

Sustainable organisational transformation through  
Inclusivity

by

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*Conversation is at the heart of the new inquiry. It is, perhaps, the core human capacity for dealing with the tremendous challenges we face. To engage in great civilisation we need to ask questions that matter. We cannot afford to spend our time on issues that can't hold our attention, that don't touch our hearts. The culture of conversation is a different culture, one that could make a difference in the future of our world."*

Institute for the Future, In Good Company, 2006: 5  
Innovation at the intersection of Technology and Sustainability

## Chapter 1: General orientation

*“From the activity of the unconscious there now emerges a new content, constellated by thesis and antithesis in equal measure and standing in a compensatory relation to both. It thus forms the middle ground on which the opposites can be united”*

Jung, 1953: unknown

### 1.1 Introduction

This chapter presents the essence of the research philosophy, assumptions and inquiry, as well as details of the motivation behind the study and the methodology employed. In addition the problem question and subsequent research propositions are identified. Finally the chapter layout is shared.

### 1.2 Background of the study

The complexity of the external environment and the challenges that confront leadership today threaten to overwhelm any CEO, Organisational Development practitioner or strategist (Kets de Vries, 2001). Companies have to cope with multiple dimensions of change involving international best practice, regulation, technology, new competitors and business models, market pressures and constantly changing customer demands (Drotski, 2008). The interface between the activities of design, production and distribution requires highly diverse workplaces.

The future workplace will become even increasingly more diverse as globalisation escalates and equal employment practices are implemented worldwide. Globalisation implies that interactions between professions and skill-sets from different parts of the developed and less developed worlds will occur (Thomas, 2005). This would suggest that people from different backgrounds and cultures will need to relate with one another as they are drawn together by the nature of workplace globalisation. Talents and attributes of people from different backgrounds and heritages will need to be fully valued, utilised and developed, to materialise organisational benefits such as innovation, competitiveness and sustained performance (LeBaron, 2005).



Tomorrow's world will be vastly different from today's reality, and this implies that new organisational and individual strategies and approaches will be required in order to deal with this accelerated pace of change. The interplay between the changing external environment and the internal individual worlds leads to continual alterations in both worlds. The ability of the individual, the team and, ultimately, the organisation to respond swiftly and timeously to these changing realities will be the differentiating factor between competitive organisations in complex markets with declining profit margins (Senge, 2003). All organisations and all individuals within these organisations will increasingly be exposed to challenges and ambiguities caused by changing dynamics during organisational transformations. The development of flexibility, adaptability and change resilience in individuals and organisations will remain a continuous challenge, as organisations strive to be emergent and fluid in their strategic behaviour (Kets de Vries, 2001). The understanding of human and organisational reactions to change can, therefore, enhance the sustainability of transformational efforts (Nel, 2003).

Within the South African environment, in particular, leadership faces unique challenges (Burger, 2003). External factors such as poverty, crime, HIV/Aids, globalisation, the availability of skills, legislative challenges, the brain drain, the dynamics caused by the previous *apartheid* regime, as well as the diverse demographics and cultural diversity of the Rainbow nation, require enhanced human relation capabilities on the part of leaders (Banhegyi and Banhegyi, 2006). In South Africa major efforts should be made on a national scale in order to normalise the power imbalances and the hurt and anger arising from *apartheid* so that the true work, namely that of valuing diversity of factors other than race and gender (namely, **diversity of thought**), may take place.

It is assumed that organisations are social systems (French & Bell, 1999). Different employees often see the same thing but interpret it differently based on their own unique way of thinking (Salisbury, 1999). Therefore, in order to understand the way in which decisions are made and strategies implemented within an organisation, one would need to acknowledge and understand how employees within the organisation view the system and what constitutes their worldviews. It thus becomes critical for the leadership within an organisation to firstly value diversity and secondly ensure that all employees contribute significantly to the implementation of the organisational strategy thereby ensuring enhanced shared understanding and alignment. **A culture, thus a system of shared**

**meanings**, may guide the way in which organisations act and the way in which individuals view and interpret the corporate world (Novinger, 2001a).

Employee Engagement (The Conference Board of Canada, 2006: 3) may be defined as *"a heightened emotional connection that an employee feels for his or her organisation, that influences him or her to exert greater discretionary effort to his or her work"*. Therefore leadership should ensure that the maximum number of employees engages the maximum amount of energy in terms of the strategy and the values of the organisation, and that, through involvement and participation, tacit knowledge and wisdom be unleashed and aligned. The Corporate Leadership Council (2004), for example, found a direct correlation between employee engagement and talent retention. **A climate (a shared set of attitude in human affairs)** conducive for involvement and participation should be engendered by leadership within the organisation (Botha and Schutte, 2003). Organisational benefits will materialise from such a climate.

Systems thinking is underpinned by paradox theory, complexity theory, chaos theory and self-organising theory (Senge, 1993). Systems thinking principles can describe the interactional causal impact of organisational culture and climate. The reciprocity between individuals and organisations should be leveraged by leadership. The ability to apply systems thinking technologies to deal with the complexity of shared meaning while simultaneously studying implications of causal relationships, becomes an increasingly important leadership capability in the new world of work.

The **national culture (the culture associated with a nation as a whole)** in which the company operates, contributes to the complexity that faces leadership on a daily basis (Hofstede, 1993). Dynamics caused by diversity factors in this domain should be acknowledged in business strategy and practice. The changing demographic characteristics of the workforce, especially in South Africa, present both challenges and opportunities to individuals and to the organisation of which they are a part (Nel, 2003). People who were previously excluded from employment are now being given the opportunity to develop their talents and to realise their potential. In South Africa legislation such as based Black Economic Empowerment Act (2003) (BEE) and the sectoral charters strive to ensure equal opportunities and movement towards representative internal and external demographical diversity. Organisations stand to benefit from this

diversity since a larger pool of talent will be available for selection (Hyter & Turnlock, 2005). Diversity of perspectives and ideas may, on the one hand, lead to innovation and creativity, but, on the other hand, diversity may also create negative effects. Not “fitting” into the organisational culture may alienate employees, decrease their motivation and negatively affect their overall attitude towards the organisation (LeBaron, 2005).

**The ability of leadership to enhance the benefits of diversity while at the same time, reducing the negative impacts of diversity,** will depend largely on their understanding of their own and others’ diversity dynamics. To complicate the situation further, diversity as a concept, is in itself dynamic. It can be discussed in different ways and takes on different meanings in different arenas. Organisations will, thus be forced to explore the vast impact that the issues of diversity exert on their ability to sustain performance. It is the task of leadership to ensure optimal performance on the part of individuals, groups and organisations and to unleash the benefits of a diverse workforce in the context of the national culture. Stout (2006) coined the term “leadership capital” to describe the competencies that make up the ability of a leader to direct organisational effort forward in a positive direction.

Therefore, a study that systemically explores:

- individual, group, organisational and national dynamics in relation to each other;
- the way in which the dynamics of the different domains contribute to engagement;
- the essence of Inclusivity
- how Inclusivity can contribute to sustainable transformation; and
- the role of leadership in this transformational effort,

could contribute significantly to the **field of Organisational Development**.

### **1.3 The purpose of the thesis**

This thesis, anchored in Organisational Development, is influenced by the theoretical reasoning residing from a variety of fields, including those of Business Leadership, Organisational Behaviour and Industrial Psychology. Thoughts and concepts from other disciplines, such as Quantum Physics, Educational Psychology, Gender Studies and Positive Psychology, are interlaced in an effort to provide insights and to package concepts such as Inclusivity and Diversity of Thought in an unique way.

There are a daunting number of management books, academic articles and doctoral theses and dissertations available on the topics of transformation and leadership. Most of these references study numerous variables in isolation and mostly explore limited interrelatedness between variables. The temptation to make instant diagnoses in respect of the complex contemporary leadership situations presents itself to both leadership and to researchers. As the researcher is not an advocate of quick fixes, nor does she believe that a single approach or intervention will solve organisational problems, a systemic approach to this thesis has been followed and the topics under discussion are presented from different perspectives and different domains (the individual, the group, the organisation, and the society or context). **The reader is urged to distinguish between the different lenses (or domains) of this study if and when duplications of theory seem to be occurring.**

The purpose of this DBL thesis is to study diversity and change dynamics in the individual, group, organisational and contextual domain and to explore necessary leadership tasks, capabilities and competencies required to bring about and sustain complex, profound and lasting change within these domains, thus sustainable transformation. These leadership tasks include the creation of an engaged workforce and the valuing of diversity of thought.

The researcher positions **Inclusivity as a radical transformational methodology** with the purpose to unleash the benefits of engagement and diversity of thought. This systemic methodology aims at ensuring that everyone in the organisation participates in the organisational strategy (the doing) and is involved in situations where individuals and groups are able to contribute their diverse gifts, talents and thought processes (the being). If diversity of thought be allowed and, indeed, encouraged through application of this methodology, sustainable transformation can be achieved.

**The focus of this study is on conceptualisation – theory building – in the field of Organisational Development, specifically on the phenomenon of Inclusivity.** An Inclusivity framework is formulated as it materialises from themes in the literature. As is often the case when dealing with emergent theory the framework is tested, adapted and further developed by means of the insights gained from data gathered via a hybrid research methodology and analysed by means of focused qualitative research methods.

The Inclusivity Transformational Strategy implemented in a case organisation is described, applied and adapted. Ultimately, the researcher formulates meta-insights on the phenomenon of Inclusivity. The Inclusivity framework is viewed as the major contribution of this study.

#### **1.4 Rationale for the topic identified**

The specific topic was identified as a result of the realisation that dealing effectively with diversity and change presents an immediate challenge to leadership today. Business leaders, strategists and Organisational Development practitioners tend to ignore the salient role played by the culture of an organisation in ensuring the success of true organisational diversity, and give little credence to the reality that attitudes toward human diversity develop through generations of psychological, social and cultural conditioning (LeBaron, 2005). There seems not to be much concern that different employees may have different perceptions about human differences, and will, thus, hold varying attitudes in respect of diversity within the organisational climate (Thomas, 2005). Insight into the concept of Inclusivity may assist organisations in managing change efforts successfully and in unleashing the benefits of diverse environments.

Everything is subject to change. People's lives, the communities and societies in which they live, and the organisations in which they work, are all affected by waves of change. Some changes are gradual; others traumatic; while some are of the own making, and many are beyond control. The effects of global recession, globalisation and technological transformation involve changes of an unknown scale and complexity (Senge, Scharmer Jaworski & Flowers, 2004). All these changes generate human reactions to change - for individuals, for organisations and for societies (Nel, 2003). Living systems thrive when they balance the need for stability with the imperative to change (Senge, 1993). In order to manage resistance effectively resistance must be understood in terms of the effort on the part of individuals to regain the equilibrium that has been disrupted by change. Organisational Development initiatives such as change resilience interventions are often viewed as ineffective with benefits that are only temporary and, thus, this topic becomes very relevant (French and Bell, 1999). The realisation that different systems (e.g. different individuals or groups) act differently when confronted with uncertainty and ambiguity can lead to an enhanced leadership ability to deal with transformation dynamics.

Any strategic effort to change the fundamental functioning of an organisation will result in a climate change since people will be required to behave differently or will be encouraged to adopt new mental models (Botha & Schutte, 2003). Companies that possess the ability to adapt to change more quickly than their competitors will gain a competitive edge (Senge, 1993). In this respect, it thus becomes necessary to understand the change dynamics of individuals, teams and organisations. The question arises of how to ensure that employees engage within organisations whilst dealing with human reactions to change as described by Nel (2003) and others.

In this thesis, the concept of **transformation**, as defined by The American Heritage® Dictionary of the English Language (2007), pertains to the planned organisational transitional efforts intended to induce complete changes. The concept of **change** on the other hand is transitive and intransitive and is used in the context of describing dynamics on individual, group and organisational level as it pass from one transitional state to another (refer to definition in The American Heritage® Dictionary of the English Language, 2007) during organisational transformation. On a collective level, these concepts can be used interchangeably as sustainable transformation equates sustainable change.

The researcher, thus, attempts to **uncover the many layers of complexity that underlie organisational transformation**. Furthermore she argues that, in order to come to a comprehensive understanding of organisational transformation, the individual, the team, the organisation dynamics and contextual domain dynamics, in relation to each other, should be studied. It could greatly benefit an organisation to gain an understanding of the diverse intelligences and strengths of individuals, the dynamics of groups and the essence of the organisation concerned, since optimisation of these dynamics lead to increased engagement that could give rise to a sustainable competitive advantage.

Recently, literature has begun to encourage organisations to explore the relationship between leadership and organisational culture and the viewpoint that the leader shapes organisational culture (Schein, 1992; Coetsee, 1996; 2001; Botha & Schutte, 2003). It is also interesting to note that each organisation has a unique culture that, in turn, influences the leader in his/her operations (Payne, 2001). Leadership and climate are so

intertwined that it becomes important to study the nature of climate, on the one hand, and, on the other, the role of new economy leadership and its place within this complex rapport. Furthermore leadership is forced by developments and challenges in the external and internal environment to focus on the diverse individual and organisational relationships. It, therefore, becomes increasingly important to study the way in which organisational culture is created and sustained. In this respect, the concept of inclusion prescribes the nature of the climate which leadership in the new world of work should be endeavouring to create (LeBaron, 2005; Miller & Katz, 2002).

Kets de Vries (2001) mentions that most rational, logical thinkers are preoccupied with rationality and objectivity, and seem to be interested only in “hard” data with which to analyse complex business situations. They tend to perceive intuition, emotion and subjectivity as “soft”, and do not realise that those “soft” matters may actually be very “hard” (Leider, 1999). If leadership fails, the company fails (Kets de Vries, 2001). This thesis probes the issue of leadership capability in respect of change-resilience and the capacity of leadership to deal with complex, changing multi-cultural environmental demands. Since the paradoxical nature of leadership and organisational behaviour is often ignored or else research studies are presented as one-sided arguments the researcher has deliberately chosen a topic that contains a “hard” concept, namely, sustainable transformation, and also a “soft” concept, namely, Inclusivity.

As discussed before, globalisation, consumerism, legislation and human right movements impact on workplace demographics, changing the very nature thereof. It is of strategic importance to ensure that the benefits of diverse viewpoints and stakeholders are leveraged (Cox, 2002). The management of diversity within organisations involves far more than merely engaging in training and awareness sessions. This becomes critical, especially should an organisation be able to identify the real and actual benefits that will accrue to it should it adopt the approach of addressing those issues surrounding diversity systemically. The management of diversity offers great potential for organisations in that it enables them to utilise their employees effectively (Curry, 2004). However, the challenge of how to ensure that these efforts produce optimal results still remains to be explained satisfactorily.

Almost three decades ago, Stening warned that cross-cultural adjustment literature lacked a significant number of interpersonal level studies (Stening, 1979). This statement was echoed by Thomas (2005). The researcher is of the opinion that this deficiency has remained largely unaddressed as most studies focus either on the individual or on the organisation in isolation, and not inter-actionally. Researchers seem to address different organisational domains in isolation. Thus, for example, the concepts of climate, culture, leadership, individual behaviour and group behaviour are all well documented in literature, but there has been limited research on the **interplay between the different domains and ways in which to optimise the benefits accruing from these different domains in relation to each other**. National cultural dynamics is seldom integrated in theoretical arguments and the systemic causalities of contribution of Hofstede's (1993) insights are largely unexplored. By introducing the complexities of the external national culture to the internal organisational, group and individual domains, the researcher attempts to address this gap.

The ultimate task of those working in the field of Organisational Development is to improve an organisation through the understanding of its structure, technology, culture and strategy (Thomas, 2005). In this respect the focus is on multiple domains simultaneously, namely, on the domains of the individual, the group and the organisation (French & Bell, 1999). The distinguishing feature of leading organisations today appears to be related to their culture - those norms and expectations that encourage performance oriented behaviour (Nel, 2003). A study that could enhance the understanding of how to unleash the potential greatness of individuals, teams and organisations could find its place in both academic and organisational literature.

A climate of **Inclusivity** in which differences are not only allowed, but are valued and promoted, becomes imperative. The concept of Inclusivity is still relatively unknown and has not been well documented or researched. Should the views of Senge (1993) be integrated with those of Beck and Cohen (1996), and also their insights into the quality of leadership needed in both South Africa and Africa as a whole, a solid business case could be built as to the reason why Inclusivity is critical for sustainable organisational performance. Some definitions in respect of the concept of Inclusion as it pertains to diversity may be found in educational theory, gender studies and the field of religion. Almost no literature was found on the topic of Inclusivity. Except for the definition found in



the online encyclopaedia, Wikipedia (academic reputation still questionable), no other definition for the concept of Inclusivity could be found.

Currently, not enough academic research has been done to establish the concept of Inclusivity in the field of Organisational Development. Furthermore, there are only limited academically founded South African case studies on transformation documented. Both these aspects will be addressed in this thesis on Inclusivity.

For the purpose of this thesis the following **operational definition of Inclusivity will be used**:

“A radical organisational transformational methodology which aligns the doing and the being side of the organisation around commonly defined principles and values, co-created by all.”

The definition is supported by the following extension:

“It is a systemic approach that focuses on underlying beliefs and assumptions, and challenges patterns within the individual, group and organisational psyche to spend energy and engage in a sustainable, inclusive manner with the purpose of achieving a shared consciousness.”

The researcher will attempt to confirm this definition through the qualitative research findings.

## 1.5 Unique contribution of this study

*“The more consciously we address the questions of our worlds, the more we will experience our worlds as meaningful.”*

Hollis, 2003: unknown

The unique contribution of this study orbits around the phenomenon of **Inclusivity**. The phenomenon is uniquely positioned as a radical methodology contributing to sustainable transformational results. An Inclusivity Framework that emerged from theory and was adapted by integrating emerging research insights is presented as the unique output of this research attempt. Additionally, a qualitatively researched Inclusivity Transformational Strategy that was successfully implemented in the case organisation is proposed.

The prefix ‘**meta**’ usually means “beyond”, but in the context of this thesis it is used in terms of “about” (Lyotard, 1979). Therefore, a meta-insight in the context of thesis context

is an insight *about* an insight – encompassing and exploring other insights. Meta-insights regarding the phenomenon of Inclusivity (such as critical prerequisites and benefits of the phenomenon) that surfaced throughout the research journey and crystallised during the content analysis phase is presented. The researcher strives throughout the thesis to enhance consciousness through synthesis in respect of the Inclusivity phenomenon as positioned here, in order to optimise future individual, group and organisational performance, in a sustainable way.

The concept of “**Diversity of thought**” deepens the extent to which the topic of diversity, as described in current literature, is presented. So tainted has this rich concept of diversity become that it is commonly used to refer to oversimplified factors such as race and gender. The reasoning presented in the literature, the Inclusivity Framework, and the themes identified from the content analysis, all position the real challenges in organisations as challenges pertaining to diversity of thought – a much broader concept than that of ‘diversity’ which includes aspects such as personality type, diverse intelligences, complexity handling ability and world views.

Another concept, namely, that of “**Energy in the system to perform**”, refers to the collective human capital potential within the system that may manifest in positive, organisational indicators, such as motivation, safe behaviour, low turnover, low absenteeism, productivity and innovation. Scientific principles are applied to individual, group and organisational energy, and may be described as positive, neutral or negative. Individual, group and organisational “*relationships oblige growth not regression, complexity not simplicity, and involve coming to terms with the tension of opposites which each party embodies*” (Hollis, 2003: 90).

The theory of **Engagement** is uniquely positioned in this thesis as the output of the energy in the system to perform. Engagement, according to the researcher, is the systemic result of the interplay between the individual potential, the group potential and the organisational potential within the context of a specific industry or a national culture.

The thesis attempts to validate, position and integrate **Organisational Development Methodologies**, such as storytelling, world café methods and appreciative inquiry (traditionally viewed as soft training methods), as strategic Inclusivity methodologies that may be applied in order to enhance the sustainability of transformational strategies and

interventions. The sustainability of Organisational Development Initiatives can be enhanced by applying these methodologies. The researcher is striving to fill some of the gaps in current literature which have resulted from the lack of integration between the different concepts under investigation, the lack of studying behaviour across theoretical boundaries, the “one size fits all”-approaches, the “fly by night”- leadership trends, the mechanistic treatment of change and change initiatives, and the omission or isolation of the personal aspect of human capital within organisations. Although change management initiatives nowadays often form part of organisational transformational efforts, it is frequently addressed in a simplistic way and is scheduled according to a project plan as a milestone to be implemented and project managed. In this thesis the researcher argues that the complex, systemic interrelatedness of human reaction to change in different areas should not be underestimated and that through Inclusivity sustainable transformational results can be achieved. The methodology of **Inclusivity** as described in the operating definition can be applied to ensure sustainable results. The researcher suggests that an **Inclusivity Transformational Strategy** is crafted to systemically design the radical organisational change to be implemented.

Finally, the **Doing** – the “what we must do” – and the **Being** – the “way in which it is done” – are positioned as two equally important, different, yet complementary forces of leadership within the new, multicultural, global village. Historically, the Doing within organisations is executed more effectively as strategy formulation since the translation thereof in terms of this concept is a more natural function for traditional business leaders. The Being-aspect, often viewed as soft and irrelevant in terms of business due to the fact that the benefits of this Being aspect are generally refuted does not come about as spontaneously as Doing – as if the one could ever happen without the other. Throughout this thesis the researcher will attempt to integrate the Doing and the Being, and position this as “both ... and” rather than as “either ... or”.

It is widely accepted in literature that a turbulent, external environment will compel organisations to adapt in order to stay relevant (Nel, 2003). Through the application of systems thinking principles, in particular, self organising theory, it is also accepted that living systems will revert back to a state of equilibrium (Senge, 1993 & Wheatly, 2005). In order to ensure that the system will, indeed, adapt to the external reality leadership and change is essential to enable the system to move a state of equilibrium to the desired

state. The researcher uniquely **positions leadership on the periphery of or the boundary between the external and internal environments** that must make sense (through the Doing and the Being) of the “non-sense” created by the chaotic, external and internal challenges. Through the application on the part of leadership of a methodology of Inclusivity (in terms of which individual, group and organisational strategies, interactions, conversations, connections and interventions around crucial, strategic themes take place spontaneously in an ethical, principle based, inclusive, respectful and culturally intelligent manner) transformational efforts may be implemented in a sustainable way.

### **1.6 Context of the case organisation selected for the study**

In 2002 a new Sales Management team was appointed in the selected case organisation (Absa Brokers) with the dual purpose of turning around the shrinking tendencies in terms of performance and of repositioning the organisation. The level of complexity-handling ability, personality type and emotional intelligence played a critical role in the selection process. The methodology of Inclusivity (as described by the operational definition) was applied. Strategy was co-created and translated throughout the organisation. Shared values were agreed upon and every employee was given the opportunity to align his or her personal values with the organisational values. Focused Organisational Development interventions that formed part of an Inclusivity Transformational Strategy were facilitated. The focus of these interventions was to develop the core capabilities which had been identified during the strategy process. Performance against organisational strategy was measured and reward and remuneration strategies aligned to drive the desired behaviour. Techniques such as storytelling, world café and dialoguing were applied in different forums and during different Organisational Development interventions as to ensure engagement. Specific emphasis was placed on emotional intelligence development of the leadership team. Benchmark data on the emotional intelligence and on the climate as indicated by a climate study carried out in 2002 and re-measured in 2003 could be made available. Performance indicators reflected the successful turnaround of the organisation. This thesis tests the principles of the theoretically derived proposed Inclusivity Framework and explores the sustainability of the applied Inclusivity Transformational Strategy and relevant interventions six years after the initial implementation and three years after the last interventions were implemented.

Although the researcher was instrumental in the design and implementation of the Inclusivity Transformational Strategy in the case organisation it was not her intention at the time to conduct research into the process which was followed. No field notes were taken at the time, nor were qualitative methodologies such as field research or action research utilised, since the purpose of the research project had requested otherwise. This study attempts to determine the sustainability of this methodology and ultimately to contribute to the formulation of an Inclusivity Framework and the development of theory on the topic of Inclusivity. The researcher is, however, extremely aware that the lens with which theory, data and analysis will be studied, may be biased due to her role in the case organisation six years prior to the study. A deliberate effort was made to minimise this risk and will be described in the chapter on methodology and research design.

### 1.7 Problem Statement

*“Science works with the concept of averages which are far too general to do justice to the subjective variety of an individual life.”*

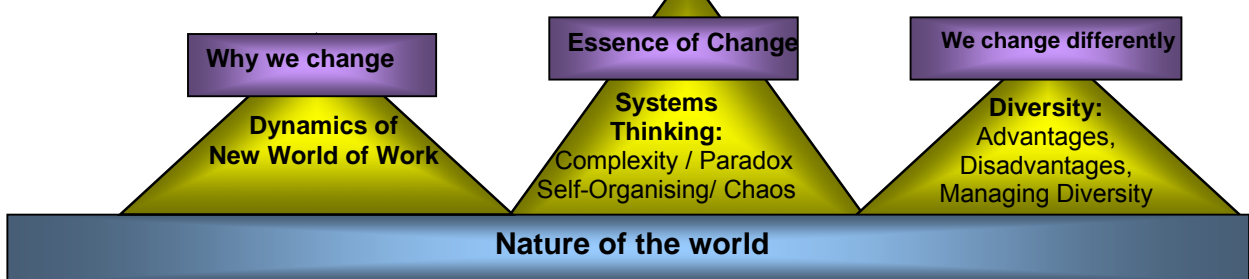
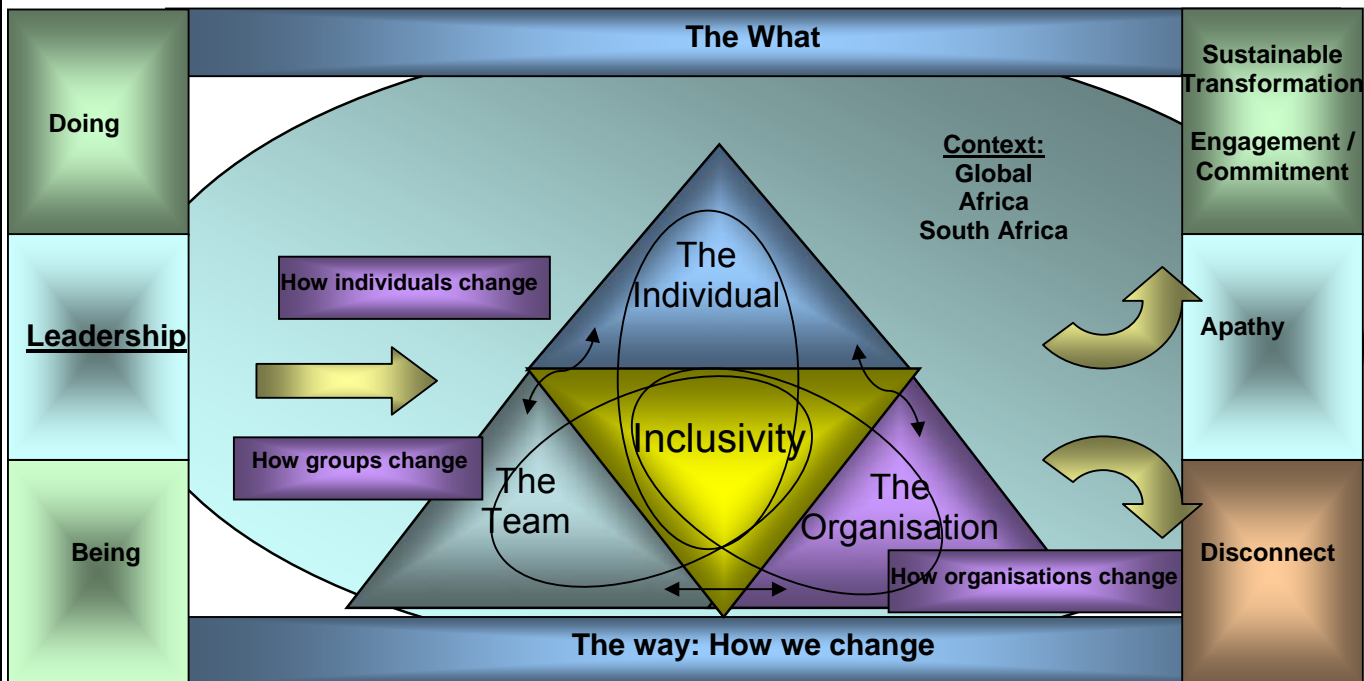
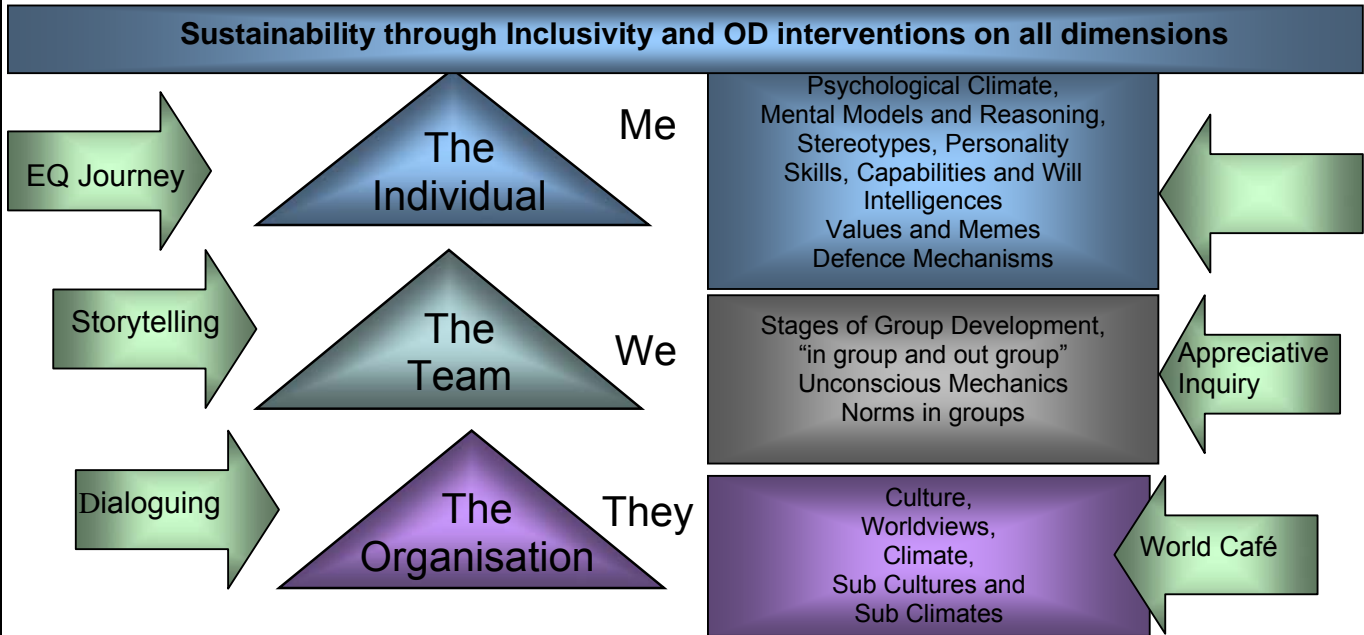
Jung, 1953: unknown

From the insights gained during the research it became clear that there was insufficient research on the concept of Inclusivity and that this research had not yet been formalised and accepted. In view of the context and the source of the problem as discussed above the main research problem to be investigated may be formulated as follows:

Sustainable organisational transformation can be achieved through a process of Inclusivity (as defined within the operating definition)

Aside from limited efforts on the part of Jackson (2004), Kats and Miller (2003) and LeBaron (2005) no academic research could be found that discussed the concept of Inclusivity as a radical transformational methodology, that stated the pre-requisites for an Inclusivity transformational strategy, that linked Inclusivity to sustainability or that explored the benefits of the enriched definition of Inclusivity (see paragraph 1.4) The Inclusivity framework that emerged from literature are presented in Framework 1.1. This framework is discussed in detail in Chapter 8 and is presented here merely to provide a context for the research propositions and questions. The Inclusivity framework will be continuously tested and adapted throughout the research section of the thesis in order to include themes and insights as they emerge. The research propositions crystallised accordingly.

**Framework 1.1 Inclusivity Framework**



Ultimately, the researcher formulates meta-insights into the phenomenon of Inclusivity, in specific the pre-requisites and benefits thereof.

Sub-propositions are:

- What strategies of Inclusivity should be employed to ensure sustainable transformation?
- What are the non-negotiable prerequisites for Inclusivity?
- What are the benefits of Inclusivity?
- What meta-insights may be derived into Inclusivity?

Research questions:

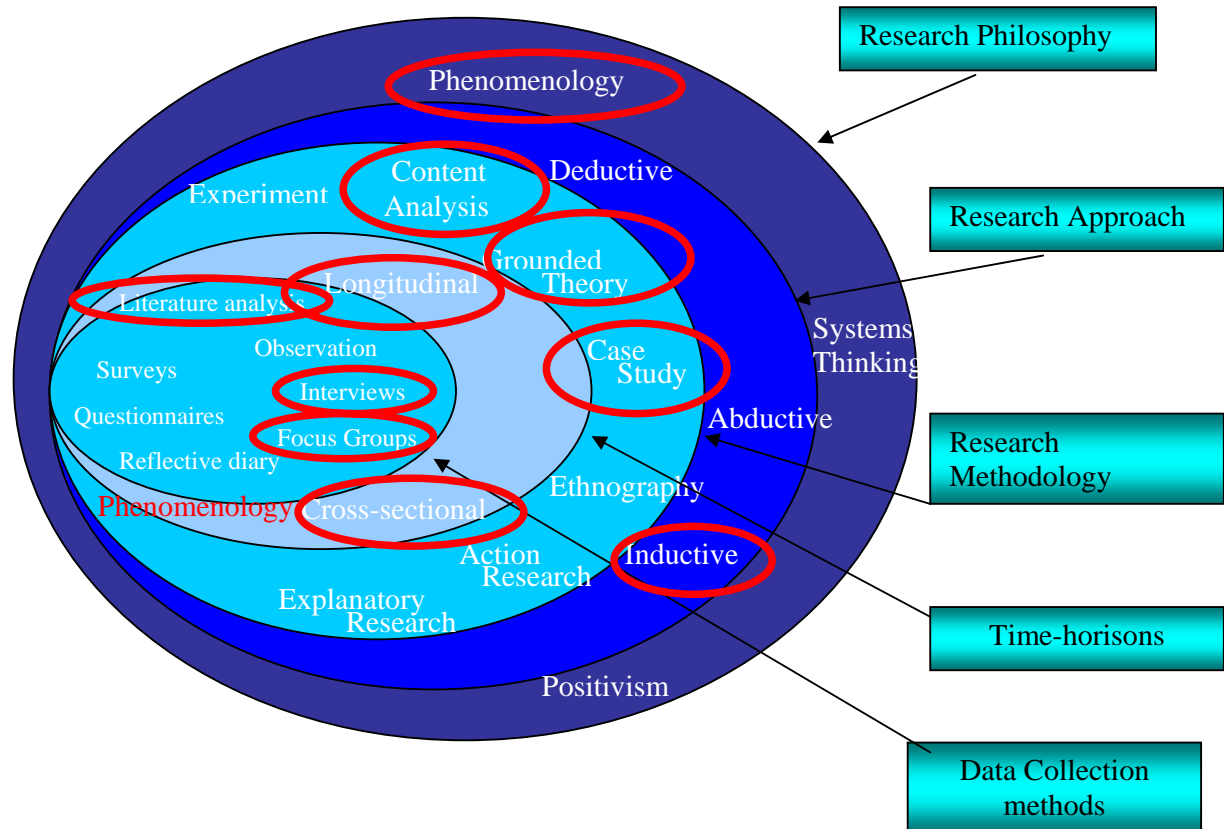
- Does leadership relate success back to the Inclusivity Transformational Strategy implemented?
- Does leadership acknowledge the transformational impact of Organisational Design interventions?
- Is leadership conscious of its own transformational processes/growth?
- Do the principles of Inclusivity still apply over a period of time (3-6 years)?
- Do individual leaders feel that they have personally contributed to the transformational attempt?
- What prerequisites are identified by leadership as being necessary for successful transformation?

## **1.8 Research design, methodology and approach**

### **1.8.1 Introduction**

A research design refers to “the logic that links the data to be collected to the initial questions of a study” (Yin, 1989: 27). The Research Onion (Figure 1.1) was adopted from and “depicts the issues underlying the choice of data collection methods used” (Saunders, Lewis & Thorndale, 2003: 84). The red circles were added by the researcher to indicate the specific research philosophy, research approach, research strategies, time horizons and data collection methods that are applied in this study and collectively used to inform the research design. Each of these aspects is discussed briefly.

Figure 1.1 Research onion



Source: Adapted from Saunders, Lewis and Thorndale (2003: 85)

### 1.8.2 The research philosophy

*“The design of a study begins with the selection of a topic and a paradigm. Paradigms in the human and social sciences help us understand phenomena”*

Creswell, 1994: 1

A qualitative research paradigm was adopted for this study. The research philosophy “depends on the way you think about the development of knowledge” (Saunders *et al*, 2003: 84). Owing to the complex interrelationships that were studied (Saunders *et al*, 2003: 86) at a deeper level of understanding (Remenyi, Williams, Money & Swartz, 1998: 35) in order to acquire greater knowledge about the phenomenon of Inclusivity, **phenomenology** was adopted as the research philosophy for this study. Phenomenology, which is sometimes regarded as a philosophical perspective as well



as an approach to qualitative methodology, is dedicated to “describing the structures of experience as they present themselves to consciousness, without recourse to theory, deduction or assumptions from other disciplines such as the natural sciences” (Phenomenology online homepage, 2004). In this study the assumptions and attitudes of individuals in respect of Inclusivity guided the design of the Inclusivity framework.

Qualitative research in the postmodern era and in an interdisciplinary field requires a hybrid (blended) research methodology (Deleuze & Guattari, 2001). Combining different research methodologies may facilitate the attainment of deeper insights. Phenomenology is applied as a qualitative research methodology and, therefore, the concept has been added in red writing in Figure 1.1 in the methodology domain.

### 1.8.3 Research Approach

*“There are and can be no sensations unimpregnated by expectations”*

Lakatos, 1979: 15

The topic of Inclusivity, as it presents in the field of Organisational Development, lacks the sophisticated theory development of a mature discipline and, thus, requires a more exploratory research methodology. In this regard the focus would be on contributing to the theoretical body of knowledge through qualitative research, rather than through quantitative research and hypothesis testing. The researcher attempts to position the concept of Inclusivity as a radical Organisational Development methodology that may result in sustainable transformation. Theory development implies the formulation of a consistent system of statements that deepens ideas which were previously disconnected (van Engelen & van der Zwaan, 1994). An attempt is made to build up the academic, theoretical body of Organisational Development, specifically as it pertains to the topic of Inclusivity and sustainable transformation, and to facilitate interest in a field of study that is, in itself, diverse and dynamic.

This study follows an **inductive approach** in terms of which data is collected and theory developed as a result of the content analysis. This approach is applicable should the primary purpose be to allow for research findings to emerge from themes in the raw data, without restraints being imposed by structured methodologies (Jackson, 2000).

The theory that emerges is further developed and built upon by means of grounded theory methodology.

#### 1.8.4 Methodology

The research methodology is “*the general plan of how you will go about answering the research question(s) you have set*” (Saunders *et al.* 2003: 92). Qualitative researchers typically assume that it is possible for multiple, subjectively derived realities to co-exist – an ontological assumption (Creswell, 1994). Scott and Usher (2000: 10) state that it is important to understand what researchers “*silently think*” about the research. The literature selected is, therefore, often influenced by the ontological assumptions of the researcher.

The research methodology may be described as follows: The essence of Inclusivity, as a phenomenon, is explored through phenomenology, and, from this, an attempt is made to build theory by applying grounded theory as a methodology. A framework of Inclusivity will materialise (Framework 1.1) by means of the literature. Emergent insights, themes and findings will influence the framework throughout the research process. A case study is then produced upon which post intervention investigation will be carried out in order to determine success of the 2002-2003 interventions as described in paragraph 1.6. A content analysis is carried out on the data gathered through interviews and focus groups in order to identify themes and lend greater focus to the Inclusivity framework. Ultimately, the research questions and research propositions will be answered. Each of these methodologies is discussed in chapter 8.

Kelle (2005) emphasised the importance of the integration of previous knowledge and new empirical observations during any scientific, discovery process, and explained that researchers must draw on previous, theoretical knowledge in order to interpret, describe and explain empirical data. It is, however, important that “*this style of inquiry should be supplemented by strategies of further corroboration of the empirically contentful categories and propositions developed in the ongoing course of theory building*” (Kelle: 2005: 15).

A blended approach towards phenomenology and grounded theory will be adopted as the same content derived from interviews and focus groups will be analysed by means of these qualitative methodologies. The researcher posed a single question during both the interview and the focus groups in order to generate content. Should the themes which had been identified as research questions not emerge during either the interview or the focus group would the researcher, towards the closure of the interaction, pose the open ended questions.

Grounded theory typically begins with a research situation. Constant comparison takes place. Categories and properties are identified from notes. Glaser (1992) stated that the aim of grounded theory is to discover the theory implicit in the data. The literature is compared to emerging theory. Should a disparity between the emerging theory and the literature become evident then an attempt will be made to extend the theory. As the literature study had been completed before the qualitative research was carried out it was not possible to apply pure grounded theory methodology. However, the principles of grounded theory were utilised in order to analyse the data that could have led to emerging theory.

#### 1.8.5 Time horizon

The initial interventions in the relevant case organisation took place during a specific period of time – between March 2002 and March 2003. During this period no interventions were duplicated or remeasured. Research data is, however, available for 2002 and 2003, and an additional future **longitudinal study** may add valuable insights (Trochim, 2006) to the findings of this study. This data will not be introduced as it is viewed as out of scope of the research design. The post-intervention analysis does not introduce new data, but focuses only on historical data available and applicable.

#### 1.8.6 Data collection methods

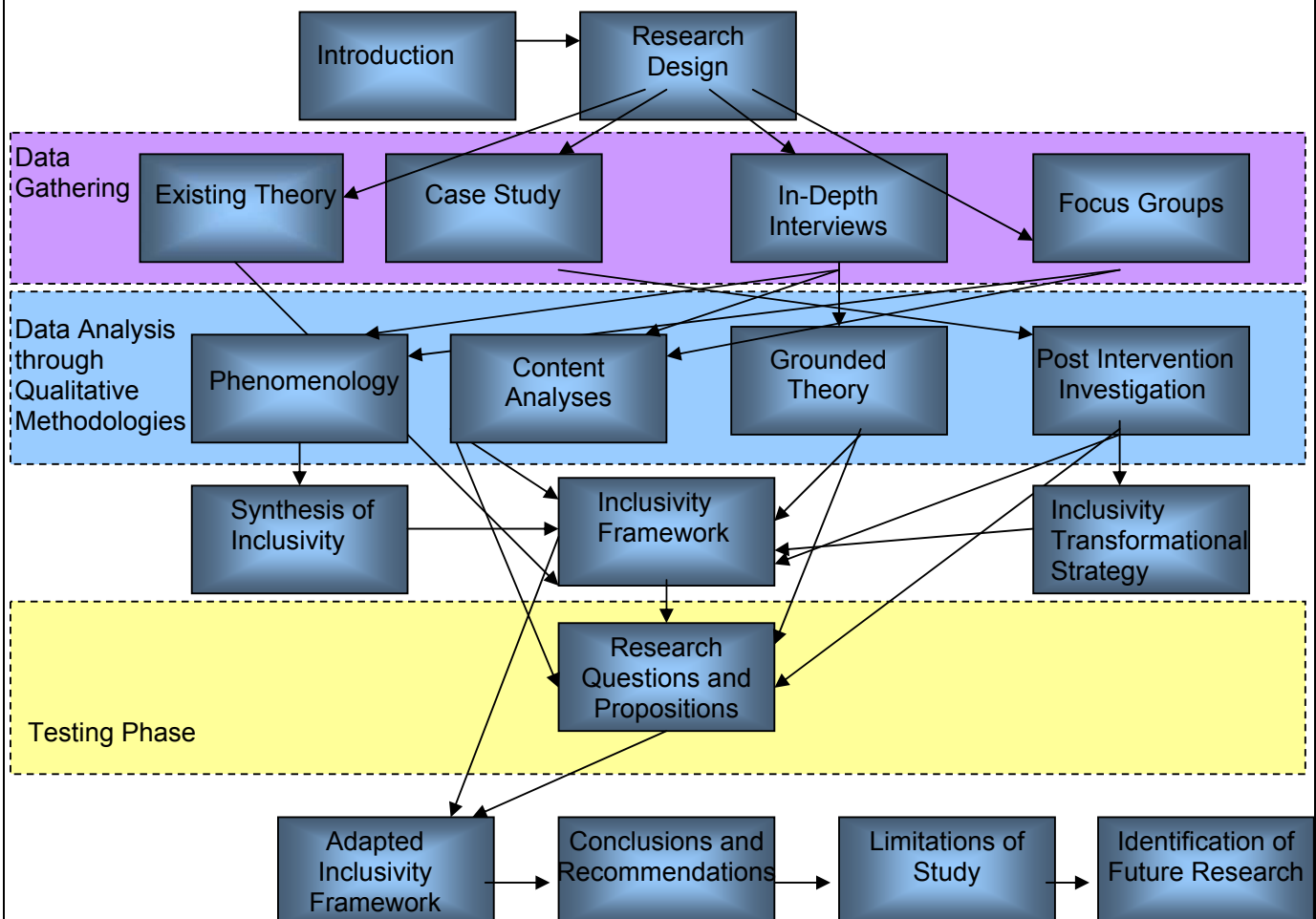
Emig (1971) described the value of a multi-model method of data collection. Different data collection methods from different sample groups, namely, a literature study, in-depth interviews and data from focus groups, are applied during this study. These methods are discussed in more detail in chapter 8.

### 1.8.7 Research design

In Figure 1.1, The Research Onion, adapted from Saunders, Lewis and Thorndale (2003: 85), is used to describe the overall research design, methodology and philosophy. In Figure 1.2 the specific research design followed in this thesis is illustrated in the form of a flow-diagram.

In Table 1.1 the different data collection phases, the different sample groups, and the objective of each step of the process, as well as the data analysis methodology, are explained.

**Figure 1.2 Outline of Research Design**



### 1.8.8 Analysis

The process of analysis and interpretation involves disciplined examination, creative insight, and careful attention to the purpose(s) of the research study. Analysis in this study is carried by means of phenomenology, grounded theory and post intervention investigation. Holsti (1969) classified content analysis as any technique for drawing inferences by objectively and systemically identifying characteristics that had been previously specified. This methodology is also applied in the analysis phase.

**Table 1.1 Description of research steps and methodology**

Research step	Purpose of research step	Data collection method	Qualitative methodology
Case Study	Provides context for research	Historical data	Post intervention investigation
4 original provincial leaders	To understand the role of leadership and the concept of Inclusivity during transformation as viewed by senior management who formed part of the Inclusivity Transformational Strategy	In-depth interviews conducted by independent, professional qualitative researcher	Grounded theory Phenomenology Content analysis
13 regional leaders	To understand the impact and sustainability of Organisational Development interventions on individual leadership	In-depth interviews conducted by the researcher of this thesis	Grounded theory Phenomenology Content analysis
12 members of senior management	To explore sustainability of Inclusivity in group dynamics of senior management team	Round table discussion	Grounded theory Content analysis
3 provincial teams consisting of 8-12 regional leaders	To explore whether proposed Inclusivity process is still utilised as current business planning process and to which extent it takes place within the case organisation.	Focus groups	Grounded theory Content analysis
3 teams of employees in the 3 provinces involved in the study	To explore to what extent workers experience the climate of Inclusivity and to which extent individual voices and views are still valued.	Focus groups	Grounded theory Content analysis

### 1.8.9 Documentation of findings

The researcher presented the findings of the phenomenological part of the study as a synthesis of Inclusivity that explains the essence of the phenomenon. The output of the grounded theory is presented by means of a model and a description of the prerequisites of the phenomenon. The content analysis of the findings arising from the

interview and the focus group is used to answer the research proposition and research questions. Finally both the adapted Inclusivity framework and the adapted Inclusivity Transformational strategy are presented as an outflow of the work carried out.

## **1.9 Delimitations**

Wolcott (2002) introduced the term of delimitations to describe “what a thesis is not about”.

- This thesis is about process and not about content;
- It is about both synthesis and analysis, and not either / or;
- It is about qualitative research and not quantitative research;
- The study is not about human resource processes, but it is about Organisational Development and Change processes;
- It is not about strategic planning methods but about an interplay of Organisational Development and Change methodologies; and
- It is not about a mechanistic approach to change but about an integrated systemic approach to transformation.

## **1.10 The structure of the thesis**

The description of the literature is divided into different themes. Some of topics addressed in this thesis, such as, culture, climate, leadership and change management, are intertwined and it is not possible to separate them, therefore themes, rather than topics, are presented. However, although an attempt is made to address the topics mentioned in separate chapters in this document, the boundaries between the topics are blurred, and it is almost impossible to discuss each topic in isolation.

As the field of Organisational Development is concerned with the optimisation of the individual, the group and, ultimately, the environment to which the individual and the group belong, – the organisation and the industry in within a national culture – the researcher does attempt to study the relevant topics from different perspectives.

**Chapter 1** serves as an introduction and orientation to the topic, and provides a broad outline of the purpose, process and objective of the research. The operating definition of Inclusivity is stated, the research design is presented and the research problem and research questions are posed.

The purpose of **chapter 2** is to provide a conceptual framework for the remainder of the thesis. The topics explored in chapter 2 include the changing world of work, systems thinking principles, namely, complexity theory, paradox theory and self-organising theory, and, lastly, the advantages, disadvantages and the management of diversity. These topics influence all the following chapters and should be viewed as the underlying philosophy that applies across boundaries of chapters.

In **chapter 3** the researcher aims to provide a theoretical framework of change caused by organisational transformation in respect of the organisational and individual domains. Different theoretical models are discussed. Furthermore, the human reactions to change are addressed. The chapter also deals with the topic by focusing on that which sustainable transformation collectively comprises.

Before individuals and organisations are able to pursue what they may become (reach full potential) it is important to become aware of what they actually are. In **chapter 4** the focus is on literature from the following perspectives:

- The essence of the organisation – focusing on literature developments in the field of organisational culture and climate;
- The essence of the group - focusing on group formation, group dynamics and unconscious group processes; and
- The essence of the individual - focusing on the cognitive and emotional makeup of the individual. Different intelligences, skills, competencies and worldviews which contribute to the diversity of thought are discussed. Individual behavioural dynamics in relation to the diversity of thought are also presented.

Ultimately, leadership theory, the importance and impact of leadership on culture and climate, and the leadership skills necessary in the new world of work, are discussed.

The following chapter, **chapter 5**, focuses on the diverse, external environment of an organisation, namely, the global context, the greater African Continent context and the unique South African context. The discussion is restricted to the impact of differences in respect of the complexities which leadership must deal on a daily basis. The difficult, multifaceted, multicultural dynamics that confront organisations and leaders in doing business within these environments are explored. The intent of the chapter is not to explain specific differences between countries, but rather, focuses is on leaving the reader with a sense of the diversity complexities that phase international leadership.

In **chapter 6** the term Inclusivity is presented and defined. It is argued that, through a radical transformational methodology of Inclusivity, it is possible to create engagement, which, in turn, leads to business success indicators such as talent retention, productivity, creativity and innovation. The concepts of involvement, participation and commitment/engagement are described. The benefits of Inclusivity, as defined by the researcher, are discussed.

**Chapter 7** deals with Organisational Development methodologies and the interventions applicable during organisational transformation efforts in which the focus would be on sustainability. Although there are many techniques which could be described the researcher has limited herself to a description of those methodologies and techniques designed to create Inclusivity, namely, appreciative inquiry, dialoguing, storytelling, and world café. Organisational Development interventions, for example, diversity interventions and the prerequisites for successful processes are also discussed.

In **chapter 8** the different frameworks that emerged from literature are woven into a framework of Inclusivity (Framework 1.1, Framework 8.1). The different aspects of the framework are discussed. This framework forms the basis of the qualitative research process that will be described in the subsequent chapters.

The research methodology, research design and research propositions are detailed in **chapter 9**. It is also in this chapter that the context of the research project is presented.

In **chapter 10** the qualitative case of Absa Brokers is presented. The Inclusivity Transformational Strategy that was implemented in this organisation is documented.



Several documents are presented as evidence for the transformational success. These documents include the climate study results, emotional intelligence results, financial results, personality profiles and details of the Organisational Development interventions. Detail is attached in the Appendixes.

The research findings are presented in **chapter 11**. The synthesis of Inclusivity is documented and the emerging theory on Inclusivity is presented in terms of grounded theory. Post intervention investigation examines the success of the Inclusivity Transformational Strategy and the data gathered from the seventeen interviews and seven focus groups is content analysed and reported on. Both the framework for Inclusivity, described in Framework 8.1, and the Inclusivity Transformational strategy, described in chapter 10, are adapted.

In **chapter 12** the research question and sub-propositions are answered. Meta-insights in respect of Inclusivity are summarised and the prerequisites for a successful process of Inclusivity are presented. The benefits of Inclusivity are discussed. The operational definition of Inclusivity is enlarged. The contribution of this study is discussed, the research is critically evaluated, the limitations of the study are presented and possible areas for future research identified.

Various **Appendixes** contains evidence of data referred to in the case study. Readers that are interested in the specific outcomes of the focused Organisational Development Interventions that formed part of the Inclusivity Transformational Strategy implemented in the case organisation can find the detail here. Definitions, experiences and underlying beliefs about constructs contributing to Inclusivity that emerged during Grounded Theory are also contained here.

The **Glossary** contains a summary of the most prominent concepts and definitions used in this thesis. A comprehensive **reference list** is provided at the end of the thesis.

## Chapter 2: CONCEPTUAL FRAMEWORK

*“Anyone who studies humanity with love, with understanding, and with care, recognises the fact that there is a shining God which is struggling to be born within each and every one of us.”*

Mutwa, 1999: unknown

### 2.1 Introduction

The purpose of this chapter is to provide a conceptual framework in terms of which the theory presented in the following chapters is studied and described. The **changing world of work**, **systems thinking** principles and the concept of **diversity** are discussed with the aim of deepening the understanding of individual, group and organisational challenges and the interactions of these challenges with the external world, namely, the industry and the country within which they operate, both nationally and globally. The complexity and inter-relatedness of these topics could easily immobilise the thought processes and this, in turn, would minimise the effectiveness of leadership reactions and behaviours and, thus, significantly influence leadership performance. However, if the concepts are addressed at the appropriate level of complexity, the self-organising patterns may be observed (Jaques, 1989). The focus throughout the thesis is on synthesis, and not on analysis, and a special effort is made to reflect on the theoretical roots, the development of the different aspects, concepts and theories presented, as well as the most recent academic trends as they pertain to the relevant field of study in order to make a contribution to the academic, theoretical framework of Organisational Development theory.

### 2.2 The changing world of work

*“While these are chaotic and turbulent times, they are hardly crazy ones. There is rhyme to both the reason and the unreason. Order lurks in the chaos; a deeper chaos still lurks in the order.”*

Beck & Cohen, 1996

The external environment of organisations is undergoing dramatic and rapid change within the social, political, technological, environmental and legislative arenas. Radical

industrial transformation has taken place over the last decade and will continue in the future. Deregulation, global competition and the emergence of trading blocks are all exerting pressure for the radical rethinking of different industry dynamics. The competitive space is also altering dramatically. Traditional boundaries are being destroyed as different market spaces become more accessible. Organisations producing quality goods are being forced to investigate innovative processes in order to meet the new quality criteria demanded by consumers, commodity chains and policy-makers. Organisations increasingly are exploring cheaper delivery options in foreign countries. The meteoric rise of knowledge-intensive firms and the information revolution have altered employment patterns globally (Global Employment Trend Model, 2005). Nel (2003) has described this world in terms of leadership behaviour and has labelled it “The New Economy of Work”. Regulatory requirements enforced by legislation (as discussed in paragraph 1.2) are increasingly compelling South African companies today to comply with prescriptive parameters. The various sectoral charters produce frameworks that must be implemented and which impact on appointments, promotions, procurement, training and community involvement. The increasing threat of the HIV/AIDS pandemic and its impact on the sustainability of the employable workforce pose unique challenges globally. Power has shifted from a central government to a society which is characterised by a diversity of organisations and power centres.

Technology is transforming customer needs, behaviour, expectations and choice (Drotski, 2008). The impact of technology has manifested with astonishing speed and thoroughness, and has created unlimited options. Companies have evolved into new entities. Markets are more competitive and customers have become increasingly more powerful. The intensity of competition in world economies has escalated as business becomes globalised at every level and industrial capacity increases accordingly (Hyter & Turnock, 2005). Technology has implications across the traditional organisational functions due to the fragmentation of the markets and the radical availability of information. It is a time of exploding choice and unpredictable change in which companies are faced with the cessation of loyalty – in both the world of the customer and that of the employee (Schutte, 2003). Collins (2001) presented the viewpoint that technology may accelerate a transformation, but not cause it. Although the researcher does agree with Collins, she is also of the opinion that technology has contributed greatly to the exponential growth in the availability of information which, in turn, has led directly to an

increase in the complexity of the external world with which leaders are confronted daily. The emerging worldview is informed by paradigm breaking discoveries in multi-disciplinary fields such as quantum physics, mathematics, biology, sociology, philanthropy, religion and medicine. The impact of quantum physics alone challenges current thought processes with concepts such as uncertainty probability, chaos, complexity and self-organising theory (Senge, 1993; Wheatly, 2005).

The demands on leadership within a system include interpersonal dynamics, political gamesmanship, team interactions, diversity, leadership challenges, motivation, interdepartmental struggles for resources and personal development. The revolution represented by the New Economy means that organisations have not only to develop and introduce fundamentally different strategies in order to remain competitive, but also to transform structures and systems radically through the optimal enablement of resources, which include, for example, talent and climate (Kets de Vries, 2001; Nel, 2003). Increasingly the strategic intents of greater and greater number of companies is changing from a sales-driven to a market-driven approach (De Jager, 2003). Creating and maintaining a competitive advantage in this respect is becoming more and more difficult.

Knowledge has become the key driver of the 21<sup>st</sup> century economy (Nel, 2003; Egmon, 2005). Employee retention is emerging as a key strategic issue for organisations. Generational theory (Junco & Mastrodicasa, 2007), the baby boomer exodus, the anticipated labour shortage and the war for talent has elevated the issue of employee retention. The balance of power is shifting from the employer to the employee, and this changing dynamic is exerting a major influence on the effectiveness of different management and leadership styles. Competitive companies all manage the employment value proposition (EVP) (Corporate Leadership Council, 2004) and the triple bottom line (Willard, 2002) aggressively. Norman and MacDonald (2004) have heavily criticised the triple bottom line and warned that, although, to some extent, corporate social responsibility (CRS) reports are fulfilling their purpose, it often becomes strategic window dressing in order to maximise profits. The researcher is of the opinion that organisations should transform corporate reporting by also including sustainability strategies in board reports.

The turbulent, changing, external environment has caused companies to desist from engaging in fixed, long-term planning, but instead to provide strategic focus and architecture, which is translated into strategic planning per business unit (Kaplan & Norton, 2006). Consumerism, the regulatory environment and the spiritual movement (humanistic/green) have also compelled companies to engage differently with employees, customers and society. Nowadays scenario planning may greatly assist companies in exploring future possibilities and enable systems to prepare in advance for more than one possible future reality (Van der Merwe, 2006). Creative methods, such as co-creating an organisational strategy map and using Lego in strategy, are implemented nowadays with considerable longlasting impact (Gauntlett, 2006). It is evident that there has been a rising level of global collective consciousness, partly borne out by a study of the secular literature that is available.

Giddens (2001) suggests that the politics of self-actualisation may become even more visible than the politics of inequality, and that the new social movements may lead to more social change than the efforts of political parties. He describes a “dialogic democracy” in which differences are settled and issues addressed through discourse rather than through violence or commands emanating from authority. In the now famous interview with Mutwa the increased levels of global consciousness were acknowledged (Martin, 1999).

There is a growing tendency to address a company as a community, and this challenges the concept of ownership of a company. Ownership per se thus tends to become irrelevant, since the focus shifts to the development of staff members and people in positions of authority are selected by those below them (Peck, 1990). The members of such a company community have specific rights. Although these rights may limit the flexibility of management, they, nevertheless, contribute to a sense of security that makes innovation and experimentation possible. Ownership has been replaced by investment, and the assets of a company are increasingly found to be in its people, not in its buildings and machinery. Also the enhanced awareness of human rights influences the relationship dynamics of global role-players.

Thomas (2005) describes the way in which the relationship between the workplace and the worker has evolved. The workers of today are looking to their employer to provide

them with the opportunity to develop their skills, although this, in turn, does render them more attractive to another employer. People in the new paradigm come to work in search of meaning and not merely for remuneration. They need to be involved in decision-making and strategy (Schutte, 2004). In a study carried out in 2004 the Corporate Leadership Council interviewed 50 000 people in 59 organisations in 30 countries and 14 industries and found that employees with high levels of commitment are significantly less likely to resign. As the war for talent becomes increasingly more aggressive companies need to focus on enhancing employee commitment, engagement and retention, as it would appear that financial incentives are no longer sufficient to ensure such commitment, engagement and retention

The traditional view, as described by Drucker (1987), in terms of which management exercises power is being challenged today by concepts such as personal authority, the valuing of diversity, complex matrix structures and competitive cooperation. Post-modern organisations are more organic in nature and are characterised by a synthesis of organisational design components, strategically aligned workplace practices that are horizontally and vertically integrated into the organisational culture, collaboration and cross-functional boundaries, decentralised decision-making authoring, team involvement and flatter organisational hierarchies. Responsibilities are clearly defined and people are held accountable. Non-performance is not tolerated (Collins, 2001).

South Africa is experiencing extraordinary change and transformation across the boundaries of both life and business. This change is likely to increase exponentially. In order to be counted as a global role player, organisations must portray change resilience (Kets de Vries, 2001). The ability to understand the way in which to manage individuals, who are constantly trying to adapt to the above-mentioned dramatic changes, whilst at the same implementing organisational strategy (that must continuously translate the challenges of the external environment into internal efforts), becomes a differentiating leadership skill.

The same argument applies to the ability of leadership to deal with the complexities presented by a global workforce (Kets de Vries, 2001). The increasing tendency of organisations to enlarge their footprints into Africa constitutes a further complication in

terms of this challenge. Changes in workforce demographics towards a more culturally diverse population, and strategies such as localisation programmes and operations within a foreign country with foreign beliefs, practices and approaches, compel both the individual and the organisation to learn how to deal with differences (Jackson, 2004). The researcher of this thesis argues throughout that, in order for organisational transformation to be sustainable, certain fundamental principles should be embraced and differences should be valued.

The last decade has seen the emergence of a post-modern trend in academic writing that views organisations as “pluralistic constructions of multiple stories, story-tellers and story performance events, in which every story implies it’s opposite” (Brown, Denning, Groh & Prusak, 2005: 6). There is no single, univocal reality. In the new world of work narrative complexity handling, paradox thinking, self-organising theory and other systems thinking approaches emerge as critical core competencies of future organisational leaders.

The transformation of organisations, through mergers, acquisitions, hostile take-overs or internal and external pressures, is becoming commonplace. As organisations undergo a metamorphosis a complex network of transformations takes place, both internally and externally. These internal transformations must be congruent within, so that the organisation is capable of functioning in an efficient and effective manner externally. Change resilience is needed in organisations, corporately as well as on an individual level, in order to endure long-term change and the ability to adjust to environmental demands (Siebert, 2005).

Leaders everywhere are aware that the ability to lead encompasses more than merely technical and professional competence, organisational and management skill, competitive drive or the ability to relate to people. Leadership also requires more than merely an understanding of individual psychology, worldview and the organisational, social and environmental context in which leaders operate (Kets de Vries, 2001). Leadership requires courage in order to integrate this understanding and manage the unintended consequences thereof. The resilient leader is able to manage and balance the contrasting external and internal demands and adjust elements to keep the system in equilibrium (Reivich & Shatte, 2002; Russel, 2004; Strumpfer, 2003; Bar-On, 2005b; Siebert, 2005). Change resilience and the ability to deal with diversity are becoming critical organisational

capabilities in the new world of work (Kets de Vries, 2001; Nel, 2003). Those capabilities which made leadership effective ten years ago do not operate as distinguishing factors today. Both Dentor and Bouwer (2003) and Nel (2003) make use of the Beehive-instrument successfully in order to measure the extent to which companies and teams display the leadership behaviours of the new economy. Leadership must continuously build the individual and organisational capacity to adapt to demands from the ever changing external environment.

### 2.3 Principles from Systems Thinking

*“A cloud masses, the sky darkens, leaves twist upward, and we know that it will rain. We also know the storm runoff will feed into groundwater miles away, and the sky will clear by tomorrow. All these events are distant in time and space, and yet they are all connected within the same pattern. Each has an influence on the rest, an influence that is usually hidden from view. You can only understand the system of a rainstorm by contemplating the whole, not any individual part of the pattern.”*

Senge, 1993: 6

Senge's 1993 work, *The fifth discipline*, contributed significantly to the application of systems thinking principles in business. He states that systems thinking is concerned with understanding a system by means by bringing the linkages and interactions to bear between the elements that comprise the entirety of the system. This implies a time delay between cause and effect which he termed “lag-time”. Ackoff (1995) stated that in terms of systems one should focus on relationships, rather than on the parts and on patterns, and not on events. Bohm (1998) maintains that it is a futile task to try and reassemble the parts in order to see the bigger picture – similar to trying to reassemble fragments of a broken mirror in order to see a true reflection. Kets de Vries (2001) differed with his credo that what you cannot see does not exist, and argued that it is much easier to deal with structures and systems than it is to deal with people and their unseen dynamics. The field of systems thinking acknowledges the web of interconnectedness that enables life in the universe and also the role of individual consciousness in that web (Senge, 2003). Although many definitions for both open and closed systems may be found in literature the researcher chooses to refer to Cater (2007) who describes an open system as a type of system in which an interaction exists between the system and the environment. AS opposed to this, in a closed system, boundaries are not easily crossed. Closed systems



are not sustainable as they deny the interrelatedness of the system with the external forces (Senge, 1993).

Systems thinking represents a conceptual framework that assists in the destruction of the illusion that the world is made up of separate, unrelated forces and events. It contributes to a view of the world from a broad perspective that includes the structures, patterns and events rather than simply the events themselves. The root causes of issues and optimal leverage points from which to intervene may be identified by adopting a broad or systemic view (Senge, 1993). Strumpfer (2001) designed an organisational development methodology to help line managers with systemic inquiry through the building of causal loops. Concepts of systems thinking that occur repeatedly in the literature on systems thinking include **complexity theory**, **chaos and self-organising theory**, and **paradox theory**. Each of these theories will be briefly discussed.

### 2.3.1 Complexity theory

*"A problem cannot be solved from the same level of consciousness that have created it in the first place."*

Einstein cited in Strumpfer, 2001: 3.

Complexity theory examines the way in which very simple matters are able to generate extremely complex outcomes that could not have been predicted merely by examining the parts by themselves. It also studies the way in which complex systems may generate simple outcomes (MacGill, n.d.).

Kahane identified three types of increasing complexity (Senge, 2003), namely:

- Dynamic, cause and effect, distant in time and space,
- Social, diverse stakeholders with different agendas and worldviews, and
- Generative, emergent realities in which solutions from the past no longer fit.

In the face of such complexity the very concept of "problem-solving" may constitute an impediment. Any thoughts of trying only to "fix something that is broken" no longer apply. Senge (2003) stated that this approach could lead to the imposition of solutions from the past and to the perception of reality as the adversary rather than as the ally. However, if leadership is able to view problem-solving as part of a larger process of creating what is

desired then this may be eliminated. Senge (2003) argued that, although the realisation of desired results within any context requires both learning and leadership, it mostly involves collective *creating or self-organising*. The principles of self-organising are described in paragraph 2.3.2.

Jaques (1997) describes the time span of discretion – a construct that refers to the time delay between the point in time at which a decision is made and the result manifests. He argues that certain individuals are more comfortable with the complexity of not witnessing the end result of their input immediately whilst others prefer to deal with less complexity. These views may be applied in organisations and Jaques stresses how important it is for organisational sustainability that companies organise in such a way that all Levels of Work (or levels of complexity) happen effectively (Ashton, 2007).

Jackson (2004) states that managers are challenged to manage a diverse workforce across diverse boundaries (e.g. geographical and democratic boundaries). It is essential that they enhance their dynamic, social and generative complexity management skills in order to ensure that they are able to deal with this difficult task. The researcher describes the complexity handling ability of leadership as well as other skills needed by leadership in the new world of work in chapter 4.

### 2.3.2 Self-organising theory

*"All things in this world are impermanent. They have the nature to rise and pass away. To be in harmony with this truth brings true happiness."*

Buddhist chant

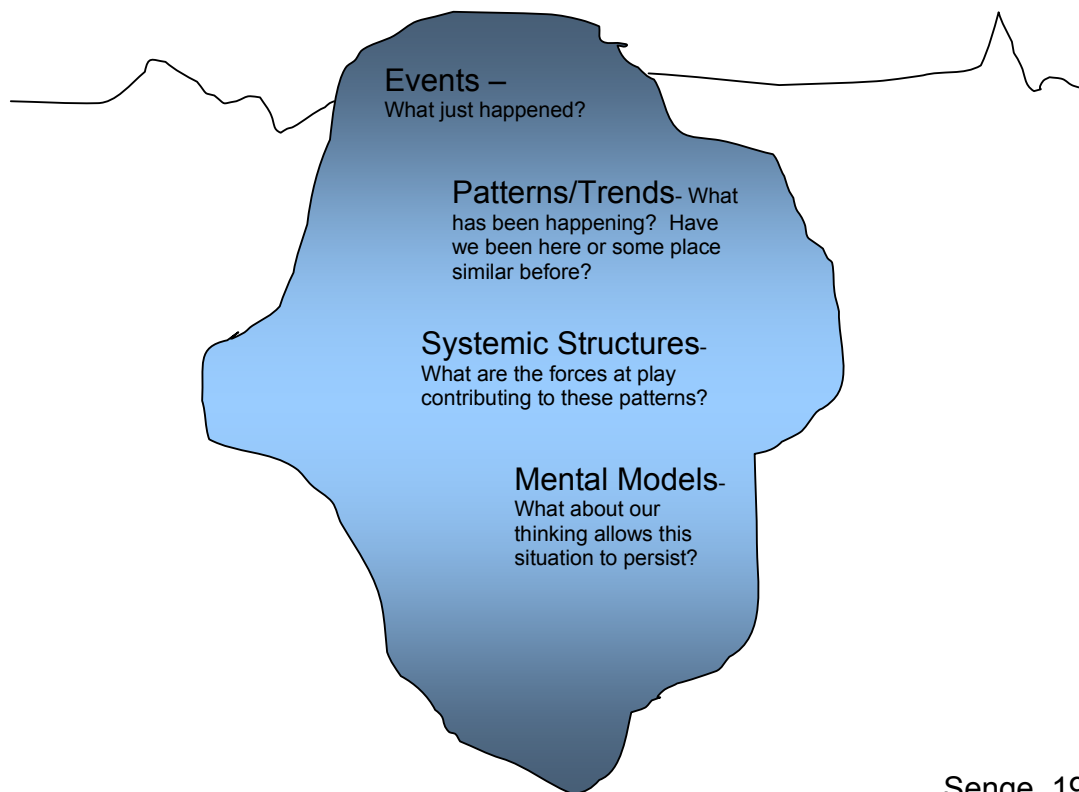
Chaos theory refers to the qualitative study of unstable behaviour in deterministic, non-linear, dynamic systems (Haake, 2001). The name "chaos theory" derives from the fact that the systems described by the theory are apparently disordered. The theory attempts to describe the underlying order in apparently random data. Self-organising refers to the dynamics of a system to tend to itself in order to increase its inherent order. A system will create its own reality and organise accordingly. Senge (2003) states that creating or self-organising differs from problem-solving. Problem-solving involves making something that

is not liked, disappear, while creating refers to making happen that which is truly cared about.

Organisations must do both – resolve day-to-day problems and generate new results. Senge (2003) states that it is hard to maintain a sense of purpose if your primary role is to solve problems individually or collectively rather than create something new and meaningful. Without a deep sense of purpose it is difficult to harness the energy, passion, commitment and perseverance needed to thrive in challenging times. This presents leadership with a difficult paradox to manage. Paradox theory is explained in paragraph 2.3.3.

Senge (1993) uses the metaphor of an iceberg to explain that it is possible only to see events in the external world. However, unseen patterns and trends, as well as systemic structures and mental models, may be found beneath the surface. Figure 2.1 indicates the questions that may be posed in order to explore the root causes of events.

**Figure 2.1 Exploring root courses**



Senge, 1993

Ackoff (2003) expresses the importance of identifying those assumptions that prevent someone from perceiving alternatives, denying these assumptions and then exploring the consequences of these denials.

During change or transformational initiatives the principles of self-organising theory may provide valuable insights. Systems will always attempt to attain equilibrium (Senge, 1993). Therefore, careful strategising is required should it be necessary for a system which is in equilibrium to change or to adapt. Sustainable change may take place only if the underlying mental models as described in Figure 2.1 are taken into account. Senge (2003) explores the tension between vision and reality. This tension may be uncomfortable, and creative tension often becomes emotional tension. Views from other fields of study, for example, industrial psychology and educational psychology, may assist in understanding the way in which individuals and groups respond to emotional unease, for example, the defense mechanisms that come into play may be analysed. These defense mechanisms include fight and flight behaviour or political gamesmanship (Fraher, 2005) and are explored in more depth in chapter 3.

Senge (2003) agrees with Ackoff (2003) that the understanding of constraints is a prerequisite for creation. Organisational Development theory and methodologies, such as storytelling, systems archetype analysis and working with results from scientific climate studies, may assist leadership to understand mental model and underlying assumptions/beliefs and may contribute to the sustainability of transformational attempts.

Senge (2003) pleads with global leadership not to continue in the same way as it had in the past. He addresses the fact that at least one third of the world's population is living in abject poverty and asked what leadership could do to move from mere regulatory compliance and incremental process improvements to real innovation, and to environmentally intelligent products and services which had been developed and marketed in responsible ways. Roodt (2003) states that what is needed within organisations is a profound shift from individual self-interest to systemic understanding.

The online encyclopaedia, Wikipedia (2007), defines an archetype as a "generic, idealised model or concept from which similar instances are derived, copied, patterned or emulated". Within a Jungian psychological framework archetypes are innate, universal

prototypes for ideas and may be used to interpret observations (Carr, 2002). Braun (2002) defines **systems archetypes** which describe common patterns of behaviour within organisations. These self-organising patterns or archetypes are useful for gaining insights into the nature of the underlying problems and also for gaining insights into the structure that already exists. Dialogue may be used with great success both within and outside of organisations in order to understand the self-organising aspect of organisations - as illustrated by the case study of Woodbridge (Gouillart & Sturdivant, 1994). Kim and Park (2000) mapped the archetypes and offered dialoguing as an intervention with which to create awareness about the patterns. The technique of dialoguing is addressed in chapter 6.

Business leaders are increasingly drawing from the wisdom of the past, as well as from their own experience, in order to create more inclusive and integrated ways of living and working. While it is fashionable to claim the spread of democracy around the world as a victory of Western ideals, in fact, many experience the complete opposite (Jackson, 2004). The imposition of a new world order, driven predominantly by authoritarian institutions which are unresponsive to the communities whose lives they are altering, conceptually offers strong opposition to the above claim (Senge, 2003). There are established notions of self-organising and self-governing which exist throughout the world, for example, in native cultures. In these worlds human beings tried to understand nature deeply enough to enable them to live according to its guidelines. South African leadership is challenged by this diversity factor. Both companies that wish to extend their footprints into Africa and also those companies that operate business units in other third world countries need to deal with this reality.

### 2.3.3 Paradox theory

*“It could be argued that ineffective leadership is a contradiction in terms”*

Kets de Vries, 2001

Lewis (2002: 767) defines paradoxes as *“contradictory yet interrelated elements . . . that seem logical in isolation but absurd and irrational when appearing in simulations.”* Leadership in the New Economy is continuously challenged to deal with paradoxes – the

ability to deal with the “both ... and” rather than the “either ... or” thought processes (Nel, 2003). The reader of this thesis will be faced with the paradox of studying the topic of climate from both an individual and a collective or organisational perspective simultaneously. Paradoxes that confront CEOs on a daily basis include dealing with both the internal world and the external world; exercising power reduces real power; ensuring that your views are implemented by others; giving trust and power away will expand trust and power; implementing what “fits” rather than what “works”; and dealing with traditional management theory and contemporary thought (Porter, Lorsch & Jay, 2004). A paradox confronting leadership in South Africa is the way in which to deal with the topic of African versus Western leadership from a “both ... and” perspective and not an “either ... or” view (Boon, 1996).

Emery and Trist (1965) produced a seminal work describing the causal texture of organisational environments, which was based on the degree of turbulence and the degree of interconnectedness within an organisation. Paparone and Crupi (2002) argue that what is needed is an alternative paradigm in respect of thinking and acting that provides a range of insights in terms of the conceptualisation of a pattern of multi-dimensional possibilities that lead to breakthrough concepts. They argued that traditional linear ways of thinking and acting are inadequate in the post-modern era. The concept of Janusian thinking, named after the Roman god Janus who looked four ways simultaneously, was formalised (Paparone & Crupi, 2002). The Janusian theory of thinking presents a dynamic interpretation of the way in which people think and act in continuous tolerance of paradoxes.

Koestler (1967) uses the term *holon* to describe a situation of simultaneously being whole in itself AND part of a larger system. The researcher is of the view that one of the paradoxes of teams is that both diversity and individuality are prized in the formation of teams, and that all team members are then expected to pull together as if no significant differences exist. This paradox creates complexity in the psyche of both individuals and groups. Donnellon (1996) held similar views on diversity within organisations. Leadership in the new world of work should develop the capability to deal with the internal conflicts and ambiguities presented by paradoxes (De Jager, 2003).

### 2.3.4 Other implications of systems thinking

More than twenty years ago Drucker (1987) correctly argued, that it was the task of management to tackle political philosophy and that management had become the pervasive, universal organ of modern society. The boundaries between business and society are becoming increasingly blurred and permeable. Every major social function – including caring for the sick, education and defense – resides with organisations today (Van der Wiele, Kok, McKenna & Brown, 2004). Organisations are beginning to integrate principles from both quantum physics and systems theory into business. Muzik (2007) applied the quantum physics Law of Attraction to organisations and wrote that the change which an individual wishes to witness in his business, his management team, his staff or in the world must first happen within the self.

In the Marblehead letter, Senge (2003) invited global leadership to engage in dialogue on system issues. The issues identified included the challenges of coordination and coherence in social systems, the redefining of growth within a finite world and the way in which to develop inclusion as a core competency in increasingly multi-cultural organisations. Imbalances in the global society, whether of income distribution, the development of civil society or the destruction of living systems, should be rectified (Senge, 2003). A profound shift in the Western, materialistic worldview is needed. It is critical that diverse people from around the world see the bigger social, economic and ecological systems that they share (Senge, Scharmer Jaworski & Flowers, 2004). Senge (2003) further states that effective leadership draws on the belief that positive choices do exist and that it is possible for individuals to overcome fear in order to bring about a better future together.

Swann (2005) mentions that well-being – rather than narrow concerns about efficiency – will constitute the next trend for policymakers. Not only is the wellness of the external environment important, but it is also the wellness of CEOs and other leaders in organisations that is necessary in order to ensure optimal, sustainable performance. Wellness in organisations will become a differentiating factor in competitive business efforts in respect of sustainability.

The researcher agrees with Roodt (2003), who states that an understanding of the assumptions, principles and conceptual algorithms is a prerequisite before embarking on a living system intervention that will impact on leadership, culture, behaviour and performance in a purpose-focused transformation. Leadership in the new world of work must possess an in-depth understanding of systems thinking principles and implications.

## **2.4 The concept of diversity**

### **2.4.1 Definitions of diversity**

*“Diversity itself is also dynamic given that diversity is not the same everywhere, nor is the issues classified as diversity-related the same over time. That is, diversity itself is fluid”*

Thomas, 2005

The term *diversity* may be used in many different ways (Dass & Parker, 1999). Bartz, Hillman, Lehrer and Mayburgh (1990) argued the fact that differences between employees do exist, and that these differences, as well as the proper management thereof, may constitute an asset in respect of an organisation, as work would be carried out more efficiently and effectively.

Examples of diversity factors are race, culture, gender, age, disability and work experience (Bartz et al., 1990). Galagan (1991) states that diversity encompasses far more than merely skin colour and gender. He agrees with the examples cited by Bartz et al (1990), and added religious affiliations, economic class, military experience and sexual orientation as further diversity factors. Jamieson and O’Mara (1991) also agree and explored differences in education, values, physical ability, mental capacity, personality, experiences, culture and the way in which each individual approaches work as elements of diversity. Chemers, Oskamp and Costanzo (1995) widen the spectrum of diversity further by including task-related dimensions such as functional specialisation and organisational level. Jenkins (1996) differentiates between ascribed identities – identities which are socially constructed on the basis of contingencies of birth – and achieved identities – identities which are acquired or assumed throughout life. According to Jenkins (1996) ascribed identities determine whether a person will “fit in” with the social networks



and relationships of the organisation. Chung (1997) advises that ethnic factors (not only racial factors) as they relate to diversity, should also be studied.

Researchers have studied diversity from several perspectives. These include, for example, Friedman and Friedman (1980), who address diversity from a customer perspective, Brislin (1981) and Triandis (1988) who studied cultural diversity, while Ferdman (1992) and Kanter (1977a) studied the way in which diversity leads to different perceptions in respect of groups.

In his research Orfield (2001) found that factors such as being an immigrant, a female and/or a black are all strongly related to attitudes toward living and working in multi-racial settings. Literature refers to the “feminisation of the workforce” and the “changing complexion of the workforce” (Sue, Parham & Santiago, 1998). Kirton and Greene (2005) mention that gender issues underline the importance of wider societal attitudes and stereotyping. Capek and Mead (2006) define the concept of “**deep diversity**” to describe an institutionalised understanding of diversity that goes wide, as well as deep:

- *Wide* includes the breadth of differences that exist in most modern organisations – gender, sexual orientation, gender identity, race, ethnicity, nationality, religion, class, disability, geography, age, learning styles and other physiological, social, cultural and economically-defined differences that categorise groups of individuals.
- *Deep* includes delving into the roots of an organisation - the organisational culture.

Bolduc (2006) states that an understanding of “*deep diversity*” and, especially, the role of genders as aspects of diversity should form an integral part of organisational life, as such an understanding would increase the ability of an organisation to learn, to be creative, to be flexible and to grow.

Nkomo and Cox (1996) state that a diverse system consists of a mixture of people with different group identities. Thomas (2005) explained that the diversity issues facing organisations today are an increasingly diverse labour force and consumer market, a turbulent economy and conflicting ideas about affirmative action and increasing language diversity both within and outside of work.

Where there are groups of people there will always be diversity, even if these individuals are from the same race and gender. Some people value diversity, while others detest it. Organisations are challenged to try and find the balance between increased productivity and innovation on the one hand, and the costs of conflict and dissatisfaction on the other. Individual differences, as influenced by personality, cognitive functioning, values, emotional intelligence and worldview, are discussed in chapter 3. An environment that is conducive for the valuing and encouraging of differences may be termed a climate of Inclusivity, and this is also discussed in chapter 3 as well as in chapter 8.

#### 2.4.2 Potential advantages and disadvantages of diversity

Rachuram and Garud (1996) state that diversity in systems could lead to one of two different outcomes. The first outcome is a virtuous outcome and happens when diversity enhances the ability of a group to be cohesive and productive. The second outcome, a vicious outcome, happens when diversity detracts from the ability of a group ability to create something that is greater than the sum of its parts. This may happen as a result of the interactive complexity (Perrow, 1984). This statement implies not only that there are several drivers within the system, but also that it is highly interrelated, a factor which increases the complexity of the system and may be the reason why a small change in one variable may result in large, unanticipated changes in the rest of the system.

Donnellon (1996) states that the managing of diversity means getting most of everything in an organisation, that employers have the right to expect value from employees and to receive everything which employees have to give. Greenslade (1991) states that, in an environment in which the talents and attributes of people from different backgrounds are fully valued, superior business results may be achieved. Orfield (2001) found that diversity has a positive impact on learning and attitudes. Kandola and Fullerton (1998) state that the harnessing of differences will lead to the creation of a productive climate in which everybody feels valued, in which their talents may be fully utilised and in which organisational goals are met. This typically happens within an organisation in which a climate of Inclusivity prevails.

Diversity in groups has been associated with the following potential advantages (Filley, House & Kerr, 1976; Hoffman, 1979; Donnellon, 1996; Schneider & Northcraft, 1999; Brickson, 2000; Thomas, 2005):

- Increased number of alternatives and perspectives considered;
- Increased opportunity to find errors or discover key information;
- Enhanced probability that an adequate solution will be proposed;
- Increased innovation (Bantel & Jackson, 1989; Finkelstein & Hambrick, 1990);
- Increased connections to a more varied external network, which, in turn, increases outside contacts and access to information;
- Increased likelihood that the requisite diverse skills and solutions will exist;
- Increased time in which to discuss issues, thus decreasing the chances that a weak alternative will be chosen;
- The possibility of a specialised division of labour;
- Enhanced quality of reasoning due to consistent counterarguments from a minority; and
- Increased likelihood of identifying creative, unique or higher quality solutions.

Kirton and Greene (2005) warn that the positive results accruing from the diversity approach might be overestimated. Kandola and Fullerton (1998) also note that the list of benefits is debatable, as relatively few changes occur in organisations over time after the implementation of diversity policies.

According to Milliken and Martins (1999), Schneider and Northcraft (1999), Brickson (2000) and Thomas (2005) the potential disadvantages that may occur in groups include:

- Increased individual dissatisfaction;
- Higher staff turnover;
- More problems in respect of people learning to work with each other;
- Greater difficulty in solving problems;
- Greater difficulty in unifying the group and reaching agreement;
- Decreased group integration and cohesiveness;
- Decreased commitment and attachment to the organisation;
- Increased absenteeism;
- Increased ambiguity; and

- Increased miscommunication.

It is clear that the findings of different researchers were inconsistent. Jehn, Northcraft, and Neale (1999) explored the inconsistent findings of different studies on the value of diversity.

### 2.4.3 Diversity in countries

*"Men may change their clothes, their politics, their wives, their religions, their philosophies, to a greater or lesser extent. They cannot change their grandfathers."*

Kallen, unknown

The theory describing diversity in countries as it pertains to the integration of immigrants has developed significantly over the last century. The **melting pot theory** of Zangwill (1914) implies that the best country has a single, homogeneous culture. The term "melting pot" refers to the notion that societies which are formed by diverse cultures, religions and ethnic groups will produce new hybrid social and cultural forms. The melting pot is a metaphor for the way in which homogeneous societies develop (see picture 2.1).

#### Picture 2.1 The melting pot



Miss America stirs the melting pot with the ladle of equal rights.

Puck Magazine, 1889

The notion comes from the pot in which metals are melted at great heat, melding together into a new compound which is characterised by great strength and other combined advantages. In comparison with assimilation (described in the following paragraph) the melting pot theory implies the ability of new or subordinate groups to affect the values of the dominant group, and is sometimes referred to as amalgamation.

Kilborn (1990) suggests that assimilation represents the domination of one culture over others. Assimilation theories of the 1960s and 1970s led to the belief that assimilation was a one-way process that required minorities to adopt the norms and practices of the majority (Nkomo, 1992). If a group was not seen to have assimilated it was assumed that the problem lay with that group rather than with the dominant culture.

Implicit in the use of the melting pot metaphor is an inadequate appreciation of the vicious facets associated with diversity when one group tries to assimilate another group (Rachuram & Garud, 1996). An influx of immigrants brings cultural diversity, however, their diversity is often rejected by the demand of assimilation. As opposed to this view, multiculturalism proposes that each individual (even immigrants) should develop an understanding of the point of view of the other members of a community and their relevant cultures (Chemers, Oskamp & Costanzo, 1995). The theory of multiculturalism offers alternative analogies, including the salad bowl theory, which is described in the following paragraph, for ethnic interaction.

Gottfredson (1992) warns against the unintended consequences of assimilation that may polarise different social groups and harm productivity, and, thus, detract from the benefits of diversity. He proposed the **salad bowl metaphor** in terms of which both diversity and the integrity of the ingredients are preserved (Gottfredson, 1992). Within a salad bowl all sorts of elements co-exist, thus, each with its own distinctive and particular nature, making up the whole. The nature of each element does not change by virtue of its being in a common salad bowl. Ortiz (2004) argues convincingly that it is not possible to explain diversity in terms of simple concepts such as "melting pots" and "salads". She explained that historically specific groups had been forced to forget their original roots. It is almost impossible to picture any one place as a "salad bowl" since culture is an ever-changing phenomenon. Even immigrant groups that have tried to preserve their cultures have been subject to change.

The concept of **ethnic stew** is similar to that of the melting pot. The degree of cultural distinctiveness, however, is higher in the former and does not reach the level of the “salad bowl” thesis as different groups preserve their differences, whilst, at the same time, maintaining relations among each other (Laubeová, 2000). The stew pot does not represent the assimilation of the melting pot, nor the separate ingredients of the salad bowl, but rather represents acculturation – an ability to blend by adapting and borrowing from different cultures and by seeking to understand the dominant culture whilst recognizing the uniqueness of the own cultures.

More recent literature has focused on the relevance of diversity than diversity of race and gender. The terror attack of September 11 shifted the focus to religious diversity. Nel (2003) describes the end of the “-isms”, namely, the extreme diversity orientations, for example, racism, sexism, ageism and feminism as characteristics of the new world of work.

In chapter 4 the diversity of nations in terms of world views will be discussed in more detail.

#### 2.4.4 Management of diversity within organisations

Theory on diversity management made its appearance in the early 1990s. According to Jamieson and O’Mara (1991) gaining the diversity advantage means acknowledging, understanding and appreciating differences and developing a workplace that enhances its value. They hold the view that employers must be sufficiently flexible to meet needs and preferences and thus create a motivating and rewarding environment. Kennedy and Everest (1991) state that employers should seek out all available strategies that will bring them the talent they need for the future. They identify the fact that the understanding of one’s own cultural filters and the acceptance of differences in people constitutes a strategy that may be applied so that each person feels treated and valued as an unique individual.

Managers are advised to take appropriate initiatives in order to capitalise on the changes in the demographics of their workforce, society and internationally diverse group of employees and clients (Oguhebe, 2007). An organisation may survive and thrive

significantly if its strategies match the forces within the environment of which the organisation is a part. Diversity and its escalating forces are an ingrained part of the business system environment of today (Jackson, 2004).

The concept of managing diversity is an inclusive concept. According to Hammond and Kleiner (1993) managing diversity does not mean white males managing women and minorities, but, rather, that all managers are managing all employees. The objective becomes that of creating an environment that taps the potential of all employees without any group being advantaged by the irrelevant classification of an accident of birth (Hyter & Turnock, 2006). Greenslade (1991) argues that cultural diversity creates an environment in which individual differences become evident and in which different means to an end are respected. Thomas (2005) explains that managing diversity means enabling every member of the workforce to perform to his/her fullest potential.

Lynch (1994) views the management of diversity as the new future orientated proportionalism that assists business to rid itself of the unseen evils of organisational transformation. Hall and Parker (1993) state that managing diversity unleashes energy in employees, thus freeing them from the need to assimilate and play it safe. Katz (1980) notes that racism and varying degrees of resentment in respect of cultural differences are still prevalent. He states that racism may well have changed in form, but not in function. According to him, racism and other forms of suppression are deeply woven into the cultural fabric of society (Katz, 1980). Literature provides examples of models of managing diversity of the following researchers – Cox and Blake (1991), Ross and Schneider (1992), Thomas (1992), McEnrue (1993), Motwani, Harper, Subramanian and Douglas (1993) and Rosset and Bickham (1994). Process and content models of managing diversity were presented by Jamieson and O'Mara (1991), Hammond and Kleiner (1993), and Thiederman (1994).

For the purpose of this thesis the researcher defines managing diversity as:

*“a deliberate, systemic and comprehensive leadership process for developing an organisational environment in which all employees, with their unique differences as well as their sameness, are able to contribute to the strategic activities of the organisation, and in which everyone is included on the basis of factors unrelated to production.”*

#### 2.4.5.5 The value of managing diversity

As pointed out in paragraph 2.4.2 the debate on whether managing diversity efforts adds true business value continues.. Research literature shows that, in certain cases, there are advantages to managing diversity, while, at other times, disadvantages come to the fore (Chevrier, 2003; Dwyer, Richard & Chadwick, 2003; Raghuram & Garud, 1996; Williams & O'Reilly, 1998; Curry, 2004).

Chatman, Poltzer and Barsade (1998) found that organisational cultures based on collectivist values positively facilitate the relationship between workforce diversity and business performance by dissolving the conflicts stemming from diversity and fostering the potential benefits of diversity. Knouse and Dansby (2000) argue that organisations that embrace equal opportunities and diversity gain advantage through the increased effectiveness, satisfaction and commitment on the part of employees. They state that diversity of employees, such as race, gender, age, education and rank, affects individual behaviours and attitudes towards equal opportunities, which, in turn, affect personal satisfaction, effectiveness and commitment.

The positive relationship between business performance and workforce diversity in growth-oriented organisations holds true for race diversity as well as gender diversity. However, in respect of downsizing firms race diversity is shown to be associated with harmful and negative outcomes (Richard 2000). Dwyer, Richard and Chadwick (2003) found that the impact of gender diversity on performance is dependent on the organisational context or culture. Schwartz (2003) describes the unintended consequence of diversity and labels it the "racism of diversity". Sowell (2003) agrees with Schwartz and states that affirmative action programmes often do not achieve what they set out to achieve.

Organisations that wish to remain competitive in today's changing environment must be knowledgeable about diversity in the workplace (Thomas, 2005). It is becoming increasingly important to understand the legal, and ethical, as well as the mundane issues that come from employing a diverse workforce. Thomas (2005) holds the view



that ignoring or mismanaging diversity may have an even greater negative impact on the bottom-line of an organisation during times of economic struggle. In view of the heightened sense of frustration and stress on the part of workers, it is essential that diversity be high on any organisation's strategic agenda. The term "inclusion" is often used interchangeably in literature with the term "valuing diversity". However, the two concepts are distinctly different. Inclusion is discussed in detail in chapter 6.

Despite considerable efforts on the part of organisations in post 1994 South Africa to "value diversity" there is little evidence to be found in literature that indicates that an authentic, integrated South African approach to/framework for diversity has evolved. Mayikana (2003) states that the majority of diversity awareness interventions are seldom sustainable, as they are not linked to any measurable results focused on changing entrenched diversity toxic cultures. He states that most organisations have done little or nothing to create environments that embrace diversity. The impact of legislation on the willingness of employees to engage in diversity efforts should also not be underestimated.

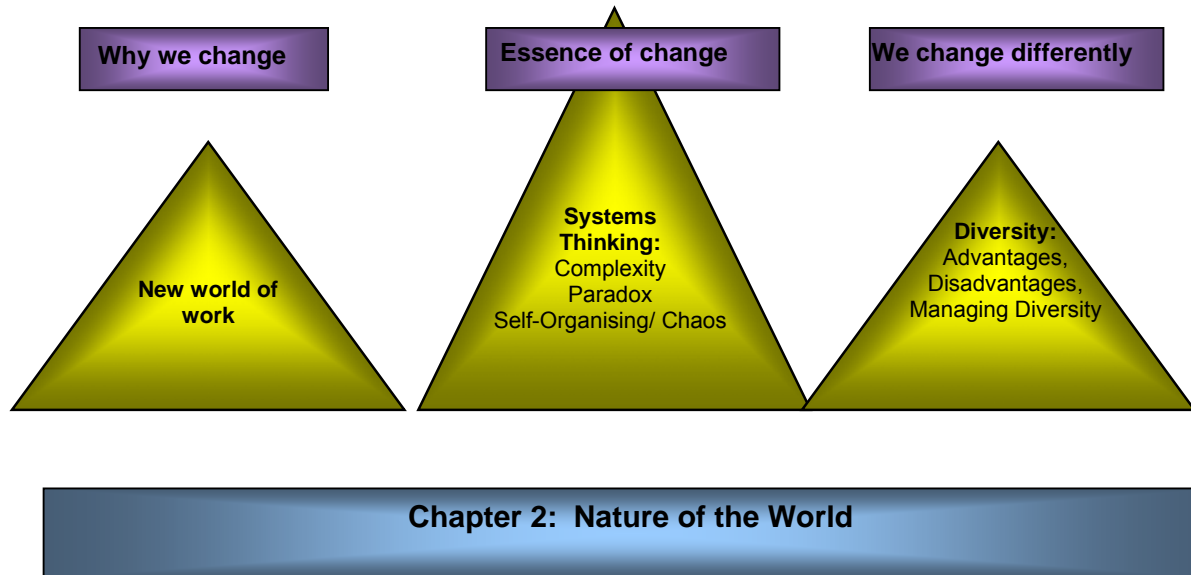
Nelson Mandela played an amazing role in the integration of differences in South Africa. The dynamics of the Hero archetype, as described by Jung (1981), was invoked in the collective unconscious of all South Africans. However, the researcher is of the opinion that political correctness is still alive and well in South Africa, and that it has contributed, and continues to contribute, to the suppression of differences, especially those differences pertaining to gender.

Organisational development methodologies, such as dialoguing, storytelling and appreciative inquiry, may be utilised with great effect to validate different viewpoints which have been engendered by diversity factors, and to ensure that systems, groups and individuals do not become polarised in an attempt to defend who or what their essence truly is. These methodologies are described in chapter 7.

In chapter 4 the diversity of organisations in terms of culture and climate will be discussed in greater detail.

## 2.5 Integration and conclusion

### Framework 2.1 The nature of the world



Framework 2.1 presents an integration of the concepts described in chapter 2. Theory on the new world of work provided the reader with the rationale as to the reason why change takes place, theory on systems thinking provided insights into the nature and essence of change and theory on diversity informed the reader of the fact that diverse people view change differently, and that, ultimately, they adapt to change in different ways.

The challenges posed to the leaders of today and tomorrow by the new world of work, systems thinking and diversity should not be underestimated. Self-awareness of one's own diversity dynamics has become a prerequisite for leaders today in order to cope with the complexities, paradoxes and ambiguities of external and internal challenges. These diversities are discussed in more detail in chapter 4.

Insights into opposing views and the ability to deal with paradoxes have become increasingly critical in leading and managing a diverse and complex workforce. The complexity of dealing with the alignment of the internal arena with the turbulent, external environment has created additional tension and anxiety, and it is essential that this fact be recognised, integrated and managed by the leader.

In the business environment of today, people are the most important source of a sustained, competitive advantage (Collins, 2001). Every person brings with him/her to the workplace a unique combination of, for example, background, heritage, gender, religion, education, experience, worldview, personality and thought process. This diversity represents a vast source of new ideas and vitality.

It is the task of leadership in the new world of work to create a climate that is conducive to valuing diversity in order to unleash the benefits of this diversity. Leadership needs to recognise that it is the mindset of people within an organisation that lies at the heart of innovation and growth. Innovation begins with allowing differences and creative ideas, whereas as creativity begins with diverse people (Pedley, 2007).

The ability of leadership to deal with differences, adversity and complexity in the turbulent times during transformation is the distinguishing factor for effective leadership in the future (Kets de Vries, 2001). It is important to understand the dynamics of the changes on the organisational, group and individual level.

In chapter 3 different, collective and individual change models are explored and the dynamics described by these change models addressed. The core capabilities of leadership which are necessary in order to lead individuals, groups and organisations effectively in the new, ever-changing, multicultural and diverse world of work are also discussed.

## Chapter 3: ORGANISATIONAL TRANSFORMATION

*“The value of an idea is often directly related to the amount of resistance it evokes.”*

Kets de Vries, 2001

### 3.1 Introduction

The challenges which the new world of work poses to organisations were discussed in chapter 2. Organisations need to adapt to this changing reality in order to remain in business, and also to excel at it in order to distinguish themselves from their competitors. Organisational changes as a result of mergers, acquisitions, hostile take-overs or internal and external pressures are commonplace. As organisations undergo a metamorphosis a complex network of transformations takes place, both internally and externally. The internal transformations that take place must be congruent so that the organisation is capable of functioning in an efficient and effective manner externally. A change from, for example, a hierarchical structure to matrix management or from a service organisation to a sales organisation, requires behavioural change (Kets de Vries, 2001). In all the examples mentioned above the organisational culture will also have to be transformed in order to ensure sustainable change, as new behaviours will be needed and old paradigms transformed into new ones. Any attempt to change culture may be described as a radical organisational transformational effort as new underlying belief patterns resulting in behavioural change are implied.

In order to reap the benefits of diversity as explained in the previous chapter it is essential that social transformation take place within organisations. Any attempt to instil a climate in which diversity is valued may, thus, be classified as an organisational transformational attempt as the attempt focuses on changing current, organisational culture aspects. The creation of a culture of inclusion that leverages diversity may also be described as a radical change effort (Miller & Katz, 2002). Kets de Vries (2001) mentioned that dealing with discontinuous change is far more difficult than dealing with incremental changes, and that discontinuous change usually comes at a high price in the form of human capital.

The objective of this chapter is to conceptualise the different perspectives on the topic of the thesis, as these different perspectives pertain to human reactions to change caused by organisational transformation (on individual and collective level) rather than to explore specific approaches in depth or argue their applicability or shortcomings. As the study on the theme of organisational transformation progresses a framework for exploring cultural changes within organisations emerges.

Insights derived from systems thinking theory give rise to the realisation that a change in one element of a system will require adjustments in respect of all the other parts of the system in order for the system to function effectively (Senge, 1993). A transformational effect on a single element of the organisation will lead to failure (Mayikana, 2003). Therefore, the implications of systems thinking and the unintended consequences of any transformational effort on people should not be underestimated.

In this chapter transformation is addressed from an organisational, a group and an individual perspective. Organisational transformation implies in-depth change in the way that individuals, groups and organisations behave. Organisations and the individuals within these organisations and groups are generally resistant to change. Normal human reactions to change are explored in this chapter.

## **3.2 Approaches to organisational transformation**

### **3.2.1 Organisational transformation within the new world of work**

Senge (1990) states that the only sustainable source of competitive advantage over time is the ability of an organisation to learn more quickly than its competition. De Geus (1997), the pioneer of the organisational learning movement, describes the way in which global organisations affect all areas of life and reshape social realities as a result of the fact that these organisations divide the world into those who benefit from it and those who do not. Wheatly (2005) points out the important role of communication in the creation of shared learning and visions. All learning integrates thinking and doing, and deeper levels of learning create an increased awareness of the larger whole, which, in turn, leads to actions that increasingly serve the emerging whole (Senge, Scharmer, Jaworski & Flowers, 2004).

As the external environment continuously changes, organisations shift their own paradigms and learn to align the internal environment with the external reality.

Rapid, surprising change is the “new normal”. It is essential that companies be hyper-alert to what is happening around them, make sense of this new reality rapidly and act accordingly (Collins, 2001). There is a long-term outcome (end-state) to the formulating of strategy. Kaplan and Norton (2006) discuss the impact of strategic planning within the new world of work and stressed the importance of the translation of strategy and the measurement of those activities derived from strategy on the different organisational levels and from different perspectives, namely, the resource perspective (what should be invested in today in order to achieve strategic goals), the internal process perspective (what processes should be given priority in order to achieve strategic goals), the customer perspective (how the company should appear to its customers) and the financial perspective (how the company should appear to its financial stakeholders). According to Kaplan and Norton (2006) companies typically tend to strategise exclusively in terms of the customer and financial perspectives and to measure only these lag indicators.

The mere fact that a strategy exists implies change. Therefore the end-state of strategy is characterised by an inherent capacity to adapt and to evolve – this, in turn, implies that self-renewal is inevitable (Hulbert & Pitt, 1996). The Sigmoid curve (also termed the S-curve) indicates that the way in which to ensure constant growth is to start a new S-curve before the first S-curve ends, and the correct point at which to start the second curve is at a point where there is sufficient time, energy and resources to move the new curve through its initial stages before the first curve reaches a plateau and declines (Handy, 1995). Change is therefore a constant in every organisation. Collins (2001) warns that companies that fall into reactionary behaviour rather than maintaining breakthrough momentum will either spiral downward or remain mediocre. In the new world of work it is critical for organisations to build an innate capability to adapt to change and to transform readily when necessary.

Typically, change management efforts form part of organisational transformation. Change management efforts should encompass much more than merely communication initiatives. These efforts should acknowledge human reactions to change, the amount of energy in the system, systems thinking and underlying mental models within the organisation (Nel 2003). Mbigi (2000) states that organisational transformation is not simply an intellectual journey –

it is also an emotional and spiritual journey. The emotional and spiritual resources of an organisation may be accessed through the use of bonding symbols, myths, ceremonies and rituals (Zohar & Marshall, 2000). Most managers do not possess the requisite knowledge to deal with complexity, and, therefore, they attempt to reduce complex situations to simple ones (Ackoff, 2003). This leadership ability, together with personality type, plays a role in the interpretation of organisational challenges and, ultimately, in the specific climate that a leader creates (Jaques, 1997). Jaques (1997) designed a framework to facilitate the understanding of existing paradigms of global change and the complexities involved in eco-systemic inter-connectiveness. This framework provides an open context within which to question, change and design in order to ensure the continuous relevancy of contribution and the competitive appropriateness of an organisation's strategy and operation (Ashton, 2007).

Thomas (2005) describes the challenges created for leadership by a shift from product to the provision of services and information. He argues that, by 2010, more than 60% of employees in the United States will be employed in a professional, service delivery or management and business environment. Less than 4% will be employed in a production environment. Such a transformation, as suggested by the projections of Thomas (2005), will compel leaders to become more aware of human behaviour within the context of organisational life.

French and Bell (1999) describes the current trend of many organisations of moving toward a more decentralised, flat and/or team-based structure in which more generalists than specialists are employed. This shift raises the question of how to deal with an increasingly diverse workforce and how to ensure that a cross section of different people with different cultures and different perspectives work together effectively. It also poses a challenge to the employees in organisations as a shift must take place within them from the perception that career success lies in the following of a structured career path to the concept of employability in the new world of work in which lateral movements are sometimes preferred to vertical movements.

Environmental changes and the opportunities identified in these environmental changes drive strategy and strategic planning, and these, in turn, drive organisational change. A typical strategic process may include scenario planning – a process describing the most

probable way in which the future could unfold (Van der Merwe, 2006). Accordingly strategic architecture must be formulated in such a way so as to ensure that the organisation moves from the “will be” scenario to the “should be” outcome (Huss, 2006). During this phase of strategy formalisation the emphasis is on visioning, defining the mission, identifying values, exploring the profit model, organisational structure and the core capabilities that will ensure effective strategy implementation. A strategy map may then be co-created (Herold, Ungerer & Pretorius, 2000; Kaplan & Norton, 2006) according to which the risks of the chosen strategy may be identified. Different transformational efforts demand different enablement / change management initiatives (see Table 3.1).

**Table 3.1 Comparison between transformational efforts**

Type of Transformation	Researcher	Scope	Type of change	The What	Change Management
Culture change (e.g. climate of Inclusivity)	Kuhn (1996); Mihata (1997); Morgan (1997); Nel, (2003); Wilkins & Patterson(1985)	Radical	Culture	Fundamental change	Critical
Mergers and acquisitions	Andrade, Mitchell, Stafford (2001); Jovanovic & Rousseau (2002); Shleifer & Vishny (2003)	Radical	Culture, processes, structures	Fundamental change	Critical
New business ventures	Drucker (1987); Hagen (1962); Hamilton (1978); Jones & Clark (1976)	Radical	Culture, processes, structures	Fundamental change	Critical
Business process Reengineering	Champy (1995); Dubois (2002); Hammer (1990)	Radical	Processes	Fundamental change	Critical
Rightsizing	Allan (1997); Newell & Dopson (1996); Smeltzer & Zener (1994); Worrall, Campbell & Cooper (1999)	Job Content	Functional	Employees	Very important
Restructuring	D'Aveni (1989); Edwards, Robinson, Welchman, Woodall (1999)	Organisational	Processes	Reporting structures	Very important
Total quality management	Deming (1991); Gummer & McCallion (1995); Hill & Wilkinson (1995); Kelada (1996)	Improvement from the bottom of the organisation up	Large scale systems change	Customer centric	Very important
Automisation	Braverman (1955)	Systems	Procedures	Technology	Very important

It is clear that a holistic and continuous approach to organisational strategy and strategic planning is required. Culture is driven by deep-rooted beliefs and systems of meaning, and



these, in turn, drive and support the successful execution of strategies (Meyer, 2001; Magretta, 2002). A change in organisational culture would be needed in order to cement both strategy and organisational changes.

### 3.2.2 Systemic models of change

#### 3.2.3.1 Introduction

Organisational transformation requires change on organisational, group and individual level. In contemporary academic writings, specifically in literature pertaining to recent organisational transformation, a wide variety of models describing organisational and individual change are presented. It is evident that an integrated, holistic approach with regard to transformation should be taken in order to ensure sustainable success (Senge, 1993). It is important that policies and procedures be aligned with the organisational effort. Models that address the concept of organisational change and the process of change are introduced in this section.

#### 3.2.3.2 Nature of change

An understanding of the nature of change is critical before specific change models that describe change may be explored as it will influence the appropriate transformational strategy. Van Eynde (1997) distinguished between the three types of change that are presented in Table 3.2.

**Table 3.2 Types of change**

Ackerman, 1997

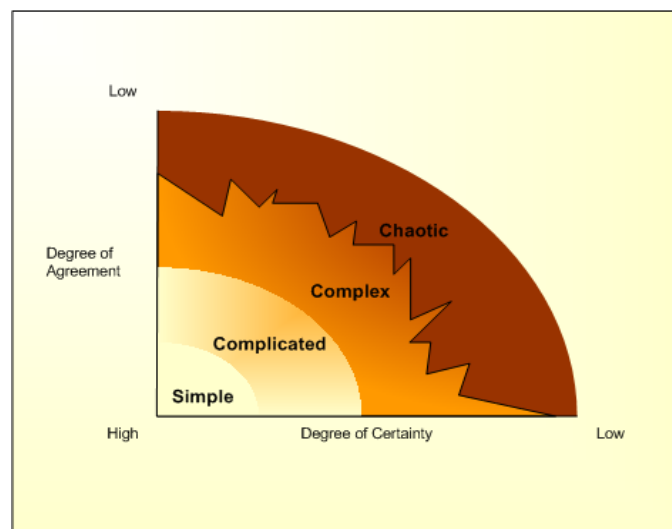
Type of Change	Characteristics
Developmental	The change may either be planned or emergent; it is incremental (or first order change). The focus of the change is on the correction of existing aspects of an organisation (e.g. skills or processes).
Transitional	Seeks to achieve a known, desired state that is different from the existing state. It is episodic and planned (second order) or radical.
Transformational	Is radical (second order). It requires a shift in the assumptions made by the organisation and its members. Transformation may result in an organisation that differs significantly in terms of structure, processes, culture and strategy from before.

According to Dawson (1996) change is sometimes planned and sometimes it unfolds spontaneously – emergent change. Another distinction is made between episodic – infrequent, discontinuous and intentional change – and continuous change - ongoing and

evolving (Weick & Quinn, 1999). The principles of complexity theory as discussed in paragraph 2.3.1 apply to change in today's world of work – organisational change is neither fixed nor linear in nature and may be described as emergent (Senge, 1993). Inclusivity as defined by the researcher is positioned as a radical transformational effort as applying this methodology results in significant changes in organisational strategy and culture.

Stacey (1996) acknowledges that the majority of literature focuses on long-term planning, and strategy, and on equating success with consensus, uniformity and order. According to him the essential management task is that of dealing with unpredictability, disensus, inconsistency and instability. Stacey compiled the Agreement versus Certainty Matrix (see Figure 3.1) on the basis of complexity theory. At the bottom left of the matrix traditional decision-making applies. In the chaos area guess-work and randomness apply. Leaders in the new world of work need to possess the skill to deal with the complexity and lack of certainty that decision making in this chaos area entails.

**Figure 3.1** Stacey's agreement versus certainty matrix



Stacey, 1996

Pennington (2003) plots changes along two scales – radical to incremental, and core to peripheral. By plotting the nature or essence of a proposed change along these scales it becomes possible to gain insight into the degree of difficulty or complexity of the change effort.

### 3.2.3.3 Models that address the concept of organisational change

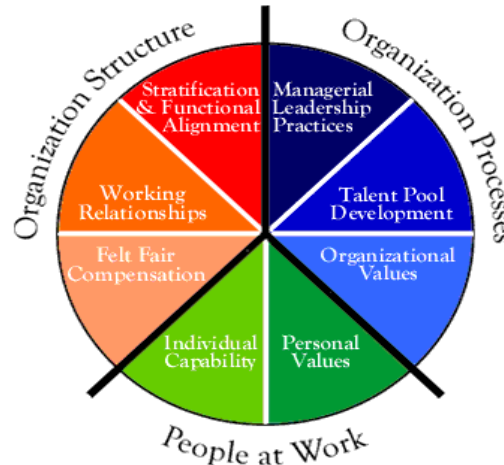
It is important to ensure cohesiveness between the goals and the purpose of an organisation, the division of labour, the coordination between units and the people who will carry out the work. Galbraith (1978) conceptualised this argument in the now familiar star model, which studies alignment between structure, management processes, work processes, people and rewards.

The **Seven S-model** of McKinsey is a management model that describes seven factors that may be used to organise a company in an holistic and effective way. These seven factors comprise shared values, strategy, structure, systems, style of management, staff and skills (Peters & Waterman, 1982). This model may be used for guiding organisational change efforts. The model highlights the importance of the people component in business success. Ansoff (1987) agreed that the drive and skills of key managers are critical, and added that stakeholders, the power structure, culture and the problem solving competency of managers should be taken into account. Higgins (2005) added the additional factor of strategic control systems, which include performance management to McKinsey's model to form the **Eight S-model** of successful strategy execution.

Burke and Litwin presented a model that describes the way in which to create first order and second order change (Burke, 1994). First order change refers to situations in which certain features of the organisation change, but the fundamental nature of the organisation stays the same. During second order change the nature of the organisation itself is transformed. French and Bell (1999) provided synonyms for first order change, namely, transactional, evolutionary, adaptive, incremental or conditional change. They also provided synonyms for second order change, namely, transformational, revolutionary, radical or discontinuous change. The **Burke-Litwin model** studies the interrelation of mission and strategy, structure, management practices, leadership, organisational culture, systems and climate. This model also takes into account both individual needs and values, and task requirements and skills, and the impact of both these aspects on motivation (Burke, 1994).

Jaques (1997) described the **Requisite Organisation** and referred to a unique, systematically scientific approach to the effective management of work systems, including structure, leadership processes and human resources, as illustrated in Figure 3.2.

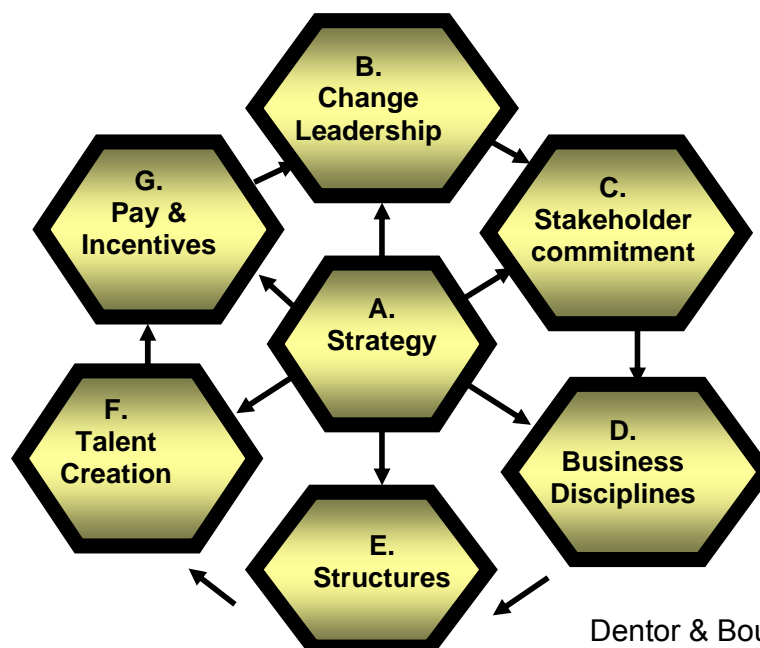
**Figure 3.2** Requisite organisation theory



Jaques, 1997

The **Beehive Model** (Figure 3.3) of organisational renewal is both a theoretical model and an analytical tool in a honeycomb formation, and is used to obtain a snapshot of organisational compliance with the application of either best or poor practices associated with seven individual workplace practices in the contemporary economic climate (Dentor & Bouwer, 2003; Nel, 2003). Business consultation takes place in respect of those areas which have been identified as characteristic of the old economy of work, and joint action planning is carried out in order to improve these aspects.

**Figure3.3** The Beehive Model



Dentor & Bouwer, 2003

Dentor and Bouwer (2003) positioned strategy in the middle of the change model, with the other practices clustered around its formulation and implementation practices. The practices explored include the structures of the organisation, the people capacity, business processes, stakeholder commitment and pay and incentives. The unique feature of the Beehive Model is its inclusion of the practice of change leadership which refers to “the use of proven leadership and processes for implementing change and turning strategy into operational action that delivers competitive performance” (Nel, 2003: 2).

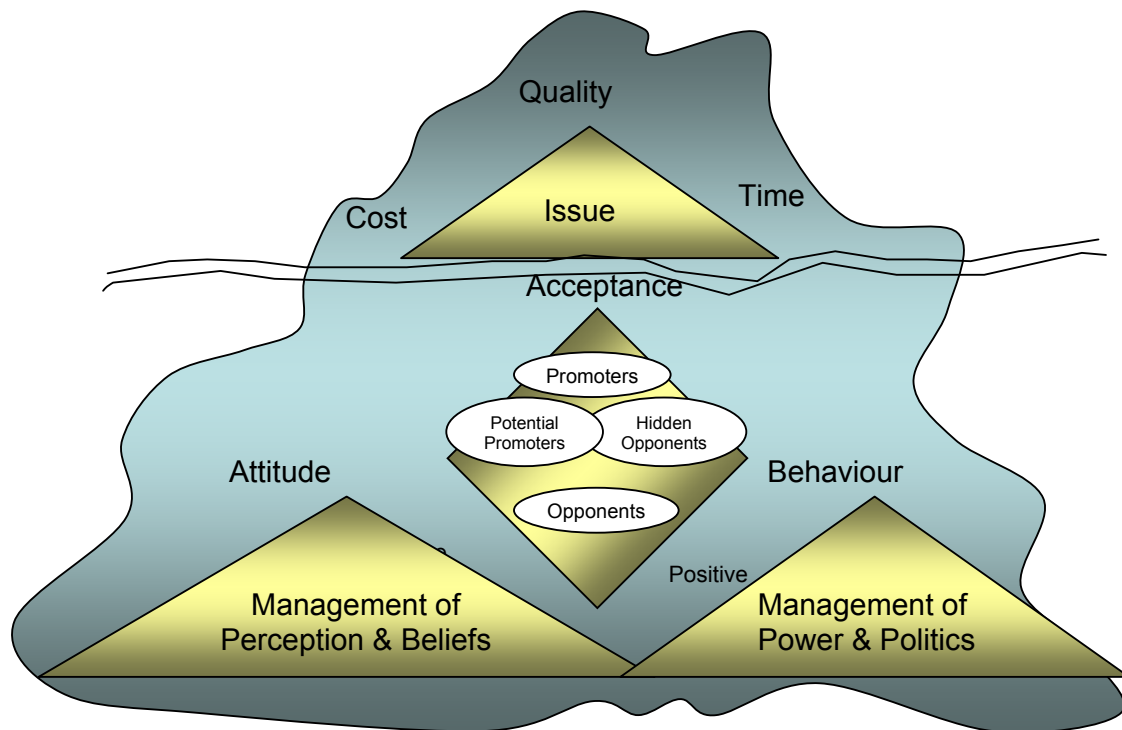
Mayikana (2003) held a similar view, and stated that change efforts may be measured in terms of the following areas: shared vision, strategic link, shared values, leadership and management style, staffing, skills, structures and systems. Nohria, Joyce and Robertson (2003) examined more than 160 companies over a ten-year period and came to the conclusion that those companies that outperform other companies excel at strategy, execution, culture and structure. Covey (2004) agrees that the implementation capability of an organisation is critical in order to ensure optimal execution. Secondary practices identified include talent management, innovation and leadership development. Kirton and Greene (2005) reason that the orthodox concept of shared values becomes redundant when originations are interpreted from the perspective of either gender or diversity.

The Critical Chain Project Management methodology of Nokes and Greenwood (2003) could be useful in organising effort, ensuring momentum and preventing the change initiative from stalling at the first signs of success. Sumter and Millbury (2005) provide powerful tools for scanning for drivers for change – something that could create impetus for change – while Kim and Mauborgne (2005) provide extremely valuable ideas on ways in which to overcome organisational hurdles and ensure the implementation of strategy.

Kets de Vries (2001) identifies the clinical paradigm, which is based on the following three premises: what you see is not necessarily what you get; all human behaviours, no matter how irrational they appear, have a rationale; and we are all products of our past. He stated that the meta-force that underpins these three premises is the unconscious, and explained that a considerable part of our motivation and behaviour takes place outside of our conscious awareness.

The metaphor of an iceberg was used by Senge (1993) to describe the unseen power of underlying beliefs in systems (refer to paragraph 2.3.2). Krüger (2004) also uses this metaphor to explain that, when managing change within an organisation, the management of cost, quality and time – as the obvious dimensions – is visible (above the water line). However, these factors are less important when compared with the more subtle, but profound dimensions, which lie beneath, namely, the management of perceptions and beliefs, and power and politics. This model is presented in Figure 3.4.

**Figure 3.4 Change Management Iceberg**



Krüger, 2004

Wheatly, 1995; Senge, Cambron-McCabe, Lucas, Smit, Dutton and Kleiner, 2000; Kets de Vries; 2001, Covey, 2004; Senge et al., 2004 and other researchers that apply systems thinking principles are of the opinion that all organisational change efforts must address the underlying beliefs and assumptions in order to be sustainable in an effective way.

### 3.2.3.4 Change process models

In literature different models are presented that focus on change as a process comprising different phases or steps. Each of these models will be briefly discussed.

Lewin's **change management theory** is based on a model of unfreezing, changing and refreezing (Lewin, 1951). For many researchers this framework still constitutes the theoretical foundation of planned change (Kreitner & Kinicki, 2004). Schein (1987) improved on Lewin's model by specifying the mechanisms at work in each stage. Lippert, Watson and Westley (1958) expanded the three stage model into a seven stage-model. Kolb and Frohman (1970) and Burke (1994) also produced similar models. Although these models are helpful in describing change in isolation it is often not possible within organisations to take such a simplistic view of systemic problems.

The **change formula** (also known as the **change equation**) of Beckhard and Harris (1987) is a simple, yet powerful, tool that provides a quick, first impression of the possibilities and conditions relevant to changing an organisation. **D**issatisfaction, **V**ision and **F**irst steps are needed to overcome the **R**esistance to change within an organisation. This model is presented in Figure 3.5. If any of the three variables, namely **D**, **V**, or **F**, is zero or near zero, then the product will also be zero or near zero, and the resistance to change will dominate.

**Figure 3.5**      **Change formula**

$$D \times V \times F > R$$

Dissatisfaction x Vision x First Steps > Resistance to Change

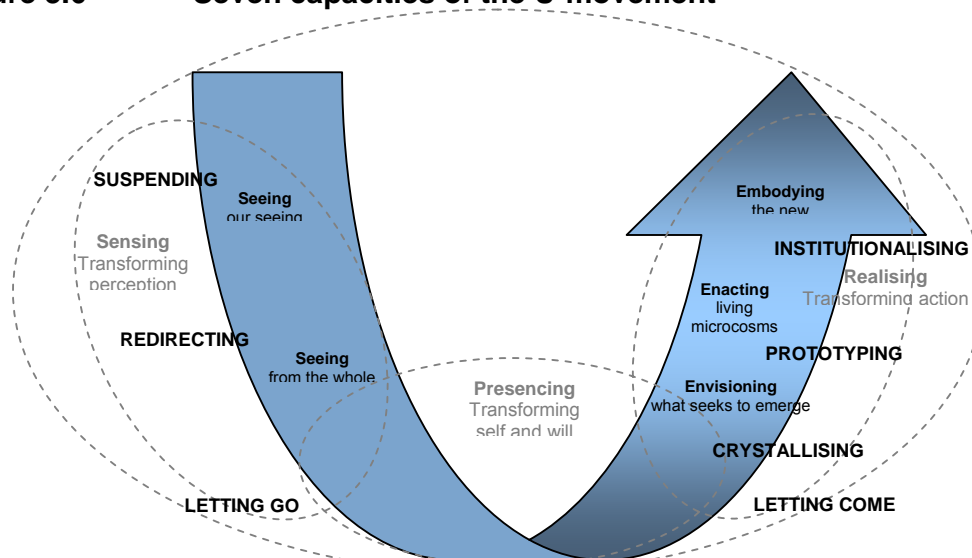
Beckard & Harris, 1987

Kilmann (1989) specifies critical leverage points for organisational change, namely, to initiate the programme, to diagnose the problems, to schedule the "tracks", to implement the "tracks" and to evaluate the results. "Tracks" refer to focus points for organisational change, namely, the culture, management skills, teambuilding, strategy-structure and reward-systems.

Kotter (1990) identifies eight steps in the **change phase model** that should be followed in an exact order in order to ensure sustainability (Kotter, 1990; Kotter & Cohen, 2002). These steps include: establish a sense of urgency, create a coalition, develop a clear vision, share the vision, empower people to clear obstacles, secure short-term wins, consolidate and keep moving, and anchor the change. Kanter (1997a) presents largely anecdotal papers and did not provide a change management framework. Miller and Katz (2002) identified **six strategic levers** for organisational change, which are similar to the eight steps of Kotter (1990). Miller and Katz (2002) also stress the importance of the education and accountability of the supervisors, the value of talent, and the need to create a culture supportive of the change initiative.

The **systems model of change** in Kreitner and Kinicki (2004), namely, that of input, transformation and output, does not take into account the human impact to the necessary depth. Senge et al. (2004) mention that most change initiatives do not fail because they lack grand visions and noble intentions. They fail because people are not able to see the reality they face. Senge, et al (2004) identify seven core capacities needed for transformation. Each capacity is seen as a gateway to the next activity. These capacities are described in the “**Seven Capacities of the U-Movement**”-figure (Figure 3.6). Senge et al (2004) further maintained that the first step to change is to transform perception through the sensing of the new reality.

**Figure 3.6**      **Seven capacities of the U-movement**



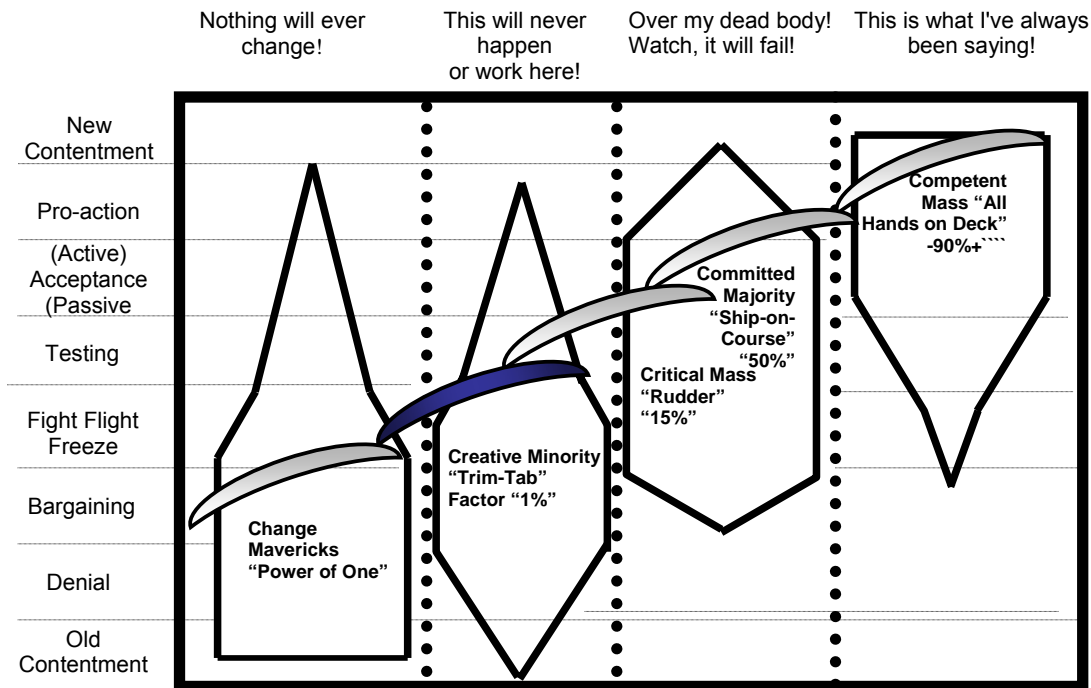
Senge, Scharmer, Jaworski & Flowers, 2004.



In effect all the above-mentioned models imply that there must be dissatisfaction experienced with regard to the current reality, that a future state should be identified, that change agents should be leveraged, that leadership buy-in should be created, that small wins should be celebrated, and that their efforts should, somehow, be both initiated and institutionalised. A special attempt should be made to ensure the sustainability of the change efforts.

Nel (2003) explains the process of change agents within an organisation and indicated that, initially, only a few “change mavericks” are needed. What is required are the maverick qualities of non-conformance, imagination, independence, belligerence and divine dissatisfaction with the status quo (Fischer & Boynton, 2005). These mavericks will influence the creative minority, who will, in turn, influence the committed majority, who will then ensure that the mass also buy into the change process. This process, visually illustrated in Figure 3.7, reminded the researcher of the theory of innovation diffusion of Rogers (2003) who stated that the adopters of any new innovation may be categorised as innovators (2,5%), early adopters (13,5%), early majority (34%), late majority (34%) and laggards (16%). These adopters may be distributed on a bell curve.

**Figure 3.7 The purpose of change agents**



Nel, 2003

Mohrman and Lawler (2003) discovered that successful leaders did not simply command strategic change; but, instead, they ensured integration within organisational designs to facilitate the changes. A new business model is needed – a model which provides the framework of and support for each unit, sponsors the changes during the planning process, and promotes the importance of leadership by example during the change efforts. This concept, namely, that of operating models that cement change efforts, does not appear often in recent literature. The paradox that an operating model be implemented in order to ensure that the new reality becomes the new, accepted way (which will once again become relatively fixed) merits further study.

Large organisations need a modicum of predictability in order to function. It is paradoxical that self-renewal is, ultimately, necessary if transformation is to be successful (Hulbert & Pitt, 1996). According to Greiner (1998), the greatest resistance to change often appears at the top because revolution means that those units which are under the control of each senior executive will either be transformed or eliminated. Long-term, sustainable change will not be achieved by hiring a consultant and implementing generic solutions. The researcher does not agree with the notion of aggressively promoting and marketing a management idea/theory, as described by Huczynski (1992). Human resource practitioners and business leaders should help to unleash tacit knowledge within the organisation so that thoughts and insights manifest in wisdom. Leaders should ensure that they are not perceived as the “messiah” or rescuer, but that the competencies be transferred to the system for future use (Cilliers, 2001).

### 3.2.3 Conclusion

Miller and Vaughn (2001) discuss the dynamic that situations are not static, but, rather, that a milieu is active and in constant evolution. The researcher is of the opinion that management must remain supremely aware of the fact that the most effective answer at the present moment might not be the appropriate response at a later stage. The interplay between **the changing external environment and the internal world always leads to continual changes in both worlds.**

The inability of leadership to apply more than one approach or philosophy and to deal with a combination of approaches simultaneously, causes a dilemma. It is a fantasy of leadership that there is one easy solution only that will solve all organisational problems. Leadership should attempt to understand unconscious patterns and underlying beliefs within the system and, with an understanding of systemic archetypes, co-create potential interventions that, if implemented, will again result in unintended consequences.

Huczynski (1992) and Schutte (2004) state that changes within an organisation are fundamentally shaped by individual, behavioural changes. It is, thus, critical to understand the human reaction to change.

### **3.3 Human reaction to change**

*"All changes, even the most longed for, have their melancholy; for what we leave behind us is a part of ourselves; we must die to one life before we can enter another."*

Anatole France, unknown

The human reaction to change may stem from the individual, or from the organisation, or from both. Swanepoel, Schenk, van Wyk and Erasmus (2003) identify the fear of the unknown, habit, self-interest, economic insecurity, failure to recognise the need for change, general mistrust, social disruption and selective perceptions as factors that may contribute to resistance to change on an individual level. On an organisational level they identified structural inertia, cultural inertia, work group inertia, threats to existing power relationships, threats to expertise, threats to resource allocation and previous unsuccessful change efforts as organisational factors standing in the way of successful change management interventions.

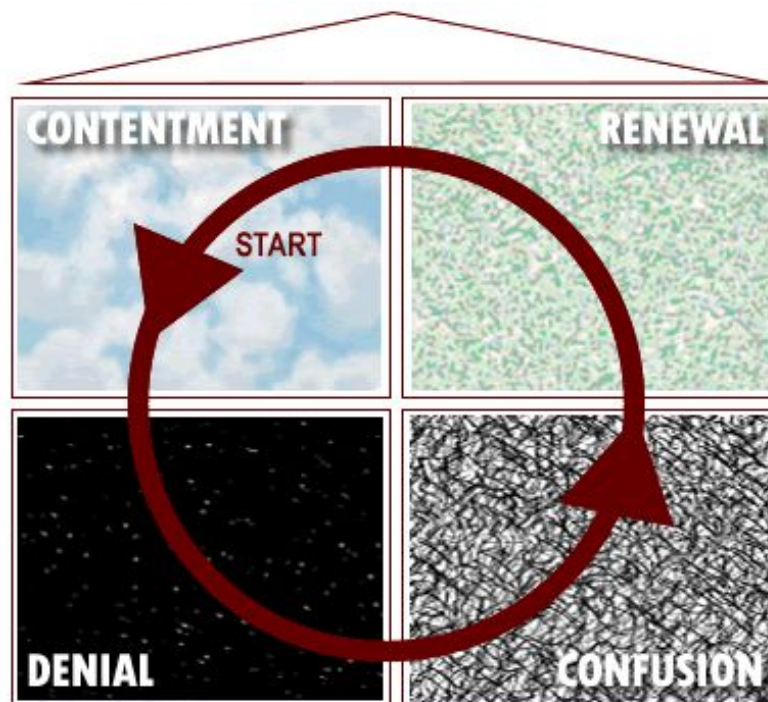
Chung (1997) shared the view that human resistance to change increases with human experience and age, and that any potential for interventions is to be found in educational institutions. Kotter and Schlesinger (1979) named four reasons underlying resistance to change, namely, self-interest, misunderstanding, low tolerance for change and different assessments of the situation.

In a fable about survival in an ever changing world Kotter and Rathgeber (2006) quote the story of penguins in a penguin colony in Antarctica. These penguins face a transformation –

their iceberg is melting. The eight steps of Kotter's change process (refer to paragraph 3.2.3.2) are discussed and emotions in respect of change and uncertainty are shared (Kotter, 1990).

Janssen (1996) presents a model for understanding change in terms of moving through psychological and behavioural states. The **four-room apartment model of change** is illustrated in Figure 3.8. In all change people move from contentment – which is lost – via a period of denial – which is a defense of the old – through confusion, which will come to an end when the insight is born that the old must be “given up”. This “giving up” is the turning point that opens the mind up for new possibilities, and, hence, there will be a move towards renewal. Kets de Vries (2001) presents a similar model, namely, the **Model of Organisational Mourning**. The stages of this model correlate with the four-room apartment model of change, although other descriptions are used to identify them, namely: shock, disbelief, discarding and realisation.

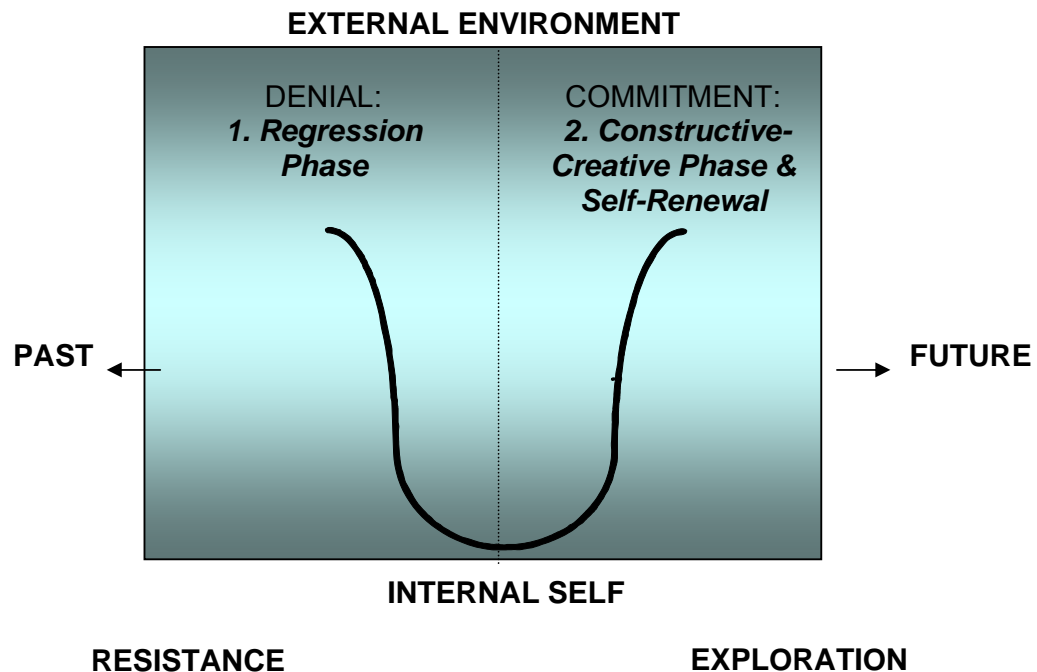
**Figure 3.8** Four-Room Apartment Model of Change



Janssen, 1996

De Jager (2003) describes the interplay between changes within the external environment and the way in which individuals react to these changes in the internal world. In the **Organisational Change Curve Approach** (Figure 3.9) he explains that, during change and transformation, people regress by focusing on the past and denying the change – this agrees with the model of Janssen (1996). Next, people go through a period of preoccupation during which they wonder where they stand and how they will be affected. This is normally the stage during which resistance occurs or during which the human response to change is prevalent. This stage correlated with the confusion stage of Janssen (1996). As individuals and groups enter the exploration and commitment phases they start to look towards the future and possible opportunities the future may hold. Janssen (1996) described this as the renewal and contentment phase.

**Figure 3.9 Organisational Change Curve**

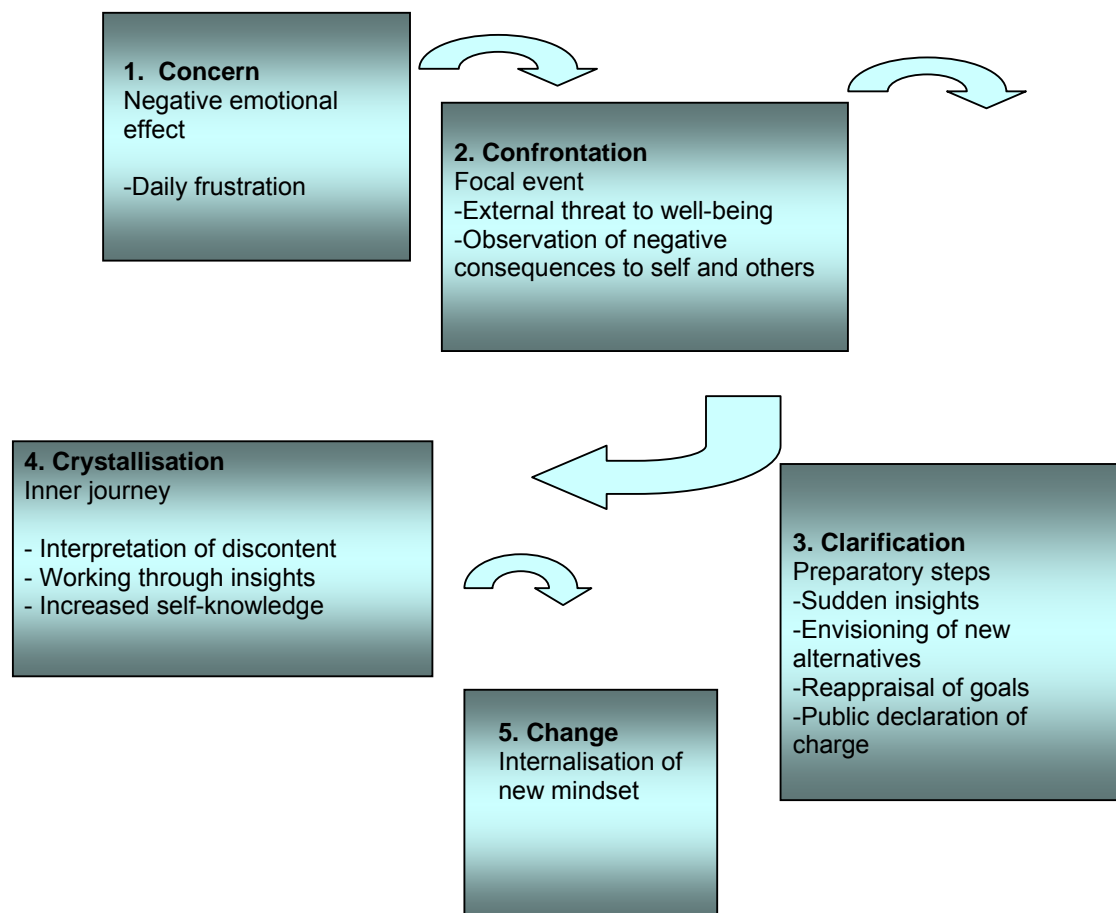


De Jager, 2003

Kets de Vries (2001) has a similar view and described his view in terms of the **Five Cs of Individual Change Model**. According to this model, individuals move from concern to confrontation to crystallisation to internalised change. This model is also similar to the

change models applicable to organisations which were discussed in paragraph 3.2.3.3. In order to adapt to the change Kets de Vries (2001) identifies three internal forces which work with and against each other, namely, defense restructuring (the habitual defenses that people use to deal with stressful situations), affect restructuring (the emotions that come to the fore and the way in which to manage them more effectively) and self-other restructuring (alteration of perception of self and others). This model is illustrated in Figure 3.10.

**Figure 3.10 Five C's of the Individual Change Process**



Kets de Vries, 2001

The **Transition Curve** provides an excellent analysis of the way in which individuals deal with personal change (Fisher, 2006). This model is an extremely useful reference for individuals who are dealing with personal change and for managers and organisations helping staff to deal with personal change. It explains that, when confronted with change,

anxiety will arise. This will be followed by happiness, which will, in turn, lead to either denial or fear. Fear will lead to threat and then to guilt. This guilt may turn into hostility or into a gradual acceptance of the change. It is only when the change is accepted that an individual will be able to move forward.

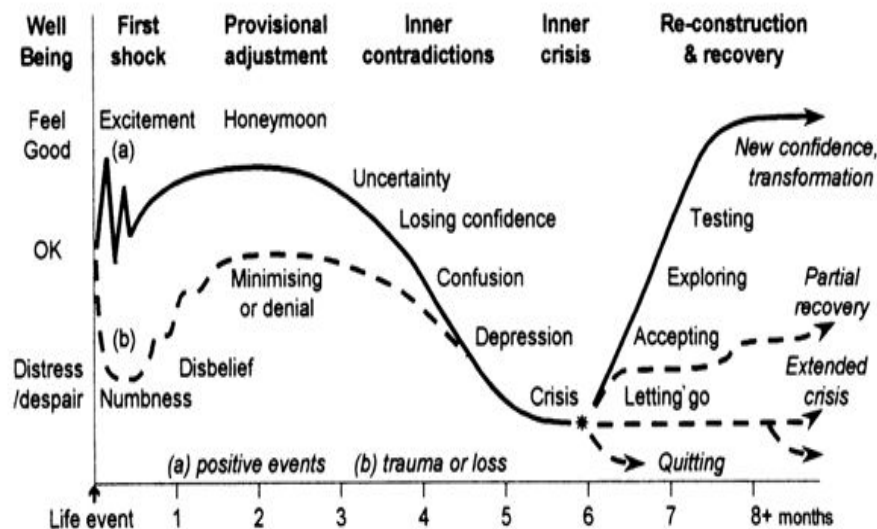
Similar views on the stages of change and the impact thereof are to found in literature. A summary of the phases of the different change models in literature is illustrated in Table 3.3. The different theories all have three steps or phases in common – the initial phase, the change phase and the end state. The seven capacities of the U-movement of change model of Senge et al., (2004) which is presented in figure 3.7 provides an excellent description of the importance of **letting go** (suspending, redirecting) into **letting come** (crystallising, prototyping and ultimately institutionalising). As may be seen in the reference in Table 7.2 below to the lesson on change from the New Testament it is clear that these phases of change are archetypal.

**Table 3.3 Parallel models of personal change**

Who	Initially			In process			At the end
New Testament	Conviction/confession			Repentance			New birth
Lewin (1951)	Unfreezing			Change			Refreezing
Lifton (1961)	Confrontation			Reordering			Renewal
Hopson and Adams (1976)	Immobilisation	Minimisation	Depression	Accepting/letting go	Testing	Searching for meaning	Internalisation
Merzirow (1978)	Alienation			Re-framing			Contractual solidarity
Kotter & Schlesinger (1979)	Denial	Resistance	Self-doubt	Acceptance	Exploration	Understanding	Integration
Thomas and Harri-Augstein (1985)	Awareness of old learning– robot			Learning trough			New learning level
Janssen (1996)	Denial			Confusion	Renewal		Commitment
Atherton (1999)	Destabilisation			Disorientation			Reorientation
Kets de Vries (2001)	Concern	Confrontation		Clarification	Crystallisation		Change
Senge et al. (2004)	Suspending	Redirecting	Letting go	Letting come	Crystallising	Prototyping	Institutionalising

Collins (2001) maintains that perceptions on transitions are sometimes formed from the way the transition appears from the outside, but that it is often experienced in a completely different way from the inside – similar to an organic development process. The field of study of transition psychology looks at the deeper psycho-social factors that may impede the natural transition processes and the ways in which individuals will respond to change (Williams, 1999). Hopson and Adams (1976) mapped the phases and features of the **Transition Cycle** which is presented in Figure 3.11.

**Figure 3.11 Phases and Features of the Transition Cycle**



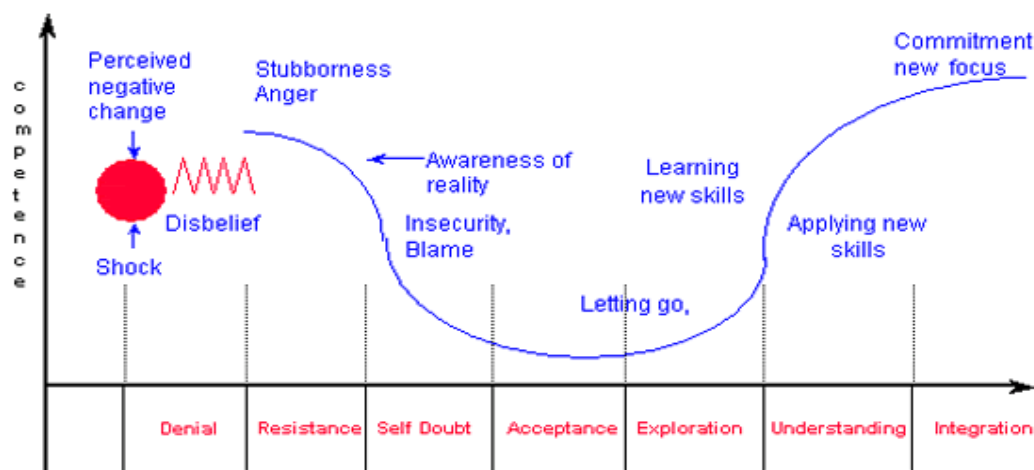
Adapted from Hopson and Adams, 1976

Bridges (1995) applied the concept of transition to organisational change. Although the model of et al., (2004), which was described in paragraph 3.2.3.3, was designed for application at a collective level, e.g. for organisations, the researcher is of the view that it may also be applied individually. For this reason this model is also included in the summary of parallel models. The least understood aspect of transition is the way in which the mind reconstructs itself and adapts to a new reality (Williams, 1999). The next chapter will attempt to explore this process and come to a deeper understanding of it.



The different phases discussed in the various models presented in Table 3.3 are characterised by certain emotions. Figure 3.11 depicts the emotions experienced as described by Hopson and Adams (1976). Kübler-Ross (1973) also contributed to the understanding of emotional experience when she defined the human reaction to change during the process of loss (Figure 3.12). These models are still applicable within organisations today as they normalise the emotions related to change and also describe the normal behavioural patterns of both individuals and organisations. By using these phase theory approaches Organisational Development initiatives, such as change enablement workshops, may help employees and managers to gain insight into human behaviour during change.

**Figure 3.12 Psychological responses to change**

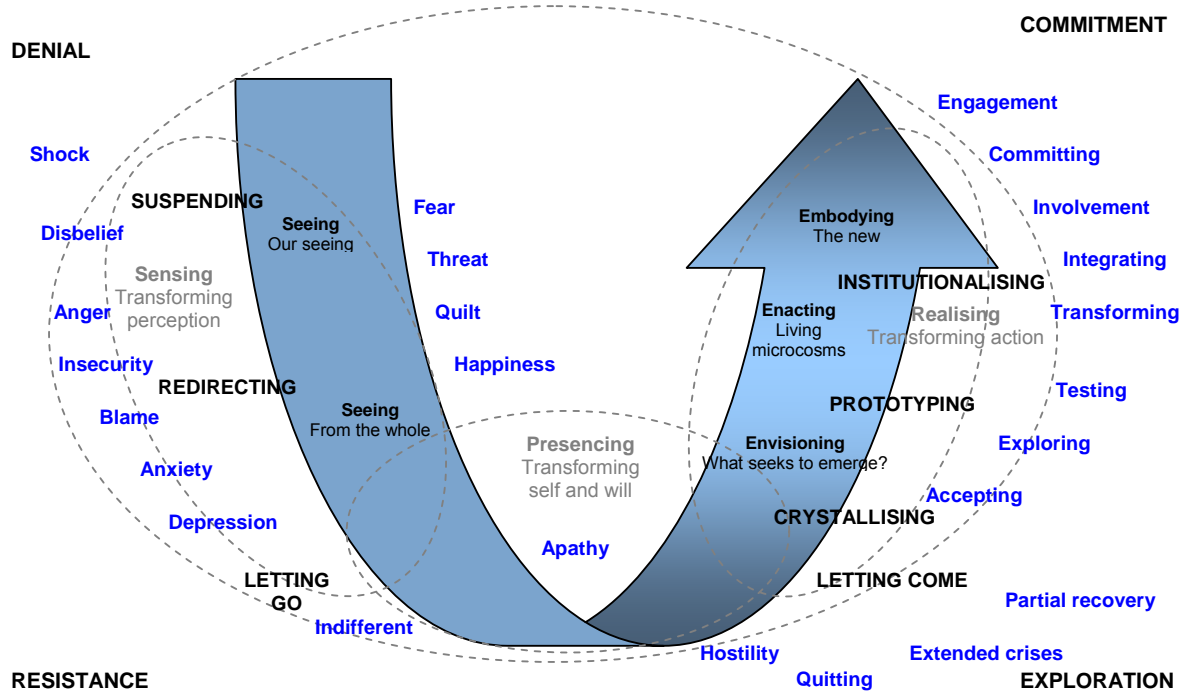


Adapted from Kübler-Ross, 1973.

It is critical that leaders understand the impact that change has on the functioning of individuals (their own functioning included). In the new world of work in which change is so prevalent the challenge is to communicate transition awareness and management skills to all employees so as to optimise human behaviour. A study of the works on the human reaction to change of researchers such as Hopson and Adams (1979), Kübler-Ross (1973), Nel (2003) and Senge et al, (2004) has resulted in the emergence of an integrated model

which describes the human reaction to change (see Figure 3.13). This model follows a similar, archetypal pattern as presented in the discussion on Table 3.3. Specific emotions are experienced during the different phases. The **letting go** phase includes emotions such as denial and resistance which are accompanied by feelings such as shock, disbelief, anger, insecurity, blame, anxiety, happiness, fear, threat, guilt and depression, while the **letting come** phase consists of acceptance, the making sense of, the understanding of, and, ultimately, the integration of the change, and is accompanied by the relevant emotions of commitment, optimism and engagement. The researcher of this thesis is of the opinion that these emotions do not follow a linear pattern. Certain emotions may be experienced in some cases, but others not. Individuals move forward and backwards during the letting go phase until the self and the will is transformed and the letting come phase starts.

**Figure 3.13 Adapted U-movement integrating human reaction to change**



Adapted from De Jager, 2003; Kübler-Ross, 1973 and Senge et al, 2004.

### 3.4 The implications of the human reaction to change on change initiatives.

*“The signals of threat are always abundant and recognised by many. Yet somehow they fail to penetrate the corporate immune system response to reject the unfamiliar”*

De Geus, 1997

Kotter and Schlesinger (1979) identify six change approaches with which deal with resistance to change. These approaches include education and communication, participation and involvement, facilitation and support, negotiation and agreement, manipulation and cooperation, and explicit and implicit coercion. Organisational Development methodologies such as appreciative inquiry may assist a system to deal with the resistance to and the impact of change more effectively. These techniques are described in chapter 7.

Siebert (2005) describes five techniques that assist in dealing with change, namely, the maintenance of emotional stability, the maintenance of health and well-being, outward focusing by applying good problem-solving skills, inward focusing by working on intra-personal skills and the development of resiliency skills, and the developing of “talent for serendipity” - the ability to convert misfortune into good fortune.

Resilience is the ability to experience change and disturbance without catastrophic, qualitative change within the basic, functional organisation – it is a measure of the integrity of the system (Holling, 1973). Adger (2000) describes social resilience as the ability of humans to withstand shocks to their infrastructure from the external environment. According to Reivich and Shatte (2002) resilient people derive meaning from failure and use this information to climb higher than they otherwise would. Strumpfer (2003) builds on this view and added that, in the case of humans, resilience refers not only to recuperation, but also includes constructive opportunities for growth. Hanson (2002) describes personal resilience as a critical competency for sustaining high performance as the demand for creative thinking, quick decision-making and focused execution continues to increase. When personal resilience fails decisions will be slow and procrastination will follow. In

paragraph 4.4 greater emphasis will be placed on the individual characteristics of the change-resilient individual.

Garnder (1975), Salovey and Mayer (1990) and Goleman (1996) describe non-intellectual intelligence. The concept of emotional intelligence, as defined by BarOn (2005: 2) is the accepted definition of emotional intelligence in this thesis, namely, "*the array of non-cognitive capabilities that enables us to deal with environmental demands*". Kets de Vries (2001) views emotional intelligence as the understanding of the forces that motivate the self and others, and stated that, given the importance of an individual's internal theatre on cognition, affect and behaviour, emotional intelligence plays a vital role in the leadership equation.

BarOn (2005) developed the EQ-i instrument with which to predict various aspects of human behaviour, performance and effectiveness. The ability to manage emotions, to be aware of and accept oneself, to be aware of the feelings, concerns and needs of others, to be realistic and to put things in the correct perspective, and the ability to have a positive disposition, were identified as the most powerful contributors to organisational performance (Goleman, 1996; BarOn, 2005).

Emotional intelligence theory suggests that there is a direct correlation between adaptability to change and effective functioning, and effective leadership behaviour (BarOn, 2005). The adaptability to change in this model is approached as the interplay of three psychological constructs, namely, **reality testing** – the alignment of the objective truth and the subjective experience –, **flexibility** – the alignment of emotional reaction to the reality– and **problem-solving** – the ability to generate possible solutions to deal with a problem, to choose between them and to implement a solution. Emotional Intelligence theory is discussed in more detail in paragraph 4.4.3.4 where it is positioned as a diversity factor contributing to diversity of thought.

The arguments of Senge et al., (2004) and Kets de Vries (2001) on the importance of seeing reality for what it is were presented earlier in this chapter. Techniques such as dialoguing and world café activities could ensure that people receive ample opportunity to assimilate new data in order to adapt their mental models. Storytelling may improve emotional intelligence as it is able to enhance awareness (De Pree, 1989). Personality type analysis and emotional intelligence tests, feedback and journeys may improve self-

awareness, resilience and the ability to deal with environmental demands (BarOn, 2005). However, Kets de Vries (2001) agrees with Jung (1953) that behaviour is far too complex to be reduced to a set of simple questions in a questionnaire. Results should be viewed as indicators, and not absolutes.

Huczynski (1992) stated that an external specialist could assist leadership by explaining ways in which the manager could modify employee behaviour. To a certain extent the researcher disagrees with this view. It is the task of individual leadership to take responsibility for its own behaviour and be open to feedback. It is only the individual him-/herself who is able to change his/her behaviour. Rather than rendering assistance to a manager to increase his/her ability to “direct” the actions of those around him/her, as suggested by Huczynski (1992), executive coaching could assist a leader to become aware of his/her own unconscious behaviours and needs, and thus, through enhanced emotional intelligence, come to manifest the personal authority that will ensure followership.

Leadership and management are the custodians of organisational culture (Kets de Vries, 2001; Botha & Schutte, 2003). However, within organisations it is often the Human Resources department that is held responsible for cultural change efforts. Hopefully, if transformation within the field of Human Resources is successful the Human Resource practitioner will be able to take up the role of strategic line partner rather than that of Human Resource officer, and be in a position to consult to line management on the assumption of authority for the culture and climate within the organisation (Becker, Huselid & Ulrich, 2001).

Erikson (1964) found that typically organisations with strong, coherent and clear identities deal substantially better with radical change in comparison with those organisations that may be described as identity deficient. Van Tonder (2004) elaborated on the work of Erikson and made a significant contribution to the field of change resilience by his explanation that personal and organisational identity exert a positive influence on resilience, and may, ultimately, result in organisational sustainability.

The challenge of leadership in the new world of work is to guide the change and transformation of individuals and groups/teams effectively through the change cycle without disrupting job and organisational performance (De Jager, 2003). Change triggers fear and

fear triggers resistance. Resistance is a natural part of the change process and is to be expected (Zaltman & Duncan, 1977; Nadler, 1981; Myers & Robbins, 1991; Steinburg, 1992; Coghlan, 1993). The fear that the advertised benefits of a particular change intervention will not outweigh the costs involved will offset unconscious defense mechanisms (Kets de Vries, 2001).

Individual defense mechanisms will be discussed in chapter 4, in which the essence of the individual is addressed (refer to paragraph 4.4). It is the task of leadership to assist employees not to avoid the issue of change, but actively to engage in dealing with it, even whilst they themselves are affected.

Considerable research has been devoted to understanding employee resistance to change. However, relatively little research has examined the impact that positive employees may exert on organisational change. Masten (2001) drew the conclusion that resilience evolves, not from extraordinary, but rather from ordinary, processes. BarOn (2003) held the opinion that the ability of a person to deal with environmental demands relies heavily on optimism and happiness, Avey, Wemsing and Luthans (2008) found that positivity on the part of employees will have an impact on change attitudes and behaviours. Tebes, Irish, Vasquez and Perkins (2004) stated that individuals often report positive, transformative changes in response to adversity. There should be more academic research carried out on this topic.

It could be argued that the vast majority of organisational change in companies is managed from a technical point of view without recognising or understanding the way in which the human element influences the outcome of the effort (Arendt, Landis & Meister, 1995; New & Singer, 1983). The failure of many large-scale, organisational, transformational strategies may be traced directly to employee resistance (Martin, 1975; Regar, Mullane, Gustafson & DeMarie, 1994; Spiker & Lesser, 1995; Maurer, 1997). According to O'Connor (1993) the management of employee resistance outweighs any other aspect of the change process.

If staff find that their input into changing the current processes requested from them has been ignored this will lead to disillusionment (Weinbach, 1984). Hultman (1995) believes that most employees expect that their views will be taken into consideration and treated with respect. However, instead, some change initiators resort to questionable techniques, such as manipulation and coercion, in order to overcome resistance, (Hultman, 1995; Carr,

1994; New & Singer, 1983). Such practices will result in mistrust and resentment, thus making change more difficult to implement. In order to achieve sustainable results by means of transformational strategies the human resistance to change must be addressed efficiently and the human potential unleashed for the benefit of the individual, group and organisational.

### 3.5 Sustainable Transformation

*“Strategy is never an accident. It is always the result of high intention, severe effort, intelligent direction and skilful execution. It represents the wise choice of many alternatives”*

Bernhardt, 2005: unknown

It is almost unbelievable to imagine that, in the knowledge economy of today, many organisations still do not recognise the link between their workforce and their business performance. LeBaron (2005) contributes significantly to the field by exploring the relationship between conflict and culture – the other side of the argument that the researcher of this thesis presents. Where LeBaron (2005) discusses the intersection of culture and conflict in terms of the negative impact of this intersection, namely, culture wars, culture of fear, culture clash and culture of conflict, the emphasis in this thesis is on the discussion of the inextricably entwined relationship between the topics presented and the responsibility to change vicious cycles within systems into causal loops. Faqua and Newman (2002) state the obvious – because people in systems are interdependent one will always be included in or excluded from a change effort. The principle of interdependence implies that great influence may be derived by ensuring participation in the change effort.

The academic works, journals and articles mentioned in this thesis all have one thing in common – the theme of change/transformation or a description of the old way versus the new way. Sustainable organisational change is the outcome of brilliant strategy formulation and execution through talent (Collins, 2001). Strategy, by implication, also encompasses the planning for something new. It means the blending of the financial, human, intellectual, environmental and social capital into a potent formula for effective performance within organisations (Boyatzis & McKee, 2005).

McKenna (1991) describes the concept of programmability as the new corporate capability to produce more and more varieties and choices, even to the point where it focuses on markets of one. Rather than being everything to everybody a focused strategy that continuously aligns products and distribution systems with customer needs will ensure organisational sustainability. Sustainability must include both human and environmental factors (Handy, 2002). Companies will have to find a way to protect their human and environmental assets from excessive demands and, thus, prevent burnout.

Selznick coined the term “distinctive competence” (Mintzberg, 1990) and stated that the implementation of strategy implies not only that leadership should formulate policy, but that it should also entrench this policy in the social structure of the organisation. According to Mbigi (2000) social capital, (the emotional and spiritual resources of an organisation) may constitute a distinctive, competitive factor. Kets de Vries (2001) stated that people are far more complex than structures and systems and much more difficult to change.

The internal, subjective world of the individual is extremely difficult to control. Senge et al., (2004) state that contemporary theories of change are paradoxically neither too narrow nor too broad, and indicated that the changes in which people will be called upon to participate in the future will be both deeply personal and inherently systemic. They stated that the deeper dimensions of transformational change in current management research and leadership understanding are still largely unexplored. Dynamic capability refers to the ability of an organisation to adapt and innovate continually in the face of business and environmental change (Matson & DeLoach, 2005). Sustainable development demands both the dynamic capability to adapt to changes and positive and painful substantial social changes (Harrison, 2000).

During organisational transformation efforts it is essential that the climate of the organisation be conducive to change (Swanepoel, Schenk, van Wyk & Erasmus, 2003). Employees should both understand the climate and participate in the changes. Certain of the changes need to be incremental and congruent with the existing culture in order to maintain some form of sustainability (Swanepoel et al, 2003). Van Niekerk (1987) describes the characteristics of an open climate, namely, that decisions are made at the level of the organisation at which the information regarding the issue resides; where there is a sense of openness; where good behaviour is rewarded and there will be a penalty for non-performance; where conflict is viewed as normal; where a democratic leadership style



promotes group decision-making; involvement and team activities; where individual autonomy and self-actualisation are viewed as important; where there is job enhancement to ensure effective adaptation to change; where difficult targets are set; feedback is the order of the day; communication is transparent, clear and timely; where information flows freely; and where employees are trusted and encouraged to improve their individual skills and knowledge.

Coetsee (2001) elaborates on the work of Van Niekerk (1987) and states that, in the new world of work, ownership becomes critical, values should be shared, empowerment sensed and acknowledgement experienced within organisations. It is critical that changes be implemented with the utmost care and sensitivity.

The difference between the negative reactions and perceptions in respect of change which were mentioned earlier in this chapter and the positive reactions and perceptions described in the previous paragraph may be attributed to the different culture and climate that leadership is able to create. Flippo and Munsiger (1975) state that if an organisation is perceived as autocratic, and if employees are treated as inferior, innovation will not be appreciated and power will have to be utilised in order to get things done. This will result in absenteeism and increased staff turnover.

Coetsee (1996) identifies the key to transformational success in an organisation as the ability to create a physical and psychological climate for employees to provide support in order to achieve results. The researcher recommends an inclusive approach to change management, which implies that the workforce be consulted on the need for change and on the way in which that change may best be put into practice.

Greiner (1998) refers to a case in which the key executives of a small retail store chain held on to the organisational structure long after it had served its purpose because the structure had been the source of their power. The inability to change may sabotage successful implementation and even lead to bankruptcy (as in the case of the retail store chain). In order to ensure that the transformation needed to sustain a competitive advantage takes place leadership must deal with the complexities of the new world of work. In an interview with Finnie and Norris (1999: 19).

Kotter (1999) warned that behavioural patterns within organisations need to be transformed and people need to be assisted with insights into the ways in which new behaviours may translate into improved performance, before being able to accept any change within the organisation. The success of the transformation will be greatly influenced by the collective ability of individual leadership to render their role redundant, yet, paradoxically, to ensure employment (Nel, 2003). This paradox also applies to specialist or support functions.

Cooperrider (1990), the foremost proponent of appreciative inquiry, describes image as “*a powerful agent in the guidance and determination of action*” and states that the more positive and compelling the image, the more positive the consequence or action will be. The benefits of appreciative inquiry and storytelling, and the impact thereof on the creation of shared understanding, significance and buy-in, will be addressed in chapter 7. Gauthier and Cook-Greuter (2004) agree with Pille (2004) that a shared vision is a prerequisite to profound organisational change. Wheatly (2005) contributes significantly by pointing out the importance of making connections and co-created shared visions.

In order to reach agreement on the way in which different people will work together it is essential that they discuss the issue (Brown, Denning & Groh, 2005). Conversation is a profound action that helps to expand awareness and connect parts and people that are separated (Bohm, 1998). The “*Who?*”, “*What?*”, “*Where?*”, “*When?*” and “*Why?*” should be discussed (Kets de Vries, 2001). What matters most is how these ideas play out in the workplace and in the lives of real leaders and followers (Kets de Vries, 2001).

By tapping into the differences that separate organisations, leaders will be able to challenge unnamed assumptions and, thus, become more effective and gain access to a wider range of available resources. This principle applies both within and outside of the organisation. The techniques and methodologies used to create a safe space for crucial conversations which are described in chapter 7 are neither brand new nor mind-boggling (Patterson, Grenny, McMillan, Switzler & Covey, 2004).

There is an inevitable risk that change in only one element of a complex organisation will be subverted by the other elements (Senge, 1993). Hulbert and Pitt (1996) maintain that an holistic approach to transformation is critical and should permeate all the systems and structures of an organisation. Obstacles to change are often deeply embedded in the

formal organisation of the organisation – system and human resource management practices and the culture of the organisation (Hulbert & Pitt, 1996). In order for any transformation (e.g. change in culture so as to appreciate diversity) to be successful all aspects of the organisational culture should be conducive to the projected outcome.

Mayikana (2003) lists the important aspects that should be taken into account during a transformation effort. He included processes such as communication, alignment of human resources policies and practices, alignment of reward incentives, taking rites and rituals, taboos and sensitivities into account, and dealing with perceptions and rumours. His views supported those of Schneider and Goldwasser (1998) who believed that change initiatives should also be embedded in external and internal communication initiatives and training interventions while being effectively project managed.

Pille (2004) worked on ways in which to assist organisations to understand that “the whole organisation” is critical to fundamental change. Hulbert and Pitt (1996) quote Tichy and Devanna who pointed out that, in order to succeed; change efforts must be preceded by a perceived need for change. Storytelling and dialoguing, as discussed in chapter 7, may create this need effectively. Pille (2004) agrees with this view and identifies the following critical factors for organisational transformation: shared understanding of the reason why change is taking place; good leadership and strategic direction; management’s understanding of the issues; and learning from previous experiences and from industry best practices.

Castro (2004) describes lessons learned in a multicultural environment and states that different leadership and personality styles should be acknowledged. He applies personality typology with great success across cultural and organisational boundaries to create a sense of shared understanding, and explored the role thereof in communications across geographical boundaries. Although the researcher of this thesis believes that working with personality type may enhance emotional intelligence by improving emotional self-awareness, and enhancing empathy and interpersonal relation skills, she also warns against creating more stereotypes with which to label people.

Organisational change should be led from the highest levels, but should seek participation on all levels of the institution, as well as the participation of other external bodies (academic

bodies, interest groups etc.). In this respect Bosman, Group Chief Executive of ABSA in 2003, the year in which ABSA won the award of Best Company to Work For, supported the diversity transformation strategy by saying:

*“ One of the biggest challenges facing ABSA now is to change the face of the group to more accurately reflect the social fabric of the country we live in; to break away from past prejudices and create a new and stimulating working environment, where every individual’s rights are equal and protected, and where advancement is based solely on performance and the ability to do the job ... where people can grow to become the best they can ... ”*

Bosman, 2003: 1

Although emergent theory suggests that it is possible for strategy and structure to evolve simultaneously, leadership in organisations often still believe that structure should follow strategy. In order to ensure the sustainability of transformation efforts companies often appoint support structures. So, for example, to ensure the sustainability of their cultural transformation efforts, Chubb appointed a chief diversity officer, implemented a Culture of Inclusion Policy and ensured that leadership visibly supported equal employment opportunities.

The researcher is left with a sense that change policies, e.g. diversity policies and practices, are often implemented in order to avoid complaints of unlawful discrimination and possible high levels of compensation being awarded against them, rather than from a pure perspective and intent to do the ethical thing. It is essential that it is not only policies that change. New behaviours must be adapted. Behavioural change will lead to a difference in climate, and, ultimately, to a transformation in culture (Botha & Schutte, 2003).

Collins (2001) found that often a more successful approach to transformation is quietly and deliberately to decide what to do and then do it, rather than to push the organisation in one direction, to jump in and stop, change direction and, then, to repeat the process. Companies need to build up sustained momentum to deal with change. Core values and purpose sustain successful companies, while strategy and operating practices adapt to the changing external environment (Collins, 2001). Covey (2004) compares values and principles with the anchor of a ship that creates internal stability during an external storm. Another paradox facing leadership in the new world of work is the challenge that the organisation be flexible, whilst it should, simultaneously, align around organisational strategy and values.

Goyder (2007: 42) maintains that “the boundaries of what we like to call business and what we like to call society have changed in ways that render much of our rhetoric obsolete. There is a need...for both regulation and business representation to change to meet the needs of the new century.” The understanding of business should change. All organisations are constantly confronted with exponential levels of change – both internally and externally. Leadership and the climate they create is what distinguishes comparative organisations and the way in which they perform.

The researcher of this thesis is presenting the concept of Inclusivity as a methodology which leads to sustainable organisational transformation. This concept will be discussed in chapter 7.

### **3.6 Integration and Conclusion**

The organisation must become the “living” embodiment of that which it wishes to achieve, with all organisational components streamlined to make it possible for the organisation to move in the intended direction (Denton & Bower, 2003). All organisational components must, therefore, communicate the same message to the employees, customers, business partners and the community. During change efforts focus should be directed on the systemic understanding of the impact of the change on all the subsystems within the larger system. In this chapter theory was presented on the way in which organisations, teams and individuals change. An integration of the concepts is presented in Framework 3.1. The arrows between the different domains represent the reciprocal nature of the various relationships.

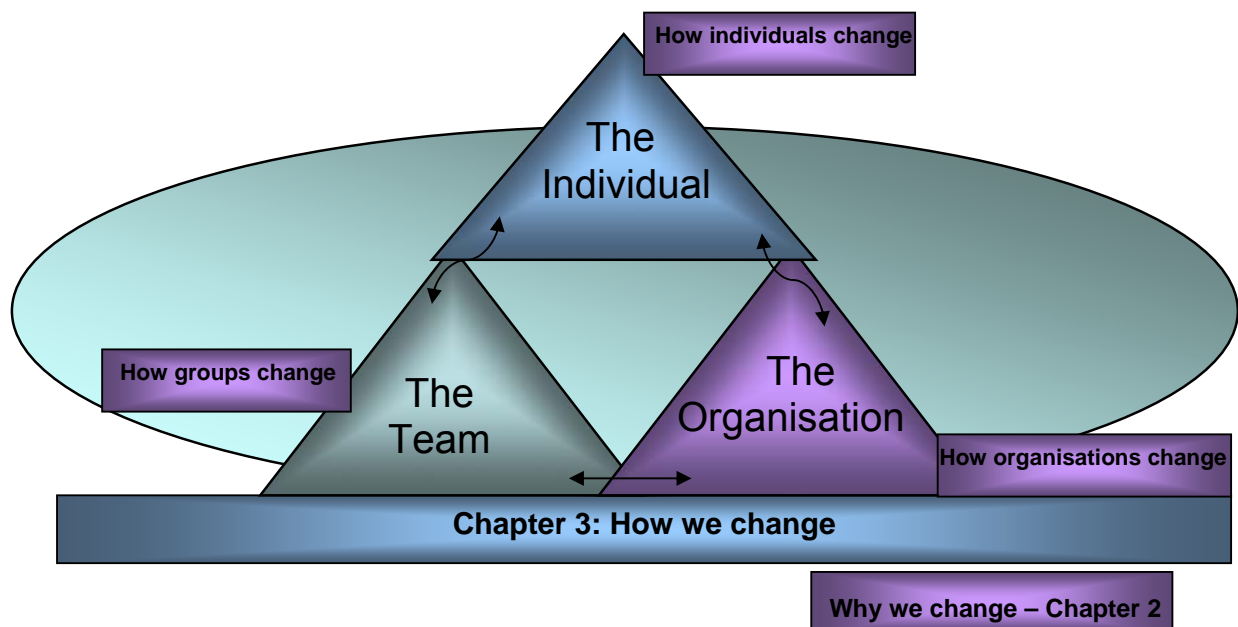
The leaders of today and tomorrow need to develop an optimal level of complexity handling ability, emotional intelligence and change resilience in order to ensure that the organisational capability is built to deal with environmental demands. The process of organisational change may be optimised by applying those insights derived from individual change within the domain of organisational transformation (Kets de Vries, 2001). Intervention strategies are, therefore, necessary to assist the individual to identify and interpret his/her own perceptions of change, thus creating greater personal awareness and

understanding of the self. Personal growth strategies and interventions are likely to alter the individual's perceptions of organisational change, thereby reducing the level of resistance and anxiety (Bovey & Hede, 2001).

As argued in chapter 2 change resilience becomes a critical competency for both leaders and organisations. To this Russel (2004) adds the dimensions of resilience, namely, the understanding of the complexity of life, clear personal vision, problem-solving ability, development of personalised methods and structures for dealing with chaos, empathy, interpersonal relationships and the valuing of diversity, and engagement in change.

Organisational Development initiatives which focus on building individual and organisational identity may assist with building resilience (Van Tonder, 2005).

### Framework 3.1 How we change



In order to manage any radical change effort effectively business leaders must understand the way in which individuals, teams and organisations operate and function. The researcher will focus on addressing the dynamics of these different domains in the next chapter. It is also critical to explore the context of the macro system in which the organisation functions. These systemic dynamics will be examined in chapter 5.

## **Chapter 4: THE DIVERSE ORGANISATION WITH DIVERSE GROUPS AND DIVERSE INDIVIDUALS**

### **4.1 Introduction**

In this chapter the researcher describes insights from the development of theory on culture and climate and the way in which it manifests in the organisational environment. Collectively, individuals form groups and groups form organisations. Group and individual dynamics are, thus, relevant. These dynamics are discussed in this chapter by focusing on processes and behaviours, as they pertain to the creation of diversity of thought. It is argued that diversity of thought may be the most challenging diversity factor within an organisation. Differences within the organisational, group and individual domains must be taken into account when crafting a transformational strategy or leading an organisation through a process of radical change. The importance of taking into account the concepts of climate and culture, as well as group differences and individual uniqueness, are investigated in this chapter. Diversity in the national culture of the country within which the organisation operates is interlaced with organisational, group and individual dynamics, and should be included in the theoretical argument. These dynamics are discussed in chapter 5. Lastly, it is argued in this chapter that leadership is necessary in order to optimise the interrelations and dynamics between the different domains (organisational, group and individual) in order to achieve sustainable results. Leadership theory is briefly discussed, the impact of leadership on organisational culture is explored, and the leadership skills needed for dealing with the complexities of the new world of work as described in chapter 2 are identified. The essence of the organisation is discussed consecutively.

### **4.2 The essence of the organisation**

The question may be posed as to the reason why companies which may be compared in terms of size, structure and value offering, are different. The concept of culture provides an answer to this question. Although the concepts of organisational climate were

developed in the early 1930s as part of the human relations movement, this concept of organisational climate did not become widely applicable until the 1980s, when the concept of organisational culture surfaced (Eisenberg, Bowman & Forster, 2001). A systematic review of literature was conducted to clarify the definition and nature of the terms culture and climate. There is increasing evidence that climate and culture may contribute significantly to organisational outcomes (Meek, 1988). Gershon, Stone, Bakken and Larson (2004) found evidence that certain aspects of culture and climate are associated with worker morale, levels of work stress, accident rates, levels of burnout, staff turnover, and events related to customer service and quality of work. This research confirmed the work of Clarke, Rockett, Sloan and Aiken (2002) and Schutte (2004).

The question of what differentiates culture from climate or what unites these two concepts, merits further exploration (Denison, 1996; Glisson, 2000; Van Houtte, 2005). Different viewpoints in the literature are discussed in paragraph 4.2.2.2.

#### 4.2.1 The concept of organisational culture

*“Culture refers to a pattern of ideas, a cognitive system, consisting of a relatively small set of abstract propositions, of both descriptive and normative kinds, about the nature of the human self and society, and about how people should feel and behave. This ‘culture’ is shared and shared uniquely; by the competent adult members of the community and it forms a template for all behaviour.”*

Wallace, 2003: unknown

Leaders and managers tend to think about their business in terms of the tangibles of their organisation, for example its size, number of employees, and Return on Investment. Every organisation, however, also has its intangibles that enable employees to share a common vision which ensures the seamlessness of process which, in turn, equates to service excellence and links the various functions of the organisation together in the culture (Schutte, 2004). Kirton and Greene (2005) argue in favour of a broader definition of business case interest that should be linked to social justice and social responsibility. Norman and MacDonald (2004) explain the importance of the triple bottom line. Corporate social responsibility (CSR) refers to the relationships between business and its stakeholders and encompasses doing business better through creating wealth for all the stakeholders. Business relationships with stakeholders must be in harmony with the prevailing societal values and answerable to universal ethical norms. The triple bottom



line is a financial accounting system in terms of which profits are recorded together with environmental and social performance (Norman & MacDonald, 2004). Legislation such as the broad-based Black Economic Empowerment Act (2003) (BBEEE) compelled organisations within South Africa to record the progress that these critical organisational factors are making. It is “the right thing to do” to satisfy the need of the employers who are also stakeholders in the organisation (Norman and MacDonald, 2004). Nowadays surveys such as “The Best Company to Work for” and national tenders often require the results of a culture and climate study as this provides an indication of the sustainability of the system. The Deloitte methodology of “Best Company to Work for” comprises an 85% employee weighting and a 15% employer weighting (Deloitte, 2006). This survey measures areas such as feedback on HIV/AIDS, work/life balance, corporate social upliftment, corporate culture and values, and black economic empowerment.

The concept of organisational culture is borrowed from anthropology (Ouchi & Wilkins, 1985; Glisson, 2000; Reichers & Schneider, 1990). Although Mayo, in the 1930s, debated the importance of norms, values and social interactions (Owens 1987; Hoy 1990 & Hoy, Tarter & Kottkamp 1991), it was Pettigrew (1979) who introduced the anthropological concept of culture to organisations.

Most viewpoints in the literature on organisational culture are similar in nature. Deal and Kennedy (1982) stress the importance of symbolism, myths and rituals. According to Reichers and Schneider (1990) it was relatively soon after extensive research on organisational culture had started that the concept and research methods were specified (e.g. Schein, 1984; 1985; 1990b). During the 1990s there were discussions on the similarities and differences in the literature on organisations (Denison 1996; Glisson 2000; Hoy 1990; Reichers & Schneider 1990; Rentsch 1990).

Schutte (2004) views those organisational characteristics relating to workforce behaviours, the mental models underlying behaviour, the unquestioned way of relating and “the way we do things here” as indicative of organisational culture. Schein (1990b) describes culture as a pattern of basic assumptions held by a specific group, as the individual interacts with his/her external environment while internally adapting thereto. Smircich (1983b) defined culture as “systems of meaning which are shared to varying degrees”. Rousseau (1990) held a similar view and viewed culture as a set of shared

cognitions. Reichers and Schneider (1990) defined culture as “a common set of shared meanings or understandings about the group/ organisation and its problems, goals and practices.”

Character is a form of memory (Kets de Vries, 2001). It is a crystallisation of a person’s inner world – a configuration of the central issues of a person’s personality. Culture is to society what memory is to individuals (Kluckhohn, 1954). This comprises ways of perceiving, thinking and deciding what has worked in the past and become institutionalised in the standard operating procedures, behaviours and unconscious assumptions that guide behaviour. Culture consists of both objective elements, such as tools, and unconscious elements, such as beliefs, norms and values (Triandis, 1972). A group of people must “speak the same language” in order to develop shared beliefs, norms, roles and values. Culture is transmitted from one generation to the next. Schein (1990b) stated that organisational climate must also be shared with new employees in order to help them understand the way in which the organisational dynamics work. Huczynski (1992) viewed the values, rituals, heroes and mythology in organisational culture as the organisational cement that keeps members of the organisation pulling in the same direction. Ivancevich and Matteson (2002) applied the thoughts of Triandis (1972) and stated that symbols, language, rituals, myths, papers and documentation are indicative of the organisational culture.

Novinger (2001b) compares culture with the image of a spiral, and stated that cultures operate within a living, dynamic circle, which governs complex communication even as communication creates, reinforces and re-creates culture. Spiral dynamics also use the symbol of a spiral in order to explain development (Beck & Cohen, 1996). Jung maintained that the spiral is an archetypal symbol that represents cosmic force and is also a feminine symbol representing the doorway to life (Storr, 1983). LeBaron (2005) uses the metaphor of a river to describe the influence of culture and warned that, although the perception of a river may be that the river nurtures, it may also cause damage and constitute danger. Everything in and around the psyche is, however, shaped and influenced by the underground, often unconscious and unacknowledged, dynamics of culture. Water, another feminine symbol, is the Jungian symbol of the unconscious (Jung, 1953). Both the spiral and the water metaphor are significant as they are extremely

appropriate symbols for culture as culture represents the feminine energy and is also unconscious (refer to paragraph 4.4.3.2).

Cooke and Szumal (2000) define different clusters by differentiating between three types of organisational culture. They describe the norms as they related to the cultures. These may be summarised as constructive (performance-driven, self-actualisation, humanistic, motivational, affiliation), passive/defensive (approving, conventional, dependent, avoiding) and aggressive /defensive (confronting, power, competitive, perfectionist).

Kirton and Greene (2005) demonstrate that organisational cultures are not neutral, and suggested that, in order to understand culture fully, an interpretive approach is needed which focuses on the qualitative and symbolic aspects of organisational life. Culture manifests at three levels, namely, objects that may be seen, e.g. documentation and artefact (Parsons, 1951; Schein, 1984; 1985), values – principles that are important to individuals (Parsons, 1951; Schein, 1984; 1985; Rousseau, 1990) and underlying assumptions that determine behaviour (Schein, 1984; 1985). The familiar metaphor of the iceberg comes to mind again. In the CES-model Botha and Schutte (2003) cluster shared values and underlying beliefs together to form culture. Values represent that which the employees desire, but not reality (Schein, 1985); while common beliefs provide the context and reality within which behaviour occurs (Senge, 1993).

Meyerson and Martin (1987) distinguished between the three perspectives listed below. References to the researchers who contributed to the development of specific perspectives are added in brackets.

- The integration perspective – There must be one culture within the organisation, and this culture must be characterised by unity, consensus and clarity (Erickson, 1987; Meyerson & Martin, 1987; Martin & Frost, 1996);
- The fragmented perspective – Ambiguity, lack of consistency and lack of consensus are essence elements of every culture (Erickson, 1987; Meyerson & Martin, 1987; Martin & Frost, 1996); and

- The differentiation perspective – Borders situated between the above-mentioned two perspectives. Certain views are shared, but within the borders of subcultures (Louw, 1986; Martin & Siehl, 1983; Erickson, 1987; Meyerson & Martin, 1987; Wuthnow & Witten, 1988; Martin & Frost, 1996).

The researcher is of the view that the differentiation perspective applies to all organisations, as there will always be natural splits, for example, between management and employees, or between the sales and the administrative people. The researcher argues throughout this thesis that, from an Organisational Development perspective, the work to be done in any multi-cultural, diverse environment is that of normalising individual perspectives, preferences, value systems and beliefs and then creating an environment of Inclusivity in which the group is able to co-create the organisational value-systems that will collectively result in the organisational culture.

To summarise, organisational culture refers to the values of the organisation that lead to the underlying beliefs within a system, and, therefore, organisational culture is relatively fixed. Organisational climate refers to the combination of workplace satisfaction and supportive work relationships, and is, therefore, not as fixed as organisational culture (Botha & Schutte, 2003). The essence of organisational climate will be discussed in the following paragraph.

#### 4.2.2 The concept of organisational climate

The concept of climate may be traced back to Lewin (1951), who developed a field theory of motivation and regarded the climate of the psychological field as a characteristic of salient environmental stimuli and an important determinant of motivation and behaviour. These assumptions later formed the foundation of the work of Blake and Mouton (1964), Likert (1967) and McGregor (1960). A framework within which climate is articulated as the effects of an organisational system on individual motivation and behaviour was later presented by Litwin and Stringer (1968). Field and Alberson (1982) argue in favour of generic constructs that could be applied across organisational boundaries. Dippenaar and Roodt (1996) support this statement. Botha and Schutte (2004) developed an approach to climate studies unique to South Africa by not only studying climate in isolation, but by also

addressing the more fixed patterns within the system, such as, the values and shared beliefs that collectively constitute the culture of an organisation. This model is described later in this chapter in Figure 4.2.

Chung (1997) and van Houtte (2005) allude to the fact that organisational climate research has experienced major ideological shifts throughout the decades, with the most prominent shift being the evolution from the objective to the subjective. A review of the literature and studies in this field has yielded diverse and contradictory results. Guion (1973) views climate as an alternative label for affective response – similar to job satisfaction. Other issues that crystallised involved the appropriate levels of analysis (Glick, 1985; James, 1982) or the debate on whether climate represents an objective, organisational property (Pfeifer, 1976) or a subjective and perceptual one (Hellriegel & Slocum, 1974; James & Jones, 1974). This debate is documented in the next paragraph.

Climate may be described as the sense employees experience about what is important in the organisation – and this signal originates from the experiences of employees during work time (Botha & Schutte, 2003). Climate may be viewed as the layer above the underlying culture of the organisation – the set of values and beliefs shared by employees (Schein, 1990b). These values and beliefs shape the experiences of employees. Porter, Lorch and Nohria (2004) explored the importance of CEOs providing a clear vision and values to the organisation, since this directly influences the culture and the climate of the organisation. The impact of leadership on climate is addressed in paragraph 6.5.

#### 4.2.3 The difference between organisational culture and organisational climate

Clapper (1995) and Denison (1996) stated that individuals and organisations often confuse climate and culture. Schein (1990b) views climate as an integral part of organisational culture. Moran and Volkwin (1987) warn that researchers should not ignore the culture patterns while studying climate. Payne (2000) argue that culture may be measured through climate and that culture may be described in terms of a three dimensional culture cube which refers to the strength of consensus and the psychological intensity of the climate.

The similarities and differences are summarised in Table 4.1. This table is based largely on the views of Coetsee (2001), Clapper (1995) and Denison (1996), although the views of Ashforth (1985), Cooke and Rousseau (1988), Denison (1996), Rentch (1990), Rousseau (1990) and Owens (1987) are also included.

**Table 4.1 Similarities and differences between culture and climate**  
**Adapted from Coetsee (2001), Clapper (1995), Denison (1996)**

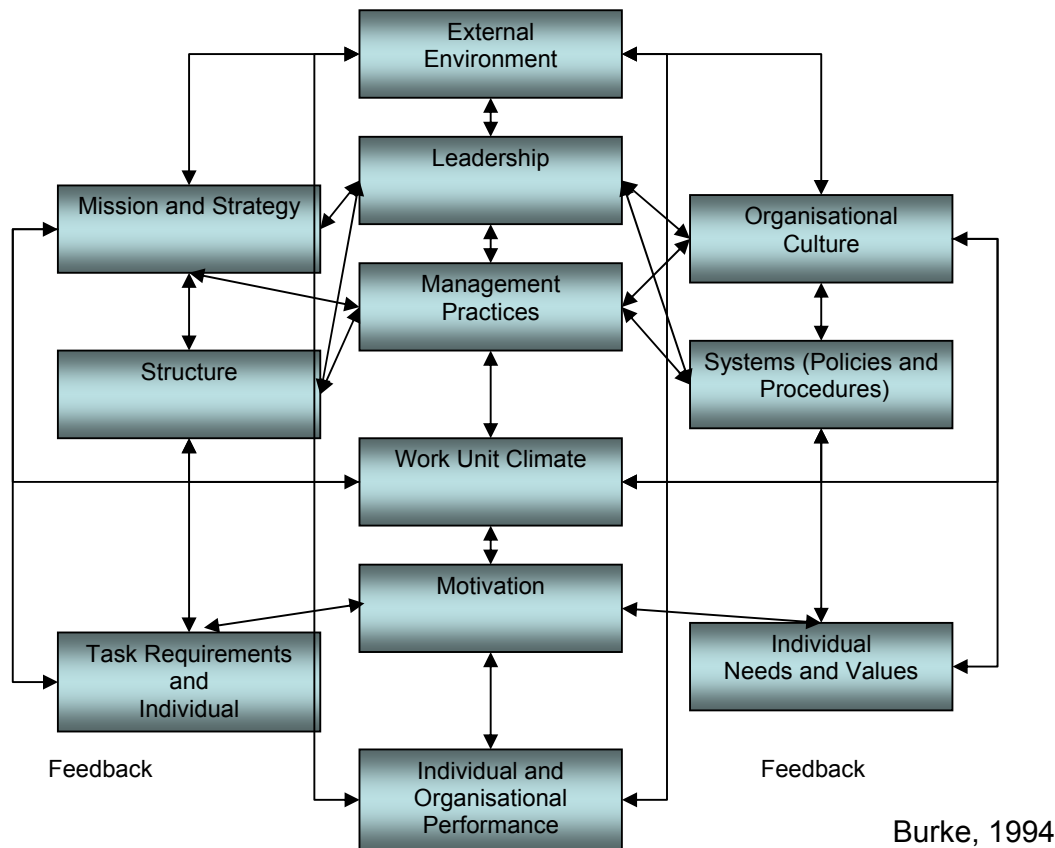
Similarities	Culture and climate	
Culture and climate compared	Both are complex constructs. Both study the individual in relation to the organisation. Both take a collective view of organisational dynamics. Both are multifaceted. Both place emphasis on subunits, e.g. sub climates.	
Differences	Culture	Climate
Original field of study	Anthropology and sociology	Social psychology
Speed of evolution	Slow	Quick
Common factor	Shared assumptions, meanings and beliefs	Shared perceptions
Speed of change	Slowly and relatively difficult	Quickly and relatively easy
Stability and permanency	More permanent and relatively stable	Relatively temporary and unstable over time
How it manifests	Values, beliefs, assumptions	Perceptions, emotions, attitudes
Casual relations	Influence climate during formation.	Influence culture during formation.
Research methodology	Typically qualitative	Typically quantitative
Research perspective	Study the deeper structure of the organisation with regard to values, assumptions and beliefs.	Focus on specifying climate dimensions and measurement of individual perceptions and attitudes.
Manifestation	Verbal and non-verbal behaviour, and communication, rituals, symbols, stories etc.	Measurable in attitudes towards management, structure, tasks, support, trust, ownership and respect.
Where does it reside?	The property of the social system	The property of the individuals within the system

Tagiuri (1968) deduced that climate encompasses culture. He views climate as more far-reaching than culture. Anderson (1982) agrees with the last statement. Schein (1990b) views climate as a surface manifestation of culture. Boon (1996) argues that culture is more important than any other issue, and that it is the all-embracing force around which everything else revolves. Two distinct levels of climate have, thus, been established, namely, psychological climate and organisational climate. Schutte (2004) accounts for these two levels in his model by measuring what he termed relationship credibility on the one side and work place climate on the other.

The Burke-Litwin model (Figure 4.1) views climate as the perceptions and attitudes of people in respect of their organisation and culture as deep seated assumptions, values and beliefs. In this integrative model the needs and values of an individual are viewed as

variables which influence organisational climate and culture (Burke, 1994). The nature of organisational climate will be discussed next.

**Figure 4.1 The Burke-Litwin Model of Organisational Performance and Change Performance**



#### 4.2.2.3 The intriguing nature of climate

The **Multiple Measurement Organisational Attribute Approach** (Forehand & Gilmer, 1964; Van Houtte, 2005), is a school of thought which views organisational climate exclusively as a set of organisational attributes (James & Jones, 1974; James & Sells, 1981; Joyce & Slocum, 1984). This school of thought views climate as a set of characteristics that distinguishes organisations from each other, is relatively enduring over time, and that influences the behaviour of employees within the organisation.

The second school of thought, namely, **the Perceptual Measurements Organisational Approach**, views organisational climate as a set of perceptual variables that is viewed as organisational main effects (Glick, 1985; Van Houtte, 2005). Hellriegel and Slocum (1974: 255) defined climate as “a set of attributes which can be perceived about a particular organisation and/or its subsystems, that may be induced from the way that organisations and/or their subsystems deal with their members and the environment.” This school conceptualises climate as sets of perceptually-based descriptions of relevant organisational features, events and processes (James & Jones, 1974; Jones & James, 1979).

James and Jones (1974) contradicted initial attempts of Argyris (1957), Forehand and Gilmer (1964) and Litwin and Stringer (1968) to describe organisational climate. This forms the basis of the third school which considers climate as a personal characteristic of the members of an organisation (Schneider & Barlett, 1968). The researcher of this thesis is of the view that a systemic approach towards organisational climate should be adopted and that the systemic interaction of other organisational factors and dynamics emanating from other domains should be explored in context with this topic.

The third school of thought views climate in terms of the **Individual Attributes and the Perceptual Measurements Individual Approach** (James & Jones, 1974). Perceptions arise from the interactions of individuals with the organisational context and with each other, and provide a representation of the meaning inherent within the features of the organisation (Schneider, 1983b; Kozlowski & Farr, 1988). The relationship between the organisational context and the individual responses provides a basis for behaviour and effect, and both behaviour and effect are mediated by climate perceptions (Schneider, 1983a; 1983b). James (1982) explained that, despite the fact, that from this perspective, climate relies on individual perceptions, the process is, nevertheless, both interactive and reciprocal. Similar individuals are attracted to similar environments and, accordingly, will behave in a similar way. Over time this process will result in consensus in respect of perceptions on climate. Perceptions are influenced the cognitive frame an individual (Moran & Volkwein, 1987). The process of the way in which individuals perceive is discussed in paragraph 4.4.



Moran and Volkwein (1987) added a fourth school – **the Cultural Perspective Approach**. Climate is formed through the interactions of individuals. This school acknowledges individual perceptions and the important role of culture in the establishment of climate is accentuated. Mowday, Steers and Porter (1979: 224) stated that organisational climate may be described as “*the personality of the organisation as viewed through the employees’ eyes*”. Coetsee (2001) described organisational climate as the perceptions and behaviours of employees with regard to the organisation that employs them. West, Smith, Lu Feng and Lawthom (1998) referred to the perceptions of the fundamental elements shared by organisations. Payne (2001) describes climate as shared perceptions from different employees.

Tagiuri (1968) distinguished between four dimensions of climate, namely, the physical surroundings; the characteristics of individuals and groups participating in the organisation (e.g. socio-economic context); the social system of relationships between individuals and groups within the organisation; and the culture or the whole of beliefs, values, meanings and cognitive structures.

Litwin and Stringer (1968) identified the following as areas of organisational climate: structure, responsibility, acknowledgement, warmth, standards, support, conflict and identity. This model was tested in South Africa by Dippenaar and Roodt (1996), but they could find evidence of two aspects only, namely, relationship and task ownership. Schneider, Guarson and Niles-Jolly (1994) noted that the perceptions of workers of the impact of their work environment on them are affected by the norms that drive behaviour within that specific environment. The dimensions of climate incorporated in instruments that determine climate include workers’ perceptions of work environment support, conflict, challenge, depersonalisation, equity, opportunity, stress, ambiguity, task significance and emotional exhaustion (Patti, 2000). In the CES- and SafeHuman-models of Botha and Schutte (2003) climate refers to the attitudes of workers towards their jobs and the organisation, their perceptions of the intent of their direct line manager and also whether the climate is conducive for executing the task at hand (presented in Figure 4.2 in paragraph 4.2.3).

Indik (1968) and Schneider (1983b) stated that the impact of the direct line manager is critical, as it is closely linked to the perceptions of employees. Supervisors may be a key

filter in the interpretations that provide the basis for the climate perceptions of the employees (Kozlowski & Doherty, 1989). Worthy (in Gibson, Hodgetts & Herrera, 1999) contributed to management theory by carrying out various studies on employee attitudes and morale. He thus explained human behaviour in terms of effectiveness. Miller and Katz (2002) stated that diversity efforts are often spearheaded by middle managers, but they also stressed the importance of senior management buy-in for sustainable organisational transformation. Schutte (2004) establishes the interesting link between individual leadership and employee satisfaction and the way in which this link manifests in customer delight. The impact of leadership on climate is discussed in paragraph 4.5.3.

Climate is a multi-dimensional concept (Anderson, 1982; Field & Abelson, 1982). The researcher is of the view that the study of climate should not be approached from one angle only, but, indeed, from all perspectives, namely, an individualistic, organisational and individual in relation to the organisation perspective. It is also critical that groups contract on behaviours in respect of the climate that the organisation would like to create so that it is clear to all what they should do, what they should cease doing and what they should continue doing.

Johnstone (1976) alluded to generation groups within organisations all of which sense different climate experiences. The generation gap between the Baby Boomers (born between 1946 and 1964), generation X (born between 1961 and 1981), and generation Y (born between 1987 and 2003) could be significant (Zembe, Raines & Filipczak, 2002). A person who was born before 1970 has a basic belief that authority should be trusted until proven otherwise, while a person who was born after 1980 has a basic belief that authority should not be trusted until proven otherwise (Zembe et al 2002). Therefore behaviour originates from totally different departure points that influence the world view which dictates behaviour. The Millenians (born between 1980 and 2000) are introducing a totally new collective mindset that could conflict with the "old school" of thought that may be found in most organisations. Zembe, Raines and Filipczak (2002) warned against both myths that are still perpetuated and also shared examples such as the basic assumption that "today's kids are violent"; whereas statistics have proved that, during the last two decades, the extent of serious teenage violent crime has declined dramatically. Ten years ago the work environment in South Africa was not as diverse as it is today as equal

opportunity legislation was only implemented during the 1990s. It is possible that the behaviour on the part of young employees is being viewed from a racial perspective rather than from a generation gap perspective.

Howe (1977) state that members should experience both consensus in respect of climate and also a significant difference between climates in order to be able to classify sub climates. Field and Abelson (1982) published evidence to prove the differentiation between different organisational sub climates. Payne (2001) argued that the focus should be on the overall organisational climate and organisational effectiveness in general. Hurtado, Milem, Clayton-Pedersen and Allen (1999) suggested a four-dimensional framework in terms of which to describe climate. These dimensions comprise the historical legacy of an institution in respect of inclusion or exclusion, structural diversity – the degree of representation of diverse groups – and psychological climate which includes the perceptions, attitudes and behavioural climate or the nature of inter-group relations.

Joyce and Slocum (1984) explained that there are different subgroups in an organisational climate, although it is still important that a global, overall organisational culture be studied. However, several different sub climates may exist, including a safety climate, patient quality care climate, workplace fairness and equity climate, and a diversity climate (Field & Abelson, 1982; Gershon et al. 2004). Schneider and Reichers (1983) identified the fact that a collective climate may either arise from sets of individuals who share similar interpretive schemata or through the formal or informal social interaction groups which are represented within the organisation. Schneider et al (1983) stated that climates form, develop and change over time through mutual determination and reciprocal causality.

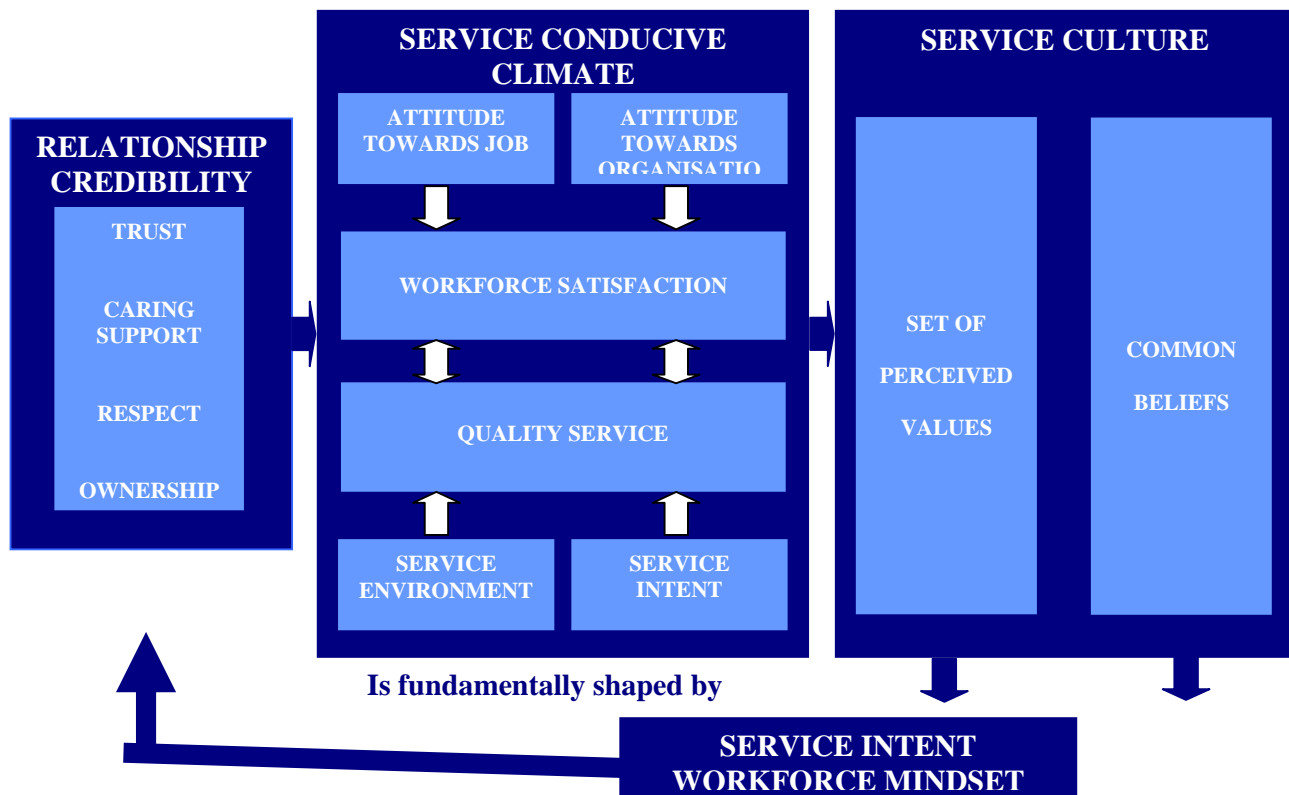
Schneider in Ashkanasy, Widerom and Peterson (2000) referred to both a strategic climate and a generic climate. Specific research was carried out on a *climate of motivation* (Coetsee, 1996), a *climate of diversity* (Mor Barak, Cherin & Berkman, 1998), a *climate of customer satisfaction* (Johnstone, 1996; Schutte, 2004), a *climate of creativity and change* (Isaksen, Lauer & Evall, 1999), an *ethical climate* (Babin, Boles & Robin, 2000) a *climate of innovation* (Anderson & West, 1998) a *high performance climate* (Cooke & Szumal, 2000) and a *climate of inclusion* (Miller & Katz, 2002). The researcher

of this thesis has tried to make a significant contribution to the field of study of the climate of Inclusivity as she is of the opinion that Inclusivity is a pre-requisite for sustainable transformation. She has attempted to formalise Inclusivity as more than merely a description of a climate, but rather as a radical transformational methodology.

#### 4.2.2 The measurement of organisational culture and climate

Good organisational improvement begins with good diagnosis (Howard, 1994). Tagiuri stated as early as 1968 that one dimension only of climate is often addressed and that this has negative effects. Mills (1993) identified three crucial factors that should be reflected in studies on organisational culture, namely, the relationship between societal values and organisational behaviour, the importance of powerful factors in the development of this value system, and the significance of the organisation as a subjective experience. The majority of studies focus on the social system and on the culture of the organisation (Anderson, 1982).

**Figure 4.2 CES-model**



Botha & Schutte, 2003

Deal (1986) and Schein (1986) were of the belief that culture should be analysed by means of qualitative methods. The researcher of this thesis is in strong agreement with this view as the unique story of each organisation and the way in which members present this story, is critical in the understanding of the culture. Cooke and Rousseau (1988) and Ouchi and Wilkons (1985) also contributed to the argument and discussed the appropriateness of quantitative research on culture. Hofstede, Neuijen, Ohayv and Sanders (1990), Rousseau (1990) and Denison and Mishra (1995) argued that both qualitative and quantitative methods could be used in the measurement of culture. Botha and Schutte (2003) trademarked two models, namely, the customer excellence survey (CES) and the SafeHuman. The constructs of the two models are similar. It may merely be adapted for two different environments, namely, the service environment and the production environment. The CES-model is explained in Figure 4.2.

Climate and culture should be studied simultaneously in order to gain a better understanding of organisational dynamics (Botha & Schutte, 2003). An understanding of the external environment (in this case the world of the customer) may assist in creating insights, reawakening instincts and cultivating organisational change. Schutte (2004) explored the impact of happenings in the internal environment on the external environment. Jung (1953) agreed with this paradox and based his insights on the age old alchemy finding of "*as within so without*". Mutwa, Teish and Larsen (2003) described the same duality, namely, if people treat each other with trust within the internal environment then they will also treat customers in the same way. Customers appreciate an organisation that encourages them to tell the truth by addressing all customer problems honestly (McKenna, 1991).

The Benchmark of Organisational Emotional Intelligence, **the BOEI**, measures job satisfaction, compensation, work/life stress management, organisational cohesiveness, supervisory leadership, diversity and anger management (diversity climate, gender/racial acceptance, anger management); and organisational responsiveness (training and innovation, optimism and integrity, courage and adaptability and top management leadership). Interestingly, diversity and anger management are measured in terms of a single construct. Douglas and Martinko (2001) found that both organisational and individual characteristics play a role in workplace aggression. A climate which values diversity is measured as one of the constructs. Rand (1998) identified two factors in the

valuing of work groups – solidarity and individuality. Metts (1995) found that diversity was directly related to a team member's rating of overall quality of work. The expression of the unique characteristics of a team member would enhance group performance. (Ashforth, 2008)., To the best of the researcher's knowledge no South African research on the BOEI has yet been published.

Jackson (2004) advised strongly that indigenous values should also be included in the research methodology in research carried out in Africa. For example a statement such as "praying to the Ancestors or to God could improve one's career opportunities", becomes a valuable question in determining whether the person concerned has an internal or an external locus of control. The work of Jackson (2004) is well integrated and he is holistic his understanding of the local African community through application of his multi-perspective systemic approach.

The Benchmark of Engagement (**BeQ™**) was developed by the researcher in order to measure the perceptions of individuals, and the perceptions of groups and organisations as well as diversity factors underlying beliefs and assumptions within an organisation in the specific dynamic of the culture in which the organisation operates. There is both a quantitative and a qualitative aspect to the BeQ™-instrument, and both play a role within a systemic model on the dynamics between the individual, group and organisation within the context of the national culture. Although the instrument was not used in this thesis the research carried out in this study had a very strong influence on the development of the instrument. A sample of one thousand two hundred people participated in a quantitative international study. The results were validated with 80% of the sample who participated in qualitative focus groups. The unique value add and application of the instrument or methodology lies in the way in which the inquiry was conducted and through the application of organisational methodologies (refer chapter 7) in cases in which the entire organisation engages in crucial conversations on climate and culture and co-creates joint action plans which address systemic dynamics.

It is almost unbelievable to realise that in the knowledge economy of today, many organisations still do not recognise the link between their workforce and business performance. LeBaron (2005) contributed significantly to the field with his exploration of the relationship between conflict and culture – the other side of the argument presented

by the researcher of this thesis. Where LeBaron (2005) discussed the intersection of culture and conflict in terms of the negative impact of this intersection, namely, culture wars, culture of fear, culture clash and culture of conflict, the emphasis of this thesis is the inextricably entwined relationship between the topics presented and the responsibility to change vicious cycles within systems into causal loops. Faqua and Newman (2002) stated the obvious fact that because people in systems are interdependent one will always be included in or excluded from a change effort. The principle of interdependence implies that great influence may be derived by obtaining participation in the change effort.

Schein (1990b) warned against hasty measuring before obtaining absolute certainty about exactly what must be measured. Gershon et al., (2004) indicate the benefits of the pre- and post-measurement of culture and climates to account for the success of organisational development initiatives. The researcher is of the view that a pre-measurement of organisational culture – before transformation takes place – and a post-measure may be of value. Firstly, such a procedure will advise as to the dynamics within the system before the change took place. Secondly, it will clarify the mental models that are alive and well within the system. Thirdly, it allows for focused intervention. Fourthly, the success/implication of the transformation on climate may be measured. Fifthly, it provides content for Organisational Development approaches such as appreciative inquiry which is designed to create involvement and buy-in and, therefore, also Inclusivity.

Different individuals collectively form groups. Different groups collectively form organisations. The essence of a group will be discussed in the following paragraph.

### **4.3 The essence of a group**

This chapter focuses on diversity in organisational, group and individual dynamics with specific focus on the presentation of the complexities in terms of the diversity factors that should be taken into account during transformational efforts. This paragraph focuses on groups and group dynamics.

A special effort was made to study the original contributions of researchers and the way in which theory on groups has developed over time. The following definition of Robbins

(1998, 221) will be adopted in order to define a group, namely, “two or more individuals interacting and interdependent, who have come together to achieve particular outcomes” (Robbins, 1998, 221). Since a group is more than just the sum of its parts it may be seen as an organism in its own right (Peck, 1990). Organisations, in turn, may be viewed as macro-groups with micro-groups operating within them (Cox, 1994).

Bion (1961) stated that actual behaviour within groups is often in disconnect with the purpose of the group. Freedman and Leonard (2002) ascribed this difference to unconscious group behaviour. Tuckman (1965) identified five **stages of group development** through which groups move in order to adapt to a change, namely, forming, storming, mourning, performing and adjourning. Group dynamics refers to the study of the ways in which individuals and teams relate to each other and to the way in which implied assumptions and myths influence behaviours (Koortzen & Cilliers, 2002). Groups that are in the developmental phase of performing are also referred to as “working groups” (Koortzen & Cilliers, 2002). The dynamics in each phase are surprisingly similar to the parallel models of personal change (See Table 3.2). A group will move through the stages of group development each time that a new group forms or when group members change. Lawrence (1999) described the nature of individual, team and organisational systems from a psychoanalytical perspective. Changes in membership, leadership, group identity, changes to the task, equipment or technology all present new challenges as new skills are required. Rational and irrational fears will be associated with these changes (Koortzen & Cilliers, 2002).

Turner (1977) described inter-group behaviour in complex organisations in terms of the metaphor of a savage tribe. From a psychodynamic perspective a group unconsciously splits certain patterns of feelings and impulses into “bad” objects, such as the enemy group, and “good” objects, such as themselves or friendly groups (Jaques, 1989). The enemy group then functions as a scapegoat for what is experienced as unacceptable negative qualities, impulses, feelings and thoughts within the group. According to Jung (1970) the shadow personality consists of integrated personal attributes that appear alien, negative and threatening to the individual. The group shadow is composed of the unexpressed emotional negativity occurring in and between members of a group in the process of working together. The more a group becomes aware of the polarities hidden in its shadow the less likely the group will be to act out these polarities against another



group (Polser & Polser, 1973). This statement explains the reason why organisational development interventions are critical in organisations.

In order to maintain a positive social identity members of the *in group* (the group that belongs) must be viewed in a positive light as compared to members of the *out group* (Tajfel & Turner, 1979; Tajfel, 1981; Turner, 1985). Two sets of rules will then apply, namely, a set of rules for the *in group* and another set for the *out group*. *In group* members are perceived as being more predictable, more trustworthy and easier to communicate with (Schneider & Northcraft, 1999). Brewer and Miller (1996) described an individual's tendency to regard personal attributes as the reasons for good behaviour, but to make external attributions in the case of failure. They term this phenomenon **self-serving biases**. The in group and out group bias may cause people to come to believe that their perspective is the "right one" (Thomas, 2005). This phenomenon has nothing to do with either race, gender or other diversity factors, although these factors may be used to describe the *in* or the *out group*. Cilliers (2001) warned that when group members split the world into white and black, male and female, young/new and old, and manager and employee, this allows for projecting unpleasant attributes onto the other. The other often introjects these unpleasant projections and **projective identification** takes place – they identify with the unpleasant projection.

Kets de Vries (2001) argued that attention should be paid to the internal and social dynamics – the playing field between leaders and followers – and to the unconscious, psychodynamic processes and structures that influence the behaviours of individuals, groups and organisations. He attempted to provide insights into the shadow side of leadership and warned that there are always two sides to a coin, and that leaders may have feet of clay. Brewer and Miller (1996) referred to the **Fundamental Attribution Error** which implies that we tend to overstate the importance of the internal characteristics of others because the external factors are not obvious to us. They also described the **Ultimate Attribution Error**, namely, that positive behaviours of an in group member tend to be explained in terms of stable, internal characteristics, whereas negative behaviours and outcomes of in group members tend to be explained in terms of situational factors (Pettigrew, 1979; Brewer & Miller, 1999). On the other hand, positive behaviours and outcomes of *out group* members are explained in terms of situational

factors, whereas negative behaviours and outcomes are explained in terms of stable, internal factors.

Conscious behaviour is clear and explicit, and manifests in the set rules and observable behaviour of the group. On the other hand, the unconscious is filled with unknown, unwanted and, sometimes, threatening needs and feelings, for example, in respect of relationships of power, authority and leadership which have been developed collectively by the group (Cilliers, 2001). Kets de Vries (2001) also applied the iceberg metaphor to describe the phenomenon that the vision, mission, structures, job descriptions, goals, strategies and operational policies of an organisation are visible (Refer paragraph 2.3.2 and Figure 3.4). However, there are hidden, irrational forces present in the informal organisation, namely, power and influence patterns, group dynamics, conformity forces, impulsiveness, feelings, interpersonal relations, the organisational culture and individual needs. When unconscious, disguised and unexamined material surfaces to the realm of consciousness the group will defend itself against this material, for example, the group will resist change. Unconscious mechanisms will be evoked, and will include, for example, **fight, flight** and **pairing** behaviour (Bion, 1961; Colman & Bexton, 1975; Gabelnick & Carr, 1989; Kets de Vries, 1991; Czander, 1993; Hirschhorn, 1993; Miller, 1993; Obholzer & Roberts, 1994; Cilliers, 1999; De Jager, 2003). Individual defense mechanisms are described in paragraph 4.4.

Janis (1972) described **Groupthink** as the tendency of a group to act in such a way as to create a pseudo-concurrence within the group. Social pressure exists within the group, and will result in the suppression of critical thinking and expression of differences that will produce an unrealistic assessment of alternative courses of action. The greater the surface friendliness among the members of an *in group*, the greater the possibility that critical thinking will be suppressed, and this is likely to result in irrational and dehumanising actions against perceived out groups (Schneider & Northcraft, 1999).

Gardner (1996) maintained that most ailing organisations develop functional blindness in respect of their own defects. They do not suffer because they are not able to see their problems and, thus, do not resolve them. A quote of Einstein the beginning of paragraph 2.3.2 stated that it is not possible to solve a problem from the same level of consciousness that created the problem in the first place (in Strumpher, 2001). The

researcher is of the opinion that group members and groups are often not aware of their unconscious behaviours and project their own assumptions onto other groups. The study of the unconscious of the group or the organisation, and interventions to increase awareness may ensure that projections are integrated, and that the responsibility for behaviour resides where it belongs.

Cox (1994) argued that contemporary attitudes and feelings of the members of one cultural group about another group are based largely on the history of inter-group relations between the two groups. He identified a **micro legacy effect** and a **macro legacy effect**. The **micro legacy effect** refers to group identity-based experiences from personal history that shape attitudes towards other groups (Cox, 1994). Certain significant social historical events may influence the view of one group towards another simply as a result of an awareness of the event (macro legacy effect). Apartheid contributed significantly to the projections that took place within diverse South African groups (Cilliers, 2001).

Kanter (1977b) described the way in which diversity dynamics might have the potential to polarise diverse groups and harm productivity should the unconscious patterns and complexes not be acknowledged. Scott (1987) stated that groups are independent in two areas, namely, technical (on the basis of task-related knowledge and skill) and institutional (on the basis of work-related values). Work-related values include aspects such as the need for achievement, concern for others and honesty (Ravlin & Meglino, 1987), as well as attitudes toward group work, risk-taking and authority (Hofstede, 1983). These values manifest in work names and the way in which people behave at work (England, 1967). Skill diversity allows for specialisation and, therefore, the enhancement of productivity (Simon, 1962; Taylor, 1967). It also allows for flexibility of skill (Imai, Nonaka & Takeuchi, 1985). Ashby (1960) and Morgan (1986) expressed the importance of the way in which the internal diversity must match the external diversity of the environment. If there are similar values within a group the group will foster common objectives, a group identity will form, and roles will be accepted (Fulkerson & Schuler, 1992). However, on the other hand these different values may to conflict and misunderstanding. Rachuram and Garud (1996) documented a helpful conceptual framework on diversity which describes the vicious, as well as the virtuous, facets of workforce diversity.

Freedman and Leonard (2002) applied systems thinking to teams and describe the way in which boundaries may relate to physical boundaries (discontinuities in space), temporal boundaries (beginnings or endings), behavioural boundaries (norms and roles) and process boundaries (input-throughput-output). They also note that teams have different forms of boundaries. Groups have membership boundaries, space boundaries, time boundaries, primary task boundaries and norm and role boundaries. There will be effective team leadership only if those particular issues that are relevant to each of these team boundaries are addressed (Freedman & Leonard, 2002).

Norms are typically based on commonly held assumptions about the need for rule or convention (Hall, 1976; Schein, 1992). Argyris and Schön (1992) warned that the assumptions underlining these norms seldom surface, and this may result in confusing behaviour and considerable misunderstanding. Norms prescribe the written or unwritten rules of behaviour and the appropriate ways of acting within a team (Freedman & Leonard, 2002). These norms should be understood and accepted in each culture. However, when cultural boundaries are crossed, this may not be warranted. Hofstede (1991), Schein (1992) and Trompenaars (1994) maintained that individual members of teams which have cross-organisational, geographical or cultural boundaries would probably ascribe to different sets of norms. These distinctive cultures could create problems in the transaction of business across organisational boundaries and should be taken into account when studying organisational and group dynamics (Freedman & Leonard, 2002).

Williams and O'Reilly (1998) concluded that, in general, gender diversity has a negative effect on groups. Interestingly, they proved that gender diversity is associated with higher turnover rates, especially among those who are most different. Their study found that men display lower levels of satisfaction and commitment when they are in the minority, while women appear less likely to manifest negative psychological reactions should they be in the minority. This is contrary the fact that men in majority female groups are less likely to be stereotyped and more likely to be accepted (Williams & O'Reilly, 1998). Richeson and Shelton (2003) proved that majority group individuals with racially prejudiced attitudes might suffer a loss of cognitive functioning when required to interact with minority group members. The researchers speculated that the interaction created a source of stress and anxiety for the more biased individual and that this uses up energy

and depletes cognitive functioning. It, thus, makes business sense to invest in diversity interventions, as racially prejudiced attitudes may directly influence decision-making abilities.

Jehn, Norhcraft and Neale (1999), Williams and O'Reilly (1998) and Bowers, Pharmer and Salas (2000) all could not find clear proof of the impact of diversity on work group behaviour. They did, however, state that behaviour may be affected by many factors, such as the type of diversity, type of task, size of the group, difficulty of the task, organisational characteristics, group communication skills, conflict management skills and the type of measure used. Jehn et al (1999) cited the fact that neither demographical nor cultural diversity necessarily translates into the variety of skills and knowledge helpful for a task as a possible reason for inconsistent results. As a prerequisite they identified that **members of diverse groups must deal successfully with difficulties arising for diversity before benefits may materialise** (Jehn et al, 1999). Companies should invest in diversity interventions so as to ensure that the maturity level and cultural intelligence of employees are enhanced (Earley & Mosakowski, 2004). The concepts of emotional intelligence and cultural intelligence will be addressed in paragraph 4.4.

Katzenbach (1998) believed that divided loyalties, conflicting priorities, changing marketplace demands, confounded accountabilities and differences in stakeholder expectations render it unreasonable to expect a high degree of collaboration and cooperation in top management teams. It is recommended that South African organisations apply systems psychodynamic interventions in order to understand the manifestation of diversity dynamics within their organisations (instead of trying to manage it in a mechanical way) so that healing and reparation may be facilitated (Cilliers, 2001; De Jager, 2003).

Group dynamics contribute to the complex world with which leaders within organisations must deal. Groups are formed when individuals join forces around a specific task or purpose (Robbins, 1998). It is, therefore, important to study the diversity dynamics of the individuals who influence the dynamics of teams as discussed in this paragraph.

## 4.4 Essence of the individual

*“We can better define who we are if we distinguish ourselves from others”*

Kets de Vries, 2001: unknown

### 4.4.1 Introduction

Everybody belongs to multiple, diverse groups. Individuals tend to congregate and interact with other people at work who, in important psychological aspects, are similar to themselves (Holland, 1997). Individuals are social (in relation with others) and cultural (in relation with many shared influences), and, therefore, the ability to form relationships is crucial during intra-, inter- and inter-organisational transformation.

A kaleidoscope of differences is present in teams and in organisations, even without taking into account the impact of diversity factors such as, inter alia, race, gender and age. Social structures such as age, race, gender and social economic status influence perception (Hellriegel & Slocum, 1974). Booyesen and Nkomo (2006) stated that gender roles are learned behaviour and that both females and males engage in what they term *gendered* behaviour. This behaviour plays out in the work situation.

It is realistic to expect a vast diversity of perceptions within organisations. Faqua and Newman (2002) described the psychosocial systemic nature of behaviour. Knowledge bases and skills levels form dimensions of individual roles within the organisation. Attitudes and motivational aspects contribute significantly to the culture of the organisation in terms of reciprocal relationships. The structural aspects of the organisation shape the characteristics of employees within the organisation. Informal structures are influenced by employee characteristics (Nel, 2003).

According to Jung's typology (Jung, 1953; De Beer & van Rooyen, 1995; Storr, 1983; Spoto, 1995; van Rooyen, 2000; Lawman, 2002) individuals perceive differently and decide differently. Furthermore, they are differently skilled in areas such as intellectual, emotional, spiritual and cultural intelligence. The interests and abilities of each individual differ from those of others, and therefore also play a role when studying diversity dynamics. Strong (1955) was one of the first researchers to measure interests. Holland's interest model focuses on, among other things, the degree of fit between a person's

interests and the work environment. Interests have demonstrated, marked permanence across a person's life and display constancy across a variety of cultures. This is probably because interests manifest a sizable genetic component (Moloney, Bouchard & Segall, 1991; Carson & Lowman, 2002). Ability traits have been shown to determine whether one is able to do something, personality traits indicate the manner in which it will be done, and interest traits show the degree to which one is naturally motivated to do it. Abilities refer to individual difference characteristics that will affect how well a person is able to do something (Dennis & Tapsfield, 1996). Carroll (1993), Ericsson (1996), and McGrew and Flanagan (1998) who built on the work of Cattell (1941; 1957) and Horn (1994) have all also contributed to a greater understanding of the concept of abilities.

Culture and climate are linked to organisational outcomes through the behaviours, perceptions and attitudes associated with employee performance (Wilkins & Ouchi 1983; Joyce & Slocum, 1984; Hoy 1990; Denison & Mishra 1995; Glisson & Hemmelgarn, 1998). Climate, as being perceived by the individual, is always the product of the situation combined with the personality-based actions and reactions of the individual (Johnston, 1976). Individuals differ further with regard to factors such as perception, mental models, worldview, personality, skills, competencies, intelligences, values and motivation.

In the study of the essence of the individual the diversity dynamics introduced from the external context, for example, organisational culture and climate, and social and national impacts, are ignored. The topic of diversity is, in essence, complex, multifaceted and diverse. The coping and adaptation skills needed to deal with this difference is crucial for leadership effectiveness in the new world of work (BarOn, 2003).

The anticipated outcome of this section of the thesis is not to provide the reader with an in-depth understanding of the functioning of the individual, but rather to explain the way in which diversity factors, over and above the factors typically described (race and then gender), contribute to the challenge of organisational transformation. Those factors and differences that influence the thought process of individuals and/or their behaviours as they pertain to others and to organisations will be discussed in the following section.

## 4.4.2 Diversity of Thought

*“We do not see things as they are, but as we are”.*

Jewish proverb

### 4.4.2.1 Introduction

The researcher will group together the major aspects that contribute to the way in which people think under the concept of **Diversity of Thought**. Each individual takes in information – perceiving – and tests this information against principles or personal values – judging (Jung, 1953) and, through the application of mental models, makes sense of the external environment in which he or she operates (Senge, 1993). This process is rendered complex by the fact that individuals perceive and judging different ways. Ultimately, every individual makes sense of reality in terms of his or her own world view, mental models, deciding processes and personality – all unique to each individual.

### 4.4.2.2 Diversity of perception - Individuals perceive differently

Field and Abelson (1982) stated that it is possible for climate to exist at an individual level. Psychological climate theory draws from many areas of psychology and was developed by James and Jones (1974) in order to study the perceptions of individuals of their work environments. The **psychological climate** measures the individual as the unit of analysis (Chung, 1997). Individuals assign psychological meaning to environmental attributes and events (James & Sells, 1981).

According to Chung (1997), Samovar and Porter (1991), Triandis and Albert (1987) and Verderber (1987) perception of the world is culturally inspired. “Culture determines our view of the world, and each culture perceives a different reality. This is because people need to make observations and gather knowledge that makes sense within their particular cultural perspective” (Samovar & Porter, 1991: 14). Researchers such as Likert (1967) and McGregor (1960) contributed to social and motivational behavioural theory, which, in turn, contributes to the understanding of individual human behaviour.

Thomas (2005) stated that should the group to which an individual belongs not provide a sense of positive self-worth, the individual would either wish to leave the group or increase the status of the group. Individuals may compare their demographic



characteristics with the demographic characteristics of their work group. The perceived level of similarity will affect the work-related attitude and behavioural repertoire of the individual (Tsui, Egan & O'Reilly, 1989).

In order to deal with differences leaders need to understand the psychological and cognitive processes that characterise the perceptions of ethnically different individuals. Chung (1997) stated that, according to psychological climate theory, two people from different ethnic backgrounds, will employ different cognitive and information processing frames as they perceive the same phenomenon. As a result, their perceptions of climate dimensions such as corporation, trust and friendliness will be significantly different.

Preferences due to personality type have a major impact on the way in which individuals perceive things (Jung, 1953; De Beer & van Rooyen, 1995; Storr, 1983; Spoto, 1995; van Rooyen, 2000; Lawman, 2002). This topic will be addressed in more detail in paragraph 4.4.3.2.1. The ability to perceive the objective truth and not interpret it in a subjective way or Reality-Testing as described by BarOn (1996), contributes significantly to effective behaviour on the part of the individual. This construct forms part of emotional intelligence and is discussed in section 4.4.3.4 which deals with the different types of intelligence that contribute to individual diversity.

#### 4.4.2.3 Diversity of judging – Individuals decide differently

*“Every judgement made by an individual is conditioned by his personality type and every point of view is necessarily relative”*

Jung, unknown

Freud (1921) also used the iceberg-metaphor to describe human behaviour (see also paragraph 2.4.2 and Figure 4.2). In his model there are certain parts of the personality which are visible to the world and others which are not visible. Above the surface visible, external behaviour exists, and includes, for example, the way in which an individual communicates, how others perceive the individual and the behaviour displayed. Beneath the surface are internal emotions, values, motivations and thoughts.

Most of the literature on the unconscious aspects of organisational theory and resistance to organisational change, as well as organisational life, come from the fields of

psychodynamics and psychoanalysis (Olson, 1990). Unconscious forces often redirect energy away from the change effort (Bovey & Hede, 2001). These unconscious forces are considered to be the main cause of inefficiency – both in people and in organisations – and it is believed that these forces influence the resistance to organisational change (De Board, 1983). The more an individual resorts to maladaptive defense mechanisms, the less mental energy the individual has to direct towards what may be really happening in terms of the organisational change. Steele and Aronson (1995) as well as Aronson, Wilson and Akert (2005) found that anxiety due to racial and gender stereotyping directly influences performance. A similar argument was made in paragraph 4.3 when the contribution of Richeson and Shelton (2003) was discussed.

Baum (2004) explained that the basic mechanism of the human mind reflects pattern matching rather than recognition. During reflection new situations are measured against recalled situations, and judgments are made. In order to make the judgments the intellect maintains the present experience and sorts the relevant past experiences at the same time as concepts and perceptions are sorted – the process of reasoning. Logic is the science of reasoning. Wittgenstein (1922), Marr (1982), Shepard (1982); Gentner and Stevens (1983); Shafir and Tversky (1992), Halford (1993) and Oakhill and Garnham (1996) all contributed to this field of study. Robinson (2004) documentised developments in the field of reason (see Table 4.2).

**Table 4.2                      Developments in the field of reason**

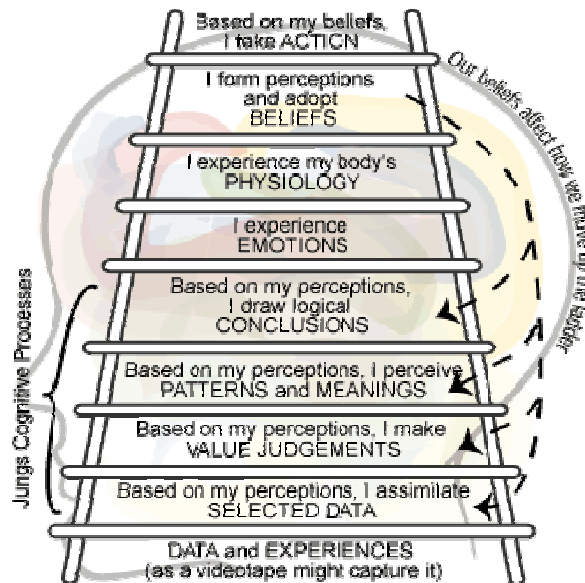
**Adapted from Robinson, 2004**

Who	What	When
J Piaget	Attempt to explain knowledge	1951
L Kohlberg	Stages of moral development	1973
C Hallpike	Studies in change in cognition	1979
J Fowler	Stages of faith development	1981
C Radding	Theory of the medieval intellectual development	1985
D Lapan	Theory on the origins of moral thought and drama	1989
K Egan	Stages of understanding	1997
M Barnes	Study of co-evolution of religions and scientific thinking	2004
RJ Robinson	Stages of history	2004

The online dictionary, Wikipedia, defines a mental model as “an explanation in someone’s thought process of how something works in the real world. It is a kind of internal symbol or representation of external reality, hypothesised to play a major part in cognition.”

People construct internal models which, in turn, influence external behaviour (Piaget, Henriques & Acher, 1992). The ladder of inference (Figure 4.3) was initially introduced by Argyris and documented by Senge (1993) in order to describe the formation of mental models.

**Figure 4.3 Ladder of inference**



Adapted from Senge, 1993

The ladder of inference implies that data is initially sensed and this process is influenced by the personality type. Different people will select different data. Meaning is then attached to the data. Individuals interact with their environment; and they employ cognitive constructions as they attribute psychological meaning to situations and events that they encounter in the environment in which they operate (James & Jones, 1974). This meaning is influenced by diverse upbringings, cultures, experiences and exposure. Assumptions are then made and conclusions drawn. Finally, a belief is developed. This belief forms the basis of actions, which, turn, create additional data and experiences (Senge, 1993). This view is similar to that of Baum (2004).

Without exposure or sufficient data the outcome of the ladder of inference illustrated in Figure 4.3 may be stereotypic (Senge, 1993). **Stereotypes** are widely held beliefs that specific people manifest certain characteristics due to their membership of a particular group (Weiten, 2001). When an individual employs stereotypes, he/she judge other people based on the perceptions of the group to which the others belong and not on their individual characteristics (Robbins, 1998). This phenomenon of undifferentiating is an important factor in the understanding of the way in which stereotypes in respect of social groups are perpetuated (Brewer & Miller, 1996). Cox (1994) described stereotypes as social categories that are used in order to simplify the world and, in this way, to increase the efficiency of the perceptual and cognitive processes.

Goffman (1974), Steele (1997; 1998) and Steele and Aronson (1995) found that an awareness of negative stereotypes increases situational anxiety and evaluation apprehension as the individual becomes more self-relevant. Increased anxiety or arousal may inhibit performance, especially when the task at hand is complicated and/or not well learned (Sarason, (1972); Hunt & Hillery, 1973; Michaels, Blommel, Brocato, Linkous, & Rowe (1982); Wigfield & Eccles (1989); and Geen (1991). Steele (1998) argued that this constitutes a general social-cognitive reaction to a situation and that a member of any group, whether Black or White, male or female, would react in a similar in the same situation.

Littrell and Nkomo (2005) agreed with Erwee (1994) and Prekel (1997) on the challenges that face women in business and compared the stereotypic barriers that South African woman leadership must face with those barriers that their female counterparts face globally. Silveira (1980) proposed the "*people = male*" hypothesis which indicates that the average person will manifest the default assumption that role-players are male. Booyesen and Nkomo (2006) found this hypothesis to be valid in corporate companies and developed the hypothesis even further to include the gender stereotype, namely, the "manager = male" assumption.

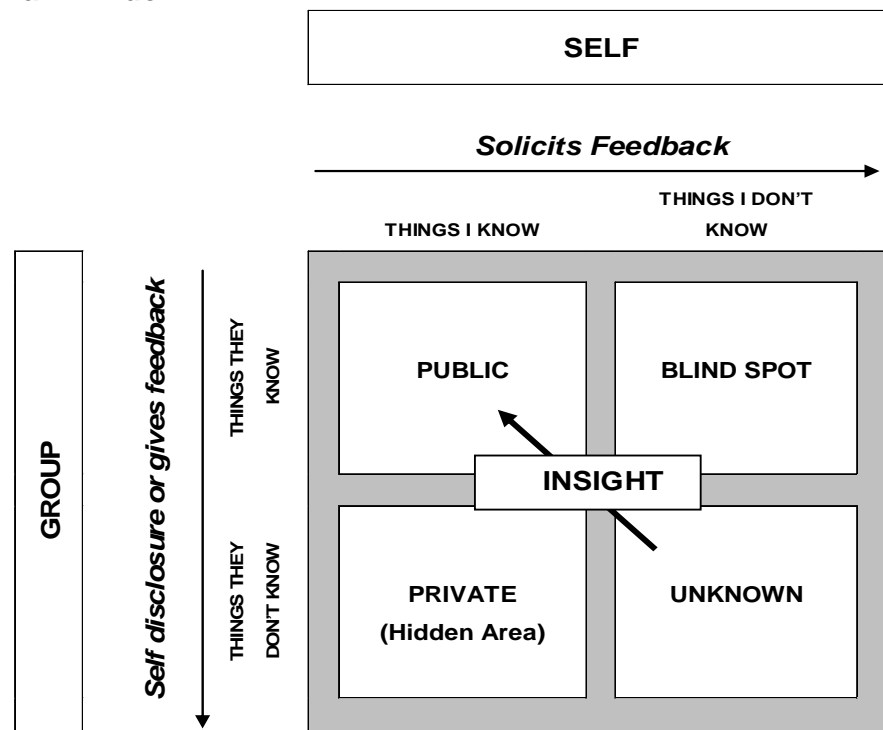
Everybody is forced to differentiate themselves from the collective stereotypes that society places on them (Jung, 1953) and, therefore, the implications of stereotypes should not be underestimated. This research thesis focuses on synthesis rather than analysis, and on process rather than content. Thus the dynamic of stereotyping, as a normal way in which to interact with the external world, is introduced.

#### 4.4.2.4 Adapting mental models

Senge (1993) stated that it is possible to change mental models only if new information is introduced through either the process of inquiry into those assumptions that lead to behaviours, or through the sharing of underlying beliefs.

The Johari Window, named after the first names of its inventors – Joseph Luft and Harry Ingham – has proved to be one of the most useful models used to describe the process of human interaction (Luft, 1969). A four-paned "window", as illustrated in Figure 4.4, divides personal awareness into four different types, as represented by the four quadrants, namely, open (also arena, public space), hidden (also private space), blind spot and unknown. A *Nohari window* is the inversion of the Johari window, and, instead of portraying positive personality traits, it portrays a collection of negative personality traits

**Figure 4.4 Johari Window**



Adapted from Luft, 1969

The lines that divide the four panes resemble window shades and are able to move as interaction progresses. Movement takes place through **sharing** and **feedback** (Luft,

1969). Another way in which to enhance awareness is through **advocacy** and **inquiry** (Senge, 1993). Advocacy and inquiry are guided by the underlying action science principles of shared control (Fitzgerald & Berger, 2002). These principles recommend that equal emphasis be placed on listening and asking questions, as this increases clarity and understanding (inquiry), and that assessment and interpretations be offered in the form of making suggestions or asking questions (advocacy). The techniques described in chapter 7 could also assist in providing employees with more data through exposure so that the reprogramming of their mental models may take place.

It is important that things be seen as they are and not as they are coloured through the lenses of our mental models (Senge, 1993). According to BarOn (2005) the development of emotional intelligence may assist in the enhancement of a person's self-awareness. He identified reality testing as a critical aspect of change resilience. Reality testing refers to a construct that describes the alignment between the subjective experience and the objective truth (BarOn, 2005). It is vitally important to see things for what they are when dealing with diversity issues, especially when dealing with diversity of thought. The only way in which to change mental models is to gain new evidence pertaining to a mental belief. This may come about by posing the question "Why?" and by sharing one's own thought processes with others. Organisational Development and Change interventions and methodologies may assist individuals in reframing their mental models and adapting their world views.

Individual diversity is a complex and multifaceted topic. Individual diversity factors that contribute largely to the way in which people think and therefore the way they act will be further explored through an examination of individual differences.

#### **4.4.3 Individual differences which contribute to diversity of thought**

*"Because we are aware of so little of our cultural makeup, we often act automatically, without inserting awareness and choice into the decision-making loop."*

LeBaron, 2005

#### 4.4.3.1 Introduction

The first aspect of diversity to be explored is that of personality which, as mentioned briefly earlier in this chapter, provides insight into the preferences of an individual (Jung, 1953). The researcher is of the opinion that the metaphor of producing music may be effective in describing the impact on behaviour of the diversity aspects under discussion. Personality may be viewed in terms of the type of musical instrument that people play. Certain people play the piano, while others play guitar. Certain people play the drums and others the violin. Personality as a diversity factor is described in paragraph 4.4.3.2. According to Jung (1953) personality preferences are relatively fixed and inborn.

Different individuals are proficient in playing different types of music in a specific way on the preferred instrument. The aspect of different types of intelligence may explain the level of complexity with which an individual feels comfortable (Bach or a children's tune – both beautiful, but different in terms of complexity), the comfort as regards the impact of the music on others and the confidence in playing the tunes. This metaphor for the complexity handling ability describes the extent to which a person prefers to deal with the ambiguity of the time span of discussion as described in paragraph 2.3.2. According to Jaques (1997) this aspect is relatively fixed.

Not everyone, however, possesses either the skill, the competency, the capability or the will to play the preferred instrument effectively. In paragraph 4.4.3.3 competencies and skills are discussed as diversity factors. According to Marshall (1996) and BarOn (1997) these factors may be developed. In paragraph 4.4.3.4 the different intelligences presented in literature and which have an impact on individual functioning are discussed. It is possible that intelligence such as emotional intelligence may be developed (BarOn, 1997).

The interplay between the diversity of thought factors, namely personality, skill and the different intelligences, contribute significantly to differences in thought processes and behaviour – to diversity of thought. Each of these factors will be discussed below. Lastly paragraph 4.4.3.5 summarises other factors that may contribute to diversity of thought.

#### 4.4.3.2 Personality as diversity factor

*“Personality is a stable set of characteristics and tendencies that determine those commonalities and differences in the psychological behaviour (thoughts, feelings, and actions) of people that have continuity in time and that may not be easily understood as the sole result of the social and biological pressures of the moment.”*

Maddi, 2002: unknown

Freud’s theory of personality is usually considered to be the first **personality** theory (Meyer, Moore & Viljoen, 1997). Jung used the term *psyche*, which is derived from the Greek word *psyche* meaning spirit or soul, to refer to the totality of all conscious and unconscious psychic processes (Jung, 2001). According to Jung the personality is part of the *psyche*, and the *psyche* is dynamically structured for wholeness. Maddi (2002) stated that the grand theories of Freud, Jung, Rogers and others, could be compared with each other, and the differences between these theories ironed out by means of research and the formulation of a meta-theory. All these theories address three areas of personality, namely, its *core* (biological fixed bases of personality), *development* (processes that draw out the individual’s core so that the individual may effectively meet the demands of the environment) and *periphery* (through development an individual takes on specific attributes or becomes a given personality) (Maddi, 2002). **Character** has a narrower meaning than that of personality and is, generally, used to refer to only those aspects of an individual’s personality that involve values and the ability of the individual to behave consistently in congruence with these values (Meyer, Moore & Viljoen, 1997).

For the purpose of this thesis the emphasis will be on those approaches to personality that contribute to the field of Organisational Development, namely, that of personality traits (Cattell, 1957) and that of personality types (Jung, 1953).

Personality traits refer to the way in which people view the world and the way in which things are done (Carson & Lowman, 2002). Allport (1937; 1961), Tupes and Christal’s five-factor model (1961) and Herrnstein and Murray (1994) all contributed to this field of study. Aspects measured in terms of personality in Goldberg’s (1993) Big Five personality preferences are **extraversion** and **introversion** – warmth, gregariousness, assertiveness, activity, excitement-seeking and positive emotions (Costa & McCrae, 1992), **agreeableness** – trust, straightforwardness, altruism, compliance, modesty, and tender-mindedness (Barrick, Mount & Judge, 2001; Costa & McCrae, 1995), **openness to experience** – fantasy, aesthetics, feelings, actions, ideas and values (Carson, Stalikas



& Bizot, 1997), **neuroticism** – anxiety, angry hostility, depression, self-consciousness, impulsiveness and vulnerability (Lowman, 1993b) and **conscientiousness** – control, regulate and direct impulses, self-discipline, deliberation and need for achievement (Salgado, 1997; Mount, Barrick & Steward, 1998).

Trust (Coleman & Riley, 1970) and straightforwardness (Colyer, 1951), as part of the aspect of agreeableness, were seen to have an impact within a multi-cultural environment. It would appear that literature favours extraversion for those in leadership positions. Bass, Valenzi, Farrow and Solomon (1975) described the importance of warmth; Hughes (1965) described gregariousness, while McNamara and Delmater (1985) described assertiveness. Kroeger and Thuesen (1988) totally disagreed and maintained both people with a preference for either extraversion or introversion may be good leaders and that the distinguishing factor is the ability to manage their energy. Extraverted leaders should manage their energy down within the external environment, whereas introverted leaders should take up personal authority and speak up more quickly. Carson and Lowman (2002) identified conscientiousness as the most important of the big five traits in terms of impact on work performance and adjustment to the organisation. Barrick, Mount and Judge (2001) stated that conscientiousness includes factors such as competence, order, dutifulness, achievement striving, self-discipline and liberation, and that these characteristics are generally valued within organisations (Fallon, Avis, Kudisch, Gornet & Frost, 2000; Organ, 1988). Leadership characteristics in this regard will be further explored later in this chapter.

Jung described normal differences in his theory on typology and suggested that differences in behaviour are caused by **preferences** which are related to our basic personality types (Jung, 1953, De Beer & van Rooyen, 1995; Storr, 1993; Spoto, 1995; van Rooyen, 2000; Lawman, 2002). The Meyers-Briggs Type Indicator (MBTI) is a self-reported questionnaire designed to apply Jung's theory of psychological types by rendering them both understandable and useful in everyday life (Van Rooyen, 2006). The results of this questionnaire describe important differences which manifest between normal, healthy people – differences that may be the source of much misunderstanding, conflict and poor communication (Van Rooyen, 2000). Insight into personality preferences and related behaviours may help individuals to identify their inborn strengths and unique

gifts. However there are implications to an identified strength (Jung, 1953) – another paradox with which leadership is faced

The MBTI (Van Rooyen, 2006) indicates Jungian defined typology similarities and differences in respect of the way in which a candidate energises him- or herself (**E**xtraversion/**I**ntroversion), the way in which he/she gathers in information (**S**ensing/**i**Ntuition), the way in which he/she decides (**T**hinking/**F**eeling), and the way in which he/she orientates his/her external lifestyle (**J**udgement/ **P**erceiving). According to this approach it is possible to identify sixteen different personality types with forty psychological subscales which explain the differences between the sixteen personality types (Mitchell, 1997).

Personality types contribute significantly to diversity within the workplace, and an awareness of these personality types may assist individuals and teams to come to a better understanding both of themselves and of others (van Rooyen, 2000). Such an understanding may also normalise differences as every type brings unique talents to the organisation. This understanding is self-affirming and enhances cooperation and productivity (Kroegeer & Thuesen; 1988). An exploration of human reactions under stress may also contribute to enhanced self-insight (Quenk, 1993). An understanding of the impact that personality may have on individual differences in behaviour may assist groups and individuals to contextualise the fact that differences are not necessarily due to only racial or gender diversity.

Human beings attempt to compensate for personality weaknesses by developing abilities, technology or culture (Meyer, Moore & Viljoen, 1997). Factors that may be developed will be discussed below.

#### 4.4.3.3 Competencies, capabilities, skills and motivation as diversity factors

A **competency** may be described as “an underlying characteristic of a person that enables them to perform” (Wikipedia, 2007). Weightman (1994) stated that competencies underlie those behaviours that are considered necessary to achieve a desired outcome, and indicated that a competency may be demonstrated. Byham (1996) described three categories of competencies, namely,; organisational competencies – unique factors that render an organisation competitive – , job/role competencies – elements that an individual

must demonstrate in order to be effective in a job, role, function or task – and personal competencies – aspects of an individual that imply a level of skill, achievement or output.

Rankin (2004) viewed core competencies as combinations of the most valuable behaviours, values and tasks required for organisational success. A competency framework, as constructed and measured by the WAVE instruments (Saville, 2007) and the OPQ (SHL, 2007), may be viewed as the DNA of organisational and, ultimately, individual effectiveness. Different people deploy different skills, knowledge and behaviour in combination. Different types of competencies may define each of these facets of performance, namely, technical competencies, behavioural competencies and emotional competencies.

According to the Wikipedia (2006) a skill refers, to “a capacity to do something well; a technique or ability. Skills are usually acquired or learned, as opposed to abilities, which are often thought of as innate.”

**Capacities** may be regarded as broader than skills, and are described by LeBaron (2005) as follows, “Capacities are the spaces carved within us by life experiences from which compassion, wisdom, intuition and creativity spring”. Capacities are fluid and assist in the adaptation to complexities and in shifting contexts energetically and with resilience. Barrett (2000) described capacities as socially complex bundles of knowledge, skills and processes that arise from the interaction of groups of people and stated that. “Capacities rely on tacit knowledge and span levels of the organisation and enable the activities in a process to be carried out”. Bohm (1998) explained that “*tacit*” means that which is unsaid and cannot be described. He described tacit knowledge as, for example. those skills required to ride a bicycle. The capabilities for social responsiveness require knowledge and action from people throughout the organisation and cutting across traditional organisational boundaries such as hierarchical levels or business units.

Motivational theory has developed from the studies of Maslow (1943, 1954, 1971), McGregor (1960), McClelland (1962), Herzberg (1968), Alderfer (1987), Donnelly, Gibson and Ivancevich (2000) and Griffin (2002). Landsberg (2000) made a valuable distinction between **skills** and **will**. For example, when dealing with an employee with a high level of skill, but low will, a leader should motivate such an employee. In the case of an employee

with a high level of skill and high will a leader should expend energy on involving such an employee. Low skill and high will in an employee would involve training and enabling, whereas low skill and low may imply the replacing of the employee.

Differences in competencies, capabilities, skills and will within different domains all contribute to diversity dynamics that must be taken into account when attempts are being made either to influence a system, to enable a system during change, to introduce a new strategy or to implement a transformational initiative.

#### 4.4.3.4 Different intelligences as diversity factors.

Different researchers have contributed to the identification of different **intelligences**. For the purpose of this thesis emotional intelligence, general intelligence, spiritual intelligence and cultural intelligence will be briefly addressed. It is not within the scope of this study to describe the development of theory in the different areas of identified intelligence, but, as different people will manifest different strengths or development areas in different arenas of the identified intelligences a discussion will contribute to the understanding of diversity dynamics. The concepts of the different intelligences are summarised in Table 4.3.

**General intelligence** (IQ) refers to the general mental capability that involves the ability to reason, plan, think abstractly, understand complex ideas and the ability to learn (Gottfredson, 1994; 1997). Researchers view intelligence as consisting of psychometric *g* (also termed general cognitive ability) (Spearman & Jones, 1950) and non-*g* (variance associated with ability tests once the *g*-variance has been removed) (Carson, 1998). Cattell (1957), Carroll (1993) and Horn (1994) also contributed to the field of general intelligence. Carson and Lowman (2002) divided intelligence into fluid intelligence (reasoning), crystallised intelligence (knowledge), long-, medium- and short-term memory, quantities knowledge, visual processing, auditory processing, reading and writing, processing speed and decision/reaction time. However **IQ** is insufficient to ensure success in life. BarOn (2005) recorded that IQ contributed 6% only to future work success.

Jaques (1997) explained the meaning of work, the evaluation and development of individuals engaged in work, as well as a method for objectively measuring people, which are universal and cultural. He posited eight levels of conceptual ability or cognitive power,

each of which is defined by how far ahead the individual is able to think and plan (Jaques, 1997). Fundamentally, although this capacity is inborn; with the appropriate exposure, training and stimulation, the individual will mature in his/her cognitive power along predictable lines according to age. The Stratified Systems Theory of Jaques (1997) describes this conceptual capacity that goes beyond IQ.

**Table 4.3 Summary of concepts of different intelligences**

<b>Intelligence</b>	<b>Factor</b>	<b>Description</b>
<p><b>Emotional – EQ</b> BarOn - 2005</p> <p><u>Other researchers</u> Gardner - 1983 Salovey &amp; Mayer - 1990 Goleman - 1995</p> <p><i>“The ability to deal with environmental demands”</i> BarOn, 2005b</p>	<p>Intra-personal skill</p> <p>Interpersonal skill</p> <p>Stress management</p> <p>Adaptability</p> <p>General mood</p>	<p>Self regard Emotional self-awareness Independence Assertiveness Self-actualisation</p> <p>Interpersonal relations Empathy Social responsibility</p> <p>Stress tolerance Impulse control</p> <p>Reality testing Flexibility Problem-solving</p> <p>Optimism Positivity</p>
<p><b>Level of complexity handling, CPA</b> Based on Jaques, 1997</p> <p>Available at bioss</p> <p><i>“the nature of human potential capability and of its maturation”</i> Stamp, 2001</p>	<p>Current level of work</p> <p>Mode (future level of work)</p> <p>Decision making style</p>	<p>An exploration of the way in which the individual approaches his or her work.</p> <p>An understanding of how they make judgments and what is important to them in that process.</p> <p>People's approach to work in terms of their problem-solving style.</p> <p>A review of the individual's career path</p> <p>An exploration of potential and development</p>
<p><b>Spiritual – SQ</b> Zohar and Marshall</p> <p><i>“The ability to act with wisdom and compassion while maintaining inner and outer peace (equanimity), regardless of the circumstances.”</i> Zohar and Marshall, 2000</p>	<p>Wisdom</p> <p>Ability to listen</p> <p>Comfort with non - conventional aspects</p> <p>Commitment, dedication</p>	<p>Comfort with chaos Comfort with dichotomy Comfort with paradox</p>
<p><b>Cultural – CQ</b></p> <p><u>Other researchers</u> Early, Mosakowski</p> <p><i>“The ability to cope with national, corporate and vocational cultures”</i> Early &amp; Mosakowski, 2004</p>	<p>Cognitive</p> <p>Physical</p> <p>Emotional (motivational)</p>	<p>A person's ability to apply “learning strategies” in order to understand what is going on in an unfamiliar culture.</p> <p>The ability to adopt the mannerisms and physical habits of the new culture, such as the “the ability to receive and reciprocate gestures that are culturally characteristic.</p> <p>A person's confidence that he/she will be able to overcome the challenges of cross-cultural communication, as well as a desire to do so.</p>

Jaques stated that it includes the ability of an individual to understand and explain matters at different levels of abstraction (Stamp, 2001). The ability to deal with abstractions varies amongst people and develops with age, experience and training. This ability may be indicated by the Career Path Appreciation instrument, in short, the **CPA** (Ashton, 2007). The researcher refers to this ability as “complexity handling ability”. With reference to the metaphor of music that was introduced in the introduction in paragraph 4.3.3.1 this ability would determine the complexity of the music played.

**Emotional intelligence (EI)** constitutes a set of learnable skills which encompass cognitive, behavioural, physiological and social components (Robins, 2002). EI may be measured by self-report questionnaires, such as BarOn’s EQ-i (1997), the EQ-Map described by Cooper and Sawaf (1998); the MEIS of Mayer, Salovey and Caruso (2000), and the ECI of Goleman, Boyatzis and McKee (2002).

All the theories on emotional intelligence describe the ability to be aware of emotions and to react appropriately (BarOn 1997, 2005; Goleman, 1995, 1996, 1998b; Salovey & Mayer, 1990). Worldview, beliefs, attitudes and values are the cognitive aspects that are used to parse and interpret the environment and the actions of other people (Robins, 2002). If a situation is interpreted as threatening then fear will arise. If a situation is interpreted as insulting, anger will be experienced. A compliment will lead to pride or joy. Triandis (1997) discussed the impact of being individualistic within an individualistic culture and stated that a sense of hopelessness would lead to depression.

Emotion and cognitive systems are highly integrated neurologically (Damasio, 1994). Ekman (1973) and Ekman and Davidson (1994) stated that emotions are universal across cultures. As discussed in paragraph 3.3 negative emotions will always be associated with change. In the workplace negative emotions such as anger and, thus, aggression may be experienced (Fitness, 2000). Anger serves the adaptive function of focusing attention on interpersonal antagonisms, social conflict, cheating and injustice, and, thus, provides information which enables the individual to identify priorities and expectations, and modulate action (Schwartz & Clore, 1988). Anger may also serve as a method of communicating threat to others (Ekman & Davidson, 1994). Fear, anxiety and stress focus attention on risks and the necessity of precaution, and enable fight or motivate the

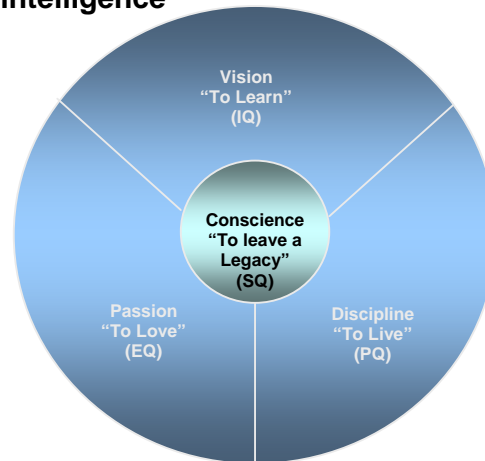
decision to flee – defense mechanisms which will be discussed in more detail in paragraph 4.4.3.3 (Buss, 1999).

According to BarOn (1997, 2005) emotional intelligence is a critical skill which must be developed in order to deal with diversity as it encompasses the ability of a person to deal with environmental demands. Emotional self-awareness, which is one of the intra-personal skills, measures the extent to which a person reflects on and allows emotions and, then, acts accordingly. It is argued throughout this thesis that awareness is a critical skill in the new world of work. Awareness and other emotional intelligence constructs such as empathy (the ability to place yourself in someone else's shoes), interpersonal relationship skills (the ability to initiate, continue and enjoy relationships with others) and social responsibility (social awareness) may be enhanced through personal development.

An increase in interpersonal skills will result in enhanced cross-cultural relationships. increased reality-testing (the ability to see things as they really are), flexibility (emotional adaptability) and problem-solving ability (the ability to deal with the situation) may also assist in intercultural relations. The inclusion of stress management constructs (impulse control and stress tolerance) and general mood (optimism and happiness) differentiates the BarOn EQ-i from other emotional intelligence measurements (BarOn, 2006).

The researcher of this thesis imported the BarOn EQ-i into South Africa for the purpose of a MBL-research project, and has used it extensively within the South African, African and international context. Typically, it is used as a pre-measure the implementation of well planned Organisational Development and training initiatives. A re-measurement is then used to demonstrate individual growth. This thesis relies on the context, definitions of and measurement by means of the BarOn EQ-i.



**Figure 4.5**      **Spiritual intelligence**

Covey, 2004

Covey (2004) combined the concepts of IQ, EQ, and SQ and added PQ – the abbreviation for “physical intelligence”. He indicates that these four aspects represent the basic needs and motivations of all people (See Figure 4.5). **Physical intelligence** is used in the context of intelligence of the body – an aspect which is often denied when it comes to performance. The whole person is needed to perform a whole job.

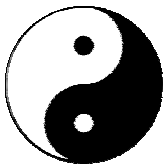
According to Zohar and Marshall (2000) **spiritual intelligence** refers a person’s access to and use of meaning and value – transformative intelligence. Although **spiritual intelligence** has not yet been truly academically researched, nowadays it is a prerequisite of good leadership which requires that an individual function across diverse boundaries. A practical example is the fact that different people from different cultures die in different ways Another challenge is the debate about traditional doctors versus western medicine. Leaders in the new economy of work should be spiritually intelligent, and there should be more research carried on this topic.

**Cultural intelligence** refers to an aspect of behaviour that is extremely relevant to this discussion. LeBaron (2005) mentioned that conflict fluency is needed in order to be able to bridge differences effectively. Conflict fluency encompasses the capacity of being aware that behaviour and interpretations are culturally influenced, and that differences, which have the innate potential for conflict, do exist. The potential of conflict to generate learning, stimulate creativity and deepen relationships when diversity is respected is

recognised (Le Baron, 2005). Cultural intelligence (or **CQ**) may be defined as “*the capability to grow personally through continuous learning and good understanding of diverse cultural heritage, wisdom and values and to deal effectively with people from different cultural backgrounds and understanding*” (Bibikova & Kotelnikov, 2002: 3). A person with a high cultural intelligence is able to blend easily into new and multicultural groups, including new countries or new corporate settings. It is not merely the managers who frequently do business in other countries who need cultural intelligence; even complexity of work roles (Bibikova & Kotelnikov, 2002).

The Cross-Cultural Adaptability Inventory (CCAI™) measures a the cross-cultural ability of a person by focusing on emotional resilience (the ability to bounce back); flexibility and openness (non-judgemental, enjoyment of diversity); perceptual acuity (awareness of communication dynamics) and personal autonomy (clear, personal value system with a strong sense of identity and self-drive) (Kelly & Meyers, 2005). It may be used with great effect to enhance the awareness of an expatriate.

Figure4.6 Yin/Yang of cultural intelligence



**YIN** (*passive, accepting side*). **Outside-In:** a person’s capability to grow personally through continuous learning and good understanding of diverse cultural heritage, wisdom and values.

**YANG** (*active, aggressive side*). **Inside-Out:** a person’s capability to deal effectively with people from different cultural backgrounds and understanding.

Bibikova & Kotelnikov, 2002

The Yin Yang nature of cultural intelligence is explained in Figure 4.6. The **Yin** and **Yang** symbol has constituted a cornerstone of Chinese philosophy for centuries, and this principle of opposites has been considered an universal phenomenon that applies to everything. Yang describes the principles of maleness, action, control and strategy. These are the evident and thrusting forces of growth. Yin describes the principles of femaleness, reflection, yielding and culture. These are the hidden and nurturing forces of

growth. In paragraph 4.2.1.2 a metaphor of LeBaron (2005) was described. She compared culture with a river, which is a Jungian symbol for femaleness. It is believed that the Yin and Yang work together in a constant cycle, that the seeds of one were contained in the other, and that one could exert only temporary dominance over the other. Thus, they considered that a balanced and holistic approach was the natural requirement for healthy change (Kim, 2006).

Paradox thought, as discussed in chapter 2, is similar to the concept of Yin and Yang. Jungian thought also supports the integration of opposites (Jung, 1953). Jung referred to the integration of the **anima** – the feminine, inner personality as present in the unconscious – with the **animus**, which represents conscious, cognitive, masculine characteristics. He viewed the anima process as one of the sources of creative ability (Jung, 1953). Kim (2006) applied the concept of Yin and Yang to corporate life and, because of its driving and tangible nature to shape and focus, he identified strategy as a Yang element. He prioritised action and culture as a Yin principle due to its subtle, intangible qualities, which indirectly influence the behaviours and perceptions of employees within the work environment. Booysen and Nkomo (2006) carried out interesting work on gender within a social context and stated that, within the global village, femininity is being suppressed by both males and females. The work of enabling a climate or culture that is conducive for the valuing of differences is anima work (refer to the discussion in paragraph 4.2.1.2). This may be the reason why leadership (both males and females) deals more easily with the doing in an organisation – the strategy and task related issues – than the being.

Miller (2004) stated that leaders should consider the ethical implications of the choices they are considering. He advised that the following ethical questions be asked, “*Is the action legal?*”, “*Is the action fair and balanced?*”, “*Is it morally right?*”, “*Is the action consistent with personal values?*” and “*Could the action be made public?*” Lennick (2005) defined **moral intelligence** as the application of universal principles to differentiate between right and wrong. Moral intelligence encompasses integrity, responsibility, compassion and forgiveness. Kim (2006) goes as far as coining the concept of **global intelligence**. He identified seven pillars of global intelligence, which include global literacy, mentality, identity, competency, technology, integrity and humanity. It was not possible to find any academic research on either moral or global intelligence. However,

research should be carried on the concepts described by Lennick (2005) and Kim (2006), as conceptually, they encapsulate the essence of the skills needed to operate effectively within and deal with the intercultural and diverse groups in the new world of work.

Recently, the concept of **Appreciative Intelligence**, which supports the organisational methodology of appreciative inquiry (discussed in chapter 7) has found its way into organisations and into literature. Appreciative intelligence (**PN**) may be described as the ability to perceive the positive inherent potential in the present (Thatchenkery & Metzker, 2006). The components involved in appreciative intelligence are reframing, appreciation of the positive and the ability to perceive the way in which the future will unfold from the present. Behavioural persistence, conviction, tolerance for uncertainty and resilience are all important in order to unleash the benefit from appreciative intelligence.

#### 4.4.3.5 Other individual diversity factors

In striving for simplicity the researcher has refrained from discussing those differences which are due to individual value systems as described by Schein (1990a), Memes as discussed by Graves (1974); Beck and Cohen (1996) and locus of control as posed and measured by Schepers (2003). The discussion on unique dynamics is complex already. Matters are complicated even further by the fact that each person values different ways of being and acting in the world (LeBaron, 2005). These concepts further contribute to the complexity of diversity.

Diversity issues are extremely complex as behaviour, affect and perception are three mechanisms that interact with each other to drive diversity dynamics (Rachuram & Garud, 1996). Small deviations in any of these factors could have a major impact on the group (Kanter, 1977b) and set off a cluster of dynamics that would render the group powerless. The impact of the unconscious of a group was discussed in paragraph 4.3. The Hawthorne effect, as documented by Mayo (1993), stated that the mere fact that behaviour is being observed will alter the behaviour. It may be argued that exposure to different data and /or enhanced awareness could alter behaviour (Senge, 1993)

Individuals adapt the customs, values and norms of a group in order to function within the group – the concept of **socialisation** (Schein 1984, Steinhoff & Owens 1989; Stockard & Mayberry, 1992). Group pressure ensures that non-conformists comply with what is

perceived as right or wrong (Steinhoff & Owens, 1989; Stockard & Mayberry, 1992). Non-conformance is penalised by non-acceptance, and the non-conformant is sometimes even expelled (Merton, 1972). Individuals must legitimise the group and its norms in order to identify with that group (Steinhoff & Owens, 1989; Stockard & Mayberry, 1992; Terry & Hogg, 1996). Even if one does not belong to a specific group the group may influence behaviour (Kelley, 1952).

Internal resistance to change is often caused by the surfacing of past experiences, although these past experiences may be irrelevant to the present situation (De Board, 1978). These unconscious forces may exert more power over the behaviour of an individual than conscious forces (Wade & Tavris, 1996; Van der Erve, 1990). As a result, individuals may develop a number of internal **defense mechanisms** in order to protect themselves from anxiety (De Board, 1978). These defense mechanisms include the use of humour, denial, dissociation, isolation, projection and acting out (Bovey & Hede, 2001). All of these defense mechanisms manifest in diversity-related interactions. So, for example, stereotypical jokes about other races or different gender groups may be the outcome of anxiety caused by tension arising from diverse thoughts. Freud (1921) maintained that jokes allow the experience of impulses that the ego has repressed – impulses which are normally unconscious. Mulkay (1988) was of the view that humour is often used to deal with topics that are important, but may not be addressed easily in the open. Expressions of, for example, racism and sexism are considered inappropriate in conversation. Their frequent mention in jokes suggests that obscenity and prejudice may be considered legitimate when signalled as humorous (Wilson, 1979). Projection is described by Bovey and Hede (2001: 534) as the coping behaviour of an individual by “falsely attributing to another their own unacceptable feelings, impulses or thought.” LeBaron (2005) described the human tendency to divide experiences into categories, for example, that conflict fits well in a Western analytical tradition.

Jung (1953) was of the opinion that each individual has a personal unconscious, which is composed of his/her personal history, as well as access to the collective unconscious, which is composed of images or archetypes common to all people. These images appear frequently in dreams, fairytales and myths (Jung, von Franz, Henderson, Jacobi & Jaffe, 1978). According to Jung the shadow sometimes takes over a person's actions, especially when the conscious mind is shocked, confused or paralysed by indecision.

Unfortunately, when confronted with differences or the unknown, anxiety often arises, and this triggers defense mechanisms, shadow reactions or complexes, which may be described as unconscious feelings and beliefs that may be indirectly detected through behaviour that is puzzling or hard to account for (Jung, 1973).

Normal human behaviour only, as described by Jung (1953), has formed the basis of the discussion so far. Pathologies and other abnormal tendencies have been deliberately excluded from the discussion. However as described in the work of Kets de Vries (2001) and Bakan (2004, 2006) it is clear that abnormal behaviour often plays out within organisations.

It is not easy either to describe, anticipate or predict human behaviour – especially if the context of such behaviour is uncertainty due to change or transformation. In order to optimise individual, group and organisational behaviour during a change effort leadership should be very aware of the differences in the various domains and the way in which these manifest in behaviour and, ultimately, in performance. Leadership style and the impact thereof on individuals, groups and organisations should also be taken into account and consciously managed in order to contribute to the sustainability of the change effort.

#### 4.4.3.6 Crystallising the individual, unique voice.

From the previous discussion it is clear that diversity factors such as diversity of thought form an integral part of the unique quality of an individual. It makes business sense to create opportunities for individuals to explore who they are, what their unique contributions are and ways in which to optimise these unique contributions, while simultaneously minimising the impact of their individual growth areas (BarOn 2003).

Although each individual perceives and makes decisions on the basis of diverse factors such as personality (discussed in the previous section) this process is uniquely different for everyone. An awareness of an individual's unique style, preference and skill is important for growth (BarOn, 1997) on an individual level. Awareness of the self is situated within the boundaries drawn by culture, worldview and the individual habits of attention that contribute to cultural fluency. This awareness is an essential complement to the understanding of cultural dynamics (LeBaron, 2005). As awareness filters through the

understanding which, in turn, passes, increases and informs, individuals are able to apply themselves with increasing fluency.

Unless leaders develop an awareness of divergent cultural starting points and insight into own dynamics, miscommunication and frustration may negatively influence interpersonal relationships. Organisational Development interventions may enable leaders, firstly, to optimise individual strengths, secondly, to manage the unintended implications thereof, and, lastly, to understand and optimise the strengths and development areas of others.

Nowadays it is widely accepted that emotional well-being contributes to business performance (Botha & Schutte, 2003). Psychological well-being may be described as “the positive psychological functioning of individuals” (Wang, 2002). Although, traditionally, many researchers, such as Bradburn (1969) and Pavot and Diener (1993), have viewed happiness and life satisfaction as indicators of psychological well-being, Ryff (1989a; 1989b) argued that the real meaning of psychological well-being should be the full development the performance potential of an individual. He identified six dimensions, namely, self-acceptance, positive relations with other people, autonomy, environmental mastery, purpose in life and personal growth (Ryff, 1989b). Wheatly (2005) argued that conversations on topics that matter give meaning to life.

The process of individuation, as described by Jung (1953), implies that an individual must first understand and learn to accept the true self. The next step in the internal transformational process is for the individual to understand the inferior side. As a result of the fact that the individual is gifted in certain areas, he or she will not expend energy on developing other sides of the psyche. This “other” side or shadow typically becomes the way of operating when under stress, change, trauma or uncertainty. It may safely be assumed that anxiety in respect of organisational transformation will manifest in inferior behaviour on the part of certain of the members of a leadership team (Quenk, 1993). The next steps in a Jungian journey of individuation would include the integration of the anima and animus and other archetypes in the psyche. The journey to become a whole, integrated being may be the most important journey that a person ever undertakes (Jung, 1953). Organisations should provide growth opportunities for leadership to crystallise their intent and become truly coherent and authentically integrated.

Both the internal world and the person in relation to others are important (Jung, 1973, BarOn, 1997 & Kets de Vries, 2001). Kets de Vries (2001) was of the opinion that the interface of our motivational needs with environmental factors defines our essential uniqueness. He stated that most rational, logical thinkers are preoccupied with rationality and objectivity, and seem only to be interested in “hard” data in order to analyse complex business situations. These rational, logical thinkers tend to perceive intuition, emotion and subjectivity as soft, and do not realise that “soft” matters may actually be very “hard”. Leider (1999: 183) argued this view very convincingly in the article “The soft stuff is the hard stuff”. It is often easier for management to focus attention on, and to become preoccupied with, the technical aspect of change, and to deal with quantifiable and predictable issues such as developing strategies and action plans, calculating profitability and rationalising resources (Steier, 1989; Tessler, 1989; Huston, 1992).

Management has a tendency to neglect and ignore the equally important human dimension when implementing change (Steier, 1989; Levine, 1997). The adoption of a technical approach means that individual resistance tends to be avoided. In essence, resistance becomes a factor to be resisted rather than managed (Nord & Jermier, 1994). As discussed in the previous section during which the Yin-Yang philosophy was introduced, it is not either the soft or the hard stuff that must be present in the organisational psyche, but, paradoxically, “both and”. Booyesen (1999) explored both female and male values within organisations. The “feminine” aspect of the organisation needs to be integrated into the “masculine” aspect. The researcher is of the belief that the anima is being suppressed in South African organisations and that true transformation will only take place if it is integrated into the consciousness of the organisation. Healing lies in wholeness, and not in segmented symptom treatment (Jung, 1953; 1973).

A deepening of the attitudes of commitment, control and challenge-marking hardiness will mean that people will be able simultaneously to develop, to reach their potentialities and to cope with the stresses encountered (Maddi, 2002). Covey (2004) indicated how important is to listen to the voice of the human spirit. He stated that this voice encompasses the soul of organisation that will survive. For Covey (2004) a person’s voice is the mandorla between a person’s talent (natural gifts and strengths); passion (those factors that motivate and inspire); conscience (internal ethics) and needs (including



financial needs) and, ultimately, represents the unique, personal significance of the individual.

The researcher of this thesis supports the view of Covey and is of the opinion that a person is able to crystallise his/her unique voice if he/she:

- Gracefully accepts the gifts presented by his/her personality preferences (as described in paragraph 4.3.3.2);
- Owns up to the impact thereof (in terms of the music metaphor because he/she plays the piano, and, by implication, not the drums);
- Develops the skills needed to do this and is aware of what required the relevant context (refer paragraph 4.3.3.3);
- Becomes aware of his/her own level of complexity ability (see paragraph 4.3.3.4); and
- Develops his/her emotional and/or other intelligences and, thus, becomes self-aware, develops solid, interpersonal relationship skills, adaptability, and, lastly, problem solving ability (as described by BarOn, 1997).

Van Tonder (2006) reflected on the value of strengthening individual, group and organisational identity and the impact thereof during change or transformation. Organisational benefits such as change resilience and adaptability may be achieved (refer chapter 3) by assisting the individual to crystallise his/her voice, and to find the space to air his/her views within the organisation,

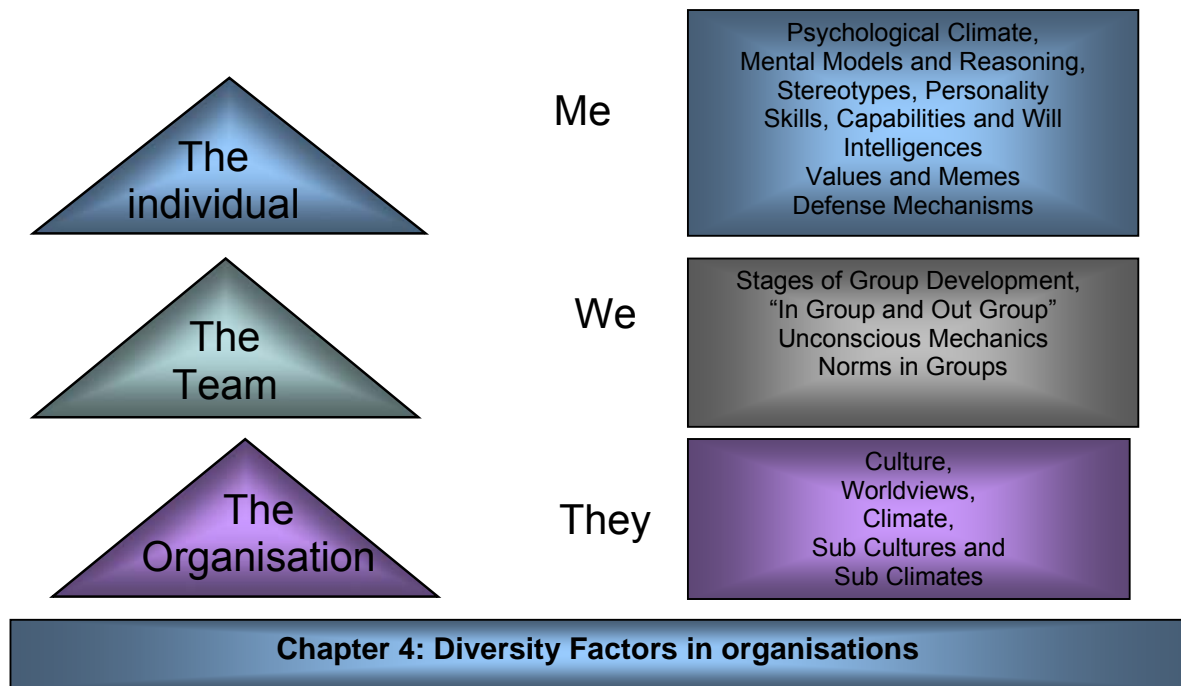
#### 4.4.3.7 Conclusion

This chapter has focused on diversity in terms of culture and climate, teams and individuals. These diversity factors are presented visually in Framework 4.1.

However a specific organisational climate is needed if individuals are to show willing to bring their unique, diverse gifts and their voices to the organisational table. It is the task of leadership to create such a climate (Botha & Schutte, 2003). This climate should be conducive for unleashing individual voices and gifts. The context created by leadership within the organisation in which individuals and groups engage around organisational strategy will be explored next.

## Framework 4.1

## Diversity Factors within Organisations



## 4.5 The role of leadership within diverse organisations

*"Strategy is never an accident. It is always the result of high intention, severe effort, intelligent direction and skilful execution. It represents the wise choice of many alternatives"*

Bernhardt, 2005: unknown

## 4.5.1 Introduction

Leadership should provide the direction in which the organisation should be moving (Bernhardt, 2005) – the **Doing**. Moreover it is also the task of leadership to optimise individual, group and organisational behaviour in order to achieve sustainable business results (French & Bell, 1999) It is also incumbent on leadership to manage the boundaries of the organisation in terms of the external world, while simultaneously optimising the internal reality, aligning it with external challenges, and doing this in such a way that it leads to sustainable performance (Kets de Vries, 2001). The way – the **Being** - in which leadership carries out the Doing will lead to sustainability on an organisational level and legacy on an individual level. In this thesis greater emphasis is placed on "the Being"

rather than on “the Doing” (although paradoxically both are equally important) as the focus of study is the *process by means of which leadership tasks are executed and not the content of the tasks per se*.

As will be discussed later in this chapter perhaps the most critical factor in organisational life is the individual characteristics of those in leadership roles (Boudreau, Boswell & Judge, 2001; Roberts & Hogan, 2001). The mere fact that individuals are different also suggests that individuals will manifest different leadership styles. Diversity in leadership style will an impact on climate and culture, and, ultimately, on success factors such as productivity and customer centricity within organisations (Botha & Schutte, 2003). Obviously it is, thus, important to study leadership theory.

Different leadership theories and models were discovered in the literature. The development of these theories will be briefly summarised in this chapter. African and, more specifically, South African models of leadership are of particular interest as the more traditional models seem to not have has very much sustainable effect within the South African context (Boon, 1996).

Ultimately, leadership must make sense of the complex, turbulent, external environment (as described in chapter 2), in order to ensure that diverse individuals and groups within the organisation (as described in chapter 4) adapt optimally during the change efforts (as described in chapter 3) within the relevant external, national context (to be discussed in chapter 5). It is, therefore, important to understand the impact of leadership on individuals and on groups, well as on the climate and culture of organisations, and, ultimately, on sustainable localisation efforts or performance in other **countries**.

#### 4.5.2 Leadership theory

*“A leader is a dealer in hope”*

Napoleon Bonaparte

Certain major approaches to the phenomenon of leadership developed during the 20<sup>th</sup> century. The **trait approach** was evident from the 1930s to the 1950s, and emphasised the personal attributes of leaders. The assumptions of this theory are that leaders possess superior traits and characteristics that differentiate them from others. Dowd (1936) maintained that there is no such thing as leadership by the masses, and that a

superior few will always take the lead. Other contributors to this theory were Bernard (1926), Bingham and Davis (1927), Tead (1935) and Kilbourne (1935).

**Situational leadership** theories, as described by Bogardus (1934), Hocking (1924) and Hersey and Blanchard (1982), believed that leadership is the product of situational demands. A great leader will be the result of time, place and circumstance. The **style approach** to leadership was the focus of research during the late 1940s and early 1950s. In terms of this approach the focus shifted from leadership traits to patterns of behaviour or leadership styles. LaPiere (1938), Murphy (1941), Tannenbaum and Schmitt (1958) and Yulk (1989) stated that leadership is influenced by personality traits, the situation and the nature of the group.

**Psychoanalytical theories**, as formalised by Freud (1921), Fromm (1941) and Erikson (1968) compared the leadership role with that of a father who is a source of fear and love. These theories influenced current thoughts on psychoanalytical facilitation as applied today and described in chapter 7.

Mintzberg (1973), Larson, Hunt and Osborn (1976) and Jermier and Berkes (1979) believed that the individual and the situation interact in such a way as to allow one or even a few individuals to emerge as leaders. This approach is known the **leader-role theory**. The **contingency approach** to leadership, which is found in the works of Fiedler (1967) and Fiedler, Chemers and Mahar (1976), viewed the effectiveness of a task- or relations-oriented leader as contingent on the situation

**Humanistic theories** assumed that human beings are, by nature, motivated beings, and that organisations are, by nature, structured and controlled. Leadership should modify organisational constraints so that the full potential of employees and the organisation may be facilitated. Argyris (1957; 1962; 1964), McGregor (1960), Likert (1967), Blake and Mouton (1964), Maslow (1954) and Hersey and Blanchard (1982) all contributed to these humanistic schools of thought. Evans (1970) and House (1971; 1977) formalised the **path-goal theory**, in terms of which leaders reinforce change in their followers by displaying the behaviour. Goals are clarified and employees encouraged when they perform well.

The **transformational leadership** approach was anchored in the theory of Burns. Burns (1978) held the view that leaders act on their own AND their followers' motivations. **Competency-based leadership** stated that it is possible both to learn and to improve those critical competencies that tend to predict differences between average performers and exceptional performers. Quinn (1992) and Bennis (1996; 1997; 1998) contributed to this school of thought.

Certain major developments in the field of leadership are summarised in Table 4.4.

**Table 4.4 Contributors to leadership development**

Contribution	Who	When
Action-centred leadership	Adair	1973
Servant leadership	Greenleaf	1977
	Trevor	2007
Transforming leadership	Burns	1978
Transformational leadership	Tichy and Devanna	1984
	Weathersby	1998
	Engelbrecht & Chamberlain	2005
	Yulk	2006
Feminine leadership	Loden	1985
Charismatic leadership	House	1977
	Musser	1987
	Kets de Vries	1991
	Maxwell	1999
Situational leadership	Hersey and Blanchard	1982
Super leadership	Sims and Manz	1989
Visionary leadership	Nanus	1992
Spiritual leadership	Fairholm	1996
	Vaill	1998
Authentic leadership	Terry	1993
Ubuntu	Mbigi & Maree	1994
	Van Niekerk	1994
	Mbigi	1995, 1997
	Ramose	1999
	Van der Coloff	2004
Cognitive leadership	Gardner	1996
	Collins	2001
Result-based leadership	Ulrich, Zenger, Smallwood	1999
Strategic leadership	Drucker	1999
	Kotter	1999
	Buckingham and Clifton	2001
Systemic leadership	Allen & Cherrey	2000
Conscious leadership	Renesh	2001
Global leadership	Kets de Vries	2001
Janusian leadership	Parapone & Crupi	2002
Resonant leadership	Boyatzis & McKee	2005
African leadership	Banhegyi and Banhegyi	2006
Relational leadership	Uhl-Bien	2006
Ideal leadership	Stout	2006

This summary is not an attempt to provide a complete list of approaches, but rather an illustration of how often new thoughts were introduced to the field of study, the way in which this field of study developed over time – away from the Doing only to incorporate “the Being” - and also how it contributed to diversity within the field of leadership theory. Although the thoughts and theories are often quite diverse, nevertheless, the similarities are significant, as most of the thoughts and theories endeavour to identify those leadership traits that will ensure performance success.

Vaill (1989), Mintzberg (1993) and De Pree (1993) described leadership as a performing art and made use of the metaphor of an orchestra and a jazz ensemble to illustrate the role of leadership. Senge (1990), Schein (1992) Wheatly (1992) and Fairholm (1994) contributed significantly to modern leadership thought by describing **cultural and holistic leadership**. The basic assumptions of this philosophy are that leadership possesses the ability to initiate evolutionary change, evoke fellowship and empower others. Their approach is holistic and systemic.

The differences between management and leadership were explored by Zaleznik (1977; 1992), Burns (1978), Kanter (1989), Gardner (1990), Kotter (1990), Bennis, Warren and Nanus (1985), Kouzes and Posner (1995), Drucker (1996), Mariotti (1998), and Weathersby (1999). The major difference appears to be the fact that leadership focuses on people, empowerment, principles and top-down direction, whereas management is concerned about things, efficiency, techniques and bottom line. The researcher would prefer to view management in terms of an organisational role linked to a hierarchical structure, and leadership in terms of everybody within the organisation assuming authority and claiming personal space, and thus taking responsibility for the task assigned to him/her, and more. Personal leadership is included in this definition, and incorporates taking care of “the doing” and “the being”.

According to Gauthier and Cook-Greuter (2004) successful executives all have the following characteristics in common: recognition of multiple ways of framing reality, understanding that the organisational change process is not top-down only, vulnerability, attention focused on the disconnect between intention and performance, and the

application of the principles of systems thinking. The skills needed by a leader in the new world of work will be discussed in paragraph 4.5.4

Chemers and Murphy (1995) are of the opinion that leaders must be sensitive not only to the influence of culture and history, but also to the needs, expectations and, even the stereotypes, of others. Leadership is the key to the success of any change or diversity initiative (Cox, 2002). Mendez-Russel (2001) suggested that multicultural leaders should focus on creating and maintaining a safe, accepting and respectful workplace in which innovation, creativity and productivity will flourish. Effective multicultural leaders must realise that glass ceilings are not merely a fictitious concept and that they must be proactive in order to rid themselves and their organisations of the barriers to leadership diversity (Boninelli, 2006).

Landsberg (2000) worked on the twin principles that everybody is obliged to lead, and that leadership may be learned. He stated that people are not led by plans and analysis, but by a trinity of vision, inspiration and momentum. Kets de Vries (2001) differentiated between three schools of leadership, the first of which views leaders as movers of people, the second views leaders as speaking to the collective imagination of people, and, thus, sets people in motion, and the third which believes that leaders have very little control over where they themselves and their followers are going (leadership is, thus, a mere illusion). The researcher of this study rejects the third school and is of the view that the first two schools should operate simultaneously.

The metaphor of “dancing with change” was found in the work of Senge (1996) and Boyatzis and McKee (2005). LeBaron (2005) described this dance by pointing out that, although one person leads, the other person must *be aware of the basics of the dance*. The rhythm of the music and the meaning of the dance must also be understood.” Leadership should provide the lead as well as the rhythm of the dance, and individual members should take up the responsibility of dancing to the rhythm set by leadership.

No single definition of leadership exists (Graham & Robinson, 2002). Gardner (1990) does offer an acceptable definition, namely, that leadership is the process of persuasion in terms of which the goals of the leader are pursued by both the leader and the followers.

Covey's (2004) view that it is the task of leadership to communicate to people their worth and potential in such a way that "they come to see it themselves". The researcher accepts Covey's view as the definition of leadership for this study.

Banhegyi and Banhegyi (2006) described the spirit of **African leadership** and developed a model based on attribution theory and self-perception. According to this model effective leadership requires that certain personality and leadership traits be understood and the approach belief that the creation of myths, meaning and reality through storytelling is a crucial leadership skill. Other African approaches include that of Lessem and Nussbaum (1996) who stated that South African organisations are traditionally drawn to a pragmatic "western-ness", which they described as the "body". It is also strongly influenced by a rational "northern-ness" (mind). In the process the corporative and holistic "eastern-ness" (heart), as well as the communal and humanistic "southern-ness" (soul), is ignored.

They recommended that African management should be both differentiated and integrated in order to discover the link with the diverse cultural roots, and that these diverse, cultural roots should be purposefully incorporated into the respective managerial attitudes and behaviours. Conceptually this approach is similar to Jungian thought (Jung, 1953). The Yin-Yang approach also referred to the integration of opposites (Kim, 2006). Schuitema (1998) developed a care and growth model for South African leadership, while Mann (2005) described the way in which to manage with intent. Certain of the models addressed previously, for example, the Yin-Yang approach and that of moral intelligence, reflect an underlying leadership philosophy.

BarOn (1995, 2005) found that every subscale on the BarOn EQ-i-model of emotional intelligence correlates directly with good leadership behaviour. If emotional intelligence were to be enhanced, leadership skill would improved proportionately. The definitions of the subscales of the BarOn EQi are listed in Appendix A. This specific model could serve as an excellent illustration of the type of leadership needed in the new world of work as it quantifies the "soft side" of mature, effective and flexible leadership.



Mbigi and Maree (1994) contributed to the conceptualisation of the management philosophy of Ubuntu, which is based on a sense of community. The Ubuntu leadership philosophy, as described by (Brugge 2005; Mbigi & Westbrook 1988; Mbigi & Maree 1994; van der Colff 2004) relies on the principles of respect, dignity and compassion. It challenges people to recognise the genuine otherness of others.

This philosophy was explored in the previous chapter. Banhegyi and Banhegyi (2006) provided a comprehensive explanation of the differences between the mental models of the old paradigms and the new paradigm of African leadership. This is summarised in Table 4.5.

**Table 4.5**                      **Old school versus African conscious leadership mental models**  
**Adapted from Banhegyi and Banhegyi, 2006**

Concept	Old school	African conscious leadership
Where does leadership come from?	Leaders are born.	Leadership is learned.
The basis of leadership	Theoretical	Practical
How it is exercised.	Instruction – tell others what to do.	Action – lead by doing and becoming involved.
Where the power is held.	Centralised	Leadership is collaborative and decision-making shared.
Power	Positional, personal, reward, coercive, referent, expert, legitimate	Power is not exercised over other people - gentle persuasion is used.
How power is exercised.	Relies on authority, demands and commands – tells people what to do.	Relies on personal power, win hearts and minds, sells rather than tells, involves everyone in decision-making process, earns respect and credibility.
Attitude	The leader tells.	The leader sells.
Culture	Culture is opera and art.	Traditions and culture have always instilled respect and dignity.
Authority	Position is everything. Clear distinction in organisation between personality and authority wielded.	Authority derives from the leader's behaviour. Followers willingly grant authority.
Punishment	Openly and over long period of time. Everybody knows who is to blame. Typically a single scapegoat is found. Causes other people feel relieved.	Privately and quickly. Punishment is defined as a point of reflection at which commitment to long-term vision is restated. Punishment is an opportunity to re-motivate and redirect.

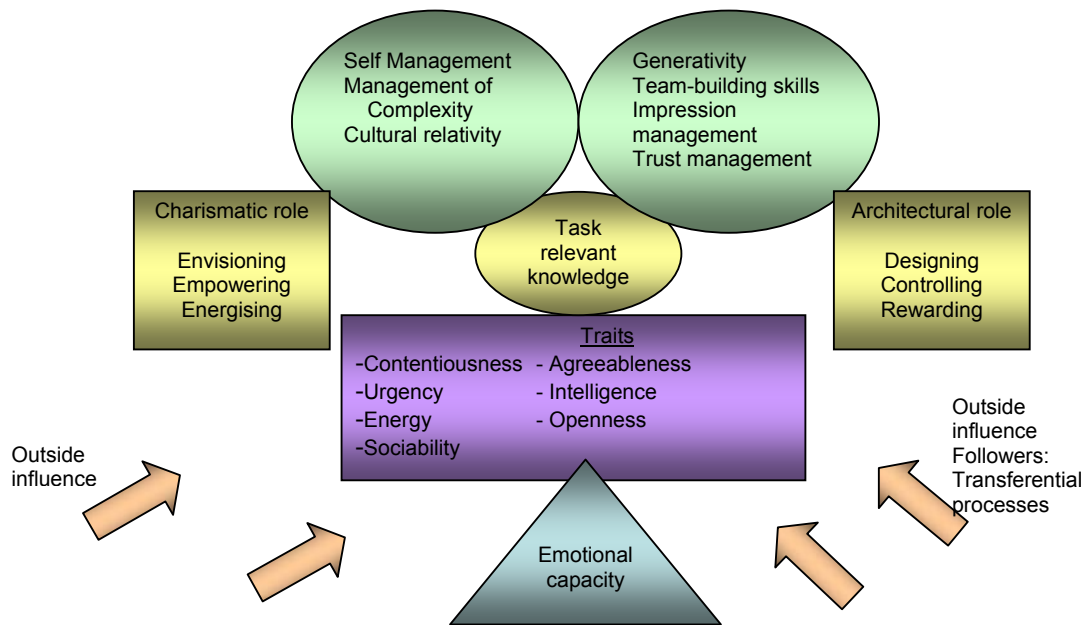
Concept	Old school	African conscious leadership
Obtaining results.	I did it my way.	Leaders engage followers in dialogue. Everybody is given the opportunity to participate. Buy-in is created.
Obtaining rewards.	Leader receives largest share.	Everyone shares in the rewards and each individual is recognised.
Failure	Someone else is blamed for failures. Own competence is never questioned.	Learn from mistakes. Punishment is the fact that the person needs to become more inventive, intelligent and to work smarter.
Handling inappropriate behaviour.	Apply rules and regulations.	A leader never attacks or criticises another person.
Handling inappropriate coercion.	Leadership may entail the use of force and threats of aggression.	Leadership may be non-coercive only. True leaders never resort to force. There are subtle elements of peer group pressure operating, the underlying message of which is "you may always go somewhere else if you do not like it."
Envisioning	Leaders see possibilities and may use visualisation techniques. The leader sells the technique by using a number of different methods.	Leaders see possibilities and may use visualisation techniques. They, then, use their powers of engagement and charisma to instil this vision in others, thereby creating enthusiasm and energy. The vision becomes collective and involves ritual.
Ethics and morality	Leaders may sometimes be unethical for the good of the company.	If it is in any way unethical it is not true leadership.
Spirituality	Spirituality has no place in leadership.	Spirituality is integral to leadership. Everything is interconnected. Decisions must be in accordance with the world of the spirit and each decision has a deeper meaning.
Results orientation	Strategy formulation and goal setting takes place over a period of time. If a goal is not achieved then reorganising, right sizing or downsizing takes place.	Intent is continuously challenged and outcome adjusted. A moving target is preferred.
Why is this done?	For the money and the hygiene factors	Money is needed in order to live within the prevailing economic system, but there is a deeper meaning to life. It is part of the journey.
Decision-making	Leadership makes decisions and expects them to be implemented without delay. Decisions are often regarded with cynicism by certain followers.	Decisions are made in a collective context. Everyone feels involved and takes ownership.

Concept	Old school	African conscious leadership
Conflict	Conflict is bad. Differences with leadership are not to be voiced. Conflict is sometimes handled badly, even, at times, behind closed doors.	Conflict is a good thing. It highlights diversity. Conflict is used to reconfirm commitment.
Succession	Any suggestion that the leader has outlived his usefulness is met with anger. Problems with succession are highlighted with bitter, angry boardroom battles.	Leadership has a life cycle. Plans for smooth handover.
Openness	Information should not leak out. Stories are spread through the grapevine.	Information is shared openly. The world is moving, growing and becoming more interesting. Knowledge is everywhere and needs to be tapped.
Time	History is important. People grow from their roots. Time is linear. The here and the now are important and we must plan for the future which has not yet happened.	History is important. People grow from their roots and must revisit the past often, as history has a way of repeating itself. Patterns in history may help us to understand ourselves better.
Community	The idea of community is primitive. People come to work to make money. We do not have to like the people with whom we work.	The sense of community pervades everything. All of us are in this together. Community is vitally important.
Philosophy	Theoretical	Practical

Robins (2007) warned that the humanness of Ubuntu also requires balance – balance between people and nature, chaos and order, and past and future. Robins stated that the shadow side of Ubuntu must also be accepted.

Kets de Vries (2001) formalised an integrated model for global leadership that summarises the challenges of the new economy of work. This model is illustrated in Figure 4.7. It is clear that leadership has become a distinguishing factor in the new world of work. The impact of leadership on climate and, ultimately, on culture is discussed in the following paragraph.

**Figure 4.7 Leadership in the new world of work**



Kets de Vries, 2001

#### 4.5.3 Impact of leadership on culture and climate

*“If the leadership dimension isn’t properly in place, a company simply cannot be successful. Organisations do not run by themselves. They need people – the right people in leadership positions to make them perform.”*

Kets de Vries, 2001: unknown

The research domains of climate and leadership are implicitly entwined. From a systems perspective these two constructs are directly implicated in organisational function and process. The work of classic human relations theorists has shaped modern organisational theory in this regard. The leadership assumptions of a manager and the consequent processes are determinants of the climate of the organisation and, therefore, constitute a basis for the social and motivational processes that affect individual behaviour (Kozlowski & Doherty, 1989). Certain of these individual processes were explained in paragraph 4.4. Limited theoretical development is still to be found in the academic literature of today and directly addresses the impact of leadership on climate.

In their now classical study Litwin and Stringer (1968) replicated the effect of leadership on the organisation and demonstrated that climates become increasingly differentiated over time in a manner consistent with the style of the leader. Steers (1997) advised management to determine organisational goals and then to create a climate conducive for the successful implementation of these goals. The personal style of leadership may effect entire organisations (Kets de Vries & Miller, 1984). It is important to find a fit between the characteristics of the leader and the contemporary environment of the organisation (Silzer, 2002).

Schein (1985), Meek (1988) and others believed that a leader creates culture. Kozlowski and Doherty (1989) stated that literature on leadership tends to view climate as an organisational feature that constrains leadership behaviour (e.g. Franklin, 1975; Scheridan & Vredenburg, 1978) and not as an implicit aspect of the leadership process. Burke (1994) explored the impact of leadership on climate, culture and performance. Botha and Schutte (2003) found that leadership has a 70% impact on climate, and that this, in turn, has a 24% impact on the bottom line. Schutte (2004) presented evidence from an economic perspective that proved that there is a direct correlation between the motivational intent of an organisation and productivity, bottom line, customer centricity, safe behaviour and, ultimately, profit He also found evidence for a negative correlation between the motivational intent of a system and turnover and absenteeism.

Wheatly (1992) stated that, in order to change a culture, the new ideas and beliefs should be communicated to all the members. Schein (1985, 1992) believed that leaders both create and are able to change the culture of both their team and their organisation. Although the changing of a culture requires a systemic approach Meek (1988) argued that the leader is the appropriate person to introduce a new direction. Gershon et al., (2004) maintained that organisational cultural aspects should be communicated, and stressed the importance of congruent behaviour. Brown, Denning, Groh and Prusak (2005) passionately argued that through conversation the realities of life can be transformed and pleaded for leaders to engage in dialogue on strategic matters.

Kets de Vries (2001) also addressed the impact of leadership on climate, and stated that dysfunctional leadership behaviour, such as, conflict avoidance behaviour, inaccessibility, game playing and manic behaviour, sometimes manifests in the climate of the

organisation. Porter et al., (2004) acknowledge the difficulty of fulfilling the position of a CEO – being responsible for the performance of an organisation which is outside of his/her direct control, dealing with new complexities with imperfect information and with time constraints, as well as dealing with changing roles and relationships. If the leaders of today are able to learn to apply paradox thought, they will be able to retain whatever has served them well in the past, as well as implement new thoughts and ideas that fit the future scenario (Senge, 2003).

Many organisations are over-managed and under-led (Bennis, 1998). Traditional organisations create autocratic and rules-driven environments that stifle innovation, creativity, spontaneity, flexibility and responsiveness, and are based on the control and command of employees who are deemed untrustworthy. Mintzberg (1993) stated that the obsession for control springs from the failure either to recognise or to appreciate the value of spontaneity. Political gamesmanship – which involves the partial or complete withholding of information, which, in turn, hinders the efforts of many companies – inevitably defeats effective strategy (Hulbert & Pitt, 1996). Power games and selfish politics take priority as leaders protect themselves from anticipated attacks from within the organisation (Denton & Bouwer, 2003). Fraher (2005) identified the most important lesson that leaders must learn, namely, to trust their people to do their work. On the other hand, the level of trust of the employees in their leaders may be described as the acid test of effective leadership (Kets de Vries 2001). It, thus, becomes clear that trust is a pre-requisite in order for a climate to be described as conducive.

An awareness of underlying mental models and assumptions becomes increasingly important. Intra-personal skills, as defined by BarOn (2005a), become critical. This is confirmed by the following statement by Smircich and Calas (1989: 228), “The imagery of the global village fosters a somewhat less ethnocentric posture ... one that promotes introspection”.

The racial identities of the leaders will influence the racial climate of an organisation (Thompson & Carter, 1997). The success of an individual leader is very much dependent on the degree of readiness of the system for his/her style, vision and strategic intent (Kets de Vries, 2001). Difficulties may arise if there is dissonance between the individual value

system of the CEO and the values of the organisation. An inability to create shared buy-in for the vision could also lead to failure.

Many factors play a role in organisational performance. Fitzgerald and Berger (2002) explained the impact of the personality type of a leader on the climate of the organisation. However, if leadership is not solid the implications thereof will be felt, and will manifest in misalignment, an inability to implement and a breakdown in communication (Schutte, 2004). Porter et al., (2004) explored the unintended consequences on the system of commands, communication and decision-making on the part of CEOs, and, rightly, stated that the impact on the system may be either transparent and enabling or negative and destructive. Brown, Denning, Groh and Prusak (2005) stated that leaders could enhance their credibility and authenticity by telling the stories that they are living. This would elicit the authenticity of their listeners and generate creativity, interaction and transformation.

Bakan (2004, 2006) agreed that leadership does have an impact on climate. He presented the "Psychopathy Checklist" of Hare, which is a diagnostic tool used to rate anti-social tendencies and classify organisations as psychopathic (Bakan 2004, 2006). These anti-social tendencies include a lack of concern for the feelings of others, grandiosity, deceitfulness, lack of remorse and failure to accept responsibility for own actions. Bakan (2004, 2006) stated that capitalism creates an environment in which executives suspend their normal moral judgement and cease to behave according to individual consciousness. Goyder (2007) totally rejected this statement and stated that leadership is free to choose the purposes and values to follow. The researcher is of the view that, in order to lead effectively, leaders must develop the maturity to accept both the good and the bad, and not deny or project onto others the weaknesses in their own makeup or in the makeup of their team.

Ultimately, the ability of any organisation to use diversity as a strategic advantage is incumbent on the diversity readiness and on the competency of the leaders and employees (Thomas, 2005). Individuals who have not progressed in the development of their own identities will be unable to create a climate conducive to the valuing of diversity, and a climate in which diverse employees are able engage in their work and contribute in noble ways. In view of the fact that leadership has a direct implication for climate it

becomes crucial to determine which skills are conducive for the creation of a climate of Inclusivity and also which skills should be developed in order that individuals be employable in the new work of world.

#### 4.5.4 Leadership skills needed for the new economy of work

*"We do not have to deal decently with people from other cultures and traditions in spite of our differences; we can treat others decently, humanely, through our differences. The humanist requires us to put our differences aside; the cosmopolitan insists that sometimes it is the differences we bring to the table that make it rewarding to interact at all."*

Appiah, 2003: unknown

Hulbert and Pitt (1996) stated that training and development present marvellous opportunities for both attitude change and the acquisition of knowledge and skill. In the post-modern age leadership development and organisational change start at the personal level (Covey, 2004). Leaders need to be true to the self, authentic and should know themselves (Terry, 1993). Leaders need to know in what they believe, have the courage to speak from those beliefs and act on those words with integrity (Denton & Bouwer, 2003). Fraher (2005) reasoned that technical skills alone are no longer sufficient in the new world of work and added that leaders must possess sophisticated communication, team-building and sense-making skills.

Senge (1993) identified five disciplines as leadership disciplines, namely, systems thinking, personal mastery, mental models, shared vision and team learning. Individuals who excel in these areas will be natural leaders within their environments. Systems thinking has the distinction of being the fifth discipline since it serves to make the results of the other disciplines work together for the benefit of the business. Hulbert and Pitt (1996) also viewed teamwork as very important and added integration as a key aspect of organisational success.

Gibson, Hodgetts and Herrera (1999) built on the work of Senge (1993) and identified analytical skill, the ability to make connections in a complex system, the valuing of the worth of team building, and clear focus as critical characteristics within the makeup of a leader. Team building skills imply that individual team members should be valued, respected, supported and trusted. Collins (2001) indicated that the cultures of high-performance companies are significantly different from those of average companies. He



agreed with Pfau (1998) that priorities such as teamwork, customer focus, the fair treatment of employees, initiative and innovation are evident in the most admired companies. Castro (2004) identified the following three critical success factors for teams: goals, internal team dynamics and communication. Self-organising theory, as discussed in chapter 2, also implies that teamwork is becoming increasingly important. Katz and Miller (2003) argued that leaders should develop skills in respect of feedback, conflict management and resolution. The bridging of conflict is centred on the building of relationships (LeBaron, 2005).

Kets de Vries (2001) agreed with the importance of team building skills for leadership in the new world of work. He added that global leadership requires charismatic qualities, openness to change, interest in socio-economics and the political life of other countries, good cross-cultural ability, good non-verbal communication skills, a willingness to hear and understand different views, a sense of ease in culturally ambiguous situations, high tolerance for frustration and ambiguity, and adaptability to new situations. In order to excel at team building skills a leader should be able to deal with differences within a team, understand the way in which different group members need to be managed and manifest good interpersonal relationships.

In 1990 there were three thousand trans-national companies. There are now over 40 000 organisations that operate globally (Goyder, 2007). The ability to deal with differences across cultural boundaries and the concept of global intelligence is becoming a critical leadership capability.

Brown, Vogt and Margulies (2003) described the importance of mastering the art and architecture of powerful questions as such questions evoke the sharing of knowledge, inspire strategic dialogue and invite committed action. Brown et al (2005) added that strategic questions create forward movement and new possibilities. They identified the leadership capabilities needed for strategic dialogue, namely, the ability to create a climate of discovery, to suspend premature judgment, to explore underlying assumptions and beliefs, to listen for unexpected connections between ideas, to encourage the expression of a wide range of perspectives, and to articulate shared understanding.

This view is similar to that of Hamel (1997) who stated that strategising is reliant on the creation of a complex web of conversation. He viewed the ability to communicate across isolated pockets of knowledge as critical for the creation of new and unexpected combinations of insight and wisdom. Thus, the ability to dialogue and pose enabling questions is a critical personal leadership skill in the new world of work.

Intercultural skill that promotes the tolerance of ambiguity and difference, as well as cultural sensitivity, is a critical leadership skill (Manigart, 1999). This intercultural skill will promote the tolerance of ambiguity and difference, realism, tolerance and cultural sensitivity, all of which assist employees in coping with and succeeding in a foreign, confusing and unpredictable environment. LeBaron (2005) described creativity as a key to bridging cultural differences, and identified the skill of developing constructive ways of working with conflict and cultural differences as a key requirement for leadership in the world of work of today. As globalisation poses new challenges to leaders new skills are required.

Creativity is enhanced when the individual draws on many ways of knowing, which include emotions, sensations, intuition, imagination and the sense of the big picture. These processes work at an intra-personal, interpersonal and inter-group level. As intra-personal and interpersonal skill forms the basis of emotional intelligence, as defined by BarOn (1997), the development of emotional intelligence, thus, makes solid business sense.

Leaders today face unprecedented challenges, which may, in turn, result in a vicious cycle of stress, pressure, sacrifice and dissonance. In order to counter the inevitable challenges of the leadership role it is necessary to engage in a conscious process of renewal – both on a daily basis and over time (Boyatzis & McKee, 2005). However, to do this, most of us need to transform our approach to managing ourselves intentionally, and we need to learn new behaviour patterns – practices that enable us to maintain internal resonance and alignment with those we lead.

It is necessary to cultivate mindfulness and to learn to engage the experiences of hope and compassion (LeBaron, 2005a). We need to focus deliberately on creating resonance

within ourselves – mind, body, heart, and spirit - and then to channel this resonance out to the people and groups around us (Boyatzis & McKee, 2005). Self-awareness is one of the most important constructs of both emotional and spiritual intelligence, and every effort should be made to enhance this skill (BarOn, 2005b). Covey (2004) explained that all growth must start with the self.

There is an increasing appreciation of the female leadership characteristics within organisations (Booyesen & Nkomo, 2006). The leadership styles of women were found to more effective than those of men, especially within the context of team-based, consensually-driven organisational structures that are more relevant in the world of today (Applebaum, Audet & Miller, 2003). Applebaum et al (2003) found evidence that suggests that male managers prefer a directive style whereas female managers prefer a more democratic style. They concluded that women's leadership differs from that of men, and that this style may be learned. Helgeson (1995) was of the opinion that motherhood teaches management, negotiating skills, multitasking and the ability to balance. She argued that men learn from team sports or the military and are, therefore, more comfortable with hierarchy.

Enomoto (2000) analysed the metaphor of the 'leader as mother' – usually attributed to female leaders – in order to reinforce, but also to deconstruct, by highlighting the way in which the metaphor is double-edged. She argued that, while the leader as mother highlighted the caring nature of the woman, for others, the leader as mother was out of her home and, therefore, open to being judged. The metaphor reinforces the inappropriate nature of mothering in management and leadership. The mother archetype that proposes that the role of women is to care for and grow others (Jung, 1953) comes to mind in relation to the organisational growth model described by Schuitema (1998) and referred to in paragraph 4.5.2.

Leaders need a range of skills that will render their innate abilities more effective and more desirable. Statistics on personality type revealed that more or less fifty one percent of males and forty nine percent of females make a decision on the basis of logic – the thinking function – while the rest decide on the basis of personal values – the feeling function (van Rooyen, 2007). Kroeger and Thuesen (1988) explained that those

people who prefer the thinking function would be viewed as analytical, critical, cold, condescending, logical and rational, while people while those who prefer the feeling function would be described as people orientated, caring, emotional, supportive and subjective. Jung (1953) viewed the thinking function as masculine and the feeling function as feminine. Research has found that traditionally more than 80% of management in South African organisations display a preference for thinking (Mandala Consulting, 2005). It is argued in this thesis that leadership has a definite impact on climate. The majority “thinking”- preference in leaders will manifest in an organisational climate that could be described as analytical, logical, rational and cold. The feeling preference should be integrated into individual leadership profiles son as to ensure wholeness and sustainability.

Femininity in both males and females should be both valued and integrated in order to ensure wholeness (Jung, 1953). Booysen and Nkomo (2006) found that, due to the democratisation of the workplace and the growing quest for transformational and interactional leadership, feminine leadership is favoured in the new world of work. Emotional intelligence development, executive coaching and organisational development processes could assist with this integration of the masculine and the feminine. Women leadership which previously played a low-key role must overcome the belief that men belong in the boardroom, and become more assertive (Geyser, 2007). Women development initiatives such as the Inter-Bank Women Development Programme of the Da Vinci Institute add significant value. Any special initiative to accelerate the development of women should be supported.

Van Velsor and Lesley (1996) conducted studies on ineffective management and consistently identified relevant four personality traits, namely, poor interpersonal skill (insensitive, arrogant, cold, aloof and overly ambitious), inability to complete the work (betraying trust, not following through, overly ambitious), inability to build a team and inability to make the transition after the promotion. However, these skills may be acquired. The views of Gauthier and Cook-Greuter (2004) on development may be summarised as a natural unfolding of the human potential towards greater effectiveness and insight, an increasing level of tolerance, flexibility, reflective ability and the skill to deal with the environment. This view accords completely with the BarOn EQ-i model (BarOn, 2005a).

To summarise leadership in the global community should acquire the skill to cope with complexity, handle diversity and possess the capacity to deal with adversity and change. Leaders should realise that their own preferences influence the climate of an organisation and, as the climate may be linked to variables such as productivity, customer centricity and the motivational level of employees, leaders should also optimise this skill. In the new, diverse economy of work it has become critical to lead through others – through inclusion.

#### **4.6 Integration and conclusion**

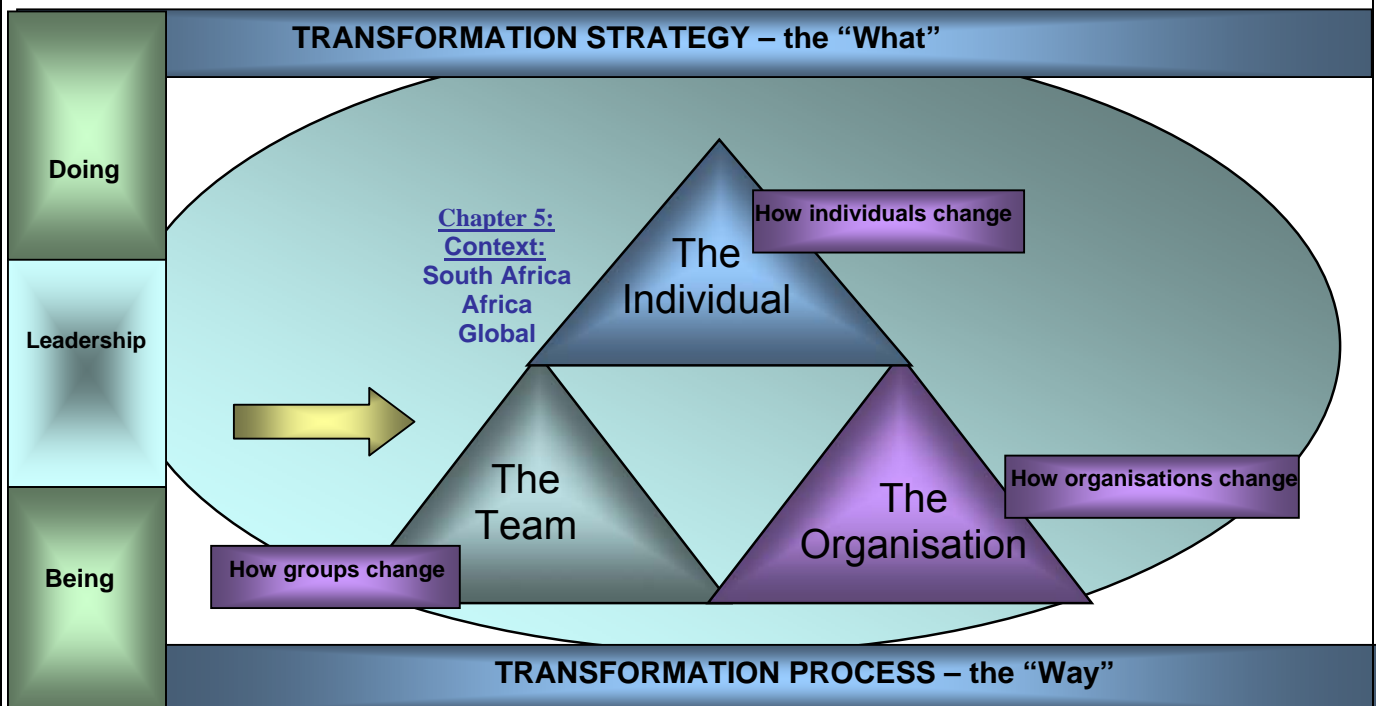
Individual dynamics are the output of an interplay between personality preferences, competencies, capabilities, will, skill, different intelligences and other diversity factors. Any attempt to deal with individuals within groups within organisations within countries should not be addressed in an uninformed, mechanistic or superficial way as the underlying diversity dynamics may, then, be denied, overlooked and misinterpreted. In order to utilise the innate gifts that individuals are capable of bringing to the organisation leaders should truly understand individual uniqueness and find ways in which to enable the latent potential for the benefit of all. Just as perceptions, mental models and stereotypes shape behaviours so do they also organise themselves into templates that label and generalise beliefs about others (LeBaron, 2005). People are sometimes aware of their own dynamics; but, often, they are not, are surprised by their own or others' responses when boundaries are threatened. Efforts should be made to assist organisational leaders to become more aware of the self.

People may display the technical expertise required to perform their functions, but, rarely, do they have the opportunity to understand the impact of the full potential of their experience (Ashton, 2007). Tacit knowledge may be replicated and recreated by placing greater emphasis on those learning opportunities that promote the acquisition of diverse viewpoints. In the new world of work knowledge management has become a distinguishing, organisational capability that should be developed (Nel, 2003).

Organisations need to create a space in which the wisdom, insights and gifts – the skills for which the individual was employed in the first place – are brought to the organisational table in order to create an environment in which diverse views, paradigms and

perspectives may create a synergistic, sustainable outcome. Leadership should create an atmosphere conducive for Inclusivity. The benefits of diversity of thought may then be unleashed. Any leader within any organisation is confronted by different combinations of diversity factors – *inter alia*, diversity of thought, worldview, race, gender and generation. The focus of this chapter was on the exploration of the conscious and unconscious dynamics within organisations, groups and individuals as described in classic and more recent literature. The task of leadership is to make sense of the nonsense, to make music out of the noise, and to facilitate growth in individuals, in groups and, ultimately, in organisations by enhancing the wisdom and unleashing the potential contained in the workforce.

#### Framework 4.2 The role of leadership on sustainable organisational change



In this thesis the emphasis has been on the changing, external environment (chapter 2) and the way in which organisations, groups and individuals adapt to these changes (chapter 3). All individuals, groups and organisations present unique diversity factors as discussed in this chapter. The external environment introduces even more diversity factors and these dynamics will be discussed in the following chapter. It is the complex task of leadership to facilitate the optimal interplay between the different, diverse domains, namely, the individual, the group and the organisation, in order to achieve “the **doing**” through “the **being**” that is sustainable – highlighted in Framework 4.2.

## Chapter 5: THE DIVERSE EXTERNAL ENVIRONMENT

*“Consciously manage the dynamics of multiculturalism in order to develop strengths and synergies from these, including the management of equal opportunities of individuals from different ethnic and gender groups to influence the direction of the organisation”.*

Jackson, 2004: unknown

### 5.1 Introduction

The management of change in most organisations not only requires of management to discard the restricting attitudes and beliefs of the traditional, rigid and hierarchical organisational culture, but also to focus on equal employment opportunities, the vulnerability of social and political conditions, and the behaviour of diverse employees. These factors challenge leadership to revisit their organisational practices and processes in a serious way. Due to the fact that there is a great deal of variability in cultural groups it may be not only inaccurate, but, perhaps, directly offensive, to superimpose cultural characteristics onto others without checking one's own assumptions (LeBaron, 2005).

As recently as two decades ago the focus of cultural diversity and, more specifically, multiculturalism, was concentrated on the following three factors (Holcomb-McCoy & Meyers, 1999) – *awareness* of one's own personal worldviews and the way in which one is the product of cultural conditioning; *knowledge* of the worldviews of culturally different clients; and the *skills* necessary for working with culturally different clients. Thoughts evolved exponentially from insights into multicultural dynamics into what LeBaron (2005) described as cultural traps. LeBaron (2005) referred to five of these traps, namely, the *Automatic Ethnocentricity Trap* which refers to the belief that the way things are perceived is both natural and normal, the *Taxonomy Trap* which assumes that it is possible to categorise every kind of cultural information, the *Complexity Trap* which assumes that cultural complexity and dynamics are so difficult to understand that intercultural effectiveness is impossible, the *Universalism Trap* which refers to the trap of seeing commonalities only, and, thus, minimising or failing to notice important cultural differences, and the *Separation Trap* which refers to the trap of seeing differences and divisions only, and missing what is shared across identity and worldview boundaries.

Differences between the individualistic white and collective black cultures pose unique challenges within Africa and, also, to companies that wish to operate on this continent. This statement does not take the diversity within black cultures into account. However, the “context paradox” applies – the possibility that more contexts will be needed to interpret whatever contextual information has already been provided (Sumner & Shum, 1998).

This chapter explores global dynamics, African dynamics and unique South African dynamics with the aim of creating an awareness of the impact and implications of the diverse external world on the leadership within organisations. In paragraphs 5.2 and 5.3 the dynamics in the global and in the African arenas are discussed, firstly, to explore the diversity presented by countries and also by continents, secondly, to present the dynamic context in which organisations must operate and, lastly, to argue the importance of understanding the impact of the national culture on the organisation. In paragraph 5.4 the specific South African challenges and dynamics are introduced in order to provide a context for organisations operating in this country. The aim of this chapter is not to carry out a traditional, external analysis (for example, a study of the political, legislative, economic, environmental, social and technological aspects as described by Amstrong (2006)), but rather, through synthesis, to explore the global, African and South African realities that face organisations that operate within these realities. Open systems will continue to exist only through continuous interaction with the environment (Senge, 1993). Wheelan in Koortzen and Wrogemann (2003) stated that resilient societies are those societies whose members are able to adapt to new conditions. It becomes important to understand the changes, themes and shifts within the external country context. It should be acknowledged that the external world / context is so diverse that both organisations and the leaders within organisations should take national dynamics into account in terms of strategy and operations.

## **5.2 The global arena**

As discussed in chapter 2, globalisation is the order of the day in the new world of work. The diversity dynamics caused by different national cultures should be consciously acknowledged as leaders draft their strategies and manage the implementation of these strategies. Therefore, factors that further complicate the international business



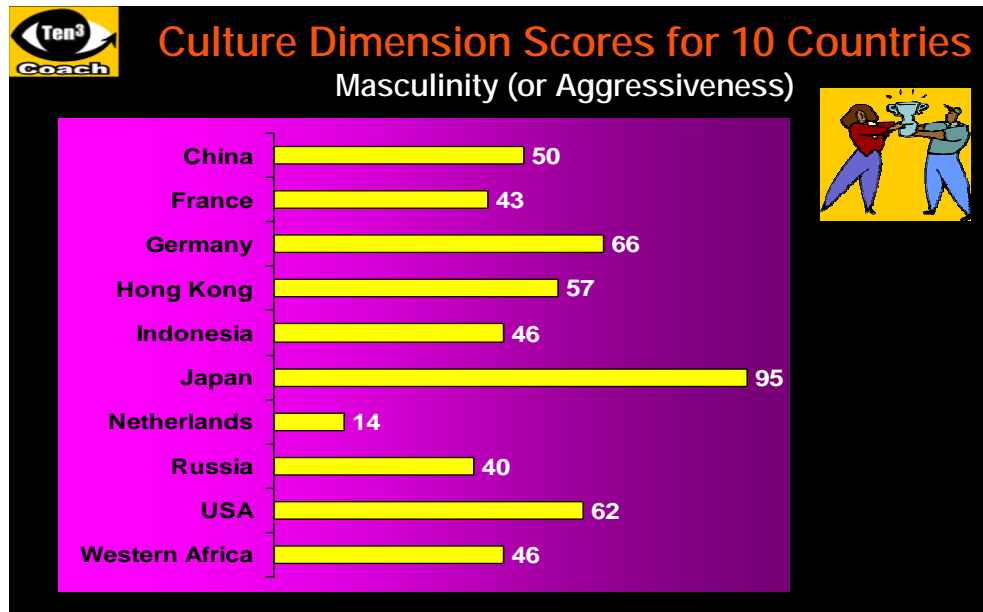
environment include the economic, political, social and cultural environments of different countries (Smit & de J Cronjé, 1992).

Triandis, Dunnette and Hough (1994) differentiated between **collectivist and individualist cultures**. Cox (1994) agreed with this differentiation and identified five further areas of behaviour in which a lack of understanding of cultural differences could have a significant impact on the organisation. Hofstede (1980, 1983, 1991 and 1999) carried out comprehensive research on the cultures of different countries. He advised that management operating across country boundaries acquire both knowledge of and empathy with the local scene (Hofstede, 1980). He also described the individual versus collectivist aspect of cultures and described four other types of differences between national cultures, namely:

- The power distance – the degree to which people within a country view inequality among people of that country as normal);
- Masculine versus feminine – the extent to which a culture is conducive to dominance, assertiveness and the acquisition of possessions as opposed to a culture which conducive to people, feeling and quality of life. Jung (1953) agreed with this view – he described Germany as the white “fatherland” and spoke of dark “Mother Africa”;
- Uncertainty avoidance – the degree to which people in a country prefer structured to unstructured solutions; and
- Long-term versus short-term orientation – long-term implies a future orientation, such as savings, as opposed to short-term which implies both a past and present perspective such as fulfilling social obligations and showing respect for tradition.

The aspect of masculinity was chosen in order to apply the logic of the interpretation of one on the subscales of climate to different countries. Masculine countries are somewhat assertive and competitive, whereas feminine countries revere modest, caring values. In Graph 5.1 a graph is displayed to illustrate this dynamic visually. The collective culture of the relevant country should always be taken into account when engaging with or in a foreign environment.

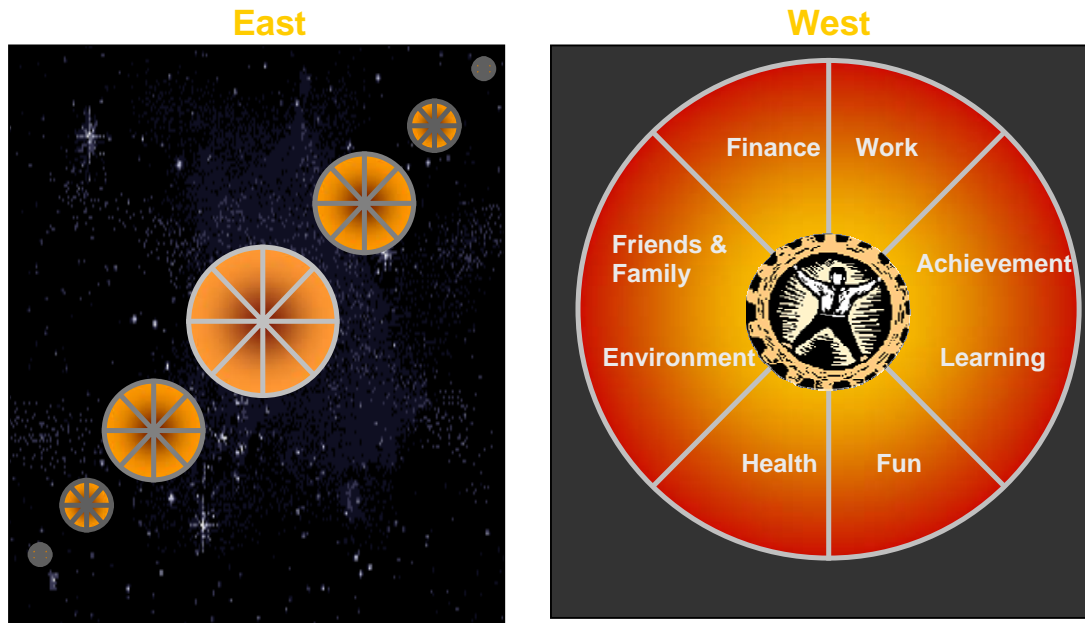
**Graph 5.1 Example of Hofstede's masculinity subscale**



Hofstede, 1998a

Hofstede (1999) carried out comprehensive research on the cultures of different countries (discussed in the previous chapter). As explained in paragraph 4.2 Hofstede (1999) identified five different national cultural dimensions. According to him countries differ with regards to dimensions such as masculinity – countries such as Japan may be viewed as more masculine (aggressive) than, for example, the Netherlands. Jung was of the opinion that Europe and Africa represent polar opposites – white and masculine versus dark and feminine (Jung, 1953), but he warned that the East differs markedly from both Europe and Africa. He ascribed this to the differences in philosophy and religion. Together Christianity, Islam, Hinduism and Buddhism comprise more than 5 billion members (Ankerberg & Weldon, 2005). According to a standard website on comparative religion (adherents.com, 2006) approximately 98% of the world's population belong to just 22 separate religions. Secularism is included in this statistic. Hofstede (1980) explained that national culture influences individual behaviour. The differences between Eastern and Western philosophies are depicted in Figure 5.1.

**Figure 5.1 Eastern versus Western Philosophy**



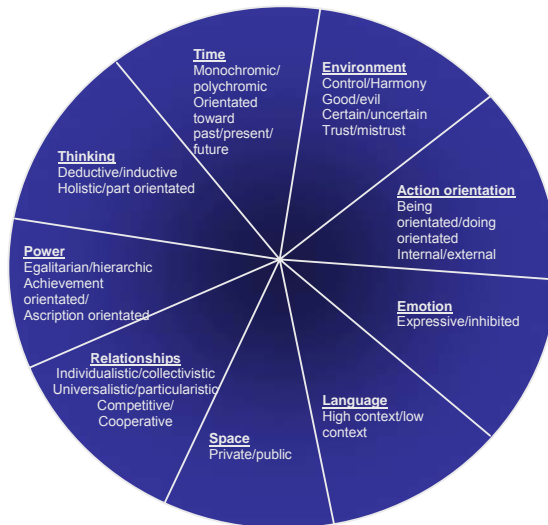
**Nirvana signifies the end of the eternal cycle of reincarnation**

**Everything must be accounted for in this**

Biblikova and Kotelnikov, 2002

Cultural identity provides a conceptual vehicle for the connection between the individual and the group (Cheers, Oskamp & Costanzo, 1995). Kets de Vries (2001) visually summarised the complex topic of culture in the wheel of culture displayed in Figure 5.2.

**Figure 5.2 The wheel of culture**



**Kets de Vries, 2001**

Scott, Ciarrochi and Deane (2004) hypothesised and found evidence for the assumption that people who manifest strong individualistic values and beliefs within an individualistic culture would have smaller social support networks, lower emotional competence, lower intentions to seek help from a variety of sources, and poorer mental health.

Cultures exist within larger systems which are known as **worldviews** (LeBaron, 2005). Worldviews consists of the three following cultural dimensions – social and moral, practical and material, and transcendent or spiritual. According to the online dictionary, dictionary.reference.com, a *worldview* may be defined as “the overall perspective from which one sees and interprets the world” or “a collection of beliefs about life and the universe held by an individual or a group”. Cox (1994) and Chung (1997) agreed that cultural differences in perceptions and worldviews may contribute to conflict within the workplace.

The events of September 11, 2001 forced the world to confront the reality of similarities and differences and caused people worldwide to engage in interfaith and intercultural dialogues in order to explore and understand the respective worldviews. The recent conflict in, for example, Israel, Pakistan and Iraq (amongst others), has brought to the forefront the multiple dynamics that both differentiate and unite groups of people. Multiple worldviews and cultural differences do exist, and creative ways to bridge them are desperately needed (LeBaron, 2005). Although violence and divisive rhetoric has always formed part of human history destructive weapons now accompany this type of rhetoric. Now, more than ever, global leadership capacities are needed in order to bridge cultural splits and to celebrate diversity with wisdom.

There are salient differences between the social, economic, legal and historical contexts of different countries, and these differences impact on employment practices, localisation and other legislation influencing the valuing of diversity. Globally, race and gender may be regarded as the major organising principles of the labour market (Kirton & Greene, 2005). Over the past thirty to forty years one of the major social and economical changes in the United Kingdom has been the increase in the employment of women – especially mothers (EOC, 2003). Kirton and Greene (2005) examined the

macro-level data of the United Kingdom and the broader European context, and found that labour market opportunities are still mediated and constrained by gender, race, age, disability and sexual orientation. Thomas (2005) quoted US census projections for the year 2050 when it is predicted that ethnic minorities will account for at least 45% of the population of the United States. Offerman and Phan (2002) described an organisation in which 800 employees speak at least 36 different languages and 65% are foreign-born. Diversity challenges are inherent in any organisation and country. Interesting global facts are presented in Table 5.1. These facts have implications for operations within a global enterprise.

**Table 5.1** Global statistics

- More than 1.2 billion people – one in every five on earth – survive on less than \$1 a day;
- The top 1% of the world's richest people earn as much as the poorest 57%;
- In the 1990s average per capita income growth **was less than 3% in 125 developing** and transition countries, and was negative in 54 countries;
- During the 1990s the proportion of people living in extreme **poverty fell from 30% to 23%. However** as world population increased this number fell by only 123 million, and, if booming China is left out, **the number actually increased by 28 million;**
- Of the approximately six billion people in the world at least **1.2 billion do not have access to safe drinking water;**
- More than 2.4 billion people do not have proper sanitation facilities, and more than **2,2 million people die each year from diseases caused by polluted water** and filthy sanitation conditions;
- Two-thirds of the **world's 876 million illiterates** are women;
- About 80% of economically active women in sub-Saharan Africa and South Asia work in agriculture; and
- The annual dairy subsidy in the EU amounts to \$913 per cow per year; while the **EU's aid to Africa is \$8 per African per year.**

Source: Adapted from Facts for Africa Website, 2007

Different instruments, reports and indexes may be used to compare companies in respect of specific criteria. The Global Competitiveness Report is a yearly report published by the World Economic Forum to assess the ability of countries to provide high levels of prosperity to their citizens. In turn, this high level of prosperity depends on how productively a country uses its available resources. Therefore, the Global

Competitiveness Index published in this report measures the set of institutions, policies, and factors that set the sustainable current and medium-term levels of economic prosperity (Global Competitiveness Report, 2007). The Ease of Doing Business Index is an index created by the World Bank. Higher rankings indicate better – usually simpler – regulations for businesses and stronger protection of property rights. Research has shown that improving these regulations has a very positive effect on economic growth. The annual surveys on Economic Freedom in the World and Index of Economic Freedom are two indices which attempt to measure the degree of economic freedom. These indices have, in turn, been used in many peer-review studies which have found that there are several beneficial effects to greater economic freedom. There are certain criticisms of these measurements, for example, the important aspect of economic freedom may be property rights that function properly, and an efficient rule of law, and not low taxes and a small state. It, however, for the purpose of the study explain differences between countries on a collective level.

Beck and Linscott (1991) identified the fact that Brazil faces similar complexities to South Africa, namely, racism and “have/have-not” and “know/know-not” gaps. Beck and Cohen (1996) described the various world orders at different stages of evolution. The themes they identified included concepts such as Japan’s “*co-prosperity sphere*”, Germany’s *legensraum*, Max Weber’s “*Protestant ethic*”, Herber Spencer’s “*social Darwinism*”, Immanuel Wallerstein’s “*world system*” and George Bush’s “*new world order*” (Beck & Cohen, 1996). Kets de Vries (2001) described the *consensus leadership model* of Scandinavia, the Netherlands, Japan and Sweden, the *charismatic model* of the Anglo-Saxon and Latin countries, the *technocratic model* of Germany, the French *political process model* and the Russian (also Kuwaiti and Saudi Arabian) *democratic centralism model*. Collectively, countries also manifest different personalities that should be taken into account when conducting business internationally.

According to Storr (1983) Jung regarded the self as the central archetype of wholeness. Jung maintained that the self comprised the total personality including the ego (the part of the psyche, according to Freud, that is charged with the task of self-preservation). The individual may self-realise only if the ego is willing to subordinate to the self. Eastern thought believes that *Samadhi* may only be attained if ego is completely

transcended (Jung believed this constituted a loss of consciousness and that clarity could occur only in the context of ego). The ego does not play a prominent role in group functioning within Africa. Unlike Western society, egoistic tendencies which undermine the fabric of the group's harmony are discouraged by African societies (Cumes, 1998). The differences between life philosophies are visually depicted in Figure 5.2. Eastern thought has found its way into business philosophy.

Collectively, the worldviews of societies influence the way in which societies behave. Beck and Cohen (1996) built on the work of Graves and presented the evolution of societies in the form of a spiral. The phases of the spiral which are termed <sup>v</sup>Memes are summarised in Table 5.2

**Table 5.2** <sup>v</sup>Memes

**Adapted from Beck and Cohen, 1996**

Country	<sup>v</sup> Memes – history	<sup>v</sup> Memes – the future
Africa	PURPLE and RED cores trapped in BLUE boundaries imposed by colonial Europeans.	Move through BLUE before ORANGE free-market and democracy can exist.
Mid East	PURPLE feudal resides, overlaid with ORANGE Western imperialistic ventures, competing RED/BLUE religions.	Until the RED/BLUE blockage is released and a stabilised non-punitive BLUE emerges, the shift to ORANGE cannot occur.
Singapore	BLUE system dealing with strong PURPLE and RED before ORANGE emerged.	Extraordinary reliance on ethos of honesty and Confucian work ethic led to a soft BLUE authoritarianism to bring order out of the third-world chaos. Successful living in BLUE will awaken ORANGE, GREEN, and YELLOW.
America / France	ORANGE terms, free market principles	Move to GREEN.
Russia	RED and BLUE authoritarian regimes. BLUE commands control over red.	When ORANGE appears, it is associated with RED. A new healthier BLUE needs to stabilise Russia first.
Japan	RED organised crime and BLUE thinking. Japanese thinkers with discipline and dignity	

According to Beck and Cohen (1996) and the theory discussed in Table 5.2 the First World may be viewed as ORANGE. The First World manifests an achievement-oriented work ethic (Puritan, Confucian), an analytic reasoning capacity which is allied to competence and measured per time, and a drive towards materialistic excellence and individual success in the burgeoning middle class. The Second World can be described as a BLUE authoritarian system, in which RED anarchy should be replaced with dutiful, sacrificial thinking. It is important to remember that there will always be first world individuals in a third world country and vice versa. Green and Lascaris (1998) described

this as the Third World Schizophrenia. In Table 5.2 <sup>v</sup>Memes theory and spiral dynamics as described by Beck and Cohen (1996) are applied to different countries.

Liff and Wajcman (1996) suggested that wider social attitudes must change radically, as must state provision and organisational structures and practices. Kirton and Greene (2005) stated that the existing norm of leadership, namely, that of white, male, full-time, non-disabled and heterosexual, offers little chance of facilitating a labour market that values diversity. Table 5.3 illustrates the kaleidoscope of different characteristics of the global society which confront leaders and which leaders must take into account in their decision making, strategy formulation and managing of people.

**Table 5.3 Kaleidoscope of differences in the global society**

**Research carried out by: “In Pas” broadcast on  
6/5/06**

<u>Global society</u>
<b>Out of each hundred people on earth:</b>
•57 are Asian ;21 are European; 14 are Western (from the Americans), 8 are African
•52 are female; 28 are male
•30 are Christian
•70 are illiterate
•50 are underfed
•11 homosexual
•89 are heterosexual
•6 own 59% of the richness
•80 live in sub-standard housing
•1 owns a computer
•1 has a university degree

As a result of both the unexplored markets and the relatively low cost of operations increasing numbers of global companies are extending their footprint into Africa (Jackson, 2004). It is becoming vital that the dynamics of the African area be understood and, therefore, these dynamics will be explored in the following paragraph.

### 5.3 The African arena

*“The time to build is upon us. We have at last achieved our emancipation. We pledge ourselves to liberate all our people from the continuing bondage of poverty, deprivation, suffering and discrimination. Let freedom reign. The sun shall never set on so glorious a human achievement. God bless Africa.*



Nelson Mandela, 10 May 1994

Africa is the home of many peoples, many tribes and many beliefs. Boon (1996) stated that there is, however, a vision of Africa, which is based on past nobility and tragedy. In a land strong cultures may survive and grow together with the increasing education of a proud people “secure in the knowledge that they are the future mentors of the world” (Boon, 1996). The decolonisation of Africa, of which the dismantling of apartheid is a significant, recent example, contributed to the awareness of the diversity of cultures on the African continent (Van der Merwe, 1996).

Fenton and Hefler (1995) referred to the work of Sauvy (1952) as described by Wishart (1998) and Chaliand (1977) who, in view of the fact that they share common characteristics such as poverty, high birth rates and economic dependence on the advanced countries, classified economically underdeveloped countries such as Africa, Asia and Latin America as “Third World” . In spiral dynamic terms “third world” implies racial divisions between the very poor and the very rich, with either a small or else no middle class. Cole (1987) described Africa as technologically less advanced, generally poor, its economies distorted by their dependence on the export of primary products to the developed counties in return for finished products, with high rates of illiteracy, disease, and population growth, and unstable governments.

**Table 5.4**                    **√Memes -The African dilemma**  
**Adopted from Beck and Cohen, 1996**

√Memes	System	Description
PURPLE	Tribal	Mystical spirits, good and bad, spells, spirits of ancestors, kinship and lineage establish political links, liaison from across tribes by matter
RED	Exploitative	Powerful chieftains dominate, set boundaries, punish, reward; feudal lords protect underlings in exchange for obedience and labour. Control and expansion of territory
BLUE	Authoritarian	Truth prescribes what is right and wrong, rewards for faithfulness; forces rule the universe, set human destiny and limitations, treaties, doctrinal alliances and borders. Diplomacy and sectarianism
ORANGE	Entrepreneurial	Rational, well-oiled machine with inner workings that may be learned, mastered and manipulated. Laws of science rule politics. The world is a chessboard on which games are played, and winners gain pre-eminence and perks over losers. Marketplace partners, strategic alliances
GREEN	Communitarian	Each entity is unique, yet belongs to the same cosmic community. Human rights and

		collectivism
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Beck and Cohen (1996) stated that most of Africa, as part of the Third World, had suffered the consequences of European colonialism and had yet to experience the agrarian movement. According to them Africa is still filled with superstitions, and clan and tribal conflicts and characterised by periods of social implosions and lawlessness. Their explanation of the world order dynamics, according to spiral dynamics, is documented in Table 5.4.

Beck and Cohen (1996) discussed the development of societies according to **Mememes** (Table 5.4). The challenge for Africa is for African PURPLE and RED which is trapped in BLUE boundaries to move through BLUE to ORANGE. Harrison (1990) studied the reasons why certain African companies that had escaped third world conditions, namely, excessive authoritarian structures and stagnant economies, had survived. He found that countries which were prospering were characterised by the emergence of a Puritan-Confucian-Islamic type of work ethic, the existence of the values associated with individual initiative, a stable society in terms of law and order, and respect for personal rights and property – thus awakened BLUE/ORANGE.

Africa as a continent is severely neglected, and, although ad hoc interventions do happen periodically, it seems as if the rest of the world is intent on abandoning Africa to its fate. Besides the hunger and famine that the continent has to endure, there is also a critical shortage of knowledge, skill and technology (NEPAD, 2007). It is not the task of this thesis to explore the differences between the cultures of the indigenous countries. The intent is rather to leave the reader with a sense of the tremendous diversity presented by cross border operations. Furthermore, an attempt was made to create the awareness that no system should ever be viewed from the perspective of the mental model of the leader, consultant or facilitator, but instead through inquiry and the sharing with the individual within the context of his/her climate; the group, organisation and/or societies. Lastly, the researcher urges the reader to acknowledge that workers from different nationalities will always manifest diverse mental models which will have been influenced by national cultural dynamics and that this will directly influence the way in which they operate within the system.

Global consciousness is growing and people are becoming increasingly aware of human rights and equality. The challenges facing Africa are daunting. Certain interesting facts about Africa are listed in Table 5.5. Bond (2007) described the impact of increased corporate activity in Africa as a new round of break-ins and thefts. According to Bond (2007: 39), “The burglar’s tools include exploitative debt and finance, capital flight, skewed donor relations, unfair trade, distorted investment, ecological exploitation and the brain drain”. He continued by adding that the unintended consequence of all this is that Africa is the world’s region with the highest inequality. The African continent has the highest proportion of people living in extreme poverty and is not on target to meet any of the Millennium Development Goals which were agreed at the United Nations in 2000.

**Table 5.5 Statistics of Africa**

**Adapted from Facts for Africa Website, 2007**

- 315 million people – **one in two of people in Sub Saharan Africa** survive on less than one dollar per day
- 184 million people – **33% of the African population** – suffer from **malnutrition**
- During the 1990s the average income per capita **decreased in 20 African countries**
- Less than 50% of Africa’s population have **access to hospitals or doctors**
- In the year 2000 **300 million Africans** did not have access to safe water
- The average life expectancy in Africa is **41 years**
- Only **57% of African children are enrolled in primary education**, and only one of three children complete their schooling
- **One in six children dies before the age of 5**. This number is 25 times higher in sub-Saharan Africa than in the OECD countries
- Children account for half of all **civilian casualties in wars** in Africa
- The African continent **lost more than 5,3 million hectares of forest** during the 1990s
- Less than one person out of five has electricity. **Out of 1.000 inhabitants 15 have a telephone line** and 7.8 out of 1.000 people surf on the Internet.

In 2002 the Pew Global Attitudes survey interviewed more than 38,000 people in 44 nations on global issues. The questionnaire was translated into 63 languages and dialects. Most interviews were conducted face-to-face in the home of the respondent. Africa was the only region in which a significant majority of volunteers reported hunger as a personal problem. This is significant with regards to the reality in Africa – a huge number of Africans still deal with those challenges that Maslow classified as psychological needs on the first level of the hierarchy of needs (Maslow 1943, 1954, 1971). Yet another diversity factor comes into play, namely, the differences in motivational needs as described by Maslow. So, for example, awareness is a need that

is classified under self-actualisation – the highest need in the hierarchy (Maslow & Lowery, 1998). Diversity in terms of motivational need is often ignored or not even considered when climate studies pose questions on reward and organisational satisfaction.

The same report which was published on the official website of Pew Global Attitudes found that people around the world embrace anything that originates from America (2006). Booysen and Nkomo (2006) were quoted in the previous chapter on saying “manager = man”. This research suggests that “country = America”. Do we also discriminate between products in terms of their country of manufacture?

The New Partnership for Africa’s Development (NEPAD) is yet another organisation that was formed to assist Africa. It was initially established by a small group of African leaders in 2001 and formally integrated into the African Union in July 2004. NEPAD is African owned and led and represents a long-term agenda for Africa. Over time it seeks to change the terms of engagement between Africa and the international community. Its work aims to eradicate poverty, to assist African countries, both individually and collectively, to grow sustainably, to stop the marginalisation of Africa and to accelerate the empowerment of women. However the goals set by NEPAD are also not on target.

The World Audit Organisation (2007) ranks 149 nations (with a population in excess of one million – thus 99% of the world’s population) in terms of specific criteria. South Africa was ranked 42<sup>nd</sup> on democracy (2007), 36<sup>th</sup> on press freedom and 41<sup>st</sup> on corruption (World Audit Organisation website, 2007). South Africa was listed 52<sup>nd</sup> out of 161 countries in terms of for economic freedom on the Index of Economic Freedom. The only other African country that compares favourably with South Africa is Botswana. Most countries in Africa rank decidedly lower on all the scales. Scales such as the corruption indicator should be taken into account when international organisations wish to conduct business in Africa. Bond (2007: 38) quoted Rodney (1981) in his seminal work *How Europe Underdeveloped Africa* in an attempt to answer the question as to who and what is responsible for the African underdevelopment. He also discussed the role that debt had played in Africa’s underdevelopment.

Natural resources accounted for almost 80% of African exports in 2000 compared to 31% for all development countries and 16% for the advanced capitalist economies (Bond, 2007). It would be possible for national policies to reverse the socio-economic collapse of the continent. Bond (2007) advised that bottom-up activism is required.

Most of the impetus for a return to African values and indigenous knowledge systems has emanated from South Africa in the form of its suggestion for a movement towards an **African Renaissance** (Makgoba, 1999). The concept was made popular by Thabo Mbeki after the 1994 democratic election in South Africa. The African Renaissance is a philosophical movement aimed at ending the violence, elitism, corruption and poverty which are rife in Africa. Focus areas are education and the reversal of the brain drain of African intellectuals. Human (1996) suggested that it may be somewhat idealistic to try to identify a particular African style or even philosophy of management.

Binet (1970) provided insight into African economic psychology. Dia (1996) documented this work of Binet. This work may be supplemented and supported by popular African management texts (Mbigi & Maree, 1994; Boon, 1996; Mbigi, 1997), as well as by specific anthropological work (Gelfand, 1973). Mbigi (1997) and Blunt and Jones (1997) warned against simplifying the philosophy of Ubuntu and losing its essence, while Kunene (1996) warned against a superficial perception of the concept. Makgoba (1999) and others called for a renaissance of African thinking, values, and education and also political transformation.

In a comprehensive model on cross-cultural dynamics within Sub-Sahara Africa Jackson (2004) studied the African context (cultural and political, economic and structural, and historical and political) and the impact of changing management systems under the influence of cultural groups in order to develop effective management through cross-cultural participation. The value of the contribution of this work of Jackson (2004) should not be underestimated

Stereotyping is still rife in Africa. It is a stereotype that all traditional African healers practice "witchcraft", and are, thus, termed "witchdoctors". However it is true that there are at least five types of doctors in traditional African societies, of which only one is singled out by Africans themselves as possibly evil (Brand, 2001). Africans find it humorous that White and educated Black South Africans on a first visit to deepest Africa

state that it is the first time they have been to Africa. Work around the creation of cultural awareness and exposure to differences is needed in order to change the stereotypes. An interview with Abdulai, which was documented by Pereira (2007), explored business leadership challenges for Africa and stated that, in order to compete globally, Africans must also adapt the mindset that capitalism and entrepreneurship is not necessarily associated with colonialism and dictatorship.

Jung described the West as masculine and Africa as feminine (Jung, 1953). Lessem and Nussbaum (1996) differentiated between Western and African modes of life. Western life is characterised by a “having mode” in terms of which self reliance, self interest, reward/punishment, and production are important. African life is characterised by a “being mode” in terms of which emotions are important. Other concepts that may be used to describe Africa are collective, cooperative, recognition/rejection, and participative. These thoughts were also explored in the previous chapter in which the notions of masculine and feminine leadership were discussed.

In Africa the *great man theory* is still prevalent. Jackson (2004) described the *process of cultural cross-vergence* in Africa which has resulted in a number of hybrid systems, of which some are highly adaptive to its context, while others are maladaptive. African leaders in “developing” countries are, on the whole, viewed as fatalistic, resistant to change, reactive, short-termist, authoritarian, risk-reducing, context-dependent and prone to basing decisions on relationship criteria rather than universalistic criteria, (Jaeger & Kanungo, 1990). Blunt and Jones (1997) viewed management in these countries as fatalistic.

This view may be perceived as pejorative and, if placed in contrast with “developed” countries, there is the danger that the objective of development could be to make the “developing” world more like the “developed” world (Jackson, 2004). This statement pinpoints the anxiety of the researcher of this research paper, as she is aware that the study of an indigenous system in order to change it to a “developed” system may be explosive because of the resultant loss of the natural rhythm and essence of the indigenous system. In terms of organisation Jackson (2004) found more evidence of a colonial legacy in Africa than an indigenous approach, as the dynamics of the

management of organisations in Africa arise fundamentally from the interaction of African countries with foreign powers and organisations.

As a result of its intangible and universal nature storytelling in Africa has survived colonialism and Christianity – it could not be suppressed, manipulated or taken away (Lessem & Nussbaum, 1996). Most African cultures are oral cultures and are, therefore, imbued with a large measure of conviviality. Storytelling is a core competency of leaders in Africa (Lessem, 1993) as a person's social skill will determine his/her social standing and the social insight; sensitivity and technique of a manager may be enhanced by the ability to tell a good story (De Pree, 1989). Myths, legends, parables, fables and rituals speak of and for every person (Jung, von Franz, Henderson, Jacobi & Jaffe, 1978). Christie, Lessem and Mbigi (1994) described African people as natural storytellers. African leadership could offer this gift to the business world.

Hofstede (1980) warned, that, if working internationally, people have a tendency to act from their own experiences. The external culture of the country in which the organisation operates will influence the organisational culture (Sagiv & Schwartz, 2000). Expatriates in foreign countries lose their previous social networks, and their psychological well-being is threatened by the newness and uncertainty of the new local environment (Kuo & Tsai, 1986). Wang (2002) stated that the ability to establish social networks and sustain psychological well-being in the local environment becomes a critical and important prerequisite for expatriate job performance. Although Black (1990), Aycan (1997), and Selmer (2001) addressed issue of the well-being of expatriates, few organisations actively intervene to ensure that the expatriates in their employ make the transition from the known to the unknown in a sustainable way.

Communication is made more difficult due to the multiple languages spoken in different locations. Allen (1977) noted that the probability of team members communicating or collaborating decreases logarithmically with gaps of as little as five to 10 meters between offices. This fact holds specific implications for groups / organisations that operate across boundaries (Armstrong & Cole, 1995). Strategy and processes should cut across the many groups in the different cultures and with different heritages. A special effort should be made to ensure that expatriates with high levels of emotional and cultural intelligence are employed, as the cost implication of replacing an expatriate,

the unintended consequences for the organisational climate and the wellness of the expatriate is huge.

In the interview with Martin (1999) Mutwa stressed his concern about the impact of rebel wars in Africa and stated that it is irrelevant which party wins as the country is so often destroyed. He described the unconscious power that guides human beings towards self-destruction. Contrary to the picture the world generally sees of Africa on television – a crippling AIDS crisis, brutal civil wars, Western efforts to influence democracy and offer debt relief, and wild animals – and in movies, for example, “Blood Diamond” and “Totsi”, there exists a great sense of humanity and wisdom in Africa. People who have visited deepest Africa all share in the experience that the majority of Africans are humble, friendly, clever, spiritual and eager-to-learn people (Jackson, 2004). They are people who describe themselves as giraffes – humble animals that cry inside (Bateman & Bobbett, 2001). Leadership in Africa today has a sacred opportunity to work with the rhythm and nature of the local community and leave behind a truly sustainable legacy.

Although South Africa is part of the African continent specific attention will be focused on the country in the following paragraph, as the case study presented in the research section of the thesis was carried out in South Africa.

#### **5.4 The South African arena**

*“Umntu ngumuntu ngabantu” - Zulu*  
*“Motho ke motho ka batho” – Sotho*  
*"A person is a person through other persons" - English*

African aphorism  
Ubuntu, Ramose, 1999

The aim of this thesis is to understand the impact of leadership on climate within an African and, specifically, within a South African environment. The purpose of this section of the thesis is to contribute to the understanding of a complex, multifaceted, global business context, and not to the dynamics of each country in detail. However, South African companies are extending their African footprints, becoming global role players and interacting across borders with global organisations in foreign countries.



Increasingly South African companies are becoming global players. For example, the Barclays ABSA deal paved the way for a local, financial services organisation not only to extend its African footprint, but also to establish a corporate structure in London. Other South African companies, such as Netcare and Sanlam, are also actively exploring global opportunities. Companies that wish to compete globally must address cultural and cross-cultural issues. Cultural variety enables companies to examine shared experiences from different perspectives and, thus, to ensure that new ideas are generated, explored and implemented. With the increasing globalisation the selection of more diverse individuals must become an important aspect of the business strategy of organisations (Thomas, 2005).

Political transformation took place in South Africa after the first democratic elections in 1994. The systematic dispossession and disempowerment of black people that had defined South Africa for so long required an equally systematic response from government. Since 1994 the government has adopted several initiatives to transform the economy and it has laid the foundation for a focused strategy of broad-based black economic empowerment (Broad-Based Black Economic Empowerment Act, 2005). Booyesen (2007) described the social identity re-categorisation that is taking place in the country as a result of the radical societal power shifts that have happened. It is, however, debatable whether true transformation has taken place in the workplace to the fullest extent, and whether employing members of previously disadvantage groups has actually changed the dynamics of the South African business sphere and the behavioural reality as it manifests in the micro-cosmos of the organisational climate.

Burger (2003) cited multiple reasons for South Africa's ailing civil society, for example, the rapid urbanisation of black men as a result of the conditions prevailing in the mining industry in the previous century, the impact of the old apartheid regime on black families, and the continuing poverty and growing unemployment. He argued that the social fabric in South Africa is not strong enough and, therefore, that NGOs are not to be trusted in terms of their ability to manage international funds. This has led to the NGOS being both over-regulated and under-led. Banhegyi and Banhegyi (2006) identified the problems facing this country as urbanisation, pollution, problems caused by western-style consumer economics and political systems, hi-tech diseases such as AIDS and lifestyle/stress-related diseases, agricultural methods that separate people

from the land, psychological hangovers from colonialism and apartheid, the dehumanisation of people brought about by monolithic institutions, and crime and violence.

South Africa is truly a Rainbow Nation – a metaphor first used by Archbishop Desmond Tutu in 1994 and now widely accepted as a description of the demographics of this country. The eleven official languages (Afrikaans, English, Ndebele, Xhosa, Zulu, Northern Sotho, Sesotho, Setswana, Siswati, Venda and Xitsonga) are an indication of the diverse nature of South Africa. Other unofficial languages include Fanagalore, Tsotsi language, Khoe, Nama, San, Lobedu, Northern Ndebele, Phuthi, Swahili, and heritage languages, for example the European languages and sign language (Encyclopaedia Britannica Online, 2007). The multilingualism of South Africa poses unique challenges to the corporate world in which English is viewed as the official language, whereas, in fact, English is the mother tongue of only 8.2% of South Africans. The different languages represent just the tip of the iceberg of diversity. Typically each ethnic group with its own language also has its own culture, practices and beliefs and these contribute to the kaleidoscope of differences within South Africa (refer to Figure 5.1).

Interesting demographical and social information from the 2001 census may be found on the official website of the South African government. During this census it was found that 76% of the South African population was black. Sixty percent only of the black population in South Africa was non-urbanised. Ten percent of South African adults had had no education in the Western understanding thereof at all. Many of the non-urbanised communities were completely illiterate and had never been exposed to industrial Western culture. Van der Merwe (1996) stated that both urbanised and non-urbanised blacks follow the tribal or ethnical customs of their grouping.

South Africa has one of the most unequal income distribution patterns in the world – approximately 60% of the population earns less than R42 000 per annum, whereas 2.2% of the population has an income exceeding R360 000 per annum. Poverty in South Africa is still largely defined by skin colour, with black people making up approximately 90% of the country's poor. According to a survey for the period 1998 to 2000 which was compiled by the United Nations and published on the World Socialist

Website Crime South Africa was ranked second in the world for assault and murder per capita (2006). Most of these crimes are committed by Blacks, who comprise the largest percentage of the population and are the poorest people in the country. This fact could reinforce current stereotypes about Blacks, but, in truth, it demonstrates the social problems of unemployment, famine or survival.

Beck and Cohen (1996) applied spiral dynamic principles and projected that the major diversity issues in South Africa are not due to racial oppression and apartheid, but rather to major collisions of values. All races today must jointly manage the progression from third to second world, while at the same time preserving and enhancing the much smaller first-world component. Beck and Cohen (1996) challenge South African leadership to reason from a synergistic rather than from a mutually exclusive arrangement, and stated that, in doing so, they “may well uncover the models necessary to manage the diversity of the planet itself” (Beck & Cohen, 1996). Almost 10 years later Cilliers and Smit (2006) confirmed this viewpoint by finding that it is possible to use diversity issues based on race as a means of overlooking those diversity issues which are based on gender and positional power. In other words, race had become a popular scapegoat (Cilliers & Smit, 2006). Human (1996) indicated that, in South Africa, power relations between people of different cultures complicate diversity issues such as race and gender.

The Truth and Reconciliation Committee headed by Bishop Tutu since 1995 has constituted a milestone on the road to a new national consciousness. However, little evidence could be found that the efforts at “truth and reconciliation” to bridge this power-difference have taken place at a micro level nationally. The work of Mutwa (Mutwa, Teish & Larsen, 2003) underline the differences in terms of worldview that still exist in South Africa today and that should be taken into account when addressing diversity issues within South African organisations.

The differences discussed by Triandis, Dunnette and Hough (1994) are extremely obvious in studies carried out on the individualistic White culture versus the collective Black cultures within South Africa (Hofstede, 1980; 1983; 1991; 1997; Lessem & Nussbaum, 1996 Mbigi, 2000). Cultural differences influence the perceptions and attitudes of individuals towards management, as well as their motivation to comply with certain management styles and cultures. Van der Colff (2004) argued that traditional

African management values (Ubuntu) should be integrated into an organisation in such a way as to provide opportunities for leadership to dismantle the past organisational culture, promote the development of a new, more inclusive culture and create a set of leadership skills and competencies that enable globalisation processes. Brugge (2005) supported this view and added that the African humanistic philosophy of Ubuntu, with its particular leadership style, and the more individualistic Eurocentric style should be married within the South African context in order to ensure a synergetic approach. Booysen (2001a) also described the duality within South African as a result of the Afrocentric and Eurocentric approaches to leadership. The philosophy and concept of Ubuntu was discussed in greater detail in paragraph 4.5.2.

Cultural diversity within the South African context was informed by Lessem and Nussbaum (1996). It includes the following:

- Time and space orientation

Boon (1996) explained that the Western linear perception of time is diametrically opposed to the African circular perception. This difference illustrates divergent approaches and attitudes to life, humanity, work and business. It is said that Black South Africans keep African time while White South Africans often place more importance on adhering to strict time expectations. Black South Africans are also more comfortable sitting or standing close to each other and with physical touching, while White South Africans prefer a larger personal space. In an interview with Martin (1999) Mutwa explained that the Zulus' understanding of time had preceded that of Einstein and Western society.

- Leadership style orientation

Black South Africans may attach more importance to relationship building in leadership and consider that White males are too abrupt in their business interactions. Women tend to be more democratic than men.

- Competitive versus cooperative behaviour

White South African males tend to be more competitive than Black South Africans, who are more likely to demonstrate cooperation with and helping behaviour toward others.

- Locus of control

White South African males tend to believe that they are individually responsible for their success and failures, whereas Arab, Asian and African individuals are more prone to believing that their success and failures are due to influences other than their own ability and effort (Thomas, 2005). There is the belief in African cultures that there are forces operating in every person's life over which he/she has absolutely no control. The ancestors play an ongoing and complementary role in every aspect of life, and there is an acceptance of an external locus of control. This view is contrary to every aspect of the Western psyche in terms of which the past is viewed as history and the belief is that one is able, to a considerable degree, to determine one's own future (Boon, 1996).

- Communication styles

Women view communication as an opportunity to share support and reach consensus, while, for men, conversations are viewed as an opportunity to gain the upper hand in the hierarchical social order (Tannen, 1990). Black South African cultures regard eye contact as impolite, while not making eye contact is considered rude by White South Africans.

South Africans are challenged to create a leadership approach that is capable of dealing with these cultural dynamics as well as with the unique character of South African businesses. Different approaches to African leadership have been discussed in literature. As paragraph 4.5.2 deals with leadership theory the topic of African leadership philosophy is addressed only superficially in this chapter. The most comprehensive discussion was found in the work of Banhegyi and Banhegyi (2006) who compared old mental models still in use in South Africa with African leadership models. The adapted results of this comparison may be found in Table 4.6. African leadership is characterised by deep spiritual roots. African spirituality has a number of important themes running through it. These themes include abundance, cause and effect, community, evil, imagery and symbolism, wellness and disease, oral tradition, myths and legends and cycles all of which may be applied to business with phenomenal success (Banhegyi & Banhegyi, 2006). Lessem and Nussbaum (1996) used the metaphor of a tree to describe the richness of African culture and with the roots

symbolising storytelling, work rhythm, spiritual transformation and communal history. The archetype of the tree relates to the link between heaven and earth (Cumes, 1998). The challenge for South African business today is to realise the way in which the essential qualities of African philosophy may make a valuable contribution to the workplace.

Ubuntu-philosophy stresses that Inclusivity is important and that every individual should be allowed an equal say in any discussion and in ultimately reaching an agreement which is acceptable to all. The policy of Ubuntu is integrated in the White Paper, published in August 1997, in terms of which it is legislated that:

The principle of caring for each other's well-being will be promoted, and a spirit of mutual support fostered. Each individual's humanity is ideally expressed through his or her relationship with others and theirs in turn through recognition of the individual's humanity. Ubuntu means that people are people through other people. It also acknowledges both the rights and the responsibilities of every citizen in promoting individual and societal well-being.

The philosophy of Ubuntu does contain paradoxes, for example, existing both as an individual and as part of a group simultaneously, and the fact that an individual's strength could be that same individual's weakness. Ubuntu could lead to conformist behaviour in order to achieve solidarity if these paradoxes are ignored (Mbigi & Maree, 1994).

Beck and Cohen (1996) identified another South African paradox. On the one hand, the transference of power from the white, first world to the black majority. On the other hand, should European/Afrikaner dominated first-world infrastructure continue to dominate little transformation will take place. This paradox should be managed consciously. Leadership should have the ability to recognise the big picture perspective, integrate structures, and understand both the naturalness of chaos and the inevitability of change. Beck and Cohen (1996) were confident that the South African dilemma could be solved by the implementation of a strategy which integrates the two critical masses which have been identified into a "synergistic rather than an exclusive arrangement."

In a progressive study on societal power shifts and changing social identities in South Africa Booyesen (2007) highlighted interesting developments in the employment practices and diversity factors in the country. Although progress has been made since 1994 it was still evident that race and gender gaps exist at the management decision-making level in South African organisations. Booyesen (2007: 16) posed the question as to how South Africans would be able to *“un-think old categories of citizenship and redefine themselves as a nation, in order to move beyond racial categorisation and their own political bondage”*.

As Ngambi (2002), Booyesen and Nkomo (2006), Booyesen (2006) and Cilliers and Smit (2006) explained conflicts associated with race and gender still constitute those diversity factors that are the most pressing in the South African environment. Organisations may be the only places in which interactions take place across the boundaries of different social identities (Byrne, 1971; Nkomo & Steward, 2006). For this reason organisations may be regarded as the ideal space in which to explore diversity perceptions and stereotypes.

Diversity management is becoming increasingly important, especially in South Africa where the pressures of legislation are forcing companies to comply with legislative targets. Conceptually, the establishment of Industry Charters assist in the translation of legislation into strategies that may be implemented and measured. In order to comply with the norms stipulated by the Sectoral Charters as described by the Broad Base Black Economic Empowerment Act nr 53 of 2003 every employee must be exposed to a diversity intervention facilitated by an external consultant on an annual basis (2005). Hopefully this will mean that more people will be exposed to diversity awareness interventions in the future. The management of diversity is “work-in-progress”, and leadership must continue to clarify the barriers in order to create the kind of culture change necessary to dismantle the barriers that prevent previously disadvantaged groups from competing on equal terms with white men (Jackson, 2005).

The transformation in South Africa has created hope on a global scale. Senge et al., (2004) described a facilitated group intervention that took place when F. W. de Klerk unbanned the ANC. Their basic assumption was that white South African males exhibit low levels of affect. This assumption was disproved when a traditional white male stood

up and addressed a black lady saying, *"I want you to know that I was raised to think that you were an animal."* (Senge et al, 2004) He then broke down and cried, thus displaying the very emotion that it had been assumed he did not possess. Senge stated that, after this incident, he never doubted that significant and lasting change would occur in South Africa.

The limited amount of academic literature that could be found on the topic of an integrated African approach is an indication that the topic still needs to be addressed. Additional research should be done on the unique leadership essence of the Rainbow Nation of South Africa. In view of the fact that many of the inequalities created and maintained by apartheid still remain in force in South Africa today it is essential that the underlying assumptions, the stereotypes and the defense mechanisms in the unconscious of people be addressed. Superficial levels of pseudo-community exist in organisations as people pretend to be similar rather than acknowledging and leveraging difference. This statement recalls the personal change models presented in chapter 3 and the formation phase of a group (described in paragraph 4.3) during which individual behaviour is driven by a desire to accept others and to avoid controversy and conflict.

The researcher is of the view that South Africa is slowly erasing some of the historic disparities and that organisations are, through the process of Inclusivity described in this thesis, assisting in the erasure of the consequences of these disparities. Organisations may contribute significantly to the transformation of South Africa by implementing strategies that promote both Inclusivity and the valuing of diversity.

Boon (1996) maintained that an integrated South African leadership approach should have the capacity of thrusting leadership in this country to the forefront of world leadership. He cited the example of Nelson Mandela – the son of a rural, royal traditionalist, educated both tribally and in the western way – who has been honoured by the world for his humanity and wisdom. The researcher is of the view that rather than try mechanistically to integrate the African philosophy into the Western ways of doing, individual leadership should strive towards wholeness within their own psyches and integrate opposites into their own worlds. All leaders should develop characteristics of both styles (and others) in their psyche – the ability to initiate cooperation, open



communication, and moral obligation while managing the power relations in the organisation and with the performance drive.

The same dynamic of valuing race is the dynamic of valuing differences, including personality type. The transactional analysis school contributed the view that should a person perceive him or herself as “OK”, they will also be able to view others as “OK” (Berne, 1961). The work begins with the self. The researcher is of the opinion that the work to be done in South Africa is the healing of the collective and individual psyches and the integration of opposites and projections within the individual mind.

Leaders in South Africa should all focus on enabling the nation to move through the storming phase by becoming authentic, real and dealing directly with the problems at hand. Truth and reconciliation should take place on all levels of the organisation. Diversity work is THE work that must be carried out in South Africa today.

## **5.5 Integration and Conclusion**

This chapter explored the complexity of the external environment in which people and organisations operate (Framework 5.1). Thoughts and arguments which contributed to the already multifaceted nature of diversity, relationships and dynamics were presented. It is more complex to operate in the global arena than Holcomb-McCoy and Meyers (1999) describe. Companies that operate internationally should take into account all the diversity factors described in chapter 4 whilst also dealing with the diversity of language, religion, ethnic group, memes, the worldview of different groupings in the context of competitiveness, economic comparisons, ease of doing business, corruption levels and economic freedom of the country in which the operations take place.

LeBaron (2005) explained that cultures evolve over time. As cultures change so do the conflicts. This fact will influence the dynamics within cultures. She stated that “*conflict and culture simultaneously touch our lives, each continually influencing the other.*” (2005)

According to systems thinking archetypes the abovementioned statement may be described as a vicious cycle. If the leverage point is found, the system may be tweaked

and transformed into a virtuous cycle. The researcher expresses the view that by focusing on principles and values in order to enhance Inclusivity, the dynamics within cultures will be influenced, and a virtuous growth cycle may be achieved.

**Framework 5.1          Diverse external context**



**Chapter 5: External Context**

In the following Chapter, an attempt is made to explore Inclusivity as radical transformational methodology that can be applied in order to unleash the potential of the individual, the group and the organisation in the national context as presented in Framework 5.1. Especially in a country like South Africa, with the unique diversity challenges and the profound re-personalisation process, a new way of doing things becomes inevitable.

## Chapter 6: THE CONCEPT OF INCLUSIVITY

*“You can’t grow peaches on an oak tree. To grow peaches the root must be peach friendly.”*

Thomas, 1992: unknown

### 6.1 Introduction

The emphasis in the previous chapters was on the changing external environment, the way in which changes affect the individuals in organisations (also the human reaction to change), the way in which individuals, groups and organisations react to change, and the value of diversity in the turbulent context in which the company operates, the country and, ultimately, the globe. It becomes critical to find a way in which to optimise individual behaviour within the group within the organisation in the context of the external world. According to Abrahams (2008) organisations that succeed in retaining talent will have a competitive advantage over other companies. The researcher of this thesis proposes the philosophy and concept of Inclusivity as the radical Organisational Development Process and/ or methodology to be applied in order to create an environment which is conducive to both the retention of talent and the valuing of diversity in order, ultimately, to achieve sustainable organisational transformation.

This chapter focuses specifically on the concept of Inclusivity and the philosophy underlying this concept. This concept is positioned as a radical transformational methodology in the field of Organisational Development. It is aimed at ensuring sustainable transformation through employee engagement and alignment around strategy, principles values and behaviours. Ultimately, it leads to the creation and retention of talent, and the unleashing of tacit potential or the individual voice. The researcher prefers to use the latter phrase when referring to the innate potential of individuals.

Chung (1997) provides an explanation of the words of Thomas quoted at the beginning of this chapter. In order to train employees successfully to accept and respect diversity there must be efforts made within the organisation of which the culture is diversity-friendly. The concept of “a culture of Inclusion” is becoming a challenge for most forward-looking companies. It makes business sense to change the internal demographics of the

organisation to fit the environment, whilst simultaneously recognising equal employment opportunities and also conforming to the relevant legislation or regulations of the specific national culture. It is, therefore, to be anticipated that the world of work of tomorrow will be even more diverse and that leaders of the future will require an even more comprehensive set of emotional skills with which to deal with diversity.

## **6.2 The concepts of inclusion, a climate of inclusion and Inclusivity**

*“Inclusion is not a separate activity. It’s an integral part of the things we do day in and day out. When you talk about a performance appraisal, you build in Inclusion; when you give feedback, when you talk about goal setting and salary, you build in Inclusion. That’s the next level.”*

Perea, Cited by Hyter and Turnock, 2005: unknown

The concept of Inclusivity is still relatively unknown and has not been well documented and researched. As discussed in chapter 1 almost no academic literature and research could be found on this topic. However, slightly more work has been carried out on the topic of Inclusion. Surprisingly, the majority of published work on the concept of inclusion is to be found in the field of educational psychology (Kraft & Sakofs 1988, Erickson 1987; Spindler & Spindler, 1992; Russel 2004). Some reference was made to a “climate of Inclusion” by LeBaron (2005) and Katz and Miller (2003), whose approach to the topic from an Organisational Development perspective constituted a significant contribution. The work of Katz and Miller (2003) comes closest to actually pin-pointing the topic and describing a strategy which could be used to implement a climate of what they refer to as “Inclusion”. LeBaron (2005) has similar perspective, but focuses on the interface between climate and conflict.

In summarising the insights gained from literature it becomes obvious that Inclusion is a term that is used by people with disabilities and also by disability rights advocates to refer to the notion that human beings should openly, freely and happily accommodate any human beings with a disability. The process of ensuring that persons with disabilities is placed alongside those without such disability diversities in the hope that each will adapt and learn from and about each other goes beyond mainstreaming

Hyter and Turnock (2005) describe the power of Inclusion by reiterating the significance of unlocking the potential and production capabilities of the workforce. They postulate a business case for an inclusive model of human resource development. They also present the concept of inclusion within the context of development and argue for leadership to create a “climate of development”.

A concept may sometimes be better understood if one studies **what it is not**. Faqua and Newman (2002) state that Inclusion greatly enhances the understanding of the problem, broadens the realm of ownership and is likely to influence the impact of various interventions across the system. On the other hand, exclusion may also be powerful. It may motivate people to resist change either passively or actively, and it may increase the sense of isolation and alienation of individual experiences. Faqua and Newman (2002) explain that exclusivity may lead to suspicion, and that valuable human resources and perspectives will then be lost. Indifference or apathy may manifest when there is an insignificant degree of respect, support, ownership and trust within organisations (Botha & Schutte, 2003).

A definition for the concept of Inclusion was found in The American Heritage® Dictionary of the English Language (2007), namely: “The act of including or the state of being included”.

The only definition that could be found for the concept of Inclusivity was found on Wikipedia, the electronic encyclopaedia. The Wikipedia defines **Inclusivity** as “a mash up of inclusive and interoperability. It is a new business term that implies a strategy to both seek out partners (be inclusive) and an Organisational Development initiative to seek an open standard (allowing interoperability). Now little more than a meme, Inclusivity is at the heart of organisations wishing to thrive in a participatory culture.”

This definition may be seen to comprise two different concepts, namely, that of “a strategy to both seek out partners (be inclusive)” and “an Organisational Development initiative to seek an open standard (allowing interoperability)” Leaders should focus on ensuring that employees experience a sense of **involvement** and **participation**, (Coetsee, 2001; Botha & Schutte, 2003) whilst, at the same time, they should focus on creating a climate conducive to openness and sharing (Miller & Katz, 2002).

**Interoperability** – a term adapted from the field of information technology – refers to the connecting of people, data and diverse systems (IEEE, 1990). The term may either be defined within a technical context or used within a far broader concept which would imply taking into account social, political and organisational factors. Miller (2000) describes the concept of interoperability – also a term from the realm of information technology – as the active engagement in the ongoing process of ensuring that systems, procedures and the organisational culture is managed in such a way that opportunities for the exchange and sharing of information are maximised. Synergies are, thus, unleashed. The researcher is of the view that the concept of interoperability may be adapted with ease to the field of Organisational Development as active engagement could ensure that people, people processes and organisational culture be managed in such a way that opportunities for interaction and the sharing of tacit knowledge are maximised. Throughout this thesis it is argued that it is important that leadership within organisations create a climate conducive for the unleashing of individual gifts and individual voices. In the field of Organisational Development one of the concerns is the optimisation of individual behaviour or engagement. Later in this chapter the concepts derived from the definition of interoperability, namely, the concepts of involvement, participation, engagement (commitment) and synergy, will be discussed in an attempt to introduce a framework for Inclusivity by means of the study of the philosophy of Inclusivity.

### **6.3 The philosophy of Inclusivity**

The concept of Inclusivity implies that differences are included. The quest to understand these differences requires a transition from the visible realm of behaviour to the unconscious, integrated and symbolic level. In terms of diversity issues there is far more under the surface than above it. LeBaron (2005) states that much more may be sensed, felt and intuited than may be verbalised, and, therefore, the ability to bridge differences will resolve any ambiguities. Yet again one is reminded of the iceberg metaphor.

Inclusivity implies that all the different voices are both heard and actively included in the organisation – different voices which are presented as a result of the differences in terms of race, gender, personality type, nationality, spirituality, exposure, education, worldview and all the other diversity factors explored in this thesis. People will voice their opinions

only if the environment is conducive to allowing mistakes and vulnerability and there is no blaming or any power games played (Covey, 2004, Botha & Schutte, 2003). Should a person feel threatened defense mechanisms will come into play and, infighting, pairing, or flight and flight behaviour may take place (Cilliers, 1999). Mistakes are not permitted in an environment in which the consequences of making a mistake are to be feared. A person is not able to fight the internal and the external world at the same time (Jung, 1953). If the energy is focused on self-preservation then it not available for performance, customer service, safe behaviour, and innovation and creativity. As discussed during the section on the essence of the individual in paragraph 4.4 personal dynamics may disable a person from taking up authority and claiming his/her space. However, within a conducive climate in which diversity is both appreciated and valued, the gift of the individual psyche may materialise to the benefit of the individual, team and organisation. The paradoxical nature of Inclusivity, thus, becomes clear. In order to enhance the engagement of individuals within organisations involvement in the doing (strategy – the what) should take place at the same time as efforts are made to ensure that congruency exists around the being (values – the how).

The heart of an organisation is its members, and these members should work effectively together to ensure organisational productivity (Covey, 2004). Chung (1997) explains that ethnicity influences the psychological climate within an organisation, and, if members do not perceive their relationships in similar ways, there exists the potential for mistrust and disrespect between the different groups. This phenomenon would, for example, manifest in different social events for different groupings. As there will always be diversity within organisations leadership will always be forced to confront this challenge. Organisational Development work may minimise this risk (French & Bell, 1999). The more the cultural aspects of an organisation are articulated to the employees, the more cohesive and stable the collective behaviours of these employees will be (Gershon, Stone, Bakken & Larson, 2004). However, the converse also applies, namely, if aspects of the culture are either ill-defined, shifting, not reinforced, not communicated and/or not supported, then both the collective perceptions and the behaviour of the employees will be inconsistent. Gershon et al (2004) explain the importance of alignment between individual values and beliefs and the values and beliefs of the organisation.

In recent years a number of studies have emerged based on the Social Identification Theory (SIT) literature (Brown , Condor, Mathews, Wade & Williams, 1986; Hennessy & West, 1999; Hinkle, Taylor & Fox-Cardomone, 1989; Van Knippenberg, 2000; Booysen, 2007), as well as on contemporary organisational literature (Russo, 1998; Suzuki, 1989; Scott & Timmerman, 1999; Testa, 2001), all of which examine the way in which organisational behaviour, especially identification, translates into engagement. Grice, Paulson and Jones (2002: 24) describe the concept of identification congruence and cited Gallois, Thluchowska and Callan who state that “two targets of identification are likely to be compatible when the core values associated with each are similar, and when categorisation of the self in terms of one group does not preclude categorisation of the self in terms of the other group” Gallois, Thluchowska and Callan (2001) further examine the way in which membership of multiple organisational groups influences individual acceptance of organisational change. The results of the study indicated that those employees who exhibited a high degree of compatibility between multiple identification targets that were nested in the organisational hierarchy were most open to changes and were the most positive in their assessment of the change. Kaplan and Norton (1997) and Herold, Ungerer and Pretorius (2000) described the importance of both translating strategy and ensuring identification with this organisational strategy. Van Tonder (2005) stressed that the creation of individual, group and organisational identities is critical in the building of change resilience within organisations.

The researcher is of the view that it is through a process of Inclusivity that everyone within the organisation will receive the opportunity to align their individual values and performance with the values and performance of the organisation. Congruence in terms of “**the Doing**” and “**the Being**” in organisations are critical and may be achieved through the methodology of Inclusivity.

The notion that human beings are defined and constituted by their narratives has come to dominate vast areas of the human sciences – psychology, sociology, political theory, literary studies, religious studies and psychotherapy (Strawson, 2004). Everybody has a story to tell. Brown, Denning, Groh and Prusak (2005) describe this as “an art of possibility”. By implication everybody is capable of creating his/her own outcome. Brown et al (2005) argue passionately for the sharing of and listening to people’s stories and stated that it should not be about who is the most powerful, but, rather that everyone else



should be made more powerful. Brown et al (2005) explain that there is a way in which to ensure that change within organisations is more effective, efficient and humane. This approach involves approaching matters in a collaborative and non-adversarial (read inclusive) way. They believe so implicitly in this approach that they argue that it would be effective even amidst the difficulties of downsizing, distrust and competition. One of the tasks of the postmodern leader is to create an empowering environment of openness and trust in which employees are enabled to achieve organisational goals in a self-directed manner. Less manipulation of employees and more respect for the potential of spiritual beings are necessary (Denton & Bouwer, 2003). Congruence in terms of “**the Being**” in organisations is critical and may be achieved through Inclusivity.

Individual behaviour is influenced by self-view and the individual's appraisals of the others with whom he/she interacts (Polzer, Milton and Swann, 2003). Therefore, interaction between individual group members will take place smoothly as long as there is mutual understanding of differences. This interpersonal understanding has its origin in the need for certainty, coherence and predictability. Polzen, Milton and Swann (2003) state that, in facilitating the harmonious interaction between individuals between whom there exist considerable differences, congruence will liberate diverse members and enable them to contribute fully to their group. As a result, interpersonal congruence becomes a mechanism through which groups are able to leverage fully in terms of diversity.

In order to promote Inclusion leadership has often to assist employees to overcome their natural inclinations towards distrust. Faqua and Newman (2002) warn against the perception of exclusion within dysfunctional organisations in which Inclusion may be interpreted by the organisation and exclusion may be viewed as a safety or controlling strategy. The view is offered that these strategies will only serve to maintain existing dysfunctional behaviour. Katz and Miller (2003) prompt managers to undertake an organisational assessment and to provide data feedback in order to ensure transparency and honesty.

Feedback from a climate study, for example, the CES, may be translated to everyone within the organisation by means of appreciative inquiry or industrial theatre (see chapter 7) so as to ensure that every individual in the organisation feels included – that

their voices are being heard. A pre-measure before transformation and a post-measure a few months later could provide solid business evidence for the degree to which a climate of Inclusivity may have emerged. Through the implementation of various diversity programmes and Organisational Development interventions and strategies both individual and group awareness may be enhanced and organisational assumptions and common beliefs reprogrammed. The linking and aligning of the initiative to the strategic work of the organisation could result in diversity and Inclusion becoming a way of doing business (Katz & Miller, 2003).

To date there has not been sufficient academic research carried out to establish the concept of Inclusivity in the field of leadership, Organisational Development and organisational change. A limited number of academically founded South African case studies on transformation have been documented. Both these issues of Inclusivity and transformation within the South African context are addressed in this thesis on Inclusivity.

For the purpose of this thesis the **operational definition of Inclusivity** is as follows:

*“A radical organisational, transformational methodology which aligns the doing and the being side of the organisation around commonly defined principles and values, co-created by all.”*

The definition is supported by the following extension:

*“It is a systemic approach that focuses on underlying beliefs and assumptions and challenges patterns within the individual, group and organisational psyche to expend energy and engage in a sustainable, inclusive manner with the purpose of achieving shared consciousness.”*

#### 6.4 Constructs which describe the concept of Inclusivity

The constructs identified in the previous paragraph that describe the concept of Inclusivity will now be discussed. Accordingly the concepts of involvement, participation, commitment and engagement will be explored. Although certain concepts, such as commitment, have been explained in traditional academic literature, in this thesis the researcher will attempt to position these concepts in the emerging context of Inclusivity as

defined in the previous paragraph. Therefore new electronic definitions and recent explanations will be included.

#### 6.4.1 Involvement

The Random House Unabridged Dictionary (2006) defines involvement as follows: “To engage or employ, to include, contain or comprehend within itself or its scope” and “to engage the interest or emotions or commitment”. The American Heritage® Dictionary of the English Language (2007) defined involvement as “To contain as a part, to include”. Every employee should understand the contribution that his/her role makes to the success of the organisation and, accordingly, every employee should be involved in the translation of strategy (Kaplan & Norton, 1997). According to Schutte (2004) and Drotski (2008) all levels with the organisation should be involved in order that the organisation becomes market-focused.

The acceptance or buy-in of organisational strategy requires a transparent and honest approach on the part of management to involve employees in a respectful and continuous way in the task- and customer-related matters that affect them in their daily working life (Coetsee, 2001). Involvement creates a sense of ownership, enthusiasm and cooperation, and this, in turn, results in higher levels of acceptance (Botha & Schutte, 2003). A virtuous cycle of Inclusion will be created (Strumper, 2003).

Nevill (2007) argues that organisations want true leadership yet are discouraged because the preference is for leaders who conform. Organisational Development initiatives are able to provide leadership with the necessary skills with which to deal with difference in opinions on the part of the workers who report to them. A degree of emotional intelligence and maturity in a leader will determine the degree to which that leader will allow different voices and interpret these voices as constructive rather than as critical or confrontational (BarOn, 2005). It takes courage to disagree with those in leadership positions.

Dundon, Wilkinson and Marchington (2004) explain the concept of “employee voice”. Grifford, Neathey and Loukas (2005) describe the value of official structures in the involvement of employees in the decision-making process. They distinguish between general consultation committees, joint working groups and direct consultation, all of which allow individual employees the opportunity to make their views known on particular issues

through face-to-face communication or employee opinion surveys. Their research identified a number of factors that contribute to the success of employee involvement initiatives, namely, leadership, consistency, trust and openness, quality of individual relationships and training.

It is of strategic importance that business leaders rightly and properly manage those factors which affect the strength of relationships across organisational boundaries, and that they meaningfully implement the ongoing involvement of employees in task-related matters, including customer needs and expectations, in order to ensure organisational success.

#### 6.4.2 Participation

The empirical evidence of studies on participation and on the levels of power sharing in modern organisations suggests that the distribution of influence and power in most organisations is minimal (Heller, 2003). The Random House Unabridged Dictionary (2006) describes participation as “taking part in or sharing in something”. WordNet (2006) describes participation as “the act of sharing in the activities of a group and the condition of sharing in common with others”.

In this context power refers to the degree of influence over the activity at hand. It is possible to attribute the lack of influence sharing in modern organisations to a failure to identify significant contingencies, for instance, competence. Leadership has a major responsibility to create a culture of participation in an organisation that is characterised by respect, ownership, support and trust (Botha & Schutte, 2003). Kotter (1999) states that, in the issue of transformation, it is critical that several people be motivated to play a leadership role within their sphere of influence. Thus, leaders throughout the organisation should all engage in the change effort.

Harter, Ziolkowski and Wyatt (2006) agree with Urwick (1957) in stating that, if a leader allows the purpose of the organisation to become competitive and self-serving, then that leader may not expect any more of the employees than that they also be competitive with each other and self-serving in their wage demands. Thus it may be deduced that, should a leader allow the purpose of the organisation to become inclusive, then behaviours such as participation, involvement and engagement will come to the fore.

As argued throughout this thesis diversity constructs always remain part of organisational life. Diversity should become an inherent part of the culture of an organisation in order to create diversity climates that facilitate diversity efforts (Chung, 1997). The success of a climate of diversity is a function of the attitudes and perceptions of employees who ought truly to value and respect diversity. Chung (1997) is of the opinion that such a climate would require employees to experience some cognitive and psychological changes in their attitudes towards and perceptions of ethnic differences. Longstreet (1978) defines ethnicity as the outcome of a person's national, scholastic and family ethnicities. The researcher will extend this definition to include all those diversity factors described in chapter 2 and chapter 4. A climate of Inclusivity should be created in order to ensure the participation of the diverse groups within an organisation,.

#### 6.4.3 Commitment / engagement

*“Individual commitment to a group effort, is what, makes a team work, a company work, a society work, a civilisation work.”*

Vince Lombardi, date unknown

Benson (1999) describes the true meaning of commitment as the ability to commit with passion to a noble pursuit. Engagement may be described as “the act of committing, pledging or engaging oneself” (The Random House Unabridged Dictionary, 2006). Commitment may be defined as follows: “the state of being bound emotionally or intellectually to a course of action or to another person or persons” (American Heritage® Dictionary of the English Language, 2007). WordNet (2006) defines commitment as “the trait of sincere and steadfast fixity of purpose, a man of energy and commitment” and “the act of binding oneself to a course of action”. In this thesis the terms commitment and engagement are used interchangeably – although the researcher regards engagement as an exaggerated form of commitment.

Meyer and Allen (1991) compiled a three-component model of commitment indicating three mindsets: *Affective commitment* – emotional attachment to the organisation (Mowday, Porter & Steers, 1982), *continuance commitment* – the employee perceives the high costs of losing organisational membership and the social costs of losing perceived

friendships (Becker, 1960) and *normative commitment* – the individual feels obliged to repay a debt to the organisation. Meyer and Herscovitch (2001) argued that, at any time, an employee will manifest a combination of these three mindsets and that these mindsets exhibit behavioural profile differences in respect job performance, absenteeism and loyalty. Coetsee (2001) introduced a formula for performance which relies heavily on commitment. He equates commitment with ownership or total dedication. This formula is presented in Table 6.1.

**Table 6.1                      Formula for performance**

**Coetsee, 2001**

**Performance (Potential realisation) = Potential X Commitment X Motivating Climate**

Employees do not engage when they are indifferent or when apathy sets in (Botha & Schutte, 2003). The Kernerman English Multilingual Dictionary (2006) describes apathy as *the lack of interest or enthusiasm*. The Random House Unabridged Dictionary (2006) defines apathy as “the absence or suppression of passion, emotion or excitement and the lack of interest in or concern for things which others find moving or exciting”, while The American Heritage® Dictionary of the English Language (2007) describes the term apathy as “the lack of interest or concern regarding matters of general importance and the lack of emotion or feeling, impassiveness” and the term indifference as “an individual’s unresponsiveness to aspects of emotional, social or physical life.” The aspect of organisational life may be included in this definition.

Detachment is the opposite of engagement. Detachment refers to “the condition of being detached, aloofness from the concerns of others” (The Random House Unabridged Dictionary, 2006). Synonyms for detachment include coolness, indifference and unconcern. WordNet (2006) defines the concept as “avoiding emotional involvement, the act of releasing from an attachment or connection and coming apart (separation).”, while The American Heritage Stedman’s Medical Dictionary (2002) described detachment as “the act or process of disconnecting or detaching, separation, indifference to or remoteness from the concerns of others, aloofness, and the absence of prejudice or bias, disinterest.”

**Table 6.2            Enhancing organisational commitment**

**Adapted from the Report on Driving Performance and Retention through Employee Engagement, Corporate Leadership Council, 2005 and from other supporting literature**

- Involvement of employees with introduction of new policies or practices
- Involve employees in decisions
- Support skills training
- Implement self directed work teams
- Communication
- Involve employees in external analysis of industry, customer and competition
- Set performance standards together with employees and customers
- Share financial results quarterly
- At least 10% variable pay linked to organisational performance
- Employee representation on top management committee
- Become a "great place to work" by building trust and ensuring employee pride and enjoyment;
- Segmentation as key to managing employee commitment and productivity;
- Great managers who are essential to the achievement of an engaged and committed workforce.

The Corporate Leadership Council (2004) provided a quantitative analysis of effective engagement strategies in a report on driving performance and retention through employee engagement. Employee engagement is defined in this report (Corporate Leadership Council, 2004:3) as the "positive emotional connection to an employee's work, thus affective, normative and continuance commitment" and "a heightened emotional connection that an employee feels for his or her organisation, that influences him or her to exert greater discretionary effort to his or her work". According to this report engaged employees are inspired to go above and beyond the normal call of duty in order to exceed organisational goals. The report also stated that engagement may contribute to an increase in total shareholder return of up to 47% through the reduction of absenteeism, enhanced customer feedback, less shrinkage of inventory and higher sales achievements. The approaches in respect of the enhancement of organisational commitment that were found in literature are summarised in Table 6.2.

The focus of Inclusivity is to ensure that the maximum number of employees engages the maximum amount of energy in terms of the strategy and values of the organisation. Through involvement tacit knowledge may be unleashed and all (even suppressed) voices are heard as committed individuals engage in the organisational Doing and Being.

## **6.5 The benefits of Inclusivity**

Literature has indicated the various benefits of Inclusivity. These benefits include productivity, customer centricity, employee satisfaction and safe behaviour (Botha & Schutte, 2003). Other benefits will be discussed below.

### **6.5.1 Synergetic Connections**

Steinmann (2000) describes six principles of synergy of which each one will have a direct return on investment if applied effectively. These principles include rituals, trusting relationships, a sense of purpose, team maintenance, learning and a culture of improvement. Strong leadership together with a concept that Steinmann (2000) described as territorial harmony (the ability of a team to achieve a competitive advantage from the territory in which they operate) are also critical. The American Heritage Stedman's Medical Dictionary (2002) defines synergy as "the interaction of two or more agents or forces so that their combined effect is greater than the sum of their individual effects" and "Synergy refers to the cooperative interaction amongst groups, especially the acquired subsidiaries or merged parts of a corporation, that creates an enhanced combined effect."

Chung (1997) states that the creation of a climate conducive to the valuing of diversity is important because organisations must readjust their cultures to support the increasing diversity of their customers (the mission, values and operating systems of an organisation must be adjusted) as more minority groups join the organisation, which will, in turn, result in a climate in which sensitivities to differences and values become critical. The practice of inclusive behaviour should be the norm in the workplace. Katz and Miller (2003) explain that the benefits of this type of behaviour would be experienced on a daily basis through higher performance, improved processes, the opening of new markets, higher staff retention, enhanced recruitment efforts, and a broader and deeper pool of talent.



### 6.5.2 Unleashing gifts and voices

In an inclusive climate, employees feel free to express their views and to make suggestions. In such a climate input and feedback is constantly solicited and offered freely. People in such an environment are encouraged and supported to grow, learn, experiment and take risks (Miller & Katz, 2002). Parcells (2000) explains the importance of both providing direct feedback in terms of performance and the power of confrontation. Nel (2003) describes the value of radical openness as characteristic of the new world of work. However, he did also add that leadership should be enabled and equipped to deal with this openness.

Phatic speech – an anthropological phrase – takes place when people say something in order to bond with others. The content of phatic speech is not important as the value resides in the relatedness that it creates (Brown et al., 2005). Language may be described as a motivating voice if it shows respect, appreciation and patience (Helgeson, 1995). LeBaron (2005) identifies cultural fluency, mindful awareness and conflict fluency as critical skills in the prevention and bridging of cultural differences, and that its importance arises from the awareness, sensitivity and creativity with which it is applied. Wheatly (1992) states that the realm of the collective intelligence has been forgotten in modern, individualistic cultures (refer to Jung's collective unconscious as discussed in paragraph 4.4.3.5). She states that wisdom emerges as individuals with each other. Ackoff (2003) agrees that connection provides a vocabulary that may be used to transmit a set of principles and an ability to withstand disconfirming evidence. Brown et al. (2005) present the case study of the World Bank and Xerox and the impact of, the storytelling which facilitated dialogue among people in distributed groups that were geographically dispersed. They state that the jointly constructed narrative enabled people to overcome geographical and cultural boundaries and differences.

Needleman (1997) poses the question "How can we come together and think and hear each other in order to touch, or be touched, by the intelligence we need?" Brown et al. (2005) are of the opinion that the diverse voices within an organisation should be engaged – even those younger people who are often not part of the inner circle of senior leadership. Handy (2002) states that, if truth is concealed or trust eroded, the game will

become so unreliable that nobody will want to participate. Authenticity is a critical prerequisite for a climate of Inclusivity.

Leaders should be aware of how to unleash the potential of every individual by allowing his/her unique contribution, listening purposefully and valuing diverse perspectives. Therefore, insight into human behavioural dynamics, change dynamics and climate dynamics are critical for global leadership.

The true diversity work needed in South African, as well as in global organisations, is that of individuation – namely the integration of all opposites in the individual psyche, as described by Jung (1953). All human beings – no matter how diverse – should take part in this work. However, differences in preference, skill, background, education, exposure, mental models and worldviews will mean that this work is different for different individuals. It is only when individuals embark on a journey of self discovery, when they become aware of their own dynamics and retract the projections they place on others, that it becomes possible for real individual and organisational healing to take place and true, authentic voices to be unleashed.

### 6.5.3 Inclusivity and economic and other performance indicators

Botha and Schutte (2003) found that a climate which is conducive to support, ownership, respect and trust will exert a positive impact on productivity, customer centricity, employee motivation, safe behaviour, and a negative impact on turnover and staff retention (and, ultimately, on all the financial indicators as they relate to productivity and the other indicators described here). Nel (2003) states that talent will remain within an organisation in which the new economy of work behaviours, such as inclusion, are evident. Abrahams (2008) refers to the impact of the organisational climate on the retention of talent and to the organisational ability of an employee to speak his/her mind freely as a key aspect of retaining talent.

The researcher is of the view that the individual gifts, as described by Jung (1953), would be unleashed in an environment in which differences are valued, in other words, in an environment of Inclusivity.

## 6.6 Inclusivity as approach to unleash the tacit potential within a system

*“Managing in the new economy requires not just change programs but a change mindset ... Conversations are the way workers discover what they know, share it with their colleagues, and in the process create new knowledge for the organisation. In the new economy, conversations are the most important form of work.”*

Webber, 1993: 25

Powell (1998) suggests that too much value is attached to cohesion within organisations. Cohesion is seen to help create the strong cultures that are needed to move organisations forward. However, over time, flexibility is needed in order to adapt to changes. This flexibility could, in fact, arise from a diverse work group force of which the unique backgrounds and perceptions are valued rather than suppressed or silenced. Managers must be willing to encourage minority group members to be true to their own backgrounds and heritages. It is their very uniqueness that provides organisational assets (McDaniel & Walls, 1997). However, Collins (2001) notes that the most admired teams are characterised by more consensus than other teams. Botha and Schutte (2003) challenge leaders to create a high level of acceptance among employees in respect of accomplishing goals such as a high level of professionalism and customer delight. Leadership is thus presented with a paradox – how to ensure that individual voices are heard whilst simultaneously facilitating a sense of consensus amongst team members.

As discussed earlier in this chapter when the operational definition of Inclusivity was quoted, the researcher views the concept of Inclusivity as far more comprehensive and more systemic as is currently the case with the definition of Inclusivity as presented in literature. The researcher considers the concept in terms of a radical “organisational transformational methodology” in terms of which both the doing and the being are aligned in order to ensure inclusion, significance and buy-in.

Inclusivity unleashes **energy in a system** which may then be used for performance. **Diversity of thought** contributes to this tacit potential. Energy, according to science laws, may be classified as positive, neutral or negative. Einstein taught that it is not possible to destroy energy, however, through friction, energy may diminish – the principle of entropy. However, energy may be transformed from one form to another (Oxtoby & Nachtrieb, 1996). Emotions may be described as forms of energy (Middelton-Moz, 2000). All the emotions that were dealt with in chapter 4 in which the human reactions to change were

presented thus also constitute forms of energy in the individual psyche. These emotions should not be suppressed but rather made conscious in order that they may be dealt. Collectively speaking, emotions within the unconscious of the organisational psyche should be acknowledged and dealt with, as it is not possible to destroy them and they could manifest in destructive, dysfunctional behaviours if suppressed and not addressed. The theory of **Engagement** refers to the output if the energy available in the system to perform is positive. Engagement, according to the researcher, is the systemic result of the interplay between the individual potential, group potential and organisational potential within the context of a specific industry or national culture.

A vicious cycle will exist in a system in which the energy to perform is **negative**. People will not feel that they are trusted, supported and respected. Therefore, individual defense mechanisms will come into play and the group dynamics will become destructive. In-fighting will take place, people will withdraw and power plays and political gamesmanship will manifest. It will not be possible to share personal emotions without penalties being exacted and nobody will admit to mistakes in order to protect themselves. Should a person thus have to focus internally in order to cope, the external work will be neglected. This will manifest in lower levels of customer service and a deterioration in the quality of work performed. Leaders should do everything in their power to shorten the period of time during which an individual expends energy in order either to self-preserve or to adapt. This individual change process may be accelerated by building emotional resilience, improving reality testing and influencing current mental models. The methodologies that may be applied to build change resilience include storytelling, dialoguing and world café techniques.

**Neutral energy** in a system will result in indifference or apathy – employees no longer care, could not care less or have tried too often without any reaction in order to make an effort to implement change. Voices will not be brought to the organisational table and the employees will do just enough in order to ensure survival.

In a climate of Inclusivity the energy in the system may be perceived as **positive** and conducive. Everybody will be involved and will be prepared to share their different viewpoints, non-performance will not be tolerated and everyone will assume personal authority. There will high levels of support, trust and respect. Leadership will be able to be

humane and vulnerable as it will be possible to share mistakes and resolve them speedily. The energy in the system will be in a virtuous cycle and all the emotions mentioned in this context will, in turn, reinforce the climate of Inclusivity.

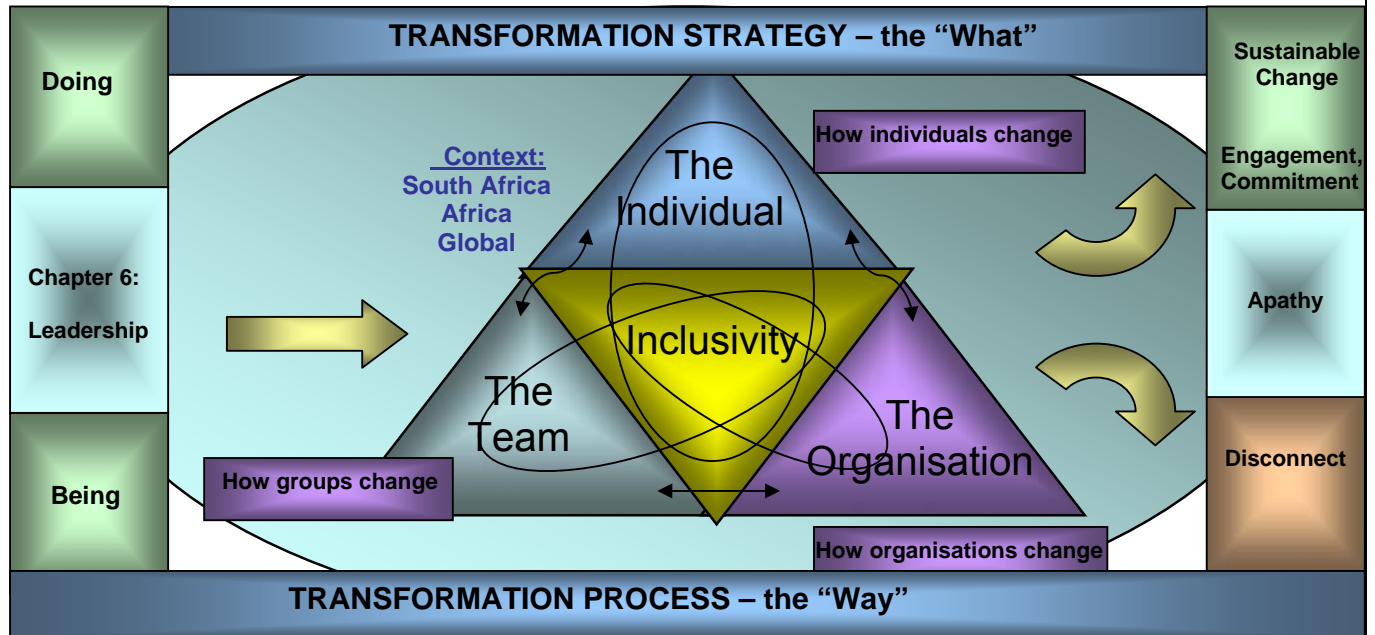
## **6.7 Integration and conclusion**

In this chapter the researcher endeavoured to describe, on the one hand, the importance of commitment and engagement, and, on the other, apathy and disconnection. Framework 6.1 depicted a visual presentation of the interaction between these concepts. Positive outcomes such as engagement and commitment may be achieved by aligning “the Doing” and “the Being” by means of the process of Inclusivity. Should this interaction not take place apathy or disconnection may result and human process losses will be experienced. The radical transformational methodology known as Inclusivity may enable the alignment of individual, group and organisational dynamics around the Doing (organisational principles and strategy) and the Being (organisational values and acceptable behaviours) in order to achieve organisational engagement and commitment which will, in turn, lead to organisational performance. The crystallising of individual, group and organisational identity will heighten the possibility of organisational resilience, commitment, involvement, and, ultimately, engagement (Van Tonder, 2006; Booyesen, 2007).

Organisational Development initiatives, such as diversity interventions, possess a potential that is often not utilised in organisations due to both the mechanistic way in which these interventions are implemented and the fact that these interventions may be implemented for the wrong reasons. Contrary to the way literature addresses Organisational Development initiatives and diversity interventions this thesis presents these initiatives and interventions in an holistic way. The researcher argues in terms of diversity of thought and the unleashing of individual voices through inclusion on the Doing- and Being- side of organisations as critical pre-requisites for sustainable organisational transformation.

## Framework 6.1

## Sustainable organisational change through Inclusivity and leadership



The researcher is of the view that the organisational practice of excluding Inclusivity initiatives from organisational strategy and not translating these initiatives into either measurable strategies with value systems or norms leads to failure in the addressing of transformational challenges. She agrees with Miller and Katz (2002) who state that a comprehensive Organisational Development approach is required in order to ensure sustainable transformation.

The leader of today needs to provide conceptual leadership – creating shared contexts and common frameworks in which groups may either deepen or shift their thinking together (Brown et al., 2005). The ability to create Inclusivity may be identified as the most critical leadership competency in the new world of work as respect, support, trust and dignity are required in order to unleash the authentic voices of everybody within the organisation. In such a world the gifts and wisdom of all individuals as well as the gifts and wisdom of groups of individuals will manifest in concrete performance results. Through Inclusivity involvement, participation, engagement and synergic connections are unleashed. Organisational Development methodologies that contribute to Inclusivity – whereby the power and magic of differences may be unleashed – are presented in the following chapter.

## Chapter 7: ORGANISATIONAL DEVELOPMENT METHODOLOGIES AND TECHNIQUES OF AND INTERVENTIONS FOR INCLUSIVITY

*“Economists view talk as cheap and culture as insignificant. Yet human beings are talking animals . . . The talk probably matters. Why else would the human animals bother doing it?”*

McCloskey and Klammer, 1995: unknown

### 7.1 Introduction

In the previous chapter the business case was presented for the concept of Inclusivity – a process during which the gifts and value-adding contributions of the individual, group and organisation in the context of both the relevant industry and society interweave systemically in order to unleash inherent human potential. Specific techniques may be applied to create an environment which conducive to Inclusivity. These techniques can be used during Organisational Development interventions. There is a specific ethos or underlying philosophy to all the techniques that are discussed here, namely, that it allows different voices, and that it respects and values every person and every opinion. Different views are encouraged and sufficient time allowed for group members to voice what they need to voice in a natural, spontaneous and authentic way. The safe space created by these techniques allows people the opportunity to become vulnerable, to expose development areas and to explore their defense mechanisms. These techniques, which are analysed in this chapter, are the most recent global Organisational Development methodologies and have the potential to contribute to sustainable organisational transformation through the creation of Inclusivity.

The methodologies of appreciative inquiry, dialoguing, storytelling, and world café are discussed with the aim of providing an explanation of the way in which Inclusivity may be created. As the essence of these interventions centres around crucial conversations and actual organisational dilemmas it may contribute significantly to both organisational understanding and awareness and also enhance the probability that the Organisational Development interventions will be sustainable. The interventions that promote Inclusivity and the philosophy thereof will also be presented in this chapter.

The researcher agrees with the viewpoint of Wheatly (2005) that people are more polarised, more overwhelmed, more impatient, more exhausted and more withdrawn than ever to participate in yet another problem-solving process or in teambuilding. Great care should, thus, be taken not to implement change initiatives mechanistically. A clear Organisational Development change strategy should encompass all initiatives and interventions. As discussed in previous chapters organisational transformation is always accompanied by cultural change. In view of the fact that Inclusivity was selected as the focus of study of this theory the question of how Inclusivity may be created thus arises.

## 7.2 Description of Inclusivity techniques

### 7.2.1 Appreciative inquiry (AI)

*Appreciative inquiry (AI) asks us to pay special attention, by means of deliberate use of positive word choice, to value "the best of the past and present" - in order to "ignite the collective imagination of what might be."*

Cooperrider in Cooperrider and Whitney, 1999: unknown

#### 7.2.1.1 Introduction

Appreciative inquiry refers to seeing what others may not see, encouraging the sharing of different vantage points and focusing on the use of positive language in order to facilitate or unleash the positive energy of thought. It involves heightening the awareness of the value, strength and potential of both the self and others – and overcoming the limits that are imposed, often unconsciously, on one's own capabilities by the choice of language used to define the scenarios being described. The fundamental methodology underlying appreciative inquiry was, to a large extent, developed by Barrett (1990). Bushe (1990) contributed significantly by refining the methodological process of appreciative inquiry, which forms part of the Organisational Development methodology which is referred to as action research. Action research projects may be directed towards diverse goals, and, therefore, there are different variations of the technique. Appreciative inquiry represents a viable complement of the conventional forms of action research in that it does not attempt to deny the existence of problems and concerns, but, rather makes an effort to enquire about a constructive solution by taking into account past success, and encouraging a feeling of accomplishment in members. Appreciative inquiry is thus able to find effective



solutions to current problems. A more empowered, open head space is encouraged by the fact that the mind is not permitted to be bogged down by allowing downward spiralling, problem focused, and depressing discussions. This, in turn, energises, rather than deflates, a discussion focused and action planning session (French & Bell, 1999). During organisational change efforts appreciative inquiry may be used to focus on what is right in terms of the situation, rather than focussing on what is wrong. As all members within the organisation typically engage in the appreciative inquiry process it will obviously result in a sense of inclusion.

#### 7.2.1.2 What is appreciative inquiry?

Appreciative inquiry is a vehicle for social innovation that aims to advance the theoretical knowledge of consequence (French & Bell, 1999). It represents an alternative approach to problem-solving. Instead of identifying, analysing and solving problems appreciative inquiry treats organisations as positive forces that are able to generate leverage beyond problem-centred focus points by directing the focus onto the strengths of the organisation. By means of careful questioning appreciative inquiry uncovers the strengths of the teams/organisation, and these strengths are then used to change the present scenario or plan the future more successfully. This approach focuses on solving real problems by focusing on strengths and future positivity; and by not getting bogged down by a negative, downward spiral that often leads to groups' identifying imagined or unrealistic problems as a result of the anxiety which is caused by the fear of the negative (French & Bell, 1999). Appreciative inquiry deliberately focuses attention on what works, what is possible and what imbues an experience with vitality (Brown & Isaacs, 2005). It assists in uncovering hidden assets and, by focusing on aspects of the desirable future, it involves living in the now (Watkins & Mohr, 2001). Appreciative inquiry is an applicable methodology to use during the feedback phase of organisational research, for example, in climate studies.

#### 7.2.1.3 Core assumptions and principles

French and Bell (1999) summarise appreciative inquiry as qualitative, diagnostic research that focuses on the strengths within organisations, and which assists in co-creating shared understanding and meaning. Four principles apply, namely, that the research of topics should begin with appreciation; questions and foci should be applicable; enquiry

into scenarios should be provocative; and the inputs generated should be collaborative and positively focused.

The interventions which are used in respect of the technique and methodology of appreciative inquiry include either small group discussions or organisational meetings (Cooperrider, 1999). When applying appreciative inquiry, a researcher, in collaboration with the organisation, aims at identifying the most significant growth possibilities latent in the system that could be leveraged. The inquiry centres on, for example, “When did people attain the highest motivational levels in the life of the organisation?”, “When did people feel the most fulfilled?” and “What do staff members do to make themselves, their tasks, their team and the organisation successful?”

#### 7.2.1.4 Criteria for appreciative inquiry (French & Bell, 1999)

The research enquiry must be a shared effort on the part of both the leadership and the stakeholders of the organisation. The problems and solutions must be relevant so that learning and forward growth focus may take place. The focus must be client (organisation)-centric and not expert-centric. The central focus should not only be on problems, but also on strengths.

#### 7.2.1.5 The steps of appreciative inquiry (Barrett, 2000)

The steps of appreciative inquiry include data collection, data report back to the target population, implications of the data studied and highlighted; joint action planning to cater for interventions on all levels, third party interventions, re-measurement of data in order to ascertain growth and subsequent steps.

#### 7.2.1.6 Differences between appreciative inquiry and typical organisational research approaches

The differences between appreciative inquiry and typical organisational research approaches are summarised in Table 7.1.

**Table 7.1                      Appreciative inquiry versus organisational research**  
**Adapted from French and Bell, 1999**

Phase	Typical research	Appreciative Inquiry
Data collected	Management, small sample	All employees
Data reported to	Management, small sample	Everybody who participated Management
Implications of data	Consultant to advise management	Everybody works on implications
Third party interventions	Consultant to facilitate interventions	Solutions co-created by client and consultant and implemented/ facilitated
Positive extent of change	Low	High

In view of the fact that appreciative inquiry is usually utilised as a qualitative research methodology it is compared to other types of research.

#### 7.2.1.7 Critique of appreciative inquiry

As a result of the open, positive focus appreciative inquiry, is able to create a platform from which group flight behaviour may occur. However, as the intervention focus is primarily on strengths, and as the methodology is usually combined with other Organisational Development interventions, this technique may add immense value (Cooperrider & Whitney, 2000). It is extremely important to view appreciative inquiry as a **research methodology** that encourages other OD interventions with which to support this initiative. If the problems identified within an organisation are not relevant then use of this methodology could be pointless. Appreciative inquiry generates energy and anticipation within a system, and, if this energy is leveraged towards the shared future outcome, it may contribute significantly to alignment, enablement and transformation. Appreciative inquiry is a much needed tool in the uniquely diverse South African environment.

#### 7.2.2 Dialoguing

*“We are all connected and operate within living fields of thought and perception. The world is not fixed but in constant flux; accordingly, the future is not fixed, and so can be shaped. Humans possess significant tacit knowledge – we know more than we can say. The question to be resolved: how to remove the blocks and tap into that knowledge in order to create the kind of future we all want?”*

Bohm, 1998: unknown

### 7.2.2.1 Introduction

Senge (1990) stresses the importance of dialogue for generating collective learning. Shared meaning and commitment to implement new routines may be established through dialoguing (Tenkasi, Mohrman & Mohrman, 1998). Bohm (1998) views thought as a tacit process, and was of the opinion that what is verbalised actually constitutes a very small part of a person's wisdom or insight. In the knowledge area it may be a competitive advantage if the tacit knowledge within the organisation is released. Dialoguing may assist in translating the tacit knowledge in originations and lead to inclusion. Dialoguing may be used particularly during a change effort in order to create shared understanding and buy in respect of the new directions to be followed.

### 7.2.2.2 What is dialoguing?

Dialogue is the process that underpins the principles of systems thinking (Mohrman, Finegold & Klein, 2002). Bohm (1998) describes dialoguing as a form of free association for a group for which there is no predefined purpose in mind other than mutual understanding and the exploration of human thought. It allows for preconceptions, prejudices and patterns of thought to surface and become conscious.

According to Mohrman in Mohrman, Finegold and Klein (2002), dialogue refers to a conversation that connects multiple perspectives in order to enable the unit to "transcend deeply held individual and collective views and create new meaning that goes beyond any individual's previous understanding".

Bohm (1998) defines the process of dialoguing as "aimed at the understanding of consciousness per se, as well as exploring the problematic nature of day-to-day relationships and communication."

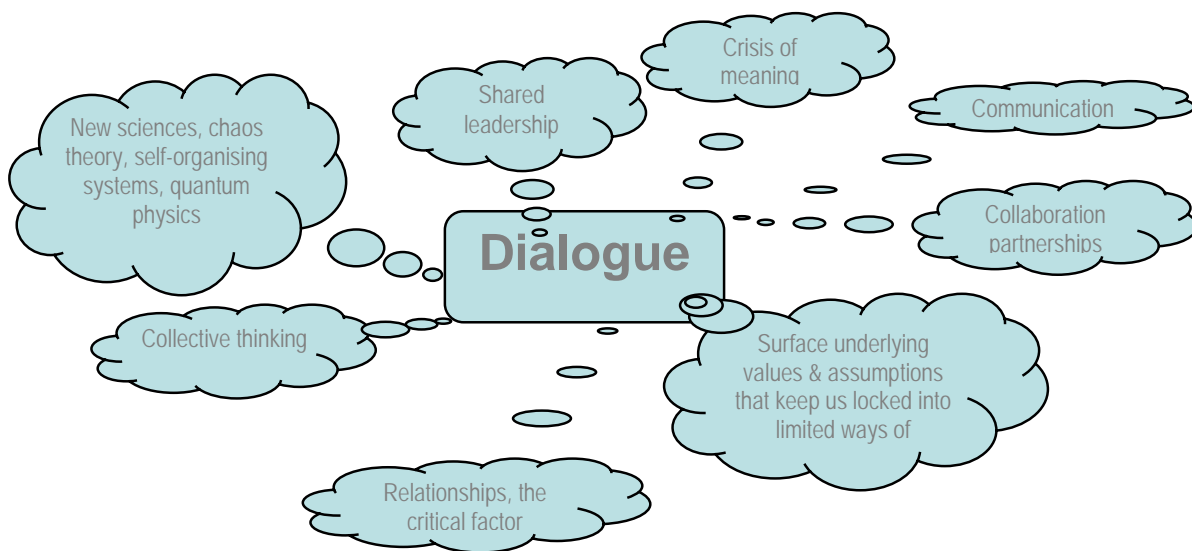
### 7.2.2.3 Core assumptions and principles

Connected awareness, a willingness to set aside agendas and judgments and a positive desire to examine a given topic from every possible perspective are all fundamental to dialoguing (LeBaron, 2005). The nature of dialoguing is illustrated in Figure 7.1. According to Bohm (1998), is it critical that dialoguing have a crisis of meaning. Relationships between comments should be made visible. The group must be challenged to inquire into statements rather than to react from a judgemental stance.

The spirit of dialoguing is critical for it to be effective – the spirit of inquiry, release, witness, engagement, creative action, perspective and acknowledgement (LeBaron, 2005).

Dialoguing builds on the process of inquiry to explore the mental models of individuals and team members. The process may aid both learning and understanding on the part of the individual and of others, and lead to communal agreement and potentially creative solutions (Bohm, 1998). This approach develops personal and collective insights into the thinking processes, particularly when responses are conditioned and biased by needs, fears, and desires and distorted by either culture, race or gender.

**Figure 7.1**      **Why dialoguing**



Adapted from Bohm, 1998

#### 7.2.2.4 Criteria for dialoguing

According to Bohm (1998), there would be tremendous power if people were to think together in a coherent way. The object of dialoguing in teams would not be to analyse, win an argument or exchange opinions, but rather to suspend one's own opinions, to consider the opinions of others, to listen to them and then to suspend them, and, finally, to understand what is entailed (De Jager, 2003). LeBaron (2005) and Bohm (1998)

explain the importance of sensitivity during dialoguing. The atmosphere created by the facilitator should ensure that members feel safe and that their opinions are validated. Shared meaning should be created through collective thought. The emphasis should be on awareness. The focus should be on the micro-cultural context, undirected inquiry and impersonal fellowship. The paradox of “the observer and the observed” presents itself during dialoguing (Bohm, 1998). Dialoguing should be applied when shared understanding is the projected outcome and it may be applied in order to enhance Inclusivity.

#### 7.2.2.1 The steps of dialoguing

Groups sit in a circle as this is conducive for dialoguing. The whole group becomes a mirror for everybody – the effect each person has on the others is the mirror. The purpose is to communicate coherently and truthfully. Bohm (1998) points out that the way in which a dialogue group usually commences is by talking about dialogue, discussing why it is taking place, and what it means. The leadership role is shared and all members assume responsibility for the time, process and content boundaries. In dialoguing nobody is trying to win. Everybody wins if anybody wins. LeBaron (2005) summarises the following steps for dialogue engagement, namely, to attend and assess, to suspend judgments, to engage with the other side, to reflect, to integrate and to inquire.

#### 7.2.2.2 Difference between dialoguing and other approaches?

Typically people find it difficult to communicate in a group. An opinion is an assumption (Bohm, 1998) and people usually defend their opinions. People coming together from different cultures and subcultures, as in teams and organisations, will have different assumptions and different opinions, and this could lead to conflict and power games.

During a dialoguing session members are challenged not to let go of their assumptions, but to carry them out and not suppress them. The leadership role is shared within the group and everybody is treated equally.

The differences between dialoguing and discussion or debate are summarised in Table 7.2. Bohm (1998) explains that during dialoguing one verbally dances with other members of the group or one engages in fighting with style.

**Table 7.2 Dialogue versus discussion and debate**

**De Jager, 2003**

<b>Dialogue</b>	<b>Discussion/debate</b>
Build the whole among the parts.	Break issues into parts.
Seek connections between parts.	Seek distinctions between parts.
Inquire into assumptions.	Justify/defend assumptions.
Learn through enquiry and disclosure.	Persuading, selling, and telling.
Creation of shared meaning	Agreement on one meaning

### 7.2.2.3 Critique of dialoguing

It is sometimes difficult for a group to start dialoguing. The introverted members of the group will be challenged the most as introverts do not think aloud as do extroverts. However, there is a primate rhythm to a good dialoguing session and group members will possess an inherent knowledge of the rules of the game.

Roth, Lawless and Tobin (2000) state that the application of dialoguing differs from what is usually anticipated. They applied dialoguing with great success and energy within a learning environment and provided feedback on the positive outcome of personal development.

There is limited academic literature on the effectiveness of dialoguing. Ramose (2000) criticises the technique of dialoguing and labels it as pretentious rather than enlightening. He is of the opinion that it does not achieve any real purpose. The researcher cannot help but wonder whether Ramose understood that the process of dialoguing is more important than the content and that often the benefits of the shared understanding may manifest at a later date when the altered paradigms influence the decision making process within the organisation subsequent to the dialoguing

There is little academic evidence to prove the statement of Bohm (1998) that

... it is proposed that a form of free dialogue may well be one of the most effective ways of investigating the crisis which faces society .... Moreover, it may turn out that such a form of free exchange of ideas and information is of fundamental relevance to transforming culture and freeing it of destructive misinformation, so that creativity can be liberated.

The researcher is of the view that the benefits of dialoguing are to found in the shared understanding of a topic or strategy, enhanced empathy for different viewpoints and the innovative and creative solutions and insights that would have remained unconscious without the dialoguing effort. Future research may attempt to contribute to this field of study by documenting case studies (especially South African case studies) and by providing qualitative and quantitative evidence of the effectiveness of dialoguing.

### 7.2.3 Storytelling

*“Without the continuity of storytelling and the messages they contain from the leadership of the group, the people of any tribe or corporation will forget who they are.”*

De Pree, 1989: unknown

#### 7.2.3.1 Introduction

Narratives may be used as a valuable lens for both understanding and managing organisations in the 21st century. They are often perceived as either ephemeral, relevant mainly to entertainment or as something that only children enjoy and primitive societies engage in. There is, however, a valuable application for storytelling in the new world of work. The top executives in large corporations are often rarely even seen by their employees, and stories about them could create confidence in the organisation (Brown et al., 2005). Every organisation seems to create stories (narratives) as a way of making sense of organisational life. The story related to new employees, the informal discussions during a smoke break, and the speech of the CEO during a video conference are all part of organisational storytelling. Narratives and storytelling constitute an obvious and central aspect of every functioning organisation. Cultural messages are passed down in stories (LeBaron, 2005).



### 7.2.3.2 What is storytelling?

Stories are the carriers of behavioural norms and provide information on how to behave. According to Brown et al (2005), people display remarkably stable behaviour over time and, although there are subtle changes, the continuity and endurance of behavioural norms owe much to stories. Stories help to explain the social fabric of the organisation. Brown et al (2005) argue that any discussion about an organisation that does not place narrative and storytelling at the centre is bound to be misleading and incomplete. Stories become embedded in legends and myths. Stories about the past constrain behaviour in organisations. These stories may wield so much power that economists term this path-dependency, implying that the road you take will determine where you go. Stereotypes are created because human beings relate to stories about other human beings (Brown et al, 2005). Stories are one of the ways in which knowledge, for instance, social knowledge is transmitted and, therefore, stories are critical in knowledge management strategies. Storytelling may be applied with great success during the translation of strategy or else archetypal stories may be used in growth processes. Storytelling may take many forms – it may be the managing director who addresses people with passion, someone with a life lesson could translate learning through his/her story, or the storytelling could form part of the creation of strategy or the translation of values. Employees may be taught how to write their own stories or else stories could be told dramatically through theatre (Du Plessis, 2004).

### 7.2.3.3 Core assumptions and principles

People are able to recall something easily when it is told in a story (Brown et al, 2005). Weick (1995) identifies the need to make sense of the organisation and the environment as the strongest impulse in many organisations. Just as a story needs context (Brown et al, 2005), organisational stories refer to the organisation as it was at a specific time and at a specific place. Storytelling is one of the ways in which norms are transferred (Hechter & Opp, 2001). Stories endure and, although, the names referred to may change, the behavioural lessons remain the same.

Stories are salient. Purposeful storytelling may reach large numbers of people within a short space of time and is relatively cheap. Narratives communicate naturally as human nature reacts to authenticity and universal truths. Storytelling communicates collaboratively, persuasively, holistically, contextually, intuitively, entertainingly,

interactively, emotively and kinetically in order to invoke action. Brown et al (2005) state that storytelling spurs double-loop learning – reaching speedily into the deeper recesses of the psyche and changing values and attitudes. This methodology enables human beings to unlearn what they have been taught.

During transformational efforts storytelling may be utilised to create shared understanding, to comprehend the reason for the change, to relate to the transition and to describe behaviour suitable to the new reality.

#### 7.2.3.4 Criteria for storytelling

Brown et al (2005) indicate that stories may be used for entertainment, conveying information, nurturing, promoting innovation, preserving organisations and also changing organisations. Jung (1981) described archetypal stories as stories that are not subject to the laws of time and space. A person is able to experience a good story as if he/she has lived that story him/herself. Brown et al (2005) maintain that the conventional view of communication is to ignore the internal dialogue within every individual. They stated clearly that it is not the story that has the impact – it is the process of storytelling. A good story may be funny, clever or moving. A story has to be true to one's own sense of the way in which things work (Brown et al, 2005). Storytelling may be used to translate tacit knowledge into consciousness. Stories must be understandable, told from the perspective of a single protagonist (a person who is in a situation typical of the organisation), convey a degree of strangeness, but still be plausible and embody the change idea as fully as possible. The story should be as topical as possible to convey a sense of urgency.

Huss (2004) stresses the importance of authenticity during storytelling. Brown et al (2005) state that it is best if the story is true, told in a minimalist way, and has a happy ending. They maintain that the storyteller must be passionate as he/she translates an emotive message with the story. A story must be true to one's own sense of the way in which things work (Brown et al, 2005). When carried out correctly, storytelling is invisible to the listener. Storytelling may be used to translate tacit knowledge into conscious awareness and shared insight.

#### 7.2.3.5 Steps of storytelling

There are no definite steps in storytelling. It is, however, critical that shared experiences be created by the storytelling. It is valuable if the story is analysed after it has been related. Within organisations stories may be told with great effect to translate norms, share visions and promote change initiatives. If a leader shares passionately from the self the audience will relate to the authenticity and respond emotively (Brown et al, 2005). A good story is funny, clever or moving. It may be used to communicate complex ideas, motivate people to change, persuade people to work together, share knowledge, deal with rumours, transmit values and lead people to a shared outcome.

#### 7.2.3.6 Differences between storytelling and other approaches

Storytelling is the way in which human beings share the expertise, reliability and trustworthiness of other people. Owing to the fact that organisational operations are increasingly becoming virtual this perceived outcome becomes increasingly important. Brown et al (2005) state that there are no alternatives to telling stories – no system nor a human resources department is able to do it. Storytelling in person is intensely interactive, whereas other forms of communication are passive. Storytelling may assist a person to perceive reality in a new way.

Everybody has a different way in which he/she hears a story, and a different way of being engaged and of experiencing what is being told. Archetypal storytelling allows for the listener to interpret the story in his/her own way. Tacit knowledge, which forms part of the intellectual capital of an organisation, may be identified as the most important resource in any organisation (Dess & Picken, 2000). Storytelling may be used with great success in organisations. It may ensure the translation of strategy and the creation of shared meaning, and, thus, significance and buy-in within organisations. The power of a story is unleashed through its application to the lives of the employees.

#### 7.2.3.7 Critique of storytelling

Stories may be perceived as nebulous, ephemeral, subjective and unscientific. Much still needs to be done to convince traditional line managers that storytelling should form an integral aspect of their leadership skill set. A recognition of the importance of storytelling may constitute a challenge to leadership within the new economy of work. Stories may be subjective (Dess & Picken, 2000) or even be culture-specific. Brown et al (2005),

however, argue that the cultural differences are far less significant than the similarities. Stories often consist of archetypal wisdom that is applicable across cultural boundaries.

#### 7.2.3.8 Conclusion

Stories are a very powerful way in which to convey complex, multi-dimensional concepts. While a certain amount of knowledge may be reflected as information stories are a fundamental aspect of unlocking vital knowledge which remains beyond the reach of easily codified information. Storytelling may be perceived as a knowledge management tool, as it assists people and organisations to discover the hidden values in ideas and intellect. Storytelling communicates collaboratively, persuasively, holistically, intuitively, entertainingly, movingly, freely and interactively (Huss, 2006).

#### 7.2.4 World café

*“And through our conversations, as we work together, we discover a greater wisdom that reveals our path forward”*

Wheatly, 2005: unknown

##### 7.2.4.1 Introduction

World café methodology reintroduces the age-old process of good conversation during which discussions take place on vital issues. “... where we’re not separated, classified, or stereotyped. A world that constantly surprises us with the wisdom that exists not in any one of us but in all of us. And a world where we learn that the wisdom we need to solve our problems is available when we talk together” (Wheatly, 2005).

##### 7.2.4.2 What is world café?

Café conversations are based on the assumption that people possess the innate wisdom and creativity needed to confront any difficult challenge (Brown & Isaacs, 2005). Wheatly (2005) advises that it is necessary to depend on diversity during a world café process. World café has the ability to bring all people together in respect of the questions that matter. It provides freedom from stereotypical classifications such as personality type and EQ (Wheatly, 2005). World café techniques may be used to ensure that an outcome is co-created. Co-creation and shared understanding leads to significance which, in turn, manifests in commitment.

#### 7.2.4.3 Core assumptions and principles

World café reawakens two fundamental beliefs, namely, that we are all human beings who wish to discuss those issues that are really significant and that, collectively, we possess greater wisdom than we do individually (Wheatly, 2005). Small groups rotate in order to ensure that everybody ultimately participates in all the discussions. A host stays behind to invite the next group and to share the learning of the previous group. World café conversations enable participants to self-organise naturally, and they create a sense of community in which knowledge is shared and innovation ignited (Brown & Isaacs, 2005). World café focuses on intimate exchange, disciplined inquiry, cross-pollination of ideas and possibility thinking.

#### 7.2.4.4 Criteria for world café

The café approach enables groups to participate in evolving rounds of dialogue with three or four others, while, at the same time, remaining part of a single, larger, and connected conversation (Brown & Isaacs, 2005). Conversations develop and become intimate while people move between groups, cross-pollinating ideas and discovering new insights. The sense of becoming whole becomes significant, and the collective wisdom of the group becomes more accessible. Possibilities for innovation then emerge.

#### 7.2.4.5 Steps for world café

Brown and Isaacs (2005) describe the following steps which are necessary for world café interventions – setting the context, creating an hospitable space; exploring issues that matter; encouraging all participants to contribute; cross-pollinating and connecting diverse perspectives, listening together for patterns, insights and deeper questions, and harvesting and sharing collective discoveries.

#### 7.2.4.6 Difference of world café to other approaches

World café is similar to open space technology. Instead of facilitating within a large group or working with a representative grouping only, a large group may be accommodated. Everybody co-creates the outcome. This is the only technique in terms of which everybody speaks to everybody else. The positive, unintentional consequence of employees connecting around important topics with management should not be underestimated. It contributes to a sense of inclusion and, ultimately, to participation, ownership and engagement.

#### 7.2.4.7 Critique of world café

There is little literature to be found on the technique. From a facilitative perspective the outcome is shared understanding. However, the larger the group the longer the process may take.

### 7.3 Interventions that facilitate change and inclusion

*“Rather, you have to get them to experience it in a way that evokes its power and possibility. Instead of pouring knowledge into people’s heads, you need to help them grind a new set of eyeglasses so they can see the world in a new way.”*

Brown, 1991: unknown

#### 7.3.1 Introduction

In the previous section, techniques that can be applied during interventions to create Inclusivity were described. Now, the focus shifts to different interventions that promise to create higher levels of consciousness or awareness of the self and insight into the behaviours of others confronted by organisational transformational. Secondly, these interventions may lead to enhanced levels of interpersonal skill. Intervention strategies are needed to assist the individual to identify and interpret his/her perception of change, which, in turn, will create greater personal awareness and understanding of self. This personal growth and development is likely to alter the individual’s perceptions of organisational change, and, thus, reduce the level of resistance. The intended outcome is to enable leadership to take up its role within the organisation, to create a climate conducive for diversity of thought, thus, to Inclusivity.

Ultimately the question arises as to the way in which emotional, cultural and global intelligence may be enhanced.

#### 7.3.2 Intervention approaches

Experiential learning is one of the best ways in which to facilitate adult learning (Neumann, Kellner & Dawson-Shepherd, 1997). **Experiential education** (or "learning by doing") is the process of actively engaging delegates in an authentic experience that result in both benefits and consequences. Discoveries are made and ample space created for experimentation with knowledge, instead of merely hearing or reading about

the experiences of others. Reflection is used in order to enhance awareness and new ways of thinking (Kraft & Sakofs, 1988). Experiential education is related to the constructivism learning theory, according to which people learn effectively through *making* things. Constructionism is connected with experiential learning and builds on *some* of the ideas of Piaget (1991). The researcher is of the view that a learning experience should be facilitated if integration of learning and, thus, sustainability is the required outcome.

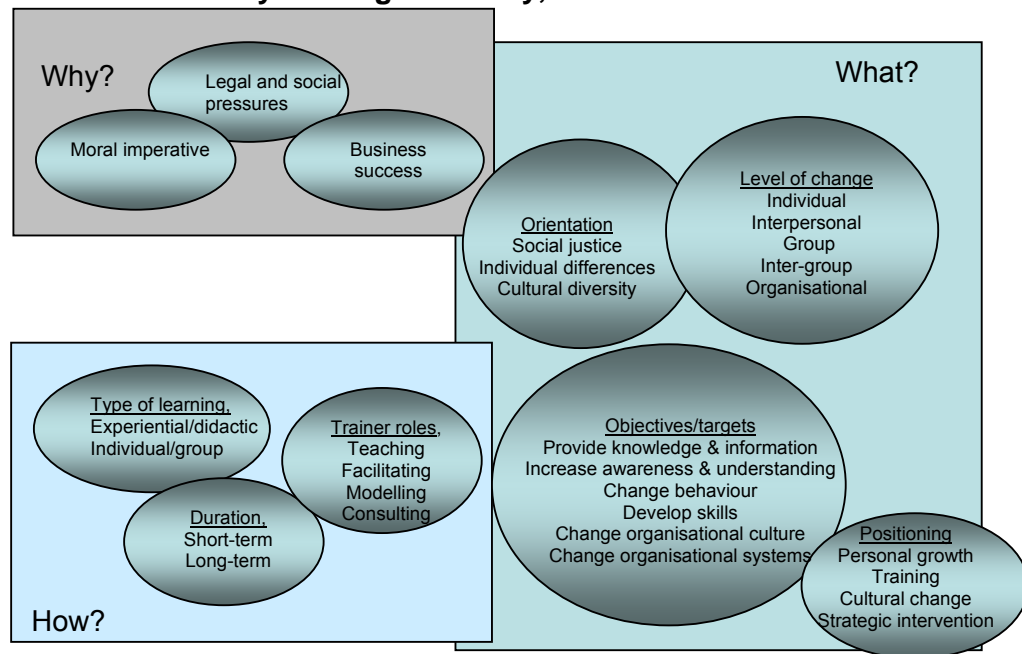
**Industrial theatre** provides emotive solutions based on dramatic media comprising various forms of live theatre, video and corporate events. If drama is combined with the disciplines of psychology and Organisational Development, as well as comprehensive strategic business knowledge, then unique dramatic solutions may be created (Du Plessis, 2004). Industrial theatre influences assumptions, attitudes, beliefs, mindsets and frames of reference, and creates an understanding of all these elements and the way in which these elements impact on the learning, behaviour and personal growth of the individual. In this way industrial theatre brings about an understanding of complex (business) issues and is a very effective way of educating, mobilising and motivating people. If facilitated into effective leadership behaviours through appreciative inquiry and/or story telling the researcher believes that the shared metaphor created by industrial theatre could lead to sustainable transformation. However, more academic research on the topic is needed.

Although **Action Learning** (AL) was developed in 1945 it has only recently received the recognition it deserves. According to Marquardt (1997) Action Learning is an approach to leadership, team and Organisational Development that utilises action research (Lewin, 1951) on the part of cross-functional teams composed of high potential middle managers. Action Learning capitalises on the need to deal with real life organisational issues which are anchored in real time and are responsive to time pressure. By paying attention to and learning from their unfolding experiences the individual members of action learning teams develop their leadership capacities, identify and solve real problems, and enable their organisations to learn how individual teams and systems develop the skills needed to build high performance teams, whilst, at the same time, the individual members of the action learning teams gain self-awareness and self-esteem through their earning of recognition, appreciation and respect (Carson & Lowman; 2003).

In the event of Inclusivity being chosen as the organisational strategy a special effort should be made to ensure that individuals understand themselves and others, and also the way in which they relate to others in normal circumstances and under pressure (for example, pressure caused by uncertainty generated by change). For the purpose of this thesis all those interventions that focus on diversity factors between people are viewed as diversity interventions.

**Formal training** may, sometimes, address the miscommunication and conflict that arises from diversity between social groups (Thomas, 2005). In this thesis the discussion on formal training will be restricted to formal diversity training, as the focus of this study is on the understanding of the process and not on the content. However, the topic of diversity has a direct impact on the concept of Inclusivity and is, therefore, assumed to be relevant.

**Figure 7.2 Diversity training – the why, what and how**



Ferdman and Brody, 1996

Diversity interventions typically focus on an awareness of differences and the enhancing of interpersonal skill and empathy – all aspects of emotional intelligence as described by BarOn (2005a). The prerequisites for successful diversity training interventions as presented by Ferdman and Brody (1996) are presented in Figure 7.2. This figure clearly illustrates that diversity training encompasses far more than merely awareness training –



if positioned optimally diversity training will constitute an integral part of a transformational strategy.

In practice, a significant number of diversity efforts are devoted to information-based training sessions and the inclusion of diversity issues in other courses (Chung, 1997). Cilliers (2000) postulates the hypothesis that it is only possible to study and understand diversity and its behavioural dynamics in its unconscious depth from a systems psychodynamic stance, which, in turn, includes the implementation of an intensive and lengthy experiential learning input. Koortzen and Cilliers (2002) describe different approaches to group processes. A facilitative approach may add value should there be a lack of interpersonal sensitivity, acceptance, realness and empathy within the group, whereas the **Tavistock-model** may be applied with great success should the team present, for example, conscious or unconscious conflicts, unhealthy splits and problems with authority. Both processes may be used in the facilitating of diverse groups. The psychoanalytical approach incorporates systemic thought, and, thus, acknowledges relationships and the relatedness of the team to other teams (Colman & Geller, 1985; Faqua & Newman, 2002) and object-relations theory thus relationship between individuals, based on what they represent (Kets de Vries, 1991).

Facilitation from a humanistic perspective or a **Rogerian approach** may be viewed as a person-centred approach (Koortzen & Cilliers 2002; Hirschenbaum & Henderson 1993; Rogers 1973 1975a 1975b; Rogers & Stevens 1967) in terms of which both an open and trusting climate and the opportunity for learning is created – conducive to respect, realness and empathy. This approach is particularly applicable for diversity interventions. Rodgers (1982), Bruce-Sanford (1998), Cilliers (1984; 1995a; 1995 b), Romano (1998) and Romano and Sullivan (2000) all document research that showed that the application of this process could result in significant enhancements of psychological optimal-functioning and relationship-building skills.

Personality type analysis which is facilitated in terms of a growth process may add value to any diversity process. It is capable of providing an explanation of those dynamics which are typically labelled as racial or sexist. An understanding of the way in which individuals act under stress and during change may also assist in normalising behaviour. From an Organisational Development perspective it is often short-sighted to implement a

management notion such as **personality type analysis, brain profiling or transactional analysis** if what is implemented is positioned as a solution and not as part of the transformational journey or the process. Interventions should not be implemented in isolation, but should rather be systemically aligned with and enabling in respect of the organisational strategy. The necessary depth is often lost and leaders may use acronyms either to simplify or to categorise complex behaviours. Evidence in support of this view may be found in the work of Ackoff (2003).

As Inclusivity, diversity and other transformational change initiatives impact on the total organisational functioning it becomes critical to align the training strategy with the organisational strategy and to ensure that the core capabilities needed for successful and sustainable change are developed pro-actively.

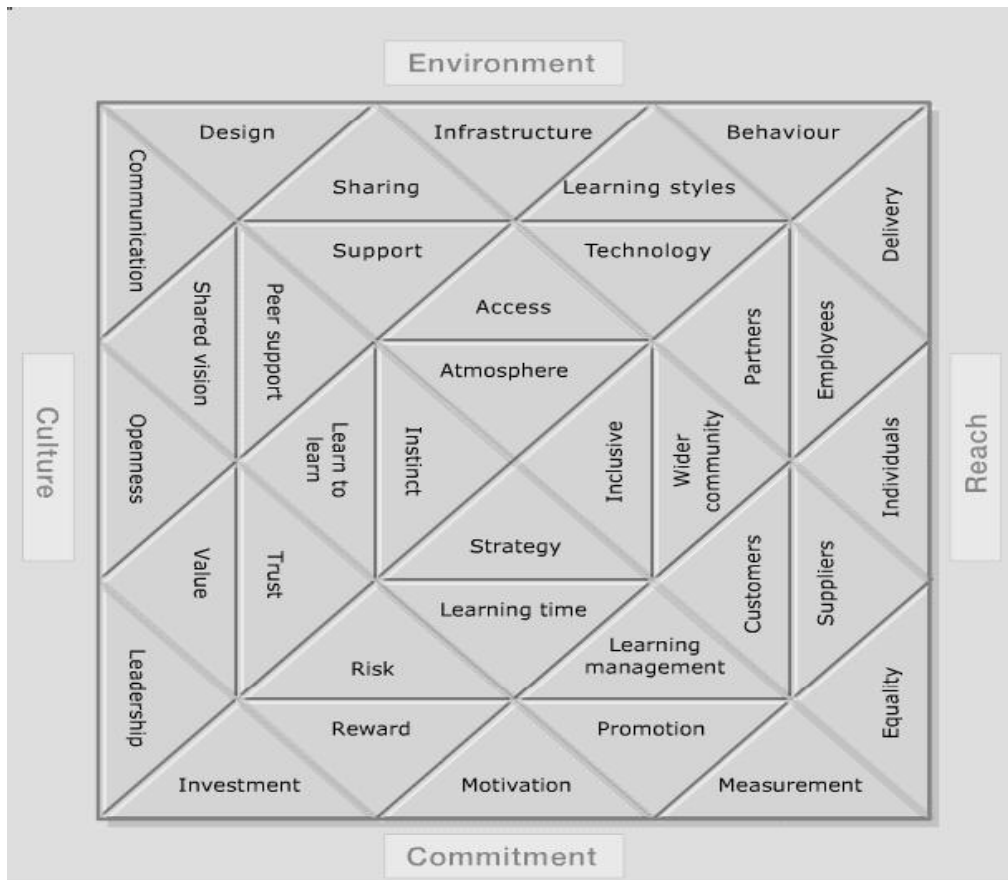
**Table 3.3 VASE model for the development of blended learning Dewar, 2004**

<b>V</b>	Build a Vision	<ul style="list-style-type: none"> <li>- How does the project link to the organisation's strategic business goals?</li> <li>- What are the learning and performance objectives?</li> <li>- What is the shared philosophy of learning that supports the design process?</li> <li>- On what benefits of the blended learning model do key decision-makers agree?</li> </ul>
<b>A</b>	Check Assumptions	<ul style="list-style-type: none"> <li>- What is known about participants?</li> <li>- What assumptions are made about them?</li> <li>- How may assumptions be checked and challenged?</li> <li>- Are there different ways to meet the same objectives?</li> <li>- What learning and delivery strategies fit best in the organisational culture?</li> <li>- Where is f-2-f delivery critical? Which components should be the priority for f-2-f delivery?</li> <li>- What may be learned from blended learning projects in other contexts and sectors?</li> </ul>
<b>S</b>	Take a Systems view	<ul style="list-style-type: none"> <li>- What combination of learning components will best meet the project goals? How do these elements fit together?</li> <li>- How can successful transitions between these components be ensured?</li> <li>- What organisational support exists that will help the project?</li> <li>- What support services will help to ensure learner success?</li> <li>- What are the organisational and design constraints? Can these be overcome? If not, what can be done with these constraints in mind?</li> <li>- How can existing elements and components be elaborated?</li> <li>- Who needs to be part of an inclusive design team?</li> <li>- How can the use of technology be optimised?</li> </ul>
<b>E</b>	Expect Change	<ul style="list-style-type: none"> <li>- What kind of change management strategies are needed to ensure ongoing success?</li> <li>- How may the implementation of the project be tested?</li> <li>- What kinds of evaluation processes will ensure that ongoing modifications can be made? How can these be integrated into the design and delivery process?</li> <li>- What will ensure that the model is flexible and malleable enough to respond to changes?</li> </ul>

Dewar (2004) compiled the VASE model for the development of learning (Table 7.3), which takes place via different media, including electronic media. His model highlights the critical importance of linking training to strategy and change efforts in order to ensure sustainability. This systemic approach also takes into account underlying beliefs and assumptions during the development of interventions.

As discussed in the previous paragraph the clever and deliberate crafting of a transformational strategy supported by a training strategy is a critical step in the direction of sustainable organisational transformation. The learning signature (see Figure 7.3) evolved from the best practices within diverse organisations and in learning organisation theory.

**Figure 7.3** The learning signature



Dewar: 2004

Dewar (2004) cleverly combines environmental factors, such as infrastructure, technology and access to training, cultural factors, such as openness, leadership and trust,

commitment, which includes the time available for learning, investment and reward for training, and, ultimately, the reach of the intervention, namely, the inclusion of stakeholders in the learning strategy and design process. He suggests that existing learning strengths be leveraged to address the change initiatives which have been identified (Dewar, 2004). Areas of further development that will ensure the successful implementation of the change effort should be identified and barriers in the way of the change effort dismantled. This approach is the most complete, comprehensive and integrated approach towards training and transformation that the researcher could find in literature.

The modern organisation is facing complex challenges (Griggs & Louw, 1995) which require a dynamic, interrelated and systemic approach towards change and transformation. The implementation of a transformational strategy and/or change initiative, for example, Inclusivity, in the organisation should follow a logical procedure (Reece & Brandt, 1993), namely, education and awareness, capacity building and culture change.

It is possible to facilitate and align various different interventions on relative topics with the transformational strategy. These interventions may include change enablement processes, self mastery and personal purpose interventions, and psycho-analytical diversity sessions. Methodologies such as dialoguing, storytelling, world café and appreciative inquiry, (described earlier in this chapter) may be implemented during these interventions.

Other methods that may shape the future are **open space technology** (Owen, 1997), **feature search** (Weisbord & Janoff, 2000), **circle practice** (Baldwin, 1994) **process work** (Schuitevoerder, 2004) and **large group interventions** (Bunker & Alban, 1997).

#### **7.4 Organisational Development approaches towards transformation**

French and Bell (1999) state that Organisational Development focuses on organisational, group and individual improvement. Organisational Development programmes are typically long term focused and planned. The focus is on optimising individual, group and

organisational effectiveness and on persuading members of the organisation to improve their own functioning continuously. Their definition developed from the definition of Beckhard and Harris (1987) who state that Organisational Development is planned, organisation wide, managed from the top, and focused on enhanced organisational effectiveness and health through the use of behavioural sciences. Huczynski (1992) praises the value of Organisational Development efforts and interventions.

Burke (1994) describes the organisational reflection, system improvement, planning and self analysis processes of Organisational Development. There is an explicit connection between Organisational Development work and the achievement of the organisational objectives (French & Bell, 1999). Bennis (1996) describes Organisational Development as a complex strategy focused on the changing of beliefs, attitudes, values and organisational structures in order to adapt to new technologies and challenges more effectively.

The researcher strongly warns against simple solutions, and, instead, prompts the reader to create a shared understanding as to what a system is capable of itself in the implementation of sustainable change. In order to achieve sustainable transformational efforts capacity should be built in to systems.

The researcher agrees wholeheartedly with the systemic applications of the developmental model of Gauthier and Cook-Greuter (2004). They link development to organisational cultural change, the management team, capability, development, recruitment, selection and prioritisation, management development, individual development and applied systems thinking methodology to shift between phases, for example, identification of underlying mental models, systems thinking archetypes, paradox thought, and advocacy and inquiry.

Organisational Development initiatives and interventions play a critical role in change management processes and organisational transformation. In Table 7.4 an additional column has been added to Table 4.1 in order to describe the type of Organisational Development interventions that should be implemented per change initiative.

**Table 7.4 Typical Organisational Development interventions**

Type of change	Scope	Type of change	The What	Importance of Change	Typical Organisational Development focuses
<b>Transformational</b>					
Culture Change Kuhn (1996), Mihata (1997), Morgan (1997), Nel, 2003, Wilkins & Patterson (1985)	Radical	Culture	Fundamental Change	Critical	Buy in, value translation, soft skills interventions in terms of inherited requirements, change management interventions
Mergers and Acquisitions Andrade, Mitchell, Stafford (2001); Jovanovic & Rousseau (2002), Shleifer & Vishny (2003)	Radical	Culture, processes, structures	Fundamental Change	Critical	Shared understanding of business case, strategy translation, culture and values, interventions, dialoguing for integration, change management
New Business Ventures Drucker (1987), Hagen (1962), Hamilton (1978), Jones & Clark (1976)	Radical	Culture, processes, structures	Fundamental Change	Critical	Strategy formulation and translation, dialoguing, culture and values interventions, team interventions
Business Process Reengineering Champy (1995); Dubois(2002); Hammer (1990)	Radical	Processes	Fundamental Change	Critical	Mindset changes, alignment and translation needed
<b>Incremental change</b>					
Rightsizing Allen (1996), Newell & Dopson (1996)Smeltzer & Zener (1994) Worrall, Campbell & Cooper (1999)	Job Content	Functional	Employees	Very important	Shared understanding of business rational, consulting process, survivor quilt, self mastery processes
Restructuring D'Aveni (1989); Edwards, Robinson, Welchman, Woodall (1999)	Organisational	Processes	Reporting Structures	Very important	Shared understanding, reasons for change, consultation, human reactions to change
Total Quality Management Demming (1991) Gummer & McCallion (1995) Hill & Wilkinson (1995) Kelada (1996)	Improvement from the bottom of the organisation	Processes	Customer Centric	Very important	Quality circles, facilitation, alignment, innovation and creativity workshops
Automisation Braverman (1955);	Systems	Procedures	Technology	Very Important	Buy in, changing ways of work, utilising technology

Source: Adapted from French and Bell (1999)

## 7.5 Measurement of the effectiveness of Organisational Development Interventions

Training and/or Organisational Development initiatives are not sufficient to ensure organisational transformation and behavioural change within an organisation (French & Bell, 1999). Leadership should create a culture conducive to the change, for example a climate of Inclusivity.

The addressing of, for example, diversity from an Organisational Development perspective implies that it is a long term planned change effort. If leadership starts with strategy it will be able to ensure that the strategic architecture is supportive of the change or diversity initiative and that core future competencies are identified for immediate development. The integration of diversity concepts into the resource, process and customer perspective of an organisation's balanced score card or strategy (as described by Kaplan & Norton, 2006) makes it possible to ensure that the space for awareness, cultural diversity, emotional intelligence and other interventions may be implemented in context, and that these interventions will be measured accordingly. Measurements of Organisational Development Interventions are summarised in Table 7.5 and will add maximum value if administered as pre- and post interventions measures.

**Table 7.5 Measurements of Organisational Development initiatives**

Measurement	Researcher	Concept measured
Organisational and Group domain		
CES	Botha & Schutte (2003)	Impact of relationship credibility on climate, of climate on culture and of culture on motivational intent, linked to customer experience
BOEI	Stein (2006)	Benchmark of organisational emotional intelligence
Beehive	Nel (2003)	New versus old world of work leadership behaviours
xQ	Covey (2004)	Implementation quotient
SafeHuman	Botha & Schutte (2003)	Impact of relationship credibility on climate, of climate on culture and of culture on motivational intent, linked to safe behaviour
Individual domain		
BarOn EQ-i	BarOn (1997, 2005a,b)	An individual's capacity to deal with environmental demands

Source: Summarised from Botha & Schutte (2003), Stein (2006), Nel (2003), Covey (2004); BarOn (2005a)

Good Organisational Development practice implies that everyone who has participated in a climate study should receive feedback (French & Bell, 1999). The techniques discussed in this chapter may be applied with great effect during the feedback sessions. Through appreciative inquiry feedback may be translated to the lowest level within the organisation and joint action planning (in an Inclusive way) on ways in which to improve the diversity culture may take place. World Café techniques may be applied in order to create shared understanding.

New crystallised needs will surface from the developmental areas identified by the climate study. A transformation strategy should be contracted with key role players. Industrial theatre and storytelling may be utilised successfully to translate values, leadership intent and strategy throughout the organisation. Stories, myths, rituals and metaphors are described by LeBaron (2005) as symbolic, relational tools that may help to align shared pictures. Leadership development initiatives should be implemented, for example, emotional intelligence journeys, business simulations, growth groups or Tavistock groups. Typically, interventions on a supervisory level will be needed. The Mindset approach (Poolman, 2007) for first line management is possibly the most relevant course currently available in South Africa. This approach conceptualises supervisory training by integrating thirty-six measurements on ideal supervisory competencies and emotional intelligence into a five day experiential, interactive training solution with pre- and post-measures of individual effectiveness.

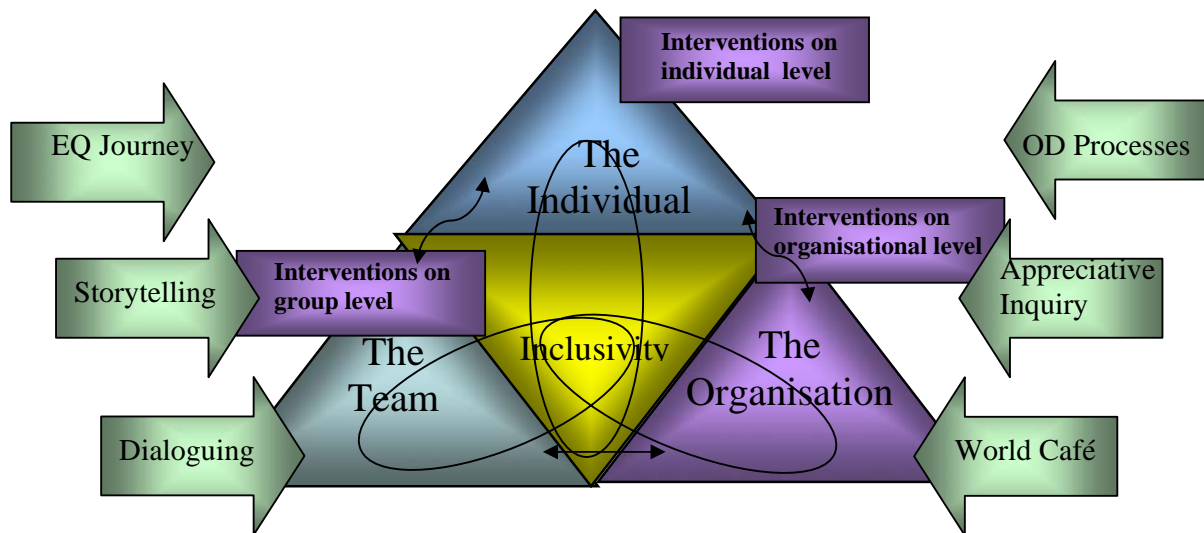
The field of Organisational Development will be enhanced by demonstrating the economic value of outcomes, the perceived value add and credibility associated with it. The economic value add of interventions, the cost benefit and the return on investment may assist the human resources within organisations to enhance their offering, firstly, by, focusing on the most cost-effective or most value adding opportunities and, secondly, by focusing on those interventions that will present the maximum impact opportunities or problems (Spenser, 2001).



## 7.6 Integration and conclusion

During the implementation of an organisational transformational strategy the unintended consequences of the chosen approach and the risks of implementing the specific approach will be identified. A mechanistic approach to the implementation of change is short-sighted. This also applies to a staccato approach to the training involved in Organisational Development interventions. A planned, systemic and integrated approach in terms of which an interplay of different methodologies, such as dialoguing, world café and storytelling, are utilised in a combination of interventions on individual, team and organisational level may contribute significantly to sustainable transformational efforts (Framework 7.1).

### Framework 7.1 Change enablement and Inclusivity methodologies and approaches



These interventions may manifest in the form of strategy translation, group processes, large group events, executive coaching, team-building and other interventions focused on the individual, group and organisational level. The ultimate aim of these methodologies is to create an environment of Inclusivity in which engagement is optimised to the benefit of the individual, the group and the organisation.

In the following chapter the different frameworks presented at the end of chapters 2, 3, 4 and 5, as well as framework 7.1, are consolidated in order to conceptualise the theory.

## Chapter 8: THE INCLUSIVITY FRAMEWORK

*“There are over 6 billion voices around the world . . .  
Are you listening?”*

Wood in Hammond & Mayfield, 2004: unknown

### 8.1 Introduction

The objective of this chapter is to weave the meta-insights articulated from literature which have been discussed in the preceding chapters of this thesis into a systemic, eclectic framework of Inclusivity. Systemic relationships are explained and a logical argument is built to address the complexities and interrelations of the topic under discussion in an effort to synthesise, rather than analyse, different diversity variables. This framework forms the basis of the qualitative research process that will be described in the next chapter. As this chapter presents a summary of the previous chapters, some duplication may occur.

The reader is reminded of the underlying appreciative philosophy of the thesis. This implies that there is not only one specific way of interpreting an issue, but that each individual will determine his or her reality through an interplay of diversity factors on individual, group, organisational and contextual factors as described in chapter 4 and 5. The concepts in the framework should be viewed as being similar in nature to a variable. It is not the definition of the researcher that is important when the framework is applied. Rather, the interpretation of individuals, in groups, in organisations, in countries and the sharing of these insights around the concepts which promise to create higher levels of shared understanding or consciousness.

### 8.2 Integrated discussion of change variables and dynamics

#### 8.2.1 The changing nature of the world

The complexity of the external environment and the challenges that confront leadership today were discussed in detail in chapter 2. Companies must cope with multiple dimensions of change which involve regulation, ever evolving technology, new competitors and business models, market pressures and constantly changing customer

demands (Kets de Vries, 2001 & Nel, 2003). The future workplace is becoming increasingly diverse as globalisation increases and equal employment practices are implemented on a global scale. The world of tomorrow will be vastly different from the reality of today, and, therefore, new organisational and individual strategies and approaches will be required to deal with this accelerated pace of change. The ability of the individual, the team and, ultimately, the organisation to respond quickly to this changing external reality will be the differentiating factor in sustainable organisational transformation (Kets de Vries, 2001).

Framework 2.1 forms the basis of the Inclusivity framework which will be presented in this chapter (Framework 8.1) The first triangle at the bottom left corner of the Inclusivity framework represents the dynamics of the new world of work and **the reason why organisations, groups and individuals change**.

Organisations are living systems (Senge, 1993). Therefore, in order to understand the way in which decisions are made and strategies implemented within an organisation it is necessary to acknowledge and understand the way in which both individuals employed in the organisation and groupings of individuals view the system and what their worldviews are. Systems thinking is underpinned by paradox theory, complexity theory, chaos theory and self-organising theory (Senge, 1993). In organisational life the day to day operations must be maintained while leadership simultaneously and paradoxically positions the organisation for the future through the implementation of transformational strategies (Nel, 2003). Systems thinking theory, as discussed by Ackoff (1995) and Senge (1993, 2003), is presented in the second triangle in Framework 2.1 and Framework 8.1. It describes **the essence of change** as systemic, paradoxical, chaotic and complex. It also warns to the resistance of systems to adapt to change.

Living systems thrive when they balance the need for stability with the imperative to change (Senge, 1993). In order to manage resistance effectively resistance must be understood in terms of the efforts of people to regain the equilibrium that has been disrupted by change (Senge, Scharmer, Jaworski & Flowers, 2004). However, **different people change in different ways**. It becomes important to understand the nature of diversity as it pertains to change – the third (last) triangle in Framework 2.1 (and again in Framework 8.1).

World events such as the terrorist attacks of September 11, 2001 bring the complexity of diversity to the fore – in what context do the beliefs and convictions of one culture outweigh those of another and how do we deal with the challenges posed by this dilemma. In this respect, organisations are also forced to explore the vast impact of diversity issues on their ability to sustain performance (LeBaron, 2005). The dynamics of the new world of work, systems thinking philosophy and diversity dynamics collectively comprise the reason why individuals, groups and organisations must change.

### 8.2.2 The nature of change

Everything is subject to change. People's lives, the communities and societies in which they live and the organisations in which they work are all affected by waves of change (Senge et al 2004). Some changes are gradual; others traumatic; some are of own making, many are beyond control. The effects of global recession, globalisation and technology transformation involve changes on an unknown scale and of unknown complexity. All these changes generate human reactions to change – for individuals, organisations and societies. All organisational transformational strategies have one aspect in common, namely, their impact on human beings (Nel, 2003). The ensuring of behavioural optimisation during transformational efforts may prove to be a distinguishing factor for competitive organisations.

Different change models in respect of organisations, groups and individuals were described in chapter 3. Framework 3.1 depicts the way in which individuals, groups and organisations all change in different ways and is integrated into Framework 8.1. The leaders of successful organisations of the future will all manifest resilience to change as a common characteristic (Strumpher, 2003). This resiliency will afford leaders the opportunity to analyse the many systems within the organisation and make well-informed decisions in order to move the organisation forward.

It is argued in this thesis that any strategic effort to change the fundamental functioning of an organisation will result in a climate change as people will have to behave differently and new mental models will have to be adapted. In order to understand the human reactions to change it becomes necessary to explore the essence and dynamics of the

individual, the group and the organisational domain. These dynamics, which were discussed in detail in chapter 4, will be summarised in the following paragraph.

### 8.2.3 The diverse nature of the organisation, the group and the individual

The complex, interrelated and multifaceted relationship between the individual, the group and the organisation were explored in chapter 4. Framework 4.1 was combined with the other frameworks to form Framework 8.1. The diverse and dynamic essence of the organisation, group and individual are summarised in the three triangles and the three rectangles at the top of Framework 8.1.

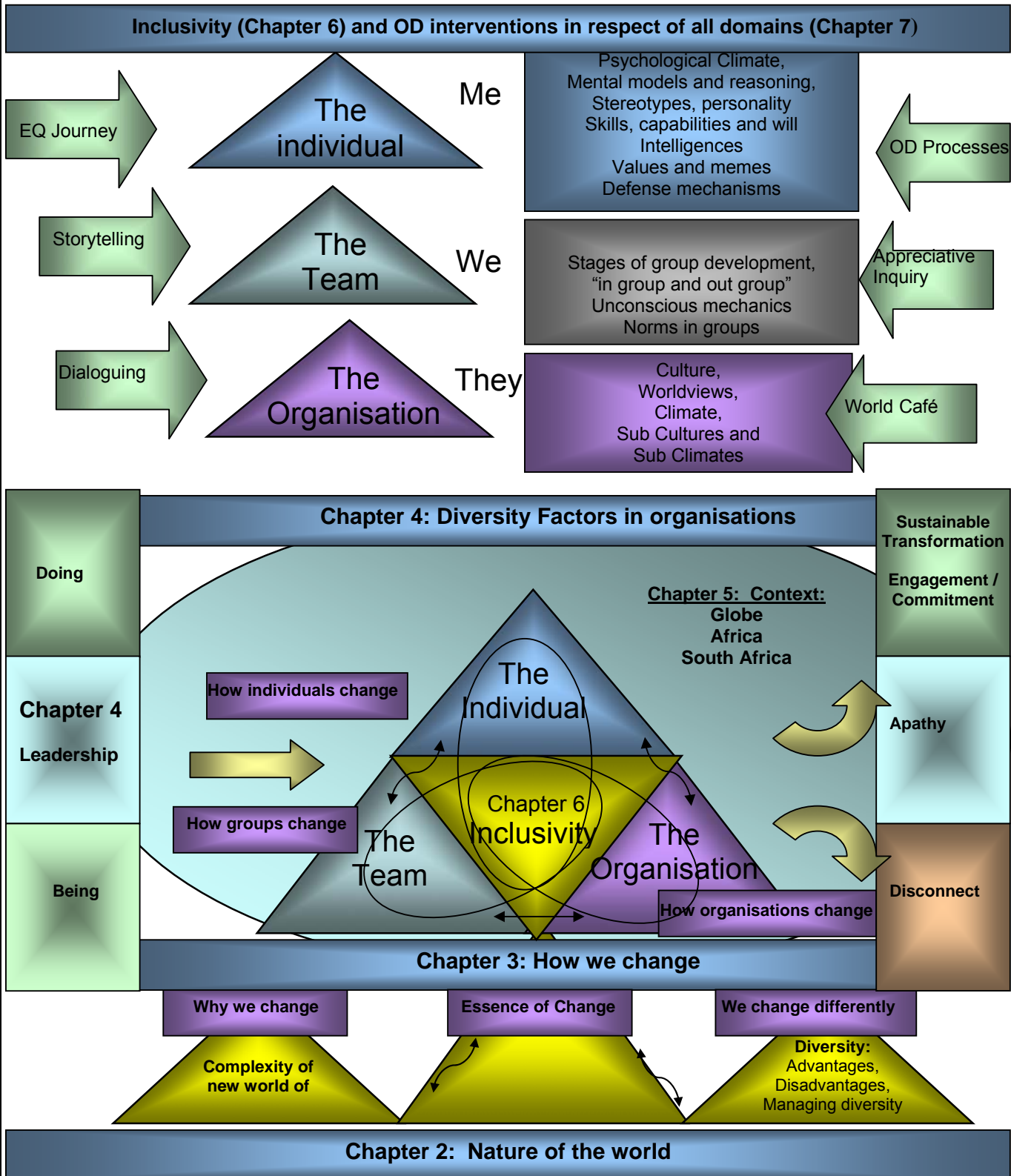
Initially the essence of the organisation is studied from the perspective of the organisational culture and climate. It is postulated that the leader shapes the organisational culture (Schein, 1992; Deal & Peterson, 1999, Botha & Schutte, 2003). Yet, each organisation is characterised by a unique culture that influences the way of operating of each specific leader (Sergiovanni, 2001). Leadership and climate are interlinked and, thus, it seems important to study the nature of climate, on the one hand, and, on the other, the role of the new economy leadership and its position within this complex rapport.

Within the domain of the group dynamics, for instance, the stage of development of the group and the unconscious group dynamics, play a role in the diversity dynamics and should be taken into account by leadership (Koortzen & Cilliers, 2002).

Kaufman (as quoted in Smulyan, 2000, 43) explained that by

... viewing social change through the lens of individual experience, we are able to move away from infinite generalisations and abstractions and into the realm of individual constructions of meaning. Through the examination of...individual's lives, we gain access both to multi-faceted meanings of the self-within-the culture and to a richer more detailed portrait of the culture which contributes to and is constituted by those meanings.

**Framework 8.1 Inclusivity framework**



In chapter 4 the researcher identified and discussed the common human dynamics which, although shared by all human beings, are nevertheless mastered in a unique way by each individual. Each person possesses an individual profile of characteristics, abilities and challenges all of which result from heritage, learning and growth (Jung, 1953). These factors manifest as individual differences in terms of intelligence, creativity, cognitive style, motivation, and the capacity to process information, communicate, and relate to others. Stereotypes, mental models and worldviews are all ways of making sense out of the non-sense in the external world. These mechanisms fulfil the function of integrating both the perceived and the real issues in the external world (Senge, 1993). However, this process takes place on different levels of abstraction, preference, intelligence and skill, and is influenced to a large extent by, for example, culture, education, societal norms and practices, and religion.

An understanding of various worldviews is clearly pivotal for business success. The principal purpose of a worldview is to make sense out of reality. Fundamentally reasoning depends on an understanding of the nature of the world and its processes, and also on beliefs in terms of the essence and purpose of human beings (Senge, 1993). Worldviews shape perceptions and, ultimately, behaviours (Robins, 2002). As business becomes more global organisations and their leaders are struggling to be effective in situations that must accommodate the multiple worldviews of stakeholders (Jackson, 2004).

Human beings may share universal perceptions of primitive environmental stimuli, certain cognitive patterns and the ability to generalise new ways of engaging which, in turn, leads to changes in existing patterns. Thus, human beings definitely understand reality in individual ways (Jung, 1953). Human beings unconsciously filter the world through their own worldviews and come to believe that what they perceived is the only reality. As a result of the fact that people are convinced that what they think is true other perspectives may appear irrational, uninformed and misguided (Senge, 1993). Based on this experience assumptions are made and stereotypes and generalisations often surface, for example, “she will be too emotional as a leader because she is a woman” or “all black taxi drivers are irresponsible”.

The concept of **diversity of thought** is introduced in chapter 4. The different diversity dynamics that contribute to diversity of thought on the individual level are summarised in the rectangle in the top right corner of Framework 8.1 (and Framework 4.1). The study of

any aspect of the psyche in isolation invariably means that the dynamic within, and also in relation to other variables, is excluded (thus not an inclusive approach). It is, however, sometimes important to acknowledge all the complex and causal relationships and to focus on a specific aspect as insights into that isolated area could lead to an enhanced understanding of the whole.

Different levels of awareness exist and every person develops different levels of consciousness (Woodman, 1993). In South Africa there should be major efforts made to normalise both the power imbalances and the hurts and anger of *apartheid* so that the true work, namely, that of valuing diversity of thought, may take place.

#### 8.2.4 The nature of the context

In chapter 5 the essence of the external environment is discussed as organisations always operate in relation to a specific national context. This is presented in Framework 5.1 and integrated in Framework 8.1 as the blue oval in the background which represents the context of the individual, group and organisational domains. The diversity in the external environment – South Africa, Africa and the international arena – which arises as a result of the different world religions, diverse world views, national cultures, and societal norms should also be taken into account in transformational efforts.

#### 8.2.5 The nature of leadership

Different models of leadership have developed over the years and are well documented in literature. Certain of the most relevant theories were summarised in chapter 4. Each theory provides a framework which contributes to the understanding of the world and the behaviour of people living in the world. Most of these models developed from Western thought.

The underlying themes of the most recent models are both inspirational and authentic (Kets de Vries, 2001; Uhl-Bien, 2006; Stout, 2006). Despite valuable efforts on the part of researchers such as Banhegyi and Banhegyi (2006) to promote the acknowledgement of the contribution of African leadership this acknowledgement is still sadly lacking in the global academic literature. The researcher is of the view that the voice of African leadership has not yet been mandated (valued) and listened to.



All change starts with self change (Covey, 2004), and, accordingly, leadership starts from self-leadership, and self-discovery, and culminates in the successful leading of others. The essential nature of leadership is that of a catalyst for change (Kets de Vries, 2001). This applies to individuals, to the group or team in which those individuals operate within the organisation, and, ultimately to the society and the specific societal context in relation to other worlds. Human beings actively either build or derive meaning from their experiences (Woodman, 1993). Therefore, everybody actively creates his or her own psychological reality in the context of relationships with others. The researcher views leadership both as a complex phenomenon and as a profoundly humane exercise.

It is a task of leaders to assist employees to make sense of a turbulent and dynamic context (Mohrman, Finegold & Klein, 2002). If leadership is able to understand the psychological and perceptual processes that individuals employ in order to assign meaning to diversity issues, it is also possible that leadership may be equipped to cultivate an inclusive organisational climate that facilitates the understanding and the valuing of diversity amongst all.

A duality faced by leaders is that of simultaneously manifesting caring and enabling while they are also expected to accept and adapt to masculine values, language and norms within organisations. It may be argued that both males and females suppress femininity due to the perception that femininity is weak and inappropriate in organisational life (Woodman, 1993). Sustainability lies in the integration of opposites (Jung, 1953). Femininity in both males and females should be acknowledged, valued and integrated.

Leaders should provide direction for the organisation (Bernhardt, 2005) – the **Doing**. Furthermore it is the task of leadership to optimise individual, group and organisational behaviour in order to achieve sustainable business results (French & Bell, 1999). It is also expected of leadership to manage the boundary of the organisation with the external world, while simultaneously optimising the internal reality, aligning this internal reality with external challenges, and achieving this in such a way that it leads to sustainable performance (Kets de Vries, 2001).

The way – the **Being** - in which leadership carries out the Doing leads to sustainability on an organisational level and legacy on an individual level. In this thesis greater emphasis is placed on “the Being” rather than “the Doing” (although paradoxically both are equally

important) as the focus of study is on the process through which leadership tasks are performed and not on the content of the tasks. Therefore, a deliberate effort was made not to include theory on strategic planning and the formulation of strategy.

In Framework 8.1 the two equally important leadership tasks, namely, “the Doing” and “the Being”, are positioned strategically thus indicating their influence on the individual in the group within the organisation within the context of the national culture. As an approach to achieving sustainable organisational change the researcher introduced the radical, organisational, transformational methodology of Inclusivity which was discussed in chapter 6 and will be summarised in the following paragraph.

#### 8.2.6 The concept of Inclusivity

Although the concept of inclusion was found in the literature on fields of study such as educational psychology and gender studies, the concept could be found only in a few academic publications and, then, in the context of diversity or organisational climate (Miller & Katz, 2002; LeBaron, 2005). The topic of Inclusivity as it presents itself in the field of Organisational Development lacks the sophisticated theoretical development of a mature discipline and, thus, more exploratory research with the focus on making a contribution to the theoretical body of knowledge is required. The researcher proposed an operational definition for Inclusivity in paragraph 6.3. Chapter 6 focused on exploring the concept further and theoretically developing a clearer understanding of the operational definition. A short summary follows.

Inclusivity unleashes **energy in a system** which may then be used for performance. Energy, according to scientific laws, may be classified as positive, neutral or negative. Einstein taught that it is not possible to destroy energy, although, friction may cause energy to decrease – the principle of entropy. Energy may, however, be transformed from one form to another (Oxtoby & Nachtrieb, 1996). Emotions may be described as forms of energy (Middelton-Moz, 2000). In a climate of Inclusivity the energy in the system may be perceived as positive.

Everybody is involved and shares their different viewpoints, non-performance is not tolerated and everyone assumes personal authority. There are high levels of support,

trust and respect. Leadership may be humane and vulnerable as mistakes may be shared and speedily resolved. The energy in the system is in a virtuous cycle and all the emotions mentioned in this context again reinforce the climate of Inclusivity.

In a system in which the energy to perform is negative a vicious cycle will exist. People will not feel that they are trusted, supported and respected. Therefore, individual defense mechanisms will come into play and group dynamics will become destructive. In-fighting will take place, people will withdraw and power plays and political gamesmanship will be commonplace. It will not be possible to share personal emotions without penalties being exacted and nobody will admit to mistakes in order to protect themselves. People will tend to blame others for whatever goes wrong (Koortzen & Cilliers, 2002).

Jung (1953) stated that a person may fight either the internal or the external world at any one time, but not both worlds together. Thus if a person focuses internally in order to cope the external work will be neglected. This will manifest in lower levels of customer service and deterioration in the quality of work. Leaders should do everything possible to shorten the period of time during which an individual expends energy on self-preservation or adaptation. This individual change process may be accelerated by building up emotional resilience, improving reality testing and influencing current mental models.

If a system is neutral the system will be indifferent or apathetic – either does not care anymore, could not care less or has tried too often without any reaction to implement change. Voices are not brought to the organisational table and people do just enough in order to survive.

Framework 6.1 visually depicts how, through the process of Inclusivity, the energy in a system that is unleashed through a conscious interplay between the individual, the group and the organisation within a national context, will manifest as engagement and, ultimately, as sustainable organisational transformation. However, the failure on the part of leadership to optimise the systemic potential may result in either apathy or disengagement. Framework 6.1 is also integrated into Framework 8.1. It becomes clear in the integrated model that it is the task of leadership, through the process of aligning and translating “the doing” and “the being” in an inclusive manner, to optimise individual,

group and organisational behaviour within the context of the national and global realities, in order to achieve sustainable business results.

Specific, focused Organisational Development methodologies and techniques may be applied to build change resilience and Inclusivity. These methodologies and techniques are listed in the following paragraph.

#### 8.2.7 Organisational Development methodologies and techniques that create Inclusivity.

In chapter 7 specific Organisational Development methodologies and techniques that are capable of creating Inclusivity were researched. These include appreciative inquiry, dialoguing, storytelling, and world café methodology. Organisational Development interventions, for example diversity interventions, were also discussed and added to the integrated Framework 8.1 (also see Framework 7.1).

As discussed in chapter 7 managing diversity in organisations encompasses far than merely training and awareness sessions. The review of the transformational and diversity literature has led the researcher to the conclusion that it becomes critical to identify the real and actual benefits that will accrue to an organisation should the organisation adopt the approach of systemically addressing those issues which surround diversity.

The managing of diversity offers great potential for organisations as it enables the organisations to utilise their employees effectively. It also ensures the unleashing of the benefits of a diverse workforce as discussed in chapter 2. However, there needs, to be a clear vision and strategy underlying these efforts, with both a starting point and a re-evaluation point, in order to manage the differences in any environment strategically. A climate of Inclusivity in which differences are not only allowed, but also valued and promoted, is a critical pre-requisite for success.

Senge (1993) explained the importance of learning in order to adapt to change. Learning comprises not only knowledge sharing, but also the critical processes underlying the continuous development and acquisition of knowledge. Leaders and other individuals involved in Organisational Development should be aware of the theories in respect of

adult development (Levinson, 1996) and apply these theories in respect of the employees.

Organisations should become agile learning institutions. They should learn to tap into all their diverse resources and discover ways to adapt speedily to change whilst at the same time operating in diverse communities and markets (Senge, 1993). Leadership should, thus, ensure the co-creation of an inclusive climate in which individual differences in diversity factors, such as personality, value systems, race, gender and thought processes, are valued.

The ability to deal with environmental demands is critical for any individual who wishes to perform in the turbulent environment of today (BarOn, 1997). The development of this ability is important not only on an individual level, but also on a collective level, where it becomes an organisational capability that may become a distinctive advantage if optimised and encouraged.

### **8.3 Integration and conclusion**

This chapter concludes the theoretical discussion of the literature. In Framework 8.1 the insights derived from the different chapters are integrated into an Inclusivity framework. This three dimensional framework should be interpreted from the bottom up. The world is changing as a result of all the external and macro factors discussed in chapter 2. Changes are systemic. Systems thinking principles explain the nature of these changes.

Everybody changes in a different way and there are organisational advantages to the ability to manage diversity in an optimal way. As change resilience is increasingly becoming a core capability that sustainable, global companies strive to develop, it is becoming increasingly important not only to understand the way in which individuals, groups and organisations change, but also the way in which they change in relation to each other. In order to optimise these differences the essence of the individual (diversity of thought due to paradigms which are influenced by personality, different intelligences, stereotypes, worldviews and other factors), the essence of the group (group stages, group dynamics, unconscious patterns and other factors) and the essence of the organisation (climate and culture) should be understood, crystallised and optimised within the context of the industry, country or continent.

Leadership exerts a major impact on the culture and climate within organisations (Schein, 1992; Deal & Peterson, 1999 & Botha & Schutte, 2003). In order to implement sustainable transformational efforts in organisations the “what” and the “way” of the change initiative should be translated throughout the organisation by means of a process of Inclusivity. Ultimately, the climate will be either conducive, indifferent or destructive –, virtuous, neutral or vicious – and this, in turn, once again adds to the complexity of organisational dynamics. As a direct correlation was found in literature between climate and bottom line and other performance indicators such as productivity, safety behaviour, customer experience and staff satisfaction, companies should expend sufficient energy on optimising these organisational factors and, thus, minimising process losses (Botha & Schutte, 2003).

The process of Inclusivity will enable organisations to optimise the gifts of and contributions from a diverse workforce, unleash tacit knowledge which may result in innovation and ensure engagement with organisational strategies and goals. Organisational development methods, for example, dialoguing, world café, appreciative inquiry and storytelling, may enhance inclusion within an organisation. As leadership is the leverage point within the organisation special efforts should be made to optimise leadership behaviour by utilising interventions such as emotional intelligence development which could, in turn, have an exponential impact on the effectiveness of the individual, team and organisation (BarOn, 2005a).

The researcher proposes that the radical organisational transformational methodology of Inclusivity may result in sustainable transformation. Though a systemic, designed interplay between Organisational Development methodologies, such as world café, storytelling, dialoguing and appreciative inquiry methodologies, the energy in a system may be unleashed and aligned, and, in this way, engagement and, thus, commitment, and buy-in into the organisational strategy may be achieved.

The Inclusivity Framework is viewed as the most critical contribution of this thesis.

The next phase of the study constitutes the actual research phase as described by the research methodology discussed in chapter 9.

## Chapter 9: RESEARCH METHODOLOGY

*“The significance of a man is not in what he attains, but in what he longs to attain.”*

Gilbran, 1923

### 9.1 Introduction

This chapter discusses the research philosophy, methodology and processes applied in this thesis. A specific effort is made to explore the field of **qualitative research methodology**, in particular, **phenomenological philosophy** and the methods of **Grounded Theory**, in an attempt to take into account the themes which emerged in the process of building theory in respect of the phenomenon of Inclusivity. The researcher presents the proposed research design, sampling design, and the data collection and the data analysis methods.

The qualitative research methodology of phenomenology is used to synthesise the essence of Inclusivity from data gathered through qualitative in-depth interviews. By means of grounded theory methodology an attempt is made to build theory in respect of the pre-requisites for Inclusivity within the different domains (individual, group and organisational) by identifying the themes as they emerged from the data gathered through interviews and focus groups. Content analysis is carried out in order to provide meta-insights into the phenomenon of Inclusivity.

The framework of Inclusivity that emerged from the literature and which was presented in chapter 8 was influenced by the data which was gathered by means of different methods and by the insights which arose from the analysis carried out by using the different techniques described in this chapter. A case study as the context for the qualitative research effort is presented in chapter 10. A post intervention investigation was done in order to determine the success of the 2002-2003 interventions described in this chapter (Chapter 10). The Inclusivity Transformational Strategy implemented in the case organisation will be revisited and adapted

The research questions and research propositions are addressed in chapter 11 which also documents the research findings.

This study followed the **inductive approach** in terms of which data is collected and theory developed as a result of the content analysis. This approach is applicable as its primary purpose is to allow for research findings to emerge from themes within the raw data, without restraints being imposed by structured methodologies (Jackson, 2000). The theory that emerges is further developed and built upon by means of grounded theory methodology (Charmaz, 2006).

## 9.2 Research problem and research propositions

In Chapter 1 the purpose of the thesis was stated as an attempt to build theory within the field of Organisational Development on the phenomenon of Inclusivity. From insights gained during the research it became clear that the concept of Inclusivity has been ill-researched, and that it has not yet been formalised and globally accepted within the academic sphere. The focus of this thesis is on exploring the way in which Inclusivity may lead to sustainable organisational transformation through the optimisation of individual, group and organisational dynamics. In view of the context and the source of the problem as discussed above the main research problem to be investigated may be formulated as follows:

Sustainable organisational transformation can be achieved through a process of Inclusivity (as defined within the operating definition)

Except for limited efforts on the part of Jackson (2004), Kats and Miller (2003) and LeBaron (2005) no academic research could be found that either positions the concept of Inclusivity as a radical transformational strategy, that states the pre-requisites for an Inclusivity transformational strategy, that links Inclusivity to sustainability, and that explores the benefits of an enriched definition of Inclusivity (see paragraph 1.4 and chapter 6). As a result the research propositions crystallised accordingly. The researcher will attempt to formulate meta-insights into the sustainability of Organisational Change and Transformation strategies. As discussed previously the Inclusivity framework which was



presented in Framework 8.1 emerged from literature. The Inclusivity framework is continuously tested throughout the research effort and adapted accordingly as themes and insights emerge. In the case study an Inclusivity Transformational Strategy will be introduced. This strategy will also be continuously tested and adapted.

As discussed in chapter 1 the sub-propositions are:

- What strategies of Inclusivity should be employed in order to ensure sustainable transformation?
- What are the non-negotiable prerequisites for Inclusivity?
- What are the benefits of Inclusivity?
- What meta-insights may be derived into the phenomenon of Inclusivity?

The research questions are:

- Does leadership relate organisational success back to the Inclusivity Transformational strategy?
- Does leadership acknowledge the transformational impact of the organisational design interventions?
- Is leadership conscious of its own transformational processes/growth?
- Do the principles of Inclusivity still apply over a period of time (6 years)?
- Do individual leaders feel that they have contributed personally to the transformational attempt?
- What pre-requisites are identified by leadership as necessary for successful transformation?

### 9.3 Qualitative research philosophy

**Qualitative research** constitutes one of the two major approaches to research methodology in the social sciences (Cresswell, 1994 & Leedy, 1997). The distinguishing characteristics of qualitative and quantitative research are both methodological and philosophical (Patton, 1990). The simplest way to define qualitative research is to state that it involves methods of data collection and analysis that are non-quantitative (Lofland & Lofland, 1984). Another way of defining qualitative research it is to point out that it focuses on **quality** – a term which refers to the essence or ambience of something (Berg, 1998).

Others researchers such as Adler and Adler (1987) would state that qualitative research involves a subjective methodology and that the self is used as the research instrument. Qualitative research involves an in-depth understanding of human behaviour and the reasons why these behaviours manifest (Morgan, 1979). Unlike quantitative research, qualitative research relies on the reasons underlying various aspects of behaviour. Thus it focuses on the **why** and **how** of a topic and not on the **what**, **where**, and **when** which is provided by quantitative research data (Taylor & Bodgan, 1998; Patton, 2002). Smaller sample groups rather than large and random samples are usually investigated.

It is not as straightforward to define qualitative research. Cassell, Symon, Beuhring, Johnson (2006) agree with Patton (1990) and highlighted reasons for the difficulties. Typically, various different approaches are clustered together under the term “qualitative”. A significant variety and range of the forms and uses of qualitative research are to be found in global literature. Furthermore, philosophical assumptions underlie qualitative research.

Qualitative research acknowledges the contextual nature of inquiry. Van Maaden (1990) states that qualitative research is concerned with the **meaning** of a phenomenon rather than the frequency thereof and that the phenomenon should be studied within its social context. Qualitative research entails acknowledging the difficulty of portraying and understanding the complexity of social reality on the basis of one set of data only (Irvine & Gaffkin, 2006). Kirk and Miller in Irvine and Gaffikin (2006, 117) describe qualitative research as “watching people in their own territory, interacting with them in their own language, on their own terms”. Dentin and Lincoln (1994) define qualitative research as involving a multi-method approach to make sense of things in their natural setting in terms of the meaning that people ascribe to them. Buckley and Chapman (1996) state that qualitative research seeks to understand the meaning and beliefs underlying actions and not the observable behaviour only.

Qualitative research is often defined by what it is not – quantitative research. Qualitative research is not numerical data and it is not statistical analysis. Quantitative research, however, relies on the power of analysing numerical data (Irvine & Gaffkin, 2006) and usually ends with either a confirmation or disconfirmation of the hypotheses tested (Leedy, 1997). Whereas quantitative studies are supported mainly by a positivist or modernist

paradigm, those conducting qualitative research operate from a range of different epistemological stances (Cassell, Syman, Beuhring & Johnson, 2006).

There are different meanings in different fields to the term *qualitative research*. The methodological background of Organisational Development research lies in other sciences, particularly in the social sciences. In the latter it describes research that focuses on the worldviews of individuals and groups and the way in which they construct meaning from their experiences. It is, thus, narrative-oriented and content analysis methods may be applied successfully (Wolcott, 1995).

According to Creswell (1994) there are five fundamentally different assumptions which distinguish quantitative research from qualitative research:

- Ontological assumption: quantitative researchers typically assume a single objective world, while qualitative researchers typically assume that multiple, subjectively derived realities may co-exist;
- Epistemological assumption: quantitative researchers assume their independence from the variables under study whereas qualitative researchers commonly assume that they must interact with the phenomenon which they are studying;
- Axiological assumption: quantitative researchers act in a value-free and unbiased manner, while qualitative researchers act in a value-laden and biased manner;
- Rhetorical assumption: quantitative researchers use impersonal, formal and rule-based text / language whereas qualitative researchers use personalised, informal and context based language; and
- Methodological assumption: quantitative researchers apply deduction, limited cause-effect relationships and context free methods whereas qualitative researchers tend to apply induction, multivariate and multi-process interactions and context specific methods.

Cassell et al (2006) observe that qualitative techniques may provide powerful tools for research and are found increasingly in all domains within the diverse organisational context. Platt (1996) stated that in qualitative research there is a greater desire to identify the unique characteristics that constitute specific cases. Mittman (2001) takes the application of qualitative research a step further than contributing only to theory formulation and testing and described its potential uses in deductive hypotheses testing.

Howe and Eisenhart (1990) argue that standards in respect of research should not be judged in terms of qualitative versus quantitative paradigms, but rather in terms of the successful investigation of problems. Patton (1990) argues that purity of method is less important than commitment to the quality of the information. Olson (2006) states that the theory or the discipline and the methodology applied are inevitably interlinked.

In Table 9.1 the theories of Cresswell (1994), Leedy (1997), Maykut and Morehouse (1994) and van Maaden (1993) are summarised and explain the differences between qualitative and quantitative research. It is clear that this thesis should follow a qualitative approach as the research philosophy fits the research purpose, questions and propositions.

**Table 9.1 Comparison of qualitative and quantitative research.**

Qualitative	Quantitative
Develop theory	Test theory
Explore and interpret	Confirm and validate
Describe meaning or discovery	Establish relationship or causation
Process-orientated	Outcome-orientated
Researcher is explicitly part of data gathering process	Researcher is formally an independent entity
Communication, interviews and observation are used	Measurement instruments are used
Informative, small sample	Large, representative sample
Unstructured data collection	Structured data collection
Multiple realities which may be understood only by the intersecting socio-psychological constructs	One reality created from dividing and studying parts of an entity
Interdependency between knower and the known	True objectivity because it is possible to study the knower outside the known
Non-numerical values that mediate and shape what is understood	Non-numerical values may be ignored or, otherwise, rendered unimportant
Involves multidirectional relationships in which events shape each other	Claims that a preceding event may cause a subsequent event
Words Narratives, individual quotes Personal voice, literary style	Numbers Statistics, aggregated data Formal voice, scientific style
Inductive analysis	Deductive analysis
Provides tentative explanations for one time and one place only	Proposes that explanations may be generalised to other times and places
Seeks to formulate research propositions	Seeks to discover or uncover hypotheses
Holistic, unknown variables	Focused, known variables
Flexible guidelines, emergent design	Established guidelines, static design

Source: Summarised from theories of Cresswell (1994), Leedy (1997), Maykut and Morehouse (1994) & van Maaden (1993).

Although Hirsjärvi and Hurme (2001) stressed the importance of planning around the order role and purpose of methods when using it in combination they also stated that studies that

use mixed methods always aim at a similar end result. The objective of the end result is to validate research findings, to facilitate the interpretation of results and to inspire the research process. Sofaer (1999) maintained that qualitative research is especially relevant to management research as the emphasis in qualitative research is on the understanding of complex, interrelated and/or changing phenomena. Sofaer (1999) added that a combination of qualitative and quantitative methods could lead to particularly vibrant and robust inquiries.

Qualitative methods are useful not only because they provide rich descriptions of complex human, cultural and organisational phenomena, but also in the constructing or developing of theories or conceptual frameworks, and in the generating of propositions and hypotheses to explain these phenomena (Moustakas, 1994). In this thesis, the researcher adopts a qualitative approach with the aim of building theory and discovering themes and meaning as they relate to the phenomenon of Inclusivity. The variables are largely unknown, the design is emergent, the data unstructured, the sample group small and, most importantly, the narratives, stories and voices are considered paramount. The intention is to formulate and explore research propositions that may, ultimately, lead to a holistic understanding of the phenomenon of Inclusivity.

A wide range of qualitative techniques were found in the literature. Qualitative research techniques may be represented on a continuum from less to more structured (Adler & Adler, 1987). Researchers such as Wilkinson and Young (2004) and Jessor, Colby and Shweder (1997) describe the different methods that form part of the qualitative scope, for example, content analysis, discourse analysis, focus groups, ethnographical interviews, interview-based case studies, and archival research, all of which are described in the literature. Other methods included under the umbrella of qualitative research include participant-observation, ethnography, narrative case study, dramaturgical interviewing, focus groups, conversation analysis, portraiture, sociometry, natural experiment, historiography and secondary analysis of data.

Goodyear (1982) and Wright (1996) indicate that qualitative research facilitates cross-cultural understanding and is less likely to be influenced by cultural bias and ethnocentric assumptions on the part of the researcher than would be the case with survey instruments. Rather than imposing the culturally bound concepts and theory of the researcher (Adler,

1997), qualitative research takes an ‘emic’ perspective and studies systems from the perspective of the system itself (Peng, Peterson, Shyi, 1991). Wilkinson and Young (2004) advise that research methods should be chosen specifically to suit the particular location in which the research is conducted and cited as an example the fact that, in developing countries, the emphasis should be on relationships of trust and face-to-face contact rather than on impersonal questionnaires. The researcher is of the view that the climate within the organisation as well as the cultural implications of the wider society should always be taken into account during the research design. According to Strauss and Corbin (1998) the choice of research methodology is important as it provides an indication of the direction in which the researcher wishes to proceed with the research – a sense of vision. On the other hand research techniques and procedures “furnish the means for bringing that vision into reality” (Strauss & Corbin, 1998: 8). Research techniques and procedures will be discussed next.

In this thesis different qualitative research methods are applied in order to explore the phenomenon of Inclusivity from different perspectives, on different sample groups and within different domains. The data was gathered through a variety of qualitative techniques, namely, a case study, in-depth interviews with different sample groups, a round-table discussion and more focus groups with different sample groups. The qualitative methodologies applied in order to analyse the data gathered include post intervention investigation, phenomenology, content analysis and grounded theory, all of which are presented in Figure 9.1, and discussed in the particular paragraph that deals with the specific research design of this thesis.

## **9.4 Sampling design**

### **9.4.1 Research population**

The population identified for this study is the Face to Face delivery section of Absa Brokers – a financial services company that forms part of the Absa Group. Absa Brokers is a Pty Ltd company which formed part of Absa Financial Services and was a division of Absa Bank Pty Ltd. Large scale transformation took place in Absa Brokers in the 2002-2003 financial year.

A three-year Inclusivity transformational strategy was designed, implementation was initiated in March 2002 and rolled out according to the project plan until November 2005. The radical transformational methodology of Inclusivity was applied in order to achieve the envisioned outcome of the transformational effort. Most of the psychometric assessments, individual feedback and Organisational Development initiatives were delivered during the first eight months of the process.

The total broker force of 998 life and short term brokers, all of whom were remunerated on a commission basis and who were distributed nationally, formed part of the company during the period in question. Although the Broker Operating Council (BOC) is the highest decision-making authority within the organisation it is the Sales Operating Council (SOC) which represents the Face to Face operations and which comprises 82% of the employees of the organisation (and the total population defined here) which is ultimately responsible for the Face to Face delivery channel. The SOC consists of twelve provincial and national leaders. The extended sales management includes the regional leaders and consists of sixty-five individuals. Together with support staff the management of the Face to Face operation consists of ninety-five employees.

Trochim (2006) differentiates between cross-sectional and longitudinal studies. **Cross-sectional** studies represent a snap shot and take place at a single point in time whereas longitudinal studies involve at least two measurements taken over a period of time. The initial intervention took place within a specific period of time – between March 2002 and March 2003.

During this period no interventions were duplicated nor was the impact of these interventions measured. However research data is available for 2002 and 2003 and a **longitudinal study** could add valuable insights. The post-intervention analysis does not introduce new data, but focuses only on the longitudinal study discussed above.

## 9.4.2 Research sample

A hybrid research methodology was adapted using different sample groups drawn for specific purposes as tabled in Table 9.2.

**Table 9.2 Description of research steps and methodology**

Research Step	Purpose of research step	Data gathering method	Qualitative methodology
Case Study	Provide context for research	Historical data	Post intervention investigation
4 original provincial leaders	To understand the role of leadership and the concept of Inclusivity during transformation as viewed by senior management who formed part of the Inclusivity Transformational Strategy	In-depth interviews Conducted by independent, qualitative researcher	Grounded theory Phenomenology Content analysis
13 regional leaders	To understand the impact and sustainability of Organisational Development interventions on individual leadership	In-depth interviews conducted by the researcher of this thesis	Grounded theory Phenomenology Content analysis
12 members of senior management	To explore the sustainability of Inclusivity within the group dynamics of a senior management team	Round table discussion	Grounded theory Content analysis
3 provincial teams consisting of 8-12 regional leaders	To explore whether proposed Inclusivity process is still utilised as current business planning process and to which extent it takes place within the case organisation.	Focus groups	Grounded theory Content analysis
3 teams of employees (brokers) in the 3 provinces	To explore the extent to which workers experience the climate of Inclusivity and to what extent individual voices and views are still valued.	Focus groups	Grounded theory Content analysis

The population and sample group of the **case study** are described in paragraph 9.4.1. The case will be discussed in the next chapter.

**In-depth interviews** were conducted with two different sample groups, namely:

### **First grouping of the in-depth interviews:**

Leaders who were members of the 2002 decision-making team comprised the first grouping. The aim was to come to an understanding of the role of leadership and the concept of Inclusivity during the transformation process. As a result of the prerequisite that members of the sample group should comply with the following criteria



the sample group of the first set of in-depth interviews was restricted to **four Sales Operating Council leaders** who:

- Formed part of the decision making forum for implementation within the organisation;
- Had occupied a top management position in the company for longer than 5 years ;
- Had personally participated in certain of the interventions;
- Had translated the learning into his/her environment;
- Had undergone development in respect of emotional intelligence;
- Had above average emotional intelligence and a high level of complexity handling ability, and
- Was perceived as a high producing top management member.

#### **Second grouping of in-depth interviews:**

A random group of lower and middle management members who had participated in certain of the Organisational Development initiatives but were not part of the decision-making group. The aim was to come to an understanding of the impact and sustainability of the Organisational Development initiatives on individual leadership. The sample group of the in-depth interviews with lower and middle management who had participated in Organisational Development initiatives (second set of interviews) was limited to a **20% sample, namely, 13 out of the 65 of the extended sales management team**. Once again the focus was on testing the research questions and gaining insight into the phenomenon of Inclusivity.

The selection of the sample groups to participate in the in-depth interviews was not based on the personal judgement of the researcher but rather on the criteria identified and stated above.

**Focus groups** were conducted with seven different sample groups from different levels within the organisation, namely:

### **Round table discussion with SOC:**

In order to gather data for the qualitative research a **round table discussion** was held with the **twelve members of the Sales Operating Council** six years after the successful implementation of the transformational effort. Nine of the original twelve members were still part of the team. Two of the new team members had previously been members of the provincial management teams and had participated in the change and developmental initiative. The third team member was from the compliance side of the organisation and is currently on an advanced development initiative in which he is exposed to typical Organisational Development initiatives. In view of the fact that the entire team took part in the dialogue during the round table discussion the sample may also be described as a census. The questions that were distributed before the sessions to set the tone of the discussion were:

- What transformation has taken place in Absa Brokers over the last 6 years?
- What types of systemic problems were addressed by transformation?
- What kinds of results were achieved?
- What methods were used in order to achieve the transformation?
- Who was responsible for transformation?
- What generalisations may be derived from the transformation?
- What type of leadership will take Absa Brokers further?
- What behaviours should sustain organisational transformational success?

### **Focus group with three provincial teams:**

In order to explore the extent to which the principles of Inclusivity were translated and are still practised within the organisation **three additional random provincial teams** (each consisting of 9 to 12 regional leaders) were selected from the six provincial teams in Absa Brokers to participate in separate focus groups. A 50% sample of the 95 people in the extended Brokers Sales Management team was included through this design. Should the evidence delivered by the focus groups during the content analysis phase be either contradictory or not convincing then the sample group would be extended and additional focus groups be held. As in the case of the round table discussion with the Sales Operating Council (SOC) the

questions were not posed directly, but rather insight was gained into the following aspects:

- To what extent does the Inclusivity Transformational Process still influence business practices three years after the last interventions?
- To what extent are the principles of Inclusivity still practised within the provinces?
- To what extent is strategy translated within the provinces?
- To what extent are values translated into behaviours and linked to strategy within provinces?
- To what extent are provincial plans aligned to organisational strategy?
- To what extent are personal styles of leadership allowed?

#### **Focus group with three teams of brokers:**

The climate of Inclusivity that regional leaders were supposed to create was explored and statements from other units of research were validated by including three **more focus groups which, in this instance, comprised brokers** (lower levels in the hierarchical structure of the organisation). The three groups were randomly chosen from the teams of the three provincial leaders who had participated in the previous sample. The ultimate aim with this third cluster of focus groups was to explore the extent to which workers experienced the climate of Inclusivity and also the extent to which individual voices and views were still valued. Again, the philosophy was adopted that if limited or no convincing evidence emerged during these focus groups the sample group would be extended.

If the population is small any sample drawn might not be representative of the population. A good sample is tested by the degree to which it represents the characteristics of the population. The sample must be valid and validity is determined by accuracy and precision (Cooper & Schindler, 2003). According to Maxwell (2005) a census is feasible if the population is small and necessary if the elements are quite different from each other.

The advantage of using a small sample size is the specificity and idiosyncrasy of the findings., By making use of a small, but accurate, and characteristic sample size the researcher is able not only to explore the study population, but also the settings, events

and processes that might influence and/or explain the findings further (Swanepoel, Vivier, Millard & Ehlers, 2004). The disadvantage of a small sample size is the inability to generalise the results.

## 9.5 Data gathering

Different data collection methods were applied during this study. Emig (1971) described the value of a multimodel method of data collection. Each of the qualitative techniques and methodologies that were applied during this research will be discussed briefly.

### 9.5.1 The qualitative case study

Ragin & Becker (1992) describe a case study as an investigation which involves ethnographic research. Queen (2006, 45) described the most distinguishing characteristic of the case study method as “its application to the securing of qualitative data, – those intangible, immeasurable qualities as important in any evaluation of the social process and as indices to social forces”. Perry (2001) explained that case research could assist should causal links be too complex and no single, clear outcome possible. A **qualitative case study** may be defined as “an intensive holistic description and analysis of a single instance, phenomenon, or social unit” (Merriam, 1998, 27).

A case may comprise individuals, programs, or any unit (team or organisation) which is examined by means of in-depth analysis and comparison. Ghauri (2001) is of the view that it is not a methodological choice, but rather the choice of the object. Stake (1994) stated that case study methodology may be successfully applied in order to explore the complexity of a single case. Queen (2006) views case study research as a process of intensive investigation which often extends over a period of time. Yin (1994) sees the value of a case study research in the addressing of complex relationships that cannot easily be reduced to simple causal models or statistical analysis. He underlines the strength of the case study method in terms of the inseparability of the phenomenon and the context, and explains that this method helps to address the how and why questions about real-life events via a variety of tools. Shaw (2006) agrees with this view and states

that case study methods highlight the total combination of factors and that a comparison of cases may lead to the formulation of hypotheses.

Historically, case studies have been used as interactive teaching methods in the academic world (Kennedy, 2006). Based on Allport's six criteria for case studies, Foreman (2006), identifies the following situations as being ideal to explore by means of case study research. The researcher presents the theory in Table 9.3 and indicates in the second column whether the statement is applicable to this thesis on Inclusivity.

**Table 9.3 Criteria for case studies**

Criteria	Applicable to this thesis
The immediate problem is to open a field for research	√
The problem demands further conceptualisation	√
The problem demands emphasis on the pattern of interpretation given by subjects	√
The problem is to determine the particular pattern of factors significant in a given case	√

Source: Adapted from Foreman, 2006

Case studies are especially useful in depicting a holistic portrayal of experiences and results in respect of a situation with which an organisation is presented (Yin, 2002). Case studies may be used, firstly, to organise a wide range of information about a case and, secondly, to analyse the contents by seeking patterns and themes in the data and by further analysis through cross comparison with other cases.

In the development of a case study the following steps are taken:

- Data collection from multiple sources, e.g. personal documents, participant observation records and third person records (Foreman, 2006);
- It is organised to highlight the focus of the study; and
- Data from case studies typically appears in the form of either stories of events or descriptions of personalities and situations (Queen, 2006). The story of Absa Brokers was developed and reviewed by two provincial leaders.

Problematic tensions that may occur during case study research could arise in respect of defining the boundary of a case, exploring the uniqueness within a situation and/or identifying regularities within a case and between cases, and charting complexity and/or suggesting explanations (David, 2006). The case study method suggests, however, a rather informal procedure (Foreman, 2006). Yin (2002) states that case studies are the preferred approach either when **how** and **why** questions are to be answered, when the researcher has little control over events and when the focus is on a real life context. Eisenhoud (1989) describes the value-add of case study research in areas in which existing theory seems inadequate. Cooley (2006) states that case study research may help to increase the knowledge of what is happening in the world and the power to control it.

In cases in which an observer may have access to a phenomenon that was previously inaccessible a **single-case** may be relevant (Yin, 1993). However, Yin (1994) warns against misrepresentation and motivates the researcher to maximise the access to the evidence. A small sample group limits the ability to generalise. In qualitative research the quality is more important than the quantity (Yin, 1994). A carefully selected small sample may be more accurate than a less-carefully selected large sample.

In this thesis a holistic description is given of a specific business unit (Face to Face brokers) within a specific organisation (Absa Brokers) and the single phenomenon is that of Inclusivity. Historical data is shared through the case study. Ultimately post intervention investigation is carried out in order to determine the success of the Inclusivity Transformational strategy is presented in the case study. During the case study of Absa Brokers that is described in chapter 10 an interplay of data sources, for example, minutes of meetings, output of groups, results from psychometric tests and work documents, are introduced for the purposes of illustration, concept development, and proposition testing. The focus of the material presented is narrowed to the transformational effort although some financial and other figures are included as proof of the sustainability and the business impact of the interventions and strategy. Only documents that have a direct application to the research problem at hand were considered. For the benefit of the study only the growth and shifts in the tendencies displayed by the different relevant instruments are discussed as a synthesis of the wider organisational story.

The case study was introduced in order to create a context for the data gathered through the interviews and focus groups, for the post intervention analysis and for the testing phase of the research.

### 9.5.2 In-depth interviews

*“I interview because I am interested in other people's stories...stories are a way of knowing....Every word that people use in telling their stories is a microcosm of their consciousness....The subjects of inquiry in the social sciences can talk and think. Unlike a star, or a chemical, or a lever...if given a chance to talk freely, people appear to know a lot about what is going on...”*

Schuman, unknown

A large number of qualitative studies in a variety of disciplines (for example, psychology and education) rely extensively on the qualitative research methodology of in-depth interviews (Polkinghorne, 2005). Rubin and Rubin (2000) describe an interview study as a study in which the data and the findings are based on direct researcher-to-respondent conversations. The interview study is usually seen as a study in which the data and findings are based on direct researcher-to-respondent conversation (Daniels & Cannice, 2004: 185). There are variations of the conventional interview study (Brenner, Brown & Canter, 1985: 3). Kvale (1996) defines the research interview as an interpersonal situation – a conversation between two partners about a theme of mutual interest. An in-depth interview is an open-ended, discovery-oriented method that is well suited for describing both processes and outcomes from the perspective of a key stakeholder (Wilkinson & Young, 2004). Knapp (1997) strongly emphasises the value of emergent information which is introduced by a change in interviews. The assumption that the information needed for the research project is stored in the psyche of the respondent may be flawed. Creswell (1994) and Spradley (1979) both stress this point when studying the data gathered through interviews. There is a possibility that knowledge that did not exist before may be co-created during interviews (Wilkinson & Young, 2006). Tacit knowledge may be unleashed. Ponterotto (2006) describes interviewing as part art and part science during which both explicit and tacit knowledge learned from experience is used and developed.

In-depth interviews are commonly used in qualitative research projects in order to collect research data (Kuehl, Newfield & Joanning, 1990; Newfield, Kuehl, Joanning & Quinn, 1991; Kuehl & Newfield, 1991; Aronson, 1992 & William, 1992). Schuman (unknown) disagrees with this view and stated that the root of in-depth interviewing should be an

interest in understanding human experiences and the meanings humans assign to these experiences and not necessarily to test hypotheses or to obtain answers to questions. Typically, in-depth interviews are the primary data-collection method of the phenomenological methodology (Marton, 1994). Data gained from interviews of a phenomenological nature is used extensively in this thesis to explain the experience between the sample groups in respect of the phenomenon of Inclusivity.

However, Charmaz (2006) maintains that interviewing in terms of grounded theory differs from typical in-depth interviewing because in the case of the former the range of interview topics is narrowed in order to gather specific data for the developing of theoretical frameworks during the process of conducting the interviews. As discussed at the beginning of this chapter typical phenomenological interviews were conducted during this research. During the last five minutes of the interviews the interviewee posed specific questions so as to inform the theoretical framework which was being explored.

Brenner, Brown and Canter (1985) explain that narratives and storytelling may be useful for data gathering. Patton (1990) and Daniels and Cannice (2004) describe interview studies as studies during which data and findings are based on direct researcher-to-respondent conversations. Often interview studies may be combined with other types of data collection (Reitsperger, 1986). Unlike focus group interviews in-depth interviews involve with one individual at a time in order to provide a more “involving” experience. Daniels and Cannice (2004) state that interview-based research studies are particularly well suited for exploratory and theory building studies. They are particularly applicable when the population consists of a small number of possible respondents. Czarniawska (2004: 49) stresses the importance of understanding the fact that interviews do not stand for or represent anything else but interviews. Thus, an interview is a recorded or inscribed interaction and this is what the interview represents. Kvale (1996: 59), however, states that the interview as such does not constitute a scientific method, and, thus, the interview is not a method belonging to the natural sciences. Nevertheless, should science be defined as the creation of new, systematised knowledge then the interview may be seen as a suitable method for scientific creation.

The order in which the interviews took place is insignificant. It was decided beforehand that should the in-depth interviews not generate the necessary themes and insights in



respect of the research propositions, then the sample group would be extended and the criteria adapted. In this type of enquiry, the development of a theory is perceived as a process. As new data emerges existing theoretical assumptions may prove to be inadequate, and the researcher's sense of what needs to be adapted and reported on may well change. Explanations about what is happening may be supplanted by explanations which would seem to fit better (Spradley, 1979). Such an approach is compatible with emergent design and was used in this study.

Open-ended questions were posed in order to ensure that the interviewees received ample opportunity to explore their own assumptions and responses within the framework of discussion provided by the interviewer. Open-ended interviews may be less systematic and less objective than closed-ended questionnaires. Janesick (1998: 30) is of the view that, unlike forced choice questionnaires, the open-ended interview comprises an exchange of information and a joint construction of meaning. Mills in van den Hoonaard (2002, 107-123) describes the value of the open-ended interview as building an open link between the interviewer and the interviewee that, in turn, promotes engagement – a philosophy that differs markedly from positivist social science and illustrates the difference between merely acquiring data and understanding the life experiences of an individual.

It is appropriate to use in-depth interviews should a deep understanding about peoples' experiences from their own point of view be required (Seidman, 1991). Qualitative researchers often do not use a structured list of pre-prepared questions in questionnaire format, although a topic guide, such as a list of themes or questions relevant to the research, may be utilised. In this way in-depth interviewing will provide detailed information about and insights into people's experiences that could be accessed through rigidly structured questionnaires. Precautions are taken to ensure that the interviews conducted are of a phenomenological nature and also provide the relevant information needed for grounded theory. The interview framework that served as topic guide for this research process was influenced by the research question and research propositions and is attached in Appendix B. As it is a framework only the researcher reserved the right to adapt it for different sample groups and different interviewees.

In order to ensure optimal in-depth interviewing the following measures were taken:

- The interviews were conducted in the office of the researcher in order to minimise on the job interruptions;
- Ample time was allowed for discussion;
- All interviews were tape-recorded and subscribed (Spardley, 1979);
- An effort was made during the interview to create an agreeable, trusting atmosphere in which the natural flow of the respondent's comments was allowed (Moustakas, 1994);
- The researcher followed a phenomenological approach to interviewing, thus, allowing the individual to explore his own perception of the phenomenon;
- During the last minutes of the interview unanswered research questions were posed in an open ended way, and
- The researcher probed further into superficial answers in order to identify the reasons for specific reactions, feelings and actions so as to reveal potential patterns pertaining to underlying motives and attitudes.

As the interviews were phenomenological in nature the only question that the researcher posed at the beginning of the 50 – 90 minute interview was framed in such a way so as to create a context in which the phenomenon from the view of Absa Broker could be studied. The question was: "So, 6 years have passed since your company went through a radical transformation – what happened in these six years and where does it leave you today?" In order to enable the blended methodology and to provide data for the grounded theory and content analysis specific questions were posed in an open ended fashion during the last five minutes of an interview if the themes had not materialised spontaneously.

As with all research techniques it is crucial that the in-depth interview be conducted in an ethical manner and, therefore, it was contracted with each interviewee that participation in the interview was voluntary, that the interviewee could withdraw from the interview at any time or refuse to answer a question, that the interview results were strictly confidential, that identities would not be revealed, and that excerpts only of the interview would form part of the final research report. It was contracted with the Broker Operating Council (BOC) that, although a research report would be handed to Absa Brokers on completion of the thesis, no individual feedback on any interview would be given to management.

Kvale (1996) details seven stages of conducting in-depth interviews, namely, thematising, designing, interviewing, transcribing, analysing, verifying, and reporting. These steps were followed during the interviewing part of the research project. Holloway and Jefferson (1997: 60) warn that conducting interviews is not a simple process and stated that it requires discipline and practice to transform a visible question into “an almost invisible facilitation catalyst of the interviewee’s stories”. A good interviewer awakens the interest of the interviewees in the subject and in their recollections to such an extent that they stop thinking about being interviewed (Daniels & Cannice, 2004: 198). The researcher made an effort to listen actively to the responses of the interviewees and to suspend her own mental models during the interview process.

Interviewees have their own preconceptions about the interviewer (Mousakas, 2006). These preconceptions may affect the degree to which the interviewer is able to achieve rapport with the interviewees. Diversity factors, such as race, gender, ethnicity, age, socio-economic class and occupation, comprise some of the significant factors that may affect the relationship that comes into being during an interview (Williams, 1964: 340). As the researcher had initially played a role in the system in question she was aware of the possibility that a certain amount of transference could take place, and, therefore, an external researcher was tasked to conduct the interviews on the organisational level which was the level at which the largest risk of transference, namely, at executive level, was anticipated. The opposite also applies – there is the assumption that, as the researcher becomes a more familiar presence, participants are less likely to behave uncharacteristically (Gold, 1997). During interviews the interviewer him/herself becomes the research instrument and is given the opportunity to enter into the world of the respondent (Spradley, 1979). Questions are framed in a way that the respondent understands (Briggs, 1986) and are posed in the language of the case organisation.

The reliability of research data refers to the extent to which the data that has emerged from the study is consistent and stable both over time and across a range of different respondents (Rasmussen, Østergaard & Beckmann, 2006: 133). In view of the fact that qualitative studies typically are unstructured and rely heavily on the ingenuity of the qualitative researcher these studies may be criticised as lacking reliability (Bryman, 2004: 284). Stenbacka (2001), however, claims that repetitive correctness has value only within those research settings which are dominated by the deductive demand for unconditional

inter-subjectivity. Several qualitative researchers argue that qualitative research should aim at defining quality with the help of other concepts such as, 'trustworthiness', 'reasonableness' and 'credibility' (Rasmussen, Østergaard & Beckmann, 2006: 117; Helenius, 1990; Lincoln & Guba, 1982: 290; Bryman, 2004: 273). The conclusions in respect of understandings of the phenomenon of Inclusivity do not contain the personal insights of the researcher, or even those of particular sample group members, but are cross-validated views which were co-created by all the participants in the study.

Often interview studies are combined with other types of data collection (Reitsperger, 1986), and, in this thesis, the qualitative case, as well as various focus groups and a round table discussion, provide additional data. The purpose of **triangulation** in qualitative research is to increase both the credibility and the validity of the results. In this study investigator triangulation (the use of multiple researchers in an investigation), data triangulation (data used from different sources) and methodological triangulation (the use of more than one method to gather data), as defined by Denzin (1978), were used.

Credibility may also be enhanced by *peer debriefing* (critical examination and evaluation by a qualified outside researcher and two Organisational Development experts) and by *member checking* (verification of the researcher's interpretations and conclusions with the various groups of participants themselves).

Cannes and Daniels (1997) identify interview-based research as optimal when the population consists of a small number of possible respondents. Eistenhardt (1989) states that interview-based research studies are particularly well suited for exploratory and theory-building studies. As both these statements are applicable to this thesis the assumption was made that interview based research was a suitable way in which to conduct this study.

### 9.5.3 Focus groups and round table discussions

A focus group is a form of qualitative research in which a group of people explore their attitudes towards a given topic. The American Heritage® Dictionary of the English Language (2007) defined the focus group as “a small group selected from a wider population and sampled, as by open discussion, for its members' opinions about or emotional response to a particular subject or area, used especially in market research or

political analysis". Kruger and Casey (2000, 5) define a focus group as "a carefully planned series of discussions designed to obtain perceptions on a defined area of interest in a permissive non-threatening environment". A round table discussion is a form of focus group and is, therefore, included in this discussion.

Questions are asked within an interactive group setting in which participants are free to engage with other group members (Krueger & Casey, 2000). This allows the interviewer to study people in a more natural setting than the one-on-one interview. It may be used together with techniques such as participant observation in order to gain access to cultural and social data and tacit knowledge. This method has a high apparent validity, is low in cost and is less time consuming than individual interviews (Marshall & Rossman, 1999). Conversely, however, the researcher has less control over a group than in a one-on-one interview situation. Time may be wasted on issues irrelevant to the topic, and data may be difficult to analyse because the data may be either culture and topic specific or specialised within the context of the organisation. The data obtained from groups is not necessarily representative of the whole population. The issue of observer dependency (as in other qualitative research forms) should be addressed in the analysis (Walvis, 2003).

A round table discussion may be classified as a focus group which was formed with the purpose of exploring specific issues. An effort is made to form a community of inquiry (Peck, 1990) and, although facilitated leadership is shared, a crisis of meaning is explored (Bohm, 1998). A round table discussion provides the added dimension of interactions among members. In the research the round table session was facilitated in an informal and impromptu manner, and the discussion was influenced by eight questions which were distributed via e-mail before the sessions (paragraph 9.4.2). Hard copies (prints) of the questions were distributed to all the group members during the discussion. No formal discussion statements were introduced. Minutes were kept to record conversations (Saludadez & Primo, 2001). Dialoguing may be used to explore underlying mental models, beliefs and assumptions (refer to discussion on dialoguing in chapter 7).

The same method was applied to the other focus groups, except no documents were distributed beforehand or handed out during the sessions. The researcher attempted to gain insights into the research questions during the discussions and to explore the sustainability of the Inclusivity Transformational strategy whilst studying the effectiveness

of the group dynamics for evidence of the principles of Inclusivity. The output may represent the impressions of the facilitator and may be supplemented by similar statements on the part of other group members. The nature of the data collected includes views, mental models, opinions, preferences, inclinations, and feelings in respect of organisational transformation through Inclusivity with the specific challenge of revealing the pre-requisites for sustainable organisational change and, ultimately, the formalising a framework for Inclusivity.

As Addison (1989) correctly states, the division between the data gathering phase and the data analysis phase is forced as it is innately integrated and analysis would already have take place during the gathering phase. However, ultimately, content analysis is carried out on the output of the different data gathering efforts. The approach to the analysing of the data is described below.

## 9.6 Data analysis

*“Analysis is the interplay between researchers and data. It is both science and art.”*

Strauss & Corbin, 1998: 13

### 9.6.1 Phenomenology

*“Phenomenology does offer ways of understanding not offered by other research methodologies. In contrast to the scientific method it is both poetic and interpretive. . . .”*

Chambell, unknown

As a result of the complex interrelationships that were studied (Saunders et al, 2003: 86) at a deeper level of understanding (Remenyi, Williams, Money & Swartz, 1998: 35) in order to generate greater knowledge about the phenomenon of Inclusivity, phenomenology was adopted as the research philosophy for this study. **Phenomenology**, which is sometimes considered as a philosophical perspective as well as an approach to qualitative methodology, is dedicated to *“describing the structures of experience as they present themselves to consciousness, without recourse to theory, deduction or assumptions from other disciplines such as the natural sciences”* (Phenomenology online homepage, 2004: 1). It is a school of thought in terms of which

the emphasis is on subjective experiences and interpretations of the world. In other words, the phenomenologist seeks to understand the way in which the world appears to others (Marton, 1994). The perceptions of people in respect of the phenomenon described in the case study are of special interest in this study (Scott & Usher, 2000).

Phenomenology has its roots in the work of Husserl (1931, 1970) who believed that the objectivism of science precluded an adequate apprehension of the world. Schutz (1962, 1967) distilled from the work of Husserl a sociological approach and endeavoured to describe the way in which subjective meanings give rise to an apparently objective social world (Wagner 1983). Traditionally, philosophy includes at least four core fields or disciplines: ontology, epistemology, logic and ethics. If phenomenology were added the following statements would explain the contribution of each of these core fields (Chalmers, 2002):

- Ontology is the study of beings or their being – what is;
- Epistemology is the study of knowledge – how we know;
- Logic is the study of valid reasoning – how we reason;
- Ethics is the study of right and wrong – how we should act; and
- **Phenomenology is the study of our experience – how we experience.**

Despite the fact that phenomenology has a theoretical orientation, it does not generate deductions from propositions that may be empirically tested (Darroch & Silvers 1982). Phenomenology operates more on a meta-level, and demonstrates its premises through descriptive analyses of the procedures of the self, and the situational and the social setting. Phenomenology is the study of the contents of consciousness – phenomenon – and phenomenological methods are ways in which these contents may be described and analysed (Sokolowski, 2000).

Through the methods of phenomenology readers come to apprehend the means by which phenomena, which originate in human consciousness; come to be experienced as features of the world. The aim of phenomenology, as propounded by Husserl (1970), is to study human phenomena without considering questions relating to the causes, the objective reality, or even the appearances of these human phenomena. Ultimately, the intent is to study the way in which phenomena are experienced in consciousness and, therefore, phenomenology seeks to understand the ways in which human beings

construct meaning. A human being's experience of the world, upon which his/her thoughts about the world are based, is, however, inter-subjective because the world is experienced with and through others. The meanings that are created have their origins in human actions (Wilson, 1999). Thus, the purpose of phenomenology is to describe the experiences of one or more individuals of the phenomenon in question (Marton, 1994). In this research the phenomenon under scrutiny is the concept of Inclusivity.

Within phenomenology, with its emphasis on understanding a person's experience of the world and his/her situation, the research methods are the methods of philosophy, for example, conceptual analysis; linguistic analysis; hermeneutical method and praxis; historical-critical method; literary philosophy; and formal logic (Wilson, 2002). These methods also underlie certain aspects of the qualitative approaches. Consequently, phenomenology is not a hypothesis testing mode of research nor is it a mode that must be guided by theoretical models. Rather, Wilson (2002) urges the phenomenologist to come as close as possible to the actual experiences of the participants in respect of the behaviour in question.

In phenomenological inquiry the interview serves the very specific purpose of exploring and gathering experiential narrative material, stories or anecdotes that serve as a resource for developing a richer and deeper understanding of a human phenomenon. The interview process, however, needs to be disciplined by the fundamental question that prompted the need for the interview in the first place (Boeree, 2006).

Phenomenological tools include the use of both introspective (the use of own subjective processes) and *Verstehen* methods (the use of an empathetic effort to understand the view of another person as described by Helle (1991) and Truzzi (1974)) in an attempt to offer a detailed description of the way in which consciousness itself operates (Hitzler and Keller 1989). The phenomenologist may study him/herself as an ordinary subject who is dissecting his/her own self-consciousness (Bleicher 1982). In this technique an analytic attitude toward the role of consciousness in designing everyday life is developed.

**Epoché** (*εποχή*) is a Greek term which describes the theoretical moment in which all belief in the existence of the real world, and, consequently, all action in the real world, is suspended. An individual's own consciousness is subject to immanent critique so that, when this belief or essence is recovered, it is more firmly grounded in consciousness



(Husserl, 1989). The reader is urged to revisit the model of Senge, Scharmer, Jaworski and Flowers, 2004 which was presented in Figure 3.4, in terms of which similar thoughts were presented visually. Knowledge of essences would only be possible by **bracketing** all assumptions about the existence of an external world. Husserl (1989) terms this procedure *epoché*. The approach of bracketing lifts the item under investigation from its context of meaning within the common-sense world and all judgments are suspended. For example, the item "alcoholism as a disease" (Peele 1985; Truan 1993) is not considered as either true or false from within phenomenological brackets. Rather, a *reduction* is performed in which the item is assessed in terms of the way in which it operates in consciousness: What does the disease notion do for those who define themselves within its domain? A phenomenological reduction both crystallises the essence of the issue under study and determines its meanings independently of all the particular occasions of its use. Thus, bracketing is a technique used to gain theoretical insight into the meanings of elements of consciousness.

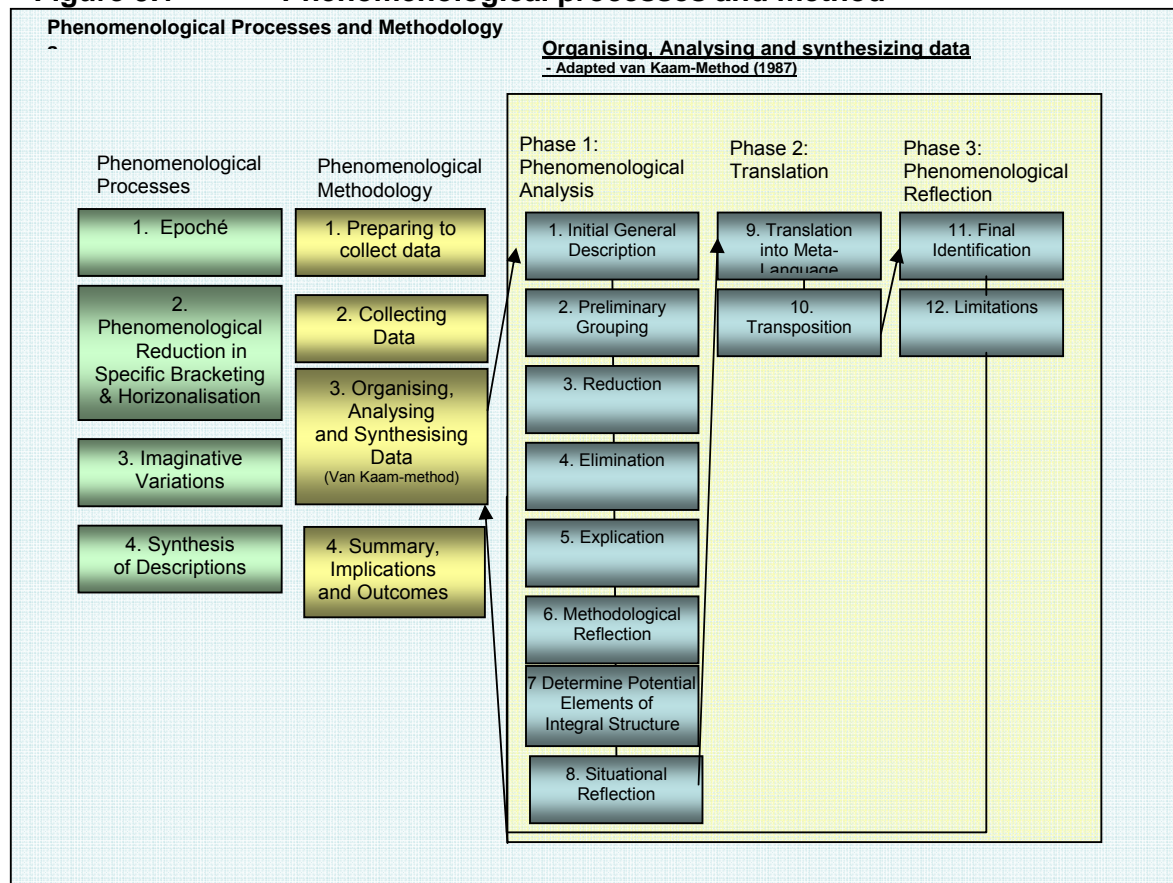
In terms of the phenomenological approach the beliefs and attitudes of an individual are viewed as part of the conceptualisation of the creation of meaning of the world and the way in which this conceptualisation will influence an individual's actions (Flinders & Mills, 1993). In this study the assumptions and attitudes of both individuals and specific groupings or teams within the Absa Broker environment in respect of Inclusivity guided the design of the Inclusivity framework.

Van Kaam (1966) identifies six steps in the phenomenological research process. These six steps were followed by Sandelowski (1995) and others. The phenomenological methods of van Kaam are referred to in literature as the PPM-method. This method evolved into a research process consisting of three stages and twelve steps, and was documented by Anderson and Eppard, 2008. For the purpose of this thesis van Kaam's methodology, as presented by Anderson and Eppard (2008), is integrated into the methodology which was proposed by Moustakas (1994) in an attempt to describe the essence of the phenomenon of Inclusivity.

An outline summary of the phenomenological process followed in this thesis is presented in Figure 9.1. A description of the different steps entailed in van Kaam's approach to phenomenology, as described by Anderson and Eppard (2008), are summarised in Table 9.4.

The specific design of a phenomenological study will, however, not be followed to its fullest extent in this thesis on Inclusivity. Research in a postmodern era and interdisciplinary field requires a hybrid (blended) research methodology (Deleuze & Guattari, 2001). A combination of different research methodologies makes it possible to attain greater insights. The method of phenomenological inquiry and that of grounded theory (discussed in the following paragraph) will overlap during the following phases: the interview phase of the data collection, during the data analysis phase and during the summary, implications and outcomes phase.

**Figure 9.1 Phenomenological processes and method**



Source: Anderson & Eppard (2008) and van Kaam (1966)

During the interview process the researcher deliberately adhered to a phenomenological approach by including questions on the feelings and the thoughts generated by and during the Inclusivity process in the topical-guided, informal and open-ended limited interaction.

**Table 9.4 Description of van Kaam's phenomenological process**

Phase	Step	Research step	Description
Phenomenological analysis	1	Initial general description	Initial stage of analysis. Begin with lingual description in the actual words of the interviewee. The researcher and the external researcher each generate descriptions for the general impressions of the experience, while studying it as a whole.
Phenomenological analysis	2	Preliminary grouping	Each description is reread with the focus on the identification of preliminary groupings. This is done both on an individual and a collective basis by the researchers. In order to minimise subjective and biased findings each description is also read by the four participants in the SOC.
Phenomenological analysis	3	Reduction	Each category listing is reviewed both individually and jointly by the researchers. Redundancies are eliminated and numerical incidences noted. Exact words are retained.
Phenomenological analysis	4	Elimination	Each category listing is scrutinised as a potential structural element of the description of the process. Potential elements are categorised as implicit/explicit, compatible/incompatible and essential in respect of the process.
Phenomenological analysis	5	Explication	An Organisational Development expert reviews the preliminary structural elements for validity.
Phenomenological analysis	6	Methodological reflection	Methodological phenomenological reflection begins. In order to determine the potentially valid coforming (a term that describes the coming together of entities in the formation of the whole (van Kaam, 1986), element transcripts are reviewed again to ensure that worked is taking place from the perspective of the whole.
Phenomenological analysis	7	Determine potential elements of integral structure	The field narrows as each potential structural element is considered in terms of essentiality and compatibility. The definition of process is created in order to capture the essence of the experience and to achieve clearer focus.
Phenomenological analysis	8	Situational reflection	Each element is compared and reviewed with the language of the interviewee in order to determine whether the elements identified captured the core of the experience. This is the last step in the analysis.
Translation	9	Translation in meta-language	The words of the informants are translated into the language of the discipline.
Translation	10	Transposition	The conforming fidelity (application) of the preliminary findings are reviewed by the Organisational Development expert.
Phenomenological reflection	11	Final identification	Essential structural elements are succinctly defined. Definitions are confirmed by the Organisational Development experts.
Phenomenological reflection	12	Limitations	The phenomenological reflection is concluded when the limitations of research have been articulated.

The principle of **horizontalising** data was also applied in order to ensure that each statement from the interviewees was accorded equal value during the analysis phase. Confirmation was achieved by repeatedly looking and viewing while the phenomenon, as a whole, remained the same and, therefore, happened throughout the process (Moustakas, 1994).

Moustakas (1994) explains that the benefits of phenomenology include the fact that phenomenology is specifically applicable for analysing lingual descriptions and large amounts of data. It is also feasible for qualitative researchers as the phenomenological approach enables them to take a critical view of the phenomenon as restricted by theory or preconceptions. Limitations include the restriction in terms of the interpretation of lingual statements and the less interactive role that the researcher assumes compared with other qualitative methods. These implications were minimised by the fact that the researcher was familiar with the business language of the case organisation and also because a hybrid research design was followed.

Phenomenology has influenced mainstream research, and this is illustrated by the fact that qualitative research approaches have been included in conventional research (Bentz & Shapiro 1998). The greater acceptance of intensive interviewing, participant observation and focus groups reflects a willingness on the part of non-phenomenological researchers to integrate subjectivist approaches into traditional research designs. Increasingly, phenomenology is being viewed as an integral part of qualitative research, which contributes useful analytical tools in order to balance objectivist approaches (Aho 1998; Luckmann 1978; Psathas 1973).

## 9.6.2 Grounded theory

*“A journey begins before the travellers depart. So, too, our Grounded Theory adventure begins as we seek information about what a grounded journey entails and what to expect along the way.”*

Charmaz, 2006: 1

The methodology of grounded theory was originally developed by two sociologists – Glaser (1978, 1992) and Strauss (1987) (Glaser & Strauss, 1967). Strauss (1987) who was influenced by Thomas (1966), Hughes (1965) and Blumer (1969), contributed to the methodology by highlighting the need for field research in order to develop a discipline as

the basis for social action, and to acknowledge the complexity and variability of both phenomena and of human action. He stressed the belief that individuals are actors who assume roles in response to problems and that they act from a basis of meaning. He also emphasised the importance of an awareness of the interrelationships between conditions, actions and consequences. Glaser (1978, 1992) identifies the need for comparisons of data in order to identify, develop and relate concepts.

A different collaboration, namely, that between Strauss (1990) and Corbin (1991), describe an axis coding process for the development of **grounded theory**. This approach may be used during theory construction to "*think systematically about data and to relate them in very complex ways*" (Strauss & Corbin, 1990: 99). During axial coding the researcher attempts to identify which types of phenomena, contexts, and causal and intervening conditions and consequences are relevant for the domain under study. Axial coding may be viewed as evolving out of the work of Strauss and Glaser (Strauss and Corbin, 1998). The methodology followed in this thesis was strongly influenced by both the approaches of Strauss (1990) and of Charmaz (2006) in respect of building emergent theory.

Kelle (2005) stresses the importance of the integration of previous knowledge and new empirical observations during any scientific discovery process. He explains that researchers must draw on previous theoretical knowledge in order to interpret, describe and explain empirical data. It is, however, important that "this style of inquiry should be supplemented by strategies of further corroboration of the empirically contentful categories and propositions developed in the ongoing course of theory building" (Kelle, 2005: 15).

Strauss and Corbin (1998: 12) describe grounded theory as "theory that was derived from data, systematically gathered and analysed through the research process. In this method, data collection, analysis, and eventual theory stand in close relationship to one another". Charmaz (2006: 2) states that grounded theory "consists of "systemic, yet flexible guidelines for collecting and analysing qualitative data to construct theories grounded in the data themselves".

Owing to the fact that grounded theories are drawn from data it is likely that it will offer insight, lead to enhanced understanding and shed light on potential action. Sandelowski (1995) identified creativity as an essential characteristic of a grounded theory researcher.

Patton (1990: 434) was of a similar view and stated that both critical and creative thinking is needed as “qualitative evaluation... (is) both the science and the art of analysis”.

Grounded theory typically begins with both a research situation and with data. In this thesis the researcher attempts to describe the different dynamics that enable Inclusivity within the different domains to be identified in the Inclusivity Framework. The data gathered from the in-depth interviews and the focus groups was assembled in themes by integrating observations and interactions in respect of the topic. Categories and properties were identified from notes.

Glaser (1992) stated that the aim of grounded theory is to discover the theory which is implicit in the data. Charmaz (2006) added that labels should be attached to those segments of data which depict what each segment is all about. Data is compared to emerging theory. If there is a difference between the emerging theory and the literature then efforts are made to extend the theory. Levels of abstraction are built directly from the data and additional data is gathered in order to confirm and refine emerging analytical categories (Charmaz, 2006).

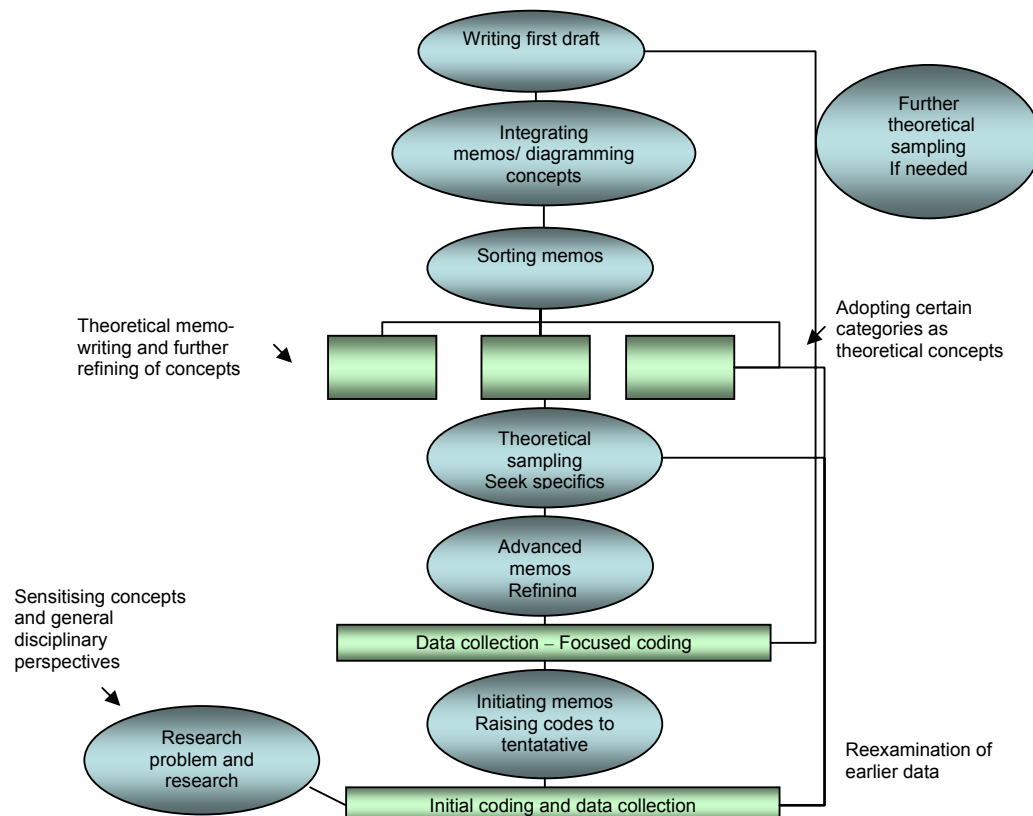
In order to be consistent with the views of Blumer (1969) in respect of sensitising concepts qualitative researchers who conduct grounded theory often begin their studies with a certain research interest and a set of general concepts, which sensitise the researcher to ask particular kinds of questions. This also proved to be the case in this study. As the literature study had taken place prior to the research aspect of this thesis pure grounded theory methodology, as described by Strauss (1990), was not applied. However, the principles of grounded theory were utilised to analyse the data in order to conceptualise emerging theory. As advised by Charmaz (2006) the Inclusivity framework formalised in chapter 8 was taken as the point of departure from which to frame interview questions, to study the data and to reason analytically about the emerging themes.

As discussed in the section of this chapter on in-depth interviews (paragraph 9.5.2) a broad interview question only was used to lead the conversations during the data gathering phase. Glaser (1998) warned against the preconception of interview guides and rules for data gathering and collection during the application of grounded theory and advised against the forcing of interview data into preconceived categories. Therefore, the question “*what is*

*happening here?*” was borne in mind in two respects during the interviews and focus groups, namely, *“what are the basic social processes?”* and *“what are the basic social psychological processes?”* In order to come to a true understanding of the perspective from which answers are provided and stories are told the researcher must reflect on issues such as the angle from which the point of view was given and the different meanings attributed to the process by the different participants (Charmaz, 2006)

In agreeing with Charmaz (2006: 10) the researcher took the view that it is not possible to discover either data or theories. Rather, grounded theories are constructed through both present and past involvement and also interactions with people, perspectives and research practices.

**Figure 9.2** Qualitative process-flow to build grounded theory.



Source: Adapted from Charmaz, 2006

In common with Charmaz (2006) and Guba and Lincoln (1982) the researcher assumes that this thesis, like any other theoretical effort, offers an interpretive portrayal of the world in question and not an exact portrayal of this world. In terms of the grounded theory which was utilised priority was given to the phenomenon of Inclusivity, rather than to the setting itself, namely, the Absa Broker environment. As in the case of in-depth interviews the grounded theory methods are open-ended but directed, shaped yet emergent, and paced yet flexible (Charmaz, 2006). The process of grounded theory as followed in this thesis is visually portrayed in Figure 9.2 and the outcome of this process is documented in chapter 11.

Today, different forms of grounded theory may be found in literature and are applied with success in both academic and other writings (Charmaz, 2006). Lofland and Lofland (1984) accuse grounded theory studies of building analysis on haphazard and skimpy data, while Creswell (1994) is of the view that grounded theory is based upon a limited number – twenty to thirty interviews – and argued that, in a major study, more data sources are needed. Glaser (1978) documented criteria for the evaluation of grounded theory and indicated that fit, work, relevance and modifiability are important. The reliability of this study was enhanced by testing emergent themes with the provincial leaders who had participated in the study. Also the categories and descriptions of categories were reviewed by an Organisational Development expert.

Thorne (2000) states that different disciplines adhere to different standards in terms of conducting research. Charmaz (2006: 182) identifies credibility, originality, resonance and usefulness as criteria for solid grounded theory studies and compiled a comprehensive list of questions that may be asked in order to test the standard of the research. These questions are answered in chapter 11 of the thesis in order to test the acceptability of the grounded theory in respect of Inclusivity.

### 9.6.3 Post-intervention investigation

Post-intervention investigation was carried out in order to study the impact of the Inclusivity Transformational Strategy on the case organisation by focusing on the extent to which the principles described in the Inclusivity framework had been followed in the case



organisation. The outcome of the Inclusivity Transformational Strategy was studied in order to understand the effectiveness thereof and to identify what could have been done differently. Diverse historical data pertaining to 2002 and 2003 was available (introduced through the case study), and enabled both pre-and post-analysis during the period in which most of the strategic interventions had taken place within the case organisation.

Cooper (1998) describes the “file drawer problem” which refers to the practice of researchers of publishing only those historical studies that deliver positive research findings. In order to ensure that criticism of the post intervention investigation in this thesis was minimised the total population was used when the data of 2002 was compared with that of 2003 and all research findings were documented.

#### 9.6.4 Content analysis

Content analysis may be described as a qualitative research technique used for the “objective, systematic, and quantitative description of the manifest content of a communication” (Cooper & Schindler, 2003: 460). Content analysis is a technique which is non-intrusive and involves the reviewing of documents, field notes, emails or other pieces of written information in terms of content and themes. This examination of the written word means that the researcher is studying one type of communication that occurs in the sample selected. The content may comprise words, phrases, sentences, paragraphs, pictures, symbols, or ideas. Content analysis may be carried in both a quantitative as well as a qualitative sense, and computer programs may be used to assist the researcher.

As has already been indicated a qualitative approach was adopted in this thesis. As previously discussed in the phenomenological and grounded theory processes the content analysis was integrated as an analysis technique. It was elevated separately with the purpose of exploring in greater depth the process of dividing the data into themes. Content analysis was also used in this thesis to incorporate the data which had been obtained via the different data gathering efforts into an holistic attempt to explore the phenomenon in question – Inclusivity.

The initial step involved sorting the content into themes depending on the type of content. Themes are defined as units which are derived from patterns such as “conversation topics,

vocabulary, recurring activities, meanings, feelings or sayings and proverbs" (Taylor & Bogdan, 1989: 131). Themes are identified by "bringing together components or fragments of ideas or experiences, which often are meaningless when viewed alone" (Leininger, 1985: 60). Themes that emerge from the informants' stories are pieced together to form a comprehensive picture of their collective experience. The "coherence of ideas rests with the analyst (who has rigorously studied how different ideas or components fit together in a meaningful way when linked together)" (Leininger, 1985: 60). Conastas (1992: 258) reiterated this point and stated that the "interpretative approach should be considered as a distinct point of origination".

The next step in content analysis involves combining and cataloguing related patterns into sub-themes. Patterns emerge when sub-themes are gathered in order to obtain a comprehensive picture of the information. These patterns may be tested with the interviewees. In this thesis each interview had influenced the researcher's understanding of the phenomenon of Inclusivity and, throughout the interview process; the questions had been adapted slightly in order to test for new insights.

The researcher of this thesis adapted a technique of Strauss and Corbin (1998, xiii) to classify data. This method is explained in the Basics of Qualitative Research of Strauss & Corbin (1998) and describes the use of *italics*, for purposes of emphasis and to call attention to categories, properties and dimensions. **Bold print** is used in order to remember and is, therefore, easily detectable. Underlining is used to emphasise a specific point. This method was applied to the transcribed interviews, the output of the different focus groups and the insights gained from the case study so as to make sense of the non-sense of the data.

Usually a coding scheme is then devised in basic terms such as frequency (amount of content), direction (to whom the content is directed), intensity (power of content), and space (size of content). According to Strauss and Corbin (1998) in the case of grounded theory the focus is on open coding – the analytical process through which concepts are identified and their properties and dimensions discovered in the data – then axial coding – “the process of relating categories to their subcategories, termed axial because coding occurs around the axis of a category, linking categories at the level of properties and dimensions” (Strauss et al: 123); and, ultimately, selective coding – the process of integrating and refining the theory.

Categories are considered to be saturated when new data gathered no longer leads to new theoretical insights, neither does it reveal new properties in respect of the core theoretical categories (Charmaz, 2006). Ultimately, the insights gained are tested against, integrated into and presented in the Inclusivity framework and the proposed Inclusivity Transformational Strategy.

A valid argument is then constructed for the choice of the themes. This is carried out by studying relevant literature. By referring back to the literature the interviewer amasses valuable information that allows inferences from the interview to be drawn. Once the themes have been collected and the literature studied the researcher is ready to formulate the theme statements with which to develop a story line.

When the literature has been interwoven with the findings the story that the interviewer constructs will be one that is able to stand with merit. A developed story line helps the reader to comprehend the process, understanding, and motivation of the interviewer (Cooper & Schindler, 2003).

Due to the relatively small sample groupings in this thesis there was no need to use a complicated electronic programme to assist in the content analysis. Limited statistical data analysis was carried out during the post intervention investigation by means of the SPSS programme (SPSS Inc., 2005). See Appendix W.

## **9.7 Conclusion**

The research design was postulated and the research propositions stated. The research gathering techniques and research analysis techniques applied in this thesis were studied in this chapter. An attempt was made to study literature on the different qualitative methods which had been applied during this study. The research methodology has been presented.

In chapter 10 the case of Absa Brokers will be presented and in chapter 11 the research findings documented. The research questions and subpropositions will be revisited in chapter 12 in which the limitations of the study and potential future research will also be discussed.

## Chapter 10: THE CASE OF ABSA BROKERS

*“Proud, Powerful and Passionate”*

Absa Broker’s slogan, Absa Brokers, 2003

### 10.1 Introduction

The case study of Absa Brokers is presented in this chapter in order to provide a context for the research and to relate the story of the case organisation in which an Inclusivity Transformational Strategy was implemented with high levels of perceived success. Leadership in the Absa Broker system has granted permission for the use of the information that will be discussed in this chapter.

Although Merriam (1998), Stake (1994) and Yin (1994) considered the case study methodology to be eclectic. However, Wolcott (2002) disagreed with this view and regarded the case study methodology as a preferred format for the reporting of qualitative research results. The vantage point used by Wolcott will be implemented in this study.

The Inclusivity Transformational Strategy, a three year radical transformational strategy during which the majority of the interventions were implemented between 2002 and 2003 in Absa Brokers, is described in this case study. The various Organisational Development interventions which were implemented as part of the strategy during this period will be discussed. Through post intervention investigation on the baseline data and by means of qualitative research methods retrospective to the success of the interventions that had formed part of the transformational strategy are done. The implications of the interventions and the sustainability of these interventions will also be discussed. Permission were gained from the case organisation to use the data presented here.

### 10.2 Background of Absa Brokers

Absa Brokers Pty Ltd is a financial services company that forms part of Absa Financial Services (AFS). AFS is a division of the Absa Group – one of the largest financial institutions in South Africa. Absa Brokers is the largest life brokerage in the country and

generates in excess of five hundred million rand commission from the sales of life assurance products.

Johan Reyneke was the managing director from 1999 to 2004. Johan (JR as he was known) was described by employees in the Absa Broker system as a charismatic and visionary leader. He was perceived as unconventional in comparison with other general managers in the banking division of Absa. In 2001, together with the Broker Operating Council (abbreviated to BOC), which functioned as a typical EXCO in an organisation and was the highest decision making authority within Absa, JR changed the job titles of management away from the job title convention of the Absa Group. For example, the job title of provincial leader replaced the title of general manager.

In 2002 the company had two delivery arms, namely, the Face to Face operations and Data Brokers (brokers who are home based and perform data-mining). In 1999 an electronic delivery division was formed with the initial focus on providing support for the Face to Face operations. However this electronic delivery division evolved into also selling single need products. In December 2002 the Face to Face operations consisted of both short term and life brokers with a broker force totalling 998 life and short term brokers, all of whom were remunerated on a commission basis and who were positioned nationally. The Face to Face operations were responsible for 96% of the production of the organisation and, therefore, the sales performance of the organization – 82% of the employees – worked in this channel. The national leader of sales, Hentie Voges, had managed the sales side for the preceding eight years.

The Broker Operating Council consisted of the Managing Director, the National Sales Leader who represented the Face to Face operations, the Head of Electronic Delivery, the Head of Data Brokers, the Compliance Manager, the Human Resources Account Executive and the Head of Support. Everyone, except the National Sales Leader, participated actively in all group discussions.

Short term business had not been managed as a separate business focus in the years preceding 2002. In 2002 an integrated model was implemented in terms of which specific brokers sold both short term and life products. More than 90% of the brokers had been selling life products only and, most of the time, these comprised single need transactions.

Face to Face Absa Brokers operated nationally from the traditional Absa branches. The BOC and support functions were situated at the head office in Randburg, Johannesburg. Brokers are, by nature, entrepreneurs. Absa Brokers prided themselves on the fact that they were an independent brokerage and, therefore, had the choice to place business with any preferred insurance company. This inherent choice required that brokers provide advice and a choice of product to clients and it formed an integral part of the value proposition of Absa Brokers.

Legislation regulating the world of the financial advisor, namely, The Financial Advisory and Intermediary Services Act 37 (FAIS), was implemented in 2002. In terms of this legislation brokers are required to provide the best advice and to be “fit and proper”. Competitive pricing plays a significant role in the sale of financial products, especially short term insurance products. As a direct consequence of the legislation clients were to be provided with comparative quotes and records of transactions were to be kept. Insurance is a very price sensitive industry – especially in respect of the short term operations in terms of which lapses caused by a small variance in the selling price of a policy often occur.

The earnings of the Absa brokers were determined entirely by the amount of commission the brokers generated and Absa Brokers shared, on a sliding scale, between 40% and 71% of the total commission – the higher the production, the higher the share percentage of total commission.

### **10.3 The problem in Absa Brokers at the end of 2001.**

At the end of 2001 the challenges in the financial services industry had become overwhelming. Speculation on the impact of new regulations and legislation had led to a decline of confidence in the industry. Similar legislation was planned for South Africa as that which had totally changed the face of brokerage in Australia and assumptions were made locally that similar trends would manifest. According to research carried out by JR, the turnover of brokers in Australia on implementation of the regulation of brokerages was as high as 64%. In 2002 the turnover in Absa Brokers was 35% – high in relation to the

norm of 9% in the banking operations of Absa. However, a turnover of 35% was not unexpected in an industry known for “fly-by-nights” and customer complaints. In fact, turnover levels of higher than 20% were viewed as characteristic of the commission-based environment and accepted as the norm.

Nevertheless the high turnover was problematic for management as it created huge losses in respect of investment in training and the cost implication of the time needed before a new broker was able to perform at acceptable levels of production. Thus, the high turnover was having a direct impact on business growth. Brokers believed that their practices were based on relationships. This statement was borne out by the fact that brokers who had resigned took their client base with them on leaving the organisation. Retention of the book became a problem and the quality of business on the book was deteriorating. As brokers were rewarded in terms of their sales figures they would, in order to receive the once off commission, sometimes place risky business on the books which would lapse quickly. The question arose of how to create loyalty in respect of the independent, variably-remunerated brokers.

JR had been appointed as advisor to the legislative body for the new legislation – now well known as FAIS (Act 37 of 2002) – and he pre-empted the impact of this new legislation on Absa Brokers. As the industry was already under pressure as a result of the Financial Intelligence Centres Act 28 of 2001 (FICA) and with the increasing number of client complaints coupled by the unintended implication of financial penalties, compliance with the new legislation became critical. The scrutiny of the industry by the press was also creating additional challenges. As discussed before the FAIS-legislation would also require of brokers to be “fit and proper”, and this meant that the brokers themselves would have to comply with specific training requirements and ethical practices in order to provide advice to clients. Although the criteria were not known at that stage it was clear that not all brokers would comply with the new requirements of a regulated environment. A compliance audit had revealed that 52% only of brokers were in compliance with the legislative requirements. JR stated bluntly “I only want honest brokers. That means some of our brokers must go!” This statement created the perception that he did not care about the Face to Face delivery operations of the brokerage. However, JR was not prepared to compromise on the issue of ethics and was determined to minimise the impact of client claims through compliance. At that stage 35 top brokers actually resigned.

Technology could assist tremendously in minimising the risks. JR invested more than five million dollars in a client relationship management computer programme, ProPlanner, in order to minimise the legislative risk, provide a comparative price quoting mechanism, create a paper free environment, maximise sales opportunities and address record keeping requirements. The Broker Operating Council communicated this with the staff. A new electronic delivery channel was introduced to migrate single need business to an electronic environment in order to free up time for Face to Face brokers to provide financial advice and engage only should a needs analysis become relevant. JR was perceived by some as a strategic thinker – this view was confirmed by the psychometrics and will be discussed in paragraph 10.4).

However, the new technology and electronic channel were not accepted by the brokers in the way which had been anticipated. The brokers were preoccupied with the day to day challenges, and were not interested in the long term strategic needs of the organisation. Most brokers sold single need products and reacted extremely negatively towards the standardisation which was required in order to computerise the sales processes. Resistance to the new computer programme manifested in the refusal of the brokers to attend workshops and the organisational climate started deteriorating quickly.

The underlying belief in the system was that JR and the BOC intended to close down the Face to Face delivery leg. Brokers felt exposed and vulnerable, and distrust in the leadership grew. The impact of the interaction by the BOC on the system was idiosyncratic. JR shared his passion for creating an ethical workforce, but the brokers felt they were being judged.

Despite the fact that each delivery leg had a very specific and unique value proposition the channel conflict was alive and well in the system. It was agreed that the electronic delivery would service existing clients only and assist with the migration of the book. However, there were more and more incidents in which direct sales took place without informing the broker who owned the relationship. The leadership of the organisation expended a great deal of energy on the electronic delivery aspect as it was in the implementation phase. As this initiative was the brain child of JR the rest of the system was reluctant to discuss the concerns and problems which pertained to this environment for fear that this would be interpreted as a challenge to leadership.



Hentie Voges was a legend in the insurance industry and was known as a gentleman because of the way in which he conducted himself in doing business. He was 60 years old and many a new broker had been introduced into the brokerage and taught by him. He had a deep understanding of the industry and ensured that best practices were implemented nationally. Professionally qualified brokers in focused market segments, such as business banking, were increasingly introducing new aggressive beliefs and new ways of doing business. Some of them felt frustrated as it appeared to them as if the established way of doing business only was acceptable.

The brokers felt that the voice of the largest component of the organisation was not being heard on executive level and that Face to Face delivery was underrepresented in the BOC and it seemed as if the decisions made at executive level favoured the electronic delivery operations. This perception was heightened by the fact that the leader of electronic delivery was strongly supported by other members of the BOC, namely, the Head of Support and the Managing Director. The situation was further complicated by the fact that Hentie was strongly introverted and did not participate verbally in group discussions and conversations at executive level. Suggestions made and queries referred to the BOC were not being dealt with to the satisfaction of the Face to Face brokers.

Sales figures declined rapidly, the Face to Face channel did not achieve budget for three consecutive years and it appeared as if the combination of short term and life business in one portfolio was creating difficulties. As part of the broader Absa the brokers had access to the Absa client base. However, the penetration rate of this data base was only 6%. The Absa Brokers Board of Directors was not satisfied with the cross-selling and penetration ratio of the broader Absa database. Together with the declining rate of growth all indicators showed that the company would have to close down in 2007 if performance trends continued.

Attempts had been made previously both to implement an integrated organisational transformational strategy to change behaviours and to adapt the balanced score card as a strategic methodology in Absa Brokers. However, these attempts proved to be unsuccessful and the integrated organisational transformational strategy, which was based on systems thinking principles, was rejected by the organisation. There was no consistency in the use of the balanced score card methodology and it was in the electronic delivery environment only that a working strategy document was utilised.

The situation was further exacerbated when one of the regional leaders sent a letter to the Board of Directors of Absa Brokers in which he explained that regional leadership distrusted the leadership team (the BOC) and had lost confidence in the team's ability to manage the organisation. The chairman of the Board of Directors, Charles Erasmus (the head of Absa Financial Services and Absa Group EXCO Member), instructed JR to address the complaint immediately and stated that he expected details of a turnaround strategy without delay.

JR was very aware of the fact that the system would not change by itself. The levels of trust which prevailed in the organisation meant that no new strategy would have succeeded in achieving the anticipated results. The organisational transformation of more than merely the hard business processes was needed. JR also realised that he was not the leader to implement the transformation.

The question arose of how to ensure that the commission-based Face to Face brokers could be induced to support the implementation of an organisational transformational strategy that would change the way that business was done. The new way of work would require of the brokers that they supported the technology and that they move away from single need product offering to providing advice, even before this was enforced by legislation. JR realised that radical organisational transformation was also needed in order to address the trust and confidence issues.

## **10.4 Methods, Interventions and Solutions**

### **10.4.1 The initial processes**

The BOC embarked on a strategic planning session. This was facilitated by the Human Resource account executive who was also an Organisational Development practitioner. The decision was taken to engage in **systemic mapping and analysis** and, through the building of causal loops and systemic diagrams, to determine the root causes of the problems and to explore the underlying archetypal patterns in the system. During a two day process the following decisions were made:

- To redesign both “the Doing” (namely, strategy) and “the Being” (namely, the value and behaviours) within the organisation;

- To address the trust issues within the organisation immediately by conducting a climate study aimed at understanding the reality and, then, to implement strategy to address growth areas;
- To revisit the structure of the BOC; and
- To revisit the Face to Face operations of the organisation – the people, job fit, strategy, values, structure and operating models..

Furthermore, the leverage point within the system to implement the new way of working was identified as the leadership skills of the regional leaders. Regional leaders influenced the world of the broker directly as they created the environment in which the broker was expected to perform. They were also part of the provincial teams and, thus, also influenced strategy. JR was of the view that additional efforts should be made to build the leadership capacity and change resilience of the regional leaders. It was possible that behavioural change could occur by ensuring that regional leaders mentored brokers effectively as well as managed performance and the new required behaviours in a vigorous way.

As an outcome of the session the balanced score card methodology, as described by Kaplan and Norton (1997) and Herold, Ungerer and Pretorius (2000), was adapted as the official method of formalising and translating strategy within Absa Brokers. It was decided to invite everybody in the Absa Broker system to participate in a **big systems facilitated scenario planning session**. Two weeks after the scenario planning session the extended management team, namely, all the leaders within the organisation, were invited to **co-create the Absa Brokers strategy map** – a one pager that was to inform all other strategic efforts.

One hundred and five individuals from different environments responded to the invitation and participated in the scenario planning session. Although the majority of the participants were managers and leaders three brokers and various people from support functions also responded to the invitation. The Organisational Development methodologies of **dialoguing** and **world café**, as described in chapter 7, were utilised to create a shared workspace and a safe place in which innovative thoughts could be generated. Four scenarios were built and expounded upon as the potential new worlds that could unfold

over the following five years. At the end of the session most participants reported a sense of urgency and a willingness to adapt to the external challenges.

Sixty five leaders and managers gathered two weeks later during a facilitated process. The participants engaged in small groups in **crucial conversation** during which they explored the political, economic, social, technological, legislative and environmental challenges (a PESTLE-analysis) by carrying out a Porter-analysis which studied the market forces that impact on the broker environment. They also conducted a SWOT-analysis in terms of which they brought to the fore the strengths and weaknesses of Absa Brokers as well as the opportunities and threats confronting the organisation. An organisational strategy map was **co-created**. The methodologies of **dialoguing** and **world café** were employed to create shared understanding, significance and buy-in. After the process participants reported feeling involved and excited by the idea that they could be part of creating the future of the organisation.

The values of the organisation were revisited by the BOC the following week. Through **storytelling** it became clear that each person's value systems differed and that it was important to contract on shared organisational values that influenced decision making, whilst still valuing individual differences. The story is attached in Appendix D. A new set of values were co-created. The decision was made that both the strategy and the values should be translated throughout the organisation. The proposed Inclusivity Transformational Strategy presented in Figure 10.1 was accepted for immediate implementation with specific focus on the Face to Face operations.

The BOC continued building the strategic architecture according the process presented in Figure 10.1. The following questions were addressed by the group in order to determine Absa Broker's and answers to these questions were co-created:

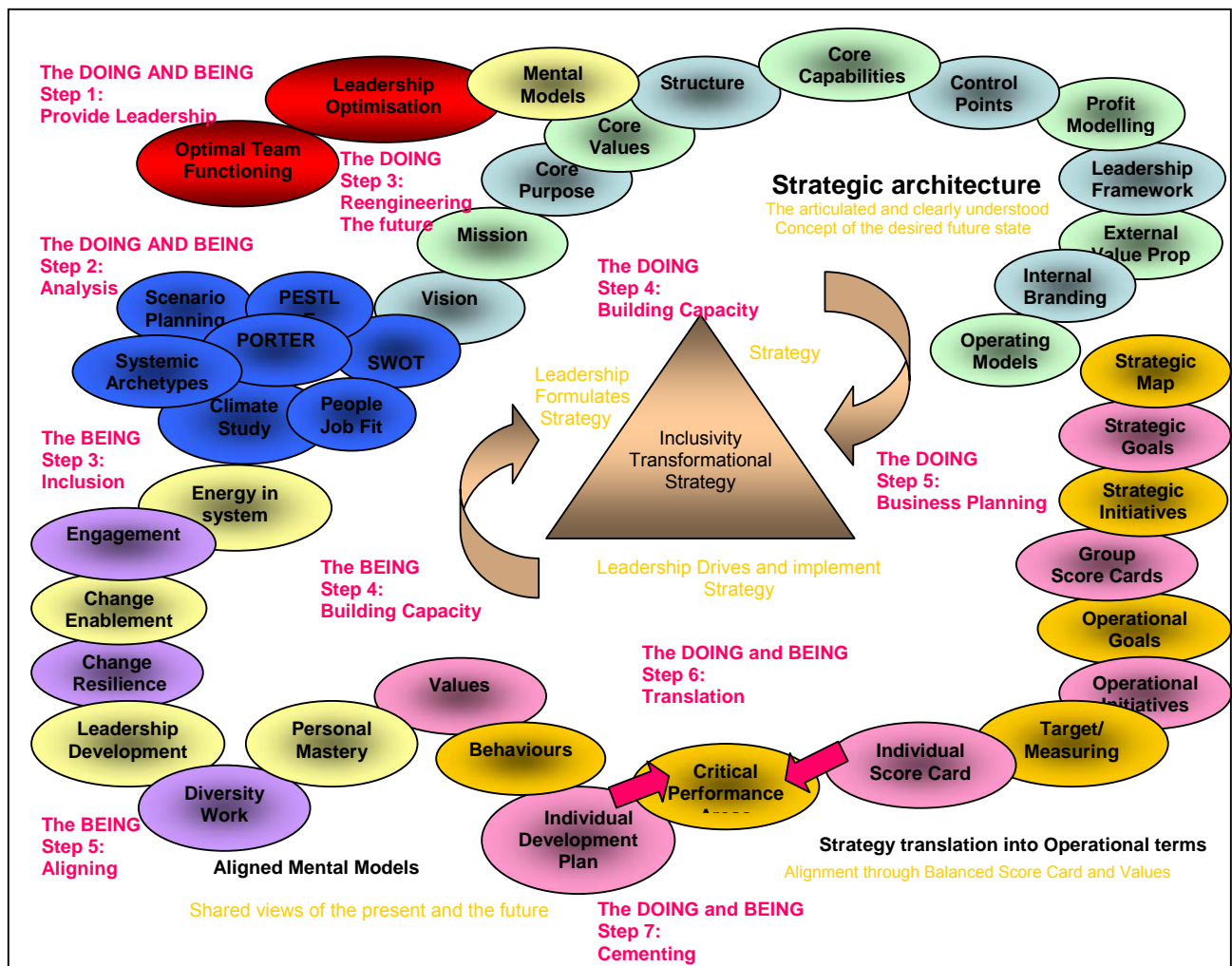
- Profit model: How do you make profit?
- Operating model: How do you organise to make profit?
- Strategic control points: How do you protect your profit streams?
- Core capabilities: What abilities are needed to protect profit streams?
- Mental models: What assumptions were used as starting points?

The underlying mental models in the system that needed to be addressed during the transformational strategy included the following transitions:

- From operating as a separate business unit to operating as the integrated financial service advisor within the Absa Group;
- From selling single product to selling advice;
- From selling Face to Face to using integrated delivery channels; and
- From the resisting of additional delivery channels to the accepting of an integrated offering.

The strategic architecture co-created by the BOC formed the basis for the strategy translation process to follow.

**Figure 10.1 Inclusivity Transformational Strategy**



In view of the fact that the majority of the interventions were implemented in the Face to Face operations of the business the different steps of the Inclusivity Transformational Strategy, as indicated in Figure 10.1, will be discussed briefly. Although the different steps will be discussed sequentially it is important to understand that the steps are interrelated and, therefore, are not necessarily linear.

#### 10.4.2 Inclusivity Transformational Strategy

The purpose of the Inclusivity Transformational Strategy was to transform the mental models of the organisation radically and to translate “the Doing” and “the Being” through Organisational Development Initiatives throughout the organisation, thus creating individual, group and organisational engagement and Inclusivity. The ultimate goal was the achievement of organisational turnaround in terms of economic measurements while, at the same time, instilling an organisational culture and climate which would be conducive to sustainable transformation. A three year process was designed. The specific design focus for the first year of the process was the individual domain, the second year the group domain and for the last year the organisational domain. Initially, the greater of the emphasis would be on “the Being”. “The Doing” would be included gradually into the transformational process.

##### 10.4.2.1 The Doing and Being Step 1: Providing Leadership

###### 10.4.2.1.1 Leadership Optimisation

Collins (2001) discussed the importance of having the right people on board as a pre-requisite for organisational performance. Thus, the first step of the transformational strategy was to ensure that the BOC was optimally staffed by new economy leaders. It was decided to utilise three psychometrical instruments in an attempt to determine the effectiveness of leadership behaviour. The theory underlying these instruments was discussed in chapter 4. The combination of instruments promised to provide a clear indication of leadership potential and impact.

The MBTI (see summary in Appendix D) was utilised to determine personality type and, therefore, impact on climate, as discussed in paragraph 4.4.3.1, while the BarOn EQ-i (Appendix D) was utilised to determine emotional intelligence and the CPA (Appendix E) to determine levels of complexity handling ability. The Levels of Work Theory, as

described by Jaques (1997), was applied and proved that the Absa Brokers BOC, that had played an active role in the South African industry, needed to focus on the Level 5 work theme, namely, that of strategic intent (see Appendix F). Accordingly, the leaders in the BOC would, at the very least, need to possess the complexity handling ability to deal with the complexities, variables and strategies of which the output would materialise more than five years later. In applying the same principles to the national sales leadership team it was realised that leaders on this level would have to be comfortable with making decisions with a two to five year span – thus operating on Level 4 – strategic translation work theme.

As was discussed earlier in the case study and also identified during the causal systemic analysis, the voice of the Face-to-Face operations had not been heard. After careful consideration of the psychometrics it was decided to appoint a new national face as Face leader. Hentie Voges chose not to extend his contract and retired.

The role of the national leader for Face to Face was redefined and positioned as a strategically important role in terms of the successful implementation of the transformational effort. The person who was successful in securing this position would have to ensure that the relationships of trust were rebuilt and that the belief of Face to Face brokers in and, therefore, their support of, the strategy of the organisation were restored. The ability of this person to create a climate in which the independent brokers could operate successfully was identified as a crucial area. It was important that the brokers would feel that their new leader understood their world and their challenges, and that they would follow this leader in implementing the electronic Proplanner-system.

An objective human resources recruitment process followed. Two final candidates went through intensive panel interviews and, on the basis of supporting data from the psychometric tests, Gerbus Vermaak was appointed as the new Face to Face leader. In an effort to be inclusive the business partners from the Absa Group were invited to participate in the interview process.

Gerbus had been a highly successful broker and regional leader for the preceding twelve years. He had indicated an ENTP-preference as described by the MBTI (See Appendix C). He also displayed strong visionary leadership abilities. His abilities to make systemic and cognitive links, build models, think inferentially and logically, be

emergent and motivate followers were all relevant in his new position. With enhanced emotional intelligence and with the required complexity handling ability it was anticipated that he would be successful in leading the Face to Face broker force through the transformation.

Gerbus immediately started by formalising a national sales team to represent the Face to Face operations and lead 82% of the employees. He formed a Sales Operating Council (SOC) that consisted of twelve provincial and national leaders. The extended sales management included the regional leaders and consisted of sixty-five individuals. Together with support staff the management of the Face to Face operation comprised ninety-five permanent employees, all of whom were variably remunerated. Gerbus followed a fair and transparent human resources recruitment process. A scientific work process flow analysis was carried out. A structure was designed and the positions were advertised. Once again personality type, emotional intelligence and complexity handling ability were taken into account with panel interviews for the selection and placement process. Again, an inclusive process was followed. Only those candidates with enhanced levels of EQ and CPA scores that indicate a strategic translation capability (level 4 and higher) were considered for SOC-positions. For regional leaders EQ-scores of 100 – mature emotional functioning (see Appendix A) – and CPA scores of level 3 (thus best practice work theme) and higher (see Appendix F) were accepted. Within six weeks after the process had started the SOC had been appointed. The SOC-members were actively involved in the appointment of the regional leaders. Each person received **personal feedback** on the psychometrics and individual development areas were identified and integrated into individual development plans. Three members of the BOC engaged in an **Executive Coaching** journey to address personal development areas. Gerbus also made the decision to re-measure the EQ-I score after twelve months in order to test for potential growth on the individual leadership level.

As the entire management system had been influenced by this restructuring effort a specific Organisational Development intervention, namely, a **self mastery process**, was implemented. All those leaders who were involved participated in this three day **humanistic facilitated intervention** that focused on systems thinking principles, the new world of work and the way in which personal values relate to organisational values. As a natural consequence of this intervention some leaders decided not to apply for the new



positions, others applied for other positions in the bank or in Absa Brokers and one resigned. A framework depicting this intervention is presented in Appendix G. These interventions formed part of the Inclusivity Transformational Strategy.

Group EQ-i-reports were generated for the purpose of identifying themes and possible areas of development. The average EQ-i-score of the BOC was 109, the average EQ-i-score for the SOC was 104, and the average EQ-i-score for the regional leaders was 101.

As the leadership was now in place to co-create and implement “the Doing” and “the Being”. Gerbus adopted the Inclusivity Transformational Strategy wholeheartedly as his own and became the sponsor of the process. Four months after the initial interventions had been implemented the other members of the BOC advised Gerbus not to continue with the process as it seemed as that, although voices had been unleashed, the nature of these voices was negative. However, disregarding all resistance, Gerbus argued convincingly for the implementation of the entire transformational strategy.

#### 10.4.2.1.2 Optimal Team Functioning

The SOC and BOC participated in a facilitated teambuilding session in an isolated venue. Personality type differences were used as the basis of this **humanistic organisational development** process. All but three members of the SOC-team and all but one member of the BOC had indicated their preference for Extraversion (Appendix D). The majority of the BOC had revealed a MBTI-preference for Intuition and Thinking.

The preferences in the SOC were well balanced between Sensing and Intuitive people. Nobody in either team had reported a preference for feeling. It was later found that 69% of brokers had manifested a preference for feeling and that certain of the dynamics within the organisation could be explained by the unintended implication of the logical thinking preference in terms of the subjective feeling preference.

The group dynamics according to this instrument are described in Table 10.1. The group profile was ENTJ – a very strong leadership profile that may be described as conceptual, logical and planful. However, the risks of not paying sufficient attention to relevant details and being perceived as critical and cold were identified. Personality type was studied in

order to, firstly, normalise the behaviours of others that were not understood; secondly, to enhance self awareness, and, lastly, to understand the impact of one's personality on the climate that that individual creates in the workplace.

**Table 10.1 MBTI Group profile of BOC – ENTJ**  
**Summarised from Barr and Barr, 1989**

<b>E</b>	<b>N</b>	<b>T</b>	<b>J</b>
Prefer to communicate by talking	Focus on "big picture," possibilities	Analytical	Scheduled
Learn best through doing or discussing	Value imaginative insight	Logical problem-solvers	Organised
Breadth of interests	Abstract and theoretical	Use cause-and-effect reasoning	Systematic
Tend to speak first and reflect later	See patterns and meaning in facts	"Tough-minded"	Methodical
Sociable and expressive	Future-oriented	Strive for impersonal, objective truth	Plan
Take initiative in work and relationships	Jump around, leap in anywhere	Reasonable	Like closure - to have things decided
External thought process	Inferential	Fairness	Avoid last-minute stresses

During this session the emphasis was on the understanding of the similarities and differences between individuals, deciding on roles and responsibilities and sharing the each others' expectations. The value statement of the organisation was revisited and the group co-created a purpose for the team. The group decided to retain the official vision and values of the Absa group as their vision and their values.

Two weeks after this session the twenty-six most senior employees in the organisation (including the SOC and the BOC) engaged in a **psycho-analytical Tavistock event** (see paragraph 7.4)., Issues such as political gamesmanship, power plays and splits within the organisation were explored by a process of working with the unconscious dynamics within the group. The reasons for trust issues in the organisation were explored in a facilitated context. Individuals were given the opportunity to provide feedback on the impact of their behaviours on others and they agreed on behaviours and actions that should either be initiated, continued or terminated. The individual who had written the letter of complaint to the Board of Directors was also part of the group. All issues were identified and, although some participants still retained their cynicism at the end of the session, progress had been made and honest conversations had taken place. Direct feedback had been given

and all the “unspeakables” – e.g. the positioning of the Electronic Delivery channel – had been addressed.

It was decided that all the natural teams should engage in team development sessions in order to optimise group dynamics. The decision was also made to adopt a **humanistic facilitation approach** based on personality theory during these team development sessions. In this way behaviours would be normalised at the same time as the unintended impact of behaviours would also surface. Most of the teambuilding sessions rolled out only in 2004 as the initial focus during 2003 had been on translating strategy and building emotional intelligence.

#### 10.4.2.1 The Doing and The Being Step 2: Analysis

During this phase different types of analyses were carried out within groups in order to determine potential future realities or scenarios and to analyse the external macro-environment, the micro-competitive environment and the current reality of the organisation. During each different type of analysis the group members were all collectively explored and they answered the questions posed by the facilitator. The issue of inclusion was of prime importance and the facilitator was responsible for managing the time, place and content of the intervention (French & Bell, 1999).

In this thesis the methods and techniques the following types of analyses will not be explored, and neither will the results:

- Scenario-planning (van der Merwe, 2006);
- PESTLE- analysis – analysis of the political, socio-economical, technological, legislative, and environmental (Amstrong, 2006);
- PORTER-analysis (Humphrey in Hill & Westbrook, 1997)
- SWOT-analysis (Porter, 1980)

It is the **process** during which the abovementioned was conducted that is important for the purpose of this study. Everyone within the organisation participated on a provincial basis in conversations in respect of these analyses. During the session all the brokers had been involved in strategic conversation. Different Organisational Development methodologies such as **dialoguing, world café, large group interventions and**

**storytelling** were utilised in order to create shared understanding and a sense of inclusion.

The climate study and the people job fit analyses are two different analyses that are important for this study. Both will be discussed below.

#### 10.4.2.2.1 Climate study

As Inclusivity was an important issue it was decided to invite all employees within the Absa Broker system to participate in a CES-climate survey. The CES model was discussed in paragraph 4.2.3 and depicted in Figure 4.2. The CES is used to determine the motivational index of an organisation and is indicative of the employee satisfaction within that specific environment (Botha & Schutte, 2003). All employees were notified of the survey and given an explanation of the rationale behind it. Anonymity and confidentiality were guaranteed in briefing meetings and also in an email from JR to all employees. Questionnaires were distributed to the respondents. These questionnaires included nominal data (responses to the demographic questions), as well as ordinal data on a four-point scale. The CES-instrument and measurement are described in Appendix H.

Initially 12% only of the brokers responded to the questionnaire. After Gerbus had requested participation electronically the participation rate increased to 92% in March 2002. The developers of the climate study believe that a 30% sample is representative. During the first year in question, namely, 2002, the motivational index of Absa Brokers was shown to be Indifferent (54.8%) and that of the Face to Face delivery operations as poor class (45.73%). The results implied that average levels of motivation did exist within the broader Absa Broker system, but this was not sufficient to implement new initiatives – the status quo would be sustained. In the Face to Face environment the situation would deteriorate if immediate attention were not given to development areas.

The results of the climate study supported the perception that there were low levels of trust within the organization and indicated clearly that the strategy had not been translated, there were no shared values, individuals felt that their voices were not being heard and that brokers felt that management was not concerned about their welfare.

The SOC team engaged in group dialogue in order to explore the results. It was decided that each region should examine the results of their surveys within a group context. The Face to Face results were used during a big group event which was held at Wintershoek. This event will be discussed later in this chapter (refer The Doing Step 3). Gerbus decided to re-measure the climate of the Face to Face environment after twelve months in order to demonstrate the changes envisaged in the climate as a result of the implementation of the Inclusivity Transformational Strategy. The shifts in motivational intent as indicated by the CES-questionnaire are discussed in paragraph 10.5. The comparative results of the 2002 and 2003 study are contained in Appendix I.

#### 10.4.2.2.2 People job fit

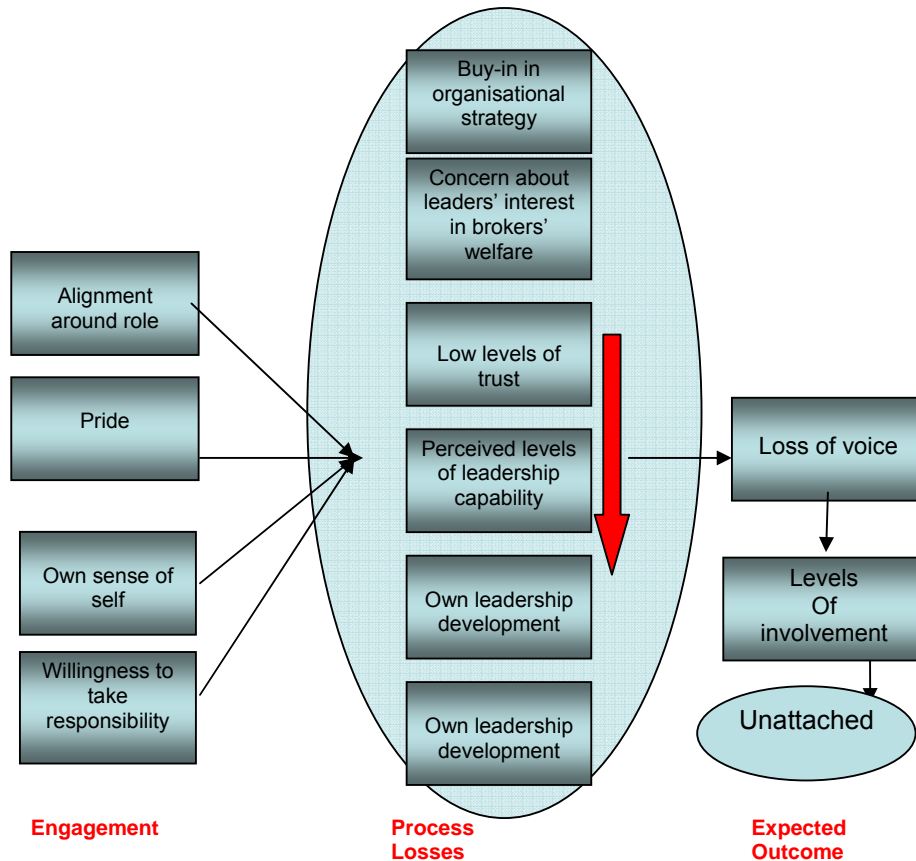
As discussed in paragraph 10.4.2.1.1 the SOC had been formed from a pool of candidates who had all manifested an enhanced EQ-i score and a CPA level of four. Despite the fact that personality type had also been determined it had not been utilised in the recruitment process. The purpose of determining personality type had been to provide insights into the climate that a particular leader would create in his/her specific world. One person only had been appointed who did not appear to have the same emotional intelligence and level of complexity handling ability as had been stipulated in the requirements. This person had not performed from the very beginning and had resigned voluntarily after 6 months, to be replaced with someone whose profile did adhere to the requirements.

The process was extended to include all regional leaders as well as brokers. The Absa bank partner was involved in all the recruitment processes so as to be part of the decision making panel for placements. Job profiling per position per market segment was carried out. These profiles influenced the competency based interview frameworks implemented in the system.

#### The Doing Step 3 – Reengineering the Future; – and the Being Step 3 – Inclusion

All the regional, provincial and national leaders gathered for a big system event which is now known throughout the system as the “Wintershoek” session. During this stage the vision and the mission of the Face to Face operations of the organisation was formalised in line with the vision and the mission of Absa Brokers. The strategic architecture as determined by the BOC was scrutinised in the Face to Face delivery section.

**Figure 10.2 Reality of Face to Face (May 2002)**



Compiled by Absa Brokers, 2002

During the weekend at Wintershoek, Gerbus **related the story** of Absa Brokers, **appreciative inquiry** was used as a means of understanding the results of the climate study and **joint action planning** took place in respect of the growth points and strengths. The systemic model in Figure 10.2 was collectively constructed by the ninety five most senior members of the Face to Face system as a representation of the current reality. This **systemic model** validated the climate study feedback.

The group described the brokers as being unattached to business strategy and stated that there was no shared alignment in terms of strategy, no shared values and no leadership development. However, they did indicate that there were solid individuals

with a high self regard in the system and that there was a willingness among current brokers to participate in the organisation.

An effort was made to prepare the system for the changes that were to follow. An **archetypal story** of the hero archetype (Appendix J) and the challenges inherent in being a change agent were explored. The group participated in examining the different meanings attached to different characters and the way in which these play out in real life. Theory pertaining to the human reaction to change was also introduced.

As an output of the session the group co-created a sales strategy map (Appendix K). This sales strategy map was to be **translated** into provincial Balanced Score Cards, regional Balanced Score Cards and individual Balanced Score Cards within the following two months. This process will be discussed in more detail in paragraph 10.4.2.6.

It was the first time that the extended leadership group had come together to co-create strategy and to share stories. Passionately Gerbus shared his vision for the organisation. Through **storytelling** he communicated the importance of the implementation of Proplanner and the challenges this would constitute. The **emotional intelligence journey** arising from the leadership framework and core capabilities was shared and contracted. Details of this journey will be discussed in paragraph 10.4.2.4.

The SOC designed their own vision and values, namely, *“to be the best brokerage in the world with proud, powerful and passionate brokers”*. This was a major shift away from the generic statement containing the words “to be the... financial institution...serving all our stakeholders”.

After Wintershoek it was clear that a new level of belonging and a sense of excitement had come into being in the enthusiastic leadership team which was also exhibiting signs of commitment. The whole team pledged their commitment to Gerbus as the national leader. The trust in the Face to Face leadership had been restored.

Subsequently, one of the regional leaders composed an Absa Broker song based on the values which had been co-created. This song came to be played at all official meetings.

#### 10.4.2.3 The Doing and the Being Step 4: Building Capacity

A three year journey had been designed with the majority of the Organisational Development initiatives being implemented in the 2002-2003 financial year. During this period a ten day-programme was designed and delivered over a twelve month period. A multidisciplinary curriculum was presented in the form of a developmental journey. Emotional Intelligence formed the basis of this interactive, facilitated journey. Before the journey commenced each employee was given individual feedback on his/her EQ-i-scores, CPA-scores and personality type by a clinical psychologist.

A year later a second EQ-i was administered with feedback again being given – this time in order to discuss growth areas and variances in scores. Within two months after the Wintershoek session each provincial leader had hosted a facilitated provincial conference which was compulsory for all brokers and regional leaders in that province. These provincial conferences became an annual event, and would take place a few weeks after a national strategy had been co-created by the provincial leaders and the rest of the SOC at the national conference.

Strategy was, thus, revisited and translated on a yearly basis by every individual within the Absa Broker Face to Face system. In 2002 there had been considerable resistance from the brokers as they had viewed the creation of strategy as irrelevant to them. This perception had changed immediately after the session and in early 2003 several requests for a follow up session had been received from brokers.

The core capabilities of the Face to Face broker had been jointly identified per market segment at Wintershoek. One of the core capabilities which had been identified previously as an organisational capability important for future success (see paragraph 10.4.1) was Emotional Intelligence. Research published in the EQ-i Technical Manual (Bar-On, 1997) stated that specific subscales of the Bar-On EQ-i instrument were better developed in successful insurance brokers in the United States than other subscales.

The subscales which had been identified as important for success in insurance brokers included emotional self-awareness, assertiveness, optimism, problemsolving and



interpersonal skill. It was decided to embark on an **emotional intelligence journey** which focused specifically on developing these subscales.

Focused **Organisational Development** interventions were developed to address these areas. Each individual's EQ-i-score was measured before engagement in the interventions and then after a period of twelve months in order to determine individual growth. The journey on regional, provincial and national level was divided into the following processes:

- A two day **New World of Work process** which focused on changes in the world of work, and in the external environment and on the principles of systems thinking (Appendix L). A psycho-analytical activity known as Picasso (Appendix M) was facilitated in order to create a feeling of interrelatedness and to create experiential, understanding, self-organising theory;
- A three day **Self Mastery process** which focused on the human reaction to change, personal values and personal purpose and the alignment thereof with organisational values and purpose. Emotional Intelligence theory formed the basis of this intervention (Appendix G);
- A two day **Interpersonal Relationship Process which** focused on diversity of thought. Theory on mental models, stereotypes and diversity factors was discussed. The business case of Inclusivity was built in to this process (Appendix N);
- A two day business planning intervention in which the theory of Balanced Score Cards, **business planning and group dynamics** within natural teams were addressed. Personality Type analysis, creativity and problemsolving skills formed part of this intervention (Appendix O); and
- A one day **Levels of Work process** was included during which Jaques' (1997) theory on requisite organisations was facilitated. Different work themes were translated into behaviours and contracted within the natural team (Appendix P).

The journey for 2003-2004 is attached in Appendix Q.

For the first time in the history of Absa Brokers measurements of performance other than financial indicators were introduced. The target was set that a regional, provincial and national leader must participate in at least ten days of leadership training in the period 2002 to 2003. Up until this time only quality and quantity production measures only had existed in the organisation.

Other methods of building capacity in the system, for example, the tweaking of profit and operating models, are outside the scope of this intervention and will, therefore, not be discussed.

#### 10.4.2.4 The Doing Step 5 – Business Planning – and The Being Step 5 – Alignment

The strategy map was translated into Balanced Score Cards per province. Strategic goals were identified and contracted with direct line management. Strategic initiatives were identified. Again, the content of the Balanced Score Cards is not important in terms of this process. The Sales Operating Council co-created the Balanced Score Card for Gerbus. The regional leaders created the Balanced Score Cards for the different provincial leaders'. Alignment was a natural outflow of these group processes.

Again for the first time in the history of Absa Brokers all brokers co-created the Balanced Score Cards for the regional leaders. One session was held per province. Group size varied between 80 and 200 per group. In 2002 huge dissatisfaction had been verbalised by brokers who did not see the value of strategy in their world, and could not see the point of being out of production for two days. Although initially there had been much resistance, all participated during the second day. High levels of cynicism were verbalised. At that point the groups still did not perceive the benefit of co-creating business plans.

Gerbus related the story of Absa Brokers and theory on the human reaction to change was discussed. Through **Appreciative Inquiry methods** joint action planning on climate study results was undertaken. It seemed as if opening up the real issues, acknowledging these issues and normalising the fears present within the system had created a sense of relief. Kaplan and Norton (1996) suggest that it takes three years to implement Balanced Score Card methodology fully within a system. In 2003 brokers willingly participated in the co-creation of strategy.

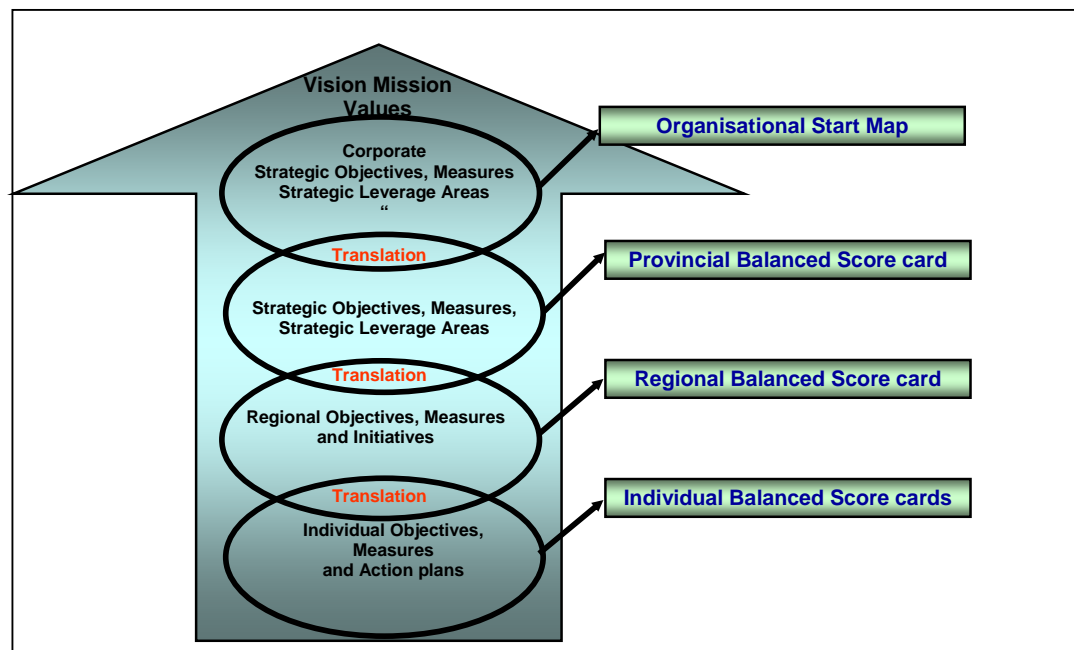
During the Self Mastery sessions described in paragraph 10.4.2.1.1 space was created for participants to focus on their personal values. This was in accordance with the views of Schein (1990a). Participants were given the opportunity for personal reflection on the extent to which their own values matched the organisational values of being proud, powerful and passionate.

Through **dialoguing** the natural teams would together, translate values into acceptable behaviours and norms for their teams. In a follow up workshop on personal purpose (2003-2004) participants built vision boards by creating collages out of pictures torn from magazines and stuck together. The personal purpose of the individual was compared to the organisational purpose and ample time allowed for reflection on personal processing.

#### 10.4.2.5 The Doing and The Being Step 6: Translation

Although indicated separately in the Inclusivity Transformational Strategy in Figure 10.1, as mentioned earlier, the process of translation is not a linear process. Translation has already been discussed in the previous paragraph, and the process explained visually in Figure 10.3.

**Figure 10.3 Translation of strategy**

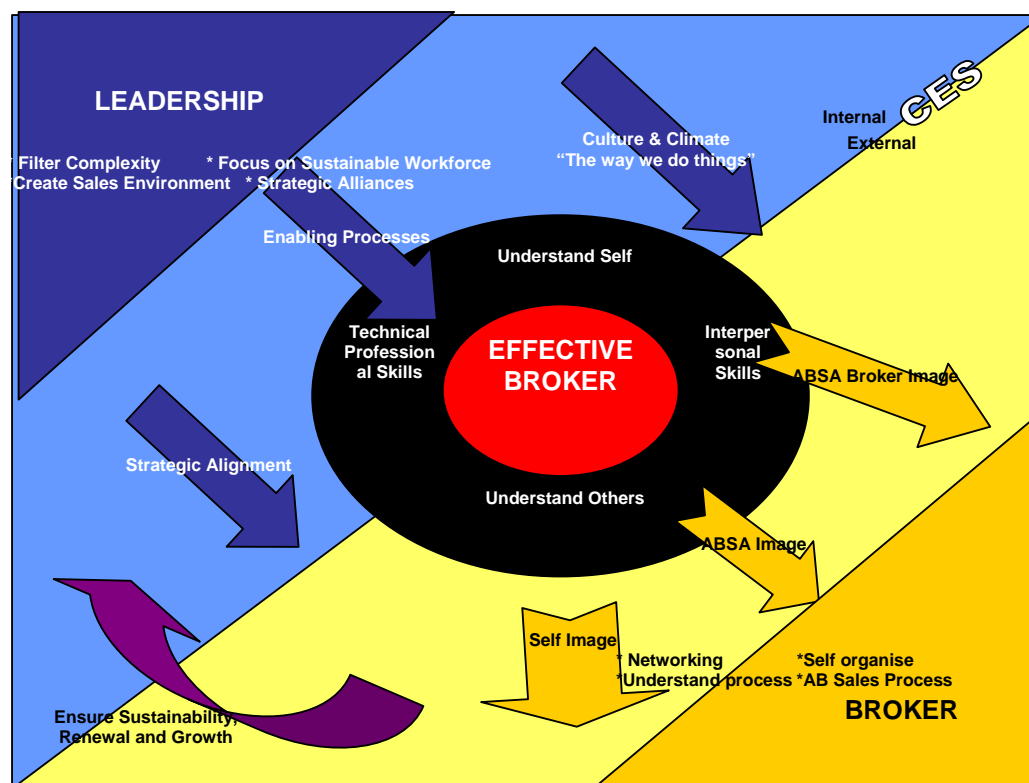


Source: Absa Brokers, 2002.

The accurate translation of intent, vision, mission, strategy and values are important. Translation took place per group and outputs and expectations were contracted on national, provincial and regional level. Furthermore, by March 2003 each individual had received his/her own Balanced Score Card in which individual goals, actions, strategies and timeframes were stipulated, as translated from the regional score card.

All efforts were focused on the alignment of strategy, processes and culture and climate in order to enhance the effectiveness of the Face to Face brokers. As may be seen in Figure 10.4 the task of leadership was to filter the complexity in the external world into a safe space in which the broker could operate.

**Figure 10.4**      **Creating effective Absa Brokers**



Source: Absa Brokers, 2002

This implies that leaders would have to possess a high degree of resilience and leadership skill Focus on the self, on empathy in respect of differences, on intrapersonal growth and on technical skill development, as well as the alignment of values and

principled based efforts, would make it possible for the internal potential of the broker to manifest as effectiveness in the outside world.

The transformational journey was to be rolled out deeper within the organisation in the following years in order to ensure that leadership capability would be built on the different levels within the company and to enable the system to perform in a sustainable way.

## **10.5 Integration and Conclusion**

The change initiative was successful as it had been designed as a systemic, organic, integrated strategy. It had been driven from the top, human reactions to change had been acknowledged, energy had been expended on ensuring buy-in, money had been invested in developing the skills needed to implement the strategy, and the majority of employees had had the opportunity to co-create their futures.

Furthermore the change initiative had been supported by structures, policies and procedures, as well as reward philosophies and guidelines. Focused Organisational Development interventions had assisted in accelerating the adaptation to change.

In the next chapter the sustainability of the Inclusivity Transformational Strategy will be explored through post intervention analysis. Qualitative research methodologies will be applied to determine the extent to which Inclusivity evidence may still be found six years after the initial interventions took place.

## Chapter 11: RESEARCH FINDINGS

### 11.1 Introduction

In the previous chapter the case study of Absa Brokers provided the context for the Inclusivity Transformational Strategy which is the subject of this thesis. Chapter 11 presents the results from the qualitative study, and attempts to clarify the research findings pertaining to the complex, interrelated and multi-faceted relationship between aspects of the individual, organisational and group domain and the impact of leadership thereon.

A synthesis of Inclusivity will be presented as well as a model illustrating the prerequisites for Inclusivity in terms of the different domains which emerged from the grounded theory. The research problem, sub-propositions and research questions will be addressed by means of interpretation of the data which was gathered via the in-depth interviews and focus groups. The different domains are intertwined to such an extent that it was necessary to follow a systemic, integrated approach.

According to Wolcott (2002) descriptions provide the firm foundation upon which qualitative inquiry rests, and, accordingly, an effort was made to build a solid, descriptive basis. As discussed in paragraph 9.8 the process of analysis and interpretation of the data on Inclusivity involves disciplined examination, creative insight, and careful attention to the aims of the research study. As new insights emerge sense must be made of these insights and assumptions tested in light of the new experience until the interpretation rings true. The process followed in this regard is dialectic and not linear (Agar, 1996)

In chapter 11 the Inclusivity Framework which was discussed in chapter 8 is tested and adapted. The Inclusivity Transformational Strategy which had evolved is presented. The limitations of different qualitative research methods, potential future research and the final conclusions and recommendations are elaborated upon in chapter 12.

The main research problem of this thesis centred on the question of whether it is possible to achieve sustainable organisational transformation through Inclusivity.

Phenomenology was applied in order to obtain a deeper understanding of the concept of Inclusivity.

## **11.2 The phenomenon of Inclusivity**

### **11.2.1 The process of phenomenology**

As discussed in chapter 9 phenomenology refers to the inquiry into the way in which a phenomenon is experienced (Sokolowski, 2000). The researcher has refrained from either presenting reasons for or finding causes or explanations for the experiences reported by members of the sample group (refer Husserl, 1970). All assumptions proposed by the researcher about the concept of Inclusivity are bracketed for the purpose of this analysis. Therefore, the statement that Inclusivity creates sustainable transformation is not considered to be either true or false from within phenomenological brackets (Peele 1985; Truan, 1993). Instead reduction is carried out and the question posed of “what is Inclusivity and what does it do for those who define themselves as creating it?”. The trustworthiness of research findings may be enhanced through horizontalisation which is applied to ensure that each statement of the interviewees is accorded an equal amount of perceived importance. Thus, the assumptions and beliefs of the employees within the Absa Broker system are reflected here. The phenomenological process according to Anderson and Eppard (2008) and van Kaam (1987) as described in paragraph 9.6.1 will be followed. This process will also be described.

*The data gathered from the four interviews with the provincial leaders and the thirteen regional leaders was used for this analysis. A broad phenomenological research question (as described in chapter 9) only was posed to the interviewees. The aim was that the interviewees describe the concept of Inclusivity in their own words. Each description was then reread in order to identify preliminary groupings. These groupings were also examined by the participants in the study to ensure that subjective meanings were minimised and that findings were not biased. Categories were subsequently reviewed by the researcher and discussed with the external qualitative researcher. Duplications were eliminated and exact words retained. The categories were scrutinised as potential structural elements and clustered into themes. Universal structures such as time, space and relationship to the self were employed as themes. Thematic portrayals of the Inclusivity experience were constructed. These preliminary structural themes were reviewed for validity by an Organisational Development expert with a doctoral degree.*

The transcripts were reviewed again. The next step in the process was methodological phenomenological reflection. Each element was considered in terms of its essentiality and compatibility in order to crystallise further the essence of the Inclusivity experience. This was followed by situational reflection. The exact words of the participants were then translated into the language of the discipline. Once again the application was reviewed by the Organisational Development expert. The final identification of the structural elements took place and is presented below as a synthesis of the meanings and essences of the phenomenon of Inclusivity.

### 11.2.2 Synthesis of Inclusivity

The following verbatim excerpts represent the clustering of the delimited meanings or horizons into core themes in respect of the phenomenon of Inclusivity. The synthesis represents the distinctive processes that are often inherent in transformational processes. Moustakas (1994) provided valuable guidelines for conducting the synthesis and for the writing up of the findings. The researcher adhered to the following guidelines.

- The experience of Inclusivity

*When the sense of Inclusivity was explored all the participants described feelings of involvement, participation, belonging, acceptance, and inclusion.*

“It felt that I was important for the first time in my working life”. “My opinion was asked” “My voice was heard.” “I feel respected”, “...valued”, “...heard”. and “therefore I will speak up.” “He (Gerus) never interferes.” “Nobody is intervening in my space.” “There is enough space for us all.” “It is about understanding.”, “...listening”, “...support” and “trust”, “...ownership” and mostly “maturity and honesty.”

*Prior to the creation of the space of Inclusivity the feelings perceived were described as resembling “a heavy weight”.*

“It was pulling us down”. “I could not contribute at all”, “...could not speak up”. “My voice was lost”. “I felt isolated.”, “...hopeless”, “...frozen” and “...detached”. Disillusionment crept in. “I felt as if my company views me as unethical”, “...judged” “I rejected leadership.” In the past people deliberately did not participate in discussions and decision-making. “If I was not listened (interrupted) to, I withdrew.”, “We all spoke together”, “no respect for other voices”, “we were blatantly rude”.

*During the initial phases of the process feelings of angst, disconnect and dissatisfaction were experienced. A sense of being judged as unethical was reported with apathy as the consequence. Disagreement about decisions implemented was a dominant issue. Negative emotions such as distrust and vulnerability were, however,*



*replaced by hope and passion as the process unfolded. Other positive emotions that manifested included a sense of belonging, pride and engagement.*

*Six years before nobody had felt listened to.*

“To be included feels empowering”, “...respected”, “...connected”, “...acknowledged” and “...valued”. It feels as if things can happen”. Feelings of inclusion open up and do not close as such, as the feelings do when being excluded. Feelings of exclusion are “...depressing.”, “...alone”, “...isolated”. Feelings of “..not good enough”, “trapped within myself” and “...being judged as unethical”. It results in a sense of “being unethical and misunderstood”. It evokes withdrawal”. Acts of exclusion are relived, often for years afterwards. Torturous feelings of helplessness and self-criticism were reported as having been experienced. “...courage to voice opinion” is needed. Inclusivity leads to “free contribution and honest expressions”.

*Initially, both a sense of vulnerability and a feeling of resistance were experienced.*

“Some of the brokers...resigned”. “I felt guilt”, “...anxious”, “...quite cynical” and “bad that I could not see the positive outcome others talked about.” “It was scary at first!” “There was no hiding space”, “Nobody else can be blamed” as “you must speak on behalf of yourself.” “(then)..., you cannot withdraw it”. “If you want others to listen..., you better listen...” “I did not want to participate in all the soft stuff.” “It felt like ... Oprah’s show “or doing Truth and Reconciliation”, but “...it changed my life.” “I can now see the value thereof.” “...it is lasting” “The soft training was needed.” “...the reason why we were successful.”

*Inclusivity leads to a feeling of empowerment.*

“The more I learned about myself ... the more I cut myself slack!” “...people are not deliberately ugly with me!” “...different views could enhance my viewpoint.” “We learned to ask ‘why’” “Then one can get the value of diversity”, “...if we listen.” “By allowing myself to be me, I could allow others to be who they are!” “I stopped trying to change myself and be all for everybody”. Feelings of “involvement”, “participation” and “empowerment” were experienced.

*Strong ethical leadership is critical for Inclusivity – leadership on all levels. In particular, top management must be visibly seen to be supportive of the strategy.*

“I must be loyal towards the company – Gerbus is then loyal towards me!” “He saw my potential – even when I did not see it myself”, “...willing to give me a chance when nobody else wanted to.” “We are like brothers...protected by our father (read Gerbus).” “He is strict but fair.” “And he backs us in public and scolds us privately.” “I wanted to leave back then (in 2002), but something ... was enticing” “...almost too good to be true.” “We have heard lots of promises before.” “...wondered what was different” “Our leadership is ethical” “...to follow such a (ethical) leader, makes me feel ethical too.” “I am proud to be part of this success story.” “I do not want to work anywhere else.”

*It is essential that leadership assume authority and start acting honestly, that leadership recognises vulnerability and development areas, and promotes the enablement of the self to participate without restraints.*

"It is important to be (self) aware." "Only if one can see your own faults... you can allow it in others." "...I feel safer, although I am more exposed." "I...take more risks", "give people the benefit of the doubt." "It is OK to be wrong sometimes. "...I have become tough." "We are all tough."

*Inclusivity requires courage. It is important that issues be addressed directly and in a mature manner.*

"Nobody told me the truth directly." "...it was difficult...to become open for feedback." "I went through life unconsciously!" "The system was managing me – I was not managing the system" "I have grown...as an individual." "I truly understand other people better, even my wife and my children"

It is frustrating if "...people to not take up their space.", "...speak for themselves", "address issues directly", "or interrupt me or other people." Inclusivity is all about "allowing voices", "...differences", and "...people to be who they are" and "about listening and enquiring. "It is a double edged sword – you need to take up space in a world like this – else you will be excluded"

"This process is not for sissies". If you are not willing ... (to work ethically) you rather should not go this route." By allowing people to have voices, both positive and negative messages will be received." "You better be ready" "others will question you ...until you are trusted." "And initially, (it is) not elegant." "You need to work on the feedback that you get and adapt...", "...you must walk your talk." "One should be strong enough in oneself to allow ...differences" "Only when I let go of trying to control all, I gained it (control)." "One's skin should be thick." "If you are direct others will be direct back." "But ...honesty helps." "Be yourself." "It is actually all about ...following solid principles."

*The process of Inclusivity will, somehow, manage to bring to the fore non performance.*

"... (you do not) have to manage non-performance too much – the group will sort out a non-performer." "If someone does well, everybody will give him positive feedback." "Positive feedback is trusted." "But...negative feedback (will be given) when deserved." "Immature people do not like it." "Non performers will leave by themselves."

"I don't work for a boss...I work for myself." "I am not institutionalised." "I did not think... (work) can be so empowering." "...that I would ever say that I trust my manager." "But I trust him (Gerbus) full heartedly." "Because he trusts me, I do not want to disappoint him." "He treats me as an adult."

"In my head there is no other way to conduct business." "Everyone must know in which direction they play – they must be aligned." "Everyone is equal in the team – even Gerbus." "...only his role is different." "If a player (in a sports team) is not fit, he

should not play” “If he does not practice (read training) he should not be allowed to play.” “If he does not play well, he should not make the team.” “We all want to play in a credible team.” “We are... proud, powerful and passionate.” “If we did not follow this approach, we would not be in business today”

In accordance with the phenomenological methods described by Moustakas specific themes that materialised will be discussed below.

- The effect of personal perceptions on the Inclusivity Transformational strategy

The data revealed that four factors collectively influenced the personal perceptions of the interviewees in respect of the change process, namely, the self regard of the interviewee, the degree to which the interviewee felt respected, the resilience of the interviewee (thus capacity to deal with change) and the willingness on the part of the interviewee to assume responsibility for his/her own situation. Another factor which was identified included .the interviewee’s perception of the safety of the situation – this factor played a role in determining whether the individual would voice his/her opinion during transformation and whether or not he/she would actively participate in the process. The belief that the leadership that implements the strategy needs to be “ethical and trustworthy” was identified as being of importance. It was felt that the perceptions of others could be understood by inquiring into “the why” of behaviours,.

- Inclusivity and self leadership

Growth and self mastery were identified as the basis of the ability to allow others to co-create changes within the sample group. Also revealed was the need to achieve but, also, to be accepted. One person had made a lateral career move as he had not been able to deal with the responsibility presented by the need to be inclusive. Emotional self awareness, effective interrelations and an understanding of the human reaction to change were identified as essential factors in the transition to inclusion and self leadership. “Gifts” in terms of differences in thought were perceived to be of value. The importance of taking ownership of the impact of one’s own behaviour on others also emerged. Insights into one’s own defense mechanisms and the factors which triggered these defense mechanisms were evident in the interviewees.

The ability to allow others to verbalise their emotions in respect of change without being judged was regarded as an important aspect of promoting Inclusivity. Interviewees reported that they had often not allowed their own emotions in respect of change to manifest since this was perceived as “weak”. The sense of moving towards one’s goal in life or towards something that satisfied was viewed as empowering. “Being inclusive is all but being weak. It is about being strong, being strong enough to allow others to be who they are”. Inclusivity requires maturity. It is better to act ethically because when feedback is invited it exposes discrepancies”. “It is different to lead people who take up self leadership. It cannot be forced. They will decide for themselves. Being inclusive is not being “elegant”. It means that different voices are allowed. Therefore people may differ from each other creating creative solutions and innovation from the tension”. “Without Inclusivity it is difficult to

introduce innovative ideas. To take up self leadership means that you cannot blame anybody, but yourself". "Everybody is responsible for him or herself and must make their voice heard." Leadership, however, implies that you not only 'allow other voices but also listen to them'. Leadership is the pre-requisite for Inclusivity". "A leader must create the conducive climate for it". "Talent stays when they feel that their voices are listened to".

It appeared that the new way had become the norm. As one interviewee stated "If you do not take up your self-leadership and act ethically, you will not last in this system". "Issues are addressed directly". "We all speak from the 'I' – we say why we say what we say". "Games are not played anymore because own and others' needs are met." "People in other systems who are not used to being as inclusive suffer with the directness". "Now that the value of dialoguing is understood we do not want to engage in silly discussions". "I find it difficult to engage with others who do not say what is on top of their minds".

Inclusivity may be created "by listening to all perceptions and paradigms", and also by "allowing people to be themselves" yet "creating a climate conducive for people to voice their views". The leader "can provide the context" for "dialoguing" by allowing "important conversations".

- Alignment to personal values

Initially, on implementation of the Inclusivity Transformational strategy, a period of "disconnect" had taken place. Individuals all indicated that they had initially "internally challenged" their own assumptions about the system, "revisited their own values", "retained some, changed some" and then engaged in the transformed system "because they chose to be there". Different values are appreciated in the system today. Organisational values are well known and lived out. Commitment is possible in an "environment where a person's values are respected". "Knowing what was always known in terms of values provides security during times of insecurity". Individual differences are normalised.

- Effects on relationships with self and others

Personal relationships had been affected during the period of transition. When leaders are going through change themselves the systems sense this. Personal growth directly affects personal relationships. "Becoming more open and honest initially causes dissatisfaction in others". However it "takes less energy to be honest and share expectations and needs "than to pretend or deny truths". "It is easier, yet more difficult simultaneously". Both personal and career goals are in place. A sense of "being powerful" was felt and interviewees believed in their "ability to start and maintain solid relationships". The importance of "being heard" and "allowing others to be heard" were pre-eminent. "Diversity of thought" is valued.

- Influence of time and space

Time is experienced as linear and also as existential. The time delay from intervention to research reflection was understated. Phases in the story of Absa Brokers were presented (the phase before JR, the JR-phase and, then, the Gerbus-phase). The space had initially been experienced as confining, unsafe and restraining, but had grown into a space which was characterised by a sense of possibility, opportunity, inclusion and enablement.

- The integration of a new identity

With respect to the integration of a new identity the interviewees had the following to say: "Personality gifts are visible" when people feel respected and differences are allowed. "Hidden aspects of personality", however, surfaced during the transition phase. The ongoing process of "individual growth requires constant personal reflection", "self awareness" and "personal authenticity". "Feedback must be considered and integrated". Change resilience is critical. By taking "personal authority of one's own growth", "vulnerability" increases and "nobody else can be blamed". It is "satisfying to behave in line with one's values".

- Cementing new leanings

All interviewees mentioned their own permanent growth and attributed this to the fact that "they themselves were held responsible". "Growth influences more than only work performance and behaviour, it changes perceptions permanently." "Worldviews are broadened permanently". Seeing the impact of changed behaviours proves the benefit thereof. The inclusion of others in decisions leads to buy-in, commitment and, ultimately, to ownership, empowerment and engagement.

### 11.3 Grounded Theory

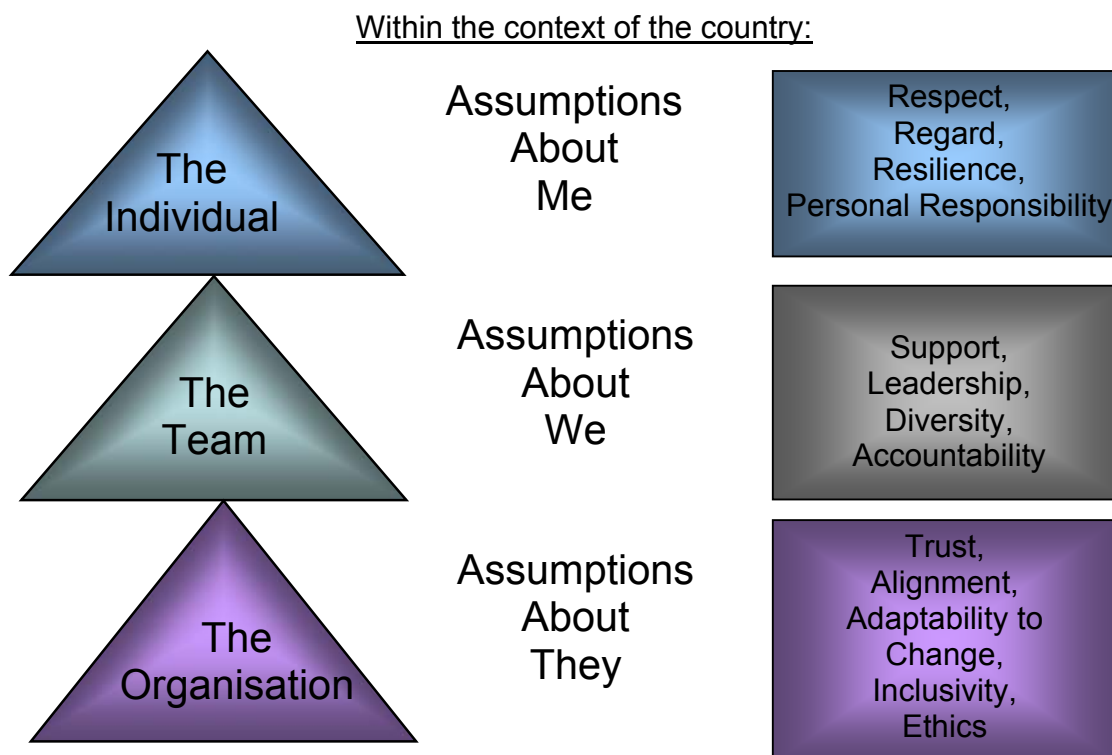
#### 11.3.1 The Grounded Theory process

As discussed in paragraph 9.6 grounded theory focuses on the task of theory construction and verification (Strauss & Corbin, 1998). The data was reviewed several times and deliberate steps were taken to analyse and interpret the data further. Data bases were created in order to organise the data. Large bodies of text were broken into smaller units in the form of memos of stories, sentences and the individual repetition of words. *The entire data set, which had been collected through the seventeen in-depth interviews and seven focus groups, was perused in order to gain a sense of what the data set as a whole contained. Notes were made of possible categories or interpretations as*

*the process progressed.* Relevant categories and specific themes – in some cases sub themes as well – were identified. Each piece of data was then classified accordingly.

At this point a general sense of patterns and the meaning of the data started to emerge. The data from memos and diagram was integrated and summarised for the purpose of the thesis. The relationships between themes or categories were considered systemically. The data was arranged in an organisational scheme – the figure is presented in Figure 11.2 – and used to address the Inclusivity framework in Framework 12.1. The definitions of the different themes as they materialised from the content are presented in the following paragraph.

**Figure 11.2** Factors that influence the level of Engagement



### 11.3.2 Emerging theory on Inclusivity

In order to achieve Inclusivity individuals must be willing to bring their views, opinions and insights to the organisational table. In other words they must engage.

There was evidence found for the fact that the topic of Inclusivity, and, specifically, engagement, **comprises an interplay of different categories on the individual, the group, and the organisational domain.** Each category was broken down into sub-categories which, collectively, described the category.

These categories, sub-categories and domains are presented in Figure 11.2 (cross validated by an Organisational Development expert). It emerged that specific sub-constructs collectively influence the mental models or assumptions about “the Me” (individual domain), “the We” (the group level) and “the They” (the organisational level). The general question which was borne in mind during the clustering referred to which factors would influence the sense of inclusion in terms of the different domains, thus enabling engagement.

A definition for each subcategory as it emerged is presented in Appendix T. Certain of the experiences that were reported is listed, and the underlying assumptions as they relate to Inclusivity are described.

### 11.3.3 Insights gained

Different issues as enablers to Inclusivity are important on different domains. These issues are presented in Figure 11.2.

The national cultural dynamics of the specific society in which the organisation finds itself exercise a major impact on the willingness of individuals to engage actively. Hofstede's national culture dimensions, as discussed in chapter 5, play a major role in this domain. Another dimension that developed during the grounded theory was that of the specific industry in which the organisation operates. The insurance industry in South Africa presents its own uniqueness and diversity. These viewpoints are illustrated in Framework 12.1.

## 11.4 Content Analysis

### 11.4.1 Introduction

Content analysis was carried out on the data which had been gathered through in-depth interviews with two sample groups and with seven focus groups with different sample groups. The process of each of the different data gathering methodologies was described in great detail in Chapter 9. The themes identified from the content analysis have been clustered in order to answer the following research questions. The meta-insights which were gained through the content analysis will also be presented. Detailed responses to additional questions asked on regional leader level, can be found in Appendix U. More detail on the different focus groups can be found in Appendix V.

### 11.4.2 Research Questions addressed

#### **Question 1: Does leadership relate organisational success back to the Inclusivity Transformational strategy?**

The provincial management group responded positively to this statement in an extremely convincing way. All four leaders identified phases in the organisation, namely, “before JR-”; “JR-”; and the “Gerbus-phase”. The radical transformational effort of 2002 is still on top of mind. “We successfully turned the organisation around in 2002-2003”, “Gerbus came in and saved the organisation through implementation of strategy and solid leadership through people”. “If we did not follow this strategy, the company would not have been in business today.”

Gerbus is seen as the visionary leader who was responsible for the transformation. “If it was not for Gerbus, the Face to Face environment would not have been here today.” “If Gerbus did not have the courage back then to fight for brokers and to involve them in the business and in strategy, we would not have been here today.” “If he (Gerbus) did not ensure that all of us...(do) emotional intelligence development, we would not have been so successful.” According to three of the leaders previous organisational development processes (2000-2001) had had as an outcome a silo-effect between departments which had stood in the way of success. “JR tried to implement a systems thinking strategy.” “But they decided it on top level and forced it in.” “That is not the way that you work with variably paid brokers, all successful in their own way.” “You need to work through people and not against them.” However, all four interviewees stated that the Inclusivity



methodology had created a sense of camaraderie and loyalty. “Rather than forcing the strategy through, I (read Gerbus) translated it. It was co-created by everybody. It became our plan.”

### **Question 2: Does leadership acknowledge the transformational impact of the Organisational Development interventions?**

Leaders linked the organisational success back to the organisational development process. All the members who participated in the interviews indicated that the use of psychometrical instruments is critical and that it is not possible for organisations to do without them. The target population had experienced the interventions as an integrated approach and not as different, loose and unrelated methods. It was packaged in the form of a journey. “I cannot exactly remember where the penny dropped for me. When I realised that I am responsible for my own behaviour. But if it was not for these processes, I would still be unaware of my own behaviour and the impact thereof on others”. “Especially... understanding the impact of the unconscious on business was transformational”. “We did a conflict model (Tavistock) once, and that changed my life.” “The emotional intelligence journey really assisted me to grow and to act differently.” “The top ninety five people were all exposed... to five leadership and growth interventions.” “They were aligned”, “...all trained in leadership skill” and “all got the same exposure to processes that transformed the way they did business.” The mere fact that the interviewees had referred back to different methods and sessions as part of the wider process provides evidence that a “one-size-fits-all” approach would not have had a similar transformational impact on everybody.

### **Question 3: Is leadership conscious of its own transformational processes/ growth?**

All the provincial leaders in the study felt that the method had created opportunities for personal growth; that training should enable leadership to take ownership of the change initiative and their own growth, and that leadership should be supported through such an initiative by coaching and mentorship interventions. “If it was not for this (the emotional intelligence development), I still would act unconsciously.” “By getting feedback...,I became more successful.” “My whole life changed...even my marriage improved (giggles).” “I also understand women in general better now (laughing).” “I thought the soft stuff was irrelevant.” “...(it) was such hard work, but it was life changing.”

Three of the four provincial leaders mentioned the emotional intelligence journey of 2002-2003 as one of the four life changing events in their lives. The other provincial leader stated "I guess through this intervention I have been able to face up to the insecurities. I felt in control of my life for the first time after the emotional intelligence workshops." "I changed significantly." "I don't have to be right all the time anymore – I now can see that other people also can be right (laugh). "I changed completely – I found myself again."

**Question 4: Do the principles of Inclusivity still apply over a period of time (six years after the initial interventions)?**

All four leaders agreed that the principles of Inclusivity are still applied within the Absa Broker system. One leader stated that "the method of Inclusivity is sustainable after three years after completion of the Inclusivity Transformational strategy because it was driven by the people themselves". "We learned in 2002 how to conduct a sustainable business. I will always apply those principles in my workplace." "It is actually easy", "just do the right thing" and then "do it consistently together with others." "It now comes naturally." It is ingrained and, therefore, sustainable.

All four stated that levels of trust are very high in the organisation today, but that this had been lacking in 2001. One provincial leader cited the example of the letter of distrust written to the Board of Directors as evidence of the atmosphere of distrust in 2001. "JR had good ideas, but he did everything in isolation", "...never got my or other leaders' buy-in." Gerbus did it differently. He implemented the process of Inclusivity and "involved us"; "... empowered us" and "allowed us to be the best we can be." "It is, therefore, sustainable."

"We changed the way in which we do business significantly back then (read 2002). Now "we ...do it through translation of strategy and ...managing of effective behaviours." "I listen now." "I manage my whole province through creating a climate that is conducive for growth." "Everybody deserves to feel included", "the (same) way I felt included (by Gerbus)." "He (Gerbus) got the best out of me by treating me this way."

All four stated that they feel that they are greatly supported by their direct line manager (Gerbus) today – something that had not happened in 2001. "Because of Gerbus's

leadership style, the process is still alive and well and implemented in Absa Brokers.” “Gerbus allows us to translate his vision in our world and, therefore, it is not a one-size-fit-all approach. It is rather a continuous effort to, through enablement and support, allow a system to do what you need to do within the framework of the national strategy map.” “Of course these efforts are sustainable. We implemented it successfully and maintain the behaviours until today.”

One leader jokingly stated that Gerbus had created a “monster”, and that he had minimised his own power by sharing power with all. He added promptly that decision-making has been optimised and that, as a result, it takes place speedily. According to the interviewee everyone is very direct and issues are openly discussed since all meeting agendas are still dictated by jointly created score card objectives.

All four confirmed that Inclusivity practices are still in place, namely, provincial conferences are still facilitated, joint strategic planning by all employees within the organisation still takes place, and everybody in the organisation still has KPA's and IDP's that are linked to the Balanced Score Cards. “We also build processes to support strategy and we designed effective operating models wired to sustain the plans co-created.” “Even our remuneration strategy was revised to support ... (strategy).”

**Question 5: Do individual leaders feel that they have contributed personally to the transformational attempt?**

Individual leaders felt VERY strongly that they had contributed personally to the transformation process. Each individual had reported back that they he/she had personally endeavoured to make the strategy work. “I did it! I doubted at first whether I would pull it off. But the principles were solid. One cannot do it in another way.” “I personally contributed ... (to the success of the turnaround strategy).” “Gerbus did enable us”, “but I stepped up to the challenge and did it!”

Credit was given to the Human Resources Account executive as well as to the other facilitators of the growth process. All leaders stated that they value the leadership and direction provided by the provincial leader, Gerbus.

**Question 6: What prerequisites were identified by leadership as necessary for successful transformation?**

The following prerequisites were identified by the leaders. The number of times that a statement was repeated is included in brackets at the end of the statement.

- The principle of individual accountability on all different organisational levels (4) (“Everybody should do his or her bit.” “No-one can drop a ball”. “... I like to be held responsible for my output and behaviour in such a way’);
- Leadership should be ethical (4) (“If leaders do not do the right thing they must rather not follow this approach. They WILL be exposed.” “If you are not ethical, the system will kick you out.” “This approach asks of leaders to do ‘the right things in the right way’.”
- All leaders should co-create the strategy (4) “One will not buy into something if you were not involved” “Through co-creation significance into the strategy is created.” “It is empowering to say that you were involved, it is also your strategy”;
- Leaders that drive the method should believe in the approach (3) “If Gerbus did not insist on it (that the strategy must be implemented) when others said that it must be abandoned, it would not be successful.” “It is not easy... (to implement a strategy like this).”, as you will get “lots of resistance” because “you want behaviours to change”. “If the leader doubts the strategy, others will also doubt it”;
- Leaders that drive the method should have high self regard as they will often be criticised especially during the initial difficult periods (3) “Not everyone liked the process. Some felt (too) exposed. “You need to be strong to implement a process like this.” “I (read Gerbus) became strong and determined in my belief that this is the right way to do. “Our meetings are all but elegant.” “We are radically transparent.” “If the leader has self regard issues, he will not allow followers to disagree in public with him”;
- The method will succeed ONLY if it originates in the organisational strategy. It is not possible to create Inclusivity through organisational structures (2); “If you change structures without changing the behaviours of people, the strategy will not be successfully implemented.” “There is no other way but to do it this way.” – “...include people in what influences their world and you will have buy-in.”;
- It is critical that Organisational Development facilitators understand individual, group and organisational dynamics (1); “If the facilitators do not work deeply (on a behaviour level), and understand how people act differently, and can explain this, the necessary

depth in the session is not reached” and “clever delegates can fake participation – only to later reject the learning.”

#### 11.4.3 Insights gained from content analysis

Leadership relates the success of Absa Brokers back to the Inclusivity Transformational strategy. Although there were not shared opinion on what Organisational Development intervention added the most value, the value of the interventions as a whole, was appreciated. In all the cases did leadership report personal growth and specifically stated that they became more self-aware and value diversity more. Every leader felt that he personally contributed to the overall success of the transformation.

It is clear that the 13 regional leaders experience the climate of Inclusivity as created by the provincial management. Evidence of the Inclusivity Transformational Strategy was found in the system, six years after the implementation thereof. The climate in the organisation allowed for differences in leadership style.

Everyone that participated in the interviews or formed part of a focus group knew the company values by heart and actively worked from his or her own balanced score card and according to a personal development plan.

The ethical behaviour of leadership, the taking up of personal authority, the opportunity to co-create strategy, the alignment of supportive policies and procedures and the importance of leadership development were identified as critical pre-requisites for successful implementation of this methodology. It became clear that this is not a easy quick-fix and that leadership must be very aware that the process will unleash energy in a system that will manifest itself in either positive or negative form. Leadership driving the process must be resilient, especially at first, and be confident, trusting the process and therefore supporting Inclusivity.

## **11.5 Post intervention analysis**

### **11.5.1 The process of Post Intervention Investigation**

Post Intervention Investigation was used to study the impact of the Inclusivity Transformational Strategy in Absa Brokers by focusing on the extent to which the principles described in the Inclusivity Framework had been adhered to within the case organisation. The successes of the interventions are studied by identifying trends in financial indicators, trends in climate study results, and trends in psychometric results.

### **11.5.2 Comparison with Inclusivity Framework**

A comparison of the content of the Inclusivity Framework (Figure 8.1) and the Inclusivity Transformational Strategy which had been implemented revealed that the majority of the themes identified had been included during the implementation phase in 2002 in Absa Brokers. Dynamics of the New World of Work and Systems Thinking theory had been addressed during the Organisational Development Intervention. Although diversity had not been addressed directly diversity of thought principles had been introduced during the Interpersonal Relationship workshop described in Appendix N. Leadership development had taken place and both the Doing and the Being had been translated throughout the system. Organisational Development initiatives had focused on the way in which individuals and groups change, and, through climate study result analysis and joint action planning sessions, there had been focus placed on organisational dynamics. Through a process of Inclusivity the interplay between the way in which the individual within the group within the organisation was identified in the way that the interactions of which contributed to engagement.

There was focus placed on the individual level by enhancing factors related to this level such as the psychological climate, mental models and reasoning, stereotypes, personality type analysis, skills, capabilities and motivation, emotional intelligence, complexity handling ability and values. It was only the BOC-team who had displayed defense mechanisms during the psycho-analytical event.

During team interventions the stages of group development had been taken into account. Facilitators had taken into account the unconscious mechanisms within the system as well as the way in which norms were co-created.

Organisational Development methodologies that were implemented include the EQ Journey which was discussed in the case study in the previous chapter. Through storytelling, dialoguing and world café methodology groups co-created alignment in terms of the Doing and attuned this to the Being. Climate study results were examined and joint action plans were made through the application of appreciative inquiry techniques (as discussed in paragraph 7.2.1).

The theory of Memes and spiral dynamics as presented in Table 5.4 was the only aspect of the Inclusive Framework that did not form part of the design and implementation process. This omission may be explained by the lack of diversity in terms of the demographics of the participants in the study (Annexure S). In a multi-cultural organisation an understanding of and insight into differences in worldviews become critical.

#### 11.5.3 Analysis of approach by best practice

It was not possible to find an integrated approach that included all the factors which were presented in the Inclusivity Transformational Strategy. However benchmarking could be carried out in respect of different parts of the process.

The Organisational Development interventions that were implemented all complied with the best practice criteria identified by Byram, Smith and Pease (2001) in their competency based approach to leadership development. Yukl (2002) and Pernic (2002) also identified leadership development activities and practices which could be included in effective leadership development, for example, executive coaching, mentoring and personal growth programmes. The Inclusivity Transformational Strategy and, more specifically, the Organisational Development interventions that formed part of the emotional intelligence journey were designed in accordance with practices described by Yukl (2002) and Pernic (2002). The interventions also comply with the principles of the Learning Signature as described by Dewar (2004) and presented in Figure 7.3. The same applies to the categories of the VASE model of Dewar (2004) as described in Table 7.3.

Gibson, Ivancevich and Donely (1997:14) explained that, in order to achieve individual effectiveness, there must be abilities, skills, knowledge, attitude and motivation in place. Leadership identified cohesiveness, structure and roles as factors leading to group effectiveness. They also identified environmental factors, technology, strategy, culture and processes as further causes of effectiveness on a group level. All of these factors were focused upon during the intervention described in this research study with the aim of ensuring individual, group and organisational effectiveness.

The Inclusivity Transformational Strategy illustrated in Figure 10.1 presents an integrated and systemic interplay between strategy formulation, strategy translation, value alignment and contracted behaviours linked via pro-active performance management and individual development strategies which focus on talent development and which were supported by organisational strategies, policies, processes and practices. Kaplan and Norton (2006) described the importance of the translation of the Doing. The researcher could, however, not find an integrated approach in terms of both the Doing and the Being in literature.

Purcell (2004) proposed that HR policies and practices may play a crucial role in the facilitation of change, whilst simultaneously maintaining commitment, trust, employee satisfaction and dedication within the organisation, and, thereby, reducing the fear of uncertainty. It is clear from the Post Intervention Investigation that the alignment of the HR policies and practices had assisted greatly in the transformation of Absa Brokers. This was clearly illustrated by the example in the case study on the impact of the Incentive Scheme principles.

#### 11.5.4 Growth in financial indicators

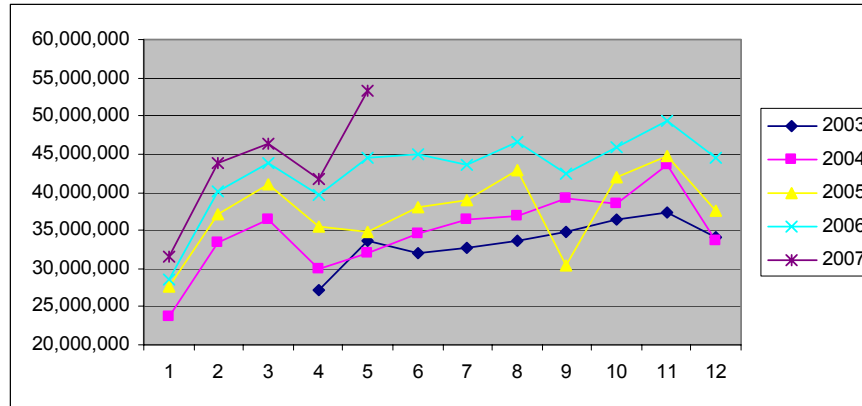
Kaplan and Norton (1996) explained that financial indicators are lag indicators. The success of a transformational strategy will not immediately reflect on the bottom line, but will only materialise over time.

The Absa Broker Face to Face team first achieved the set budget in 2005. In 2006 the company was R32 million over budget. On completion of this thesis the company was R18 million over budget with a few months to go in the 2007 financial year. Even more convincing are the growth percentages illustrated in Graph 11.1, Graph 11.2 and Graph 11.3. However, it should be borne in mind that these figures are not being studied in relation to external market trends. According to the first Board Report of Absa Brokers in



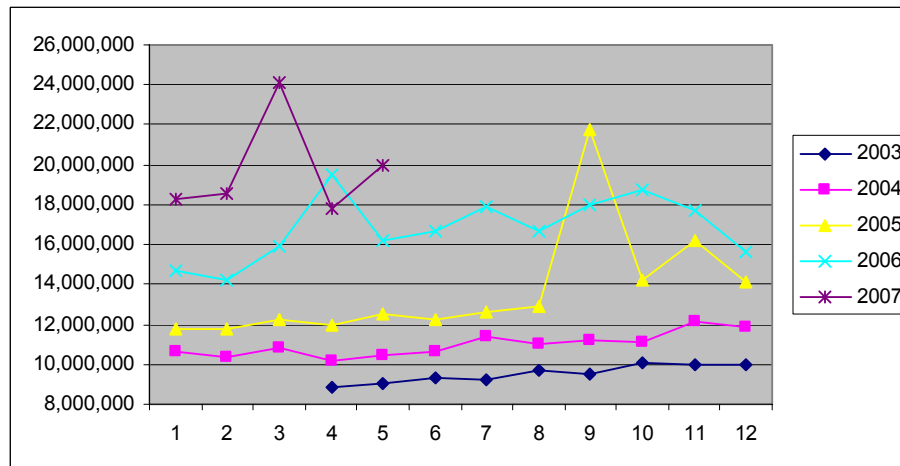
2003 the insurance industry had, in fact, declined by 6% in South Africa – a fact that makes the growth of 8% during this period even more remarkable.

**Graph 11.1 Comparative Absa Brokers Income growth in terms of life business over a period of 12 months from 2003 to 2007**



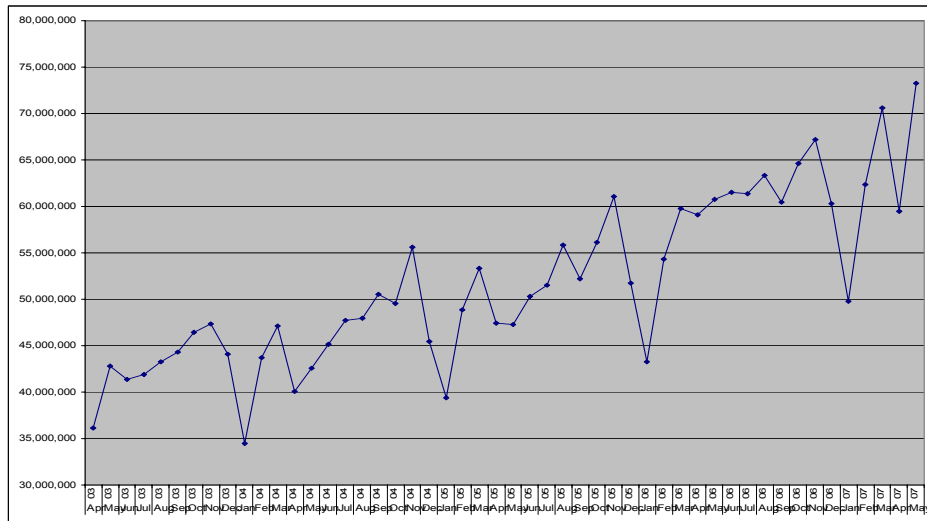
Exponential growth was experienced in the short term arena. It is clear that the Electronic Delivery side had not “taken over” the Face to Face channel. In fact, the Electronic Delivery Channel had insisted in cross-marketing and the retention of the Face to Face book, thus truly enabling the brokers to do what they do well, namely, to sell.

**Graph 11.2 Comparative Absa Brokers Income growth in terms of short term business over 12 months from 2003 to 2007**



Graph 11.2 indicates the exponential growth of the short term business. The growth tendency in both the life and short term broker business is clearly illustrated. The rates continued after 2004 with a 12% growth in 2005, a 15% growth in 2006 and a 13% growth in 2007.

**Graph 11.3 Consolidated graph indicating both life and short term business from 2003 to middle 2007**



Another interesting result is that the **broker turnover rate was reduced gradually from 35% in 2002 to a turnover of 18% in 2003 and 12% in 2006**. The high anticipated turnover that had been feared never in fact materialised.

In **2006 95% of all the brokers had qualified in accordance with the compliance specifications (in comparison with 52% in 2002)**. All Absa for Absa targets were exceeded and cross-selling targets were met. It may, thus, be deduced that the restrictive mental models discussed in the case study had been successfully addressed. During the interviews with the both the SOC and the provincial leaders it became clear that the Absa Group was satisfied with the sales performance of the organisation – to the extent that the brokers were identified as the only business unit that owned the core capability of sales. This manifested in the increase from twenty six in 2002 to 108 in 2006 in the number brokers who qualified for the annual overseas trip. The paradigm shift from selling a single need product to selling advice had been accomplished. The researcher is aware that this statement also implies that there would, in turn, also be unintended implications in terms of the new mental models that had been formed.

#### 11.5.5 Change in organisational culture and climate

The re-measure of the organisational culture and climate indicated a huge shift. Appendix H contains an explanation of the CES-model and the way in which it is scored. In 2002 the total Absa Broker motivational index was 54.8%, which, if

interpreted, means that, without intervention, the organisational dynamics would have created a climate that was not conducive for growth and in which performance would have deteriorated steadily. This result compared negatively with the climate study results for the wider Absa Group.

The climate in the Face to Face environment was even worse (45.73%). Results from the survey indicated that, although brokers in the Face to Face operations felt rewarded individually (the majority were highly successful in their individual practices) they questioned the honesty (33.3%) of the system. They did not perceive sincerity (35.9%), transparency (38.46%) and openness (34.62%) within the system and doubted the truthfulness of the system (33.3%). They also did not have the courage (38.46%) to challenge issues within the organisation. The climate had a negative impact on employee satisfaction and the level of motivation and, ultimately, on performance. **The results of the climate study provided evidence for the systemic diagram displayed in Figure 10.2 .**

The 2002 detailed results of the other business units (including Electronic Delivery and Data Brokers) were not available. However, it may be deduced from the motivational index of these units, as indicated by the CES-instrument, that these results must have been positive if the organisational motivational index was 54.8%. If the impact of the Face to Face operations (with a score of 45.73%) – which was representative of more than 80% of the organisation – was discounted in the average score it may be assumed that the positive scores of the other two business units would have been the reason for the increased average score.

During the strategic planning session described in the case study the leadership of Absa Brokers had decided to co-create “a climate of alignment” (See Strategy Map in Annexure M). Accordingly every employee in the organisation would have the opportunity, through the appreciative inquiry methodology, to engage with the climate study results and jointly to draw up action plans on ways in which to improve the climate. The value of the appreciative inquiry methodology lies in the fact that the definitions of the instruments are not presented as “the truth”, but, rather, as the disclosed version which is described within the context of the meaning in terms of that specific system – in this regard, credibility for the “truth” was brought about by using the unique language of Absa Brokers.

These joint action plans were integrated into the Balanced Score Card and, for the first time in the organisation, all leaders were measured in terms of the climate that they had created within their environments by the integration of this climate into the key performance areas. As all the leaders were remunerated on a variable basis the climate created by leadership would, thus, have a direct impact on their take home pay.

No organisational data is available for the total organisation in 2003. However, Gerbus had insisted that a climate study be carried out in 2003. Thus, the CES-scores for 2003 were available for the Face to Face environment. An analysis of the detailed constructs attached in Annexure K (a part of which is re-created in Table 11.1) enabled the growth in the Face to Face motivational index to be displayed. Within the period of one year leadership in this area had managed to improve the motivation within the system from 45.73% to 60.53% – from poor class to talented.

**Table 11.1 Comparative CES-results for Absa Brokers 2002-2003**

	ORG 02	F2F 02	F2F 03
<b>Trust</b>	<b>55.68%</b>	<b>46.25%</b>	<b>60.25%</b>
Rewards	68.48%	60.26%	62.16%
Allowing Viewpoints	56.04%	51.28%	64.23%
Empowerment	62.32%	59.62%	64.62%
Feedback	54.35%	44.87%	60.23%
Honesty	50.72%	33.33%	50.00%
Sincerity	49.28%	35.90%	52.00%
Courage	48.55%	38.46%	57.46%

	ORG 02	F2F 02	F2F 03
<b>Caring Support</b>	<b>53.89%</b>	<b>45.41%</b>	<b>60.25%</b>
Shared Information	54.35%	45.64%	62.16%
Transparency	48.07%	38.46%	65.23%
Kindness	59.60%	55.77%	62.62%
Encouragement	48.79%	46.15%	63.80%
Unity	54.71%	37.18%	59.90%
Clear Guidelines	58.33%	46.79%	59.00%
Frontline Visibility	53.38%	47.86%	63.46%

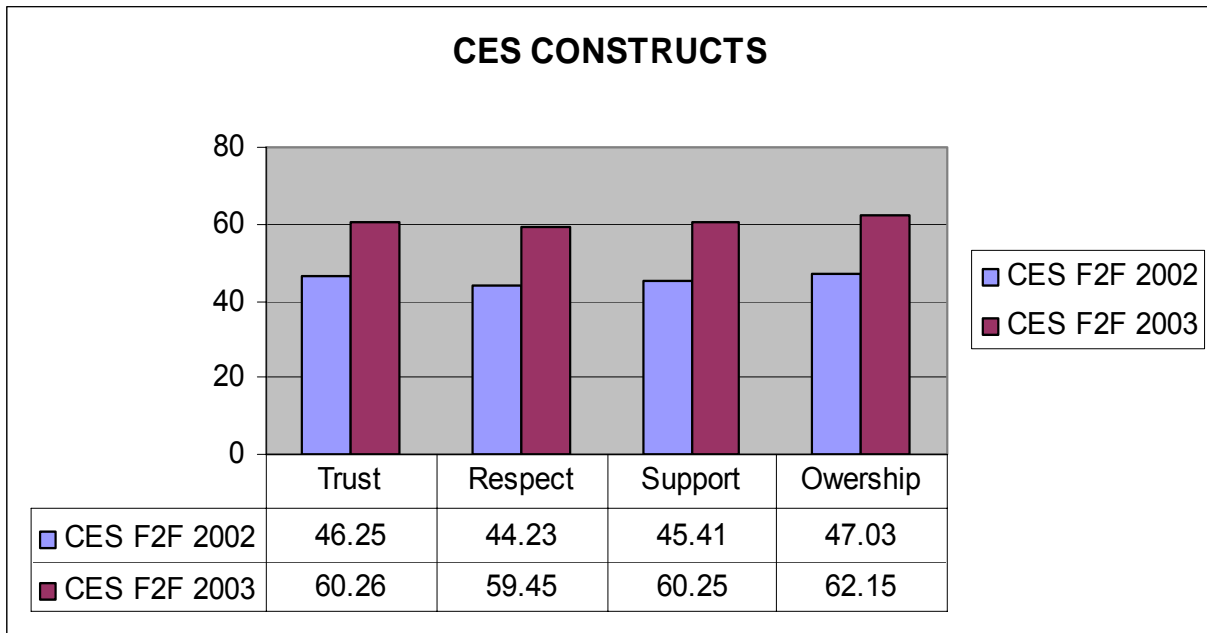
  

	ORG 02	F2F 02	F2F 03
<b>Respect</b>	<b>54.18%</b>	<b>44.23%</b>	<b>59.45%</b>
Dignity	55.25%	51.92%	59.92%
Openness	51.45%	34.62%	58.62%
Approachability	55.31%	50.43%	59.43%
Confidentiality	53.86%	40.17%	44.23%
Courtesy	56.16%	48.72%	53.79%
Helpfulness	52.90%	42.74%	45.56%
Friendliness	54.35%	41.03%	46.90%

	ORG 02	F2F 02	F2F 03
<b>Ownership</b>	<b>55.63%</b>	<b>47.03%</b>	<b>62.15%</b>
Information Quality	59.28%	50.77%	61.06%
Truth	50.72%	33.33%	67.75%
Job Security	57.83%	48.72%	63.22%
Creative Scope	57.73%	57.26%	62.23%
Listening Willingness	55.56%	45.30%	55.34%
Backing	52.66%	47.01%	58.67%
Future Prospects	55.62%	46.79%	59.40%

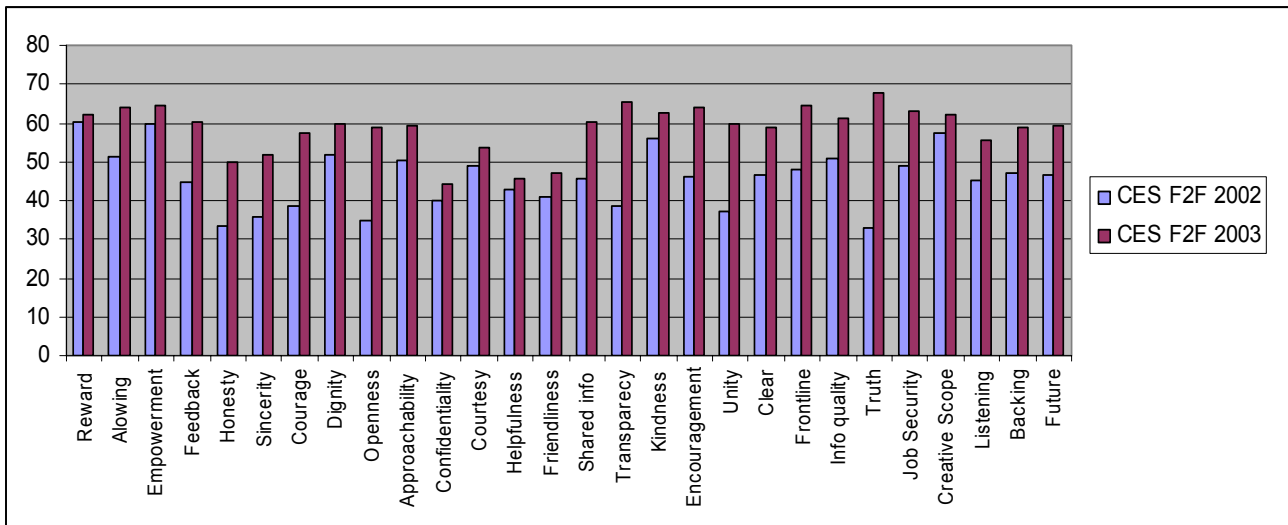
According to the CES-model, in 2003, the motivational levels in the organisation were sufficient, not only to maintain the status quo, but actually to grow. Graph 11.4 illustrates the growth in the CES-constructs. According to Botha and Schutte (2003) such a huge increase in score is significant and indicative of specific intervention.

**Graph 11.4 Growth in CES constructs – 2002-2003**

The joint action plans on improving the strategy with the intention of creating a climate of alignment with proud, powerful and passionate brokers may, thus, be regarded as successful.

Graph 11.5 clearly illustrates that the translation of strategy process (the Doing-part) and the Inclusivity process (the Being-part) improved in terms of all the sub-constructs of the CES that determine organisational climate and culture. In particular, the growth impact in terms of the different sub-constructs of Trust are significant.

The perceived levels of Truth increased significantly from 33.3% to 67.75%. Accordingly, these sub-constructs are no longer classified as poor. According to the CES-theory it may be predicted that lag indicators, such as productivity, profitability and customer satisfaction, will follow the growth tendency. The vicious cycle in the climate dynamic was replaced by a virtuous growth cycle.

**Graph 11.5 Growth in CES sub-constructs – 2002-2003**

The implications of Gerbus' leadership style and the Inclusivity Transformational strategy are clearly illustrated in the higher levels of openness and transparency. Brokers indicated that they felt more empowered, that they had more courage to voice their opinions, and that they felt encouraged. They had also become more positive about the future prospects of the organisation. The Face to Face brokers were of the opinion that there was a greater sharing of information and that the information was of a higher quality. It is interesting to note that the sub-construct of job-security had also increased as employees working on a variable contract typically do not experience job-security.

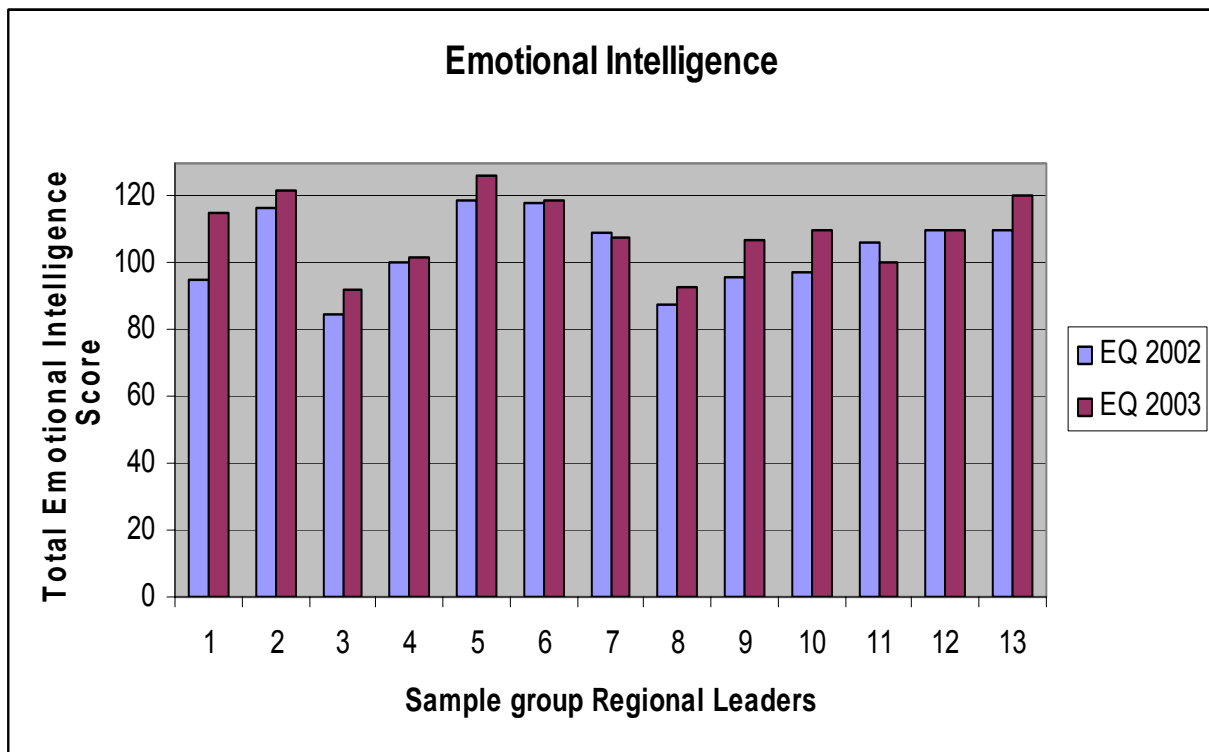
Nyhan (2000) stated that mistrust may arise as a result of transformation. However, the case of Absa Brokers proved that intervention with an Inclusivity Transformational Strategy could minimize this risk and, ultimately, counter it. In fact, carefully crafted strategy in terms of both The Doing and The Being and principle-based, value-driven leadership could bring about the opposite. Even during transformation it may be possible to build trust.

There is evidence that the transformation in the climate was sustainable. Although the CES-instrument is no longer used within Absa Brokers was rated as the company with the highest satisfaction level in the entire Absa group in 2006. The Employee Opinion Survey (EOS) was used to determine satisfaction level during this measurement.

### 11.5.6 Trends in Emotional intelligence

The theory of Emotional Intelligence is presented in paragraph 4.4.3.4 and the specific definitions of the BarOn EQ-i are detailed in Annexure A. The aim and details of the EQ-i journey were described in paragraph 10.4.2.4. As indicated both a pre- and post-measure were conducted to prove the impact of the EQ-interventions.

**Graph 11.6 Total EQ-i score – 2002 to 2003**



Specific interventions were designed in order to enhance the emotional intelligence of leaders within Absa Brokers. There was specific focus on enhancing self regard, assertiveness, interpersonal relationships in terms of empathy, adaptability with the emphasis on problem solving, and optimism.

The emotional intelligence development journey yielded positive results. In the sample group of thirteen leaders who had been identified to take part in the in-depth interviews in this study the total emotional intelligence scores of three leaders only did not improve (See Graph 11.6).

The three scores that did not improve can be explained as followed:

- Leader number 7 had relocated from a different province two weeks before the questionnaire had been completed;
- In the case of regional leader 11 the decrease in emotional intelligence could be ascribed to the fact that he was going through a challenging personal experience, namely, a divorce; and
- One score stayed the same, but without any specific reason.

Overall the average EQ-score increased from 104 to 110.

Annexure W contains a limited statistical analysis of the pre- and post-measure of the EQi-data. As a result of the availability of pre- and post-measures the research was limited to the thirteen provincial leaders.

## **11.6 Integration and Conclusion**

In this chapter research findings from the qualitative research effort are discussed. The synthesis on Inclusivity is presented, grounded theory is applied and content analysis carried out on the data gathered through 17 in-depth interviews with a phenomenological intent and from 7 different focus groups with different sample groups. An effort was made to retain certain of the verbatim quotes of interviewees where needed. A Post Intervention investigation studied the success of the transformational strategy on Inclusivity which had been implemented in 2002-2003 in the case organisations.

The meta-insights are integrated and will be presented in chapter 12. The Inclusivity Framework and the Inclusivity Transformational Strategy will also be adapted in chapter 12. The research question and propositions will be addressed and the framework adapted. Limitations of the study will be explored and future research possibilities discussed.



## Chapter 12: CONCLUSIONS AND RECOMMENDATIONS

*“In my beginning is my end.”*

Eliot, 1943: unknown

### 12.1 Introduction

The nature of the quantitative research methods applied in the course of this thesis provides rich descriptions of the complex phenomenon of Inclusivity. This phenomenological essence was presented in the previous chapter. In this chapter the research question is answered and the sub-propositions are explored. The Inclusivity Framework is adapted and meta-insights into the phenomenon of Inclusivity are discussed. The main arguments and strengths of the study are highlighted together with its unique contribution to the field of study under exploration. A critique of the study is also presented by assessing its limitations, and recommendations are made in respect of further research.

### 12.2 Adapted Inclusivity Framework

*“A mind once stretched, never regains its original dimensions.”*

Holmes, unknown

The eclectic, systemic Inclusivity Framework displayed in Framework 12.1 is viewed as a critical outcome of this study. It was not the intent of the researcher to provide specific set definitions for specific parts of the framework. On the contrary, meta-themes were positioned as variable concepts, open for interpretation by the reader. The researcher believes that on reflection, the reader can become aware of his/her own basic assumptions and beliefs regarding these concepts. This awareness can lead to greater insight into one's own and other's behaviours and ultimately to enhanced consciousness. It is more important how the individual, group or organisation view the concept than studying the theoretical definition thereof. In this sense, the framework is of a phenomenological nature.

The bottom part of the model describes the waves of change in the global external world

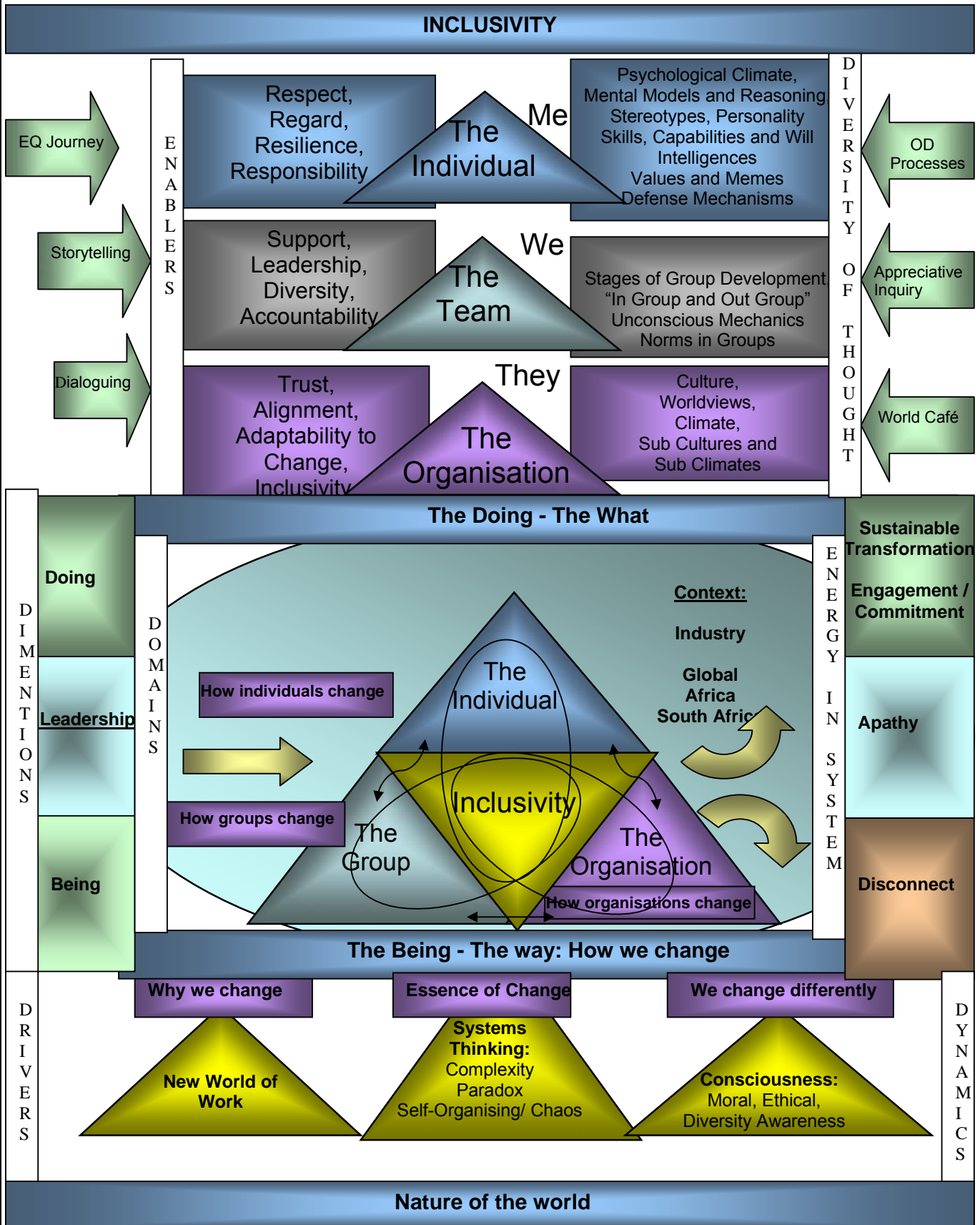
– the changes that no organisation can escape. Due to the forces of the new world of work, leadership must adapt as the strategies and styles that worked effectively in the past are not recent, nor applicable anymore and the different outcomes cannot be expected with old behaviours. The way that leadership manage ever-changing organisations, must change. The first yellow triangle in the framework predicts this reality.

Systems thinking principles as described by Senge (1993) forever influence the way in which living systems such as organisations are viewed. The essence of change is determined by these principles – change is paradoxal and complex and causes self-organising in systems (systems will always move to equilibrium and therefore resist change). The second yellow triangle in the framework refers to these principles.

Initially, the third yellow triangle in the Inclusivity Framework (labelled diversity) was limited to the concept of diversity. However, during the phenomenological synthesis, grounded theory inquiry and content analysis it emerged that this area was more complex and multifaceted than had originally been assumed. It became evident that the growing global tendencies in respect of ethical conduct, morality and human rights are increasingly allowed to play a part in corporate business. The concept of valuing of diversity evolved into the meta-concept of “**consciousness**”. Consciousness on the individual level refers to the awareness of the self, the impact of the self on others and insight into one’s own unconscious patterns. Consciousness on the group level refers to the limitation of destructive unconscious patterns and group dynamics, and to the acknowledgement of own patterns. On the organisational level consciousness refers to the application of moral and ethical behaviour and social consciousness both within and outside of the organisation. In this way transformation becomes the most pressing intent of the individual, the group and the organisational psyche.

The radical organisational methodology of Inclusivity is visually described in this framework as the optimisation of the interplay of the diversity dynamics in the individual, group, organisational and contextual domains. The interplay manifests itself as energy in a system to perform. It is the task of leadership to through the aligning of “the doing” and “the being”, enable the system to engage in strategic conversation in a conducive way. The energy in the system can be described as virtuous (engaged), neutral (apathetic) or vicious (disconnected).

### Framework 12.1 Adapted Inclusivity Framework



From the emerging theory it became clear that different parts of the Inclusivity Framework presented different themes. The bottom section of the model represents the drivers of change. The middle section refers to the four different domains in which change manifests. The third (top) section of the framework refers to diversity of thought factors, and the way in which these factors manifest on individual, group and organisational level. Certain enablers were critical in order to unleash the energy to perform within the system. Consequently these enablers were added to the Inclusivity Framework. If these enablers are in place then individual, group and organisational consciousness in terms of the Doing and the Being will, through a process of Inclusivity, result in engagement. Organisational Development processes, as well as insight gained from the results of diverse measurements, may assist greatly in rendering the unconscious dynamics conscious.

Jung (1953) described this journey of integrating opposites, of becoming aware and of taking ownership of own behaviour as the process of individuation – the metamorphosis to crystallise individual essence (see paragraph 4.4.3.6). The researcher proposes that, through the process of Inclusivity, groups and organisations also engage in a process of metamorphosis during which the Doing and the Being become integrated and conscious and during which leaders become aware of themselves, of others and of themselves in relation to others. This also applies to societies in which different groupings should become integrated – paradoxically, to become more of whom they are in relation to others rather than faking sameness or, merely assimilating, and, thereby, collectively co-creating societal Doing and Being. Metamorphosis implies hardship and effort, but also exponential growth. The research has shown that metamorphosis in terms of Inclusivity seems to be a difficult, but satisfying, process with sustainable results.

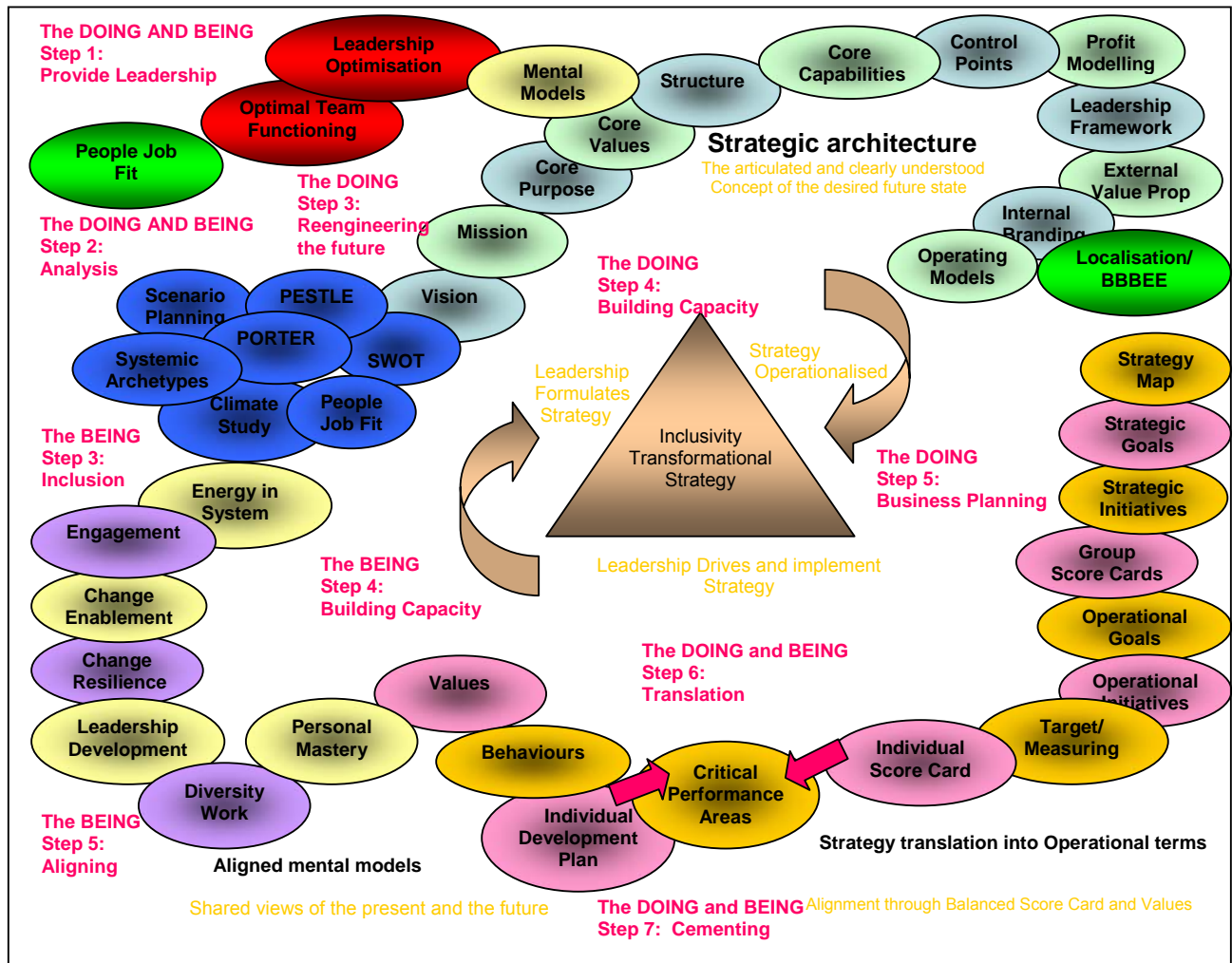
The researcher added the context of the industry to the external context since industry specific dynamics should also be taken into account when designing and implementing an Inclusivity Transformational Strategy. In the case presented the changes within the specific industry had a major impact on the way in which the company carried out business. In the future different dynamics will be presented to different organisations by different industries. Within organisations the industry dynamics should also be taken into account as a diversity factor on the macro level. The impact of national cultural dynamics as described by Hofstede (1991) should not be underestimated as it directly influences

individual and group behaviour. Awareness of these dynamics can assist global leadership to conduct sustainable business in foreign countries.

### 12.3 Adapted Inclusivity Transformational Strategy

Six years after the implementation of the Inclusivity Transformational Strategy in Absa Brokers there is still evidence that the philosophy is being integrated into the system and the proposed processes are being followed throughout the organisation. Both “the Doing” and “the Being” are translated throughout the organisation once a year, and are consolidated by means of KPA’s and IDP’s. In Figure 12.1 the adapted Inclusivity Transformational Strategy is presented. A complete strategic process is displayed here. The figure also indicates that the strategic architecture should influence the strategic planning that should be translated to the lowest level in the organisation. This translation process also applies to the values of the organisation.

**Figure 12.1** Inclusivity Transformational Strategy



During the content analysis two additional building blocks in terms of the strategic architecture as described in the Inclusivity Transformational Strategy came into focus, namely, the importance of ensuring talent (people job fit) and localisation (specifically in Africa or a BBEEE-strategy in South Africa (refer paragraph 4.2.1.2). These building blocks are added in Figure 12.1.

## 12.4 Research Sub-Propositions

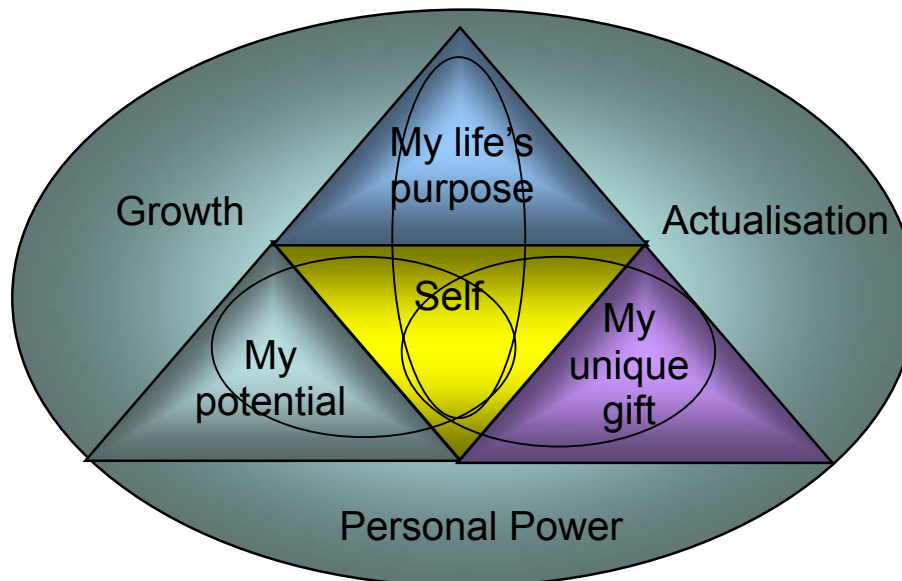
The sub-propositions posed may be answered as follows:

12.4.1 What strategies in respect of Inclusivity should be employed in order to ensure sustainable transformation?

The research findings clearly indicate that a simplistic, mechanistic approach towards sustainable transformation will be ineffective. An interplay of different strategies and Organisational Development interventions are needed on different domains.

On the individual level mature leadership and high emotional intelligence capacity must be built. Figure 12.2 depicts the interplay between the different concepts needed for personal growth.

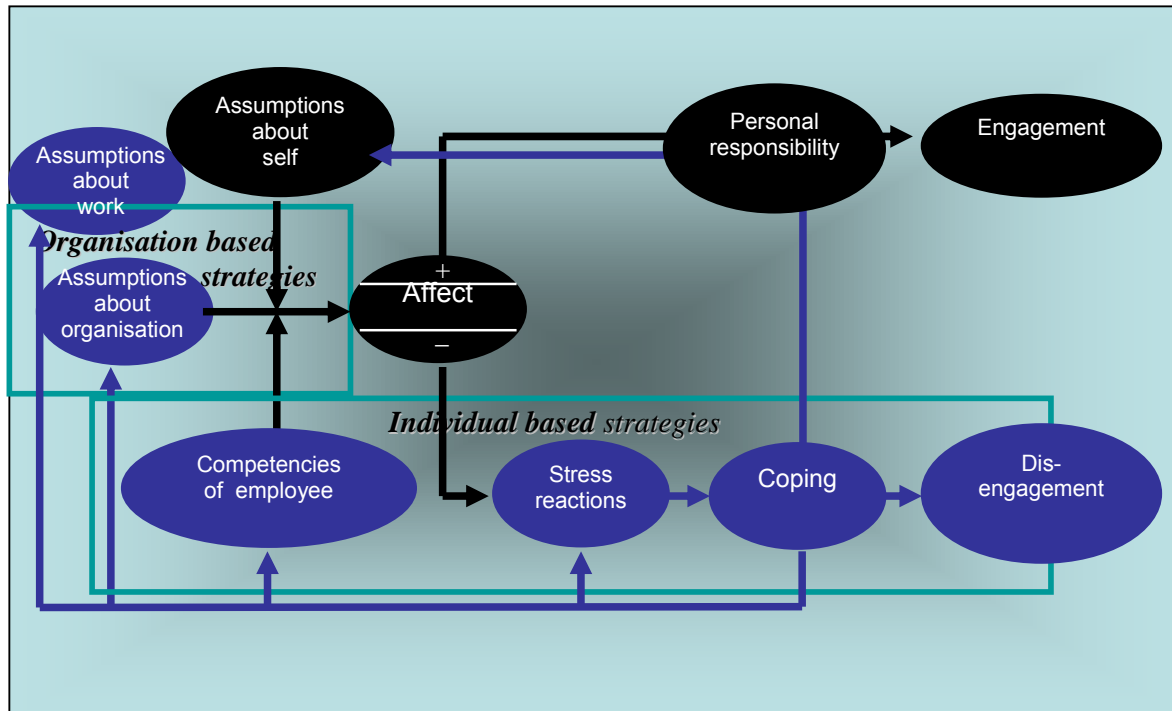
**Figure 12.2 Strategies for Inclusivity on the Individual level.**



The competencies of the individual play a critical role. A combination of perceptions about

the self, the group and the organisation, together with the competencies of the individual, will determine whether the outcome is either positive or negative, which will, in turn, lead to either engagement or disengagement. Inclusivity strategies should be implemented proactively in order to ensure engagement. As illustrated in Figure 12.3 Inclusivity strategies are also needed on both group and organisational level.

**Figure 12.3** Strategies to create Inclusivity



The content of an intervention is not as important as the **way in which the intervention is implemented and facilitated**. In order to create Inclusivity leaders may use methods such as world café methodology, storytelling and dialoguing to allow for involvement, to stimulate participation and to create ownership.

Specific measurements should be used to determine the organisational climate and culture in order to enable underlying mental models to surface. Joint action planning should be carried out to optimise the strengths and to develop the growth areas of each employee. Everyone in the organisation should be afforded the opportunity to create solutions on his/her specific level of responsibility through the appreciative inquiry methodology. A pre- and post-measure may determine the success of these joint action plans.

There should be development in terms of Emotional Intelligence (EQ) on an Individual level. A pre-measure may determine development areas. Change Resilience and Diversity interventions should be developed for the specific organisation and facilitated by means of supportive techniques such as Rogerian and psycho-analytical approaches. Leadership development is critical. A post-measure of the EQ (which measures growth over time) may determine the level of development achieved.

Focused Organisational Development initiatives should be implemented as part of an integrated transformational strategy, which is skillfully crafted and designed to achieve the desired outcome.

#### 12.4.2 What are the non-negotiable prerequisites for Inclusivity?

Through the content analysis it became clear that the following may be classified as prerequisites for Inclusivity:

- Strong, committed leadership from the top;
- Co-creation of strategies and action plans;
- Translation of both the Doing and the Being;
- Individual accountability through clearly contracted performance measures linked to strategy and rigorous performance management;
- Building the Emotional Intelligence of leadership (leadership development);
- Allowing and encouraging of diversity of thought;
- The realisation that Inclusivity is a radical organisational transformational process; and
- Ethical behaviour on the part of leaders.

The following are identified as prerequisites for a climate of Inclusivity and to ensure voice and engagement:

**Individual domain:** Respect, Regard, Resilience, Personal Responsibility

**Group domain:** Support, Leadership, Diversity, Accountability

**Organisational domain:** Trust, Alignment, Adaptability, Inclusivity, Ethics

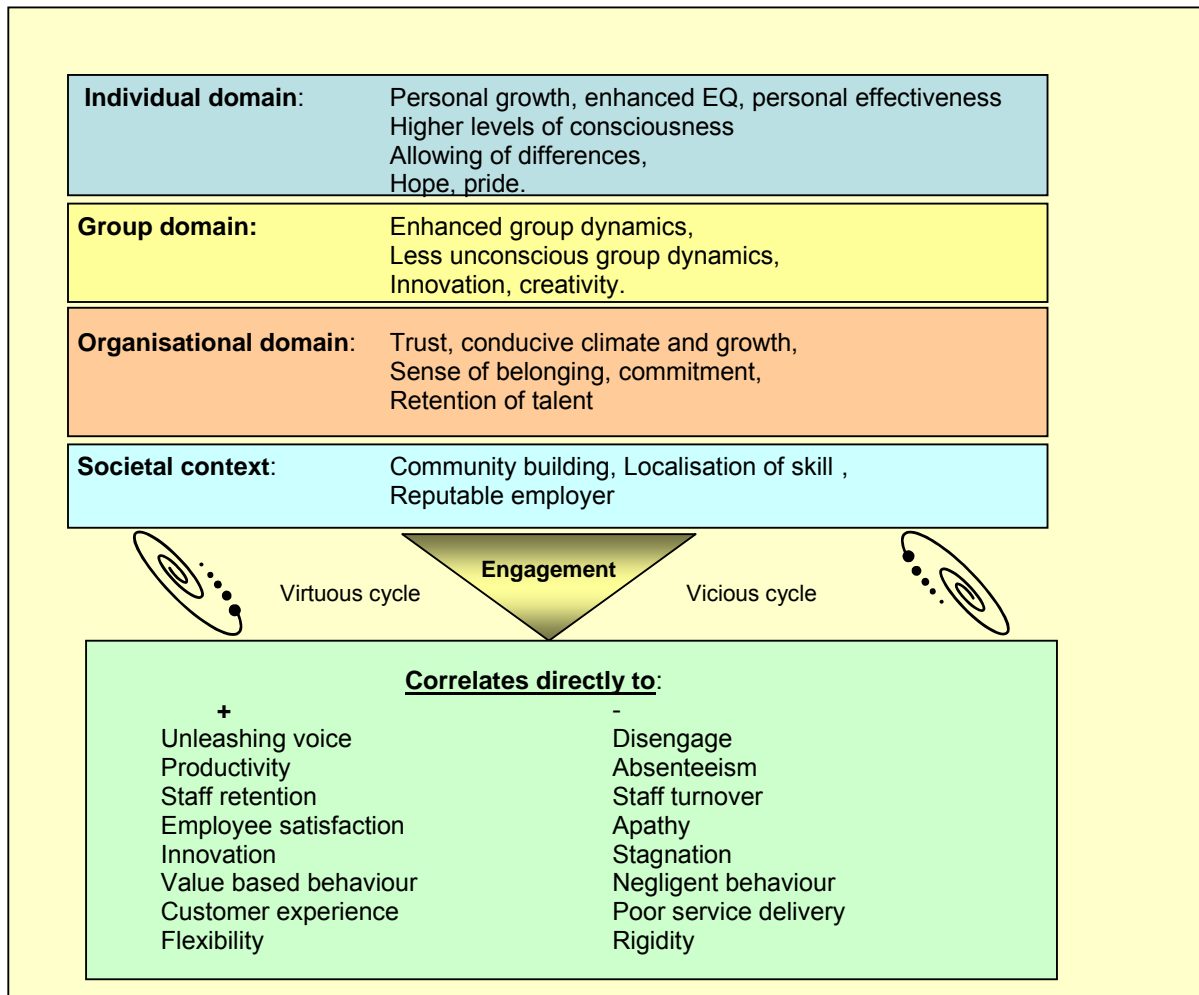
It is critical to take contextual industry dynamics and national cultural dynamics as described by Hofstede (1991) into account.



### 12.4.3 What are the benefits of Inclusivity?

As was seen in the case organisation there are benefits to Inclusivity in respect of all the different domains. All these benefits lead systemically either to engagement or to the unleashing of voice. Figure 12.4 lists the different benefits per domain.

**Figure 12.4 Benefits of Inclusivity**



There are direct correlations between engagement and various financial and other variables. The level of engagement may either grow or decline, and either a virtuous or a vicious cycle will emerge accordingly. It is the task of leadership in the new world of work to **rewire or reengineer the systemic organisational dynamics into a virtuous, reinforcing causal loop/cycle in order to unleash the gifts/benefits on the individual, the group and the organisational level.** It thus makes sense to create Inclusivity within an organisation as it results in the creation of a change resilient sustainable business.

#### 12.4.4 Meta-insights on Inclusivity

The meta-insights are divided into insights gained on the phases of a typical Inclusivity Transformational strategy, insights on the nature of Inclusivity, insights on personal level and insights on emotions related to Inclusivity.

##### 12.4.4.1 Meta-insights on the phases of a typical Inclusivity Transformational strategy

Three phases of the Inclusivity journey materialised during the qualitative research inquiry. Each phase has specific characteristic dynamics and dilemmas:

#### **Phase 1: New Foundation**

This phase is characterised by vulnerability in terms of individual leadership as well as in terms of the fragile group relationships. One person stated that “A person that does not buy into the change effort can easily derail the process”;

Resistance to change is experienced throughout the system;

The value of psychometrical testing in identifying development areas for leadership development and optimisation of group dynamics are identified as a critical part of this phase.

#### **Phase 2: The Filtering Through Process**

During this phase everybody participates in training and development. The creative minority (refer figure 3.7) participate eagerly during this process. Balanced Score Cards are compiled and contracted on all levels of the organisation. Organisational Development initiatives are implemented according to the Inclusivity Transformational Strategy, focused on identified development areas.

#### **Phase 3: Cementing the future**

During this phase employees take personal responsibility for the process of creating the climate of Inclusivity with the result that it becomes so strong and respected that it would be difficult to reverse after it has been filtered through to all levels;

Leadership capacity is built in the system. Innovation starts to happen and performance indicators reflect positively.

Employees are confident and proud of the organisation. They trust leadership.

#### 12.4.4.2 Meta-insights on the nature of Inclusivity:

Inclusivity is a **multidimensional** concept which is determined by sub-constructs on the individual, the group and the organisational level. The national culture also impacts on the willingness of employees to engage. It is **not an easy quick fix**. It is hard work and some individuals will be lost during the process. It must not be perceived as merely a few mechanistic interventions, but as **a journey** – a new way of behaving. In designing a transformational strategy careful consideration should be given to all sub-categories in terms of all domains as a simplistic, mechanistic, unintegrated approach will not lead to sustainable transformation. It is **only a skillful and systemic design that acknowledges the causal interrelations that determine willingness to engage that will have a significant impact**. Almost no reference is made to the detail of the Inclusivity process, nor were there specific references to specific Doing- or Being-interventions. The process is experienced as an interrelated growth process which described the **way** in which the processes happened. Inclusivity is experienced on **all levels of the organisation**.

**Inclusivity does not mean that there is similarity** in terms of the group dynamics of the sub-groups within the system. If a climate is inclusive then the leader's natural style will emerge and his/ her typology preferences will have a direct impact on the sub-climate that is created.

Inclusivity relies heavily on the **leadership depth** within the organisation. The maturity level of the leaders within an organisation is of critical importance in the success of this approach. If the ego strength of the leader is not highly developed then the leadership will not be shared within the group as willingly. Official conversations are dictated by the co-created objectives, goals and initiatives. Uniqueness and differences in terms of reasoning processes are allowed. On the other hand nonconformity with values and principles will not be allowed, and non-performance will not be valued. The researcher is left with the sense that the **maturity level** of the national, provincial and regional leaders is of critical importance in the success of this approach. If the ego strength of the leader is not highly developed then the leadership will not be shared in the group as willingly.

There are other spin-offs besides just effectiveness in the organisational arena. Personal relationships are also influenced.

It would seem that Inclusivity is underpinned by paradoxes (paragraph 2.3.3). Examples of paradoxes that surfaced during the analysis are:

- In order to achieve voice the voices of others must be allowed;
- In order to lead people who are empowered these people must be allowed to lead;
- The creation of Inclusivity means that leadership must voice less, yet not lose their own voice;
- It is simultaneously more difficult, and yet easier, to become real (or conscious); and
- Power must be given away in order to gain power.

**Inclusivity also have unintended** implications. A theme in terms of **exclusion** started to evolve. Non-performance, non adherence to values and principles and unethical behaviours were not accepted by the total system and were, therefore, excluded. This inquiry led the researcher to consider the dynamic that, in an effort to create inclusion, exclusion may be created. As part of the broader corporate entity the case organisation must not be perceived to be not contributing to the wider systemic purpose or to the goals of the group.

#### 12.4.4.3 Meta-insights in respect of the individual level

**Emotional intelligence** is a critical leadership skill within an Inclusive organisation. **Courage** is needed in order to allow different voices and reap benefits of diversity of thought. Organisational Development initiatives lead to emotional intelligence development. Not only had Organisational Development initiatives lead to reported **personal growth**, this growth had manifested in the workplace and had also impacted on other relationships outside of the organisation.

The obstacles in the way of the implementation of Inclusivity differ within different environments. It can be derived that different leaders are challenged with different group dynamics and different personal styles/development areas.

#### 12.4.4.4 Meta-insights into emotions associated with Inclusivity

Inclusivity may be described as a transformational process which introduces all the **typical emotions that are characteristic of a radical change effort** – see paragraph

3.3. This could be a challenging process, especially in the initial phase during which the decision making is translated throughout the organisation and all voices are invited.

This strategy creates a need for strong leadership as there could be a significant **degree of angst and insecurity** within the system and a business case for training and coaching to ensure that the change initiative is successful. The method focuses on ethical (and thus unethical) behaviours, which could possibly lead to resignations. The feeling of **vulnerability** that this could create could influence the initial commitment of top leadership to the change initiative. **Self-awareness** is a critical emotion to be allowed and valued. Furthermore, the process will create a sense of personal responsibility and accountability.

The emotions that could surface after a few months include **commitment, engagement, excitement and a sense of belonging**. People feel valued, listened to and respected in a workplace which is characterized by a climate of Inclusivity. Talent would be retained in such a world as the best in people would surface. It is, however, neither easy nor elegant. It is a principle based and value driven environment. Inclusivity within a system brings about a **sense of togetherness and belonging**. Group members are able to tolerate each other's emotions, faults and weaknesses, and they support each other. However, this acceptance would not include acceptance of non-performance or of behaviour that is perceived as inconsistent or unethical. Everyone felt that he/she had personally contributed to the success of the organisational transformation

Emotions that surface in a world which is not characterised by Inclusivity include detachment, negativity and depression.

## 12.5 Research questions

The research questions may be answered as follows:

12.5.1 Does leadership relate the organisational success back to the Inclusivity Transformational strategy and to the Organisational Development interventions?

This question may be answered convincingly as all the interviewees and participants in the round group discussion confirmed it.

- 12.5.2 Does leadership acknowledge the transformational impact of the Organisational Development interventions?

There was also consensus amongst all the participants in the study that the Organisational Development interventions had played a significant role in the transformation and that the impact of these interventions was still sustainable three and more years after implementation.

- 12.5.3 Is leadership conscious of its own transformational processes/growth?

All the leaders who participated in the study indicated that they personally had grown and developed through and during the interventions.

- 12.5.4 Do the principles of Inclusivity still apply after a period of time has elapsed (6 years)?

Three years after the last intervention that had formed part of the Inclusivity Transformational strategy the specific strategies and methodologies were still being implemented in the organisation – even after other interventions had subsequently taken place. The very specific Inclusivity language is still spoken. Brokers, who had not been part of the strategy and could report only on the current levels of Inclusivity, stated convincingly that the climate could still be described as Inclusive. Psychometrical tests are still used.

- 12.5.5 Do individual leaders feel that they have contributed personally to the transformational attempt?

All the leaders felt that they had contributed personally to the transformational attempt and that they had played a significant role in the co-creation of its success.

- 12.5.6 What prerequisites were identified by leadership as necessary for successful transformation?

These pre-requisites were discussed in paragraph 12.3.2 and will not be repeated here.

## **12.6 Similarities and differences between the data gathered from different sample groups through different methodologies.**

The similarities and differences between the different sample groups are presented in Table 12.1 and Table 12.2.

**Table 12.1 Similarities – themes evident in all the sample groups**

Views on climate within the organisation  
 Views on the way in which everyone is treated  
 Views on own commitment to organisation  
 Everyone felt that they were contributing to the success.  
 Similarity in terms of the DOING  
 Everybody knew the values of the organisation by heart

**Table 12.2 Differences – themes not consistent all the sample group**

SOC and provincial leaders individually and collectively claimed personal responsibility for the organisational success.  
 Regional leaders claimed personal responsibility for their different spheres of influence.  
 Employees claim success for own performance.  
 Different role players displayed different levels of awareness of total integrated strategy.

Inclusivity was experienced on all levels of the organisation. It manifested in a similar way in certain instances and differently in others. The similarities included the way in which people viewed the climate, the way in which they felt they were being treated and the way in which they reacted to the organisation in terms of emotions and behaviours. Everyone felt that they were personally responsible for the success. There were differences described on the various organisational levels. The obstacles encountered regarding the implementation of Inclusivity differed within the different environments.

## 12.7 The main research problem

The main research problem to be explored was whether sustainable organisational transformation could be achieved through a process of Inclusivity as defined in terms of the operational definition. The qualitative study confirmed that:

Sustainable organisational transformation can be achieved through a process of Inclusivity (as defined within the operating definition)

## 12.8 The definition of Inclusivity

The researcher has adapted the operational definition of Inclusivity which was presented in chapters 1 and 8.

The first level of the definition is accepted.

*“A radical organisational transformational methodology which aligns the doing and the being aspects of the organisation around commonly defined principles and values, co-created by all”.*

The supportive definition was slightly adapted.

*“It is a systemic approach that focuses on underlying beliefs and assumptions and challenges patterns within the individual, group and organisational psyche to engage in an inclusive manner with the aim of achieving a shared consciousness that will manifest in sustainable business results within the context of the specific industry and national culture in which the company operates.”<sup>1</sup>*

## 12.9 Limitations of the study

The aim of the researcher was to **explore the process of Inclusivity and not the content of the methodology that brought about the transformation.** Accordingly the **way** in which “the **what**” had to be carried was the focus of the exploration. Content was stripped out and process explored.

The research was confined to the phenomenon of Inclusivity and was essentially exploratory. In addition, the research was highly dependent on the theoretical sensitivity

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<sup>1</sup> As Inclusivity is a systemic phenomenon, the supportive definition was added. Due to the reciprocal nature of diversity factors on individual, group and organisational domain, a simplistic definition will not capture the complex essence thereof. By presenting the detailed, integrated and comprehensive definition, the systemic nature of the phenomenon is acknowledged.



of the researcher who also functioned as the research instrument for the qualitative approach. As was to be expected in a newly emerging field the findings are tentative and are dependent on individual interpretation. Experiences and verbatim phrases used by the interviewees and those who participated in the focus groups are included to enable the readers to draw their own conclusions about the phenomenon of Inclusivity.

It is easy to oversimplify a dynamic perspective e.g. culture. Not all members ascribed to the macro culture. However, oversimplified observations may be valid to some degree as they assist in the understanding of the way in which others structure reality.

The inclusion of topics such as moral and global intelligence which could be perceived as pop-psychology may seem non-academic. However, all theory was once merely a proposition or a thought and evolved through hypothesising and testing to the point of being judged worthy to be quoted by academic researchers in academic articles, journals and books.

The conducting of the interviews was very time consuming, and more interviews could have been carried out. However, saturation occurred early in the research process. The data gathered from the seventeen interviews was used for the phenomenological synthesis. Although this constitutes a small sample group it is, nevertheless, acceptable for the purpose (Moustakas, 1994). Limitations include the restriction imposed by the interpretation of lingual statements. The researcher has a thorough understanding of the language of the case organisation. However, the researcher assumed a less interactive role during this analysis in comparison with the role of the researcher in other qualitative analytical methods.

An effort was made to with grounded theory divide phenomenon into clearly defined interrelated pieces. Quantification is effective in separating a phenomenon into workable elements of a well-defined conceptual framework. Nevertheless, the risk of quantification is that it does not always support the understanding of complex, dynamic and multi-dimensional wholes. In order to minimise this risk a hybrid research methodology was adopted. Charmaz (2006: 182-183) described the criteria for grounded theory. This study adheres to the requirements stipulated by Charmaz in respect of credibility, originality, resonance and usefulness.

Grounded theory treats everything as data and, accordingly, applies a pragmatic approach in order to encourage a rich understanding of the situation. However, this enables the generation of theory rather than merely confirming existing theory.

The study did not explore fully the diversity content within South Africa and Africa. This “content” comprises the stereotypes that groupings entertain about each other. There is a very important link between strategy and leadership. The theoretical field and development of strategy theory was not addressed in this thesis. It was assumed that leadership creates strategy which, in turn, results in organisational change. It is not possible to carry out diversity work within an organisation if this work is not integrated in the strategic process of the company.

Diversity dynamics were limited to the study of normal behaviour in terms of an industrial psychological paradigm. Abnormal dynamics, for example, reaction to complexes and pathologies, were not taken into account. The integration of abnormal diversity factors into the argument of the researcher would further enhance the complexities of individual, group and organisational dynamics.

Other limitations include the impact of executive coaching and mentoring on emotional functioning. However, this aspect was not explored. As a result of the perspective taken in this thesis the relevance of the strategy in relation to the external environment and internal realities was not entered into. It was assumed that, in the co-creation of the analysis of the competitive strategic positioning, the right decisions would be made.

Typically, a researcher should, whenever possible, convert his/her purely descriptive, subjective terminology into objective, quantitative measures to which statistical analysis may be applied. The researcher of this thesis deliberately does not present the quantitative analysis as proof of a successful transformational effort. A quantitative case is also not built through statistical analysis. A statistical analysis of the data measured by a validated climate study and psychological instruments is available and could be used in future studies should the need for quantitative proof arise. Limited quantitative data was introduced during the case study and then in order only to provide context. More recent

comparative results were not introduced in the case study as the case study was designed to relate the story of the population over a specific period of time

It was stated in the thesis that a researcher would always influence the outcome of an experiment. The researcher is very aware that the work of Jung (1953) and Jaques (1989, 1997) exercised a significant influence on her thoughts. She is also in total agreement with the logic of Senge (1993), Kets de Vries (1991, 2001) and LeBaron (2005) and this thesis was also influenced by the thoughts of these researchers. As a 39 year old, white, middle-class woman who had grown up in a Christian, conservative, Afrikaans, rural environment it is possible that mental models and unconscious needs may have influenced the arguments presented.

In view of the fact that grounded theory is highly descriptive other researchers may have interpreted the meanings which were derived in different ways. The conclusions drawn are limited to the data which was examined. Although the theory that emerged is relevant to a wider field it was not possible to draw statistical conclusions.

The unwillingness of the researcher to study either the individual or the organisation in isolation could have contributed to the complexity of the topic. As a result of the vast scope of the topic the emphasis was on identified areas of interest, for example, climate and culture, and these areas which were thoroughly researched. Other areas, for example, emotional intelligence and personality type, were only studied in terms of the contribution that they could make to the thesis. Others, for example, knowledge management and crucial conversations, are topics on their own and were addressed only superficially as a result of their connection with the topic under discussion.

#### **12.10 Potential future research**

As a result of the very specific focus of the thesis, namely, the process of the phenomenon of Inclusivity, it also became very clear what the study was not about and potential future research is identified.

The philosophy of the Inclusivity Framework and the process described by the Inclusivity Transformational Strategy could be applied and researched in other, more culturally diverse environments.

It became clear that there needs to be far greater emphasis on the understanding of the impact of traditional African beliefs and rituals on the South African work environment. There should be an effort made to ensure that the rhythms, wisdom and voice of African people are not lost. Leaders in South Africa should not follow either an African or a Western approach to leadership, but should strive to create a scenario in which the better of these two worlds could be applied for the benefit of all. Culturally, Africa is very complex. This is not due only to the number of ethnic groups that may be found in African countries, but also to the different levels of cross-cultural interactions which are possible. Cross-cultural theories such as those proposed by Hofstede (1991) derive cultural dimensions empirically. The diverse dynamic of leadership within multi-faceted environments should be explored. This would contribute to cross-cultural theory by focusing on the issues and levels which are required in order to study complex interactions. A phenomenological study on the influence of the personal values of expatriots and a critical investigation of organisational culture as a barrier to female development could also contribute significantly.

More research is needed on ways in which to create a climate of Inclusivity in a culturally diverse environment such as South Africa. Most instruments which measure climate and personality are American. South African-based research, such as the CES-model of Schutte (2004), could be used in order to understand organisational dynamics. However, this model does not test for the cultural differences which were mentioned by Hofstede (1991). An examination of the conditions under which certain archetypal images emerge and the relationships of these images to other images would help to foster an understanding of the behaviour within organisations.

Emotional intelligence development becomes crucial in order to assist leaders to create an emotional climate of Inclusivity. This is particularly valid in South Africa with its unique challenges of rectifying past discrepancies while simultaneously preparing to compete globally. Future research could study the unique South African environment and the way in which local organisations deal with diversity. Interesting statistics emerged in respect of

the financial implications and spin-offs of emotional intelligence development. More research on the BarOn EQI could be done in order to explore whether the same success could be quantified for the South African and the African environments. A remeasurement today of the current EQi levels of the leaders who participated in the 2002 and 2003 measurement could provide valuable information in terms sustainable emotional growth.

Future research could be carried out on the interrelations between those organisational fields that are still studied in isolation, for example, Training and Knowledge Management and Organisational Development and Strategy. Resource-based logic could also be applied to knowledge-based firms. The researcher was amazed at the level of the evolution of thought in the field of Educational Psychology. Although these concepts are applied to schools and institutions of study they could also be applied to corporate life across functional and operational boundaries.

More South African case studies should be documented. There has been outstanding work carried out by visionary leaders in individual organisations - in isolation and undocumented. There is tacit knowledge in the heads of researchers and consultants. There must be a collective effort to unleash these insights, learning and wisdom by creating a shared space in which thought leadership becomes possible. Research should focus specifically on the diverse South African cultures and the implications of Western worldviews on management for the Third World environments found in Africa.

The effectiveness of Organisational Development techniques such as storytelling, world cafe, appreciative inquiry and dialoguing can be tested. Their role in Organisational Development interventions can be documented.

It will be interesting to study the impact of new leadership on the sustainability of the Inclusivity Transformational Strategy in the case organisation.

## **12.11 Contribution to the field of Organisational Development**

The researcher has contributed to the field of study by defining the concept of Inclusivity, presenting the Inclusivity Framework and Inclusivity Transformational Strategy and by documenting a South African case study in which an integrated strategy was deployed

systemically with sustainable results. Further, the concept of diversity was extended to include diversity of thought. The way in which human relations unleash energy to perform in a system was illustrated. The way in which “voice” is heard in organisations or the way in which engagement takes place was studied. It is argued that the Being is as important as the Doing in an organisation. The researcher has attempted to illustrate the value of integrating the “hard stuff” and “the soft stuff” by reflecting the business contribution of such an integration. The business significance of seemingly soft approaches which have not yet been validated to the extent that they are no longer challenged, are highlighted. The positioning of Inclusivity as a radical transformational methodology has meant that the topic has evolved from only the field of Organisational Development into the field of Business Leadership.

## **12.12 Conclusion**

Inclusivity, as defined by the researcher, leads to a process of self analysis, which, if allowed, leads to self awareness which, in turn, leads to enhanced levels of consciousness. This argument applies to the individual, the group and the organisational domains. Through Inclusivity it is possible to enhance the levels of consciousness in terms of both the self and others.

The Inclusivity Framework uniquely positions this phenomenon as a radical transformational process. This qualitative research process strongly suggest that by aligning the workforce around “the Doing” and “the Being”, sustainable organisational transformation can be achieved.

The conclusion reached is that this thesis is not a thesis of answers. Despite all the effort ambiguity and confusion still remain. It is the wish of the researcher that readers will be left with a feeling of scepticism, curiosity and vulnerability after they have read the research. Readers are invited to study the researcher’s observations in the light of their own experience, and then evaluate these observations critically. The more we learn about new models and theories the more we are able to perceive the value of the old ones, and, thus, come to realise that no single answer/approach or model will ever succeed in explaining the complexity of human behaviour. There is nothing new under the sun. Perhaps the only valuable task for leadership is, through the application of innate wisdom;

to leave a sustainable legacy in terms of the lives that they have touched in the society and in the environment in which the organisation operates. An engagement in leadership practices that lead to Inclusivity means that it may become possible to imagine new collaborative futures instead of merely perpetuating old patterns that do not lead to sustainable transformation.

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## **APPENDIX A: The BarOn EQi-instrument**

(Adapted from BarOn, 1997)

### 1. The model

Respondents are asked to rate each of the 133-items on a five-point Likert-type scale raking from (1) Very Seldom or not true of me to (5) Very often true of me or True of Me. In addition to four validity indices and a corrector factor, the EQi renders scores on the following scales: Intrapersonal Scale, Interpersonal Scale, Stress Management Scale and General Mood Scale.

### 2. The process

The concept of emotional intelligence was discussed in paragraph 4.4.3.4. The instrument was used as a pre-measure of emotional intelligence of the Absa Broker Regional, Provincial and National leaders. Research was done in terms of emotional intelligence subscales identified as success-criteria in sales management, targeted interventions were implemented and the EQi was re-measured. The approach and results of the EQi-measurements were presented in Chapter 9.

### 3. The Scales and the sub-scales

BarOn (2005a) defined the scales and the sub-scale as indicated in Table A.1 and published in The EQi Technical Manual available at JvR.

### 4. Data collection and reporting

Targeted individuals were asked to complete the BarOn EQi questionnaire under supervision of an accredited user. Reports were generated by JvR. Due to the psychometric nature of the results a skilled clinical psychologist specialising in emotional intelligence gave individual feedback to each person that completed the questionnaire.



## 5. Reliability and validity

Empirical justification for the use of the EQi is detailed in the reliability and validity data presented in the Technical Manual available from JvR (BarOn, 1997). The internal consistency of the EQi scales shows desirable levels of statistical accuracy in measuring the constructs they were developed to measure. Extensive validity studies were conducted, including content, factor, and construct, convergent, divergent, discriminate and predictive validity. The re-test reliability studies demonstrate the temporal stability of the instrument. The empirical research supports the theoretical scale structure.

## 6. Measurement

Higher standard scores are associated with higher levels of emotional intelligence and better performance. A score of 100 represents effective emotional functioning. Scores higher than 100 represent good emotional functioning and scores lower than 100 are an indication of growth areas (BarOn, 2005a). 2.5% of the population will have a score higher than 115 and 2.5% of the population will score lower than 85 as a normal distribution curve where the confidence interval of 95% applies (BarOn, 1997).

Table A.1 Subscales and definitions of the BarOn EQi

BarOn, 2005a

<b>BARON EQI SUBSCALES AND DEFINITIONS</b>	
<b>INTRAPERSONAL SKILL</b>	
<b>SELF REGARD</b>	The ability to look at and understand oneself, respect and accept oneself, accepting one's perceived positive and negative aspects as well as one's limitations and possibilities.
<b>INDEPENDENCE</b>	The ability to be self-reliant and self-directed in one's thinking and actions and to be free of emotional dependency; these people may ask for and consider the advice of others, but they rarely depend on others to make important decisions or do things for them.
<b>ASSERTIVENESS</b>	The ability to express feelings, beliefs, and thoughts and defend one's rights in a non-destructive way.
<b>EMOTIONAL SELF- AWARENESS</b>	The ability to recognise and understand one's feelings and emotions, differentiate between them, and know what caused them and why.
<b>SELF-ACTUALISATION</b>	The ability to realise one's potential capacities and to strive to do that which one wants to do and enjoys doing.
<b>INTERPERSONAL SKILL</b>	
<b>EMPATHY</b>	The ability to be attentive to, to understand, and to appreciate the feelings of others...it is being able to "emotionally read" other people.
<b>SOCIAL RESPONSIBILITY</b>	The ability to demonstrate oneself as a cooperative, contributing, and constructive member of one's social group.
<b>INTERPERSONAL RELATIONSHIPS</b>	The ability to establish and maintain mutually satisfying relationships that are characterised by intimacy and by giving and receiving affection.
<b>ADAPTABILITY</b>	
<b>REALITY TESTING</b>	The ability to assess the correspondence between what is experienced (the subjective) and what in reality exists (the objective).
<b>FLEXIBILITY</b>	The ability to adjust one's emotions, thoughts, and behavior to changing situations and conditions.
<b>PROBLEM SOLVING</b>	The ability to identify and define problems as well as to generate and implement potentially effective solutions
<b>STRESS MANAGEMENT</b>	
<b>STRESS TOLERANCE</b>	The ability to withstand adverse events and stressful situations without falling apart by actively and confidently coping with stress.
<b>IMPULSE CONTROL</b>	The ability to resist or delay an impulse, drive, or temptation to act.
<b>GENERAL MOOD</b>	
<b>OPTIMISM</b>	The ability to look at the brighter side of life and to maintain a positive attitude, even in the face of adversity.
<b>HAPPINESS</b>	The ability to feel satisfied with one's life, to enjoy oneself and being with others, and to have fun.

## APPENDIX B: In-depth Interview Frameworks

### Interview Framework for Provincial leaders that formed part of the Inclusivity Transformational strategy

The only question that the researcher asked in the beginning of the 50 – 90 minute interview was framed to create context to study the Phenomenon from the Absa Broker's view. The question was **“So, 6 years have passed since your company went through a radical transformation – where does it leave you today?”**

In order to enable the blended methodology and provide data for the Grounded Theory and content analysis, specific questions were posed in an open ended fashion during the last five minutes of an interview if the themes did not materialised spontaneously.

- If we could turn back the clock and focus on the transformation process in Absa Brokers, how did it happen?
- What happened in your sphere of influence?
- Why do you think the company is making budget now?
- Who is responsible for the success of Absa Brokers?
- To which extent are voices heard today in the organisation?
- Describe the culture in Absa Brokers?
- How is it different from the culture in 2001?
- If another process was introduced and not Inclusivity, would it be a better choice?
- It does not sound as if it was an easy process?
- How does it compare to other transformational processes implemented until then?
- Who was responsible for the change?
- What was your role in the transformation process?
- Describe the sustainability of the transformation process?
- Describe the importance/ role of leadership in a process of Inclusivity?
- Describe the initiatives that were implemented in 2002, that still have an impact today?
- Describe the initiatives that were implemented in 2002 that had no or limited impact?

- Surely, not everybody would report only positive feedback on the impact of the transformation strategy?
- What are the pre-requisites for a process of Inclusivity to work?
- Describe how you have personally grown through the interventions that formed part of the transformation?

### **Interview Framework for Regional leaders that formed part of the Inclusivity transformational strategy**

The only question that the researcher asked in the beginning of the 50 – 90 minute interview was framed to create context to study the Phenomenon from the Absa Broker's view. The question was **“So, 6 years have passed since your company went through a radical transformation – where does it leave you today?”**

In order to enable the blended methodology and provide data for the Grounded Theory and content analysis, specific questions were posed in an open ended fashion during the last five minutes of an interview if the themes did not materialised spontaneously.

- If we could turn back the clock to the beginning of the intervention, how have you grown, shifted or changed?
- Do you think the shift is sustainable?
- Did you manage to translate your learning back into your work space? How?
- How did the interventions help you to voice your voice?
- What is the impact of your leadership style on the climate of your team?
- How did the intervention help you to create inclusively in your sphere of influence?
- How did this (the impact of your leadership style) change from before the intervention to now?
- What will happen to the climate that you created if a new manager takes over?
- What do you think are the pre-requisites for a climate where differences are valued?

- What do you think are the pre-requisites for a successful development initiative?
- How did the programme add to your effectiveness outside your job / work space?
- Describe your key learning throughout the leadership intervention?
- What do you think are the obstacles to implement your learning when going back to the office?
- How would you describe the climate in the organisation?

All interviews were audio taped and transcribed

## **APPENDIX C: Story of Abigail and Apollo**

(Gibson, 1994)

(The story must be told in the context of personal values. Delegates are asked to individually list the characters from good to bad. Ultimately, groupings of delegates are formed and asked to get consensus. Learning is facilitated in terms of personal value systems that influence our viewpoints and decision making. The link is made between personal values and organisational values.)

A long time ago there were two communities living in different villages on opposite sides of a big raging river. The one village was only women and the other village only men.

Once on the same day, two babies were born. Abigayle, in the women's village, and Apollo, in the men's village. These two children grew up on the different sides of the river, but became good friends. Later as the two children became older, they fell in love with each other. They decided that they wanted to get married and made a plan to go to their respective villages and ask them for permission to marry and also to help them to find a way to cross the river.

The communities decided that they will help the children to cross the river and on the same day started to build a bridge from opposite sides of the river. After a year and a day, the two sides met and there was much excitement of this accomplishment. That night all the women went across the river to the men's village and there were big celebrations. After a big night full of excitement, all the women went back to their side of the river.

That night, a big storm hit the area and broke the bridge which was built by the two villages. Abigayle and Apollo's hearts were broken. The communities decided that they weren't going to help rebuild the bridge as all of their resources were put into the bridge already.

One day, as Abigayle was sitting on the bank of the river, along came Sinbad the sailor on a boat. He approached Abigail and asked her why she was crying. Abigayle explained the whole story to Sinbad. Sinbad was a real businessman and saw an opportunity. He

proposed that if Abigayle would spend the night with him, he would take her across the river to Apollo in the morning.

Abigayle immediately said, No! She was not brought up in that way and she won't spend the night with Sinbad. Sinbad said that he would stay at the bank of the river until nightfall and give Abigayle time to think about his proposal.

Abigayle thought long and hard about what Sinbad proposed and was torn between what she should do.

High in the mountain tops lived an Oracle. The Oracle was the oldest and wisest woman on this side of the river. Everybody went to the Oracle for answers. Abigayle decided that she would go to the Oracle to help her with her decision.

Abigayle climbed to the top of the mountain and explained her situation to the Oracle. The Oracle said to Abigayle that she definitely knew what she must do, but first would like to know how old Abigayle was. Abigayle replied and said, 18 years and a few days. The Oracle told Abigayle that because she was older than 18 years of age, she couldn't make the decisions for her. Abigayle was now an adult and had to make her own decisions.

Torn between different feelings, Abigayle went down the mountain.

Abigayle decided that this was her only chance and spent the night with Sinbad. The following morning, Sinbad kept his promise and took Abigayle across the river.

Apollo was very surprised to see Abigayle and they were so excited to be with each other again. They spent a whole day laughing and enjoyed each other's company.

At one point, Apollo asked Abigayle how she had gotten across the river. Abigayle decided that she wanted to build her relationship on honesty and trust and didn't want to keep any secrets from Apollo. She told Apollo the whole story.

Apollo's heart was broken and told Abigayle that he couldn't live with the fact that she spent the night with Sinbad. He left Abigayle and she had to go and live by herself in a foreign country and in the bush.

One day Pierre came across Abigayle in the bush. She was weak and thin. Her hair was weary and her clothes were torn. He asked her what had happened and Abigayle explained the whole story to him.

Pierre became so upset with Apollo that he went to the village and beat Apollo to the ground.

Pierre took care of Abigayle. Showed her how to survive of the berries and plants in the bush, and lived happily ever after.



## Appendix D: The MBTI

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## APPENDIX E: The CPA

(Adapted from Stamp, 2001)

*“The first technology developed for organisation futures where people and work really meet. This is first wave technology where the individual’s contextual capabilities and the individual in the context of work demands are considered. This holds exceptional promise for people and organisational development for the future.”*

MD of a large multi-national company

### 1. Introduction

The Career Path Appreciation (CPA) is a powerful technology that can be used in the recruitment, mentoring and development of people. It can also be used to assist in the identification of potential high-fliers at an early stage. The CPA can therefore aid organisations in fast tracking and developing their talent for the future. The technology’s ability to maximize individual capabilities and creativities has been used by various organisations to minimise the risk of high calibre people turnover.

This is achieved through its ability to pace them at a tempo equal to their current and future capability. Therefore, through the use of the CPA, employees and managers can be educated and immersed into a framework that empowers them with accountability, resulting in improved productivity and organisational effectiveness.

### 2. Background

Gillian Stamp, of BLOSS International, developed the CPA. The process, a person-to-person guided conversation, affords an individual the opportunity to explore and express the ways in which they “create” and attach meaning (purpose) to the relationship between people and work (context).

This ability to create purpose in context indicates to what extent (and at what theme of work complexity) the individual was, is currently, and will be capable of generating effective solutions and decisions in unknown and uncertain situations. From this process a highly trained practitioner can arrive at an understanding of an individual’s current contextual capabilities, at what complexity theme is currently manifests, how it developed over time and how it will probably develop and mature into the future.

### **3. Breaking the Shackles**

The CPA can therefore provide an indication of an individual's capability to generate, understand and act in contexts where prior knowledge and experience may no longer be relevant. This provides an understanding of the level of freedom the person requires to act appropriately, as well as the type of work contribution and value-add one can likely expect from that individual. By "breaking the shackles" that hold back potential contribution, individuals are allowed the freedom to take charge and become part of the process of optimally "co-creating" the future success of the organisation. Therefore, the process facilitates striving towards the best match between individual capability and the demands of the organisation.

### **4. Exploring the past and designing the future**

The opportunity to personally explore career choices made in the past, and those that may have to be made in the future is also provided. Feedback to the individual is an integral part of the process, as this allows them to explore and understand the past design the future. In this way they are empowered to take charge of their work and personal "life story".

Mutual benefit is created for the individual and the organisation as it touches on the core of work – that capability contextually appropriate solutions and decisions even in the absence of previously acquired knowledge, skills and experience. This provides powerful framework for the development of organisations, as well as individuals and their career paths within or outside of organisations.

### **5. Outputs of CPA**

The following is a description of the outputs of CPA which are the current levels of capability, preferred style, mode and transitioning.

**The following is a summary of capability which is used for the CPA:**

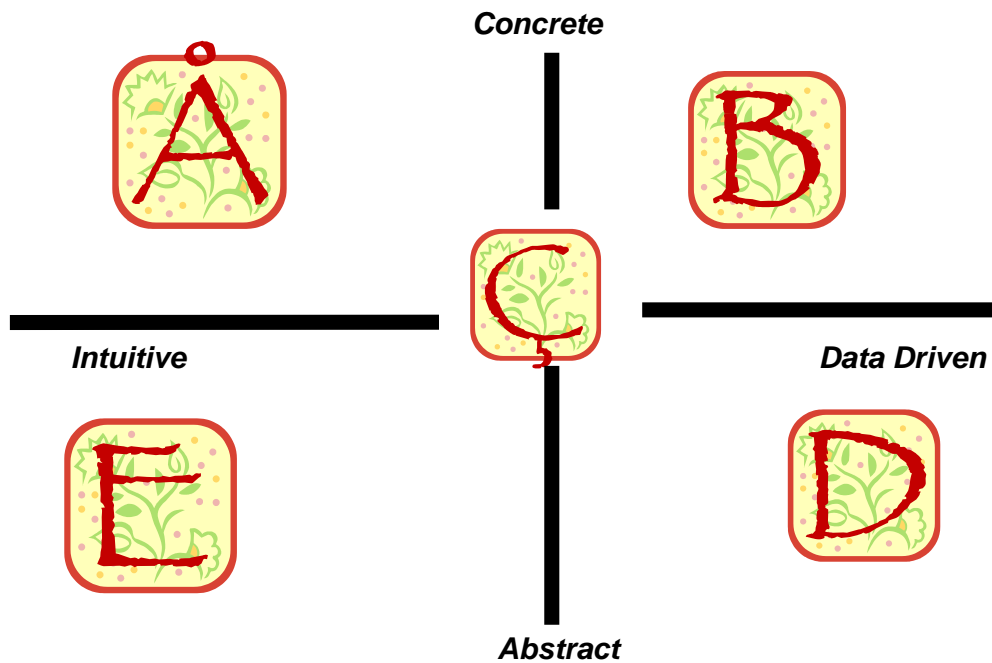
<p><b>THEME I QUALITY</b></p>	<p>(Theme of Work is Quality) The capability of people in flow with this theme of work is summarised by the term <b>TOUCH &amp; FEEL</b>. The approach to work is rooted in doing, making, engaging directly with the task immediately present. It is very practical and judgement making is focused very much on the task at hand. One task is worked on at a time and there is a direct reciprocal relationship with it. Theme I capability extends to the highly skilled, such as technicians and artisans.</p>
<p><b>THEME II SERVICE</b></p>	<p>(Theme of work is Service) The capability of people in flow with this theme of work is summarised by the term <b>ACCUMULATING</b>. Here judgement making is concerned with accumulating pieces of information about a situation, creating mental pictures of how best it might be dealt with and trying each out in imagination before making a choice. For example: sorting out data to appreciate the shades of meaning underlying the situation; noting signs that indicate potential difficulties and initiating steps to prevent or overcome difficulties identified.</p>
<p><b>THEME III PRACTICE</b></p>	<p>(Theme of work is Practice) The capability of people in flow with this theme of work is summarised by the term <b>CONNECTING</b>. Here the person scans what is happening and what was planned and judges how best to match the one to the other in the future. The person creates a constantly moving picture that can shift back and forth. Assumptions about connections and continuity over time are made, looking for the trends and principles that link situations into systems that can cope with a flow of demand.</p>
<p><b>THEME IV STRATEGIC DEVELOPMENT</b></p>	<p>(Theme of work is Strategic Development) The capability of people in flow this theme of work is summarised by the term <b>MODELLING</b>. Here the person is concerned about gathering information about what is happening, what is not happening but could or should be, and what might happen. This mass of information is dealt with by constructing models that connect general ideas with particular instances and allows for easy movement between the two. Spanning a broad spectrum and focusing in great detail in certain aspects.</p>
<p><b>THEME V STRATEGIC INTENT</b></p>	<p>(Theme of work is Strategic Intent) The capability of people in flow with this theme of work is summarised by the term <b>WEAVING</b>. Here the person is concerned with judgement making based on the overriding interconnectedness of everything, seeing potential links between apparently unrelated issues or events and paying as much attention to these links as to the issues themselves. The approach is freed from preconceptions, from the constraints of words and operates within an open context. Redefining creates new fields of knowledge previously set boundaries and even holding that redefinition in flux.</p>
<p><b>THEME VI CORPORATE CITIZENSHIP</b></p>	<p>(Theme of work is Corporate Citizenships) People operating at this theme will normally use judgement based on taking account of the expected and searching for the unexpected in unlikely places. Both from raw material for outlines of likely sources of strategic opportunities and instabilities. The capability of people in flow this theme is <b>REVEALING</b>. This approach tends to echo the sensitive appraisal of situations of Theme ii. But now the particular is a business nation or a region.</p>
<p><b>THEME VII CORPORATE PRESCIENCE</b></p>	<p>(Theme of work is Corporate Prescience) People operating at this theme normally generate images of the institution that will contribute to conditions / nations / groupings that don't as yet exist. They are responsible for making decisions that will impact on generations to come. The capability of people in flow with this theme is <b>PREVIEWING</b> which means foreseeing the development of conditions, nations and groupings.</p>

## 6. Style

This may change with age and experience; it is therefore a reflection of the way a person prefers to approach a task or problem. The changes in style may come with transition from one level of capability to another. As a result a balance is often achieved by the ability to move from one style to another as appropriate. This is not always possible for the individual. The following basic styles have been identified, moving from concrete data driven (B, D) to intuitive (A, E) with C being both data driven and intuitive.

<b>A</b>	People using their approach to work prefer to be constantly in touch with the work as it proceeds, paying close attention to the details and being thoroughly engrossed in finishing one thing at a time. Here people prefer to use knowledge in action that does not need to be put in words.
<b>B</b>	People using this approach to work prefer to learn by doing things and by adapting a trial and error approach that relies largely on current experience but with occasional pauses to step back and analyse. People with this work style like to move towards completing a task by getting a “view” for what is happening and not being tied down until they have a chance to analyse the data they have collected.
<b>C</b>	People using this style of work often are very good at harnessing the ideas and strengths of those reporting to them, as well as creating a context for their work. People in this work style like “being with the work” in order to create knowledge in action and knowledge in reflection. This often results in the design of practical applications through experience and reflection through drawing operations and analysis together.
<b>D</b>	People using this style of work like using ideas and concepts to filter experiences. They are likely to emphasise detail, abstract analysis in coming to a decision and may be viewed as someone who takes a conceptual approach to work. People using this work style may have a lively approach to the development of ideas and practice and will like to be seen as a specialist and to have an affinity in research, advisory or staff areas.
<b>E</b>	People who prefer using this style of work tend to rely on as little immediate experience as possible, to look for what is unusual in any situation and to create knowledge in reflection that touches lightly on direct experience. Some of their reasoning may be difficult for them to verbalise. People using this style are often described as having flair and may find it difficult to work to within the confines of a large organisation.

Indications are that other styles may be emerging and a keen eye is kept on this development. The styles are illustrated graphically in the diagram below:



### **TRANSITIONING**

Transitioning means moving from one level of capability to another. Transitions may take a number of years to complete. It may be associated with frustrations, excitement or puzzlement. These may be present in all spheres of a person's functioning.

The higher the level of capability, the wider the impact on a person's life spheres. Transitioning to another work theme might mean the incumbent's present job becomes restrictive, or they may become more comfortable with a job that they are already occupying.

Inherent in the transitioning process is that there are certain aspects of the previous theme that should be let go whilst new responsibilities / roles are accepted. If individuals are not promoted or allowed scope to expand their longer time horizons and the need for more complexity in their work, they may become a casualty to the organisation.

## APPENDIX F: Levels of Work

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## APPENDIX G: Self Mastery Workshop

(Available at Absa Brokers, 2002)

### LEARNING OUTCOMES

This three day course will guide you through a process that allows you to revisit your values and your purpose in life. Through an experiential learning opportunity your Career Anchors will be explored. You will also focus on your emotional intelligence.

### WHO SHOULD ATTEND THIS WORKSHOP

This workshop is aimed at national leaders, provincial leaders and regional leaders in Absa Brokers who is expected to manage change in the New Economy of work.

<b>Duration:</b>	Three days
<b>Maximum group size:</b>	15 delegates
<b>Venue:</b>	To be confirmed
<b>Date:</b>	To be confirmed
<b>NQF Level:</b>	5
<b>Credits:</b>	10

Workshop Contents	
<ul style="list-style-type: none"> <li>■ <b>Assessing your emotional intelligence</b></li> </ul>	<ul style="list-style-type: none"> <li>• Determine own level of EQ</li> <li>• The importance of effective functioning</li> <li>• Understanding own development areas with regards to effective functioning</li> <li>• Enhance self-insight</li> </ul>
<ul style="list-style-type: none"> <li>■ <b>Personal effectiveness</b></li> </ul>	<ul style="list-style-type: none"> <li>• What is personal effectiveness</li> <li>• What is human behavioural skills</li> <li>• Why must we develop human behavioural skills</li> <li>• Bringing private change to the work of world</li> <li>• Experimental activity on personal effectiveness</li> <li>• ABC of change               <ul style="list-style-type: none"> <li>- Experiences</li> <li>- Actions</li> <li>- Behaviours</li> </ul> </li> </ul>

<b>Workshop Contents</b>	
<ul style="list-style-type: none"> <li>■ <b>Enhancing consciousness</b></li> </ul>	<ul style="list-style-type: none"> <li>• Starting point               <ul style="list-style-type: none"> <li>- Problems</li> <li>- Missed opportunities</li> <li>- Unleashed potential</li> </ul> </li> <li>• Signs of distress</li> <li>• Signs of potential</li> <li>• Giving feedback</li> <li>• Enhancing self-awareness</li> <li>• Developing the appropriate skills by means of role plays</li> </ul>
<ul style="list-style-type: none"> <li>■ <b>Values</b></li> </ul>	<ul style="list-style-type: none"> <li>• Activity versus outcome</li> <li>• Schein Career Anchors</li> <li>• Linking own values to organisational values</li> </ul>
<ul style="list-style-type: none"> <li>■ <b>Micro-skills</b></li> </ul>	<ul style="list-style-type: none"> <li>• Identify signs and symptoms</li> <li>• Avoiding misunderstandings</li> <li>• Asking questions</li> <li>• Testing for understanding</li> <li>• Helping people tell their story</li> <li>• Blind Spots</li> <li>• Acquiring effective listening skills               <ul style="list-style-type: none"> <li>- Active listening facing, posture, mirror and matching, eye contact, relaxed</li> <li>- Non verbal communication</li> <li>- Social-emotional presence</li> <li>- Listening to what is not said</li> <li>- Global listening</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>■ <b>Personal Purpose</b></li> </ul>	<ul style="list-style-type: none"> <li>• Purpose activity</li> <li>• Linking to Absa Broker's Purpose</li> </ul>
<ul style="list-style-type: none"> <li>■ <b>Compile personal effectiveness development plan</b></li> </ul>	<ul style="list-style-type: none"> <li>• Making it work</li> <li>• Follow-up and reinforcement</li> <li>• My development plan</li> </ul>

## APPENDIX H: The CES instrument

(Adapted from Botha and Schutte, 2003)

### 1. The model

The CES-model was presented in Figure 4.2 and discussed in paragraph 4.2.3. The 60-question questionnaire is scored on a 4-point Likert-scale ranking from “I totally disagree” (1) to “I totally agree” (4). The dimensions measured are briefly discussed:

### 2. The constructs

**Employee loyalty** explains the inherent caring character that bonds individuals as a team, and shapes the workforce mindset or motivational intent. A high level of employee loyalty indicates a fairly mature and true work relationship that harmonises and synergises workforce energy and effort in a constructive approach that is conducive to high levels of quality service as well as growing workforce responsibility and accountability (Schutte, 2004). A low level of employee loyalty reflects a fairly immature and hostile (uncaring) work relationship that disharmonises workforce energy and effort in a more destructive attitude (approach), which brings about low levels of quality service. Constructs that are measured here include **Respect**, **Trust**, **Support** and **Ownership**. Each construct consists of a few sub-scales which will be described in Chapter 9. This part of the survey formed part of the previous version of the instrument, the CDP (Viljoen, 1999).

The **Service Conducive Climate** consists of Job-related satisfaction (attitude toward the job), and Company-related satisfaction (attitude toward the organisation). The “collective” impacts of these two attitudinal factors have a strong and direct bearing on employee behaviour. It has been verified globally by research that these two dimensions of employee satisfaction have had a greater effect on employee loyalty, motivation and behaviour than any other human dimension or group of dimensions collectively (Schutte, 2004). **Observable Service Dimensions and Service Intent** is the service-related dimensions and factors, which the outsider can also observe directly. Botha and Schutte (2003) stressed the crucial importance of the human factor (mindset dimension) in

service and the impact of the work force perception of management's responsibility, connectedness and commitment toward these observable service dimensions. This part of the survey also formed part of the CDP-survey (Botha & Schutte, 1996).

Botha and Schutte (2003) alluded to the theoretical agreement that the level of an organisation's culture is characterised by espoused values such as standards, goals, philosophies and running social principles. These **Set of Perceived Values** are for real in the rationale that the work force will offer in support of their observable service dimensions (artefacts). This set of values is indicative of what work force behaviours are designed to accomplish, and these values indicate the desired consequences that work force behaviour seeks to elicit (Schutte, 2004). **Common beliefs** are those "unquestioned rules", almost unconscious beliefs that form the "heart" of an organisational culture, assumptions that are taken for granted about "the way we do things around here". These types of common beliefs provide the context and the reality in which behaviour occurs (Botha & Schutte, 2003). This part of the survey was added to the CDP by the developers (Botha & Schutte, 2003). Results from this part of the 2003-survey will be excluded during this research in order to be in a position to compare 2002 and 2003 results.

### 3. Data collection and processing

All employees were notified of the survey and the rationale behind it was explained. Anonymity and confidentiality were also guaranteed. Various meetings were used as forum and by means of a brief from management the system was informed of the study. Questionnaires were distributed to respondents. The questionnaires included nominal data (responses to the demographic questions), as well as ordinal data on a four-point scale. To ensure legitimacy and transparency and to create Inclusivity, the researcher promised to provide feedback to everybody that completed a questionnaire. The instrument is currently administered and distributed in South Africa, by JvR.

#### 4. Validity and reliability

The processing of the data was done by means of validated statistical procedures. In processing the data the main emphasis is on **descriptive statistics**, which are described by Trochim (2006) as the methods of collection, presentation, and characterisation of data with the purpose to describe the features thereof. A 97% confidence interval was found during the validation phase and the mean was regarded as highly reliable. The Cronbach-Alpha test for reliability of data and statistical significance was used. A high internal consistency of the questionnaire was proved, that ensures accuracy (Schutte, 2004).

#### 5. Measurement

All the subscales, constructs and the motivational index are scored as percentages and interpreted according to relevant scale displayed in the grid below.

#### CES Categories and Descriptions

**Schutte, 2004**

Category	Range	Description
<b>No GO</b>	0%-30%	NO GO – the organisation is likely to die. There is no visible employee loyalty resulting into customer disappointment. Customer will disconnect themselves and the organisations' profit will diminish.
<b>Poor Class</b>	31%-49%	Poor Class - status quo will deteriorate if not given immediate attention, dangerous potential to strengthen a poor attitude/approach toward Customer Service and work.
<b>Indifferent</b>	50%- 59%	Indifferent - there is enough energy in the system to sustain the current status quo. The feeling that customers have towards the organisation is indifferent and will easy find another organisation to support. The levels of Customer excellence will not improve if the development areas are not addressed.
<b>Talented</b>	60%- 85%	Talented - The organisation understands the world of change and the needs and expectations of customers. This will allow a foundation of a healthy relationship with the customer. The organisation is clearly striving to become World Class.
<b>World Class</b>	86%- 100%	Word Class - indicates an inspirational work environment, responsibility and commitment towards performance excellence in customer service, quality and productivity.

## APPENDIX I: CES Comparative results 2002-2003

Data sheet to be imported

## **APPENDIX J: Story of Piet the Mouse**

(Scholts, 1997)

(The story must be told in the context of a leadership journey and change. Afterwards it is facilitated in depth by exploring the archetypal role that different animals played in the story. The same roles play out in the individual psyche and should be explored).

Sometime in the past, sometime in the present, or sometime in the future, there was a mouse colony that lived in a big tree trunk. The mice kept themselves busy by doing the same routine each day involving moving their food supplies from the one side of the tree trunk, to the other side, hereby keeping the food in the shade as the sun moved during the course of the day. And this was what mice did. It had made them successful for many years and had enabled the colony to successfully survive.

Now Piet Mouse was one of the mice in the colony. One day while doing his part in the daily food moving, Piet mouse heard a roaring noise coming from a distance. He asked his friends whether they could hear the noise as well, but they told him to stop listening to noises and rather to do his duty in assisting them to move the food.

This went on for a while, and each day Piet heard the roaring noise becoming louder and louder. One day, Piet mouse decided to go and explore and find out what this roaring was and where it came from. He went out of the tree trunk and followed the roaring noise.

On his journey, he met Mr. Raccoon. Piet asked the raccoon whether he could hear the roaring noise as well. Mr. Raccoon replied and said he knew where the noise came from. It came from the river. Mr. Raccoon told Piet that it wasn't safe for him to be outside of the mouse colony and that he must watch out for the Big I Am. Mr. Raccoon told Piet that he should rather return to his colony and help the other mice move the food, since this was what mice did.

Piet mouse returned to the colony and that evening shared his experience with his friends. All his friends were upset with him because he had left the colony and were very angry with Piet. Piet decided to go and explore the roaring noise further the next day and wanted to go to the river. He asked his friends to come along, but none of them wanted to go with him.

The next morning, Piet went to explore again. He passed Mr. Raccoon who told him to watch out for the Big I am, but Piet didn't stop and went further on his journey. Eventually Piet got to the river. There he met Mr. River Frog.

Mr. River Frog asked Piet why and how he, a mouse, had come to be at the river. Piet told Mr. River Frog his story. Mr. River Frog then told Piet that he would show him how to survive outside of the mouse colony and would show him what to eat, how to protect himself from the Big I Am and how to swim in the river. Piet was very excited. Mr. River Frog taught Piet everything he knew and after a year and a day he told Piet to jump. This would be his last lesson for Piet. Piet started to jump, but Mr. River Frog told him to jump higher and higher. Eventually Piet started to jump higher than he had ever jumped before, and by jumping high in the air, he could see a mountain top in the distance. Piet was so excited about the mountain top and said to Mr. River Frog that he desperately would like to know how it felt to sit on top of it. Mr. River Frog understood.

Piet decided to go on a journey to explore and reach the mountain top. He left Mr. River Frog who told him to be very careful of the Big I Am, and went on his journey. Not far from the river he got to a big grass plain. On this grass plain a Buffalo was running around and around in a circle. Piet was scared that the Big I Am might catch him if he tried to cross the big grass plain alone, and decided to talk to the Buffalo. He met Mr. Buffalo, and asked him why he was running around in a circle. Mr. Buffalo replied that he had lost his one eye and therefore couldn't run straight. Mr. Buffalo said to Piet that he had heard that if a magical mouse, were to give him one of his eyes, he would be able to run straight again and possibly then be able to go and join his herd that were on the migration. Piet mouse thought by himself, he is not a magical mouse, but he could give Mr. Buffalo one of his eyes. He made a deal with Mr. Buffalo to take him across the plain if he would give him one of his eyes.

Piet mouse gave Mr. Buffalo one of his eyes and immediately Mr. Buffalo was able to see again. Mr. Buffalo was so happy and immediately told Piet to climb onto his back so that he could take him over the grass plain. Mr. Buffalo took Piet across the plain, dropped him off at the foot of the mountain, bid farewell to Piet and went off to join his herd on the migration. Piet immediately started to climb up into the mountain, over the big rocks until he came across a mountain lioness.



The lioness was crying. When Piet enquired as to why she was crying, the lioness told him that she had lost both her eyes in a fight and that she now was blind and could not find food or water anymore. She was almost starving. Piet told the mountain lioness that he was a magical mouse and that if he gave her one of his eyes, he was sure that she would be able to see again. The mountain lion was so grateful for Piet's suggestion and told him that this would be a great sacrifice for him to make. She asked Piet what she could do for him in return if he were to give her one of his eyes. Piet realized that he wouldn't be able to get to the top of the mountain by himself. He was too small and the mountain too high. So he asked her if she would take him to the top of the mountain if he gave her his eye. The mountain lioness told Piet that she would most definitely do this, but in order to do so, she would first need to have to go and find water and something to eat to get enough strength to climb the mountain. Piet agreed and decided to give the mountain lioness his eye. She kept her promise and after finding some food and gaining some strength, she took Piet up to the top of the mountain.

When they reached the top, Piet could feel the cold breeze on his fur and could sense the beauty of the view in front of him and he felt a sense of accomplishment. He thanked the mountain lioness, who gently placed him on the top of the highest rock on the mountain. Piet sat and enjoyed the warmth of the rock and felt happy.

Suddenly Piet felt a terrible pain in his back. Sharp claws pierced his skin and he could feel how he was lifted up into the air. Higher and higher into the air. As Piet was moving higher and away from the mountain top, he could sense where he was. He could sense the mountain lioness on the rocks; he could sense the buffalo running on the grass plain down below with his herd and slowly he began to hear the familiar roar that had first called him from the mouse colony. He sensed that he was nearing the river where Mr. River Frog and he had spent time together.

Piet, as loud as he could and with the last bit of energy he had shouted down: "Hallo Mr. River Frog!" Mr. River Frog looked up in the direction of the greeting, saw and replied from far beneath: "Hallo Big I Am!"

## **APPENDIX K: Strategy Map Absa Brokers 2002-2003**

Input from word

## APPENDIX L: New World of Work Workshop

(Available at Absa Brokers, 2002)

### LEARNING OUTCOMES

This two day course will allow you to experience how the world of work has changed over the last decade. Delegates are equipped with skills to deal with the turbulent external environment.

### WHO SHOULD ATTEND THIS WORKSHOP

This workshop is aimed at national leaders, provincial leaders and regional leaders in Absa Brokers who is expected to manage change in the New Economy of work.

<b>Duration:</b>	Two days
<b>Maximum group size:</b>	15 delegates
<b>Venue:</b>	To be confirmed
<b>Date:</b>	To be confirmed
<b>NQF Level:</b>	5
<b>Credits:</b>	10

Workshop Contents	
<ul style="list-style-type: none"> <li>■ <b>World of work</b></li> </ul>	<ul style="list-style-type: none"> <li>• Paradoxes</li> <li>• Complexity theory</li> <li>• World Café: external challenges</li> </ul>
<ul style="list-style-type: none"> <li>■ <b>Business Planning</b></li> </ul>	<ul style="list-style-type: none"> <li>• Impact of systems thinking on the way that we do business</li> <li>• Causal analysis</li> <li>• Building systemic diagrammes</li> </ul>
<ul style="list-style-type: none"> <li>■ <b>Leadership in the new world of work</b></li> </ul>	<ul style="list-style-type: none"> <li>• Impact on leadership</li> <li>• Leadership behaviour in the new world of work</li> <li>• Ladder of inference</li> </ul>

<b>Workshop Contents</b>	
<b>■ Human reaction to change</b>	<ul style="list-style-type: none"><li>• Change models</li><li>• Human reactions to change</li><li>• Leadership and change</li></ul>
<b>■ Picasso Activity</b>	<ul style="list-style-type: none"><li>• Interrelatedness</li><li>• Systems thinking</li><li>• Self Organising Theory</li><li>• Silos in organisations</li><li>• Chaos-theory</li></ul>
<b>■ Compile personal effectiveness development plan</b>	<ul style="list-style-type: none"><li>• Making it work</li><li>• Follow-up and reinforcement</li><li>• My development plan</li></ul>

## **APPENDIX M: Picasso activity**

(Copley, 1997)

Outcomes: Innovation, Systems Thinking, Creativity

The participants are given the opportunity to step out of their shoes, out of their reality and current situation, and be taken on a journey back in time with Pablo Picasso.

The scene is set as a sacred space where each individual is made to feel calm and relaxed is created. The group is taken into the life of Picasso and encouraged to tap into their creative ability and become their own Picasso. Each individual is given a mask to wear, and encouraged to find a space at the “drawing easel”. Being initially blindfolded, the group is given the opportunity to freely express him/her-self by drawing with pastel crayons to the sound of different styles of music which take them through a variety of moods elicited by high energy to more classical music. Group members rotate around the “drawing easel” as the music clips change – now un-blindfolded, and continue to draw as the music guides them.

The realisation that we are all in one working environment and working together towards a common organisational goal is emphasized through the activity.

The session is facilitated and debriefed in a way in which there will be acknowledgement of all the emotions felt and the reasons for these emotions. It will also be related back to the working environment. This is a very powerful intervention and is really beneficial for teams in which teamwork is essential. The participants are exposed to the way in which systems thinking works in a very practical way. Each person in the team is important to ensure that the team is successful.

At least 3-4 hours are needed for this activity.

## APPENDIX N: Optimising Interpersonal Skill

(Available at Absa Brokers, 2002)

### LEARNING OUTCOMES

This two day intervention focus on enhancing interpersonal relationships by focusing on enhancing empathy for differences and raising consciousness about own stereotypes and judgements made on differences.

### WHO SHOULD ATTEND THIS WORKSHOP

This workshop is aimed at national leaders, provincial leaders and regional leaders in Absa Brokers who is expected to manage change in the New Economy of work.

<b>Duration:</b>	Two days
<b>Maximum group size:</b>	15 delegates
<b>Venue:</b>	To be confirmed
<b>Date:</b>	To be confirmed
<b>NQF Level:</b>	5
<b>Credits:</b>	10

Workshop Contents	
<ul style="list-style-type: none"> <li>■ <b>Mental models</b></li> </ul>	<ul style="list-style-type: none"> <li>• How mental models are formed</li> <li>• Intent and Impact</li> <li>• How to change actions</li> </ul>
<ul style="list-style-type: none"> <li>■ <b>Stereotyping</b></li> </ul>	<ul style="list-style-type: none"> <li>• Draw a farmer</li> <li>• Explore stereotypes</li> <li>• Stereotypes in SA</li> <li>• How stereotypes are formed</li> <li>• Impact of stereotypes</li> </ul>
<ul style="list-style-type: none"> <li>■ <b>Empathy</b></li> </ul>	<ul style="list-style-type: none"> <li>• Fish bowl activity</li> <li>• Put yourself in someone else's shoes</li> <li>• Ladder of inference</li> <li>• Sharing emotion</li> <li>• Co-counselling</li> </ul>

<b>Workshop Contents</b>	
<b>■ Diversity</b>	<ul style="list-style-type: none"><li>• Diversity factors</li><li>• Valuing of diversity</li><li>• Diversity in South Africa</li><li>• Business Case for diversity</li><li>• Diversity of Thought</li></ul>
<b>■ Interpersonal Relationships</b>	<ul style="list-style-type: none"><li>• Interpersonal relationships and leadership</li><li>• Interpersonal relationships and diversity</li><li>• Interpersonal relationships and EQ</li></ul>
<b>■ Compile personal effectiveness development plan</b>	<ul style="list-style-type: none"><li>• Making it work</li><li>• Follow-up and reinforcement</li><li>• My development plan</li></ul>

## APPENDIX O: Business Planning Workshop

(Available at Absa Brokers, 2002)

### LEARNING OUTCOMES

This two day intervention focus on equipping leaders to do business planning while ensuring that everybody participates and that all voices are heard. Personality type is explored and the impact thereof on group dynamics are analysed.

### WHO SHOULD ATTEND THIS WORKSHOP

This workshop is aimed at national leaders, provincial leaders and regional leaders in Absa Brokers who is expected to manage change in the New Economy of work.

<b>Duration:</b>	Two days
<b>Maximum group size:</b>	15 delegates
<b>Venue:</b>	To be confirmed
<b>Date:</b>	To be confirmed
<b>NQF Level:</b>	5
<b>Credits:</b>	10

Workshop Contents	
<ul style="list-style-type: none"> <li>■ The new world of work</li> </ul>	<ul style="list-style-type: none"> <li>• Impact of autocracy</li> <li>• Challenges of new world of work</li> <li>• Being Inclusive</li> </ul>
<ul style="list-style-type: none"> <li>■ Balanced Score card</li> </ul>	<ul style="list-style-type: none"> <li>• SWOT</li> <li>• Score Card Principles</li> <li>• In what should we invest in today?</li> <li>• At what processes should we excel at?</li> <li>• How should we appear to our clients?</li> <li>• How should we appear to our shareholders?</li> </ul>
<ul style="list-style-type: none"> <li>■ Personality Type</li> </ul>	<ul style="list-style-type: none"> <li>• Extraversion versus Introversion</li> <li>• Sensing versus Intuition</li> <li>• Thinking versus Feeling</li> <li>• Judgement versus Perceiving</li> </ul>



<b>Workshop Contents</b>	
<b>■ Group Dynamics</b>	<ul style="list-style-type: none"><li>• Forming</li><li>• Storming</li><li>• Norming</li><li>• Performing</li><li>• Adjourning</li><li>• Diversity of Thought</li></ul>
<b>■ Interpersonal Relationships</b>	<ul style="list-style-type: none"><li>• Speaking from the self</li><li>• Giving feedback</li><li>• Receiving feedback</li></ul>
<b>■ Compile personal effectiveness development plan</b>	<ul style="list-style-type: none"><li>• Making it work</li><li>• Follow-up and reinforcement</li><li>• My development plan</li></ul>

Depending on the group dynamics that present itself, group dynamic activities will be included.

## APPENDIX P: Levels of Work Process

(Available at Absa Brokers, 2002)

### LEARNING OUTCOMES

This one day process exposes leaders to the thoughts of Eliot Jaques (1997) on levels of work and requisite organisations. Own CPA scores will influence conversations during this session. Roles and responsibilities will be contracted within natural teams on roles and responsibilities.

### WHO SHOULD ATTEND THIS WORKSHOP

This workshop is aimed at national leaders, provincial leaders and regional leaders in Absa Brokers who is expected to manage change in the New Economy of work.

**Duration:** One day  
**Maximum group size:** 15 delegates  
**Venue:** To be confirmed  
**Date:** To be confirmed  
**NQF Level:** 5  
**Credits:** 10

Workshop Contents	
<ul style="list-style-type: none"> <li>■ <b>Levels of work</b></li> </ul>	<ul style="list-style-type: none"> <li>• Work themes:</li> <li>• Quality</li> <li>• Service</li> <li>• Best Practice</li> <li>• External value chain Optimisation</li> <li>• Strategic intent</li> <li>• Global leadership</li> <li>• Level of work of Absa Brokers</li> <li>• Level of work of Absa</li> </ul>
<ul style="list-style-type: none"> <li>■ <b>Roles and Responsibilities</b></li> </ul>	<ul style="list-style-type: none"> <li>• In scope / out scope</li> <li>• Stop/start/continue doing</li> <li>• Contracting</li> </ul>
<ul style="list-style-type: none"> <li>■ <b>Compile personal effectiveness development plan</b></li> </ul>	<ul style="list-style-type: none"> <li>• Making it work</li> <li>• Follow-up and reinforcement</li> <li>• My development plan</li> </ul>

**APPENDIX Q: Emotional Intelligence  
Development Journey 2003 – 2004**  
(Available at Absa Brokers, 2003)

Emotional Intelligence  
Absa Brokers Sales Leader  
Development

# The journey

“The biggest temptation is to settle for  
too little . . .”

## Phase 1

Phase 1 of the Emotional Intelligence Journey for Absa Brokers Regional Leaders have been completed successfully!

Next steps identified include:

- Emotional Intelligence Feedback on Phase 1 of Journey completed – 1 day intervention on SOC level
- To ensure that new regional AND provincial leaders can join in Phase 2 which will commence in 2004, a New Leader Developmental Journey process is proposed:
- National team to upskill:
  - Action Learning Experience
- Support Team Enablement
- Wintershoek-session: Broker Sales Leadership
  - Working on scenario's as identified during BOC- strategy process
  - Business planning session for next financial year

### 1.1 NEW LEADER DEVELOPMENTAL JOURNEY

This developmental journey can be completed in six months.

First month:	EQi measurement and feedback CPA measurement and feedback
Second month:	Self Mastery Session MBTI measurement and feedback 2 day intervention
Third month:	Mentorship 2 day intervention
Fourth month:	Interpersonal skills 2 day intervention
Fifth month:	Group Process Consultation intervention 2 day intervention
Sixth month	Coaching: Facilitation of Regional Meeting Feedback EQi re-measurement and feedback

Theory that will be covered during the abovementioned processes include:

- Facilitation
- Dialoguing
- Balanced Score Card
- Systems Theory

- Emotional Intelligence
- Levels of Work
- Mentorship
- Coaching

On completion of this fast track developmental journey, new leaders will be able to be integrated in any follow up sessions.

**This journey should be run once a year, in the second half of the year.**

## 1.2 SUPPORT TEAM ENABLEMENT

It is expected of the newly formed support teams to assist regional leaders in optimally serving brokers and the provincial leader to maximise growth in his/her area of responsibility. Little energy has been spent on ensuring that these support teams have the individual skill to take up personal authority and to influence professional brokers.

A facilitated intervention with the purpose to improve the following dimensions is proposed:

- Understanding of impact of own behavior
- Understanding of impact of behavior on others
- Influencing skill
- Taking up of personal authority
- Personality Preference
- Shift in ability to handle complexity
- Enhance emotional maturity level

Target population: Provincial leader with support team  
Days: Three day intervention

## 1.3 WINTERSHOEK 2005 – 18 MONTHS LATER . . .

It all started at Wintershoek. Nobody refers to the strategy session held somewhere near Kimberley or to the first session of the new national sales team – they refer to Wintershoek.

That was the last time that a strategy map has been introduced. In September the scenario planning session and BOC strategic planning will take place to determine the company's future. It will be ideal to start off the year with creating the space for Sales Leadership to revisit Wintershoek – and refocus

A facilitated intervention will ensure:

### Doing

- Scenario planning – taken a level down to pro-actively create consciousness
- Enables business planning INTIME for budgeting
- Ensure the integration of AFS strategy in business planning
- Finalising the training on the sales process

### Being

- The Psychological benefit of revisiting two years ago and acknowledges successes
- Hearing the new strategic intent from the Big man himself
- Working on values
- Creating new meaning to Proud, Powerful and Passionate
- Establishing framework for new financial year's leadership developmental journey.

Target population: Provincial and Regional Sales Leadership

Days: Three day intervention

### Phase 2 – The year of the Broker

The results of Phase 1 has been studied and used to inform the following proposal. The focus during Phase 1 was on the development of the following EQ-skills:

- Self-awareness
- Assertiveness
- Problem Solving
- Self Regard
- Empathy

The results of the first re-measure of this instrument indicated the following:

A significant increase in all the identified factors was visible.

During the last two years, the strategic intent was as follows:

- First year: Majority of interventions focused on Resource Perspective, Enabling leadership and unleashing personal authority
- Second year: Majority of interventions focused on leveraging the Internal Resource Perspective, understanding processes and creating Strategic alignment e.g. with regards to operating models

Although theory suggest that focus on the two internal perspectives namely the resource perspective and the internal process perspective should create benefits in the external environment, it is also important to benchmark externally and focus on the image and client satisfaction when the internal processes are in place. This does not mean that no

effort must be given to sustain the internal environment – the principle of entropy, explicitly indicate the opposite.

Whilst sustaining the internal effort on resources and processes, additional effort should be placed on the enhancement of the external reality. All interventions will have elements of external focus, ensuring the transference of internal skill to the external environment.

Jung said that a person cannot fight the internal and the external world together – he can only defend in one world. The assumption is made that the focus over the last two years was to create a stronger inner environment and that the collective focus can now shift to the external environment.

Once again, an integrated approach should be followed – focusing simultaneously on individual, collective and communal level.

The process should include:

- Alignment – the hard stuff / the doing as well as
- Attunement - the soft stuff / the being

Emotional intelligence skills that should be addressed include:

- Interpersonal Skills
- Problem solving Skills
- Intrapersonal Skills

## 2.1 ALIGNMENT

### 2.1.1 Problem Solving Skill:

#### a. Complex Problem Solving

A two day intervention based on the assumptions of systems thinking working with building causal loops and identifying leverage points.

Skills transferred:

- Understanding of systems thinking
- Cause and Effect understanding
- Systemic approach to problem solving
- Making links
- Understand systems Archetypes

Target population:

- National Sales Team as a team
- Provincial Sales Leadership – provincial manager and regional managers in natural teams – 5 sessions

## b. Innovation

A two day course to ensure focus on the core competency, innovation.

The focus of this intervention is to unleash creativity and stimulate innovation in a safe environment.

Proposed outcomes:

- Unleashed energy
- Innovating process for organisation
- Creative thought
- Generating new ideas

Proposed target population: Regional Leadership

## c. Business simulation

A three day intervention, allowing delegates to explore the following theoretical concepts in an experiential environment:

Focus will be placed on:

- Strategy
- Product strategy
- Marketing strategy
- Financial strategy
- Delivery strategy

As outcome the following can be expected:

- Enhanced business understanding
- Understanding of impact of decision making on the rest of business
- Enhanced business theory
- Systemic thought
- Decrease attempt to operate in silos

Target population: Regional leaders and Provincial Account managers



## 2.1.2 Regional Meetings

Regional sessions to be influenced with relevant themes:

- 1<sup>st</sup> meeting: Scenarios and strategy
- 2<sup>nd</sup> meeting: Ethics
- 3<sup>rd</sup> meeting: Customer satisfaction
- 4<sup>th</sup> meeting: Innovation

A communication pack will be provided for all sessions. A follow up executive coaching session can be done if needed to ensure transference of facilitation skill.

During these regional sessions the regional manager gets the opportunity to practice:

- Facilitation Skills
- Presentation Skills
- Power Point Skills
- Dialoguing Skills
- Coaching Skill

Existing Regional Leaders can be provided with follow up theory on Effective Meetings.

## 2.2 ATTUNEMENT:

### 2.2.1 Interpersonal Relationships:

#### a. Relationship Building Skills:

A two day intervention focusing on enhancing the following:

- ***Emotional Intelligence Journey for Brokers***
- Self insight
- Stress Management
- Knowing your client
- Self Persuasiveness
- Emotional relatedness

This intervention is focused on all especially brokers. It can be positioned as an incentive for brokers. This session was requested by Regional Leaders to create an opportunity for brokers to experience similar growth as they did last year.

Underlying theory incorporated in the development of this intervention suggest that employee loyalty increases if energy is spend on individual soft skill development. If mental models, stereotypes and assumptions are explored, the positive shift thereof manifest in personal relationships with others.

The relationship with the branch, the other bank SBU's, as well as the relationship with Absa Brokers will be explored.

Maximum Group Size: 30

Delegates do not have to be from a specific organisational unit

Regional sessions can be held to manage travel and accommodation costs.

Emotional Intelligence questionnaires can be administered as an optional extra.

### 2.2.2 Intrapersonal Relation:

#### a. Me, Myself and I

A two day Rogerian intervention focusing on enhancing the following:

- Self Insight
- Self Regard
- Emotional Self awareness

The emphasis will be placed on personal purpose in life and spiritual intelligence development. Career anchors will be explored. This is an individual intervention.

Target Population: Sales Leadership

The session can be done across natural group boundaries.

Maximum Group Size: 15

4 sessions to be held

#### b. Ethical leadership

Energy was spent on the entrenchment of Proud, Powerful and Passionate as common goal for F2F brokers. The national team should take this a step further and work on the ethics of business.

A two day intervention for national leaders focusing on:

- Principle based leadership
- Personal Ethics
- Business Ethics
- Conflict between the two
- Setting an ethical code for the organisation

The outcome of this session will be entrenched in the system during the regional meetings.

#### c. Provincial and National Leadership Potential Development

Where organisations embark on the process of conducting **CPA assessments** on individuals to determine current capability, future potential and style – it is only an indication of the **theoretical capability** the individual has.

What is required to make the process most effective is to ensure the **application** (applied capability) of the theory is considered and that the individual knows what it is that they have to do to position them for the future they are able to achieve?

Identification of the development aspects, and the determining where the individual is currently, is not only enlightening for the individual concerned, but vital for the organisation to do effective succession planning and talent management.

Outcomes:

- Better decisions made regarding Talent Management
- Improved decision making in Succession Planning
- Improved vision of the future for the individual
- Actual actions which can be taken to ensure the desired future

Actions which could be included with Performance Management development plans

Target population: Provincial and National Leadership

### 2.3 NEW LEADER DEVELOPMENTAL JOURNEY

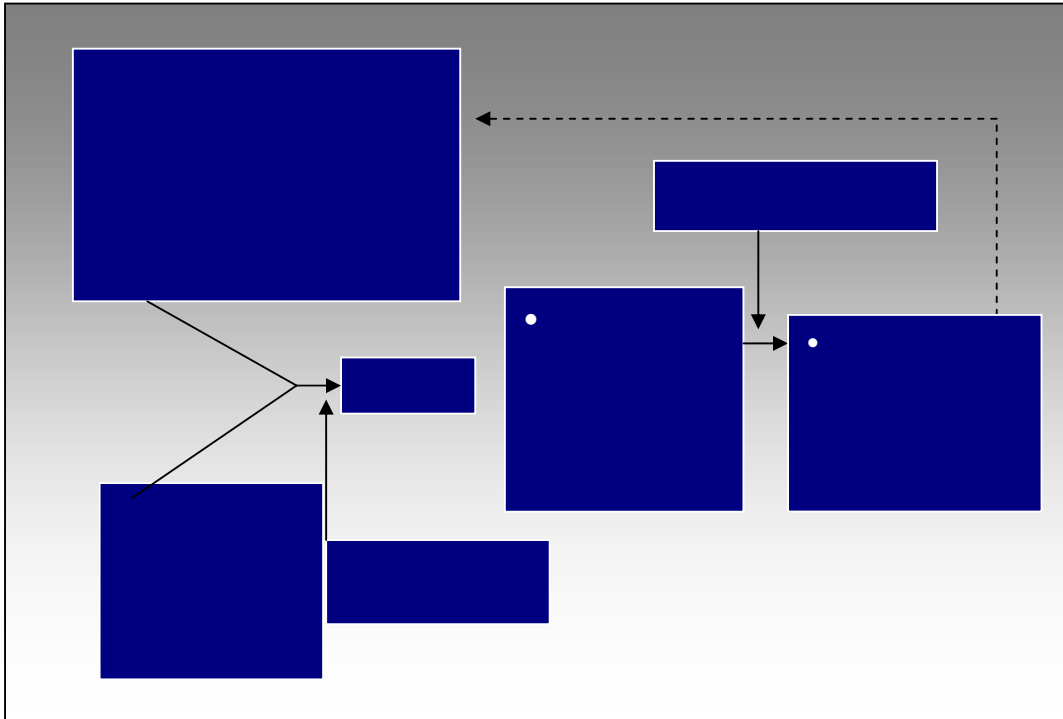
This developmental journey can be completed in six months.

First month:	EQi measurement and feedback CPA measurement and feedback
Second month:	Self Mastery Session MBTI measurement and feedback 2 day intervention
Third month:	Mentorship 2 day intervention
Fourth month:	Interpersonal skills 2 day intervention
Fifth month:	Group Process Consultation intervention 2 day intervention
Sixth month	Coaching: Facilitation of Regional Meeting Feedback EQi re-measurement and feedback

## 2.4 CES

The follow up CES study should be done and training can be provided for regional leaders as how to improve this research.

Regional Leaders should reinforce the theory of the climate study and training with regards to the Absa Broker Sales Process and client satisfaction should be given. A special focus should be given to develop relationship credibility.



## 3. TIME IMPLICATION

INTERVENTION	NATIONAL	PROVINCIAL	REGIONAL	BROKER
Complex problem solving	2 days	2 days	2 days	
Regional Leadership		2 days	2 days	
Business simulation			3 days	
Relationship building skills				2 days
Me, myself and I	2 days	2 says		
Ethical Leadership	2 days			
Leadership follow up CPA	3 hours	3 hours		
Total	6.5 days	6.5 days	7 days	2 days

## APPENDIX R: SOC Mode Plot

Import mode plot from power point here

## **APPENDIX S: Demographics of Absa Brokers 2003**

Word doc

## **APPENDIX T: Grounded Theory Definitions, experiences and underlying beliefs**

In paragraph 11.3.2 emerging theory on the phenomenon Inclusivity was presented. In Figure 11.2 certain factors that played out on different domains were clustered. For each of these factors, the concept was defined, the experiences associated with the concept were listed and the underlying beliefs were unleashed. The results of this effort are discussed here. The numbering of paragraphs is kept consistent in order to allow the reader easy integration with body of study within the specific chapter.

### 11.3.2.1 Assumptions about me

During the content analysis it became evident that certain subcategories/perceptions in respect of the individual domain seemed to influence the willingness of an employee to engage in organisational strategies, activities and operations, thus enabling the employee to have a voice

#### 11.3.2.1.1 Respect

**Definition:**

Respect refers to an assumption/showing of good faith and value towards another person

**Experiences:**

- I feel listened to;
- I feel valued by others within my organisation; and
- I feel respected.

**Underlying assumption:**

Individuals within the organisation who feel accepted, respected and valued feel included and manifest a greater willingness to engage.

#### 11.3.2.1.2 Self-regard

**Definition:**

Self-regard refers to a positive self-view and self-awareness. It also refers to both the perceived weak and strong points of an individual and the way in which the individual deals with them.

**Experiences:**

- I have valuable insights that I can voice;
- I am aware of my capabilities; and
- I am confident about the value that I bring to the organisation.

**Underlying assumption:**

Employees who manifest a positive self regard will perform and be more willing to contribute more optimally to the goals of the organisation.

## 11.3.2.1.3 Resilience

**Definition:**

Resilience refers to the capacity of an individual to deal with the ambiguities which changes present to that individual.

**Experiences:**

- I can adapt easily to new things;
- I am flexible; and
- I am confident that I can cope with anything that happens.

**Underlying Assumption:**

Employees who manifest the resilience to adapt to change will move through the human reaction to change more quickly than those who do not. The individual will progress through the emotional adaptation phases, as described in paragraph 3.3, more rapidly, and, thus, be able to re-engage in an optimal way quickly.

## 11.3.2.1.4 Personal Responsibility

**Definition:**

Personal responsibility refers to the willingness of an individual to take ownership of his/her behaviour

**Experiences:**

- I am personally responsible for my behaviour,
- I do not like it if people say “we” – one can hide in the “we” – rather say “I”



- I feel institutionalised (negative correlation), and
- Others decide on my future (negative correlation).

**Underlying assumption:**

Employees with a high level of personal responsibility possess an internal locus of control and will endeavour to sort out the problems at hand. When personal responsibility is high the blaming culture will be low.

### 11.3.2.2 Assumptions about We

Subcategories that describe “the We” relate to the direct environment which a leader creates in the immediate working environment – the team domain. Sometimes, voice and, therefore, engagement, are robbed by the dynamic within the team domain. This happens if one or more of the sub-categories, described below, are perceived negatively.

#### 11.3.2.2.1 Support

**Definition:**

Support refers to the extent to which individuals feel encouraged, cared for and assisted by others

**Experiences:**

- I feel supported by my team members and managers;
- I feel acknowledged for my contribution; and
- I feel listened to.

**Underlying assumption:**

High levels of support lead to greater willingness to engage and to voice opinions and views.

#### 11.3.2.2.2 Leadership

**Definition:**

In this context leadership refers to the leadership capability that is needed by managers in order to manage and to lead employees effectively. It also specifically applies to the depth of leadership on supervisory level as effectiveness on this level will have a direct impact

on the attainment of organisational goals. It is described as the perception of leadership capacity within the system

**Experiences:**

- My manager is a good leader;
- My manager is fair and ethical;
- My manager motivates me;
- My manager has vision, and
- My manager does a good job at leading the job at hand

**Underlying assumption:**

The perception that a manager is a good leader will increase the willingness to engage as hope will be created.

11.3.2.2.3 Diversity

**Definition:**

This sub-category refers to the extent to which differences of thought are allowed, valued and respected.

**Experiences:**

- Differences are seen as positive and enhancing to work relationships;
- Different people are treated fairly and equally;
- Competency is the only aspect that is important – race, gender or other diversity factors do not influence behaviours or decisions; and
- One is allowed to differ from others.

**Underlying assumption:**

If diversity is valued and accepted as beneficial for the organisation employees will engage more and benefits such as creativity and innovation will materialise from the tension of differences.

#### 11.3.2.2.4 Accountability

**Definition:**

Accountability refers to the extent to which people are held accountable for their performance and behaviour as was contracted with them.

**Experiences:**

- I know what my job responsibilities are;
- I am held responsible for my output; and
- In our team performance and behaviours are fairly managed (the opposite of this is the tolerance of non-performance).

**Underlying Assumption:**

If non-performance in terms of contracted performance or behaviours is tolerated this will have a negative impact on the ability of an individual to act for the greater good. A low level of accountability will result in a blaming culture.

#### 11.3.2.3 Assumptions about “the They”

Another theme that materialised was the enabling of engagement and voice and this theme clustered around perceptions about “the They” or the collective organisation. In an Inclusivity Transformational strategic attempt the emphasis is on transforming assumptions about “the They” to assumptions about “the Us”. Although some of the following sub-categories also play a role in respect of the individual and group domains, it did emerge from the content analysis that this is influenced mostly by perceptions about the collective.

##### 11.3.2.3.1 Trust

**Definition:**

This construct refers to the experience of the individual that he/she feels trusted in terms of the task that the organisation has assigned to him/her. This construct further explores the concept that the organisation and management may be trusted.

**Experiences:**

- I trust the insight of top management;

- I believe in the purpose and vision of leadership in this organisation;
- Our organisation is on the right strategic direction;
- I receive all the information I need and, therefore, believe that the organisation is transparent; and
- In this organisation we trust each other and give each other the benefit of the doubt.

**Underlying assumption:**

People will engage more willingly in an environment in which they feel trusted and in which members trust each other. Trust in the organisation leads to a sense of security even when the organisation is going through transformation.

**11.3.2.3.2 Alignment****Definition:**

This construct refers to the perceived alignment and shared vision around the Doing and the Being.

**Experiences:**

- I understand the strategy of the organisation;
- I clearly understand my role and responsibilities and those of others;
- I know how my work links to the overall goals and strategy of the organisation;
- My values are aligned with those of the organisation; and
- I understand what is expected of me.

**Underlying Assumption:**

The alignment of the Doing (strategy) and the value systems (the Being) within the organisation contributes directly to productivity and to other economic factors. If expectations, roles, responsibilities and behaviours are contracted with an individual the individual will feel less vulnerable and will be more willing to engage or to become involved.

#### 11.3.2.3.3 Adaptability to change

**Definition:**

This construct refers to the ability of the organisation and the individuals to deal with change effectively

**Experiences:**

- Changes are communicated effectively within the organisation;
- It is difficult for people in the organisation to change their ways (negative correlation);
- In this company people resist change (negative correlation);
- Change is welcomed in the organisation; and
- The organisation is flexible to adapt to the challenges of the external environment.

**Underlying Assumption:**

When change is managed effectively within the organisation, and accepted by employees, the loss of voice is minimised and, therefore, engagement is optimised. A sense of “we manage change” and not “change is managing us” is experienced.

#### 11.3.2.3.4 Inclusivity

**Definition:**

This construct refers to the degree to which an individual feels that he/she is being made part of the organisation and where the practice of co-creating plans and strategies is utilised. People feel they may voice their opinions and that their unique contribution is valued.

**Experiences:**

- People are included in decision making in this organisation;
- If something is influencing my work directly I am involved in finding solution;
- Opportunities for participation in organisational issues are created;
- We co-create solutions in this organisation; and
- Different voices are invited.

**Underlying Assumption:**

Employees who feel included will engage more and will experience a sense of ownership, commitment and empowerment.

## 11.3.2.3.3 Ethics

**Definition:**

This subscale refers to the sense of the individual that the right things are done in the organisation.

**Experiences:**

- Leadership in the organisation is ethical;
- Even under difficult situations leadership will do the right thing;
- Leadership in our organisation is consistent;
- Unethical behaviour is not tolerated in our organisation; and
- Our leadership is principled.

**Underlying assumption:**

It is difficult to do something wrong if everyone in the organisation values “doing the right thing”. An individual with similar ethical values to those of the organisation will experience a sense of belonging and pride that will, in turn, lead to commitment. “Doing the right things right” leads to confidence and creates a fair, consistent and safe environment, in which the levels of engagement increase.

## **APPENDIX U: Additional questions asked to regional leaders during in-depth interviews**

The numbering of paragraphs is kept consistent in order to allow the reader easy integration with body of study within the specific chapter.

### 11.4.1.2 Interviews with regional leaders

A 20% sample of the regional leaders who had participated in the processes was identified. The focus was also to come to a better understanding of the phenomenon of Inclusivity. Themes identified from the content analysis are clustered in order to answer the research questions:

#### **Question 1: What personal changes or growth were experienced during 2002-2004?**

The following were listed by the regional leaders as indications of their growth experiences. The number of responses is indicated in brackets after the various statements: Becoming self-aware (11) (“I became aware of myself, and of others.” “I always was unconscious before.” “I became alive, I became aware” “I suddenly started to feel again”, Becoming true to the self (also accepting myself) (10); Interactions with others improved (10); Understand my own personality better (10); One regional leader said “I felt in tune with myself after the intervention”; Emotional growth (9); Understand my own defense mechanisms (8); A higher sense of consciousness (8); Being present at all times (8); Understand how to bring out the best in other people (7); Understand human reactions to change (7); Understand the impact of behaviours on others (7); and increased levels of conflict handling ability (7). Other growth areas included the ability to tell stories, knowing how to lead through Inclusivity, world view changes and enhanced assertiveness.

Together with the themes identified from the focus groups the Inclusivity Transformational Framework (Framework 12.1) was adapted to include “levels of consciousness” in the model.

**Question 2: Are the shifts sustainable?**

All thirteen participants responded positively. "We are still speaking about different personality types." "I am still practising the lessons learned from these interventions. "Just look at the way that we do business planning if you are wondering if the process was sustainable. We do it still the same way we did it in 2002." Two people used the metaphor of a journey to explain the shift and stated that they sometimes stumble. Eleven stated that, as a result of the fact that their perspectives (called viewpoint, mental model or world view) have changed, the shift is sustainable. One person described it as follows "the consciousness of being present and true to myself is entrenched. So, I believe that the shift is sustained because I want it to be" "How can it not be sustainable, we have all grown and are still here in the system today. We all operate in a more mature way and the outcomes are more satisfactory."

**Question 3: Was the learning translated back into the workplace? How?**

The interviewees described the translation of their learning back into the workplace by reflecting on what they now do differently, and the way in which this has impacted on their interactions with themselves and others. Twelve regional leaders maintained that they now listen to the different voices in their teams. "If you start to listen to different opinions, you do not want to have it any other way again. It is so insightful." "If one allows everyone to speak, everyone feels important." Eleven regional leaders stated that they now voice their own opinions and engage actively at work. Ten leaders reported that they understand the impact of their behaviours on others. Another ten indicated that, because they are able to understand the impact of change on human beings, they are able to manage transformation more effectively. Nine regional leaders responded by stating that they assume personal responsibility for their own worlds and, therefore, for their own realities ("I am responsible for my own behaviour." "I don't blame anybody anymore" "I will sort stuff out myself." "...rather than pass the buck.").

Eight regional leaders maintained that they now trust others more and are able to engage more effectively with others. Eight stated that, due to higher levels of confidence, they are able to interact more effectively. Three reported that they now delegate in a better way. Two maintained that they are less defensive and temperamental. Two stated that they are able to utilise systems thinking methods with great success. The latter was summarised



by one regional leader who stated “Some interventions focused on business processes such as systems thinking and others on people. Introducing the people element resulted in a noticeable behaviour change and attitude of my direct reports, while significant work has been done. I am a firm believer of how important these issues are in the new world of work”

It must be remembered that these responses were given between three to six years after the last intervention had been implemented.

#### **Question 4: How did the interventions help to unleash voices?**

Responses to this question may be classified into the three following categories:

**Regard:** This aspect received the majority of responses (8), and manifested in the following statements: “Previously I did not have confidence.”; “I did not have the freedom to make a difference.” or “I was unable to make my voice heard.” “I will speak up because I have a valuable opinion on topics myself.” “I am glad that I attended the leadership training.” “I am much stronger now in myself”;

**Respect:** This aspect received the second highest number of responses (7). “As soon as I started to trust myself, others started to respect me”; “I realised that I have something valuable to say and now feel respected.” “I feel respected if I am not interrupted while I speak” or “... if my ideas are listened to.”

**Personal Responsibility:** The assumption of personal responsibility featured in a fair number of the responses (6); “I realised that it is my responsibility to make my voice heard”; “I realised that, although I am an introvert, I need to/must take up my leadership role”

Other reactions referred to the climate which had been created during the intervention through storytelling, dialoguing and appreciative inquiry which had, in turn, created a safe, facilitated environment.

**Question 5: What has been the impact of your leadership style on the climate of your team?**

All thirteen stated that they receive support in their region of responsibility. "We are involved in the management of the province." "My provincial manager really walks the talk. I form part of all strategic decisions in the province." "There is support for different initiatives in my world." Twelve of the thirteen leaders stated that they have created a climate in which different views are listened to and in which the morale is high "In my region, I implement the same stuff that my provincial manager does in his sessions – I involve people". Ten indicated that the brokers in their units are prepared to walk the extra mile and are co-operative. "It is as if this is my own company." "I will do anything that I can to ensure our plans are implemented." "This company is my life." Nine leaders reported that they create clear definitions of roles and measurements. Eight stated that they have shared values. Seven maintained that differences are valued, while one person indicated that his extravert personality has caused problems and that he is often irritated by introverts. "Although I know that they think internally, I have a need to connect."

**Question 6: What will happen to the climate should a new manager take over?**

Ten of the thirteen regional leaders felt that their legacies would be respected if they left. All were of the opinion that their legacies were based on solid business processes and, therefore, if a new leader was to be appointed and that leader did the right things, he/she would fit in.

"I have created a legacy which will remain with my signature for many years to come"; "The foundation that I laid with the staff is solid and strong."; "The climate will continue with an attitude of positiveness and progressive growth"; "The new manager will have to fit in and then do better" and "The team's inclusiveness in the leadership style will impact on the new manager with purpose and values".

Two out of the thirteen stated that the brokers had been empowered and, that if a new leader were to act inclusively, it would be easy to lead the system. One person stated that he did not know what would happen.

**Question 7: What are the prerequisites for a climate in which differences are valued?**

All thirteen identified emotional intelligence as a critical leadership skill for the valuing of differences. The other inputs may be clustered together in the following categories: Support (9) (“for me, if I do not feel supported, I cannot contribute.” “If we say things like ‘it will never work here’ I get discouraged.”), Leadership (9) (“Nothing breeds success like success, and my leader is successful in involving me in his business” “Leadership must create the climate needed.” “If a leader is ineffective, people will not speak up.”); Flexibility (8), Valuing diversity (8) and Accountability (8). Recognition and praise were also highlighted (3).

**Question 8: What are the prerequisites for a successful development initiative?**

All thirteen identified Inclusivity as a prerequisite (other words that were used to describe Inclusivity were open participation, engagement and involvement). “All must be involved.” “If you are not allowed to participate, you will not own the outcome” “To do it the difficult way – through people.” Other aspects identified were: Clear strategy in terms of the goals to be achieved (10); Open-mindedness (9); Creating significance (8); Buy-in from stakeholders (6); Mentorship and coaching (5) and To be thought-provoking (4) (“It must be value adding, and have an impact on our bottom line.” “It must make me stronger”).

**Question 9: What are the obstacles within the system that hinder the implementation of your learning?**

Interestingly, six responded by stating that they themselves constituted the obstacle. “It is only my own fault if something is not implemented;” “Sometimes, my personality comes in the way – I want to do things quickly and sometimes consulting with everyone takes too long. I then get anxious.” Four identified cross-functional interaction as an obstacle. Two stated that doing the Doing sometimes led to a neglect of the Being. One person stated that “pressure to deliver the bottom line can make one lose sight of the bigger picture”. Another person maintained that “it is sometimes easier to fit in than to voice your voice”. One person mentioned organisational structures while another was of the opinion that

leadership within the bank has not been exposed to transformational leadership. One mentioned organisational politics. Another person identified lengthy organisational processes in terms of interactions with the bank. This was the only area in which there were a variety of different responses and limited similarities. The assumption is made by the researcher that this is due to fact that the obstacles are mostly situational.

## Appendix V: Detail of focus groups

### The process of focus groups

As discussed in chapter 9 focus groups bring together individuals who have been selected in terms of meeting a specific profile. A limited number of questions are explored within an informal setting. Unlike individual interviews focus groups provide the added dimension of interaction between members. Three sample groups were identified to participate in the focus groups. These focus groups and the insights gained from them will now be discussed. The numbering of paragraphs is kept consistent in order to allow the reader easy integration with body of study within the specific chapter.

#### 11.4.2.1 Round table discussion with SOC

Six years after the initial implementation of the transformational effort a round table discussion was facilitated with the twelve members of the Sales Operating Council. Notes were made on a flip chart and the researcher recorded the group dynamics. The group was asked to reflect back on the preceding six years, with particular focus on the reality in 2002, and to check into the present by stating their feelings. The group appeared to experience conflicting emotions immediately. One by one the members verbalised their thoughts and feelings. A sacred space was created and the group experienced a sense of achievement and awe at the fact that the organisation had actually been transformed from a distrusting and non performing organization into a highly successful business. The provincial members spontaneously acknowledged Gerbus and provided him with feedback on his leadership ability. They all thanked him and related the effect this had had on the organisation, their teams and on themselves. The words and phrases used included: "I was valued for who I am"; "you saw my gift"; "you believed in me when I did not myself"; "you allowed me to do my own thing"; "you were so hard on me in the beginning. I initially did not understand why. Today I can only say 'thank you'"; "the discipline was fair"; and "you always supported and protected me to the external world, even when I was wrong". An emotional Gerbus reacted by saying that he could not have done this alone and left the room. The group made a collective decision to allow Gerbus time to regroup. They sat with the emotions in the room – just being. The roles played by other role players, such as the Human Resources Account Executive and the

Organisational Development facilitators, in the transformational process were also acknowledged.

Gerbus rejoined the group after five minutes and the discussion continued. The following themes surfaced when the group related the story of Absa Brokers over the period of time under discussion:

### **Chapters in the Absa Brokers Story**

- Chapters in the Absa Brokers story were identified in terms of the leadership of the organisation, namely, the era before JR, the regime under JR, and then the period under the leadership of Gerbus - Gerbus is perceived as the “saviour” of the brokers and of the company;
- JR was described as a visionary. The group acknowledged his insights and his wisdom. However, with hindsight, they also acknowledged that they had not supported him. Possible reasons for this lack of support included “he judged us by saying that brokers are dishonest”; “he chose the Electronic Delivery side over the Face to Face side”; “his views were too far removed from our reality”; “although he is very clever, he did not protect us” and “he did not understand the world of a broker”. “If he only involved us more.” There was a sense of shame at the fact that he had not been acknowledged for his appointment of Gerbus as national leader;
- A immense amount of gratitude was expressed to Gerbus himself and for the way in which the restructuring process had been conducted;

### **Importance of leadership development**

- The importance of leadership development and emotional intelligence development in the initial phases of the process was stressed. Some of the comments included “I did not understand it then, but the processes that we went through . . . contributed significantly”; “soft training is important”; “without being taught how to dialogue we would not be able to . . .”; “understanding my own personality helped”; “if I was not shown what the impact of my style was, I would never be here today as a successful member of a successful team”, and “self awareness is critical”.
- The group agreed that the use of psychometric tests had been helpful. They felt that the right people had been appointed to the right positions. They indicated that they

would always utilise a combination of EQ-i, CPA and MBTI when making an important placement.

### **Behaviours associated with Inclusivity**

- The behaviours which were identified as acceptable behaviours within the organisation included engagement, commitment, questioning, inclusion, value-adding, business-focused initiative, and passionate engagement. Behaviours that were no longer permissible included unethical decisions, withdrawal, backstabbing and disengagement.

### **Radical Transformation**

- The team viewed the Inclusivity Transformational Strategy as the turnaround point in the organisation. The impact of this strategy was world café-ed. The output of this world café session included:

The transformation in Absa Brokers was described as a change from:

- A disconnected work force to an involved work force;
- Excluded to inclusive;
- Fragmented to a powerful force with which to be reckoned;
- Acceptance of non performance and unethical behaviour to principle based and value driven;
- Vulnerability and exposure to safety and power;
- Non performance to highly successful and solid performance; and
- Closing the organisation down to comprising a critical link in the financial services value chain;

### **Intended and unintended consequences**

Systemic problems which had been addressed by the transformation included:

- The transformation from selling a product to selling advice;
- The use of ProPlanner;
- The establishment of the short term brokerage as a fast, exponentially growing business unit;
- The repositioning of the Face to Face operations as the core of the business;
- The recovery of the voice of the Face to Face business;

- The positioning of support in terms of what it should actually be, namely, support;
  - The enablement of regional and provincial leadership through mandating and emotional intelligence development;
  - The SOC functioning on the optimal level of work, namely, level 4 (see Appendix F);
- The systemic problems which were caused by the transformation were described as:
- The increasing disconnect between Absa Brokers and the Absa Group;
  - The difficulty of becoming part of brokers if the values and principles are not shared;
  - The strong shared sense of Being within the system means that other systems that are less inclusive are avoided,
  - Leadership that is viewed as unethical or weak is rejected; and
  - The SOC-leadership became a stronger leadership entity than the BOC with the unintended result that the BOC could almost be seen as reporting to the SOC.

### **Personal Authority**

- The group felt that they themselves, together with Gerbus, had been responsible for the successful implementation of the strategy;

### **Implication for future leadership**

- There were mixed views on the type of leadership which would take the organisation further. Four of the provincial leaders were of the opinion that the current leadership was the correct leadership for the future, while four others were of the view that new leadership was needed to take the organisation to the next level and they reported that they were ready to take on a new challenge. However all four stated categorically that they would follow Gerbus wherever he went. Gerbus was of the same opinion and stated that a new chapter in the Absa Story was needed – the story of the integration of Absa Brokers into the larger Absa. Six leaders supported this view and stated that the work that needed to be carried out within the organisation entailed moving closer to the group. This would require a diplomatic leadership style.
- The whole group agreed that it would be both easy and difficult for a new leader to take up his/her role in Absa Brokers – difficult because of the existing, collective, shared understanding and team cohesiveness, and easy because if the new leader



were strong in his/her own being and principle-based and values-driven then that new leader would fit in and have a voice, even if a new direction were introduced.

### **Group Dynamic**

- The dynamics within the group could be described as inclusive. The group became a working group (see paragraph 4.3) and there was no evidence of unconscious defense mechanisms e.g. pairing, or fight or flight behaviour.
- The group had experienced intense emotion within the first five minutes of the process, but had not steered away from the realness of this experience. This is characteristic of a group with mature group relations.
- An interesting dynamic was that the role of facilitator changed spontaneously between members of the group. Group members realised immediately if a group member was not being listened to and effortlessly invited the person into the conversation.
- The group used techniques such as dialoguing to inquire into the mental models of other members. This involves asking “why” or saying “in my head” and, thus, stating one’s own perception in this way.

#### **11.4.2.2 Focus groups with provincial teams**

Three randomly chosen groups were facilitated with three of the six provincial teams. The first provincial team consisted of nine regional leaders, the second team consisted of ten while the third team consisted of twelve regional leaders. As the context for the group discussion the provincial leaders were requested to present their current strategies and the way in which these strategies had been formulated. During the sessions notes were recorded on a flip chart. The researcher also kept notes on the group dynamics. The content of the focus groups were content analysed afterwards, and themes were identified. These findings are summarised as follows:

### **Sustainability of Inclusivity strategy and processes**

- All three provincial leader groups reported that they were still following the principles of the Balanced Score Card methodology which had been implemented in 2002. In all the provinces the score card is co-created by all the brokers and the regional leaders once a year during a provincial conference which is facilitated by an

Organisational Development facilitator. Thus, the fact emerged that the Inclusivity Transformational Process was still influencing business practices three years after the last interventions. This statement was true for both the Doing and the Being.

- All the provincial leaders acknowledged the value of psychometrical instruments and they all stated that they would always use these instruments in the future.
- The value statements manifested in different ways in the three teams. One provincial manager had included actions in the values on his Score Card. Although not included in the other two presentations it became clear during the focus group that all the regional leaders had motivated the brokers in their areas to be “proud, powerful and passionate”. The regional leaders chose the following words with which to describe themselves – “successful, powerful, engaged, energetic and committed”. One provincial leader reported playing the Absa Broker values song at the beginning of meetings and during breaks.
- During the presentations of the provincial Balanced Score Cards there were comparisons with the Organisational Score Card. In all three Score Cards the provincial goals and initiatives had been derived directly from the organisational goals. A very specific language, uniquely related to Absa Brokers, had evolved and was “talked” in all three sessions.
- Integrated processes had ensured consistent translation. At regional meetings the brokers’ report-backs on their Score Cards had contained specific references to the operational goals, and, at the monthly provincial meetings the regional brokers’ report-backs on their Score Cards had contained specific references to the regional goals. At the monthly national meeting (SOC) provincial leaders had provided feedback on the achievements in terms of the provincial goals and the processes that had supported them. The provincial plans were clearly aligned to the organisational strategy. The Organisational Score Card is translated throughout the three provinces.

#### **Description of the climate in Absa Brokers**

- The first group described the climate in the organisation as powerful, proud, passionate – the values of the organisation. All three groups had used words such as involved, energetic, participative, engaged and committed. A theme around transparency or honesty had also evolved.

#### **The dynamics within teams**

- In all three groups there was evidence that disagreements were not only allowed but that these disagreements would be even further explored in order to enhance understanding.
- The provincial leaders were not perceived as managers, but, rather, as other group members with different roles.
- The dynamics in all three focus groups could be described as inclusive.
- Although the three groups had been facilitated by the researcher – something that may have influenced the dynamics – evidence emerged that the provincial leaders had spontaneously taken on the role of facilitator. All group members had been involved in the discussions. It was reported that the provincial leaders had all utilised different Organisational Development methodologies during meetings in order to ensure discussion.
- All three groups had understood the technique of dialoguing and had mastered it.
- All three groups could be described as working groups (see paragraph 4.3). However, the dynamics between the groups had differed significantly.
- It was evident that the personality type of the provincial leader has a huge impact on the sub-climate within his/her province. The impact of the leadership style of the only introverted provincial leader who had been a member of the sample group was clear in the calmer and more controlled environment which he/she had created. This is consistent with the theory on personality type (see Appendix C). The energy in the other two groups could be described as enthusiastic and passionate. Interestingly, the introverted manager had also indicated a preference for “sensing” and had thus revealed a preference for detail and sequence. The focus group had been managed sequentially – the presentation on strategy had been punctual and details on performance had been discussed at length. In the other two groups of which the leaders had revealed their preferences for “intuition” as described by Type (Jung, 1953; De Beer & van Rooyen, 1995; Storr, 1993; Spoto, 1995; van Rooyen, 2000; Lawman, 2002) the “story” of the province had been related.
- The conversations had also moved quickly from one topic to another as the regional leaders built on previous insets and made cognitive links.
- All three groups could be described as comfortable and safe.

### 11.4.2.3 Focus groups with regional teams (brokers)

It had become important to test whether those brokers who had not been exposed to the interventions and had only experienced the impact of these interventions indirectly in the climate that their leaders had created would need to be consulted in order to derive clarity and provide objective evidence. The researcher had kept notes throughout the focus groups on the topics of conversation as well as on the group dynamics. The ultimate aim of the third cluster of focus groups was to explore the extent to which workers had experienced the climate of Inclusivity and also the extent to which individual voices and views were still valued. Themes identified included:

#### **Description of the climate of Absa Brokers**

- The brokers described the climate within the organisation as positive, involved, direct, transparent, open, honest, passionate and conducive to growth and performance;
- However, they all reported a sense of being under pressure to perform. All three groups stated that performance was under pressure as a result of the recent premium increases. Group dynamics during regional meetings were described as “Working together”, “everybody wants to improve the situation”, “negative towards specific product houses but all contributing towards the regional goals” and “we all have voice”;
- Brokers stated that their wishes were not always made true. However, they also felt that they had ample opportunity to voice their views and jointly engage in making plans in order to solve problems;
- Non performance was not tolerated in the organisation. Brokers responded that this made them feel “safe” and that it seemed “fair and consistent”;

#### **Translation of Doing**

- The brokers in all three groups stated that they had co-created the regional plan during the provincial conference, and that they understood the vision, mission and purpose of the organisation. They recited the values of the organisation and were able to describe which specific behaviours were related to each value;
- In all three focus groups the brokers reported that their ideas and inputs were valued and that they could make a personal contribution to the regional and provincial strategy. They were of the opinion that, although they did not engage in the

formulation of the national strategy, their provincial leader would translate their voice. Suggestions that were made were not only implemented in their regions, but also implemented beyond the boundaries of the regions and provinces;

### **Translation of Being**

- All the brokers felt that they were allowed to be themselves. One introverted broker stated that “in a previous work setting I was forced to participate verbally. My regional leader allows me to be reflective. She knows that I will speak up if something is important to me”. Three brokers stated that “the regional meetings feel like a family gathering” and two other brokers stated that “it is like coming home”. All the brokers in the three focus groups reported that they experienced a sense of belonging. One broker revealed that he had recently moved from the banking side to the broker side and that he had never felt “so much part of a system before”. He continued by saying that he was treated like “an adult” and “kept responsible for my actions.” He stated that the impact of this on him was that he “wants to live out to the expectation of his leader”;
- All brokers knew the values by heart

### **The perceived value add of leadership**

- The brokers all agreed that they trusted national leadership – especially Gerbus. This was supported by statements such as “he fights for us”; “he understands our world”; “Gerbus is just Gerbus”; “I will do anything for him”, “Absa Brokers will not be Absa Brokers without Gerbus”; “Gerbus is Absa Brokers” and “he is the only member of the BOC who truly understands our reality”;
- Provincial leaders play an active role in the regions. All the brokers know the provincial leaders well and accepted their different personalities;
- Regional leaders are valued and respected, and their role is mandated. It irritated the brokers if the regional leaders “try to manage our production”; “try to motivate us to sell more” and “try to increase the number of quotes that are converted into sales” Despite this these efforts mentioned were not viewed as being for the benefit of the regional leader, but were acknowledged as being for the benefit of the broker;
- Brokers reported that regional leaders used dialoguing skill, world café methodology and storytelling methods at certain times;

- The brokers were of the opinion that the regional, provincial and national leadership structures were contributing to their practices and were, therefore, prepared to share their income according to the share-percentage. One broker who remembered the situation in 1999 stated that “this was not always the case. Back then, they did not add value, but wanted to close us down”. One focus group came to the conclusion that “we, and not the SOC or BOC, run the company, we create strategy”;

### **Experience of the Inclusivity Transformational Journey**

- The brokers did not relate the training in which they had been involved back to a specific turnaround in strategy, but rather viewed this training as a logical outflow from the strategy of the organisation;
- Brokers who had been in the system for a long time remembered the era prior to Gerbus and described that period as “threatening”, “internally focused”, “a period without vision” and “when communication broke down”. They now seemed to be far removed from that reality and described the current organisation as progressive, proactive and relevant.
- All brokers view themselves as leaders in the Absa branches in which they operate. They are of the opinion that the soft skills training to which they are exposed equips them with the necessary skills with which to deal with people, challenges and changes;

All the brokers agreed that, although they actually lose money by being out of production during the provincial conferences and regional meetings, the value add of these conferences and meetings in terms of contributing to strategy and engaging in strategic conversations is more important than the money forfeited.

### **Prerequisites for allowing individual voice**

- All three focus groups agreed that success is a prerequisite in order to be valued within the organisation. They discussed the issue that the variable remuneration strategy is responsible for the spontaneous turnover of nonperformers “if you don’t perform you do not make money!” However, they did acknowledge that performance measures in terms of the quality of the book and competition criteria (include, for

example, measures of the number of workshops attended) ensure that not only production is viewed as important.

- Respect is necessary in order to ensure contribution. Others factors which were identified as critical included listening, willingness and being real. One person stated “Let me be me”. Another added “it must be safe”, while a third maintained “There should not be a penalty if one disagrees with leadership”.
- Leadership is a critical prerequisite for allowing voice.
- Leaders should be supportive of new ideas by being open and by exploring implementation possibilities.

## APPENDIX W: Statistical Analysis – EQi results 2002 to 2003 compared

The average score for regional leaders on each of the EQ scales after the intervention were compared to the standard population mean score of 100. The results of the one-sample t-test are shown in Table T.1. Significant mean differences were found for 10 out of the 21 scales on the EQ-i. Scales that differed significantly from the mean of 100 were: Total EQ (Mean = 109.54, SD = 10.775), Intrapersonal EQ (Mean = 112.00, SD 9.028), Self-Regard (Mean = 109.62, SD = 8.422), Assertiveness (Mean = 114.23, SD = 10.353), Self-Actualisation (Mean = 111.23, SD = 8.983) Adaptability EQ (Mean = 110.77, SD = 12.879), Reality Testing (Mean = 108.85, SD = 12.707), Flexibility (Mean = 109.54, SD = 13.599), Problem Solving (Mean = 107.92, SD = 11.169) and Happiness (Mean = 106.15, SD = 8.620).

**Table T.1 One Sample t-test for mean differences after intervention (test value = 100)**

	Mean	SD	T	df	P
Total EQ	109.54	10.775	3.192*	12	.008
IntRApersonal EQ	112.00	9.028	4.793*	12	.000
Self-Regard	109.62	8.422	4.117*	12	.001
Emotional Self-Awareness	106.23	10.709	2.098	12	.058
Assertiveness	114.23	10.353	4.956*	12	.000
Independence	104.38	12.258	1.290	12	.221
Self-Actualisation	111.23	8.983	4.508*	12	.001
IntERpersonal EQ	105.77	11.903	1.747	12	.106
Empathy	106.46	15.783	1.476	12	.166
Social Responsibility	101.85	13.753	.484	12	.637
Interpersonal Relationship	106.69	11.814	2.042	12	.064
Stress Management EQ	102.23	15.712	.512	12	.618
Stress Tolerance	104.38	15.136	1.044	12	.317
Impulse Control	100.23	15.477	.054	12	.958
Adaptability EQ	110.77	12.879	3.015*	12	.011
Reality Testing	108.85	12.707	2.510*	12	.027
Flexibility	109.54	13.599	2.529*	12	.026
Problem Solving	107.92	11.169	2.558*	12	.025
General Mood EQ	104.00	11.083	1.301	12	.218
Optimism	102.00	15.357	.470	12	.647
Happiness	106.15	8.620	2.574*	12	.024

Note. \*  $p < .05$



Table T.2 shows the output of a paired samples t-test, where the mean EQ scores for the regional leaders before the intervention and after the intervention were compared. The results indicate significant improvements on the Total EQ [ $t(12) = -3.008$ ,  $p = 0.011$ ], Intrapersonal EQ [ $t(12) = -2.914$ ,  $p = 0.013$ ], Self-Regard [ $t(12) = -2.380$ ,  $p = 0.035$ ], Assertiveness [ $t(12) = -2.548$ ,  $p = 0.026$ ], Interpersonal EQ [ $t(12) = -3.002$ ,  $p = 0.011$ ], Empathy [ $t(12) = -2.335$ ,  $p = 0.038$ ], and Interpersonal Relationship [ $t(12) = -2.645$ ,  $p = 0.021$ ] scales of the EQ-i.

**Table T.2 Paired samples t-test for EQ scores before and after intervention**

	Before		After		<i>t</i> (df = 12)	<i>P</i>
	Mean	SD	Mean	SD		
Total EQ	103.85	11.246	109.54	10.775	-3.008*	.011
IntRApersonal EQ	106.15	11.495	112.00	9.028	-2.914*	.013
Self-Regard	104.15	8.668	109.62	8.422	-2.380*	.035
Emotional Self-Awareness	103.62	8.780	106.23	10.709	-1.002	.336
Assertiveness	108.31	11.700	114.23	10.353	-2.548*	.026
Independence	103.54	13.764	104.38	12.258	-.300	.769
Self-Actualisation	106.23	8.767	111.23	8.983	-1.955	.074
IntERpersonal EQ	100.00	14.283	105.77	11.903	-3.002*	.011
Empathy	99.31	14.168	106.46	15.783	-2.335*	.038
Social Responsibility	99.69	16.849	101.85	13.753	-.772	.455
Interpersonal Relationship	101.46	11.822	106.69	11.814	-2.645*	.021
Stress Management EQ	97.54	12.292	102.23	15.712	-1.330	.208
Stress Tolerance	98.77	13.887	104.38	15.136	-1.803	.097
Impulse Control	96.15	14.288	100.23	15.477	-1.077	.303
Adaptability EQ	107.85	13.341	110.77	12.879	-.889	.392
Reality Testing	107.46	9.098	108.85	12.707	-.434	.672
Flexibility	105.23	15.232	109.54	13.599	-1.356	.200
Problem Solving	101.38	13.264	107.92	11.169	-1.545	.148
General Mood EQ	99.69	9.304	104.00	11.083	-1.566	.143
Optimism	97.00	13.304	102.00	15.357	-1.580	.140
Happiness	102.92	7.836	106.15	8.620	-1.213	.248

Note. \* $p < .05$

The Wilcoxon signed-rank test is the non-parametric equivalent of the paired samples t-test, used when data violates the assumptions of the t-test. The results of the Wilcoxon signed-rank test for mean differences in EQ scores before and after the intervention are shown in Table T.3. Significant differences were found on the Total EQ ( $Z = -2.474$ ,  $p = 0.013$ ), Intrapersonal EQ ( $Z = -2.396$ ,  $p = 0.017$ ), Self-Regard ( $Z = -2.044$ ,  $p = 0.041$ ), Assertiveness ( $Z = -2.138$ ,  $p = 0.033$ ), Interpersonal EQ ( $Z = -2.413$ ,  $p = 0.016$ ), Empathy ( $Z = -2.091$ ,  $p = 0.036$ ), Interpersonal Relationship ( $Z = -2.240$ ,  $p = .025$ ) scales of the EQ-i.

**Table T.3 Wilcoxon Signed Rank test**

	N			Mean Rank		Sum of Ranks		Z	P	
	Negative Ranks	Positive Ranks	Ties	Total	Negative Ranks	Positive Ranks	Negative Ranks			Positive Ranks
Total EQ	2	10	1	13	3.75	7.05	7.50	70.50	-2.474	.013
IntRApersonal EQ	1	11	1	13	8.50	6.32	8.50	69.50	-2.396	.017
Self-Regard	3	9	1	13	4.33	7.22	13.00	65.00	-2.044	.041
Emotional Self-Awareness	6	7	0	13	6.17	7.71	37.00	54.00	-.596	.551
Assertiveness	3	8	2	13	3.00	7.12	9.00	57.00	-2.138	.033
Independence	5	7	1	13	7.30	5.93	36.50	41.50	-.196	.844
Self-Actualisation	4	9	0	13	5.50	7.67	22.00	69.00	-1.645	.100
IntERpersonal EQ	3	10	0	13	3.67	8.00	11.00	80.00	-2.413	.016
Empathy	3	8	2	13	3.17	7.06	9.50	56.50	-2.091	.036
Social Responsibility	6	7	0	13	6.58	7.36	39.50	51.50	-.422	.673
Interpersonal Relationship	2	11	0	13	6.75	7.05	13.50	77.50	-2.240	.025
Stress Management EQ	5	7	1	13	4.80	7.71	24.00	54.00	-1.179	.239
Stress Tolerance	4	9	0	13	5.50	7.67	22.00	69.00	-1.643	.100
Impulse Control	3	10	0	13	9.67	6.20	29.00	62.00	-1.155	.248
Adaptability EQ	6	7	0	13	6.00	7.86	36.00	55.00	-.665	.506
Reality Testing	5	8	0	13	7.70	6.56	38.50	52.50	-.489	.624
Flexibility	5	8	0	13	5.90	7.69	29.50	61.50	-1.120	.263
Problem Solving	4	9	0	13	6.88	7.06	27.50	63.50	-1.259	.208
General Mood EQ	4	8	1	13	5.12	7.19	20.50	57.50	-1.452	.147
Optimism	6	7	0	13	4.17	9.43	25.00	66.00	-1.435	.151
Happiness	4	9	0	13	7.75	6.67	31.00	60.00	-1.015	.310

Note. Two-tailed asymptotic significance values given

The average score for regional leaders on each of the EQ scales before the intervention were compared to the standard population mean score of 100. The results of the one-sample t-test are shown in Table T.4. Significant mean differences were found for the Assertiveness (Mean = 108.31, SD = 11.700), Self-Actualisation (Mean = 106.23, SD = 8.767) and Reality Testing (Mean = 107.46, SD = 9.098) scales of the EQ-i.

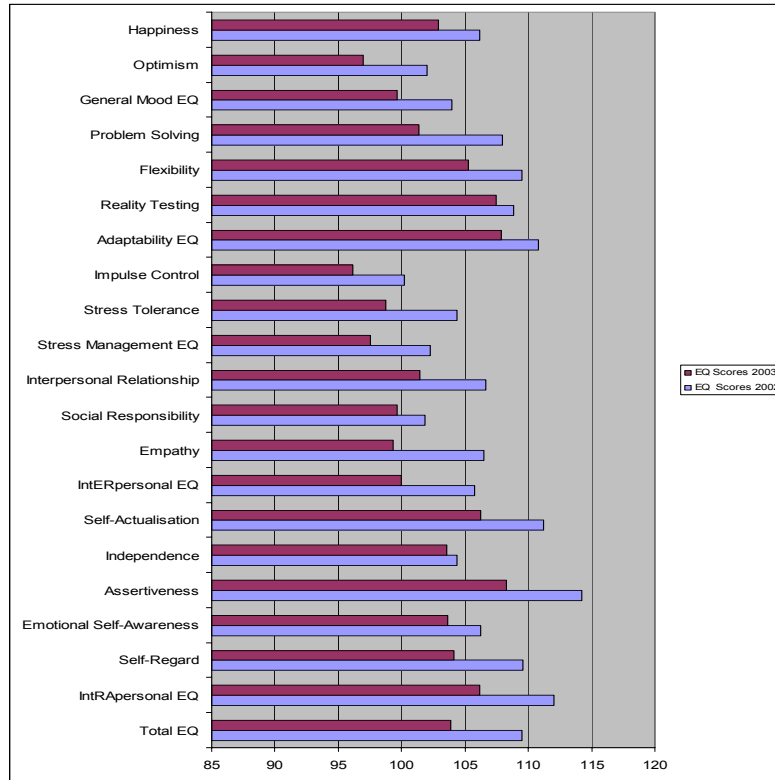
**Table T.4 One Sample t-test for mean differences before intervention (test value = 100)**

	Mean	Std. Deviation	t	Df	P
Total EQ	103.85	11.246	1.233	12	.241
IntRApersonal EQ	106.15	11.495	1.930	12	.078
Self-Regard	104.15	8.668	1.728	12	.110
Emotional Self-Awareness	103.62	8.780	1.485	12	.163
Assertiveness	108.31	11.700	2.560*	12	.025
Independence	103.54	13.764	.927	12	.372
Self-Actualisation	106.23	8.767	2.563*	12	.025
IntERpersonal EQ	100.00	14.283	.000	12	1.000
Empathy	99.31	14.168	-.176	12	.863
Social Responsibility	99.69	16.849	-.066	12	.949
Interpersonal Relationship	101.46	11.822	.446	12	.664
Stress Management EQ	97.54	12.292	-.722	12	.484
Stress Tolerance	98.77	13.887	-.320	12	.755
Impulse Control	96.15	14.288	-.971	12	.351
Adaptability EQ	107.85	13.341	2.121	12	.055
Reality Testing	107.46	9.098	2.957*	12	.012
Flexibility	105.23	15.232	1.238	12	.239
Problem Solving	101.38	13.264	.376	12	.713
General Mood EQ	99.69	9.304	-.119	12	.907
Optimism	97.00	13.304	-.813	12	.432
Happiness	102.92	7.836	1.345	12	.204

Note. \* p < .05

Graph T.1 shows the distribution of EQ scores for regional leaders before and after the interventions. Scores on all the sub-scales increased.

**Graph T.1 EQ scores of regional leaders before the intervention**



It can be concluded with statistical certainty that the Emotional intelligence journey delivered the desired results in improving the EQ-i-scores on the Assertiveness, Self-Regard, Interpersonal Relationship and Assertiveness sub-scales. Although not statistically significant, the other two subscales that were targeted for development during the design of the EQ-journey, namely Problem Solving and Optimism, also improved with more than 5 points each.

(Descriptive statistics (e.g. median, standard deviation, skewness and kurtosis) as well as non-parametric statistics, namely the Wilcoxon signed-rank test (statistical significance,  $p \leq 0.05$ ) is used to determine differences in data available from 2002 and 2003. Cronbach alpha coefficients are used to analyse the data, as well as Spearman product-moment correlations in order to specify the relationships between the variables. A cut-off point of 0,30 (medium effect, Cohen, 1988) is to be set for the practical significance of correlation coefficients.).

## Glossary

Acronym / Abbreviation	Description
AI	Appreciative Inquiry
BarOn EQi	Emotional Intelligence as measured by BarOn (1997, 2005a,b)
BBBEE	Broad Based Black Economic Empowerment
BOC	Broker Operating Council – the Exco-team of Absa Brokers Pty Ltd, consisting of a Managing Director, the Head of Support, the Heads of the different delivery legs (e.g. Face to Face, data-brokers and electronic delivery), the Compliance manager, the Financial Manager and a the Human Resources Account Executive.
CES	Customer Excellence Survey determining motivational intent and how it manifest in customer satisfaction as described by Botha & Schutte (2003)
CEO	Chief Operating Officer
CPA	Career Path Appreciation – measurement of level of complexity handling ability
CSR	Corporate Social Responsibility
Coding	Definition of Strauss and Corbin (1998: 3)  <i>“The analytical processes through which data are fractured, conceptualized, and integrated to form theory”</i>
Coforming	Definition of van Kaam (1986):  Coforming is a term that describe the coming together of entities in forming the whole
Domains	Different domains or units of study are identified and referred to in this thesis: individual, group organisational and contextual (country or industry)
EE	Employment Equity
Epoche	Definition of Moutstakas (2006: 180):  “Setting aside prejudgments and opening the research interview with an unbiased, receptive presence”
EXCO	Executive Committee – highest decision making body in an organisation
FIAS	The Financial Advisory and Intermediary Services Act 37 of 2002
FICA	Financial Intelligence Centers Act 28 of 2001
HIV/AIDS	Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome
IDP	Individual Development Plan
KPA	Key Performance Areas
Managing Diversity	Definition of researcher:  <i>“A deliberate, systemic and comprehensive leadership process for developing an organisational environment in which all employees, with their unique differences as well as their sameness, can contribute to the strategic activities of the organisation, and where everyone is included on the basis of factors unrelated to production.”</i>
MBTI	Myers Briggs Type Indicator
Methodology	Definition of Strauss and Corbin (1998: 3)  <i>“A way of thinking about and studying social reality”</i>
Methods	Definition of Strauss and Corbin (1998: 3)  <i>“A set of procedures and techniques for gathering and analyzing data”</i>

Acronym / Abbreviation	Description
Inclusivity	Definition of researcher:  <i>“A radical organisational transformational methodology which aligns the doing and the being side of the organisation around commonly defined principles and values, co-created by all. It is a systemic approach that focuses on underlying beliefs and assumptions and challenges patterns in the individual, group and organisational psyche to spend energy and engage in a sustainable, inclusive manner with the purpose to achieve shared consciousness.”</i>
OD	Organisational Development
Open Coding	Definition of Strauss and Corbin (1998):  <i>“the analytical process through which concepts are identified and their properties and dimensions discovered in data”</i>
PPM	Abbreviation for van Kaam (1996) phenomenological method for qualitative inquiry
Selective Coding	Definition of Strauss and Corbin (1998):  <i>“The process of integrating and refining the theory.”</i>
PESTLE- Analysis	Environmental analysis as described by Armstrong (2006) focused factors in the Social-economical, legislative, environmental, educational, political and technological environment of an organisation. Also known as SLEPT.
PORTER-Analysis	<b>5 forces</b> that determine the competitive intensity and therefore attractiveness of a market. Porter referred to these forces as the microenvironment. Porter (1980)
SOC	Sales Operating Council – provincial leaders of Absa Brokers on the Face to Face delivery side managing the national short term and life broker footprint.
SWOT-Analysis	Humphrey’s method of analysing organisational Strengths, Weaknesses, Opportunities and Threads as described by Hill and Westbrook (1997)
Quality case study	Definition of Merriam (1998: 27)  <i>“an intensive holistic description and analysis of a single instance, phenomenon, or social unit”</i>
ROI	Return on Investment
Themes	Definition of Taylor and Bogdan (1998, 27):  <i>“units derived from patterns such as ‘conversation topics, vocabulary, recurring activities, meanings, feelings or sayings and proverbs”</i>

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