.83				

No practical significant difference was found between the 11 workplaces for factor 1.

As can be seen from the table on the previous page, a large effect (d = 0.78) was noted between workplaces 4 and 9 in relation to factor 2. Workplace 4 was positive and workplace 9 more negative.

The measurement of factor 3 yielded practical significant differences between workplaces 1 and 2, 1 and 4, 1 and 7, as well as between workplaces 4 and 8, and 7 and 8. Workplace 1 is more negative than workplaces 2, 4 and 7. Workplace 8 respondents indicated mean scores tending towards the more negative end of the scale, more so than the employees from workplaces 4 and 7, who were more positive, for this factor.

The effect size for Dd2 indicated a significant difference between workplaces 1 (more negative) and 9 (more positive), 2 and 3, 2 and 4, 2 and 8 as well as 2 and 9 (where workplace 2 was negative). No obvious explanation exists for the differences between some of the workplaces. A significant difference was found for factor 3 only, between black and white respondents, where black people were more negative than white people.

Question 2: Do Generational Differences Influence the Experience of Diversity Management?

Consistent with the findings in the literature study (chapter 4), no significant difference was recorded in the experience of diversity management between different age groups. Tsui et al. (1992) established a greater negative effect for race and gender than for age. While the theoretical research indicated generational transition as an element of diversity in the workplace, specifically that different generation groups might have different expectations and requirements, the results of this study found no significant difference in the experience of diversity management between different generational groups.

The results of this study are similar to those of Ferres et al. (1993), reported on earlier in the theoretical study, which failed to significantly substantiate differences in levels of trust experienced between different generational groups. Despite the lengthy discourse about generational transition provided in chapter 2, the results of this study suggest that generational differences do not significantly differ in how these groups experience diversity management.

Question 3: Do Race and Gender Influence the Experience of Diversity Management?

As discussed in the theoretical study, earlier studies of Kossek and Zonia (1993) and others indicated that the perceptions of diversity management in organisations vary based on racial group membership. The organisational literature further suggested that the non-dominant groups, referred to as designated in this study experience less favourable conditions in organisations (McKay et al., 2007).

Question 3 of this study aimed to determine whether the relationship between race, gender and the experience of diversity management is large enough to be important, particularly in view of the historical development of diversity management in South Africa, presented in chapter 3.

The research results for each workplace for each factor and the practical significant difference for race and gender are presented next.

Table 16

Mean scores for all factors according to race and gender

Total population							
		Race				Gender	
		Indian	Black	Coloured	White	Male	Female
Factor 1	*M*	2.78	2.71	2.83	3.08	2.83	2.95
	SD	0.79	0.88	0.81	0.70	0.81	0.86
Factor 2	*M*	2.83	2.69	3.10	3.04	2.82	3.01
	SD	0.80	0.77	0.74	0.71	0.77	0.73
Factor 3	*M*	3.23	2.94	3.32	3.49	3.13	3.41
	SD	0.52	0.66	0.54	0.38	0.61	0.52
Dd2	*M*	3.00	3.31	3.25	2.79	3.10	2.98
	SD	1.23	1.28	1.09	1.14	1.25	1.18

Practical Significant Differences for Gender

No practical significant differences were found between the genders for the total population. Differences were however found for factor 2 in workplace 4 (d = 0.84), where women were more positive than men, and for factor 3 in workplace 9 (d = 0.73), where women were also more positive than men.

Practical Significant Differences for Race

As suggested by the diversity literature, race presents significant differences in mean scores, particularly in workplaces 2 and 4. Workplace 2 respondents indicated towards the negative (M = 2.86) end of the scale, whereas workplace 4 respondents, measured a far more positive score (M = 3.29) for factor 2. Similar results for these organisations are found with regard to factor 3 (M = 2.8 and M = 3.33) for workplaces 2 and 4 respectively. No obvious explanation exists for the effect size differences.

White respondents are likely to score a more positive experience of fairness in diversity treatment than black employees. Minorities encounter less favourable racial conditions than white people (Foley, Kidder, & Powell, 2002; Kossek & Zonia, 1993). Bell (1990) reported that non-dominant group women tended to report more racial than gender bias, according to McKay et al. (2007). The stance of white women on diversity may align more closely with that of non-dominant groups, given their membership in a relatively lower status gender group and their experience of gender discrimination (Gutek, et al., 1996).

Schwalbe (2005) accepted the definition of a patriarchal society as male dominated, male identity and male-centred and believed that the western world is still living in a somewhat patriarchal society, where men are privileged relative to women. Gender differences are inherently about inequality in such a society, Schwalbe believed.

From table 17 on the next page it is clear that majority group members (white men) indicated more positive mean scores than men of other race groups for all three factors other than for Dd2. White men were less likely to experience negative views for factor 3.

In table 18 it can be seen that black women indicated a more negative experience for all factors other than for Dd2 compared to women of other race groups.

Table 17

Mean scores for male respondents per race group for each factor

Male population					
		Race			
		Indian	Black	Coloured	White
Factor 1	*M*	2.73	2.66	2.84	3.12
	SD	0.79	0.84	0.79	0.68
Factor 2	*M*	2.78	2.67	3.02	3.04
	SD	0.80	0.77	0.75	0.71
Factor 3	*M*	3.20	2.88	3.26	3.47
	SD	0.54	0.64	0.55	0.38
Dd2	*M*	2.98	3.31	3.30	2.81
	SD	1.25	1.28	1.12	1.16

Table 18

Mean scores for female respondents per race group for each factor

Female population					
	Race				
		Indian	Black	Coloured	White
Factor 1	*M*	2.99	2.88	2.83	3.00
	SD	0.73	1.03	0.83	0.73
Factor 2	*M*	3.06	2.82	3.38	3.04
	SD	0.72	0.81	0.59	0.69
Factor 3	*M*	3.37	3.22	3.49	3.55
	SD	0.41	0.67	0.51	0.37
Dd2	*M*	3.10	3.30	3.06	2.73
	SD	1.18	1.26	0.96	1.11

Practical Significant Differences for Race and Gender per Workplace

Given the overall finding that non-dominant, designated groups differ in the experience of diversity management from the dominant group, specific significant differences between race and gender groups for each workplace are analysed, the results of which are presented for each workplace, from 1 to 11.

Workplace 1. A significant difference (d = 0.78) between black and white respondents is noticed in workplace 1, where a mean score of M = 2.68 for black respondents is found, compared to M = 3.29 for white respondents with respect to factor 2. With regards to factor 3, a significant difference between Indian and black respondents is detected; Indian respondents tend to be somewhat more positive (M = 3.28), whereas black employees express a more negative experience (M = 2.80). White respondents also differed significantly (M = 3.33) from black respondents. In this workplace, Indian (M = 3.25) respondents appear to be less negative about their experience of racist comments made than white respondents (M = 2.05). This could result from the fact that this workplace is situated in KwaZulu-Natal, which is historically dominated by Zulu and Indian employees. White respondents were negative regarding the statement that racist comments are made.

Table 19

Practical significant mean score differences for race and gender in workplace 1

Workplace 1

		Race				Gender	
		Indian	Black	Coloured	White	Male	Female
Factor 1	*M*	3.11	2.73	2.87	3.22	2.93	2.82
	SD	0.87	0.78	0.41	0.60	0.74	0.78
Factor 2	*M*	3.15	2.68	3.16	3.29	2.93	2.83
	SD	0.93	0.78	0.14	0.60	0.78	0.75
Factor 3	*M*	3.28	2.80	3.08	3.33	2.94	3.08
	SD	0.38	0.56	0.46	0.25	0.55	0.53
Dd2	*M*	3.25	2.71	2.75	2.05	2.52	2.53
	SD	1.26	1.15	1.26	0.94	1.14	1.19

Workplace 1: Effect size		
Significant differences between:		
	Factor 2	
Race	Black & white	
Effect size	0.78	
	Factor 3	
Race	Indian & black	Black & white
Effect size	-0.85	0.94
	Dd2	
Race	Indian & white	
Effect size	-0.95	

Workplace 2. No differences between different gender group responses were found in workplace 2. The only statistically significant finding was for factor 3 between black (M = 3.04) and white (M = 3.49) and coloured (M = 3.39) employees. White and coloured employees tended to be somewhat more towards the positive end of the scale compared to black employees. These results are detailed in table 20 on the next page.

Table 20

Practical significant mean score differences for race and gender in workplace 2

Workplace 2							
		Race				Gender	
		Indian	Black	Coloured	White	Male	Female
Factor 1	*M*	2.99	2.90	3.33	3.29	3.26	3.12
	SD	1.05	0.91	1.49	0.64	0.74	0.79
Factor 2	*M*	3.13	3.02	3.55	3.17	3.28	2.99
	SD	1.03	0.92	0.54	0.70	0.69	0.79
Factor 3	*M*	3.21	3.04	3.39	3.49	3.40	3.39
	SD	0.45	0.38	0.17	0.36	0.36	0.43
Dd2	*M*	2.33	2.75	2.75	2.20	2.19	2.44
	SD	0.87	1.14	1.26	0.96	0.99	0.97

Significant differences between:		
	Factor 3	
Race	Black & coloured	Black & white
Effect size	0.91	1.19

Workplace 3. In this workplace, significant differences were measured for all three factors. Indian employees appeared relatively more positive (M = 3.57) about leadership commitment compared to black employees (M = 2.59) and coloured employees (M = 2.55). White employees measured more towards the positive (M = 3.15) compared to coloured respondents. Indian employees generally appear more positive of factor 2 (M = 3.59) as well as factor 3 (M =3.55) compared to other race groups, particularly black respondents (M = 2.62). The result for this workplace is tabled on the next two pages.

Table 21

Practical significant mean score differences for race and gender in workplace 3

Workplace 3							
		Race				Gender	
		Indian	Black	Coloured	White	Male	Female
Factor 1	*M*	3.57	2.59	2.55	3.15	2.81	2.80
	SD	0.81	0.90	0.77	0.57	0.82	0.74
Factor 2	*M*	3.59	2.62	2.66	3.11	2.80	2.98
	SD	0.48	0.80	0.90	0.73	0.82	0.79
Factor 3	*M*	3.55	2.95	3.23	3.58	3.19	3.51
	SD	0.51	0.66	0.40	0.33	0.61	0.44
Dd2	*M*	4.50	3.30	3.81	3.19	3.28	3.81
	SD	0.71	1.22	0.98	1.16	1.21	0.75

Workplace 3			
Significant differences between:			
	Factor 1		
Race	Indian & black	Indian & coloured	Coloured & white
Effect size	-1.09	-1.26	0.79
	Factor 2		
Race	Indian & black	Indian & coloured	
Effect size	-1.21	-1.02	
	Factor 3		
Race	Indian & black	Black & white	Coloured & white
Effect size	-0.89	0.95	0.88
	Dd2		
Race	Indian & black	Indian & white	
Effect size	-0.98	-1.13	

Workplace 4. Compared to the more positive results of Indian respondents (M = 2.31) in workplace 3, Indian respondents in workplace 4 indicated a more negative experience on factors 1 and 2. White employees in this workplace experienced factor 1 (M = 3.54) and people management (M = 3.45) more positively than Indian respondents (M = 2.57) for factor 1 and (M = 2.31) for factor 2 respectively. Statistical significant differences between coloured (M = 3.20) and Indian respondents, as well as between black (M = 3.29) and Indian respondents were noticed for factor 2. Of interest to note is the significant difference between gender groups in this workplace (as noted previously). Female respondents responded reasonably more positively in their experience of leadership commitment to diversity management (M = 3.63) and people management (M = 3.72) compared to male respondents (M = 3.05) for factor 1 and (M = 3.14) for factor 2. These results are illustrated in table 22 on the following two pages.

Table 22

Practical significant mean score differences for race and gender in workplace 4

Workplace 4							
		Race				Gender	
		Indian	Black	Coloured	White	Male	Female
Factor 1	M	2.57	3.04	3.04	3.54	3.05	3.63
	SD	.	0.91	0.76	0.64	0.76	0.57
Factor 2	*M*	2.31	3.29	3.20	3.45	3.14	3.72
	SD	.	0.80	0.72	0.64	0.70	0.53
Factor 3	*M*	3.82	3.27	3.38	3.57	3.33	3.73
	SD	.	0.77	0.63	0.36	0.60	0.39
Dd2	*M*	4.00	2.92	3.18	2.88	3.19	2.72
	SD	.	0.95	1.03	1.10	1.05	0.94

Workplace 4			
Significant differences between:			
	Factor 1		
Race	Indian & white		
Effect size	1.52		
	Factor 2		
Race	Indian & black	Indian & coloured	Indian & white
Effect size	1.22	1.24	1.79
	Dd2		
Race	Indian & black	Indian & coloured	Indian & white
Effect size	-1.13	-0.8	-1.02
	Factor 1		
Gender	Male & female		
Effect size	0.76		
	Factor 2		
Gender	Male & female		
Effect size	0.84		

Workplace 5. Coloured respondents differed significantly from white respondents in workplace 5. Coloured employees indicated a negative experience of top management commitment (M = 2.45) versus white respondents (M = 3.10).

Differences in race groups are noted in workplace 5, as shown in table 23 on the next page.

White respondents (M = 3.10) were significantly more positive than coloured respondents (M = 2.45) in this workplace and black respondents experienced factor 3 far less positively (M = 2.89) than white respondents (M = 3.53).

Table 23

Practical significant mean score differences for race and gender in workplace 5

Workplace 5							
		Race				Gender	
		Indian	Black	Coloured	White	Male	Female
Factor 1	*M*	2.86	2.56	2.45	3.10	3.03	2.82
	SD	0.91	1.13	0.69	0.69	0.84	0.82
Factor 2	*M*	2.85	2.84	3.10	3.03	3.01	2.95
	SD	0.85	0.98	0.45	0.66	0.80	0.66
Factor 3	*M*	3.24	2.89	3.33	3.53	3.33	3.42
	SD	0.45	0.74	0.46	0.35	0.52	0.49
Dd2	*M*	3.22	2.96	3.13	2.59	2.80	2.71
	SD	1.31	1.36	1.13	1.14	1.26	1.14

Workplace 5	
Significant differences between:	
	Factor 1
Race	Coloured & white
Effect size	0.92
	Factor 3
Race	Black & white
Effect size	0.87

Workplace 6. The effect size table for workplace 6 (page 249) indicates significant effect size differences for factors 1 and 2 between coloured respondents, who were more positive than the other three race groups. Significant differences are also indicated between Indian and coloured, Indian and white, and between black and coloured and black and white respondents for factor 3. Coloured and white respondents were both more positive on this factor.

Table 24

Practical significant mean score differences for race and gender in workplace 6

Workplace 6							
		Race				Gender	
		Indian	Black	Coloured	White	Male	Female
Factor 1	*M*	2.66	2.61	3.56	2.96	2.74	2.83
	SD	0.37	0.84	0.21	0.71	0.81	0.76
Factor 2	*M*	2.82	2.77	3.54	2.95	2.82	3.10
	SD	0.34	0.72	0.26	0.70	0.72	0.64
Factor 3	*M*	3.10	2.93	3.72	3.44	3.13	3.29
	SD	0.41	0.64	0.41	0.43	0.62	0.56
Dd2	*M*	3.38	3.24	3.25	2.86	3.06	3.15
	SD	1.19	1.30	0.96	1.12	1.24	1.08

Workplace 6

Significant differences between:

	Factor 1			
Race	Indian & coloured	Black & coloured	Coloured & white	
Effect size	2.45	1.12	-0.84	
	Factor 2			
Race	Indian & coloured	Black & coloured	Coloured & white	
Effect size	2.13	1.06	-0.84	
	Factor 3			
Race	Indian & coloured	Indian & white	Black & coloured	Black & white
Effect size	1.5	0.78	1.24	0.79

Workplace 7. Coloured respondents in this workplace experienced factor 3 the most positively of all race groups. A significant difference is noted between Indian (M = 3.25) and coloured respondents (M = 3.66) for factor 3 and between coloured and Indian and coloured and white people for Dd2. The details are tabled on the next two pages.

Table 25

Practical significant mean score differences for race and gender in workplace 7

Workplace 7							
		Race				Gender	
		Indian	Black	Coloured	White	Male	Female
Factor 1	*M*	3.12	3.19	2.80	3.09	3.12	3.18
	SD	0.96	0.99	0.15	0.63	0.73	0.99
Factor 2	*M*	3.32	3.08	3.53	3.18	3.16	3.21
	SD	0.72	0.76	0.61	0.65	0.69	0.68
Factor 3	*M*	3.25	3.40	3.66	3.53	3.32	3.55
	SD	0.46	0.70	0.31	0.33	0.59	0.53
Dd2	*M*	2.64	3.42	3.75	2.49	2.94	3.16
	SD	1.22	1.23	0.50	1.16	1.26	1.28

Workplace 7		
Significant differences between:		
	Factor 3	
Race	Indian & coloured	
Effect size	0.88	
	Dd2	
Race	Indian & coloured	Coloured & white
Effect size	0.91	-1.08

Workplace 8. As has been the dominant trend, the analysis of workplace 8 also indicates more positive experiences among whites employees, compared to coloured and black employees. Black employees report the most negative scores in this workplace for factors 1 and 2.

Black people (M = 2.69) and coloured people (M = 2.13) tended to rate the experience of factor 3 more negatively than Indians (M = 3.27) and white respondents (M = 3.41). There was only one Indian respondent, implying that this finding could not be generalised.

Table 26

Practical significant mean score differences for race and gender in workplace 8

Workplace 8							
		Race				Gender	
		Indian	Black	Coloured	White	Male	Female
Factor 1	*M*	1.00	2.56	2.29	3.02	2.70	2.83
	SD	.	0.79	.	0.69	0.80	0.79
Factor 2	*M*	2.83	2.49	2.00	2.97	2.62	2.89
	SD	.	0.75	.	0.71	0.77	0.75
Factor 3	*M*	3.27	2.69	2.13	3.41	2.90	3.28
	SD	.	0.61	.	0.36	0.65	0.47
Dd2	*M*	4.00	3.46	4.00	3.00	3.29	3.21
	SD	.	1.26	.	1.05	1.21	1.14

Workplace 8			
Significant differences between:			
	Factor 1		
Race	Indian & black	Indian & white	Coloured & white
Effect size	1.98	2.93	1.07
	Factor 2		
Race	Coloured & white		
Effect size	1.36		
	Factor 3		
Race	Indian & black	Black & coloured	Black & white
Effect size	-0.95	-0.92	1.17
	Dd2		
Race	Indian & white	Coloured & white	
Effect size	-0.95	-0.95	

Workplace 9. In this workplace, a significant difference is detected between male and female respondents with regard to factor 3. Women in this workplace appear to experience fairness in treatment more positively (M = 3.53) than men (M = 3.07). The experience for this factor furthermore differed between the race groups Indian and black, black and white and coloured and white, as table 27 on the next page shows, with Indian and white people being more positive and black and coloured people being more negative.

Table 27

Practical significant mean score differences for race and gender in workplace 9

Workplace 9							
		Race				Gender	
		Indian	Black	Coloured	White	Male	Female
Factor 1	*M*	2.58	2.55	2.74	3.04	2.71	2.81
	SD	0.72	0.83	0.92	0.76	0.83	0.80
Factor 2	*M*	2.73	2.57	3.01	2.86	2.66	2.88
	SD	0.73	0.77	1.08	0.68	0.75	0.76
Factor 3	*M*	3.35	2.82	2.93	3.60	3.07	3.53
	SD	0.44	0.62	0.54	0.36	0.62	0.53
Dd2	*M*	3.61	3.63	2.83	3.31	3.54	3.35
	SD	1.17	1.22	1.72	1.03	1.15	1.22

Workplace 9			
Significant differences between:			
	Factor 3		
Race	Indian & black	Black & white	Coloured & white
Effect size	-0.86	1.26	1.23
	Factor 3		
Gender	Male & female		
Effect size	0.73		

Workplace 10. It is apparent from table 28, which shows the findings for workplace 10, that the experience for factor 1 differed between white and Indian, and white and coloured respondents. Overall, there is a tendency among the white respondents in this workplace to indicate a more positive experience of all diversity factors. Indian respondents tend to experience this commitment somewhat more negatively (M = 2.78) compared to white respondents (M = 3.45). Compared to white respondents, coloured respondents in this workplace regarded this aspect most negatively (M = 2.21). A further difference between race groups is noted for factor 2, where Indians were negative (M = 2.77) and white respondents positive (M = 3.50). Significant differences are found between white respondents, who were most positive, and all other race groups (slightly less positive) with regard to factor 3.

Table 28

Practical significant mean score differences for race and gender in workplace 10

Workplace 10							
		Race				Gender	
		Indian	Black	Coloured	White	Male	Female
Factor 1	*M*	2.78	3.23	2.21	3.45	2.92	2.94
	SD	0.75	0.73	1.48	0.85	0.81	0.72
Factor 2	*M*	2.77	2.99	3.17	3.50	2.85	3.28
	SD	0.80	0.73	0.50	0.78	0.81	0.63
Factor 3	*M*	3.17	3.10	3.21	3.62	3.19	3.30
	SD	0.57	0.53	0.21	0.47	0.57	0.42
Dd2	*M*	2.84	3.26	2.00	2.14	2.85	3.00
	SD	1.24	1.36	0.00	1.06	1.30	1.05

Workplace 10			
Significant differences between:			
	Factor 1 Alignment		
Race	Indian & white	Coloured & white	
Effect size	0.79	0.84	
	Factor 2		
Race	Indian & white		
Effect size	0.91		
	Factor 3		
Race	Indian & white	Black & white	Coloured & white
Effect size	0.79	1.00	0.88
	Dd2		
Race	Black & coloured	Black & white	
Effect size	-0.93	-0.82	

Workplace 11. In this workplace, black and coloured, and black and white respondents indicated significantly different experiences for factor 3, as can be seen from table 29. Black respondents were significantly less positive about fairness in diversity treatment (M = 2.99) compared to coloured respondents (M = 3.45) and white respondents (M = 3.50).

Table 29

Practical significant mean score differences for race and gender in workplace 11

Workplace 11							
		Race				Gender	
		Indian	Black	Coloured	White	Male	Female
Factor 1	*M*	2.69	2.59	2.50	2.89	2.70	2.44
	SD	0.82	0.77	0.51	0.69	0.76	0.71
Factor 2	*M*	2.85	2.63	2.96	2.98	2.76	2.72
	SD	0.80	0.69	0.16	0.86	0.78	0.70
Factor 3	*M*	3.40	2.99	3.45	3.50	3.19	3.10
	SD	0.43	0.58	0.51	0.36	0.56	0.60
Dd2	*M*	3.08	3.14	4.00	2.70	3.11	2.65
	SD	1.02	1.34	0.00	1.24	1.28	1.18

Workplace 11		
Significant differences between:		
	Factor 3	
Race	Black & coloured	Black & white
Effect size	0.79	0.86
	Dd2	
Race	Indian & coloured	Coloured & white
Effect size	0.9	-1.05

The theoretical study in chapters 3 to 5 revealed a number of research results indicating that race and gender characteristics influence the experience of diversity. The Standpoint theory (1987), discussed in chapter 2, suggested that individuals from marginalised positions do not construe their world in the same way as dominant group members.

Studies mostly found that women and non-dominant group members tend to have more positive attitudes towards affirmative action policies and diversity than white men (Buttner et al., 2006). This is consistent with Orbe (1998), as discussed in earlier, who argued that women and people of colour have to negotiate their place in relation to one another and with those in power, through interaction.

Similar to the studies of Kossek and Zonia (1993) and McKay et al. (2007), the results of this study suggest that race and gender have an influence on the experience of diversity management. The differences between race groups appear statistically significant. The results suggest that "designated groups", the "beneficiaries" of the employment equity legislation, as discussed in chapter 3, indicate a less positive experience of diversity management compared to white respondents.

Following the results of the experience of diversity management, as one construct of this study, as presented above, the next construct, leadership style as a component of diversity management and specific research question, will be discussed.

Question 4: What are the Prevalent Leadership Styles in the Selected Workplaces?

The results of the self-assessment leadership styles for all 11 workplaces, presented on the typology of leadership styles as explained in chapter 5 and at the outset of this chapter, are shown in table 30.

Table 30

Proportion of leaders on typology of leadership styles in selected workplaces

Leadership style	*N*	*M*	*SD*
Heroic	11	0.17	0.09
Heroic tendencies	11	0.19	0.11
Engaging	11	0.12	0.08
Affiliative tendencies	11	0.32	0.13
Affiliative	11	0.11	0.06
Fight/flight	11	0.04	0.05
Even	11	0.04	0.05

From the table above, it is clear that the predominant leadership style is affiliative tendency and affiliative (43% for the combined percentage). Heroic and heroic tendencies measure 36% (for the combined percentage), as the alternative styles in the 11 workplaces. Mintzberg's (2004) preferred engaging leadership style is less commonly found in the 11 workplaces (12%).

These results suggest that Mintzberg's (2004) affiliative leadership style, which values the desire to be liked and warmly regarded by others, the need to nurture and give support to others, and to make others comfortable (Hall & Hawker, 1988), as discussed in chapter 5, is prevalent in the workplaces studied. This is followed by tendencies to value power for the purposes of personal control, and the need to be in control of interpersonal situations and to prevail in most encounters with others.

Mintzberg's (2004) engaging leadership style, which values and desires power for the purposes of serving, influencing and benefiting the organisation (Hall & Hawker, 1988), are less common in the selected workplaces.

A possible explanation for this finding might be that the expectations of South African equity legislation and the questions raised about the validity of traditional leadership styles have become more extensive. Expectations about fair treatment and concerns about accommodation of individual and group-based differences through the EEA (No 55, 1998) may have resulted in leaders attempting to adopt a leadership style which aims to nurture and give support. Burnham (2003) concluded that the motivational characteristics of the institutionalised (engaging) manager separate world-class managers from mediocre ones.

Leadership Style Assessment per Workplace

The specific leadership style assessment for workplace 1 produced the following results:

Table 31

Leadership styles for workplace 1

Workplace 1	Heroic	Heroic tendencies	Engaging	Affiliative tendencies	Affiliative	Fight/ flight	Even
N = 124	7	2	21	40	24	9	21
100%	5.6%	1.6%	16.9%	32.3%	19.4%	7.3%	16.9%

Workplace 1. The reflection of these leadership styles shows an overall aversion to the need to influence, associated with the engaging leadership style. Generally, leaders in this workplace appear to have a higher concern with being liked than with having an impact and influence.

A trend towards affiliation may mean that the results may suffer at the expense of relationships in this workplace. These managers may create the impression of this approach being the preferred style at the expense of those with a more engaging style.

Table 32

Leadership styles for workplace 2

Workplace 2	Heroic	Heroic tendencies	Engaging	Affiliative tendencies	Affiliative	Fight/ flight	Even
N = 13	1	3	4	3	2	0	0
100%	7.7%	23.1%	30.8%	23.1%	15.4%	0.0%	0.0%

Workplace 2. The self-assessment of leadership styles in this workplace presents as in the table on the next page. More leaders in this workplace assess themselves as engaging and affiliative than heroic.

Table 33

Leadership styles for workplace 3

Workplace 3	Heroic	Heroic tendencies	Engaging	Affiliative tendencies	Affiliative	Fight/ flight	Even
N = 14	4	1	0	4	2	2	1
100%	28.6%	7.1%	0.0%	28.6%	14.3%	14.3%	7.1%

Workplace 3. Fourteen leaders completed assessments for this workplace. It would appear that no one in this leadership group can be regarded as engaging. About one third of the group have heroic tendencies (35.7%). However, 42.9% exhibit affiliation or affiliative tendencies and 14.3% the fight/flight style.

The variety of styles suggest that although workplace 3 may in some instances be perceived as moving away from more traditional heroic management style, there is a suggestion of an underlying tendency (pulling) towards a more traditional (heroic) management style.

These managers may create the impression of resisting change. However, given the fact that some of the styles pull towards the heroic, even where the style is more affiliative the employees may perceive the majority of managers as somewhat autocratic.

Table 34

Leadership styles for workplace 4

Workplace 4	Heroic	Heroic tendencies	Engaging	Affiliative tendencies	Affiliative	Fight/ flight	Even
N = 15	3	5	2	1	3	0	1
100%	20.0%	33.3%	13.4%	6.7%	20.0%	0.0%	6.7%

Workplace 4. Fifteen completed PMIs were received. Only a minority of the group can be regarded as engaging, and over one half tends towards heroic style. Many in the group display heroic tendencies.

These results might suggest the following implications for diversity management: the variety of leadership styles on the typology suggest that a strong heroic style remains in this workplace, although there is some movement away from the more traditional management style.

It is interesting to note that in this workplace in particular female employees indicate a more positive experience of factor 1 (M = 3.63) compared to men, and in particular indicate a significantly higher positive experience of factor 2 (M = 3.72).

These managers may create the impression of resisting change.

Table 35

Leadership styles for workplace 5

Workplace 5	Heroic	Heroic tendencies	Engaging	Affiliative tendencies	Affiliative	Fight/ flight	Even
N = 50	6	11	7	20	2	2	2
100%	12.0%	22.0%	14.0%	40.0%	4.0%	4.0%	4.0%

Workplace 5. Fifty leaders completed the assessment. Only a minority of the group can be regarded as engaging, while 44% pull towards affiliation and fewer (34%) pull towards heroic and heroic tendency leadership styles.

Table 36

Leadership styles for workplace 6

Workplace 6	Heroic	Heroic tendencies	Engaging	Affiliative tendencies	Affiliative	Fight/ flight	Even
N = 63	8	12	3	21	10	7	2
100%	12.7%	19.0%	4.8%	33.3%	15.9%	11.1%	3.2%

Workplace 6. Sixty-three completed PMIs were received. These results show that only a minority of the group can be regarded as engaging, while 49.2% pull towards affiliation and 31.7% towards heroic. A significant percentage of managers exhibit fight/flight tendencies.

These results suggest that inconsistency and volatility may be higher than appropriate and detract from dignified, mature and engaging interactive relationships at all levels.

Table 37

Leadership styles for workplace 7

Workplace 7	Heroic	Heroic tendencies	Engaging	Affiliative tendencies	Affiliative	Fight/ flight	Even
N = 26	3	3	4	15	1	0	0
100%	11.5%	11.5%	15.4%	57.7%	3.8%	0.0%	0.0%

Workplace 7. Twenty-six completed PMIs were received. A small percentage of the group can be regarded as engaging, and the majority of leaders tend to rate themselves more towards affiliation (61.5%).

These results suggest that although the leadership team is moving away from more heroic management approaches, the trend towards affiliation may mean the results could suffer at the expense of relationships.

Table 38

Leadership styles for workplace 8

Workplace 8	Heroic	Heroic tendencies	Engaging	Affiliative tendencies	Affiliative	Fight/ flight	Even
N = 12	2	5	1	3	1	0	0
100%	16.7%	41.7%	8.3%	25.0%	8.3%	0.0%	0.0%

Workplace 8. Twelve completed PMIs were received, as tabled on the previous page. A minority of leaders in this workplace can be regarded as engaging, and the majority (58%) tends towards heroic leadership.

The variety of leadership styles suggest that although this workplace may also in some instances be perceived as moving away from more traditional autocratic management approach, the array of management styles may be somewhat confusing for the employees. The employees may perceive the majority of managers as somewhat autocratic and diversity "unfriendly".

Table 39

Leadership styles for workplace 9

Workplace 9	Heroic	Heroic tendencies	Engaging	Affiliative tendencies	Affiliative	Fight/ flight	Even
N = 65	15	9	6	27	5	3	0
100%	23.1%	13.8%	9.2%	41.5%	7.7%	4.6%	0.0%

Workplace 9. Sixty-five managers completed PMIs, as illustrated in the table on the previous page. A small percentage of the group can be regarded as engaging, and nearly half (49.2%) tends towards affiliation.

The variety of profiles suggest that although the leadership team is moving away from more heroic management, the trend towards affiliation may mean performance might suffer at the expense of relationships, even though the style continues to be fairly autocratic.

Table 40

Leadership styles for workplace 10

Workplace 10	Heroic	Heroic tendencies	Engaging	Affiliative tendencies	Affiliative	Fight/ flight	Even
N = 27	9	5	2	10	1	0	0
100%	33.3%	18.5%	7.4%	37.0%	3.7%	0.0%	0.0%

Workplace 10. Twenty-seven completed PMIs were received. Similarly, in this workplace, only a small minority of the group can be regarded as engaging, and over half (51.8%) tends towards heroic leadership.

These managers may create the impression of resisting change, which will have implications for diversity management. Given the fact that most of the styles pull towards the heroic, the employees may perceive the majority of managers as somewhat autocratic and diversity "unfriendly".

Table 41

Leadership styles for workplace 11

WP 11	Heroic	Heroic tendencies	Engaging	Affiliative Tendencies	Affiliative	Fight/ flight	Even
N = 31	6	6	5	9	3	1	1
100%	19.4%	19.4%	16.1%	29.0%	9.7%	3.2%	3.2%

Workplace 11. Thirty-one completed PMIs were recorded. Roughly, one sixth of the group can be regarded as engaging (16.1%). Two fifths of the group have heroic tendencies (38.8%) and a similar percentage (38.7%) exhibits affiliation or affiliative tendencies. The leadership results for this workplace may be perceived as moving away from a more autocratic management style.

Implications of Leadership Style Results

Workplace studies such as that of Kotter (1999), referred to in chapter 5, suggested that a concentration of management styles generally underlies the culture of a particular workplace. Härtel (2004) suggested that organisational culture plays an important role in the level of diversity awareness in the workplace. Question 5 posed in this study sought to establish the pervasive style of management in selected workplaces and to determine whether this affects how diversity management is experienced within the place of work.

Human (2005, p. 126) reflected on her experience, stating that some organisations appear to "have gone too far", replacing autocracy with affiliation and "over-people-centredness" in their concentration on being an employer of choice and perceived as "diversity friendly". The results presented above confirm this proposition.

The results indeed suggest a pervasive trend towards affiliation in the style of management. This style, understood through the model of Mintzberg (2004), McClelland and Burnham (1976) and Burnham (2003) suggests concern with relationships rather than outcome performance, which was discussed at length in chapter 5. This pervasive style of affiliative leadership on the one hand or heroic leadership on the other might create the impression of these leadership styles as desirable, at the expense of those with a more engaging style.

McClelland and Burnham (1976) and Burnham (2003) described the most successful managers as those primarily dominated by the need for socialised power and characterised by an interactive coaching, democratic style, similar to the competencies associated with Mintzberg's (2004) engaging manager, as discussed in chapter 5.

It would appear that this leadership style is less prevalent than affiliative and heroic leadership styles in the workplaces that were studied.

As suggested by McClelland and Burnham (1976), Burnham (2003) and Mintzberg (2004), this strong tendency towards affiliation may become higher during times of increased pressure. It is suggested that engaging leaders may be perceived as tending towards an autocratic style of management, even if they are not.

Judged from Mintzberg's contentions, the high degree of affiliative management style is unlikely to encourage people to work hard and feel good about themselves. The highly affiliative leadership style measured in the selected workplaces might result in interaction, which could be experienced as paternalistic and condescending in interaction between members of diverse groups. This might lead to a lack of focus on people management.

It furthermore might result in the practice of promoting managers for their specialist expertise or perceived "people orientation" rather than their ability to influence people and motivate teams. This inference might explain why factors 1 and 2 measured less positively compared to factor 3.

The results of predominantly affiliative leadership style in workplaces, together with the somewhat more positive findings for factor 3 (compared to factors 1 and 2), might suggest that managers possibly overcompensate in their attempts to acknowledge and value diversity at the expense of strategically managing diversity and actively developing and managing people.

According to the symbolic interactive leader/follower view, discussed in chapter 4, Kouzez and Posner (1990) explained that employees would follow the leader because of the meaning attached to leader/follower interaction. Followers will act in accordance to the symbolic meaning they attach to rewards.

Having determined the experience of diversity management and the leadership styles in selected workplaces, the researcher wanted to determine if the experience of diversity management is influenced by leadership style and whether engaging leadership indeed resulted in a positive experience of diversity management. The results for research questions 5 and 6 are addressed next.

In line with the general discussion of interactive leadership styles, associated with Mintzberg's (2004) engaging leader, Human (2005b.) hypothesised that where either autocratic or affiliative organisational cultures exist, perceptions of diversity management will be poor. In the case of an

autocratic culture, one-way communication often creates perceptions of a lack of dignity and respect, as well as limited coaching and hence limited development opportunities.

Question 5: Is the Experience of Diversity Management Related to Leadership Style?

& Question 6: Does an Engaging Leadership Style Relate to a More Positive Experience of Diversity Management?

Spearman Rank Order Correlations Between Experience of Diversity Management and Leadership Style

For the purpose of analysing the relationship between the experience of diversity management and leadership style, the respondent leaders were considered as a proportion of the leaders in each workplace with certain leadership styles.

The results of the Spearman rank order correlations are presented next to determine the relationship between the experience of diversity management and leadership style, and more specifically to establish whether an engaging leadership style yields a more positive experience of diversity management, as suggested by the theoretical study. As explained earlier, the Spearman rank order coefficient $r = 0.3$ is regarded as a medium practical or visible relationship and $r = 0.5$ as large and a relationship important in practice, to determine the relationship between the two variables. The Spearman rank order correlation is indicated using the symbol "*SR*".

Spearman rank order correlations (*SR*) between leadership styles and the three main factors were determined. For the purpose of these correlations, three specific questions about leadership style from factor 1 and 3 were included. These were "Senior managers are genuinely committed to racial equality" (question 1, section 1, referred to as Q1.1 hereafter), "Senior managers are genuinely committed to gender equality" (question 2, section 1, referred to as Q2.1 hereafter) and "My manager generally treats me with dignity and respect" (question 8, section 3, referred to as Q8.3 hereafter).

In addition Spearman rank order correlations were determined for Dd2 "People generally make racist comments". Large significant correlations are indicated in table 42 and discussed. The results for medium and large correlations for each factor are discussed. Table 42 on the next page indicates the results of the leadership styles correlated with the experience of diversity management.

Table 42

Correlation between leadership style and diversity management factors

Spearman rank order correlations

MD pair wise deleted

Variable	Heroic	Heroic tendencies	Engaging	Affiliative tendencies	Affiliative	Fight/ flight	Even
Factor 1	-0.35	0.15	0.35	-0.17	0.10	-0.47	0.02
Factor 2	-0.41	0.04	0.44	-0.05	0.19	-0.36	0.19
Factor 3	-0.06	0.09	0.22	-0.01	-0.09	-0.38	-0.01
Q1.1	-0.26	0.10	0.33	-0.08	-0.10	-0.51	-0.11
Q2.1	-0.20	0.05	0.38	-0.11	0.05	-0.55	-0.07
Q8.3	-0.58	0.17	0.47	-0.15	0.31	-0.12	0.38
Dd2	0.63*	-0.03	-0.69*	002	-0.03	0.24	-0.07

*$p < .05$.

Table 42 shows that heroic leadership style correlates visibly negatively with factor 1 and factor 2, as well as being practically significant with Q8.3 ("My manager generally treats me with dignity and respect"). Consistent with the Mintzberg model (2004), McClelland and Burnham's theory (1976), the engaging leadership style correlates visibly positively with factor 1, factor 2, Q1.1 and Q2.1 and is practically significant with Q8.3. The fight/flight leadership style shows a practical significant negative correlation with factor 1, Q1.1 and Q2.1 and a visibly negative correlation with factors 2 and 3. It is interesting to note that no practical significant positive correlations were established for leaders with heroic tendency leadership styles.

On the other hand the engaging leadership style resulted in a medium positive practical significant correlation with most of the dimensions measured in this study. As could be expected, the affiliative and even styles appear to correlate positively with the experience of being treated with dignity and respect by the manager, whereas the fight/flight style correlates negatively with factors 1, 2 and 3.

Quite significant in these specific results is the strong positive correlation (*SR* = 0.63) between the heroic style and Dd2 ("racist comments generally made"), whereas a negative correlation exists between such comments and engaging leaders (*SR* = - 0.69). The theoretical explanation of behaviour associated with the heroic leadership style suggested that the heroic leadership style could lead to communication which could be perceived as undignified and not "race and gender free".

Given the overall objectives of this study to examine the experience of diversity management and to determine whether this differed between race, gender and age groups, correlations were undertaken between each diversity management factor, age, race and gender group. These results were tabled and are discussed to conclude all research questions posed.

Correlation Between Leadership Style, Factor 1, Age, Race and Gender

The results for the correlation between leadership styles, factor 1 and race, age and gender are shown in the next table.

Table 43

Correlation between leadership style and factor 1: Leader commitment – strategic alignment, age, race and gender

Spearman rank order correlations

MD pair wise deleted

Variable	Heroic	Heroic tendencies.	Engaging	Affiliative tendencies.	Affiliative	Fight/ flight	Even
F1- Gen Y	0.02	0.08	0.11	-0.43	0.13	-0.48	-0.03
F1-Gen X	-0.42	-0.15	0.39	-0.16	0.25	-0.27	0.28
F1-Gen 2	-0.35	0.10	0.45	0.15	-0.06	-0.59	-0.19
F1-Gen 1	-0.45	0.15	0.62*	-0.01	0.12	-0.52	0.06
F1-Indian	-0.30	-0.68*	0.22	0.25	-0.12	0.29	0.28
F1-Black	-0.09	-0.13	0.17	-0.08	0.04	-0.47	-0.07
F1-Coloured	-0.48	-0.07	0.26	-0.22	0.72*	0.20	0.22
F1-White	0.07	-0.02	0.12	-0.31	0.17	-0.31	0.21
F1-Male	-0.46	-0.03	0.46	-0.03	0.10	-0.35	0.06
F1-Female	-0.22	0.36	0.13	-0.16	0.06	-0.70*	-0.32

*$p < .05$.

Although no significant differences in the general experience of diversity management were found between generational groups, significant differences in correlation patterns between older and younger respondents resulted from the Spearman rank order correlation between leadership style and factor 1.

As shown in table 43 on the previous page, it appears that respondents older than 30 correlate negatively with a heroic leadership style and strategic alignment of diversity management, and positively with an engaging leadership style, particularly those older than 50. This might imply that employees from Generations 1, 2 and X, who were more directly exposed to the historical injustices and rationale for employment equity, prefer to engage in the diversity management strategy.

Generation Y, however, might be less concerned with the strategic need for diversity management, and thus seem to show some degree of aversion to affiliative tendencies, which might be experienced as tending to be overly concerned with the "moral" justification for strategic involvement in diversity management. Generation Y furthermore correlated negatively with the fight/flight leadership style, which vacillate between the autocratic and affiliative styles and might be perceived as motivating the moral and legislative justification for diversity management, as suggested in chapter 5. These results are significant, given the high prevalence of affiliative leadership tendencies found in the 11 workplaces.

Coloured respondents show a negative correlation for factor 1 with the heroic leadership style and a strong positive correlation with the affiliative style. Indian people correlate negatively with factor 1 and heroic tendencies, whereas for black respondents factor 1 correlates negatively with the fight/flight leadership style. This implies that designated respondents are less comfortable with heroic leadership and black people are particularly uncomfortable with inconsistent fight/flight leadership and leadership commitment to strategic diversity management alignment.

Of interest is the result that for factor 1, male respondents correlate negatively with the heroic leadership style, but positively with the engaging leadership style. Surprisingly, on the other hand, female respondents correlate very negatively with the fight/flight leadership style and visibly positively with heroic tendencies, for factor 1. Presumably, this implies that female respondents favour strong directive leadership in strategic diversity management.

Table 44

Correlation between leadership style and factor 2: Representation – people management, age, race and gender

Spearman rank order correlations

MD pair wise deleted

Variable	Heroic	Heroic tendencies.	Engaging	Affiliative tendencies.	Affiliative	Fight/ flight	Even
F2-Gen Y	-0.10	0.03	0.05	-0.20	0.24	-0.35	-0.02
F2-Gen X	-0.39	0.06	0.40	-0.25	0.37	-0.16	0.35
F2-Gen 2	-0.28	0.11	0.45	0.15	-0.06	-0.51	0.07
F2-Gen 1	-0.54	0.07	0.63*	-0.04	0.11	-0.43	0.04
F2-Indian	-0.46	-0.49	0.27	0.06	-0.03	0.26	0.25
F2-Black	-0.25	0.14	0.34	-0.03	0.07	-0.50	-0.01
F2-Coloured	-0.43	0.03	0.31	0.05	0.21	-0.26	-0.17
F2-White	-0.03	-0.15	0.24	-0.18	0.05	-0.43	0.21
F2-Male	-0.52	0.02	0.53	-0.04	0.14	-0.36	0.08
F2-Female	0.21	0.17	-0.31	-0.07	-0.04	-0.42	-0.17

*$p < .05$

Correlation Between Leadership Style, Factor 2, Age, Race and Gender

Generation 1 respondents (older than 50) showed a strong negative correlation with the heroic leadership style and a positive correlation with the engaging leadership style when correlated with factor 2: representation of diverse groups – staffing and people management.

Generation Y respondents (younger than 30) showed no particular correlation with this factor other than a somewhat negative correlation with the fight/flight style, similar to the result for factor 1. Generations X and 2 respondents (aged 31 to 50) correlated visibly positively with an engaging leadership style.

De Pinto (2003), as referred to in chapter 4, found that Generations X and Y showed a strong preference for diversity management training and suggested that these findings might indicate a greater awareness by these generations of the change in the business environment. Generation 2 specifically correlated negatively with the fight/flight leadership style. Cooney-Garippa (2007) found the younger generation generally more accepting of diversity, preferring a friendly work environment.

It is therefore interesting that the youngest and the more mature respondents seemed to correlate negatively with fight/flight leadership, which could be experienced as vacillating between a friendly and autocratic environment. Indian and coloured respondents had a visibly negative correlation between factor 2 and the heroic leadership style, and a positive correlation with engaging leadership. Black people had a visibly positive correlation between factor 2 and the engaging leadership style, but the correlation with the fight/flight style was negative, as was the case for white people.

This indicates that engaging leadership is generally favoured for the overall management and development of people. The inconsistency associated with the fight/fight leadership style in this regard creates a negative experience for black and white people alike.

Male respondents showed a negative correlation with the heroic and fight/flight styles for factor 2, and a positive correlation with an engaging leadership style. Somewhat surprisingly, women had a visibly negative correlation with the engaging and fight/flight leadership styles for this factor. This is interesting particularly because they correlated positively with the heroic leadership style and factor 1.

This result appears consistent with Thomas and Ely (2002), who asserted that women prefer "top down" directives to enforce affirmative action with autocratic means to monitor and measure progress associated with the fairness and discrimination paradigm.

The results for this particular factor appear to question the assertion of Burnham (2003, p. 40), discussed in chapter 5, that "few late Generation X and women bring with them assumptions of old style hero model leadership" in all instances.

An explanation for the tendency to correlate positively with the heroic leadership style among female respondents could possibly be found in Schwalbe's (2005) assertion that we still live in a male dominated, somewhat patriarchal society, where men are privileged relative to women. It is conceivable that women might prefer the directive behaviour associated with the heroic leadership style, in ensuring that the representation and development of designated groups is not negotiable. Mor Barak et al. (1998) suggested that women hold less favourable perceptions of the organisation's treatment of diversity, but see the most value in it, as explained in chapter 4.

Table 45

Correlation between leadership style and factor 3: Diversity fairness treatment, age, race and gender

Spearman rank order correlations

MD pair wise deleted

Variable	Heroic	Heroic tendencies.	Engaging	Affiliative tendencies.	Affiliative	Fight/ flight	Even
F3-Gen Y	0.08	0.17	0.03	-0.19	0.00	-0.38	-0.15
F3-Gen X	-0.33	0.09	0.32	0.00	0.14	-0.04	0.32
F3-Gen 2	-0.04	0.28	0.29	0.18	-0.30	-0.58	-0.28
F3-Gen 1	-0.19	0.21	0.51	0.09	-0.23	-0.49	-0.25
F3-Indian	0.31	-0.07	0.04	-0.36	0.35	0.13	0.47
F3-Black	0.15	0.02	0.12	-0.02	-0.12	-0.49	-0.17
F3-Coloured	-0.28	0.05	0.18	0.05	0.16	-0.02	0.03
F3-White	0.78*	-0.18	-0.41	0.29	-0.18	-0.08	-0.18
F3-Male	-0.12	0.29	0.34	-0.15	-0.02	-0.38	0.00
F3-Female	-0.28	0.03	-0.17	0.14	-0.15	-0.20	-0.11

*$p < .05$

Correlation Between Leadership Style, Factor 3, Age, Race and Gender

The correlations for factor 3 show that most respondents correlated negatively with the fight/flight leadership style. Generation 1 respondents, specifically, showed a positive correlation with the engaging leadership style.

It is interesting to note that white respondents correlated very positively with the heroic leadership style and negatively with the engaging leadership style for factor 3. Given the significant mean score differences for factor 3 between different race groups (white people were more likely to express a positive experience of diversity treatment issues than black, coloured and Indian people) this finding in particular may indicate that white respondents consider heroic leadership as desirable, to direct behaviour perceived as accommodative of diversity.

Diversity management and social interaction may still be identity conscious and based on group membership based on an in-group/out-group distinction as described by Härtel (2004) and as suggested by Roberson (2004), discussed in chapters 4 and 5. Considering the result that leadership style affects the experience of diversity management and that an engaging leadership style is more likely to fashion a positive experience of diversity management, it is significant that white respondents tend to value the heroic leadership style.

Table 46

Correlation between leadership style and racist comments made, age, race and gender

Variable	Heroic	Heroic tendencies	Engaging	Affiliative	Affiliative tendencies	Fight/flight	Even
Dd2-Gen Y	0.65*	-0.15	-0.66*	0.18	-0.29	0.08	-0.22
Dd2-Gen X	0.43	-0.12	-0.58	0.28	-0.26	0.29	-0.2
Dd2-Gen 2	0.66*	0.04	-0.53	-0.02	-0.15	0.13	-0.17
Dd2-Gen 1	0.41	-0.13	-0.66*	-0.08	0.16	0.4	0.13
Dd2-Indian	0.45	0.03	-0.63*	-0.33	0.38	0.45	0.46
Dd2-Black	0.52	-0.11	-0.59	0.43	-0.6	0	-0.55
Dd2-Coloured	0.11	0.21	-0.24	-0.18	0.04	0.09	0.07
Dd2-White	0.54	0.19	-0.57	-0.14	0.08	0.29	-0.01
Dd2-Male	0.65*	0.1	-0.59	-0.06	-0.04	0.15	-0.1
Dd2-Female	0.58	-0.23	-0.79*	0.27	-0.33	0.25	-0.19

*$p < .05$

Table 46 shows a positive practical significant correlation for Generation Y and Generation 2 respondents, the heroic leadership style and the statement "racist comments generally made". It is interesting that similarities are noted between the youngest group of respondents and Generation X employees in particular.

A plausible explanation for this might be that younger respondents associate racism with the autocratic behaviour of older employees. This view appears to be shared by those who were the younger group employees in workplaces during the critical transformation described in chapter 3.

White respondents show a positive correlation for this item with the heroic management style and a negative correlation with the engaging leadership style. Indian (*SR* = -0.66) and black (*SR* = -0.63) respondents particularly show a negative correlation between the engaging leadership style and this item. This was also the case for male (*SR* = 0.65) and female (*SR* = 0.58) respondents.

Reflection on the Overall Spearman Rank Order Correlation Results

The Spearman rank order correlation results answered questions 5 and 6 respectively: "Is the experience of diversity management related to leadership style?" and "Does an engaging leadership style relate to a more positive experience of diversity management?"

The results appear to support the theoretical study, such as the assertion by Jayne and Dipboye (2004) that leadership style is not separable from diversity management experience. The interactive engaging leadership style, promoted by Mintzberg (2004) and systematically explained in chapter 5, correlates positively with diversity management experience.

Heroic leaders, motivated by the need for achievement, such as achieving specific legislative targets to increase the level of under representation of designated groups, might, once they are committed to these goals, diligently pursue compliance to such goals. They could be forceful in enforcing "agreed to" acceptable social behaviourism. The heroic leadership style characteristics, suggested in the theoretical study, might explain why the heroic leadership style and factor 3 and Dd2 correlate positively. These findings seem to correspond with the access and legitimacy diversity management paradigm, which was explained in chapter 5.

Affiliative managers might be perceived as supportive of diversity initiatives because they are motivated by the social "moral" justification for diversity management. They might be quite sensitive to being experienced as supportive of diversity and concerned with people. This leadership style in its correlation to diversity management experience could be seen as emanating from the discrimination and fairness paradigm.

Engaging managers might support diversity management initiatives from the integration and learning paradigm. The more positive correlation between the diversity management factors and this leadership style, particularly for factor 2, could indicate recognition of individual and organisational goals in a supportive and inclusive workplace.

Factor 2 could be viewed as the actual outcomes of diversity management experienced in the implementation of representation and people management and development policies. This goes beyond the acknowledgement and valuing diversity phase, associated with factors 1 and 3. An engaging leadership style to actively manage performance and give open and honest feedback correlates favourably with factor 2, as expected.

The overall analysis of the relationship between the experience of diversity management and leadership style implies that workplaces who employ managers with an interest in influencing others, both greater than their interest in being liked by people, or for personal achievement, could establish a more positive experience of diversity management.

McClelland and Burnham (1976), Burnham (2003) and Mintzberg (2004) proposed that engaging managers are able to control and influence the behaviour of their subordinates without having to resort to coercion or authoritarianism. Managers who tend to be inconsistent in their style appear to create a negative experience of most diversity management indicators.

Summary of Results

The aim was to determine the kind of leadership style organisations need to develop to establish a positive experience of diversity management in order to continue to be successful. The specific objectives of this study were to determine diversity management experience in workplaces; whether the experience of diversity differed between races, gender and generational groups and whether this experience related to leadership style. The results presented in this chapter confirm that leadership is a component of diversity management experience.

Mintzberg (2004) advocated the engaging leadership style in organisations. To answer the research questions which arose from the objectives of the research towards the overall aim of this study, a survey was undertaken in 11 workplaces from three selected companies. The research group was described earlier in this chapter. The diversity management questionnaire used was found to be inclusive of the five factor diversity and inclusion management model of Roberson (2004) and paradigms of Thomas and Ely (1996; 2002).

Techniques of analysis used in the empirical study included:

Construct validity and reliability

Cronbach alpha values

Factor analysis

Descriptive statistics and means

Biographical group differences

Effect sizes and practical significance

Spearman rank order correlations

All the research questions posed were answered in this chapter. The results support the propositions of the researcher. Mintzberg's (2004) engaging leadership style generally leads to a more positive experience of the diversity management, measured on the diversity and inclusion items of Roberson's (2004) five factor model.

With due cognisance to the practical significant statistical differences between the respective workplaces, the overall results of this study explained through symbolic interaction, relying on the related interactive diversity management and leadership theories, could broadly be summarised as follows:

The selected workplaces included in this study appear to have made progress from a historically assumed, outright negative experience of diversity management towards a more neutral experience, tending however towards the negative.

Although the respondents exhibited a somewhat more positive experience of diversity fairness (factor 3), significant differences in experience between race and gender groups are found for factor 1 (leadership commitment and strategic alignment of diversity management) as well as for factor 2 (representation of diversity, people management).

Non-dominant group respondents (designated groups) generally experience attributes of diversity management less positively than dominant group members (not designated groups). White people were most positive, followed by Indian and coloured people, while black people indicated the most negative experience of diversity management.

Although fewer women participated in this study, male respondents are more positive than female respondents, other than in one workplace, where a more engaging leadership style prevails.

The respondents mostly favour engaging leadership styles, whereas fight/flight leadership styles yielded a negative correlation for all diversity factors.

Most respondents favour the engaging leadership style for leadership commitment and strategic alignment of diversity, as well as in the case of staffing and people management and performance management policies, other than women, who correlate positively with the heroic leadership style (factors 1 and 2).

Generally, the respondents indicated a negative experience of fair people management staffing and promotion practices. Career development experience tended to be more negative.

There is a positive correlation between the heroic leadership style and the statement "racist comments made". Engaging leadership, however, correlates negatively with this item.

Dominant group respondents are somewhat more likely to believe senior managers are committed to racial and gender equality and that diversity is regarded as a strategic issue.

Employees believe people mix at social functions regardless of race, greet each other and are open to learn about each other's cultures, which could indicate that social action is based on social identity conscious practices, as discussed in chapter 2.

Generational differences do not affect the experience of diversity management outright, whereas the experience varied significantly according to race and gender in some workplaces. Generational differences in the experience of diversity management were however established in correlations to management styles.

Generation Y appears least concerned with the strategic direction of diversity management, and in particular seemed to correspond negatively with a fight/flight management style.

The older the respondents, the more likely they were to favour engaging leadership styles for factor 1 (leadership commitment to the strategic alignment of diversity management).

Most race groups favour the engaging leadership style with a positive experience of diversity treatment fairness (factor 3) and a negative one with fight/flight, whereas white respondents favour the heroic leadership style for diversity fairness and correlate negatively with the engaging leadership style for this factor.

Younger generation respondents, in particular, showed a strong aversion to the fight/flight and affiliative leadership style, for factor 1 (diversity strategic alignment).

These contemporary results underscores Mead's (1938) notion that the actual society in which universality could get its expression has not yet risen.

Study Contributions and Possible Implications

The results of this study have applied as well as research implications. The results suggest that the prevalent leaders' style in workplaces might be a predictor of diversity management experience. It appears as if cultivating an engaging leadership style, as robustly campaigned for by Mintzberg (2004), could contribute to establishing a positive experience of diversity management. The focus of strategic diversity management should be on creating an inclusive work experience, rather than merely increasing racial awareness and demographic representation of under-represented groups. Diversity management indeed becomes a process of establishing interactive engaging leadership.

This study represents a step in explaining leadership style as a component of the experience of diversity management, years after the enactment of the EEA (No 55, 1998), and socio-political democratisation in South Africa. Understanding the influence of leadership style may prove instrumental

in understanding some of the dynamics of diversity management experience. Diversity management in South African businesses becomes a process of encouraging an engaging leadership style to improve performance results in organisations, through effective symbolic interaction, in an ever-changing and increasingly diverse society.

Generally, the results of this study contribute to the industrial sociological understanding of leadership as a diversity-related determinant in the world of work.

The difference in experience between races in South African businesses some years after the enactment of the EEA (No 55, 1998) might be useful in examining the return on recruitment expenditure at the expense of establishing an inclusive culture. The overall results might suggest that the collective criteria of race and gender remain as the basis of exclusion rather than the individual criteria of merit and competence, associated with a positive experience of diversity and inclusion.

The results of this study, specifically related to factor 3 (fairness in diversity treatment), suggest that discriminatory practice in relation to race in the South African workplace may have become less overt. Attributes of diversity and inclusion management, however, are experienced significantly differently between race groups.

Understood from a symbolic interactionist theoretical view, the results show that interactive workplace transaction attaches meaning to employee status (race and gender in terms of social identity theory, as described in chapter 4), evidenced by the difference in the experience of diversity management.

As suggested by Beauchamp (1977, p. 188) in the absence of seriously discriminatory conditions in society, empirical evidence must be adduced to show that a set of discriminatory attitudes do in fact exist. Based on the empirical results it may be difficult to determine whether discrimination occurs, yet there is sufficient evidence that black and female respondents experience the management of diversity as less satisfactory. It would appear as if race and gender still influence the experience and conception of social facts and meaning.

The results of this workplace study furthermore support Winant's (2006) assertion that enormous discrepancies and contradiction continue between official racial rhetoric and the actual dilemmas of racial

experience and social organisation. "In post-apartheid South Africa, the most significant national stages have not significantly altered the life changes of the racially defined populations (Winant, 2006, p. 987)"

Although de-racialisation is part of the country's transformation aims, the concepts of race and gender remain inherent to the experience of diversity management in the workplace.

The results generally indicated discontent to a significant degree among "non-dominant" groups – designated groups as defined in the EEA (No 55, 1998) – about how diversity and inclusion are experienced, compared to white employees. A reasonable inference could be drawn from this finding that diversity experience in workplaces might still be influenced by stereotypical, historical and traditional cultural awareness associated with the generalised diversity management approach, as discussed in chapter 4.

The conclusion can furthermore be drawn that the aims of the employment equity legislation and affirmative action policies (as presented in chapter 3) have not yet succeeded in achieving an equitable experience of the management of diversity and inclusion, free of race and gender. The comment of Sikhosana (1993), cited in chapter 3, that affirmative action can change the racial composition of the organisational structure but does not in itself bring transformation, referred.

The degree of discontent detected could lead to decreased motivation and a consequent increase in disengagement. This in turn could lead to a decrease in effort, which is counterproductive to the sustainable growth of organisations.

The high degree of affiliative style leadership found in the selected workplaces may be indicative of a general trend in contemporary South African businesses. The significant difference in the experience of diversity management between different race and gender groups may very well stem from positively camouflaged, subtle experiences of prejudice in staffing and people management practices that could be associated with the predominant leadership styles and the associated communication style.

The results of this study suggest that a heroic leadership style generally tends to create a more negative experience of diversity and inclusion. The experience of diversity management may be expected to vary as a function of the pervasive style of leadership measured in the workplace. Interpreted from a symbolic interaction perspective, the style of leadership would affect interaction through specific language and gestures used.

Referring to Mappes and Zembathy's (1977) contention (as discussed in the literature study) that discriminatory attitudes are covertly incorporated into language, it is suggested that that manner of communication is an important leadership competence, as motivated in chapters 4 and 5.

The relevance of symbolic interaction theory in contemporary workplaces is implied, in that an engaging leadership style places emphasis on the interactive reflexive nature of symbolic interaction in the experience of diversity management.

Reflecting on the theoretical study presented in the previous chapters, this finding could influence motivation and commitment, and specifically influence the expected voluntary turnover rate in these businesses.

As posited by McKay et al. (2007), diversity management experience might be useful in explicating racial differences in voluntary turnover and retention. High turnover may be even more costly for organisations that invest only in increasing the level of designated groups at the expense of managing diversity, and for businesses that do not pay attention to the leadership style they embrace. This relationship requires further investigation.

The results shed some light on the kind of leadership style organisations need to favour in order to continue to be successful. Based on the results of this study, and in view of the significance of diversity management motivated in the research problem, it is contended that organisations need to foster an engaging leadership style, as proposed by Mintzberg (2004).

The results overall suggest that leaders need to commit themselves not only strategically to the diversity management process, but to a structured approach to people management dimensions consistent with all the factors indicated by Roberson (2004), characteristic of the learning and integration paradigm of Thomas and Ely (2002).

Sociological Contribution of this Study

George Herbert Mead and symbolic interaction brought attention to direct human interaction (Schneider, 2006). "Because value is largely created out of interaction and people's connection is increasingly more important and complex (Athey, 2007. p. 1)". Mead and the symbolic interaction paradigm remain a significant contribution to contemporary sociological study.

The researcher hoped to bring focus to the interest of sociology upon the micro-sociological domain of contemporary interaction and diversity management. Schneider (2006) furthermore pointed out that symbolic interactionist concepts are universal; they are present in all competent adults in all societies and all historical periods.

Research Limitations

As Blumer (1938, p. 79) declared, "the identification of human experience or subjective factor seemingly is not made at present in ways which permit one to test the interpretation. Identification and interpretation remain a matter of (subjective) judgement."

A limitation of this research is that the 11 workplaces resorted in three businesses only, which may limit the generalisation of the results. Respondent workplaces who undertook the survey were workplaces who conducted a comprehensive "barrier" analysis to equal employment in terms of the legislative requirements.

Respondents who participated in the survey may have had a direct interest in diversity issues. The familiarity of respondents with the organisation's formalised diversity and inclusion initiatives may have influenced the complexity of the experience measured. The difference in the nature of work between the three businesses may have influenced the research results.

A further limitation of this study is that the qualitative response of functionally illiterate employees could not be included. As mentioned in chapter 4, Linnehan et al. (2002) suggested researchers should not only use demographic characteristics such as race and gender, but rather an awareness of these concepts in examining diversity management.

This study assumes in some of its explanations that heroic leaders, motivated by goal achievement, could be motivated to deliver diversity management results in accordance with legislative inspired directives, and affiliative managers may be motivated by morally justified motives, whereas engaging managers would tend to be motivated by the need for a mature, dignified environment in the interest of the business. This has not been empirically established.

Conclusion

Chapter 6 assisted in achieving the aim and objectives of this study: "What kind of leadership style do organisations need to have in order to continue to be successful?" The systematic treatment of the empirical data resulted in the overall conclusion of this chapter. The empirical research conclusively answered each of the research questions posed in the research problem (chapter 1). The results serve as the basis upon which the second objective will be achieved, that is to develop a leadership competency model inclusive of diversity management, through symbolic interaction.

As motivated by the theoretical study, the meanings attached to diversity management are inherently part of the culture of the organisation. Leadership has been established as a component of diversity management experience. The optimal positive experience of diversity and inclusion management would have been achieved when no significant difference is measured between diverse groups. As motivated by Blumer (1962) the formation of meaning is found in human behaviour. Interaction is the most important determinant of behaviour. A symbolic interaction competency model inclusive of diversity competence and recommendations are presented in the concluding chapter.

CHAPTER 7: REVIEW, CONCLUSION AND RECOMMENDATIONS

Introduction

This study reports results from the theoretical and empirical investigation into the experience of diversity management in South African workplaces, along race, gender and generational differences, and the impact of leadership style.

The aim of the study was to determine the kind of leadership style organisations need to develop in order to establish a positive experience of diversity management to continue to be successful, and to conclude with a diversity leadership competency model. This chapter proposes a symbolic interactive leadership competency model and makes recommendations based on the conclusions of the research.

The specific research questions addressed in chapters 1 to 6 from a theoretical and empirical perspective were:

What is the diversity management experience of employees in selected South African workplaces?

Do generational differences between Generation Y (born after 1976), Generation X (born 1967 to 1976), Generation 2 (born 1958 to 1966) and Generation 1 (born before 1958) employees influence the experience of diversity management?

Do race and gender differences influence the experience of diversity management?

What are the prevalent leadership styles in selected South African workplaces?

Is diversity management experience related to leadership style?

Does an engaging leadership style relate positively to the experience of diversity management?

It was the premise of this study that an engaging leadership style, as described by Mintzberg (2004), would result in a positive experience of diversity management, as measured according to items included in the five factor model of Roberson (2004). The empirical results, presented in chapter 6, confirmed this proposition.

To address the aim of this study, diversity management and leadership style in an evolving global socio-political employment context were studied in order to examine the research problem in the literature part of the study. The implementation of diversity management against the historical development of

employment equity was presented from the symbolic interactionist paradigm. The evolution of diversity management traced the country's employment history, viewed from the context of Mead and Blumer's symbolic interaction "past, present and future" dynamics, and on the premise that historic experience is a dimension of individual diversity (Rijamampianina & Carmichael, 2005; chapter 5).

Symbolic interactionist theory (chapter 2) supports the understanding of diversity management, using the model of Roberson (2004) (chapter 5). The evolving nature of leadership and diversity (chapter 4) contextualises interactive leadership style. This study relies on the leadership competency model, explained in Mintzberg (2004), McClelland (1975), McClelland and Burnham (1976) and Burnham (2003). The results were discussed in the context of interactive management theory, explained through symbolic interaction, particularly in chapters 2 and 5.

General Conclusion

Chapter 6 presented the most significant empirical results in answer to each of the research questions. The results established the relationship between the experience of diversity management and leadership style. The results confirmed the suggestions of Jayne and Dipboye (2004), that perceptions of diversity management are not be separable from perceptions of leadership style and traits. The results of this study furthermore implied that an engaging leadership style is required in organisations to continue to be successful. To meet the role expectations of leaders, discussed in chapter 4, managers need to display interactive competencies towards effectively managing a diverse workforce.

The results support the interactive engaging leadership style proposed by Mintzberg (2004). Diversity and inclusion management factors are generally perceived neutrally, with a negative tendency in workplaces. A predominant affiliative or heroic leadership style prevails in the selected companies. Consistent with the results of Kossek and Zonia (1993), Buttner et al. (2006) and McKay et al. (2007) presented in the theoretical study, this study found that the experience of workplace diversity differs along race, gender and generational groups.

While it is accepted that a number of phenomena interact, the theoretical and empirical results highlighted leadership style as a factor in managing diversity and inclusion. The findings are consistent with Burnham's (2003) results that group leaders with highly interactive profiles produced higher

employee morale, as suggested in chapter 5. An engaging interactive leadership style Mintzberg (2004), with inherent cognitive complexity (ego maturity) and interdependent power needs (McClelland, 1976), as presented in chapter 5, results in a more positive experience of diversity and inclusion management. Conversely, a relationship exists between more neutral and negative experiences of diversity management and Mintzberg's affiliative or heroic leadership styles.

The leadership style results for the majority of selected workplaces tend to indicate a leadership style contrary to the characteristics of Mintzberg's (2004) engaging leader.

The overarching results of this study support the competency requirements proposed by Mintzberg (2004), Gudykunst (1988), Salacuse (2006), Gentry and Leslie (2007), Goleman et al. (2002), Human (2005) and others, discussed in the theoretical study. It suggests the need for interactive competencies to manage the emerging network organisation effectively, as presented by Burnham (2003).

Many organisations set goals for increasing the representation of designated employees in accordance with affirmative action targets set by the BEEA (No 53, 2003) Codes (2007). The aim of the initiatives is to establish equity in employment, fairness and recourse to the principles of justice. The efforts under the equity legislation are directed at the experience of equity in a changing world, to be experienced as such. The results support Leighton's (2004) contention that inequality continues despite legislation, as discussed in chapter 1.

> With the forecasts about demography predicting continued influx of women and members of racial and ethnic minorities into the workplace, the nature of opportunities for minority or female workers has implications for organisational effectiveness as well as a wider societal impact (Mor Barak et al. 1998, p. 83).

Given the contentions of Winant (2006), as presented in chapter 4, managing diversity in the workplace would require leaders to move beyond a mere focus on the historically disadvantaged groups, towards a more inclusive approach to diversity, particularly in view of growing diversification of the workplace and global demographic employment trends.

Chapter 1 proposed that South African businesses are at an important point in their development, as they are faced with demographic development, economic growth and legislative compliance to achieve

the aims of the EEA (No 55, 1998) and BEEA (No 53, 2003). "The focus in business should not be the 'obligation' of affirmative action but rather the benefit of the diversity it brings (Gildenhuys, 2007)." "Successful organisations will recognise that their markets are becoming increasingly more diverse (Gardenswartz & Rowe, 1999, p. 7)."

As established in chapters 1 to 5, managers bear the responsibility for achieving the goals of the "good faith intentions" of the legislation. The overall approach to the acknowledgement and valuing of diversity, different and unknown, makes diversity management challenging. The theory of interactive leadership studies in chapter 5, essentially emphasise purpose, process and people. The results of this study have strategic leadership implications for organisations to place emphasis on cultivating an engaging leadership style, including diversity management competencies, to continue to be successful. Respondents generally were less positive about leaders' interactive people development competencies.

Because managing diversity has become critical for every organisation (as motivated in chapters 1 to 5), and the results of this study, guidelines for a leadership competency model to establish an inclusive and supportive diversity experience in organisations is proposed in conclusion.

As asserted in chapters 1 and 4, leaders need to improve the external image of the organisation, as well as internal productivity, morale and the retention of key talent in an environment where diversity in perceptions of the service and products offered, requirements of the workplace, race, gender, politics, religion and social behaviour, have new symbolic meaning. The ability of leaders to attract, motivate, develop and retain skilled and committed employees from all sectors of society, in other words to manage diversity actively, appear to be required to continue to be successful.

To create a positive experience of diversity and inclusion management requires engaging leadership. Interpreted from the interactive management approach taken in this study, the less than satisfactory experience of diversity management could result in a negative effect on the organisation's ability to attract, retain, engage and motive current and potential diverse employees.

The conclusion of the theoretical and empirical study is that managers displaying affiliative, fight/flight or heroic leadership styles generally are not favoured in the positive experience of diversity management.

Based on the competency model of Mintzberg (2004) and the results of this study, it is suggested that competence in diversity management is associated with an engaging leadership style. As discussed in chapter 4, an engaging leadership style comprises the basis foundation competency for all leadership positions in the evolving role of leaders. Engaging leadership competencies rely on consistent and constructive feedback, as critical leadership competencies.

As seen in chapter 2, this process involves the symbolic interactionist concept of "self-consciousness". It involves the objectification of the self. Self-consciousness is the result of a process in which individuals take the attitudes of others themselves, in which they attempt to view themselves from the standpoint of others. Mead's microscopic approach, studied in chapter 2, explained the individual's use of gestures and language to communicate intention to others, as well as the need to interpret behaviours of others to respond appropriately (Schneider, 2006).

As suggested by Kreitz (2007, p. 4), and referred to in the theoretical study, "if organisations wish to profit from diversity, people, and in particular leaders, must change how they interact". The symbolic interactive competency model aims to engender engagement and inclusion in the workplace, where diversity is actively managed.

Symbolic Interactive Leadership Competencies for Diversity and Inclusion Management

The competency requirements of leaders were extensively discussed in chapter 4. With reference to Kanungo and Misra (1992), Chang and Thorenou (2004), Human (2005) and others presented in the theoretical study, it is accepted that leadership competencies are manifested in generic cognitive activities which lead to adaptation to situationally relevant contexts, as opposed to overt behavioural skills. Leadership involves not only the role behaviours, but also the process and manner in which leaders engage in interaction with subordinates.

Under performance stress the heroic, highly personal achievement manager tends to revert to an autocratic, task orientated style which may be perceived as aggressive or paternalistic, according to Burnham (2003) and as discussed earlier. In an overall autocratic culture there is a tendency towards a one-way communication style. This could lead to employee experience that they are not being treated with dignity and respect, that there is unfair discrimination and limited opportunities for development,

because heroic management might appear as if they do not have the time or are not motivated to develop subordinates.

On the other hand highly affiliative managers might tend to show weakness in the area of providing open, honest and constructive feedback on performance, which could result in frustration and disrespect among subordinates.

From the results discussed in chapter 6, it is apparent that the experience of diversity management appears consistently more negative where the leader is heroic. The experience was somewhat less negative in cases where managers displayed an affiliative style. If either of these styles were higher than engaging style, or fight/flight leadership style presented, the results were however negative. Human (2004, p. 202) suggested that a need exists to impose a sense of hierarchy and for all managers to "act as managers" gains relevance.

The theoretical study motivated the rationale for diversity as a strategic business imperative, measured in a way which ensures accountability, progress and delivery. This study suggests that the argument of Gudykunst (1993), Goleman et al. (2002) and others for the crucial role of cognitive complexity in understanding diversity management, as presented in chapter 4, has significant merit. Cognitively complex people such as reflected in the engaging leadership style indeed appear to create a more positive experience of diversity and inclusion.

From the interactive leadership perspective, diversity management is directly related to the symbolic interactive skills of managers. As suggested by Burnham (2003) and discussed in chapter 5, interactive leadership could be developed though patterns in leaders and coaching them to continue producing these thoughts in the workplace.

Considering the theoretical study of diversity management and the adapting role of leaders in chapter 4 and the empirical results of this study, a symbolic interaction leadership competency model is proposed. This model is developed with reference to the 2004 leadership competency model of Mintzberg (personal competencies, interpersonal competencies, informational competencies and actional competencies), with due cognisance to the competencies proposed by Chang and Thorenou (2004) and suggested by Human (2005a.) and others studied in the interrelated theoretical chapters of this study.

Emerging perspectives on the nature of leadership profoundly affect thinking about leadership development. Hernez-Broome and Hughes (2004) suggested that leadership competencies would still matter in future, but that they will change as the competitive environment changes. Leaders of the future will need to be competent in doing business internationally and developing strategies on a global basis. The new environment, with greater ambiguity and uncertainty, requires a more collaborative engaging leadership style through symbolic interaction (meaningful communication) as a requirement for effective diversity management in organisations.

Mead's (1934) explanation of the emergence of mind and social process of significant communication, as discussed in chapter 2, underlies the proposed model of diversity management and leadership competencies, presented in figure 6 on page 320.

The act of interpretation in the understanding of the human being, human action and human association is essential to the understanding of human group life. Symbolic interaction through verbal and non-verbal communication forms the basis of leadership experience. Personal and interpersonal management underpins Mintzberg's actional management and leadership.

Leadership competency is understood as the collective capacity of all leaders in the organisation to accomplish critical tasks, such as setting direction, creating alignment and gaining commitment. A competency model for effective leadership in the future will be one of encouraging environments that unlock the entire organisation's human asset potential (Hernez-Broome & Huges, 2004).

As referred to earlier, Human (2005, p. 23) contended that Mintzberg's leadership competency model, reflecting the areas of personal, interpersonal, informational and actional management, "is essentially underpinned to a varying degree by a competence in managing diversity".

Powell (2007) suggested that the meaning of diversity should be redefined to make it relevant to the needs and personal development of individuals by proposing that diversity is categorised into three areas: individual characteristics, values and beliefs, and personal life experience. The recognition of personal life experience – a difference we all possess – will make diversity experience real for all individuals, something they are able to identify with, without feeling excluded. It would send a message that diversity management is about the personal development of leadership skills.

Goleman et al. (2002) believed any leader could learn the competencies of successful leaders. As seen in chapter 2, Mead (1934) attributed to humans the capacity to reshape their behaviour in order to gain approval and acceptance from others. Actions could be adjusted to those with whom we interact. From the symbolic interactionist view, human beings can be the object of their own actions.

> It is this constant adjustment, the fitting together of our actions with those of others that is the substance of social life. It requires a degree of self-control and adjustment of one's behaviour that reduces the need for external authority to compel and coerce. The emergent self resultant of internal dialogue, the cooperative dimensions of social interaction are underscored and the wilful ego tempered by the generalised other (Farganis, 2008, p. 134).

The role and competency development for the leader is found in Mead's (1934) explanation that the essential basis and prerequisite for the fullest development of a complete self is in as far as individuals take the attitudes of the social groups to which they belong toward the organised, cooperative social activities in which those groups are engaged.

The complex cooperative processes, activities and institutional functioning of organised human society are possible only in so far as all individuals involved in them or belonging to that society can take the general attitudes of all other such individuals (with reference to these processes and activities and institutional functioning, and to the organised social whole of experiential relations and interactions thereby constituted), and can direct their own behaviour accordingly.

In the view of Mead (1934), the most inclusive and extensive abstract social class or subgroup of human individuals is the one which is defined by universally significant symbols, determined by the participation and communicative interaction of individuals (Farganis, 2008).

The symbolic interactionist view suggests interdependence between the past, the present and the future, the essential characteristic of human temporality and of historical consciousness (Cronck, 2005). Globalisation will increase the need for leaders to deal with a complex set of external and internal factors functioned by the past, the present and the future. The diversity competence is the foundation competence underpinning all leadership competencies.

The results of the theoretical and empirical study imply that diversity management competence includes the propensity to understand, engage, consider, adapt to and manage diversity, from a strategic,

operational, personal and interpersonal perspective, within the context of internal and external socio-evolutionary change. This competence includes the ability to establish an inclusive and supportive diversity culture, the ability to manage across boundaries and influence others to do so, in other words the ability to manage change and to take a longer-term view consistent with a future vision.

Aboulafia (1991, p. x) pointed out that Mead was somewhat of "a systems theorist whose ideas would have appeared insufficiently systemic for those inclined to grand models". A diversity management competency model understood from a symbolic interactive paradigm and adapted from Mintzberg's (2004) leadership competency model is illustrated in figure 6 on the next page.

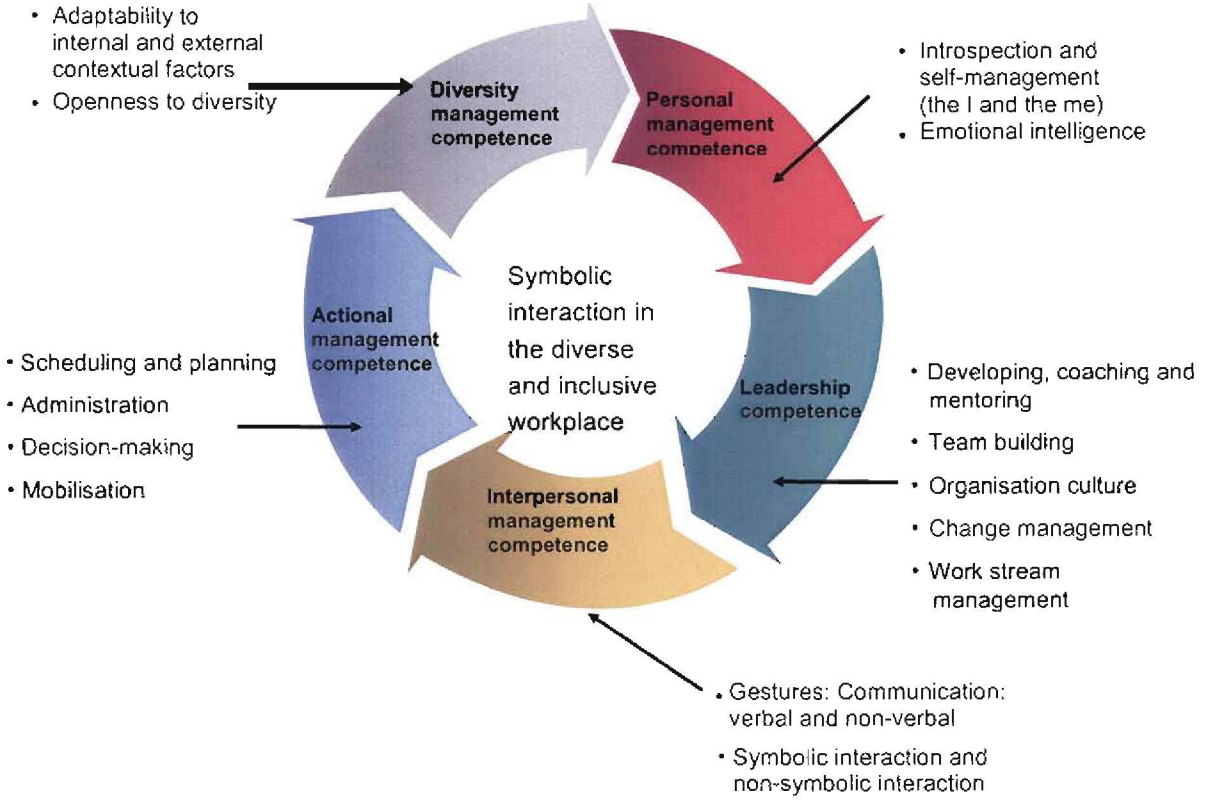


Figure 6 Symbolic interactive engaging leadership competency model inclusive of diversity management, adapted from Mintzberg (2004), Chang & Thorenou (2004) and Human (2005)

(Researcher, 2007)

Symbolic Interactive Leadership Competency Model Inclusive of Diversity Management

Referring to the leader competency areas of Mintzberg's (2004) model, as it was presented in chapter 5, the diversity management competencies found by Chang and Thorenou (2004) and suggested by Human (2005a.), the proposed model as illustrated in figure 6 is explained as follows:

Personal Reflexive Management Competence

Mead (1934) regarded the ability of human beings to act toward themselves as the central mechanism with which human beings face and deal with their world (Blumer, 1962).

Mintzberg (2004) referred to personal competencies as internal self-management in terms of reflection and strategic thinking and external self-management in terms of managing personal time, information, career and stress. Personal management competence thus refers to the ability of introspection: internal and external self-management.

Internal management is the management of the me/self and reflection on the "me" and the "self" through reflection and introspection. This competency includes knowing the self and being guided by strong personal values. External management refers to the management of the "me" in relation to significant others and significant symbols and meanings, such as subordinates, family, career, time and stress.

Mead's (1934b., pp. 145-155) two dimensions of internalisation:

> Internalisation of the attitudes of others toward oneself, that is internalisation of the interpersonal process, and internalisation of the attitudes of "others" toward the various phases or aspects of the common social activity or set of social undertakings which, as members of an organised society or social group, they are all engaged in.

Perinbanayagam (2005, p. 345) explained:

> Conversational processes, the structure of addresses that an agent makes to another as to himself or herself, and the reflective processes in which he or she conducts conversation with him or herself and imagines an audience, are the fundamental instrumentation with which human beingness is constructed.

The importance of making indications to oneself is inherent to symbolic interaction. The personal management competence includes diversity competence through an understanding of how the conversation the "I" has with the "self" affects interpersonal relationships. The implications of the indications to the self is that whatever the action is in which leaders are engaged, they proceed by pointing out to the self the divergent things which have to be taken into consideration in the course of action (Blumer, 1962).

Interpersonal Interactive Management Competence

Mintzberg (2004) included leading groups, individuals and managing change in the interpersonal competency model. Symbolic interaction as an individual-centred orientation focuses on individuals in interaction. Mead (1934) regarded talking to the self as human consciousness.

Interpersonal management competence refers to communication skills, the development of the self and others within a group, referring to the linguistic act. The individual takes the role of the other, within the process of symbolic interaction (1934, pp. 160-161). The central metaphor in Mead's (1934b., p. 161) work is conversation. "Conversations in gestures may be carried out which cannot be translated into speech, that is through body language."

These communication competencies were indeed found by Chang and Thorenou (2004) in the expressed need for listening, clear expression and non-verbal nuances. Chapter 2 referred to Mead's position that language supersedes the conversation of gestures and that language is communicated through significant symbols.

Mappes and Zembaty (1977), referred to Baker (1975) who, for example presented linguistic evidence which indicated that language is male slanted and that language about women relates something of fundamental importance concerning the male's most fundamental conception of women. It is suggested that discriminatory attitudes are covertly embedded in language and cultural habit.

A further characteristic of an effective manager of diversity is described as that of active listening. Listening needs to be perceived as emphatic active listening and involves the process of listening to, and thinking through, alternative approaches to identify positions precisely before making a decision.

Mintzberg's "informational competencies" are included in interpersonal, interactive competencies as it relates to communication of information: verbal (listening, interviewing, presenting, briefing, information gathering and dissemination of information) and non-verbal communication skills (visual, observation, sensory integration, visceral literacy), interpreting information through data processing, modelling, measuring and evaluating.

This competency includes listening to "understand". Seen from the symbolic interaction theory this process is consciousness of meaning whereby the individual responds to gestures. It implies coaching people to succeed, the ability to see people learn and grow, reward and recognise success and agreeing on action orientated communication patterns. It includes:

1. Leading individuals through providing access, development, mentoring, coaching and inspiration

2. Leading teams through team building, conflict resolution and facilitation of interactive processes, and leading the organisation through organising, merging, building inclusive culture and managing change

3. Leading the work unit through representation, collaboration, negotiation and promotion

Mead's (1934) contention that the individual can anticipate the response of other people and can therefore consciously and intentionally make gestures which will bring out appropriate responses in other people supports this competence. The conscious conversation takes conscious control and structures communication. This competency is aimed at inspiring confidence, which engages and inspires employees in their work, connecting their needs and values with those of the enterprise.

The formation of action by the individual (leader) through the process of self-indication, inclusive of the previous aspects of this model suggested by Mintzberg (2004), is that it takes place in a social context. Individuals will align their actions to the actions of other people by ascertaining the meaning of their acts. This is done by taking the role of other people (Blumer, 1962).

Mead's (1934) notion of social action is that of the total reaction of a person in a situation, whereby attention is focused on objects in the environment.

Actional Generic Management Competencies

"The human agent 'internalises' information from his or her experiences and uses it to process current problems (Perinbanayagam, 2005, p. 348)." Leaders have to articulate the business and management strategy clearly, inclusive of the diversity management actions. Mintzberg's (2004) actional management competence refers to designing and conceptualising through vision, planning, decision-making, leading, scheduling, prioritising, time management and leading.

This is similar to Chang and Thorenou's (2004) generic managerial skills, including motivation, consulting, conflict resolution, planning, budgeting and goals focus.

Diversity Management Competence

As concluded in chapter 5, leadership competencies centre on the ability to influence co-operative work towards achieving organisational objective. Underlying all the competencies of Mintzberg (2004), is the ability to manage diversity in the ever increasing diverse workplace. As seen from the competency requirements of Chang and Thorenou (2004), this includes respecting values, treating people as individuals and using different perspectives.

The learning on the job competencies found in their study furthermore included tolerance for ambiguity and adapting to the context with curiosity and a willingness to learn. These competencies equally could be aligned with openness to diversity as presented in the five factor model of Roberson (2004). From the symbolic interactive perspective, this competency would in essence include all the dimensions of the model in that it requires an ability to adapt to the relevant situation, the ability to show empathy, communicate openly and honestly. According to Mead (1938) "the novel actions of the 'I' (leader) can cause changes in the attitudes of others" (Perinbanayagam, 2005, p. 348).

Recommendations

The recommendations support the overall symbolic interactionist diversity leadership competency model that was presented. It flows logically from the results of the theoretical and empirical results of this study, consistent with organisational best practice suggested by the U.G.A.O. (2005) and Reichenberg (2001) reports.

Diversity in organisations is supported by sets of practices to manage fair treatment, increase stakeholder diversity and demonstrate leadership commitment, while inclusions are supported by organisational systems and processes and practices to encourage full participation (Roberson, 2004).

Essentially the results of this study indicated inequality in the experience of diversity management. The inference might be drawn that the differences in the experience of diversity management could affect the pervasive suggestions of lack of progress made in achieving the aims of the EEA (No 55, 1998).

As suggested by Rijamampianina and Carmichael (2005) (chapter 4), historical moments experienced are a further dimension of diversity, and race and gender characteristics do influence attitudes about diversity (Buttner et al., 2003). In chapter 4 the diversity fairness paradigm of Thomas and Ely (2002) explained that while the workplace might become more diversified, the work does not. Persisting experience of inequality in the workplace presents major challenges for South African businesses and individuals.

Having concluded that leadership style influences the experience of diversity management, it is recommended that organisations adopt Thomas and Ely's (2001) integration and learning paradigm, explained chapter 5. Chapter 5 further explained Roberson's (2004) diversity and inclusion factors, which in essence encapsulate the learning and integration and discrimination and fairness paradigms of Thomas and Ely (2002). These factors are furthermore inclusive of characteristics of the diversity and openness theory of Härtel (2004), as could be seen in chapter 4.

The following specific recommendations are made because of the empirical results:

Leadership Commitment

Leaders are expected to demonstrate and communicate their commitment to diversity management in the interest of all individuals and the business objectives. To attract and motivate employees in an increasingly diverse and skills deficient society, leaders have to establish an inclusive and supportive environment in which nationality, ethnicity, race, gender, religion, disability, sexual orientation, generation, life style, personality and others are effectively managed.

Diversity Management Included in the Strategic Business Plan

The business context of globalisation, BEE, affirmative action targets, changing demographic realities and skills deficit require diversity management to be included in the strategic business plan. Organisations need to attract and retain competent employees who experience a fair and dignified environment, with positive development opportunities. Diversity management plans should include targets for external recruitment, in accordance with the legislative directives, as well as internal development, career development and mentoring opportunities.

Organisations should adopt a broad-based approach to diversity management (such as that of Roberson, 2004) and motivate the business rationale. Managing diversity and achieving experience of inclusion appears to call for ongoing effort. Establishing an engaging leadership style is more likely to result in a pool of suitably qualified successors.

Gardenswartz and Rowe (1999) suggested valuing diversity extends beyond affirmative action in that it is not based on changing the representation of various types of people in the workplace only, but builds on the critical foundation laid by workplace equity initiatives. Managing diversity moves beyond valuing diversity, they suggested, in that it is a way in which to do business, aligned with organisational strategic plans. Given that diversity experience cannot be separated from leadership experience, the process in companies becomes one of engaging leadership, through symbolic interaction.

Leaders Have to be Held Accountable for Diversity Management

Leaders should be held responsible for successfully managing the internal as well as external diversity initiatives of an organisation. It is recommended that organisations ensure leaders are responsible not only for achieving representation of under-represented groups, but to establish an inclusive work environment. Organisations may consider actively seeking and encouraging leaders with an engaging leadership style.

Diversity Management is Performance Managed

The performance assessment of leaders should include progress made in the experience of diversity management. Individual leadership skills in diversity management as presented in the competency model should be developed.

Leaders who are responsible for ensuring optimal productivity within the changing context of the organisation should be expected to commit themselves strategically and practically to diversity and inclusion management. Leadership competencies included in the diversity competency model (figure 6) should be monitored. Leaders need to be aware of their personal preferences and assumptions, and the impact of these in interaction with other people. They need to engage in interactive dialogue to uncover the diversity of beliefs in the workplace.

Leaders need to institute ongoing cultural change continuously and proactively in order to achieve the optimal state of diversity and inclusion management. By engaging, connecting with, developing and including individuals in a respectful, inclusive and supportive organisational culture, leaders could leverage the performance of the organisation in the changing society.

Diversity Experience is Measured

Diversity and inclusion management should be measured regularly in order to monitor progress.

Talent and Succession Management

Organisations should develop a diverse talent pool of potential leaders. The results of this study suggest that in identifying potential leaders, individuals who display Mintzberg's engaging leadership style might be favoured.

Recruitment

Diversity and inclusion strategies should not only include "targets" for increasing under-represented groups, but also include career development, the identification of training needs and mentoring opportunities, as well as action plans to overcome diversity problems specific to generational transition.

Diversity Training

The theoretical study suggests that informing, educating and discussing diversity management benefits the experience of diversity.

Conclusion

The empirical results of diversity experience, as understood from the inclusion and diversity model of Roberson (2004) as a component of leadership style, interpreted from the contemporary interactive leadership theory of McClelland (1975), McClelland and Burnham (1976), Burnham (2003) and Mintzberg (2004) is explained from a symbolic interactive perspective which relies on human interaction, supporting the leadership/diversity competence model.

Finally, the symbolic interactionist theory underpins the results of leadership style as a component of the experience of diversity management. Human beings act towards things according to the meaning they give to them, resulting from social interaction. This involves the internal process of interpretation in any given situation in order to give the situation a meaning and to decide how to act (Cronck, 2005).

In Mead's (1934) view the human social ideal is the attainment of a universal human society in which all human individuals would possess a perfected social intelligence. All social meanings would then each be similarly reflected in their respective individual consciousnesses. The meanings of all individuals' acts or gestures (as realised by them and expressed in the structures of the self, through their ability to take the social attitudes of other individuals toward themselves and toward their common social ends or purposes) would be the same for any other individual who responded to them.

The research concluded in achieving its aim.

An engaging leadership style contributes to a positive experience of diversity management towards creating a unifying effect in organisations (regardless of race, gender and age) to continue to be successful.

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APPENDIX 1

Diversity Audit

Questionnaire Design

There are two sections to complete –
Section 1 is the biographical section;
Section 2 are attitudinal questions with four general comment questions

Instructions for questionnaire completion:

Please complete **all** the questions.

There are five choices provided in section 2:
1 =Strongly Disagree
2 = Disagree
3 = Neutral
4 = Agree
5 = Strongly Agree
6 = Don't know

Simply select your response by clicking the appropriate button.

Please keep your responses to the open-ended questions in section 2 as brief as possible.

Begin the Attitude Survey

SECTION 1: Biographical Details

Please answer **all** the following questions by clicking the appropriate circle and/or filling in the appropriate text box:

Please indicate your **band level/grade:**

Grade / Level	
Top/Senior management (Band C)	○
Middle management/High-level specialist (D1)	○
Specialist/Senior supervisor (D2-D3)	○
Junior supervisor (D4-D5)	○
Clerical/Technical/Operational/Basic skills (D4-D6)	○

Please indicate the **region you work in:**

Region	
Johannesburg	○
Bloemfontein	○
Durban	○
Port Elizabeth	○
Cape Town	○

Please indicate your **business unit:**

Business Unit	
	○
	○
	○
	○

Please indicate your **department:**

Department	
	○
	○
	○
	○

Please indicate your **age**:

Age	
30 or younger	○
31 – 40	○
41 – 50	○
51+	○

Please indicate whether you are registered as a **person with a disability** ("person with a disability" refers to "people who have a long-term or recurring physical or mental impairment which substantially limits their prospects of entry into, or advancement in, employment"):

Person with a Disability	
Yes	○
No	○

If yes, please indicate the type of disability (use box below):

Please note:
It would be appreciated if you would indicate your race and gender, as they will provide critical information on how attitudes and perceptions vary.

Please indicate your **race**:

Race	
Indian	○
Asian	○
Black African	○
Coloured	○
White	○
Foreign national	○

Please indicate your **gender**:

Gender	
Male	○
Female	○

Clear Form Go to Section 2 >>

SECTION TWO **Throughout the following section "black/s" refers to Indian, Asian, black African and coloured people**						
	Strongly agree	**Agree**	**Neutral**	**Disagree**	**Strongly disagree**	**Don't know/ NA**

STRATEGIC ALIGNMENT (The extent to which diversity, like other organisational strategies, is viewed as strategically important)						
	Strongly agree	**Agree**	**Neutral**	**Disagree**	**Strongly disagree**	**Don't know/ NA**
Example: Managers are committed to diversity	○	○	◉	○	○	○
1. Senior managers are genuinely committed to racial equality.	○	○	○	○	○	○
2. Senior managers are genuinely committed to gender equality.	○	○	○	○	○	○
3. Senior managers are genuinely committed to employing more people with disabilities.	○	○	○	○	○	○
4. Diversity is regarded as a strategic issue (i.e. a matter of great importance managed by senior executives).	○	○	○	○	○	○
5. Communication on diversity issues is effective.	○	○	○	○	○	○
6. Managers have objectives relating to diversity included in their performance appraisals.	○	○	○	○	○	○
7. Diversity does not clash with other important "business" objectives.	○	○	○	○	○	○

Any other comments (use box below):

STAFFING & PEOPLE MANAGEMENT
(Policies and practices in respect of staff management and development)

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Don't know/ NA
1. There are clearly defined targets to improve diversity in my department.	○	○	○	○	○	○
2. Individual career plans are in place.	○	○	○	○	○	○
3. Recruitment and selection policies are fair.	○	○	○	○	○	○
4. People who deserve promotions usually get them.	○	○	○	○	○	○
5. In my opinion, it is not who you know but what you know and how you perform that gets you a promotion.	○	○	○	○	○	○
6. In my opinion, increasing diversity does not lead to a lowering of standards.	○	○	○	○	○	○
7. I am satisfied with the way my talents and potential have been assessed.	○	○	○	○	○	○
8. I believe that most managers have the skills to develop the diversity of staff.	○	○	○	○	○	○
9. I believe that enough pressure is exerted on managers and supervisors to develop their subordinates.	○	○	○	○	○	○
10. I receive open and honest feedback on my performance.	○	○	○	○	○	○
11. My performance is appraised regularly.	○	○	○	○	○	○
12. Training is based on individual training needs.	○	○	○	○	○	○
13. Employees are regularly consulted about the diversity strategy.	○	○	○	○	○	○

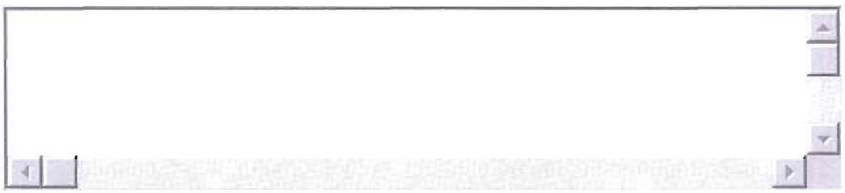
Any other comments (use box below):

DIVERSITY MANAGEMENT
(Policies and practices which ensure that individual employees, irrespective of differences, are treated with dignity and respect)

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Don't know/ NA
1. People generally make sexist comments.	○	○	○	○	○	○
2. People generally make racist comments.	○	○	○	○	○	○
3. When we get together at social functions, we all mix together.	○	○	○	○	○	○
4. People greet each other equally, regardless of race.	○	○	○	○	○	○
5. People are generally open and willing to learn about other cultures.	○	○	○	○	○	○
6. Black people accuse white people of racism when white people criticise them.	○	○	○	○	○	○
7. Women accuse men of sexism when men criticise them.	○	○	○	○	○	○
8. My manager generally treats me with dignity and respect.	○	○	○	○	○	○
9. White people in this organisation generally believe that reverse discrimination is taking place.	○	○	○	○	○	○
10. Black people in management positions have the same accountabilities and responsibilities as white people in similar positions.	○	○	○	○	○	○
11. Women in management positions have the same accountabilities and responsibilities as men in similar positions.	○	○	○	○	○	○
12. There are no generational issues (issues between older and younger employees) in our department.	○	○	○	○	○	○

Any other comments (use box below):

Do you have any other comments regarding the overall diversity strategy? (Use box below):

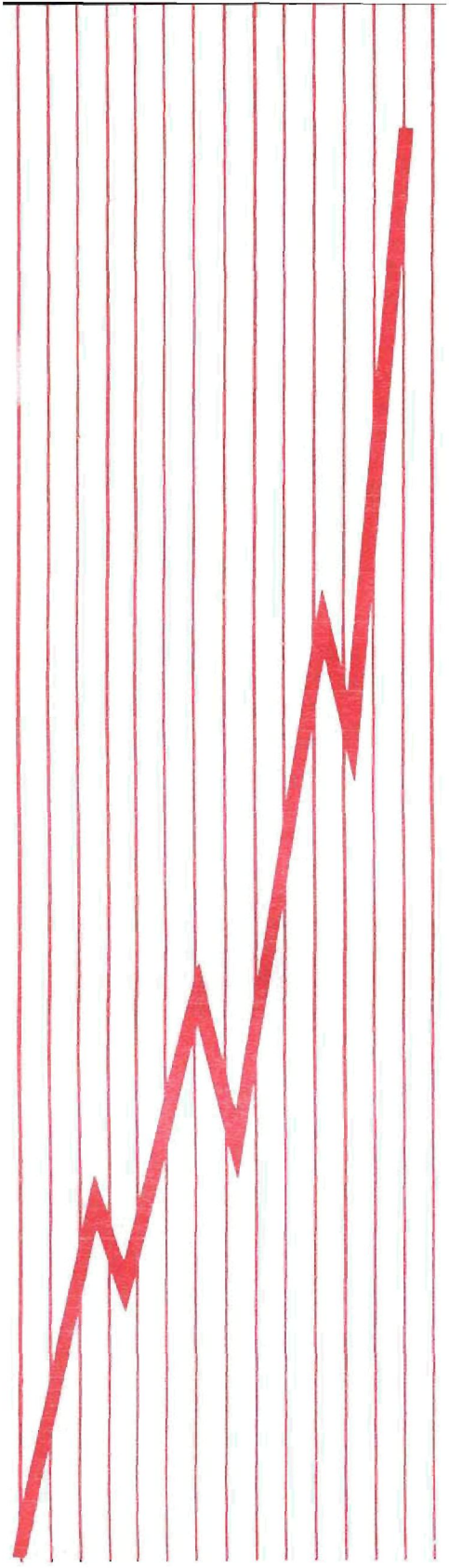


Please note: Your anonymity is assured – we are only interested in broad trends of opinion and not in individual replies

Submit

APPENDIX 2

Leadership Style Questionnaire – PMI



Productivity Development Pty Ltd

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200 Main Avenue
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Randburg, Transvaal
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Member and Sole Representative for Entire African Region of:
Teleometrics International
Houston, Texas

POWER MANAGEMENT INVENTORY

BY
JAY HALL, PH.D.
JAMES HAWKER, PH.D.

TELEOMETRICS INTERNATIONAL
OUR PRODUCT IS ACHIEVEMENT
1755 WOODSTEAD COURT □ THE WOODLANDS, TEXAS □ 77380 □ (713) 367-0060

A Word About the Power Management Inventory

Power — the exertion of influence — is a fact of organizational life. Whenever two or more people convene, the dynamics of interpersonal influence may be expected to emerge rather early in the encounter. The process of management is, in many respects, an exercise in the use of formalized authority and influence. Management in its day-to-day trappings concerns many diverse situations in which the exercise of influence is called for. Solving problems, setting objectives, appraising performance, providing direction — all are managerial tasks and all involve the exercise of power. It is important — for both the manager and those he or she manages — to understand as well as possible the dynamics of interpersonal influence and the role one plays in setting these in motion.

The *Power Management Inventory* is designed to assess a manager's characteristic management of influence dynamics; that is, how a given manager prefers to handle situations calling for the exercise of power and authority. More to the point, the inventory is designed to give you some information about yourself regarding the methods and reasons which most characterize your handling of power situations. There are no "wrong" responses. The best response to any item is simply the one which best reflects your practices, your feelings, and your preferences in the several work situations described.

Instructions

The inventory is presented in two parts. Part One addresses a wide range of specific issues of concern to a manager. Your preferred or, perhaps, typical way of handling each of these will be surveyed according to the format explained below. Part Two addresses the decision structure which most characterizes your transactions with others. Part Two will be explained at the time it appears in the inventory. Please read the format for Part One and proceed accordingly.

Part One Format

Three response modes — A, B and C — are assessed in the inventory, two at a time. For each inventory item you are requested to indicate which of two alternative reactions would be most characteristic of you or equally uncharacteristic. While this is a distinct possibility, nevertheless choose the alternative which is *relatively more characteristic* of you. For each item, you will have *five* points that you may *distribute* between each pair of alternatives. For example, A and B types could be rated in any of the following combinations:

1. If A is completely characteristic of your feelings and B is completely uncharacteristic, write a "5" on your test sheet under A and a "0" under B.



2. If A is considerably characteristic of your feelings and B is somewhat characteristic, write a "4" on your test under A and a "1" under B.



3. If A is only slightly more characteristic of your feelings than B is, write a "3" on your test sheet under A and a "2" under B.



4. Each of the above three combinations may be used in the converse order: that is, for example, should you feel B is slightly more characteristic of your feelings than A, write a "2" on your test sheet under A and a "3" under B — and so on for A = 1, B = 4; or A = 0, B = 5.



Thus, there are six possible combinations for responding to the pair of alternatives presented to you with each inventory item. *Use only whole numbers. Be sure the numbers you assign to each pair add up to 5.* In general, try to relate each situation in the inventory to your own personal feelings. Take as much time as you need to make a true and accurate response. There is no time limit. Remember, *there is no right or wrong answer.* Attempts to give a "correct" response merely distort the meaning of your answers and render the test results valueless as a tool for personal learning.

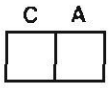
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Copyright 1988, Jay Hall and James Hawker, Revised
Published by Teleometrics International

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Part One

Following are several situations commonly encountered or considered by people such as yourself in managerial positions. Please read each carefully along with the two alternatives presented as possible ways of responding. Indicate your choices among alternatives in the spaces provided according to the format explained in the instructions. Take as much time as you need for a thoughtful and honest response.

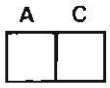
1. In setting goals and identifying objectives, my major concern is:



C. That the individual needs and capabilities of my people are well met and utilized.

A. That the goals and objectives we aspire to are high enough to stretch and challenge all of us.

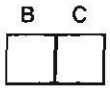
2. In delegating authority to others, I am most mindful that:



A. Authority should be commensurate with responsibility such that people can discharge their duties and be held accountable in a fair manner.

C. The delegation of authority is a delicate matter which must be done in such a way that no one feels they are simply being asked to do more work.

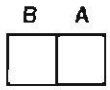
3. When people come to me with problems, I prefer to:



B. Act more as a consultant or coach and let people struggle with the problem until, perhaps with my help, they can begin to see their various alternatives more clearly.

C. Let people know that I care and am willing to do whatever I can to help them through their dilemma.

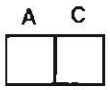
4. When it is necessary to discipline someone:



B. I try to make sure that the disciplinary action taken is fair.

A. I try to make sure that the disciplinary action taken serves as an example to others.

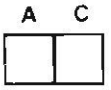
5. In making work assignments, I am most comfortable:



A. When I control the process and make assignments which in my opinion yield the best "fit" of job requirements with available talent.

C. When people are allowed to volunteer for the jobs they would like to do.

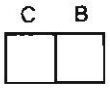
6. In building relationships with employees, more than anything else:



A. I try to let people know that I will be firm but fair in my dealings with everyone; I expect people's respect and loyalty in return.

C. I try to be a friend first and a boss second; I want people to enjoy working with me rather than being fearful or always "on their toes" around me.

7. When in doubt about what to do as a manager, I am inclined to:



C. Admit to my confusion and confess that I don't know what to do.

B. Seek help from anyone who has had a similar experience or might simply lend a new insight.

8. **In dealing with failure, I am inclined:**

B A

B. To see what we can learn from the experience, assuming that none of us fails intentionally.

A. To take immediate action, assuming that to do otherwise would indicate that I am willing to accept sloppiness or sub-standard performance.

9. **For me, good management entails:**

C B

C. Promoting trust, harmony and caring among the people I work with.

B. Behaving responsibly and promoting values which serve to make others stronger, both individually and collectively.

10. **My personal feelings about trying to influence how other people work and behave on the job are ones of:**

A C

A. Enjoyment; I relish being personally responsible and take pride in being able to get other people to follow my leadership.

C. Discomfort; I really don't like having to tell other people what they ought to be doing.

11. **My personal goals as a manager are:**

B C

B. To have an impact on the organization by promoting the common good and helping others gain a sense of purpose and personal power.

C. To be valued by others as someone who can be counted on for support and understanding.

12. **When conflicts arise, I typically:**

B A

B. Make sure that everyone gets a chance to be heard; differences of opinion, if fully explored, can often lead to novel and superior insights.

A. Step in and resolve the issue on the spot; differences of opinion should not be allowed to take up valuable time or undermine team effectiveness.

13. **In delegating authority to others, I am most mindful that:**

A B

A. Authority should be commensurate with responsibility such that people can discharge their duties and be held accountable in a fair manner.

B. The delegation of authority is an effective way of helping employees develop and grow into more mature and productive employees.

14. **My biggest shortcoming as a manager is that:**

C A

C. I sometimes want to be liked too much and this distorts my judgment where people are concerned.

A. I am sometimes implusive and competitive and this causes me to be rude to other people.

15. **When it is necessary to discipline someone:**

C B

C. I try to make sure that the person being disciplined realizes that it is not personal.

B. I try to make sure that the disciplinary action taken is fair.

16. **In delegating authority to others, I am most mindful that:**

B C

B. The delegation of authority is an effective way of helping employees develop and grow into more mature and productive employees.

C. The delegation of authority is a delicate matter which must be done in such a way that no one feels they are simply being asked to do more work.

17. I see the development of employee potential as:

A B

A. A test of my effectiveness as a manager; when my employees do well and prosper in their jobs, it is a sign that I have provided good leadership.

B. A natural process which occurs in response to the personal need to grow; as a manager, my job is primarily one of removing barriers to experimentation and self-expression.

18. Regarding personal creativity, my view is that:

B C

B. On any particular job, the people who do the work most likely have thoughts about how to do it better and should be encouraged to try out their ideas.

C. Since it is an individual characteristic which not all people possess, too much emphasis on creativity can create a sense of failure among some employees.

19. In managing information flow, I prefer:

C A

C. A personal approach; I talk to each person individually to make sure that each knows and understands what is being communicated.

A. An efficient approach; I organize and disseminate information in such a way that each person is provided with that input necessary to do his or her particular job.

20. When in doubt about what to do as a manager, I am inclined to:

A C

A. Shore up my own confidence and proceed as if I have the situation well in hand.

C. Admit to my confusion and confess that I don't know what to do.

21. In building relationships with employees, more than anything else:

C B

C. I try to be a friend first and a boss second. I want people to enjoy working with me rather than being fearful or always "on their toes" around me.

B. I strive for a sense of mutual respect and honesty; I want to be trusted by those I work with and know, in turn, that I can depend on them.

22. When people come to me with problems, I prefer to:

A C

A. Get as many of the facts as I can from people and then, quite simply, solve the problem for them so they can get on with their work.

C. Let people know that I care and am willing to do whatever I can to help them through their dilemma.

23. In trying to create a proper work ethic, I try to:

C B

C. Make sure that we don't lose sight of the fact that people need time to "play" as well as work.

B. Promote a ground rule of cooperative effort while discouraging competitive individualism.

24. My personal feelings about trying to influence how other people work and behave on the job are ones of:

B A

B. Ambivalence; I recognize the need for properly channeled effort but I am not always sure that direction should come from me.

A. Enjoyment; I relish being personally responsible and take pride in being able to get other people to follow my leadership.

25. In determining training needs, I focus primarily on:

C B

C. What my employees would like to do.

B. What individual interests people have that are consistent with what the organization needs.

26. My personal goals as a manager are:

C A

C. To be valued by others as someone who can be counted on for support and understanding.

A. To produce and achieve so as to go as high as I can in the organization as fast as I can.

27. My biggest shortcoming as a manager is that:

B C

B. I am sometimes reluctant to use the authority I have and this causes discomfort among people looking for strong decisive leadership.

C. I sometimes want to be liked too much and this distorts my judgment where people are concerned.

28. In setting goals and identifying objectives, my major concern is:

A B

A. That the goals and objectives we aspire to are high enough to stretch and challenge all of us.

B. Identifying what needs to be done and then finding the best way for meshing individual goals with the needs of the organization.

29. In dealing with failure, I am inclined:

A C

A. To take immediate action, assuming that to do otherwise would indicate that I am willing to accept sloppiness or sub-standard performance.

C. To ignore it if possible, assuming that those involved probably feel worse about it than I do and will work things out.

30. In managing information flow, I prefer:

B A

B. A two-way approach; I work for a communication system where employees can both add to information and solicit feedback if something is not clear.

A. An efficient approach; I organize and disseminate information in such a way that each person is provided with that input necessary to do his or her particular job.

31. When conflicts arise, I typically:

C B

C. Try to change the subject until things cool off; differences of opinion should not be allowed to get out of hand to a point where working relationships are permanently damaged.

B. Make sure that everyone gets a chance to be heard; differences of opinion, if fully explored, can often lead to novel and superior insights.

32. For me, good management entails:

A C

A. Leading by personal example, pushing for accomplishment and always having high personal standards of performance.

C. Promoting trust, harmony and caring among the people I work with.

33. In terms of personal communication practices, I feel that:

A B

A. My most critical ability is being clear and precise in communicating with people so they know exactly what is expected of them.

B. Although I may risk offending someone, personal honesty and an openness to others' views is basic to my approach.

34. When I have to conduct performance evaluation sessions, I try to see that:

C A

C. Nothing is said or done that reflects badly on a person's self-esteem; performance appraisals should be used to get the other person's view, not to tear people down.

A. We get to the bottom of any difficulties or shortcomings regarding individual work; performance appraisal should be used to remedy personal practices that reflect badly on our total effort.

35. In building relationships with employees, more than anything else:

B A

B. I strive for a sense of mutual respect and honesty; I want to be trusted by those I work with and know, in turn, that I can depend on them.

A. I try to let people know that I will be firm but fair in my dealings with everyone; I expect people's respect and loyalty in return.

36. I see the development of employee potential as:

C A

C. One of my major jobs as a manager; I strive to be a warm friend and supportive mentor to those I manage.

A. A test of my effectiveness as a manager; when my employees do well and prosper in their jobs, it is a sign that I have provided good leadership.

37. My personal feelings about trying to influence how other people work and behave on the job are ones of:

C B

C. Discomfort; I really don't like having to tell other people what they ought to be doing.

B. Ambivalence; I recognize the need for properly channeled effort but I am not always sure that direction should come from me.

38. When I have to conduct performance evaluation sessions, I try to see that:

B A

B. A genuine climate of open critique prevails; performance appraisal should be used as a vehicle for learning so that overall competence may be strengthened.

A. We get to the bottom of any difficulties or shortcomings regarding individual work; performance appraisal should be used to remedy personal practices that reflect badly on our total effort.

39. In trying to create a proper work ethic, I try to:

B A

B. Promote a ground rule of cooperative effort while discouraging competitive individualism.

A. Inspire my employees by setting the best personal example I can.

40. In making work assignments, I am most comfortable:

C B

C. When people are allowed to volunteer for the jobs they would like to do.

B. When everyone involved has a chance to comment upon what needs to be done and influence the distribution of work accordingly.

41. My personal goals as a manager are:

B A

B. To have an impact on the organization by promoting the common good and helping others gain a sense of purpose and personal power.

A. To produce and achieve so as to go as high as I can in the organization as fast as I can.

42. In terms of personal communication practices, I feel that:

C A

C. The ability to listen is probably the strongest part of my approach.

A. My most critical ability is being clear and precise in communicating with people so they know exactly what is expected of them.

43. In determining training needs, I focus primarily on:

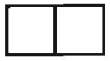
A C

A. The greatest weaknesses in my employees and ways of correcting them.

C. What my employees would like to do.

44. Regarding personal creativity, my view is that:

B A



B. On any particular job, the people who do the work most likely have thoughts about how to do it better and should be encouraged to try out their ideas.

A. While creativity is a valued asset, by-and-large employees should follow the procedures and policies worked out by people who are more knowledgeable than they.

45. For me, good management entails:

A B

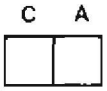


A. Leading by personal example, pushing for accomplishment, and always having high personal standards of performance.

B. Behaving responsibly and promoting values which serve to make others stronger, both individually and collectively.

46. Regarding personal creativity, my view is that:

C A

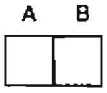


C. Since it is an individual characteristic which not all people possess, too much emphasis on creativity can create a sense of failure among some employees.

A. While creativity is a valued asset, by-and-large employees should follow the procedures and policies worked out by people who are more knowledgeable than they.

47. When in doubt about what to do as a manager, I am inclined to:

A B

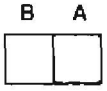


A. Shore up my own confidence and proceed as if I have the situation well in hand.

B. Seek help from anyone who has had a similar experience or might simply lend a new insight.

48. My biggest shortcoming as a manager is that:

B A



B. I am sometimes reluctant to use the authority I have and this causes discomfort among people looking for strong decisive leadership.

A. I am sometimes too impulsive and competitive and this causes me to be rude to other people.

49. In setting goals and identifying objectives, my major concern is:

B C

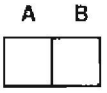


B. Identifying what needs to be done and then finding the best way for meshing individual goals with the needs of the organization.

C. That the individual needs and capabilities of my people are well met and utilized.

50. When people come to me with problems, I prefer to:

A B

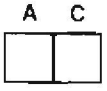


A. Get as many of the facts as I can from people and then, quite simply, solve the problem for them so they can get on with their work.

B. Act more as a consultant or coach and let people struggle with the problem until, perhaps with my help, they can begin to see their various alternatives more clearly.

51. In trying to create a proper work ethic, I try to:

A C

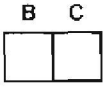


A. Inspire my employees by setting the best personal example I can.

C. Make sure that we don't lose sight of the fact that people need time to "play" as well as work.

52. I see the development of employee potential as:

B C

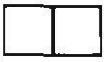


B. A natural process which occurs in response to the personal need to grow; as a manager, my job is primarily one of removing barriers to experimentation and self-expression.

C. One of my major jobs as a manager; I strive to be a warm friend and supportive mentor to those I manage.

53. When conflicts arise, I typically:

A C



A. Step in and resolve the issue on the spot; differences of opinion should not be allowed to take up valuable time or undermine team effectiveness.

C. Try to change the subject until things cool off; differences of opinion should not be allowed to get out of hand to a point where working relationships are permanently damaged.

54. In making work assignments, I am most comfortable:

B A

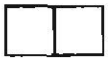


B. When everyone involved has a chance to comment upon what needs to be done and influence the distribution of work accordingly.

A. When I control the process and make assignments which in my opinion yield the best "fit" of job requirements with available talent.

55. In dealing with failure, I am inclined:

B C



B. To see what we can learn from the experience assuming that none of us fails intentionally.

C. To ignore it if possible, assuming that those involved probably feel worse about it than I do and will work things out.

56. When it is necessary to discipline someone:

A C



A. I try to make sure that the disciplinary action taken serves as an example to others.

C. I try to make sure that the person being disciplined realizes that it is not personal.

57. In terms of personal communication practices, I feel that:

B C

B. Although I may risk offending someone, personal honesty and an openness to others' views is basic to my approach.

C. The ability to listen is probably the strongest part of my approach.

58. In determining training needs, I focus primarily on:

B A

B. What individual interests people have that are consistent with what the organization needs.

A. The greatest weaknesses in my employees and ways of correcting them.

59. In managing information flow, I prefer:

B C

B. A two-way approach; I work for a communication system where employees can both add to information and solicit feedback if something is not clear.

C. A personal approach; I talk to each person individually to make sure that each knows and understands what is being communicated.

60. When I have to conduct performance evaluation sessions, I try to see that:

B C

B. A genuine climate of open critique prevails; performance appraisal should be used as a vehicle for learning so that overall competence may be strengthened.

C. Nothing is said or done that reflects badly on a person's self-esteem; performance appraisals should be used to get the other person's view, not to tear people down.

Part Two

In this part of the inventory we are interested in determining the decision structure which most characterizes your transactions with those you manage. Ten (10) decision-making issues are presented below along with an 11-point scale ranging from "I decide completely" to "they decide completely." For each situation you are simply asked to place an "X" at the point on the scale which best reflects the influence structure typically characterizing discussion of such issues. Again, there are no "right" or "wrong" answers; the best answer is the one which most accurately portrays your practices and/or preferences.

1. **In making work assignments for those I manage, typically:**

I decide completely					We decide jointly					They decide completely
: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____ :

2. **In setting group goals and identifying the scope of people's individual jobs, typically:**

I decide completely					We decide jointly					They decide completely
: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____ :

3. **In determining the training needs of my personnel, typically:**

I decide completely					We decide jointly					They decide completely
: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____ :

4. **In setting break-times, mealtimes, etc., for my personnel, typically:**

I decide completely					We decide jointly					They decide completely
: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____ :

5. **In establishing production schedules and work deadlines for those I manage, typically:**

I decide completely					We decide jointly					They decide completely
: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____ :

6. **In setting standards of performance for those I manage, typically:**

I decide completely					We decide jointly					They decide completely
: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____ :

7. **In determining how much authority people need to accomplish delegated tasks, typically:**

I decide completely					We decide jointly					They decide completely
: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____ :

8. **In providing necessary quality controls for the work my personnel do, typically:**

I decide completely					We decide jointly					They decide completely
: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____ :

9. **In deciding what to do when conflicts arise which are disruptive to the work of my personnel, typically:**

I decide completely					We decide jointly					They decide completely
: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____ :

10. **In reviewing the performance of my personnel and coming to a final performance evaluation, typically:**

I decide completely					We decide jointly					They decide completely
: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____	: ____ :

Part Two

In this part of the inventory we are interested in determining the decision structure which most characterizes your transactions with those you manage. Ten (10) decision-making issues are presented below along with an 11-point scale ranging from "I decide completely" to "they decide completely." For each situation you are simply asked to place an "X" at the point on the scale which best reflects the influence structure typically characterizing discussion of such issues. Again, there are no "right" or "wrong" answers; the best answer is the one which most accurately portrays your practices and/or preferences.

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I decide completely					We decide jointly					They decide completely
: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___ :

2. **In setting group goals and identifying the scope of people's individual jobs, typically:**

I decide completely					We decide jointly					They decide completely
: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___ :

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I decide completely					We decide jointly					They decide completely
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: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___ :

5. **In establishing production schedules and work deadlines for those I manage, typically:**

I decide completely					We decide jointly					They decide completely
: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___ :

6. **In setting standards of performance for those I manage, typically:**

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I decide completely					We decide jointly					They decide completely
: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___ :

9. **In deciding what to do when conflicts arise which are disruptive to the work of my personnel, typically:**

I decide completely					We decide jointly					They decide completely
: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___ :

10. **In reviewing the performance of my personnel and coming to a final performance evaluation, typically:**

I decide completely					We decide jointly					They decide completely
: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___	: ___ :

How to Score Your Power Management Inventory

Part One of this inventory is designed to assess the power motives operating in your management. You have responded to 60 items; for each situation you have distributed 5 points between two alternatives. Each of these alternatives represents a *particular power motive.* Thus, you have made a total of 120 responses or, since the inventory is based on three motives, you have made 60 choices between motives and have allocated points to a given motive 40 times. This means that each motive score will be based on 40 responses which you have given. This procedure will give you *three total scores;* each of these is representative of the *strength* of the given motive. In other words, the higher the score is, the stronger the motive seems to be.

Step 1: In order to score your inventory, simply go back through the instrument and add up all the scores you have given to each of the A, B, and C items. Again, there are 40 of each, and by adding all 40 "A" scores, for example, you compute directly your score on the "A" motive. This score, in turn, reflects the amount of emphasis this particular power motive receives. Enter the totals for the "A," "B," and "C" power motive in the spaces provided below.

Power Motive Scores

TYPE A	TYPE B	TYPE C

Enter total scores here

Check:

The sum of all three scores should be 300.

Step 2: The values you have computed thus far are *raw scores.* For more complete and accurate interpretation of your profile, these raw scores must be converted to *standard* scores. When asked to do so, please break the gold seal and fold this page out to find instructions for converting your scores.

Percentile Score Table

	A	B	C	
Percentile Scores	Personalized Raw Scores	Socialized Raw Scores	Affiliative Raw Scores	Percentile Scores
99	139	156	117	99
90	116	134	99	90
80	110	128	93	80
70	107	124	89	70
60	103	121	85	60
50	100	118	81	50
40	98	116	77	40
30	94	113	74	30
20	89	110	69	20
10	82	105	63	10
1	57	92	44	1
Mean	100,10	119,44	81,52	**Mean**
SD	15,16	11,94	14,62	**SD**

n = 1351

The above Percentile Score Table was obtained from a survey conducted during July 1991 with 1351 South African managers.

Step 3. In the table above, locate the percentile score corresponding to your raw score for each power motive. If, for example, your raw score for personalized power is 94, your percentile score will be 30; a socialized power score of 121 yields a percentile score of 60; and so on. Place the percentile scores in the appropriate box below and read the brief description of each power motive.
Note: You may have to estimate your percentile score. For example, a personalized raw score of 109 might be estimated to correspond to a percentile score of 79.

Personalized Power Motive. The tendency to value and desire power for purposes of personal aggrandizement and control. High A scores indicate a personal need to be the center of attention, generally in control of interpersonal situations, and to prevail in most encounters with others. Dominance and a need for public acclaim characterize the person driven by a need for personalized power.

A ☐

Socialized Power Motive. The tendency to value and desire power for purposes of serving and benefitting the common welfare. High B scores indicate a personal need to have impact on cultures and systems and to be an influence for widespread enhancement. Progress and growth-related activities are valued by the person driven by a need for socialized power; these are coupled with a desire to promote and facilitate such activities among others, individually and collectively.

B ☐

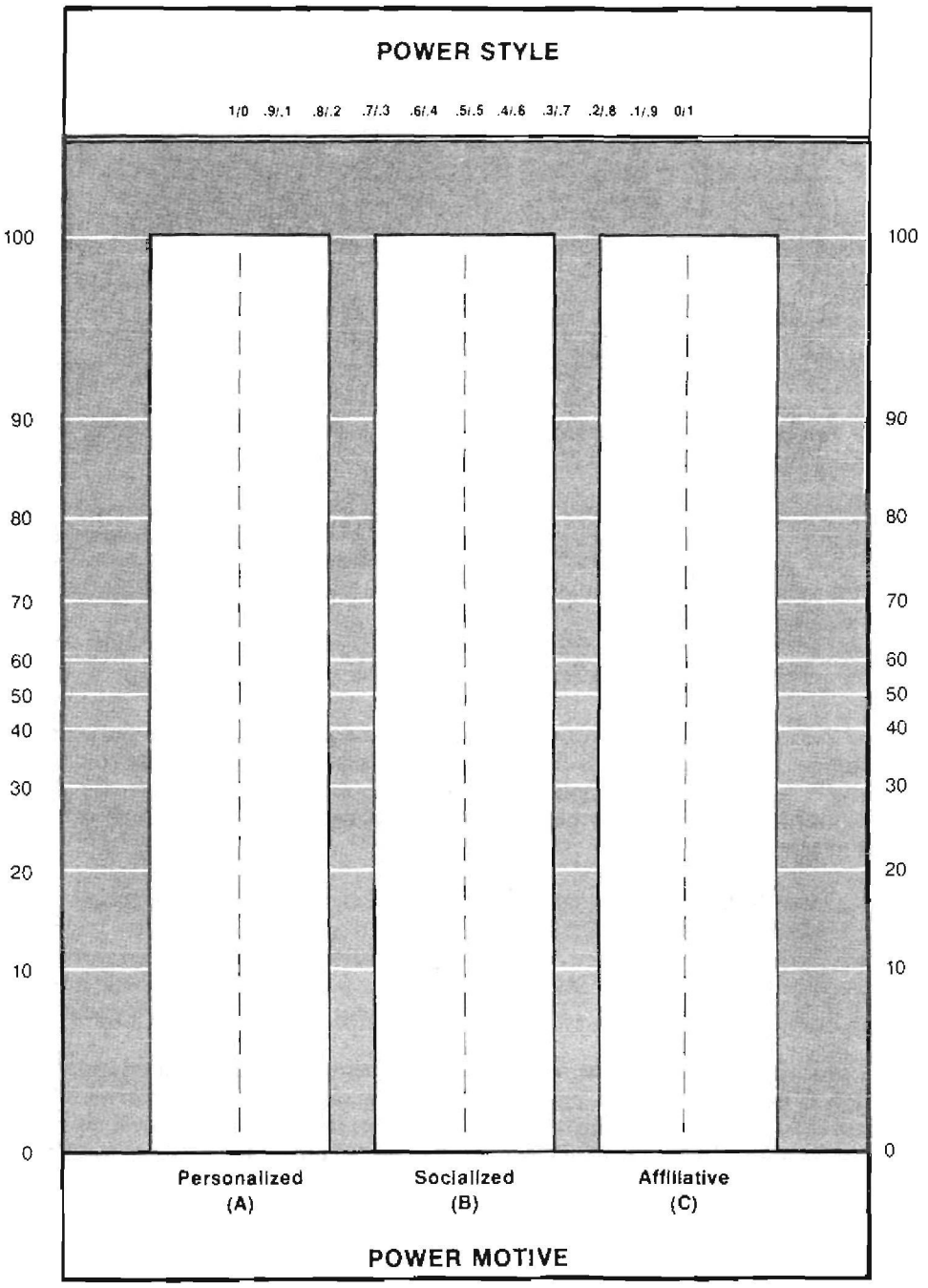
Affiliative Motive. The tendency to value and desire being liked and warmly regarded by other people. High C Scores indicate a personal need to be of service, to nurture and give support to others, and to reassure and make others comfortable—even when these are done at one's own expense or to the detriment of one's other personal aspirations. Affiliative needs and aspirations are not power needs and may be used as a check on the strength of one's power motivation. When C Scores are higher than both A and B Scores, a lack of power motivation is indicated.

C ☐

Step 4: To score Part Two, simply provide values for the scale running from "10" on the far left (under "I decide completely") to "0" on the far right (under "They decide completely"). Next, add up the score values corresponding to your X's for the ten items. Convert this total to a power score by marking off two decimal places: a total of 90 would become .90. This number reflects the proportion of total power retained by you. Subtract this converted score from 1.00 to give an estimate of subordinate power: 1.00 - .90 = .10, the amount of subordinate power typically exercised. In Power Spectrum terms, your power style would be .90/.10.

Power Style = ☐

Step 5. Turn the page for instructions on graphing your scores and for additional indepth interpretive information.



To plot your data from Part One, mark your A, B, and C percentile scores from page 10 on the appropriate bar in the chart above. Then shade the bars to reveal the pattern of power motives operating in your management.

Next, simply circle the Part Two power style you computed on page 10. Draw a line from the circled style to the top center (indicated by a dotted line) of your highest power motive bar. The "plumbness" of this line indicates how consistent your power motivation is with your characteristic power style. For a full interpretation of your profile, please read the material beginning on page 12.

Interpreting Your Scores from the Power Management Inventory

In order to interpret your scores from the *Power Management Inventory (PMI),* it is necessary to know something about the conceptual models upon which the instrument is based and according to which your responses can be grouped and scored. There are two considerations at work in the *PMI:* The first concerns the reasons, intent, and objectives underlying one's use of power; this consideration might best be called one of power motivation. One's power motivation is assessed in Part One of the inventory. The second consideration concerns the manner in which one uses or employs the power available; this consideration might best be thought of as an issue of power style. One's power style is estimated from Part Two of the inventory.

Since one's total approach to power management entails an interaction of power motives and stylistic practices, some familiarity with both issues should prove helpful to you in interpreting your own results from the *Power Management Inventory.*

Power Motivation

The whys and wherefores of power have intrigued philosophers and scientists alike, from Machiavelli to Adler and Freud, and, most recently, psychologist David C. McClelland. In his book, *Power: The Inner Experience,* McClelland traces the development of the very human need for power and identifies the various forms of expression—some constructive, some less so—which one's power orientation may take. But, of particular interest to issues of management and leadership, are the findings from a study conducted by McClelland and his colleague, David H. Burnham. McClelland and Burnham, in a study of successful managers and their less successful colleagues in the sales, research, product development and operations division of a major organization, found that "...contrary to what one might think, a good manager is not one who needs personal success or who is people-oriented, but one who likes power."

Power is a reality of organizational life. And the effective use of power is a necessary, indeed critical function of those in organizations with authority and influence. In their research, McClelland and Burnham found that a strong power motivation—i.e., the desire to have impact, to be strong and influential—was essential to good management. A strong power motivation was more characteristic of good managers than either a need for personal achievement or a need to be liked by others. Indeed, either or both achievement needs and affiliative needs appear to act counter to constructive power orientation and, in the extreme, are characteristics of unsuccessful managers. That is, as McClelland and Burnham concluded, the highly self-centered nature of a strong need for achievement ". . . leads people to behave in very special ways that do not necessarily lead to good management." And, because the manager with a strong need to be liked "... is precisely one who wants to stay on good terms with everybody, and, therefore, is the one most likely to make exceptions in terms of particular needs...This kind of person creates poor morale because he or she does not understand that other people . . . will tend to regard exceptions to the rules as unfair to themselves."

So, in summary, good management may be said to require an appreciation of and desire for having impact, being strong and influential. Moreover, this need must be greater than either the need for personal achievement or the need to be liked by others. What, then, does power motivation entail? As it turns out, there are two kinds of power motivation; and they differ with respect to their effects on managerial success.

Personalized versus Socialized Power

One's desire for impact, strength, and influence may take either of two forms: It may be oriented primarily toward (1) the achievement of personal gain and aggrandizement or by (2) a need to influence others' behavior for the common good. In the first instance, a manager's power motivation might be labeled Personalized; the need for power is essentially self-serving, very likely colored by unresolved achievement needs, and primarily instrumental to personal advancement and enhancement. In the second instance, a manager's power motivation might be labeled Socialized; power is valued as an instrument to be used for the common good, on behalf of the whole organization, and for almost altruistic purposes. Either power motivation better equips a person to manage than does a purely achievement or affiliative orientation; but, of prime importance for present purposes, is the finding by McClelland and Burnham that Socialized power is the defining feature of successful managers.

The reasons that socialized power leads to more successful management than personalized power may become apparent in the following comparison of those traits found to characterize managers motivated by one or the other orientation.

Managers with Socialized Power tend to be:	Managers with Personalized Power tend to be:
• Inhibited and self-controlled in their use of power • Respectful of others' rights • Concerned with fairness • Oriented toward justice • Committed to the value of working per se • Egalitarian • Organization-minded; joiners • Ambivalent about power • Collaborative • Concerned with realistic goals • Non-defensive—willing to seek help • Builders of systems and people • Replaceable by other managers—leave a system intact and self-sustaining • Sources of strength for others	• Impulsive and erratic in their use of power • Rude and overbearing • Exploitative of others • Oriented toward strength • Committed to the value of efficiency • Proud • Self-reliant; individualists • Excited by the certitudes of power • Competitive • Concerned with exceptionally high costs • Defensive—protective of own sense of importance • Inspirational leaders • Difficult to replace—leave a group of loyal subordinates dependent on their manager • Sources of direction, expertise and control

Interpretive Points for Power Motivation

Based on the above information, you should review your score plots from Part One of the *Power Management Inventory*. The theoretically "ideal" profile, given the research findings of McClelland and Burnham, should look something as follows:

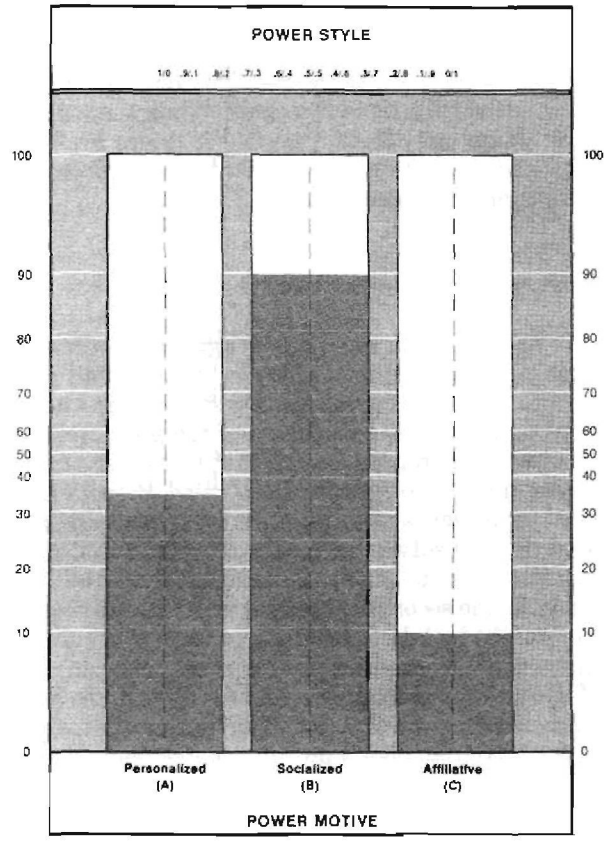


Figure 1. An "ideal" profile for managerial success.

You will note that in addition to Personalized and Socialized power scores, you have received an Affiliative motive score. Affiliative needs and aspirations are not power needs and are included only as a check on the strength of your power motivation. Key diagnostic points to look for are these:

1. Both Socialized and Personalized power scores should be higher than the Affiliative score. Ideally, each should be at least 25 *percentile* points higher than the Affiliative motive score. This indicates a strong desire for impact, strength, and influence as a manager.

2. Conversely, if the Affiliative motive score is higher than either or both of the power motive scores, an aversion to power is indicated. More concern with being liked than with having impact and influence—especially if reflected by more than 25 *percentile* point preference—is reason for serious reflection. There is some question as to whether you are seriously committed to the job of management and all it entails.

3. Given dominance of power over Affiliative motives, attention should be given to your relative preferences among power motives. Ideally, for maximum managerial success, your score should reflect a greater preference for Socialized power. A preference of more than 25 *percentile* points is required for more than a chance difference. A 25 *percentile* point difference, or more, can denote a genuine preference and approaches an "ideal" profile.

4. If, on the other hand, your Personalized Motive is dominant, the indication is that while you may be doing a creditable job of managing, your management is not without some difficulties and is probably characterized by less than desirable effects on subordinate personnel and the organization. Beware of personal blindspots, undue dependency on you among your subordinates, and the potential for disorganization if your Personalized power score predominates.

5. By the same token, should Personalized power dominate in the virtual absence of Affiliative concerns, the indication is that power is uninhibited and exercised with little regard for its effect on others. This is a warning sign of potential abuse of personal power.

You may review the data from Part One of the *PMI* to determine the above considerations. But this information covers only a part of the total dynamics of power management. Power motivation interacts with power style, how power—valued as it is for whatever purpose—is employed in one's management. This takes us to Part Two of the *PMI*.

Power Styles

Power, however acquired and valued for whatever reasons, may be used in any number of ways. From autocratic to democratic, from permissiveness to laissez faire, one's style of power use is just as important as one's power motive. McClelland and Burnham found the most successful managers in their study to be primarily motivated by a dominant need for Socialized power and, of equal importance, to be characterized by a coaching kind of democratic style. Major problems of managerial effectiveness can arise when one's power motives do not jibe with one's power style. To capture this interaction of style with motive, Part Two of the *PMI* provides an assessment of power style based on the Power Spectrum model enunciated by psychologists R. R. Blake and Jane S. Mouton.

The Power Spectrum

Very briefly, the Power Spectrum—as shown in Figure 2 below—portrays the several ways in which managerial power may be distributed between the manager and the other people with whom the manager works. For purposes of analysis, the total managerial power in any given situation is considered as unity—that is, as equal to 1.00. The manager's power is one; but the manager may then distribute this unit power in any way he or she sees fit.

Manager 1	1 .9 .8 .7 .6 .5 .4 .3 .2 .1 0	0	
Subordinate 1	0 .1 .2 .3 .4 .5 .6 .7 .8 .9 1	0	
Competition	Forms of Collaboration	Powerlessness	

Figure 2. The Power Spectrum

For example, the manager may retain total power. That is, the manager may behave as if his or her power equals one. This automatically reduces the power of others, i.e., subordinates, to zero . . . the reciprocal of managerial power. In such a case, we would describe the manager's power style as 1.00/0, an approach based on a rationale of authority-obedience where one person uses authority and others obey. Examples of the 1.00/0 authority-obedience power style may be found among dictators, some teacher-student or doctor-patient relationships, many "experts," and more than a few autocratic managers.

On the other hand, the manager may choose to share personal power and behave as if he or she possesses less than the 1.00 total. This effectively increases others' power to at least the amount divested by the manager. Two common styles resulting from power sharing are the .50/.50 joint-determination approach and the 0/1.00 permissive approach.

Interpretive Points for Power Styles

You can get some idea of your power style from the manner in which you responded to the items in Part Two of the *PMI*. You were asked to place an "X" at the point on each 11-point scale which best reflected the decision structure which typically characterized the determination of the several issues presented. In responding as asked to do, you were actually indicating the power distrubtution which you typically employed or would prefer to use in such instances.

Of significance is how well your power style fits with your power motives. This addresses the perennial managerial problem of intention versus effect. That is, does your preferred power style yield effects consistent with your reasons for desiring impact, strength and influence. Often power styles are not "plumb" with power motives and this can wreak havoc among both managers and their subordinates. Consider, for example, the inherent difficulties and managerial noise which might be triggered off when someone operating from a Socialized power orientation mistakenly employs a 1.00/0 authority-obedience style—or for that matter, abdicates personal power and adopts an 0/1.00 style in the mistaken belief that a permissive style is participative.

The power analysis chart found on page 11 is designed to capture and portray the interaction of style with motive. The diagnostic issue of concern is whether or not your preferred power style is "plumb" with your dominant power motivation. The more consistent a given style is with a given motive, the more plumb or vertical the resulting line from (a) to (b) will be. Regardless of the desirability of either a particular style or a particular motive, consistency of action with intent is an important managerial attribute. Plumbness will indicate consistency.

On the other hand, lack of plumbness—that is, some angular departure from the vertical—will indicate inconsistency between action and intent, between style and motive. The greater the angle, the more noteworthy the inconsistency. In Figure 3, two sample profiles are presented. You will note that, while the power style is the same for both examples—.80/.20—in Case A, style is essentially plumb with the dominant Personalized motive portrayed and, in Case B, totally inconsistent with the dominant Affiliative motive depicted. The point is that, irrespective of the relative merits of Personalized vis-a-vis Affiliative orientations, there will be more interpersonal "noise" and difficulties in Case B than in Case A simply because Case A is at least consistent, both motivationally and stylistically.

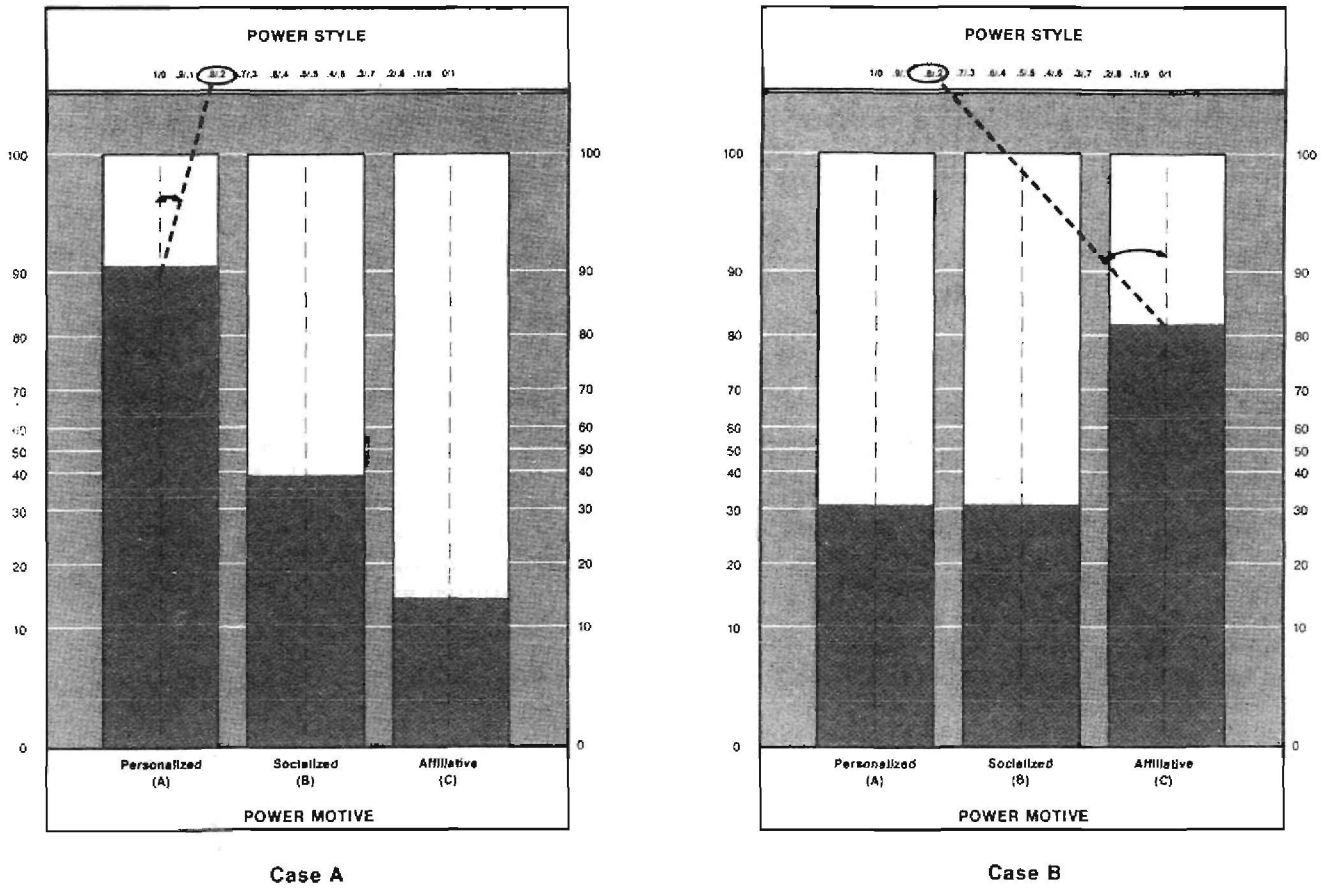
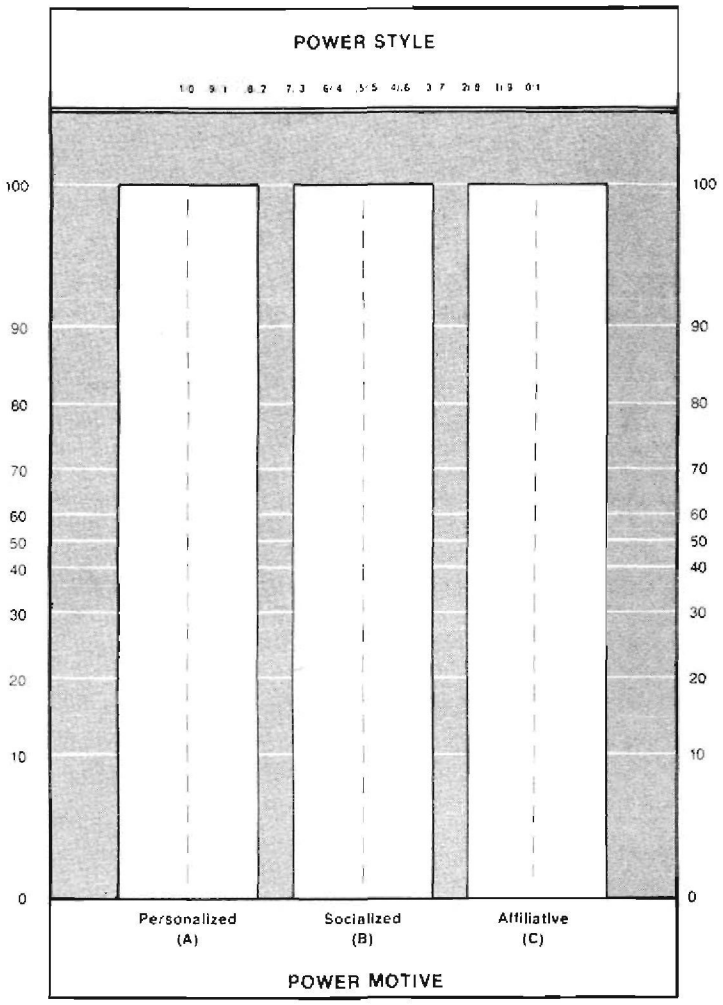


Figure 3. Two examples of style-motive interactions

This kind of action-intent analysis may prove valuable in cleaning up a number of managerial anomalies. It is not uncommon to find rather revealing inconsistencies between style and motive which, once revealed, may be used to explain past difficulties as well as to plan for future success. Some Affiliative managers try to employ a .50/.50 power style with limited success. Managers of Socialized orientation will sometimes mistakenly use 0/1.00 power strategies; Personalized motives are often expressed through .70/.30 or .60/.40 power practices. In all cases, the effectiveness of both style and motive is less than might be expected because of the inherent inconsistencies — indeed, contradictions — which are operating. One cannot have it both ways; sooner or later contradictory practices and motives boomerang.

The choice of style and motive are yours. Hopefully, the data and guidelines provided by the Power Mangement Inventory will help you in making both viable and consistent choices where power dynamics are concerned.

If you have obtained data from associates on the *Power Management Profile (PMP)*, you will find it useful to summarize all of your data on page 16. In this way you can examine your data more systematically and pinpoint areas of agreement and disagreement.

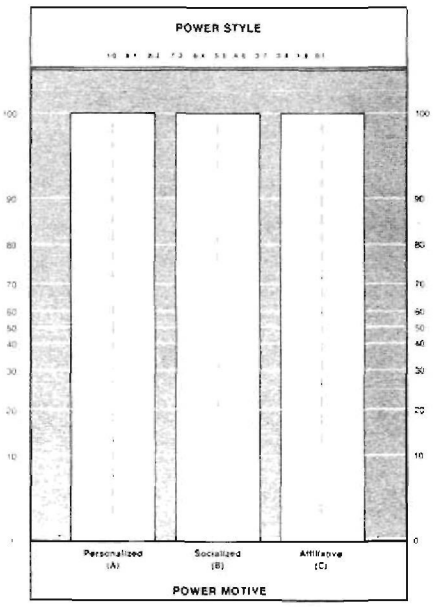


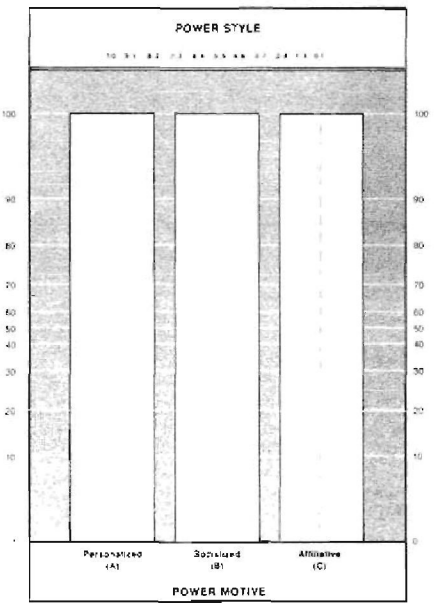
1. Enter your plotted scores from page 11 on the *PMI* graph to the left.

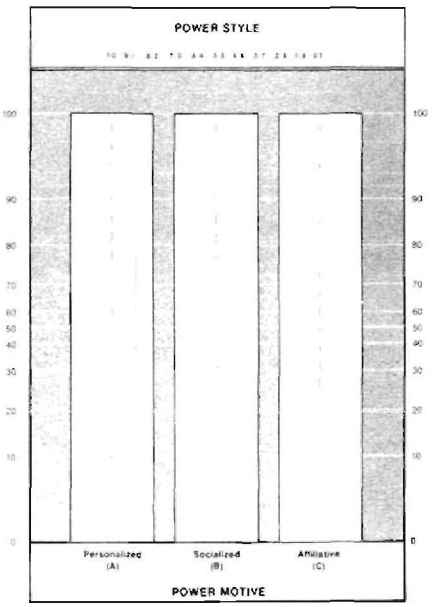
2. For each of the *PMP* surveys completed for you, complete the co-worker plots to the left and below.

3. Examine each individual's appraisal of your power style and motive and compare it with your own assessment. You will find it helpful to meet with your co-workers to discuss your comparative answers to each question. Remember that, in Part One, "A" responses are *Personalized,* "B" responses are *Socialized,* and "C" responses are *Affiliative.*

Power Management Profile
(Co-Worker Appraisals)







ORGANIZATION TYPE	Personalized	Socialized	Affiliative	N
Science and Technology	46	46	50	253
Manufacturing	58	54	46	614
Semi-Public*	58	50	50	198
Sales and Marketing	54	46	38	285
Finance	58	46	46	464
Human Service	38	54	58	906
Government	42	50	54	434
Law Enforcement	66	38	46	253

Figure 4. Percentile scores from manager's self-reports *(PMI)*.

Developmental Information

Instrument Design

Part I of the *Power Management Inventory* is based on the work of David McClelland. Designed to assess the management of influence dynamics, it employs a forced-choice, paired-comparison format. In 60 items, each of the three motives appears 40 times and is paired 20 times with each of the other two.

Part II asks the respondent to rate 10 decision-making issues on an 11-point scale ranging from "I decide completely" to "they decide completely."

Reliability/Validity

Reliability of the *Power Management Inventory*, Part I, was assessed by determining the internal consistency of each of the three scales with resultant coefficient Alphas of .77, .67, and .74 for PP, SP and AM respectively. Part II of the *PMI* yielded a coefficient of .66. Construct validity was confirmed by a correlational study comparing *PMI* scores with the motivational scales of the Edwards Personal Preference Schedule (EPPS). The complete validation study is available on request.

Norms

On any test, raw scores are meaningless without a reference point—we need to know something about the way other people have scored. In this instance, norms provide such a reference point in the form of percentile scores.

So that you can compare your power style, percentile scores have been compiled based on the scores of a large number of individuals who have completed the *Power Management Inventory*. If one of your raw scores transforms to a percentile score of 60, this means that 40% of the people in the normative sample scored higher than you did on that particular scale. By the same token, if your percentile score is 40, then 60% of the normative sample scored higher.

The normative sample for each of our instruments is updated periodically and the current sample size for the *PMI* is 3745.

Research Notes

The *PMI* and *PMP* deal with power and affiliation; they address some of the fundamental dynamics of human relationships. With new public awareness of such issues, they are in increasing demand for research studies. Some salient unpublished in-house findings are provided below.

1. In a study of some 500 managers, both the *PMI* and *PMP* significantly discriminated among high, average, and low achieving managers. High achievers were found to favor socialized power, while average achievers prefer personalized power and low achievers are geared to affiliation.

2. Significant differences on the three scales (Part One of the *PMI)* have been found across organizational types. The chart below lists the percentile scores obtained by groups of individuals in various types of organizations. The number of individuals in each organizational sample is listed in the far right column.

Related Readings

1. Blake, Robert and Mouton, Jane. How power affects employee appraisal. From chapter 4 in R. Blake and J. Mouton, *Group Dynamics: Key to Decision Making*, Houston. Gulf Publishing Company, 1961. pp. 39-49. Also in J. Hall (ed.) *Models for Management: The Structure of Competence* (second edition). The Woodlands, Texas: Woodstead Press, 1988. pp. 277-284.

2. Hawker, James R. and Hall, Jay. The development and initial validation of a scale for assessing power motivation. The Woodlands, Texas: Teleometrics, International, July, 1980.

3. McClelland, David. *Power: The Inner Experience*. New York: Irvington Publishers, Inc., 1975.

4. McClelland, David C. and Burnham, David H. Power is the great motivator. Harvard Business Review, March-April, 1976.

Consider the Possibilities

Teleometrics presents a variety of feedback instruments, books, readings, and audio-visual materials on:

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Teleometrics also presents the ***Models For Management*** seminar on helping you help your people be more productive. This program is presented publicly and is open to trainers, consultants, and all levels of managers. A schedule of public presentations is available from the address below.

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Design Consultation

Several individuals on Teleometrics' staff are experienced in program design and would be pleased to help you with your specific design needs.

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