THE EFFECT OF A CORPORATE DIVERSITY WORKSHOP

by

Vyjantimala Naidoo

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SUPERVISOR: PROF F CILLIERS
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Student number: 5347904

I declare that THE EFFECT OF A CORPORATE DIVERSITY WORKSHOP is my own work and that all the sources which I have used or quoted have been indicated and acknowledged by means of complete references.

SIGNATURE   DATE
Mrs Vyjantimala Naidoo (Vijay)

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Beneath the Veneer: The Psychodynamic Effect of a Corporate Diversity Workshop

Vijay Naidoo

Frans Cilliers

cilliefvn@unisa.ac.za

Department of Industrial and Organisational Psychology, UNISA

Abstract

The daunting challenge that faces South African business is to redress the inequalities of past discrimination and to develop to its maximum the potential of every team member while remaining competitive. Some of the key challenges include creating a supportive and attractive work environment that's inclusive of diversity, staff retention and an organisational culture that will leverage diversity. The case study organisation faced similar challenges. In order to understand the dynamics a diversity workshop was designed and consulted from a systems psychodynamic paradigm. The primary task of the Diversity Workshop was to provide opportunities for members to study and learn about intrapersonal, interpersonal and inter group relationships in relation to diversity behaviour in the workplace. 50 participants attended the workshop and 22 participants completed the questionnaire. The content was analysed and themes from a psychodynamic stance identified. The overall objective of the workshop was met as it made unconscious behaviour visible, allowed participants to reflect, facilitated dialogue and enabled transfer of learning to the workplace. This approach allowed groups to move from basic assumptions to task oriented behaviour.

Key Words: Diversity workshop, Systems psychodynamic paradigm, basic assumptions, diversity behaviour.

The demands of globalisation, technological innovation, economic imperatives, ecological sensitivity and the need for sustainable development are the challenges that business organisations worldwide face in order to survive. From the human perspective the challenges are about socio-political transformation and especially about managing and celebrating diversity (Magretta, 1999). South Africa entered a democratic era in 1994 with the repeal of repressive legislation and the adoption of one of the most progressive constitutions in the world. The Labour Relations Act No. 66 of 1995 ensured the rights of the employee and their unions. National transformation legislation such as the Employment Equity Act (1998) compels organisations to broaden representation of previously disadvantaged groups at all levels of work. The daunting challenge that faces SA business is to redress the inequalities of past discrimination and to develop to its maximum the potential of every team member while remaining competitive.

The change in organisational demographics with a new and never before experienced diverse workforce has resulted in greater gender, racial and cultural awareness and diversity in the workplace (Schreuder & Theron, 1997). The second decade of democracy brings increasing demand on working with the social dynamics of transformational change, employment equity, skills development and diversity. The South African dream refers to a society where each citizen, regardless of gender, social position, race or disability has equal rights (Hunt & Lascaris 1998). At organisational level it envisages a playing field levelled by training and equal access to resources and an environment free of prejudice and intolerance with extended employee participation, economic empowerment, social investment, education and the general welfare of previously disadvantaged people. To realise the dream (Hunt & Lascaris 1998) individuals will need to cleanse themselves of the emotional baggage, the various assumptions and misconceptions, the prejudices and stereotypes regarding other individuals and groups that have built up following decades of past segregation.

Organisation has a need to retain skilled staff. Despite good remuneration packages offered to persons from designated groups there is a high turnover in this group (Mayikana, 2002). Failure to retain staff may be the result of organisational culture that does not embrace the diversity that staff brings to the workplace.

In describing diversity **(**Loden & Rosener, 1991) used the analogy of a diversity wheel with primary dimensions representing the inner wheel and secondary dimensions forming the outer wheel. Primary dimensions of diversity represents core individual attributes that can be seen readily, such as age, race, ethnicity, physical qualities, gender, sexual orientation and mental or physical abilities and characteristics. These factors cannot be changed and they form the basis of stereotypes. Secondary attributes or dimensions of diversity are less visible, have factors that individuals are able to change and exert a more variable influence on personal identity. They include educational background, geographic location, religion, first language, family status, work style, work experience, military experience, organisational role and level, income and communication style. Diversity is best regarded "not a static construct but a dynamic phenomenon that continuously evolves as society redefines itself" (De Beer, 1998). In the context of this research diversity is regarded as all the ways in which we are similar or different and includes visible differences like gender, ethnicity, and disability, and less evident differences in sexual orientation, nationality, functional background and personality. The definition embraces the effects that these differences have and how this enables, enhances or inhibits the ability of individuals, groups and organisations to achieve individual, collective and/or organisational goals. The interaction between the primary and secondary dimensions shapes an individual's values, priorities, and perceptions. The greater the number of primary differences between people, the more difficult it is to establish trust and mutual respect, and the greater the chance of culture clashes with adverse consequences on interpersonal relationships. Effective

relationships among diverse employees are possible when differences are accepted and valued.

In contextualising the development of historically disadvantaged employees (Blacks) in South Africa, (De Beer, 1998) lists development paradigms chronologically as "Paternalistic paradigm" from 1652- 1977, "Equal opportunities paradigm" from late 1970s to early 1980s, "Black advancement paradigm" from early 1980s to late 1990s and "Affirmative action paradigm" from about 1990. From the mid 1990s' the "managing of diversity" paradigm emerges. This occurs under the rule of the ANC and with the backdrop of political and individual freedom. There are increasing numbers of Black employees, steadily increasing numbers of Blacks in senior and ownership positions and Blacks form the largest and most rapidly growing consumer base. Notwithstanding the emergence of the "managing of diversity" paradigm there are a large number of organisations working in the context of the "affirmative action" paradigm. There is a need to shift from tolerating or implementing diversity with a focus on numbers and implementing equity to valuing diversity.

Many benefits follow the implementation of successful diversity programs (Thomas & Ely, 1996; de Beer, 1998; Mayikana 2002). Research (Cox & Blake, 1991) and experience worldwide show that managing diversity can create competitive advantage. These benefits include more supportive and attractive work environments, encouraging the best employees to stay, staff retention and reduced staff turnover, an organisational culture that encourages all employees to attain their full potential, valuing diversity to build strong work teams, access to innovative ideas from a diverse workforce, better labour relations, improved communication and morale, improved understanding and service to customers (diverse markets, non-traditional markets and new customers) and from suppliers, better market share and access to new segments when the workforce reflects the interests of customers both in demographics and values, and business opportunities including Government contracts and international

markets. To get competitive advantage and be successful organisations will need to harness the "collective and synergistic brilliance of all their people" (Miller & Katz, 2002).

A more optimally managed diverse workforce will enhance productivity and increase organisational effectiveness.

Culture and mindset changes are necessary and Human Resource (HR) practitioners need to provide the support needed. Key elements for leveraging diversity and creating a culture of inclusion are new competencies, enabling policies and practices, leveraging a diverse workforce, community and social responsibility and enhanced value to a diverse marketplace (Miller & Katz, 2002). In dealing with issues of racism, sexism and stereotyping the focus should be on individuals in their mutual interactions rather than managing this in a corporate fashion. This would provide the required skills and maturity of thought and action to embrace and celebrate diversity (Human, 2005).

Training and development remains vital to address the skills gap and to remain competitive. Diversity programmes are a valuable and necessary part of corporate training programs and there is a general trend in South African organisations to implement diversity training. These training programmes are normally approached from a socio-cognitive paradigm and the objective of this training is to modify behaviour to eliminate discrimination.

Workshops, conferences and awareness training are necessary but not sufficient for organizational change. In South Africa, mechanistically designed Workshops addressing racism and employment equity fail because of the underlying assumption that diversity can be "trained" (Laubscher, 2001; Oakley-Smith & Winter, 2001) or because the instructors did not understand the dynamic nature of diversity and the value of experiential learning (Cavaleros, Van Vuuren & Visser , 2002).

Change will remain superficial without changes in behaviour and the organisation's daily practices, systems, structures and procedures. For meaningful change it is necessary to understand the past, how it has influenced the present and then work towards co creating this future. HR practitioners need to dissipate the envy and power struggles associated with affirmative action and the implementation of Employment Equity (EE) which creates defences against change and transformation in organisations.

Research Aim

This research aimed to determine the effectiveness of a diversity workshop, without assuming that transformational change in mental models and behaviour outside of the realm of human relationships will take place. The specific aims were:

(i)   To conceptualise diversity in the corporate world;

(ii)   To build a relevant model for the design, administration and the assessment of the effect of a corporate diversity workshop from a systems psychodynamic paradigm;

(iii)   To determine the effectiveness of a Diversity Workshop consulted from the systems psychodynamic consultancy paradigm; and

(iv)   To formulate recommendations in terms of future Diversity Workshops and research in South Africa.

Research Paradigm

This research was conducted within the framework of the systems psychodynamic paradigm of human relations (Stapley, 1996). Systems psychodynamics originate from the classic psychoanalysis paradigm of Freud's (1921) work on the unconscious motivations of behaviour, and Klein's (1946; 1975) paradigm on object relations and the view that instincts are the main motivating force behind object relations theory. The open systems theory of Von Bertalanffy (1968) also informs this paradigm, where the basis is the analogies between organisations as systems and its correlates found in all living systems.

Models and theories that inform this study come from Bion's (1994) theory of group relations and training, Miller and Rice's (1967) work on boundary differentiation, concepts of socio-technical systems and the primary task, Bowlby's (1969a; 1969b) patterns of attachment behaviour which promote and maintain relationships in interaction with the environment, and finally Stapley's (1996) recent conceptualisation of the systems psychodynamic stance towards organisational transformation.

This research investigates specifically how the systems psychodynamic consultancy stance (Czander, 1993) can provide opportunities to facilitate growth within and between diverse groups of people in a financial institution. Organisational functioning reflects at a macro level the effectiveness of working together in groups. Bion (1994) pioneered the theory of group behaviour which looks at two aspects of group behaviour that work in parallel viz. the "work group" which is the manifest, overt aspect of the group and the "basic assumption" group which is the latent, covert aspect of the group (Bion, 1994). In the work group the members consciously pursue a particular task (work group) and rely on both internal and external controls to suppress and or control the hidden agenda (basic assumption group). In the work group members make a conscious effort to understand other members as they work together in 'co-operation'. In the basic assumption group the primary aim is survival, it is an extremely anxiety provoking stage. To cope with this anxiety various defence mechanisms are employed, these defence mechanisms will be discussed as it occurs in the findings. Basic assumptions underpin unconscious aspects of group functioning and are a reflection of unfulfilled family needs e.g. the need for recognition, affection and power over colleagues (Czander, 1993).

There are five basic assumptions namely, "dependency", "fight/flight", "pairing", "oneness" and "meness". In a group functioning at the level of dependency the primary aim is to obtain security and protection from an individual, sub group or an idea/fantasy with total dependence on the leader to accomplish a task. (Bion,

1994). In "fight-flight" the group unconsciously uses fight or flight from an enemy. In "pairing" the group behaves as if certain members can get together with the hopeful expectation, that they can create a future solution to cope with their anxieties - the saviour of the group (Bion, 1994). In "oneness" there is a level of functioning in which members seek to join in a powerful union with an omnipotent force, unobtainably high, to surrender self for passive participation and thereby to feel existence, wellbeing and wholeness (Turquet 1974). In "me-ness" the emphasis is on separateness, in which the existence of the individual is primary and the existence of the group is denied. The unconscious assumption is that the group is a "non group". (Lawrence, Bain & Gould, 1996).

Basic assumptions operate outside explicit awareness and are useful to gain insight when a group seems to act outside its stated mission. The behaviour of any individual in a group at any moment in time is a reflection of individual needs, histories and behavioural patterns as well as the needs, history and behavioural pattern of the group.

The "group relations training model" (GRTM) has been modelled on the "Tavistock model" which is based on a conceptual framework that includes psychoanalysis, object relations and systems theory. The GRTM enables an understanding and recognition of the various unconscious forces, to increase awareness of group phenomena and to mitigate their negative consequences. The GRTM has great potential in training and development in the field of diversity. The focus is on the "group-as-a-whole" and not individual group members and provides a useful approach to study processes around authority including the ways in which authority is vested, factors involved, covert processes, and problems in the exercise of authority. Consultants using this model consult to the group and not to individuals, within strict time boundaries and with little other social interaction and individual nurturing. Their primary role is to report observations by drawing attention to group behaviour by description, process observation, and theme development and to provide interventions for the

group to consider. Participants may experience pain as they explore issues of authority, responsibility, boundaries, projection, organisational structure and group phenomena. The psychodynamic paradigm assumes the existence of anxieties and unconscious defence mechanisms. The GRTM serves as praxis for the work group, organisational education, training and consultation (Miller & Rice, 1967).

Although the GRTM allows the study of group dynamics and in this case group diversity behaviour, learning also takes place on the interpersonal level and in intra personal awareness. The process of learning is a process of internalisation, of incorporating felt experience into the inner world of fantasy and reason.

Research Design

The business unit that was chosen was not meeting its transformational change objectives on Employment Equity and experienced a high turnover of Black employees on managerial and senior management levels. Previously identified factors (De Jager, Cilliers & Veldsman, 2003) were impacting negatively on the diversity dynamics in the business unit. Leaders on different levels of work from the business unit were invited to participate in the workshop which was consulted from the systems psychodynamic consultancy stance within an experiential learning context.

The intense two day workshop had three main focus areas viz. focus on the past (visits to the apartheid museum, Soweto) to understand the present South African social, economical and political landscape as well as the organisational dynamics and work towards application of learning. Participants received a memorandum and pre-reading on: Apartheid and racism; Affirmative action and the African Renaissance; Managing complexity, AIDS in the workplace; and Valuing diversity, and theory on organisational culture transformation.

Fifty participants attended the two day diversity workshop. The race and gender distribution was determined to be systemically representative of the organisation's actual race and gender distribution and it was not deemed necessary for race and gender distribution to be equal:

Race	Participants		Respondents	
	Male	Female	Male	Female
Black	2	5	1	4
Colored	2	3	2	1
Indian	6	4	3	2
White	20	8	6	3
Total	50		22	

An open ended questionnaire was constructed to determine the psychodynamic effect of a diversity workshop and the invitation to participate was voluntarily. The questions were as follows:

- Describe your experience of the diversity workshop with reference to your expectations, the exercises/events, and the overall effect it had on you;
- What feelings were evoked for you during this experience?
- How did the diversity workshop change your understanding of the concept of diversity dynamics in the workplace?
- How were you able to apply your learning in the workplace?
- How did the experience change your relationship with colleagues and clients in relation to diversity dynamics?

During the process of questionnaire construction and finalisation of the questions for this research the researcher met regularly with experts in the field to ensure face validity. The researcher made use of purposive sampling (Neuman, 1994) to overcome the limitations of representativeness for this research. To reduce the inter-rater reliability where more than one coder is involved the researcher

worked closely with a co-researcher through the different steps of content analysis.

Data Gathering

Twenty two of the fifty participants who attended the workshop returned their completed questionnaire and the option was kept open to request the completion of more questionnaires or to follow up with individual interviews should it be necessary. Qualitative researchers tend to use non-probability or non-random samples which implies that they rarely determine their sample size in advance and have limited knowledge about the larger group from which the sample is taken (Neuman, 1994). However, after the completed questionnaires were studied by the researcher it was clear that enough information was gained to proceed with this research study.

Data Analysis

Respondent textual data or answers to the questionnaire were content analysed and interpreted (Babbie & Mouton, 2001). The data was analysed to establish primary patterns and themes. After patterns emerged the findings were examined and integrated into an explanatory framework. There was no clear boundary between describing and explaining.

Research Findings

Research findings were analysed from a systems psychodynamic perspective. Klein (1946) described two developmental positions, the 'paranoid-schizoid position' and the 'depressive position'. The term position emphasises what Klein described was not a passing phase or stage, but a specific configuration of object relations, anxieties and defences which persists throughout a person's life and pointed out that there is a continuous tension between the two positions with individuals moving to and fro between them. The paranoid-schizoid position is characterised by paranoid anxiety and splitting processes and defence mechanisms are used to cope with anxiety. In the sophisticated work group the

working group essentially mobilises sophisticated mental activity by their members that they demonstrate through their maturity. They manage the psychic boundary between their inner and outer worlds, and strive to manage themselves in their roles as members of the sophisticated working group (Bion, 1994; Lawrence et al., 1996).

1. Experience of the diversity Workshop with reference to expectations, the exercises/events, and the overall effect it had on the participant

A - Expectations

- In trying to get away from the discomfort, participants unconsciously used the basic assumption of fight as a defence mechanism and voiced negativity when they were nominated to attend the Diversity Workshop. Fight reactions manifest in aggression against the self, colleagues (with envy, jealousy, competition, elimination, boycotting, sibling rivalry, fighting for a position in the group, for privileged relationships) or the authority figure (Cilliers, 2000).

- Others used flight as a defence mechanism when they expressed that they had no expectations of the Diversity Workshop. A significant number of Coloured, Indian and White participants opted not to answer the question at all which is indicative of a flight response. Flight reactions manifest physically in the avoidance of others, being ill, by resigning from the group and as avoidance of threatening situation or feelings (Cilliers, 2000).

- Some participants used rationalisation as a form of intellectualisation to deal with their anxiety. Rationalisation is a type of intellectualisation or justification of behaviour as the individual justifies his/her behaviour by attributing it to motives or causes other than the real ones (Moller, 1995).

B - Exercises/events and overall effect

- Splitting, projection and projective identification as defence mechanisms were used by participants when they reflected on the overall effect of the diversity workshop. A significant number of Black participants felt that there was a lack of active White participation in the different exercises/events which resulted in

a spilt between Black and White participants. Black participants project onto White participant's non-participation in the exercises/events, White participants identify with these projections through projective identification by not actively participating in the exercises/events and voicing that they want to learn about Diversity from black participants. Both projection and introjection arise from the same capacities as splitting. Projection demonstrates self-deception and occurs when one's thoughts, feelings and motives are attributed to another (Weiten, 1992). Projection also allows an individual to repress anxiety-provoking truths about themselves and see them in others instead (Hergenhahn, 1994). Projective identification refers to the process in which one part of the system (subjects) projects material into the other part (as the object) that identifies with the projection and takes it on as if it belongs to the object (Kets de Vries, 1991). Splitting, projection and projective identification was used by Black and White participants when they reflected on how the Diversity Workshop changed their understanding of the concept of diversity dynamics in the workplace.

- Some participants voiced that nothing has really changed in South Africa and that there was still a Black and White divide in the sense that people of colour are still being treated as second class citizens.

- Other participants used splitting to differentiate between the different roles that different race groups took up in the past South Africa and have to take up in the future South Africa. Many participants expected a rational approach and were surprised at the emotional experience of the workshop. Splitting between rationality and emotionality of the experience was evident.

- Depersonalisation, categorisation and denial of the significance of the individual were used in the expression of feelings. Participants from different race groups expressed mistrust in one another, feelings of being disappointed, and feelings of being robbed from a lack of contributions. Responses from respondents were communicated in a depersonalised manner through categorisation and denial of the significance of the individual. Menzies (1988) described depersonalisation as a defence in nurse-patient

relationships. The reference to persons by their disease or pathology (liver or pneumonia) is a form of depersonalisation, categorisation and denial of the significance of the individual (Colman & Bexton, 1975; Menzies, 1988; Obholzer & Roberts, 1994).

- Repression was used as a defence mechanism to detach and deny of feelings about the economical divide between Black and White South Africans. Repression is the basic defence mechanism that transfers unacceptable drives, wishes and painful memories into the unconscious (Meyer, Moore & Viljoen, 1997) and also keeps material in the unconscious that has never been conscious (Moller, 1995). Individuals first resort to repression and then use other defence mechanisms to ensure that the repressed content remains unconscious (Meyer at al, 1997).

- Some participants used detachment and denial of feelings when they expressed an unawareness of the political realities of the past including the current economical divide between Black and White people living in South Africa.

- There was avoidance of the White male identity to be categorised in a race and gender group. A significant number of White male participants in the questionnaire under the race identification section either omitted or changed their race identity category. Discrepancies between the identities of the individual and the group can lead to feelings of hopelessness, helplessness and not belonging. (Cilliers & Koortzen, 2005). This occurrence was not prevalent in any of the questionnaires that were completed by the other race and/or gender groups.

- The working relationship with workshop facilitators (an Indian female and a White male) was idealised by participants. The working relationship with the facilitators was idealised by participants as a socially structured defence mechanism to underestimate their own inter race group working relationship and/or development of such relationships within a Diversity Workshop. Menzies (1988; 1993) pointed out in her research in the nursing profession that idealisation was a socially structured defence mechanism with a belief

that responsibility and personal maturity cannot be taught and that "nursing is a vocation."

- Participants moved from basic assumption behaviour (paranoid-schizoid) to sophisticated group behaviour (a depressive position) as a result of reparation.

- Participants from different race and gender groupings voiced empathy and a better understanding of one another in moving towards reparation of the injustices of the past in the depressive position.

2. Feelings that were evoked during the diversity   Workshop

- Anticipatory guilt, which is a difficult emotion to manage, may have been aroused because self-defence may require aggressive action towards others. Guilt is most often experienced when a transgression of some sort has been committed, and at its worst can cause profoundly deliberating depression with the potential of suicidal ideation, attempts, or success (Kilburg, 2000). A complex array of behaviours may be used in effective self-defence (Kilburg, 2000).

- A significant number of respondents used fight/flight as defence mechanisms when they indicated that unlearning prejudice and racism take time, and that the unlearning process will be a life long journey

- Race dynamics overshadowed other diversity dynamics in the Diversity Workshop. Other diversity dynamics such as gender, age, religion, level of work, sexual orientation, diversity of thought, etc. did not emerge as major themes in the workshop and in the questionnaire. Participants had both strong negative and positive emotional responses. Negative emotions included fear, anxiety, discomfort, helplessness, sadness, sorrow, anger, grief, shock, despair, shame, guilt, regrets, bitterness and hatred and some positive emotions expressed were admiration, empathy, acceptance, calmness, humility, gratitude, pride, excitement, sympathy, relief, hope and trust.

- Repression was used by respondents when they expressed feelings that were evoked. Repressed feelings surfaced mostly for Black participants.
- White participants did not voice their feelings when they had the opportunity to express their feelings.
- Rationalisation and intellectualisation were used by White, Coloured and Indian respondents to express feelings.
- The defence mechanism of rationalisation and intellectualisation was not used by Black participants in expressing their feelings.
- Anticipatory guilt was evident when feelings were expressed by White and Indian participants. Anticipatory guilt was not evident for Black and Coloured participants.
- Most of the While male participants moved to a depressive position of reparation.
- The basic assumption group of fight/flight was used by some participants to express feelings evoked during the diversity workshop.
- The basic assumption group of me-ness was used by few participants when feelings evoked during the Diversity Workshop.
- The basic assumption group of one-ness was used by some participants when feelings that were evoked during the Diversity Workshop were expressed.
- Depersonalisation, categorisation and denial of the significance of the individual were used as socially structured defence mechanisms in describing feelings.
- Detachment and denial of feelings was also evident.

3. How did the Diversity Workshop change your understanding of the concept of diversity dynamics in the workplace?

Almost all respondents indicated that the diversity workshop assisted them in appreciating the complexity of diversity dynamics and seemed to enhance appreciation and valuing of diversity in the workplace. A split was however evident in participants' responses on how the diversity workshop assisted them in

understanding the concept of diversity dynamics in the workplace, some demonstrated defensive behaviour around learning, while others demonstrated an enhanced understanding of diversity dynamics in the workplace and expressed a need for reparation.

a) Basic assumption group behaviour of fight/flight was used as a defence against applying learning related to diversity dynamics in the workplace

b) Splitting, projection and projective identification as defence mechanisms were used by participants when they reflected on how the workshop changed their understanding of the concept of diversity dynamics in the workplace

- Black participants expressed that they have always been aware of diversity dynamics in the workplace as it always existed for them.

- White participants on the other hand expressed that it helped to listen to Black participants to understand diversity dynamics in the workplace.

- Splitting, projection and projective identification were not evident for Coloured and Indian participants.

c) Enhanced understanding of diversity dynamics in the workplace

Some participants voice an enhanced understanding of diversity dynamics in the workplace including other dimensions of diversity such as gender, religion, sexual preferences, and social status.

4. Ability to apply learning in the workplace

a) Some respondents reported found it difficult to apply learning.

- The majority of Black and Coloured participants reported that it was difficult to apply the learning to the workplace as a result of existing diversity dynamics in the workplace due to perceptions of being an Employment Equity target number, a lack of being valued for contributions as a Black employee, a lack of tangible measures for application, and a lack of opportunities.

- Coloured participants as in the case of Black participants felt that the application of learning around diversity dynamics to the workplace was not possible as a result of transformational change that does not happen in the Black and White power struggle. Some Coloured participants avoided to

answer the question, while others voiced that the application of learning has always been a reality as a result of being part of a marginalised group in the Black and White power struggle.

b) Some participants reported an increase in empathy and understanding.

- Indian participants mostly voiced empathy and objectivity in the application of learning in the workplace in relation to the Black and White power struggle. Indian participants displayed rationalisation and marginalisation in a third position, outside the diversity dynamics between White and Black participants

c) Some respondents reported that they were able to apply learning.

- Most White participants reported positively that they are able to apply the learning to the workplace by respecting more, valuing others, not judging other cultures, listening, understanding, and to appreciate and value differences more.

5. Change in relationships with colleagues and clients in relation to diversity dynamics

a) Some participants experienced no transformational in their relationships.

- The majority of Black participants voiced that it will take a long time for change to happen, irrespective of White participants efforts to make things right. Some Black participants voiced that colleagues were seen in a different light, and as equal, without a fear of being perceived as 'Black'.

b) Some participants voiced a change in relationships with colleagues and clients.

- All Coloured participants voiced a change in relationships with colleagues and clients by relating better to others, an increased sensitivity towards others, and a reinforcement of current beliefs in the context of the past.

- The change Coloured participants voiced was however from a third, marginalised position using the defence mechanism of me-ness.

c) Some participants used defence mechanisms such as fight and rationalisation.

- Most Indian participants used the defence mechanisms of fight and rationalisation when voicing a change in relationships with colleagues and

clients. The change was also voiced as a slow evolutionary process that required sympathy, empathy and tolerance of Black and White power dynamics.

d) Some participants experienced a change in relationships with colleagues and clients. Almost all White participants indicate that they experienced a change in relationships with colleagues and clients by trusting and understanding on a deeper level. White participants also indicate a better understanding of diversity dynamics, and are curious to learn more about dynamics at work and in relationships with other people, races and cultures.

Discussion

Diversity comprises many different facets. In the workplace race issues play a huge part and permeate all aspects of work life. The changed composition of the workplace has precipitated changed behaviour and interactions. These are greatly influenced by the past experiences of individuals in the workplace and under Apartheid. This was mirrored in the diversity workshop and delegates' responses to questionnaires. Many of the behaviours manifest are subconscious expressions of these experiences. Various defence mechanisms were initially used to contain anxiety in dealing with uncertainty.

Most participants gained knowledge in the unconscious dynamics at work with regards to diversity and complexity through first hand experience of interpersonal and inter-group relationships. The focus on the past and present (i.e. the visits to the museums and Soweto) provided sufficient stimulus to trigger strong emotions that facilitated discussions and sharing.   By eliciting participants' affective responses the level of understanding and insight was greatly enhanced.

The primary defence mechanisms used by Black participants were repression, fight, splitting and projection. Initially Black participants used repression to cope with painful memories, traumatising events, sadness and anger experienced during the Apartheid era. The visit to the Apartheid Museum resurfaced these

memories and fight and projection was used as defence mechanism to cope. The view of Black participants about "knowing about diversity" as they experienced the dynamics first hand split the group into those that know and the others that don't. There was evidence of ongoing power struggles between Black and White. It also reflected that diversity in its broadest sense was not worked with and racism and discrimination was at the core. There was denial of the intrinsic value of other individuals in the workplace especially of other races. The difficulty in learning transfer may be a consequence of a continued feeling of disempowerment and being labelled as Employment Equity candidates.

The need to 'debrief' by talking about past events/injustices was very important to these individuals. A number of participants of colour were surprised/shocked about their deep-seated (and repressed) emotions where the workshop provided an opportunity for introspection to re-examine anxieties and resentment towards Whites in South Africa. Hope was evident when Black participants voiced that they were able to see their colleagues in a different light and realised that transformation in the workplace takes effort and time.

White participants voiced that learning took place; the primary emotions were guilt, shame and disbelief. A variety of defence mechanisms were used to cope with anxiety such as detachment, flight, rationalisation and projective identification while being caught up in a conscious and unconscious power struggle with Blacks. When Black participants voiced knowing about diversity and that white participants did not contribute, White participants used projective identification and voiced not knowing and wanting to learn thereby devaluing their own contribution as if diversity is only about race. This passive approach was more evident with White participants and it seemed that they were reluctant to share their opinions and experiences. The withdrawal of White participants was interpreted by participants of colour as indifference, dishonesty (i.e. avoiding controversy) and a lack of taking personal authority/responsibility of past injustices (i.e. that White employees were in denial). This perceived indifference

seemed to fuel anger and frustration that many people of colour experienced (and are still experiencing) as awareness of their own oppression was heightened by the workshop events/exercises. Furthermore the withdrawal of white participants seemed to be paralleled by an increase in participation by participants of colour that needed an outlet for feelings of anger. It seemed that Black participants wanted to focus on the influence of the past (fight-response) whereas White participants wanted to focus on the future (flight response).

Whites acknowledged their past position of privilege with the many negative consequences on other races and move towards understanding and reparation. Their view of having learnt from the workshop and the stated impact on behaviour created deeper understanding, more sensitivity, positive interaction and ability to apply their learning

Coloured and Indian participants also used a variety of defence mechanisms such as fight, rationalisation, intellectualisation but primarily used the defence mechanism of me-ness when learning or non-learning was voiced from a third marginalised, detached position as observers, of the past and present power struggle between White and Black. The mixed sentiment and feedback from Coloured and Indian participants reflect ambivalence with guilt and negative sentiment for being treated as partly privileged citizens in the past and a feeling of optimism for the opportunity of being valued for their contributions in a new dispensation with a diverse and valued workforce. Coloured and Indian participants voiced empathy and understanding towards Black participants and were able to identify with their situation. They also indicated that they were able to transfer learning from the workshop.

The consultants/facilitators who were representative of race and gender were idealised by the participants and comments were made regarding competence and contribution of both.

Race dynamics in the South Africa overshadowed all other facets of diversity in the workshop. The hypothesis can be made, even though laws reflect transformation; the experience in terms of organisational culture is that transformation is slow and difficult.

Conclusion

In measuring the effectiveness of a diversity workshop in the workplace that was consulted form the systems psychodynamic consultancy, the workshop can be considered as effective because it made unconscious aspects visible, allowed participants to reflect, facilitated conversations and allowed for learning transfer. There was a move from basic assumption group behaviour (anti-task) to sophisticated group behaviour (task). The majority of participants felt that the overall effect of the Diversity Workshop was informative and beneficial from a personal perspective, on an individual level as well as an interpersonal level in the sense that diversity dynamics in the workplace was better understood.

Limitations

The limitations of the research are that responses were gained via e-mail which didn't allow for probing. In some cases probing could have shed even more light on the participants' experiences. Questionnaires were administered one month after the workshop which is too soon to evaluate the long term impact of learning. Only two groups of individuals' experiences from a specific business unit were obtained, hence the results can not be generalised. The sample size was not equally represented of the demographics of the country but representative of the business unit's demographics. The workshop requires highly skilled consultants to facilitate the process. The facilitator was also the researcher.

Recommendations

The workshop should be piloted in more business units. A pre-workshop questionnaire should be completed and the post-workshop questionnaire could then be completed by all participants to establish learning. Six months after the workshop focus groups should be conducted to establish the real impact of learning, learning transference and behavioural change.

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SUMMARY

The aim of the research was to determine the effect of a corporate diversity workshop on diverse groups.

The research was undertaken from the systems psychodynamic paradigm. It involved a literature review to provide an overview of diversity in the corporate world, as well as the basic theory of systems psychodynamic consulting. A diversity workshop was designed and presented in the corporate environment.

The sample consisted of 50 participants from a corporate organisation representative of different levels of responsibility, race, gender and geographic regions. Questionnaires were administered a month after the workshop and the data was analysed by means of content analysis to identify themes and patterns interpreted from the systems psychodynamic stance. The conclusion was that the diversity workshop achieved the aims for which it was intended.

Key terms: South African diversity, Systems Psychodynamic paradigm, basic assumptions, Group Relations Training Model, unconscious diversity dynamics, defence mechanisms.

CHAPTER 1

SCIENTIFIC ORIENTATION TO THE RESEARCH

This research project focused on the systems psychodynamic effect of a Corporate Diversity Workshop. The aim of this chapter is to discuss the scientific orientation to the research. Firstly, the background and motivation is given, followed by the problem statement, the aims, the paradigm perspective, the research design, the research method and the chapter outline. A summary ends the chapter.

1.1 BACKGROUND AND MOTIVATION OF THE RESEARCH

It is widely accepted that organisations worldwide are challenged by the demands of globalisation, technological innovation, economic restructuring, and the need for sustainable development and ecological sensitivity in order to survive in business (Magretta, 1999). In terms of the human side of the organisation, the challenges are about socio-political transformation and especially about managing and celebrating diversity.

In South Africa the organisational, social, economic, and political landscape entered the second decade of democracy with its increasing demand to work with and understand the psychology and social dynamics of transformational change, employment equity, skills development and diversity (Jackson, 1999). The national transformational change agenda and legislation with regard to employment equity and affirmative action (Employment Equity Act 55, 1998) compel organisations to broaden the representative value of previously disadvantaged groups at all levels of responsibility, leading to a new and never before experienced diverse workforce. These changes have resulted in greater gender, racial and cultural awareness and diversity in the workplace, and a change in the breakdown of organisational demographics (Schreuder & Theron, 1997). This change has been accompanied by a high staff turnover in spite of good remuneration packages offered to people from designated groups (Mayikana, 2002). Organisational culture not embracing or accommodating the diversity which staff members bring to the workplace is cited and generally accepted as one of the reasons for the failure to retain staff.

The above implies that organisations are increasingly faced with uncertainty, ambiguity, complexity, inter-connectivity, and seamlessness, accompanied by strong emotions such as fear, anxiety, uncertainty and a high level of competition (Beer & Nohria, 2000). This scenario in the present day South Africa with its dramatic social, economic and political transformational change, offers a new area in which psychologists can address the challenge of facilitating dialogue between diverse people (Clay, 2002).

According to Thomas and Ely (1996), the following views are applicable to diversity management:

- In terms of discrimination and fairness, the focus should be on equal opportunity, fair treatment, compliance with legislative demands, colour and gender blindness, and assuming similarity between all individuals

- In terms of access and legitimacy, the focus should be on diversity making economic sense, different cultures for different customer segments, pigeonholing and a celebration of differences and differentiation

- In terms of learning and effectiveness, the focus should be on the promotion of equal opportunities, acknowledgement of cultural differences, internalising differences for organisational learning, and assuming that all people are similar irrespective of their differences.

1.2   PROBLEM STATEMENT

This research addressed the above diversity management issues from a systems psychodynamic consultancy perspective (Neumann, Kellner & Dawson-Shepherd, 1997) with the focus on how differences can be understood in the organisation in order to value these differences, capture them, and synthesise them into the key functions capable of making a difference. This implies that conscious and unconscious conflict in respect of diversity dynamics need to be dealt with as an inevitable factor to ensure that transformational change is facilitated and consulted to.

Diversity is generally conceptualised as any mixture of differences and similarities (Thomas, 1996) between individuals and groups, such as race, gender, ethnic or cultural background, age, and sexual orientation (Leach, George, Jackson & Labella, 1995) contributing to distinct

social identities (Arredondo, 1996; Griggs & Louw, 1995). In terms of organisational behaviour, diversity refers to every individual variable affecting a task or relationship (Thomas, 1996). This means that diversity has an impact on the products and services developed by the workforce and on personal, interpersonal, and organisational activities (Abdelsamad & Sauser, 1992; Grobler, Warnich, Carell, Elbert & Hatfield, 2002). The accurateness of this definition in all organisations and countries is not necessarily true. Without knowledge about the systems psychodynamic nature of this behaviour (from a depth psychology stance), it remains unclear how the conscious and unconscious social diversity dynamics manifest in the unique South African context.

Reece and Brandt (1993) refer to the primary dimensions of diversity as (firstly) the core individual attributes not capable of being changed easily, such as age, gender, race, physical appearance or traits, and sexual orientation, and (secondly) individual attributes capable of being modified or changed, such as communication style, education, marital status, religious beliefs, work experience, income, adding complexity to an individual's self-image. The greater the number of primary differences between people, the more difficult it is to establish trust and mutual respect, and the greater the chance of culture clashes having a devastating effect on interpersonal relationships. The deeper psychological interaction and meaning of these primary and secondary dimensions shaping the individual's values, priorities, and perceptions, can only be studied from a depth psychological perspective.

The process of managing and embracing diversity is filled with a variety of ideas, perspectives, and strong feelings of discomfort, disrespect, intolerance, fear, anger, resentment, and hurt (Leach et al, 1995). Because it is human to avoid these circumstances, specific workshops need to be structured in order to facilitate and consult to a greater conscious awareness with regard to diversity dynamics in the workplace. In practice, many such workshops exist in South Africa, although little evidence is recorded about scientific design, administration, let alone the scientific assessment of their effectiveness in the workplace (Cilliers, 2007).

In South Africa, mechanistically designed workshops addressing racism (Laubscher, 2001; Oakley-Smith & Winter, 2001) and employment equity (Collins, 1995; Richards, 2001) have failed because of underlying assumptions that diversity can be "trained", and because the

"instructors" did not understand the dynamic nature of diversity, or the relevance and value of experiential learning. Other authors such as Cavaleros, Van Vuuren and Visser (2002) also argue this point.

On the other hand, diversity dynamics studied in South Africa from the systems psychodynamic stance (Cilliers & May, 2002; De Jager, 2003) focus on deterministic and unconscious group behaviour providing deep insight into diversity dynamics with special reference to race and gender. This research will endeavour to add to this body of knowledge by designing, implementing and evaluating a Diversity Workshop for effectiveness, using the systems psychodynamic consultancy stance in a financial corporate environment.

Cox and Blake (1991), De Beer (1998), Mayikana (2002) and Thomas and Ely (1996) refer to the many benefits resulting from diversity workshops such as improved communication, stronger and more supportive work teams, higher morale, access to innovative ideas, more effective labour relations, staff retention and reduced staff turnover, a culture encouraging all employees to attain their full potential, improved understanding and service to customers, enhanced local and international business opportunities and enhanced productivity. Most of the research studies deduct the above-mentioned presumptions, but without clear and direct research evidence of how these diversity endeavours influenced business aspects. This research has aimed to determine the psychodynamic effect of a Diversity Workshop without assuming that transformational change in mental models and behaviour outside of the realm of human relationships will take place.

To address the above mentioned issues, this research was designed to answer the following questions:

- How can diversity in the corporate world be conceptualised?
- Does the systems psychodynamic consultancy stance offer a relevant model for the design, administration and measurement of the Diversity Workshop?
- What is the actual systems psychodynamic effect of such a Diversity Workshop?
- What recommendations can be formulated in terms of future diversity endeavours and research?

1.3   AIMS

The general aim of this research has been to explore the systems psychodynamic effect of a Corporate Diversity Workshop.

The specific literature aims have been to conceptualise diversity in the corporate world, and to explore the systems psychodynamic consultancy stance as a relevant vehicle to address diversity. The specific empirical aims have been to design a Corporate Diversity Workshop, to determine its effect when administered in a large organisation, and to formulate recommendations in terms of future diversity endeavours and research.

1.4   THE PARADIGM PERSPECTIVE

The research has been presented from the systems psychodynamic paradigm (Stapley, 1996). Systems psychodynamics originate from classic psychoanalysis with its focus on the unconscious motivations for behaviour, object relations with its focus on instincts as the motivating force for behaviour, open systems theory with its focus on the organisation as an open system and the mirroring of behaviour between parts of the system (see chapter 3).

This paradigm does not address individual behaviour, but rather the systemic group and organisational behaviour influencing various systems, such as the individual. The primary task of the paradigm is formulated as pushing the boundaries to better understand organisations, including the challenges facing psychoanalytically informed consultants and change leaders (Miller, 1989; Miller & Rice, 1967; Obholzer & Roberts, 1994; Rice, 1999).

Models and theories informing this study come from Bion's (1994,1996) theory of group relations and training, Miller and Rice's (1967) and Miller's (1993) work on boundary differentiation, Rice's (1999) concepts of socio-technical systems and the primary task, Bowlby's (1996a, 1996b) patterns of attachment behaviour promoting and maintaining relationships in interaction with the environment, and finally Stapley's (1996, 2006) recent conceptualisation of the systems psychodynamic stance towards organisational transformation.

1.5 RESEARCH DESIGN

After carefully considering the aims of the research, it was decided to make use of a qualitative, exploratory and descriptive design (Mouton & Marais, 1992). The project endeavoured to describe and understand the experience of participants one month after an intense experiential learning event. This was a hypotheses generating study intended to provide useful insights for application in future Diversity Workshop assessment for effectiveness.

To ensure reliability, the Diversity Workshop was measured for its effect by means of using an open-ended questionnaire consisting of five questions. The open-ended questionnaire facilitated the understanding of participant experiences of the workshop, as well as the overall effect of the workshop (Johnson & Christensen, 2000).

The unit of analysis for this study was a natural working group of employees in a business unit in one geographical area within a financial institution in South Africa.

To address ethical issues (Litosseliti, 2003) the researcher was dependent on the authorisation of the organisation to allow the study. The willingness of workshop participants to answer the open-ended questionnaire was also a variable requiring consideration. Workshop participants who completed the questionnaire were informed of the aim of the study and agreed willingly to participate in all the aspects of the research. All the participants consented to the results being used in completion of a master's degree. Participant identities have been protected by not referring to them by name in the discussion of the results.

1.6 RESEARCH METHOD

The research was performed and has been reported in two phases, namely the literature review and the empirical study.

The literature review consisted of the following steps:

- the conceptualisation of diversity in the corporate world
- the exploration of the systems psychodynamic consultancy stance as a vehicle to address diversity

The empirical study consisted of the following steps:

- the design of the Corporate Diversity Workshop according to guidelines from the systems psychodynamic consultancy stance
- choosing an appropriate business unit and participants to which/whom to administer the workshop
- administering the workshop
- collecting the data on the experiences of the participants by means of an open-ended questionnaire
- analysing the data by means of qualitative content analysis and the identification of themes
- reporting and interpreting the findings and constructing the research hypothesis
- formulating the conclusions and limitations of the research
- formulating recommendations towards diversity management and future research

1.7   CHAPTER OUTLINE

This dissertation has been structured as follows:

Chapter 2. Diversity in the corporate world

Chapter 3. The systems psychodynamic consultancy stance

Chapter 4. Research methodology

Chapter 5. Research findings

Chapter 6. Conclusions, limitations and recommendations

1.8   CHAPTER SUMMARY

In this chapter the scientific orientation to the research has been presented. The background and motivation has been given, followed by the problem statement, the aims, the paradigm perspective, the research design, the research method and the chapter outline.

In Chapter two the literature review on diversity in the corporate world is given.

CHAPTER 2

DIVERSITY IN THE CORPORATE WORLD

This chapter contains the first part of the literature review. The aim has been to address the concept of diversity in the corporate world. Firstly diversity as a concept is defined, followed by a discussion of the dimensions of diversity, diversity in the global, the South African and work contexts, and finally, diversity as an approach to workplace transformation. A summary ends the chapter.

2.1   DEFINITIONS OF DIVERSITY

The definition of diversity has made several conceptual transitions during the past few decades, including general and more specific organisational definitions (Heneman et al, 1996). In a general sense, the Oxford Advanced Learner's Dictionary of Current English (2000) defines diversity as being diverse, unlike, and different, indicating a variety. Thomas (1996) defines diversity as any mixture of items characterised by differences and similarities. De Beer (1998) refers to diversity as not being a static construct, but rather a dynamic phenomenon evolving continuously as society redefines itself. In organisational terms, Plummer (2003) defines diversity as differences among people with respect to age, class, ethnicity, gender, health, physical and mental ability, race, sexual orientation, religion, stature, educational level, job level and function, personality traits and other human differences. Grobler et al (2002) defined the concept as referring to numerous categories of individual differences such as population group, culture, gender, spirituality, language, disability, sexuality, age, educational level, skills, area of expertise, management styles, social status, communication styles, working styles and personality attributes. To this list, Miller and Katz (2002) add tenure, parental status, marital status, family background, vocational interests, career aspirations, geographic differences and organisational departments.

Inherent in the concept of diversity is its paradoxical nature in that it captures similarities and differences. Miller and Katz (2002) stated this paradox as follows: (1) We are like all people (human beings share similar needs and wants to experience joy, love and to be safe), (2) we

are like some people (we share culture and experience) and (3) we are like no other people (we are each unique unto ourselves).

From the above it seems that there are differences between individuals and there are also common dimensions binding people together, making it possible to bridge the differences. Systemically, individual diversity is evident in interpersonal relationships by the influences which individuals have on each other, as well as in the development of relationships. Group diversity is evident when studying how race, ethnicity, gender and nationality influence identity formation. Cox (1993) defines cultural diversity as the representation, in one social system, of people with distinctly different group affiliations of cultural significance. Multiculturalism implies valuing the differences of others and creating an environment not requiring assimilation (O'Mara, 1994).

Before 1990, the above broad definitions of diversity were used in the UK and the USA. After 1990, diversity definitions were narrowed to accommodate minorities and previously disadvantaged persons, for example Blacks, females and gays, and to handle differences applicable in the management of affirmative action (Thomas, 2001).

2.2 DIVERSITY DIMENSIONS

Loden and Rosener (1991) describe organisational diversity as that which differentiates one group of people from another along primary and secondary dimensions.

The primary dimensions of diversity include attributes capable of being seen readily, such as age, gender, race, ethnicity, physical qualities, sexual orientation, and mental or physical abilities and characteristics. These factors cannot be changed and they form the basis of stereotypes. The secondary dimensions of diversity are less visible, include factors which individuals have the ability to change, exert a more variable influence on personal identity and add a more subtle richness to the primary dimensions of diversity. They include educational background, geographic location, religion, first language, family status, work style, work experience, military experience, organisational role and level, income and communication style. It is believed that the individual's values, priorities, and perceptions are determined by the interaction of these primary and secondary dimensions.

Arredondo (2004) extended the multiplicity of these diversity dimensions by adding culture, social class and language to the primary dimensions, and health care beliefs and recreational interests to the secondary dimensions. She further adds a tertiary dimension encompassing experienced historical moments. Maier (2002) lists about 38 possible diversity dimensions, and further suggests that the item 'character traits' could expand to include many more differences. The above authors add to the complexity of the diversity concept, seeing the individual as a kaleidoscope of dimensions and characteristics.

The analogy of an iceberg is perhaps apt to illustrate these potentially endless dimensions as follows:

- The primary and obvious characteristics of race, ethnicity, gender, age and disability relate to the small, visible portion of the iceberg, and are the basis of much anti-discrimination legislation around the world
- The secondary and less obvious characteristics of religion, culture and political orientation are lying just below the surface and may be revealed with time and as trust relationships grow
- The tertiary dimensions are often the core of individual identity. They lie deep below the surface and provide the essence of diversity. These dimensions have not until recently been acknowledged and are the qualities into which one needs to tap in order to understand the deeper significance of organisational diversity

For the purposes of understanding diversity in the context of this research, diversity is regarded as all the ways in which people are similar or different. This encompasses visible differences such as gender, ethnicity and disability, as well as less evident differences in sexual orientation, nationality, functional background and personality. This definition embraces the effects which differences have and how these enable, enhance or inhibit the ability of individuals, groups and organisations to achieve individual, collective and/or organisational goals. It is reasoned that the greater the number of primary differences between people, the more difficult it is to establish trust and mutual respect (Human, 2005a, 2005b). The consequences of not handling these diversity issues are culture clashes and poor interpersonal relationships. A strategic management imperative is to create a work culture seeking, respecting, valuing and harnessing these differences and resulting in

effective relationships among diverse employees. In essence this entails creating an inclusive organisational culture leveraging diversity.

2.3   DIVERSITY IN THE GLOBAL CONTEXT

The globalisation of the economy over the past 20 years has made it necessary for South African businesses to become internationally competitive (Grobler et al, 2002; Horwitz, Browning, Jain & Steenkamp, 2002; Mbigi, 1998). Large multinational companies are now based in the country, stimulating global expansion by means of joint ventures, mergers and acquisitions across geographic boundaries. This has resulted in the workforce and companies becoming more and more cross-cultural (Thomas, 2002).

The global workplace is filled with managers and employees from different countries, cultures and languages groups. These diversities can potentially damage the smooth functioning of the organisation and hamper good labour relations. It is also true that customers represent diverse markets. It is therefore necessary to employ people who speak the local languages and understand the local culture in order to penetrate these markets (Grobler et al, 2002; Thomas & Doak, 2000).

2.4   DIVERSITY IN THE SOUTH AFRICAN CONTEXT

Next, diversity and different historical approaches to diversity management in South Africa are contextualised in four time periods, namely before Apartheid, under Apartheid, post-Apartheid and the current era.

2.4.1   Diversity before Apartheid

The early fifteenth to seventeenth century European explorers and traders such as Bartholomeu Diaz and Vasco da Gama, made contact with the indigenous South African people (Feinstein, 2005). They were followed by settlers who established a colony for their European homelands. Initial cordial relations with the local people were replaced with hostile relations, conflicts and wars over land, cattle and rights. The Dutch and the British took

ownership of the land and, especially on account of the discovery of the mineral wealth (gold and diamonds), exploited the country and the indigenous people (Feinstein, 2005).

2.4.2   Diversity under Apartheid

World War II ushered in the next era under the rule of the Nationalist Party. Legislated "Apartheid" was introduced and "non-Whites" were disenfranchised. During this time there was an emphasis on differences based on the premise that different ethnic groups could not work and live harmoniously together, and the different racial groups were therefore set apart. This philosophy was used to legislate the differential allocation of resources, status, privilege and opportunities, including those for education, employment, homes and property (Group Areas Act No. 41, 1950; Native Labour Act, 1953; Bantu Education Act No 47, 1953).

Apartheid as a national policy with its Group Areas Act, racial segmentation, separate development and pass laws kept Blacks and Whites isolated and separated from one another. This legislation led to the exploitation and exclusion of and discrimination against Blacks, as well as the abundance of cheap labour for the mines, industry and agriculture. At the same time, high-level jobs, skills and social privileges were 'reserved' for Whites (Industrial Conciliation Amendment Act, 1956).

Indians and Coloureds were later given limited franchise with some privileges and the right to vote in a 'Tricameral Parliament' (Constitution of the Republic of South Africa, 1983). Black people were relegated to the 'homelands' and had to stay in townships on the outskirts of the big cities. Discontent simmered among the disenfranchised and led to resistance, and later violent confrontation and the armed struggle. In the face of political and economic pressure the Apartheid government gradually relaxed certain laws (Black Communities Development Act No.4, 1984; Restoration of South African Citizenship Act No.73, 1986; Abolition of Influx Control Act No. 68, 1986; Black Communities Development Amendment Act No. 74, 1986.).

The Wiehahn report (van Niekerk, 2004) of the early 1980's formally accepted the principle that all employees were equal before the law and that 'Black' employees could compete with 'Whites' for higher-level jobs. However, with Apartheid firmly in place, the 'Blacks' remained disempowered as they were left to catch up on their own their educational and skills backlog.

As a result there was little impact on the *status quo*. Increasing political struggle from 1976 and the involvement of scholars, civic society (United Democratic Front), and labour (early trade unions) gradually led to the un-banning of the African National Congress (ANC) and the release of political prisoners, including Nelson Mandela (Feinstein, 2005).

2.4.3   Diversity post-Apartheid

In 1994 the country entered its first democratic era, followed by the repeal of the repressive legislation of Apartheid. A 'Bill of Rights' was finalised and enshrined when the country adopted one of the most progressive constitutions in the world. The Labour Relations Act (1995) ensured the rights of employees and their unions. Unfair labour practice and discriminatory practices were no longer permissible.

The national transformation agenda included legislation such as the Employment Equity Act (1998) and legislation on affirmative action. The South African dream now referred to a society where each citizen, regardless of gender, social position, race or disability has equal rights (Hunt & Lascaris, 1998). At an organisational level it envisaged a playing field levelled by training and equal access to resources and an environment free of prejudice and intolerance with extended employee participation, economic empowerment, social investment, education and the general welfare of previously disadvantaged people. The spirit of "Ubuntu" permeates relationships in society and work (Hunt & Lascaris, 1998).

Individuals in the new South Africa now need to unpack the various assumptions and misconceptions regarding other individuals and groups built up over decades of division. To realise the dream, individuals will need to cleanse themselves of the emotional baggage, the prejudices and stereotypes of the past and be able to accept and value the uniqueness of other individuals. Every individual in the country needs to embrace the principles of multiculturalism to make our 'rainbow nation' a reality (Bekker & Leide, 2003).

Unfortunately, racially negative attitudes and polarisation persist and there has been slow progress toward the dream of tolerance and diversity celebration envisaged by President Nelson Mandela (Strydom & Erwee, 1998).

2.4.4   Diversity in the current era

An integral part of the vision for all South African organisations is that all structures will be reflective of the country's population (Bekker & Leide, 2003). This includes all aspects of society, and the daunting challenges involved in attaining this vision are to be seen in various facets of the community like sports teams and their administrators, schools and their governance structures, other community structures, tertiary educational institutions with respect to student intakes and governance, local and national government structures and business organisations (Bekker & Leide, 2003).

There is a need to shift from tolerating or implementing diversity management with a focus on numbers and implementing equity towards valuing diversity. There seems to be a need in all organisations to build on the similarities of individuals and to leverage differences in order to work better together as a team and to have harmonious interpersonal relationships.

2.5   DIVERSITY IN THE SOUTH AFRICAN WORK CONTEXT

The Employment Equity Act (1998) seeks to redress the imbalances in employment opportunities which resulted from Apartheid policies and requires companies to (1) ban unfair discrimination in hiring, promoting, training, layoffs, pay and benefits, (2) remove unreasonable barriers to employment for any South African, regardless of ethnicity, and (3) accelerate the appointment, training and promotion of people from disadvantaged communities.

Priority has been given to achieving personnel numbers representative of the demographic composition of the country. Selective psychometric testing for job selection and promotion where some groups are disadvantaged is no longer acceptable (Employment Equity Act, 1998). It seems as if democracy in South Africa, in concert with many forces such as globalisation, economic liberalisation, demographic changes and population movements, has changed the face and make up of organisational life. With the change in organisational demographics, there is now greater gender, racial and cultural diversity in the workplace. The implementation of new legislation pertaining to labour relations, employment and occupational equity, affirmative action, the possibility of legal review of terminations, promotions and other

HR issues are now a reality. Thus the process of recruiting, selecting and dismissing an employee has to be legally sound. A large and rapidly growing youth population which is predominantly African characterizes South African society. The majority of the youth are poor, unemployed and lack skills and education. In the face of shrinking formal employment opportunities, absorption from this population into the labour market will be low. The daunting challenge facing South African businesses is to redress the inequalities of past discrimination and to develop to its maximum the potential of every team member while remaining competitive in the face of ruthless competition in a harsh global economy (Horwitz et al, 2002; Mbigi, 1998; Human, 2005a, 2005b).

2.6 DIVERSITY AS AN APPROACH TO WORKPLACE TRANSFORMATION

Employee participation is now a firmly established principle in all spheres of business – both as a right and for organisational effectiveness (Thomas & Ely, 1996). In addition, organisations have a moral and social responsibility to uplift previously disadvantaged communities. These aspects of organisational interaction with, and respect for historically disadvantaged employees and communities, have fostered improved relations and changes in attitudes. A primary objective in competitive organisations is to nurture a diversity climate to improve effectiveness (Cox & Blake, 1991).

In contextualising the paradigms surrounding the development of historically disadvantaged employees (Blacks) in South Africa, De Beer (1998) listed the following paradigms:

- Paternalism (1652 to 1977)
- Equal opportunities (late 1970s to early 1980s)
- Black advancement (early 1980s to late 1990s)
- Affirmative action (from about 1990)

These paradigms are useful to observe the evolution of employee participation and of social responsibility and investment. The affirmative action paradigm focuses primarily on the development and empowerment of Black employees. Legislation prohibits discrimination against Black employees and also seeks to actively promote the development and empowerment of Black employees. From the mid 1990s the 'managing of diversity' paradigm

emerged. This occurred under the rule of the ANC with political and individual freedom as backdrop. There are now an increasing number of Black employees, steadily increasing numbers of Blacks in senior and ownership positions. Also, Blacks now form the largest and most rapidly growing consumer base (Human, 2005b).

Notwithstanding the emergence of the 'managing of diversity' paradigm, there is a large number of South African organisations working in the context of the affirmative action paradigm. According to Thomas (1996) these two paradigms are different in the following ways: The 'affirmative action' view holds that the goal is the creation of a diverse workforce and the upward mobility of minorities. The motive is legal, moral and involves social responsibility. The primary focus is on acting affirmatively through 'special' efforts, the primary benefits are upward mobility for minorities, Blacks and women, and the challenges are that it is artificial, creates its own backlash, requires continuous, intense commitment and has cyclical benefits. On the other hand, the 'managing of diversity' view holds that the goal is the creation and management of a diverse workforce, the establishment of quality interpersonal relationships and the full utilisation of human resources. The primary motive is the exploitation of the 'richness' capable of flowing from diversity and the attainment of competitive advantage and effective service. The primary focus is on understanding, respecting and valuing differences, creating an environment appropriate for full utilisation (culture and systems) with the inclusion of White males. The benefits are mutual respect among groups, enhanced management capability, the natural creation of a diverse workforce, natural upward mobility, a greater receptiveness for affirmative action, sustained benefits and an escape from frustrating cycles. The challenges are that this requires long-term commitment, a mindset shift, modified definitions of leadership and management, mutual adaptation by the company and individuals and systems changes.

According to the literature (Cox & Blake, 1991; De Beer, 1998; Mayikana, 2002; Thomas & Ely, 1996), there are many benefits to be derived from the implementation of successful diversity interventions. These include a supportive and attractive work environment, the encouragement of the best employees to stay, staff retention and reduced staff turnover, an organisational culture encouraging all employees to attain their full potential, valuing diversity to build strong work teams, access to innovative ideas from a diverse workforce, better labour relations, improved communication and morale, improved understanding of and service to

customers (diverse markets, non-traditional markets and new customers) and from suppliers, better market share and access to new segments when the workforce reflects the interests of customers both in demographics and values (as people of colour have the greatest growth in consumer power), and business opportunities in local and international markets, including Government contracts.

The desired competitive advantage challenges organisations to harness the 'collective and synergistic brilliance of all their people' (Miller & Katz, 2002). A more diverse and optimally managed workforce will enhance productivity and increase organisational effectiveness. Once the critical importance of diversity is entrenched and every person in the organisation is aware of it, this becomes a tool for effective organisational change and enhanced performance.

Culture and mindset changes are necessary and Organisational Development practitioners need to provide the support needed. Key elements in the cycle for leveraging diversity and creating a culture of inclusion are new competencies, enabling policies and practices, leveraging a diverse workforce, community and social responsibility, and enhanced value to a diverse marketplace (Miller & Katz, 2002).

South African companies need to deal with issues of racism, sexism and stereotyping (Human, 2005a). In managing cultural diversity the focus should be on individuals in their mutual interactions rather than managing this in a corporate fashion. This requires working with individuals in such a way as to acquire the requisite skills and the maturity of thought and action to embrace and celebrate diversity.

Organisational Development practitioners have tended to focus on various challenges in the workplace, including improving performance, employment equity, training and development and meeting and managing the expectation of trade unions. Training and development remains vital to address the skills gap and to remain competitive. Diversity programmes are a valuable and necessary part of corporate training programmes and there is a general trend in South African organisations to move to diversity training. The objective of this training is to modify behaviour to eliminate discrimination (Cavaleros, Van Vuuren & Visser 2002).

Diversity awareness is a popular initiative often met with confusion, disorder, approval, reverence, bewilderment and even hostility (Hollister & Hodgson, 1996). Workshops, conferences and awareness training are necessary but not sufficient for organisational change. Without a fundamental change in behaviour and changes in the organisation's daily practices, systems, structures and procedures, change will remain superficial. South African business leaders need to develop the ability to create a mindset throughout the organisation focusing on a better future rather than focusing on defending the past.

Organisations now face the challenge of moving 'beyond compliance to commitment'. They have to strive to accomplish synergy between 'the Eurocentric free market and capitalist value system and the Afro-centric socialist value system' (Khoza, 1994). Key to meeting these challenges is the development of a climate conducive for synergy and commitment. For this to happen one need to understand the past, how it has influenced the present, and then work towards co-creating the future. If the past is understood in perspective, then the rationale of legislation like the Employment Equity Act (1998) will be understood and the negative view of the legislation will be transformed from a threat to one of opportunity. Organisational Development practitioners need to dissipate the envy associated with affirmative action and the implementation of employment equity which creates power struggles and defences in organisations (Katz & Moore, 2004).

Since the first democratic election in 1994, many large South African organisations have implemented diversity management programmes, designed with many of the above-mentioned diversity dimensions (Coetzee, 2007). These programmes are mostly designed eclectically from many and mixed paradigms, using mechanistic 'exercises' based on the assumption that diversity can be trained and the outcomes controlled (Cilliers & May, 2002). Research on such programmes has shown that these efforts have no effect on diversity awareness (Cavaleros et al, 2002). Moreover, these inputs are often met with confusion, disorder, approval, reverence, bewilderment and even hostility. (Grobler et al, 2002). Workshops, conferences and awareness training are necessary but not sufficient for organisational change. Without a fundamental change in behaviour and changes in the organisation's daily practices, systems, structures and procedures, change will remain superficial.

In South Africa, mechanistically designed workshops addressing racism (Laubscher, 2001; Oakley-Smith & Winter, 2001) and employment equity (Collins, 1995; Richards, 2001) have failed because of underlying assumptions that diversity can be 'trained' and because the 'instructors' did not understand the dynamic nature of diversity or the relevance and value of experiential learning (Cavaleros et al, 2002). These training programmes are normally approached from a socio-cognitive approach.

2.7   CHAPTER SUMMARY

In this literature review, diversity was defined, after which the dimensions of diversity were discussed. Diversity in a global, South African and South African work context was then discussed. The chapter ended with a discussion of diversity as an approach to workplace transformation.

In Chapter three a literature review will be presented on the systems psychodynamic consulting stance as a theoretical container for the design of the Corporate Diversity Workshop.

CHAPTER 3

THE SYSTEMS PSYCHODYNAMIC CONSULTANCY STANCE

This chapter contains the second part of the literature review. The aim has been to explore the systems psychodynamic consultancy stance as a vehicle to address diversity. Firstly, the systems psychodynamic perspective is explained, followed by a discussion of the levels of group functioning, the basic assumptions, the developmental positions, defence mechanisms, group dynamics, the role of the consultant and the rationale of systems psychodynamic diversity training. A summary ends the chapter.

3.1   THE SYSTEMS PSYCHODYNAMIC PERSPECTIVE

The systems psychodynamic perspective originated at the Tavistock Institute for Human Relations in London (Miller, 1993). It incorporates Freud's (1921) systemic psychoanalysis, the work of Klein (1997) on child and family psychology, the work of Ferenczi on object relations and Von Bertalanffy on systems thinking (Colman & Bexton, 1975; Colman & Geller, 1985; De Board, 1978; Gould, Stapley & Stein, 2001). This perspective has been implemented in many group relations working conferences all over the world for over 60 years (Brunner, Nutkevitch & Sher, 2006) and it has developed into an organisational theory (Miller, 1976; 1983; 1993), as well as an organisational consultancy stance (Klein, 2005; Neumann, et al, 1997).

The systems psychodynamic perspective offers a developmentally focussed, psycho-educational process for an understanding of the deep and covert behaviour in the organisational system. Its primary task is formulated as pushing the boundaries of awareness to better understand the deeper and covert meaning of organisational behaviour. This includes the challenges of management and leadership (Armstrong, 2005; Lawrence, 2000). This perspective engages in an analysis of the interrelationships of some or all of the following: boundaries, roles and role configurations, structure, organisational design, work culture and group processes (Neumann et al, 1997).

This perspective focuses on the following systemic organisational behaviours: attitudes, beliefs, fantasies, conflicts, core anxieties, social defences, patterns of relationships and collaboration, and how these in turn may influence task performance. It also studies how unwanted feelings and experiences are split off and projected onto and into particular parts (individuals or groups having the valance for receiving and carrying the specific projections) which contain them on behalf of the system (their projective identifications and process roles as distinct from their formally sanctioned roles); and how work roles are taken up, especially leadership and follower-ship (French & Vince, 1999). In this context, Menzies (1993) emphasised the analysis of social defence aspects of structure and their relationship to task and process. The task is to understand how unconscious anxieties are reflected in organisational structures and design (the function being to defend against these unconscious anxieties). This stance studies the system as a reality as well as 'the system in the mind' in its totality (group-as-a-whole) (Wells, 1980).

3.2   LEVELS OF GROUP FUNCTIONING

Bion (Bion, 1994; Colman & Bexton, 1975; Lawrence et al., 1996; Miller, 1989; Obholzer & Roberts, 1994; Rice, 1999) pioneered the group relations theory based upon the hypothesis that when any group of people meet to do something, for example to perform a task, there are two types of groups (or configurations of mental activity) simultaneously present and working in parallel. There is the 'sophisticated work group' which refers to the manifest, overt aspect of the group and its work. The other is the 'basic assumptions group' which refers to the latent, covert aspect of the group and its work. In performing its task, the work group consciously pursues a particular outcome while at the same time (unconsciously) relying on both internal and external controls to suppress and/or control the hidden agenda (the basic assumption group).

3.3   THE BASIC ASSUMPTION GROUPS

Bion (Bion, 1994; Colman & Bexton, 1975; Lawrence et al., 1996; Obholzer & Roberts, 1994) identified three basic assumption groups, namely dependency, fight/flight and pairing. A further two assumptions were later added, namely one-ness (Turquet, 1974) and me-ness (Lawrence & Gould, 1996).

- **Dependency**

The dependency group aims to obtain security and protection from an individual, sub-group or an idea/fantasy. The group behaves as if it is 'stupid, incompetent or psychotic' and totally dependent on the leader to accomplish the task. The leader is idealised and made into a kind of god. The group's experience is that only the leader knows and that only the leader can solve the reality problems of the group (Lawrence et al, 1998). If these needs are not met, group members experience frustration, helplessness, powerlessness and disempowerment (Cilliers, 2000). Individual group members become increasingly deskilled as information on reality becomes less available (Colman & Bexton, 1975; Kernberg, 1998; Obholzer & Roberts, 1994). Thus primitive idealisation, projected omnipotence, denial, envy and greed, together with their accompanying defences, characterise the basic dependency group (Cilliers, 2000; Colman & Bexton, 1975; Kernberg 1998; Lawrence et al. 1996; Obholzer & Roberts 1994; Rice, 1999).

- **Fight/Flight**

The fight/flight group manifests in the group's effort to escape from anxiety and discomfort. Fight reactions manifest in aggression against the self, colleagues (with envy, jealousy, competition, elimination, boycotting, rivalry, fighting for a position in the group, for privileged relationships) or the authority figure (Cilliers, 2000). Flight responses manifest physically in, for example, avoidance of others, being ill or by resigning from the group or organisation (Cilliers, 2000). Psychological flight responses would include defence mechanisms such as avoidance of threatening situations or feelings, rationalisation, and intellectualisation. In this mode of functioning the group unconsciously uses fight or flight as a defence mechanism, the prevailing culture being that the group must preserve itself by fighting someone or something. The individual is less important than the preservation of the group (Kernberg, 1998; Lawrence et al, 1996). The behaviour in this mode is anti-task. Groups operating in this mode cannot do useful work since a great deal of energy is spent on paranoid fantasies. The leader in such a culture is of central importance because he/she is a leader for action, either into fight by attack or into flight (Colman & Bexton, 1975; Kernberg, 1998; Obholzer & Roberts, 1994; Rice, 1999). The leader must be prepared to lead the group against the common enemy,

identify danger and feel hatred towards the common enemy (Kernberg, 1998).

- **Pairing**

The pairing group behaves as if the (unconscious) task is for two parts of the group to pair off with the hopeful expectation that they will produce a new leader-figure who will assume full responsibility for the group's security (Colman & Bexton, 1975; Kernberg, 1998; Lawrence et al., 1996; Obholzer & Roberts, 1994). The unconscious fantasy is that the pair will produce a Messiah or a Saviour, either in the form of a person or an organising idea which will create a future solution. Pairing also implies splitting up. Hopefulness and expectation are prominent in the group. The crux, however, is not a future event, but the feeling of hope in the immediate present. The group lives in the hope of a new creation or utopia which will solve all their problems of existence and deliver them from their anxieties and fears (Lawrence et al. 1996). This helps the group to cope with their anxieties and persists only while the hope remains. If something is created in actuality, hopefulness will vanish (Colman & Bexton 1975; Lawrence et al. 1996; Obholzer & Roberts 1994).

- **One-ness**

The one-ness group seeks to join in a powerful union with an omnipotent force, unattainably high, to surrender self for passive participation and thereby to feel existence, wellbeing and wholeness (Turquet, 1974). The group members feel lost in oceanic feelings of unity, being part of a 'salvation inclusion', also called a 'we-ness' as happens when, for example, religious people give themselves over to charismatic movements (Lawrence et al., 1996).

- **Me-ness**

A me-ness group emphasizes separateness in terms of which the existence of the individual is primary and the existence of the group is denied. The unconscious assumption is that the group is a "non-group". The overriding anxiety is that the individual will be lost in the group if it ever emerges (Lawrence et al, 1996). Lawrence further hypothesises that me-ness is becoming more salient in our industrialised cultures and is a cultural phenomenon engendered by conscious and unconscious social anxieties and fears. Living in

contemporary, turbulent societies becomes more risky. The individual is thus pressed more and more into his/her own inner reality in order to exclude and deny the perceived disturbing realities of the outer environment (Lawrence et al., 1996).

3.4   DEVELOPMENTAL POSITIONS

Klein (1997) postulated that anxiety can be classified into paranoid anxiety and depressive anxiety and social mechanisms of defence can be analysed in this context. Jaques (1955) postulated that in an organisation the defence against anxiety is one of the forces binding employees together and maladaptive behaviour such as hostility and suspicion may manifest as projection in dealing with this anxiety. Although Klein's (1997) concept of envy regards these feelings of ill will and desires as often being unconscious, this is in contrast with other views regarding envy as inspired by malevolence and not a "defence against anxiety". Envy is an important phenomenon in understanding group behaviour and is associated with a range of negative emotions including ill will, hate and greed.

- **The paranoid-schizoid position**

According to Klein (1997) the paranoid-schizoid position predominates in the baby's first three months and the infant deals with anxiety by means of the defence mechanisms of splitting and projective identification. The baby experiences only good or bad and in the paranoid-schizoid position there is no neutral zone. Similarly in later life the individual may attain the illusion of goodness and ideal self through the defence mechanisms of splitting, projection and projective identification. There is no experience of absence, regret or loss, because these experiences are conceptualised as either good or bad. Individuals in an organisation may project their own good or bad internal impulses and objects. These may be subconsciously absorbed or introjected by that object or member.

- **Depressive position**

According to Klein (1997), in the depressive position there is a realisation that the good and bad objects (in the mother) are in fact aspects of the same person. There is a coming to terms

with the complexity of internal and external reality amidst ambivalence, depressive anxiety and guilt. Anger is turned inwards rather than outwards and is a hallmark of depression, resulting in painful guilt. In terms of social defence mechanisms scapegoating may result in order to preserve an inner world of good and bad objects.

- **Reparation**

According to Klein (1997) the pain of guilt gives rise to the new capacity for reparation. This comes from a realization that the damage caused by anger can be mended. This reparation enables the individual to move beyond the continued danger of depression. People who are overwhelmed by anger may loose trust in their own goodness, and the accompanying guilt may be too difficult to accept. This is especially likely if the earlier paranoid-schizoid anxieties are only partly resolved, leading to the repression of guilt as an intolerable feeling and a reversion to paranoid-schizoid defences.

3.5   DEFENCE MECHANISMS

According to Freud (1921) anxiety results from the ego's response to danger. Defence mechanisms are strategies which the ego uses to defend itself against the real, neurotic and moral anxiety caused by the conflict between forbidden drives (id) and moral codes (superego). Anxiety is central to all psychodynamic theory (De Board, 1978; French & Vince, 1999; Gould et al, 2001; Hirschhorn, 1997; Huffington, Armstrong, Halton, Hoyle & Pooley, 2004; Obholzer & Roberts, 1994; Stapley, 2006). To cope with feelings of anxiety, groups need someone or something to contain these feelings on their behalf. A person acting as a container for the group's emotions holds the boundaries fencing in the affect of that system. These emotions will remain contained for as long as the boundaries hold or the state of the emotions being contained is not altered.

Defence mechanisms are used to deal with anxiety (Czander, 1993). These are strategies which the ego uses to defend itself against the conflict between forbidden drives and moral codes causing neurotic and moral anxiety. Defence mechanisms operate on an unconscious level, implying that the individual is not conscious of using these mechanisms. These mechanisms distort, deny and falsify the perception of reality so as to make the anxiety less

threatening to the individual. Furthermore, the individual is not aware of the deep-seated reasons for the defensive behaviour. An individual can use a variety of defence mechanisms simultaneously and not only one type. For the purposes of this research, the following defence mechanisms are relevant (Armstrong, 2005; French & Vince, 1999; Gould et al, 2001; Huffington et al, 2004; Klein, 2005; Neumann et al, 1997 ;Obholzer & Roberts, 1994; Stapley, 2006):

- **Repression**

Repression is the defence mechanism used to push anxiety producing thoughts, feelings or painful experiences out of conscious awareness. Other defence mechanisms may subsequently be used to keep the repressed material unconscious.

- **Projection**

Projection is the unconscious transfer of feelings, thoughts and motives (good and bad) from the inner world onto persons or objects in the external world. The focus is turned towards the feelings, thoughts or wishes of other people, away from the individual's unconscious feelings of inadequacy. Projection may be used to blame management or other individuals for failure. The denial or repression of the underlying feelings, thoughts or motives may also be part of this dynamic (Czander, 1993; De Board, 1978).

- **Introjection**

In the case of introjection the individual experiences the outer world, its impact, situations and objects as external, but these are also internalised as part of the individual's inner life. Introjection is another way of strengthening the division of experience into good and bad. It involves taking in goodness as a support and taking in badness to make the outside world safer (Czander, 1993; De Board, 1978).

- **Projective Identification**

A frequent sequel to the projection of certain mental contents onto another individual is an alteration in the behaviour of that individual. Projective identification is a more complex and extreme form of projection. It consists for example of non-verbal communication in which one person picks up feelings or experiences from another. The other person or target identifies with and internalises the projected material and the unconscious meaning and develops an empathetic response. Projective identification can result in the self becoming identified with the object of its projection. This defence may allay anxiety by appearing to get rid of a part of the self which feels painful and unmanageable, and it may offer the illusion of having some control over the other person. Under pressure to fall in with his/her needs, the other person starts acting as though he/she has really taken in the unwanted part, experiencing the feelings and impulses involved (Armstrong, 2005; French & Vince, 1999; Hirschhorn, 1997; Huffington et al, 2004; Menzies, 1993; Obholzer & Roberts, 1994; Stapley, 1996, 2006).

- **Rationalisation**

Rationalisation is a type of intellectualisation or justification of behaviour as the individual justifies his/her behaviour by attributing it to motives or causes other than the real ones (Obholzer & Roberts, 1994; Stapley, 1996, 2006).

- **Fixation and regression**

The two defence mechanisms of fixation and regression play an important role in an individual's development. Fixation occurs when individual psychological development becomes partly stuck at a particular stage. Regression is a partial or total return to the behaviour of an early stage of development (Obholzer & Roberts, 1994; Stapley, 2006).

- **Displacement**

This is an ego defence enabling an individual to divert impulses adaptively so they may be expressed via socially approved thoughts or actions. By means of this defence mechanism the expression of an instinctual impulse is redirected from the more threatening person or object to a less threatening one (Czander, 1993; Obholzer & Roberts, 1994; Stapley, 1996,

2006).

- **Splitting**

According to Klein (1997) splitting enables the baby to begin to trust and to love. Similarly splitting of the undesirable aspects of the self allows individuals to handle the associated conflicts or anxieties. Both projection and introjection arise from the same capacities as splitting. The early development during which splitting is important may be accompanied by destructive feelings, and greed and envy may follow.

- **Depersonalisation**

The protection afforded by the task-list system is reinforced by a number of other devices inhibiting the development of a full person-to-person relationship because of anxiety (Menzies 1988, 1993). This can be structural or cultural, the aim being to depersonalise or eliminate individual distinctiveness (Colman & Bexton 1975; Obholzer & Roberts 1994).

- **Detachment and denial of feelings**

Detachment aims to minimise the mutual interaction of personalities which may lead to personal attachment. It is reinforced by an implicit operational policy of detachment (Colman & Bexton 1975; Menzies 1993). The individual must learn for example to control feelings; refrain from excessive involvement; avoid disturbing identifications; maintain professional independence against manipulation and demands for unprofessional behaviour (Gould et al, 2001; Hirschhorn, 1993; Huffington et al, 2004; Obholzer & Roberts, 1994; Stapley, 2006).

3.6   GROUP DYNAMICS

In the life of a group, participants will move between the culture of the working group and basic assumption group. Each individual has a "valency" (Bion, 1994; Obholzer & Roberts, 1994) for a particular basic assumption, for example, a capacity for instantaneous involuntary combination of one individual with another for sharing and acting on a basic assumption

(Bion, 1994; Lawrence et al., 1996; Obholzer & Roberts, 1994), be it dependency, fight/flight or pairing.

Basic assumptions operate outside explicit awareness and are useful to gain insight when a group seems to act outside its stated mission (Hirschhorn, 1993; Obholzer & Roberts, 1994). These basic assumptions could act as a reflection of unfulfilled family needs, for example when the need for recognition from, affection towards and power over siblings is played out in relationships with organisational colleagues. In the life of any group the basic assumptions are never exhausted or constant. Although the work group and the basic assumption group functioning represent different modes, it is the same group of people working at the same organisational task. A cluster of persons becomes a group when there are interactions or a common purpose or task. The experience of groups at a "micro"-level mirrors the experience of organisations at a "macro"-level. In applying these insights to behaviour within organisations, it is the "work group" which works collectively and co-operatively to achieve the necessary tasks and outputs, whilst it is the "basic assumption" group which unconsciously interferes with optimal group functioning and interpersonal relationships. The behaviour of any individual in a group at any moment in time is a reflection of the individual's needs, history and behavioural pattern, as well as the needs, history and behavioural pattern of the group (Czander, 1993; Gould et al, 2001; 2004; Stapley, 1996, 2006).

3.7   THE ROLE OF THE SYSTEMS PSYCHODYNAMIC CONSULTANT

The consultant focuses on the covert and dynamic behaviour of the organisation and the work group it comprises. He/she focuses on relatedness, representation and how authority is psychologically distributed, exercised and enacted overtly and covertly in the here-and-now, in contrast with how it is overtly and formally vested in the there-and-then of the system's official structure (Czander, 1993; Huffington et al., 2004). The consultant offers the group his/her experience of the above in (1) a working hypothesis (a tentative reflection from a meta-position to serve as feedback to the system to stimulate further questions) and (2) an interpretation (a relay of what may be happening in the system based upon the above psychodynamic evidence) (Haslebo & Nielsen, 2000; Schafer, 2003).

3.8   RATIONALE OF SYSTEMS PSYCHODYNAMIC DIVERSITY TRAINING

Diversity Training from the systems psychodynamic approach provides the opportunity to attain a deeper understanding of the deterministic and unconscious behaviour underlying the dynamics of diversity – how it is perceived, experienced and acted upon (Cilliers & May, 2002; De Jager, 2003; Pretorius, 2004).

Over and above the global change and transformation demands, South African organisations are also confronted with unique demands with reference to the complexities of employment equity and Black economic empowerment. Operating in a conflict model, it could also be said that the transformation has challenges and benefits. For example, the in-depth investigation and understanding of the underlying resistances acting as social defences (Colman & Bexton, 1975; Menzies, 1988, 1993; Obholzer & Roberts, 1994; Stapley, 1996).

Therefore greater emphasis on understanding and managing diversity as a competitive advantage has become a reality and an opportunity in any business. It is not only about having the diverse representation, but also creating a climate of inclusiveness enabling organisations to attract and retain the best employees. Continuous change and transformation, an increase in anxiety and fear of the unknown are factors leading to a regression in leadership personality characteristics and group processes in organisations (Kernberg 1998). Diversity dynamics in the workplace and organisational efforts to address diversity dynamics through leadership development programmes focusing on diversity may exacerbate regressions in leadership personality.

The group relations training model (GRTM) (Brunner et al, 2006) is used in many group situations with the main intention to study group dynamics and to increase awareness of group phenomena. The aim is to enable an understanding and recognition of the various unconscious forces and to mitigate their negative consequences. The GRTM has great potential in training and development in the field of diversity. In using this model the focus is on the "group-as-a-whole" (Wells, 1980) and not individual group members. This approach is useful to study processes related to authority, including the ways in which authority is vested and the factors, covert processes and problems involved in the exercise of authority (Hirschhorn, 1997). The group process is useful for experiential learning about member

behaviour as it happens in the here-and-now. Consultants using this model consult to the group and not to individuals, within strict time boundaries and with little other social interaction and individual nurturing. Their primary role is to provide interventions for the group to consider and to report observations back to the group. These observations are fed back to the group by drawing attention to group behaviour by means of description, process observation, theme development and other interventions.

When the GRTM is used, participants may experience pain as they explore issues of authority, responsibility, boundaries, projection, organizational structure and group phenomena. The consultants and other group members become the target of group members' projections. Notwithstanding these individual reactions and projections of group members, the systems psychodynamic paradigm does not address individual behaviour, but focuses on group behaviour as it influences various systems. The primary task of the paradigm is formulated as pushing the boundaries to better understand organisations and as such has become accepted practice for organisational education, training and consultation (Miller & Rice 1967; Miller 1989; Rice 1999). The psychodynamic paradigm assumes the existence of anxieties. An organisation is a social system with its own conscious and unconscious life. In organisations individuals experience anxiety because of insecurity and fear of failure and the future. In order to cope with these feelings of anxiety, individuals and groups need something or someone to contain these feelings on their behalf (Halton 1994). Socially structured defence mechanisms are developed to cope with these anxieties. These social defence mechanisms can either inhibit or enable task performance. Acknowledging and working through the existence of these socially structured defence mechanisms is fundamental for individuals and groups to grow.

Systems psychodynamic research on diversity has been presented and published internationally (Foster, 2004; Levine, 2002; McRae, 2004; Nichols, 2004; Skolnick & Green, 2004) but without reference to the experiences of programme participants. In South Africa, Cilliers and May (2002), De Jager, Cilliers and Veldsman (2004) and Pretorius (2003) do refer to participant's experiences in such 'working conferences' (or workshops), but the role of the consultant has not been investigated yet.

3.9   CHAPTER SUMMARY

In chapter 3 the systems psychodynamic consultancy stance has been discussed. Approaches to diversity workshops were discussed, including consultation from a systems psychodynamic paradigm. Thereafter various defence mechanisms were defined and finally the rationale of using the group relations training model in diversity training was expounded.

In chapter 4 the research methodology is presented.

CHAPTER 4

RESEARCH METHODOLOGY

This chapter contains the procedure and method used in the qualitative study. The aim is to explain the empirical study. Firstly the research procedure is discussed, then the designing of the Diversity Workshop, the participants, the administration of the Diversity Workshop, the measurement, data gathering and data analysis. A summary ends the chapter.

4.1   RESEARCH PROCEDURE

The steps in the procedure followed in this qualitative study were the following:
- The Diversity Workshop was designed
- The participants who attended the Diversity Workshop were determined and the arrangements put into place
- The Diversity Workshop was administered
- The instrument to measure the diversity behaviour was designed
- The data was gathered
- The data was analysed

4.2   DESIGNING THE DIVERSITY WORKSHOP

The Diversity Workshop was designed in line with the specific organisation's needs to enhance competence in leadership and culture transformation in line with the demands of globalisation. The focus was on performance management, reward, talent management and meeting the demands for transformational change in South Africa with reference to employment equity and Black Economic Empowerment.

4.2.1   Rationale of and background to the development of the Diversity Workshop

The business unit chosen for the application of the Diversity Workshop met all its performance strategic objectives, including its transformational change towards a higher performing organisation. This business unit was, however, not meeting its transformational

change objectives with regard to employment equity. A high turnover of Black employees and specifically appointed employment equity candidates on managerial and senior management levels manifested. The general impression in the business unit was that employment equity targets were not met because diversity was not being valued and managed.

The business unit asked the Organisation Development Research and Design business unit to develop a Workshop that could help them to meet their demands for employment equity transformational change. This intensive two-day Diversity Workshop was then designed for implementation. The then available employment equity research results in the organisation, reported by De Jager (2003), were reviewed, and it was decided that these results should form the essence of the content of the workshop in the hope of shifting this business unit's employment equity transformational change blockages.

De Jager's (2003) research reported the following on the whole organisation's functioning, seen from the systems psychodynamic stance:

- The system is White male dominated
- White male power alliances for leadership act in competition with Black males
- White and Black male power alliances act in competition with White and Black females
- There is idealisation of the White male by Black male and female minority groups
- There is projection of incompetence onto Black leadership by limiting promotions to supervisory, middle and top leadership roles as a socially structured defence mechanism against employment equity
- There is projection of responsibility and irresponsibility affecting trust between White and Black leaders as a socially structured defence mechanism against employment equity
- White leaders envy Black leaders as a result of Black leaders' being sought after in South African organisations to meet employment equity targets
- Black leaders are being set up for failure in the organisation by White leaders
- A collusive system of inferiority and superiority projections exists between White and Black males and females for dominance in the emerging South African psycho-socio-political context for positional power.

4.2.2   Design criteria for and content of the Diversity Workshop

The above-mentioned research results served as a basis for the development of this workshop. It was therefore decided that the Diversity Workshop should have two main focus areas which would ground a conscious awareness of and enhance sensitivity building with regard to the defence mechanisms mentioned and socially structured defence mechanisms. The two main focus areas were the following:

- Day one. Focus on the past and an understanding of the present South African social, economic and political landscape

- Day two. Focus on the future, application and the way forward using the effects of the past and an understanding of how it influences the present to co-create the future in the organisation.

4.2.3   The primary task of the Diversity Workshop

The primary task of the Diversity Workshop was to provide opportunities for the participants to study and learn about intrapersonal, interpersonal and inter-group relationships in relation to diversity behaviour in the workplace.

The Diversity Workshop was designed as a group relations training event based on the systems psychodynamic consultancy stance using experiential learning methodology (discussed in chapter 3) (Armstrong, 2005; Czander, 1993; Gould et al, 2001; Huffington et al., 2004; Lawrence, 2000; Miller, 1993; Neumann et al, 1997; Stapley, 2006):

- Systems psychodynamic consultancy: Systems psychodynamic consultation does not address individual behaviour, but rather the systemic group and organisational behaviour influencing various systems, such as the individual. The primary task of the paradigm is formulated as pushing the boundaries to better understand organisations, including the challenges facing leadership. It serves as a praxis for the work group organisational education, training and consultation (Miller & Rice, 1967). Although this is a group relations model studying group dynamics, and in this case group diversity behaviour, learning also takes place on the interpersonal level and in intrapersonal awareness.

- Experiential learning: The capacity of a trainer is limited and in the field of human relations where training opportunities are provided for learning, he/she can teach little or nothing. Those who come as students must have the chance and freedom to learn or not to learn. The process of learning is a process of internalisation, of incorporating felt experience into the inner world of fantasy and reason. The individual has the right to determine how quickly this process should occur. He/she will resist learning if the process makes him/her anxious. Successful learning and resistance are cumulative, and learning can be part of a readiness for change inherent in any growing or maturing organisation. In the group relations training conference, the basic method of providing opportunities to learn is to conduct situations in which the task given to members (workshop participants) is to study their own behaviour as it occurs in the here-and-now. In each situation constructed, one or more staff members (consultants) apply themselves, in so far as they are able, to facilitate that task to the exclusion of others. Only staff roles and staff relations are defined. No rules are laid down for members, yet they are free to make their own (Miller, 1989; Rice, 1999).

4.2.4 The method of delivery of the events of the Diversity Workshop

In line with group relations methodology (Brunner et al, 2006) it was decided to structure the workshop to include the following group relations training events:

Opening plenary: The opening plenary is the first event immediately after the Diversity Workshop participants have arrived. The primary task of the opening plenary is to provide a meaningful ritual at the beginning and to share information about the workshop primary task, the design and method, as well as relevant administrative matters. The rationale of the opening plenary is that at this stage it is not expected that much can be said which will add to the literature or pre-reading which members received before they arrive. Members have by this time joined the workshop and some events have to symbolise the implicit commitment to the workshop task. The consultants are introduced at the opening plenary. This serves as an opportunity for participants to identify with the consultants as objects of their learning (Colman & Bexton, 1975; Miller, 1989; Rice, 1999). The space boundary configuration is chairs in cinema style with the consultants' chairs facing the chairs of the participants.

Large study group: The primary task of the large study group is to provide opportunities to learn about interpersonal and inter-group diversity behaviour as it occurs, but in a setting in which the number of members is larger than a face-to-face group (Colman & Bexton, 1975; Miller, 1989; Rice, 1999). The rationale of the large study group is that the individual not only faces all the other individuals, but may also face major subgroups in the form of small study groups or other spontaneously created subgroups (Colman & Bexton, 1975; Miller, 1989; Rice, 1999). The large study group consists of the total workshop membership and staff members acting as consultants to the behaviour taking place in the here-and-now. The consultants have no formal authority other than that of taking up the role of a staff consultant (Rice, 1999). Whatever the group discusses or does, the staff consultants must endeavour, in so far as they can, to help the group to carry on with the primary task as defined at the beginning of the event. The consultants should avoid, if they are able, going into collusion with the group to do anything else (Colman & Bexton, 1975; Miller, 1989; Rice, 1999). The space boundary configuration is one chair for each participant arranged in a spiral formation.

Review and application group: The primary task of the review group is to allow members to process their experiences with a view to crystallising some of the learning which has taken place (Miller, 1989; Rice, 1999). The secondary task is to provide an opportunity to learn about ending which is facilitated in the application groups. The focus is on trying to understand what has been happening, and to concentrate on ending the workshop without applying closure to the learning process (Colman & Bexton, 1975; Miller, 1989; Rice, 1999). The space boundary configuration is chairs in cinema style while the consultants' chairs face the participants. The primary task of the application is to consider the relevance of Diversity Workshop learning to normal work situations. Participants are divided into groups which are as homogeneous as possible as far as roles in organisations are concerned. The materials of discussion in the application groups are "cases" provided by participants (Rice, 1999). The rationale of the application group is that the learning is about past experiences in other places in the light of newly acquired experiences and knowledge (Miller, 1989; Rice, 1999). All learning and teaching techniques are permissible such as seminar, role playing, led discussion or any other appropriate method (Rice, 1999). Application groups start late in the Diversity Workshop so that participants will have had some Diversity Workshop experience before participating in them and will therefore have some Diversity Workshop learning to apply. The Diversity Workshop ends with application groups. These groups are in a sense the

real export process of the Diversity Workshop (Colman & Bexton, 1975; Miller, 1989; Rice, 1999). The total number of participants is divided into four separate application groups. The space boundary configuration is chairs set up in a small circle for both the participants and one consultant.

Lecture: The primary task of the series of lectures is designed to give intellectual content to the learning taking place in the events of the Diversity Workshop (Rice, 1999). The rationale of lectures is to provide a framework for the articulation of the experience of the Diversity Workshop. The lecture series has an important secondary task namely to provide a traditional form of teaching within a learning situation using an unfamiliar method such as experiential learning in the here-and-now (Colman & Bexton, 1975; Miller, 1989; Rice, 1999). The space boundary configuration is chairs set up in a large circle. The consultant presenting the lecture stands on the boundary of the circle while he/she presents the lecture on a flipchart with paper.

Dialogue group: The primary task of a dialogue group is for the participants to sit in a circle and dialogue a topic. The rationale of a dialogue group and its geometric arrangement is that it does not favour anyone; it allows for direct communication, it functions without a leader, and without an agenda. The group is not meant to discuss personal problems, but rather cultural matters. The personal could come into the discussion as a result of personal problems and group culture then gets mixed. The purpose of the dialogue group is to communicate coherently and truthfully with a view to shared meaning and understanding of a selected dialoguing theme (Bohm, 1996). Dialogue groups were used in the Diversity Workshop events such as the World Café Hosting where various related topics were dialogued, as well as after the two lectures: the CIBART Model (Cilliers & Koortzen, 2005) and socially structured defence mechanisms in the organisation against employment equity. The space boundary configuration is chairs in a circle (for large and small groups). Dialogue groups exclude a consultant.

World Café Hosting: The primary task of The World Café is for participants to dialogue specific topics simultaneously in small groups on a rotating basis so that the diversity of all participant inputs can be obtained for shared learning in the large group. All the small groups will, for example, dialogue the different topics on a rotating basis should there be more than

one topic. The rationale of The World Café is a simple process for bringing people together with regard to questions that matter. It is founded on the assumption that people have the capacity to work together, no matter who they are. The World Café process allows movement away from all the categories and stereotypes used with regard to who should be involved, who should attend a meeting, and all the careful but ill-founded analysis normally put into constructing the "right" group. The focus is shifted to gathering the real diversity of the system which is quite different from being absorbed in these other sorting devices. Honouring that each sees something different because of who they are and where they sit in the system, is the key. Only when there are many different perspectives, is there enough information to make good decisions, and exploring different perspectives always bring people closer together (Senge, 1999). The space boundary configuration entails using one room, four circles with chairs in the four corners of the room, each with a flipchart and paper. After the four small groups have dialogued the four different topics on a rotating basis of twenty minutes each, a host from each group presents the final dialogue outcome of each topic at the end to the large group which then sits in one large circle.

Peer assisted counselling: The primary task of co-counselling is a grass-roots method of personal change based on reciprocal peer counselling. The rationale of peer assisted counselling is that it uses simple methods capable of being seen as a refinement of "you tell me your problems and I'll tell you mine". In particular, time is shared equally and the essential requirement of the person taking his/her turn in the role of counsellor is to do his/her best to listen and give his/her full attention to the other person. It is not meant to be a discussion. The aim is to support the person in the client role to work through own issues in a mainly self-directed manner (Jackins, 1970). The space boundary configuration is two chairs for each pair of participants applying peer assisted counselling. The chairs and pairs of participants occupy the full space of the room available.

Experiential tours to the Apartheid Museum and Soweto: The primary task of the tours to the Apartheid Museum and Soweto was to create an experiential learning context for participants in the Diversity Workshop to understand South Africa's history and the effects of Apartheid in the past, present and future. The rationale of the tours was for participants to experience the history of South Africa in the museums and to see how the majority of South Africans live in a third world context as opposed to a minority who live in a first world context. The tours started

with a video on "The history and struggle in South Africa" in order to create a context for the tours to follow. The space boundary configuration for the video was 'cinema style' facing a large screen for the video screening. The video was not discussed afterwards, as it set the scene for the tours to follow. After the screening of the video all the participants boarded a bus for the tours to the Apartheid Museum and Soweto. In Soweto the following sites were visited: an informal settlement or squatter camp, an AIDS orphanage, the Hector Petersen Museum, and finally Nelson Mandela's house. A tour guide facilitated the tour and provided all the relevant information (past, present and future) to the Diversity Workshop participants.

4.2.5   The two-day Diversity Workshop

The above events were structured as follows into the workshop programme:

TABLE 4.1 THE DIVERSITY WORKSHOP PROGRAMME

Workshop Events	The Diversity Workshop Consultant Input	Time Frame
Day One: Focus on the past and an understanding of the present South African social, economic and political landscape		
Arrival Tea and coffee		07:30 to 08:00
Opening Plenary	All the members and consultants are present • Create a context for the two days and provide an overview • Discuss the administration arrangements • Discuss crossing of boundaries into the event • Discuss the role and authorisation of consultants and the learning approach used	08:00 to 08:45
Dialogue using the World Café Hosting model	Introduce the process of dialogue and World Café Hosting • Groups self-organise into four groups and dialogue the pre-reading articles under the four themes; "Apartheid and Racism", "Racism", "Affirmative Action", and "The African Renaissance" • Individual group dialogue and four rotations around the topics • Individual group feedback to the large group • Large group integration dialogue	08:45 to 10:30
Break Tea and Coffee		10:30 to 10:45
Video	Introduce and watch the video: "The history and struggle in South Africa"	1:.45 to 11:45
Tour to the Apartheid Museum and Soweto	Bus departs for tour to the Apartheid Museum and Soweto. Visits include a tour of a typical informal settlement ("squatter camp"), an AIDS orphanage, the Hector Petersen Museum and other cultural sites. Lunch is provided in the bus *en route* to the museum.	12:00 to 16:30

Workshop Events	The Diversity Workshop Consultant Input	Time Frame
Break Tea and Coffee		16:30 to 17:00
Large study group	All the members and consultants are present in the large study group. The primary task is voiced by the consultants as the following; "The primary task is the study of interpersonal and intergroup relationships as these relate to diversity dynamics in the here-and-now." Consultants formulate working hypotheses based on the diversity behaviour as it manifests in the here-and-now. The purpose of formulating working hypotheses is to continuously direct the group to perform the primary task of the large study group. The seating arrangements are in a spiral formation.	17:00 to 18:15
Dialogue using the World Café Hosting Model	World Café Hosting. Dialogue groups on pre-reading, themes focusing on - • AIDS in the workplace • Reparation • Consultants formulate a question based on the large study group's central theme played out with reference to diversity behaviour • Workshop participants to formulate a burning question in relation to diversity behaviour	18:30 to 20:00
Video	Video screening: "AIDS orphans and the next generation without parents to enter the employment market."	20:00 to 20:30
Review and application group	All the workshop participants are assigned to review- and application groups. Diversity factors are taken into consideration when workshop participants are assigned to a review and application group. A maximum of ten participants are assigned to a small group with a consultant. The primary task is to provide opportunities for workshop participants to review their learning experiences about the various roles they took on within the workshop so far. With regard to application, the workshop participants work towards the application of the learning to roles in other groups within their everyday working life. Chairs are set in a circle for the different small groups in different rooms.	20:30 to 21:00
Dinner		21.00 to 23.00
Day Two: Focus on the future, application and the way forward using the effects of the past, and an understanding of how it influences the present to co-create the future in the organisation		
Large Study Group	All the participants and consultants are present in the large study group. The primary task is voiced by the consultants as the following; "The primary task is the study of interpersonal and inter-group relationships as these relate to diversity behaviour in the here-and-now." The consultants formulate working hypotheses based on the group's behaviour as it manifests in the here-and-now. The purpose of formulating working hypotheses is to continuously direct the group or workshop participants to perform the primary task of the large study group. The seating arrangements are in a spiral formation.	08:00 to 09:30
Break Tea and Coffee		09:30 to 09:45

Workshop Events	The Diversity Workshop Consultant Input	Time Frame
Dialogue using the World Café Hosting Model	World Café Hosting: Dialogue groups on pre-reading, themes focusing on - • Diversity and culture transformation in the workplace • Consultants to formulate a question(s) based on unfinished business or diversity behaviour in the large study group. Questions which will enable the group to move towards closure on unfinished diversity behaviour are used	09:45 to 11:00
Lecture on the CIBART model	Presentation of lecture on the CIBART model by consultants in the context of diversity behaviour. Questions are welcomed from workshop participants while the theoretical input from the CIBART model is provided.	11:00 to 11:15
Dialogue the CIBART model in pairs	Workshop participants are to connect with a dialogue partner whom they would generally be least likely to connect with in terms of race, gender, and/or age. The consultants introduce the Workshop participants to the principles of "Peer Assisted Counselling". Groups pair off and dialogue on the following topic: "What is happening in terms of the CIBART model and why?" The counsellor listens without interrupting and gives advice at the end. Roles are then reversed.	11.15 to 12:00
Lecture on research findings in respect of defence mechanisms against employment equity in the organisation	Presentation of lecture on the implications of research findings in respect of quantitative and qualitative Employment Equity and socially structured defence mechanisms preventing and/or hindering employment equity transformational change from taking place in the organisation as reported by De Jager (2003).	12:00 to 12:30
Dialoguing defence mechanisms against employment equity in the organisation in small groups	The total workshop participation group is divided into two and dialogue/share personal stories with regard to the research findings based on the following: • Stereotypes and prejudices against employees and the impact of these on individuals • Stereotypes and prejudices against the Black market having an effect on client service Consultants invite large group feedback to share a few stories after the two groups have dialogued separately.	12:30 to 13:15
Lunch		13:15 to 14:00
Dialogue the breaking of patterns working against employment equity in the organisation in small groups	The total workshop group is divided into two groups and dialogues the following: • What needs to happen to break the organisational patterns of stereotyping and prejudices? • The way forward to successfully implement employment equity and value diversity Consultants invite large group feedback from the two groups to share their insights and learning after the two groups have dialogued individually.	14:00 to 14:45

Workshop Events	The Diversity Workshop Consultant Input	Time Frame
Individual reflection exercise and journalizing of learning which took place	Journalizing of individual reflections: • Document individual learning. Specify highlights and lows, be specific • What are the mental models which I need to let go in order to contribute to transformational change? • What is my individual responsibility to create a culture of inclusion? • What will I individually do differently?	14:45 to 15:00
Break Tea and Coffee		15:00 to 15:15
Closing Plenary	Ask delegates to reflect on their learning from the workshop by voicing uppermost thoughts and feelings.	15:15 to 16:00

4.3   PARTICIPANTS

The research was done in one of South Africa's largest financial institutions with The Credit and Risk Management business unit as sample. The primary task of the business unit was to ensure that all credit applications for the different financial products offered by the forty-five business units met all the requirements for credit approval with the aim to manage financial risk for the overall organisation. The unit provides the full range of financial services to the South African middle and lower income markets. It is part of the organisation's strategy to expand the business income of the Black market.

The participants in this research will now be discussed in the following order:
• Firstly, the fifty participants who were invited to attend the two-day Diversity Workshop
• Secondly, the twenty-two participants who completed the questionnaire one month after attending the Diversity Workshop in order to measure the systems psychodynamic effect of this Corporate Diversity Workshop.

4.3.1   Participants who attended the Diversity Workshop

Fifty leaders from the business unit on different levels of responsibility in one geographical area of the organisation were invited to attend a two-day Diversity Workshop.

The race and gender distribution of the participants is shown in Table 2. This represented the actual race and gender distribution of the chosen business unit.

TABLE 4.2 RACE AND GENDER DISTRIBUTION OF PARTICIPANTS

Race and Gender	Participants
Black male	2
Black female	5
Coloured male	2
Coloured female	3
Indian male	6
Indian female	4
White male	20
White female	8
Total	**50**

4.3.2 Participants who completed the questionnaire one month after attending the Diversity Workshop in order to measure the psychodynamic effect of a Corporate Diversity Workshop

Twenty-two of the fifty workshop participants returned their completed questionnaires to the researcher one month after attending the Diversity Workshop. Qualitative researchers tend to use non-probability or non-random samples implying that they rarely determine their sample size in advance and have limited knowledge about the larger group from which the sample is taken (Neuman, 2004). After a confirming discussion with other experienced systems psychodynamic consultants, the researcher decided to use the response of twenty-two as a convenient sample, believing that the completed questionnaires would supply rich enough data to assess the impact of the Corporate Diversity Workshop. Another affirming point was that this sample comprised all the South African race categories, namely Black, Coloured, Indian and White leaders.

The race and gender distribution of the 22 respondents were as follows:

Race: Five Black, three Coloured, five Indian, nine White participants. The researcher did not deem it necessary to make the distribution of the Black, Coloured, Indian and White participants equal because the invitation to take part in the research was an open invitation, the researcher made use of convenient sampling and the race distribution of the sample was systemically representative of the current race distribution of the larger organisation.

Gender: Twelve males (one Black, two Coloured, three Indian and six White) and ten females (four Black, one Coloured, two Indian and three White). As in the case of the race distribution, the researcher did not deem it necessary for the gender distribution to be equal as the invitation to take part in the research was an open invitation and the gender distribution of the sample was systemically representative of the actual gender distribution of the organisation.

4.4   ADMINISTRATION OF THE DIVERSITY WORKSHOP

The date, time and venue of the two-day Diversity Workshop were communicated to and confirmed with the fifty workshop participants by means of formal communication in memorandum format, signed by the business unit executive leader.

The participants were also informed in the formal communication that they would be required to complete a questionnaire in order to measure the effect of the Diversity Workshop and that the researcher would communicate the questionnaire electronically by e-mail one month after the completion of the Diversity Workshop.

The participants also received pre-reading in published article format with the accompanying memorandum. The purpose of the pre-reading was to orientate the workshop participants to some of the topics to be dealt with during the Diversity Workshop, namely Apartheid and racism, affirmative action and the African Renaissance, managing complexity, AIDS in the workplace, valuing diversity theory, and organisational culture transformation.

The administration steps followed at the Diversity Workshop from the time when the workshop participants arrived in the room until they left were structured in line with the Diversity Workshop design as discussed under 4.2.5. The researcher acted as first consultant and she was joined by a second consultant for the duration of the workshop. Both consultants were trained as group relations training consultants and regularly did systems psychodynamic consultancy. The consultants presented the workshop according to the set programme.

4.5   MEASUREMENT

In line with the qualitative nature of the Diversity Workshop, it was decided to use an open-ended structured questionnaire, to be followed by content analysis and interpretation from the systems psychodynamic consultancy stance (Babbie & Mouton, 2001; Carley, 1994; Miles & Huberman, 1994; Mouton, 2001; Patton, 1997; Woodrum, 1984).

4.5.1   Questionnaire construction

The following questions were formulated to measure the systems psychodynamic effect of the Diversity Workshop:

- Describe your experience of the Diversity Workshop with reference to your expectations, the exercises/events, and the overall effect it had on you
- What feelings were evoked for you during this experience?
- How did the Diversity Workshop change your understanding of the concept of diversity dynamics in the workplace?
- How were you able to apply your learning in the workplace?
- How did the experience change your relationship with colleagues and clients in relation to diversity dynamics?

The above five questions were constructed so that participants could answer the questions on three levels namely:

- The participants' rational experience of the Diversity Workshop in terms of their expectations of the Diversity Workshop
- The participants' emotional experience in terms of feelings evoked for them during the Diversity Workshop
- The success or effectiveness of the Diversity Workshop in influencing how participants' "thinking processes" or "mental models" changed and influenced their behaviour back in the workplace.

During the process of questionnaire construction and finalisation of the questions for this research, the researcher regularly met with experts in the field of diversity in organisations, including her research supervisor.

The above-mentioned practice ensured the instrument's face validity. Face validity is a blanket term commonly used by testing and measurement specialists to refer to layman's judgement of test validity. The subjective and impressionistic evaluation of the psychometrically untrained layman pertains "not to what the test actually measures, but what it appears superficially to measure." The need for face validity is merely to ensure that the test has a general appearance of acceptability. The appearance of validity or relevance has been criticised for lacking theoretical and empirical verification. Niglas (2003) argues for the complementary use of qualitative and quantitative validation. Despite its subjectivity and non-technicality, face validity provides a valuable source of information for testing development research.

4.5.2   Strengths and limitations of the measurement approach

The following strengths, limitations and main sources of error are presented in respect of this measurement approach (Babbie & Mouton, 2001; Carley, 1994; Miles & Huberman, 1994; Mouton & Marais, 1992; Patton, 1997; Woodrum, 1984):

Strengths: The analysis of texts and documents is an unobtrusive (non-reactive) method, meaning that error associated with the interaction between researchers and subjects (such as observation effects) are avoided. Qualitative content analysis is particularly useful for research involving large volumes of text.

Limitations: The authenticity of data sources and representation of texts analysed limits the overall validity of the findings.

Main sources of error: Selection effects in sampling texts, although sampling techniques are often used. No or little information of the intentions and background of the original authors or texts seriously limit interpretation. All content analysis involves the development of coding

schemas or systems. A main source of error, therefore, is the inter-rater reliability of such schemas where more than one coder is involved.

The researcher made use of purposive sampling (Neuman, 2001) to overcome the limitation of representation. The option was kept open to request the completion of questionnaires from Diversity Workshop participants who did not respond, or to follow up with individual interviews should this be required. With regards to the main sources of error such as the inter-rater reliability where more than one coder is involved, the researcher worked closely with a co-researcher through the different steps of content analysis. This process ensured inter-rater reliability.

4.6   DATA GATHERING

Permission was obtained from the Organisation Development research unit of the organisation to undertake the research. This included discussions with the specialist research unit responsible for culture and leadership transformational change. The business unit executive leader responsible granted permission for the research to continue. Participants were invited to attend the Diversity Workshop and were asked whether they would be prepared to take part in the research. The research participants were informed that the data would be used anonymously and for in-house organisational research purposes only.

One month after attending the Diversity Workshop the participants were requested in a formal e-mail communication to complete the questionnaire and return it to the researcher with the purpose to help the particular business unit and the organisation in its understanding of diversity behaviour between different race and gender groups and to ensure more successful and effective working relationships in the future.

A research study of this nature, using a structured open-ended questionnaire with five questions to be answered one month after attending the Diversity Workshop, would benefit the participants by allowing self-reflection enhanced by a deeper understanding of what they experienced during and after the various "here-and-now" experiential learning events at the Diversity Workshop.

The questionnaire was then sent to the fifty participants who attended the Diversity Workshop by making use of the organisation's internal e-mail system. This was done one month after the attendance of the Diversity Workshop in order to allow sufficient time to internalise and apply workshop learning experiences back in the workplace. After four weeks the researcher received twenty-two completed questionnaires. These participants were thanked by means of an e-mail message for their time and contributions.

Although only twenty-two of the fifty participants who attended the Diversity Workshop returned their completed questionnaires, the researcher had to ensure that the data gathering was as representative as possible. The option was therefore kept open to request the completion of more questionnaires from Diversity Workshop participants who did not respond, or to follow up with individual interviews should this be necessary. However, after the researcher had studied the completed questionnaires, it was clear that enough information was gained to proceed with this research study.

4.7   DATA ANALYSIS

The data were qualitatively analysed by means of content analysis (Patton, 1997; Strauss & Corbin, 1990). Content refers to words, meanings, pictures, symbols, themes or any message capable of being communicated (Babbie & Mouton, 2001; Carley, 1994; Miles & Huberman, 1994; Mouton, 2001; Patton, 1997; Woodrum, 1984). Respondent textual data or answers to the five questions in the questionnaire were used to measure the systems psychodynamic effect of a Diversity Workshop.

Conceptualisation or the mode of reasoning in this content analysis study (Babbie & Mouton, 2001; Carley, 1994; Miles & Huberman, 1994; Mouton, 2001; Patton, 1997; Woodrum, 1984) was from the systems psychodynamic consultancy stance, with the aim to generate hypotheses with regard to the systems psychodynamic effect of the Diversity Workshop.

Content analysis is a process by means of which primary patterns contained in data are identified, coded and categorised. The goal is to make sense of a huge amount of data, and reduce the volume of information with the basic intent of searching for significant patterns and

central themes, to construct a framework for communicating the essence of what the data reveals (Miles & Huberman, 1994; Strauss & Corbin, 1990).

In order to ensure reliability the researcher asked an independent psychologist trained in systems psychodynamic consultation to assist as a co-researcher with the content analysis of this research.

The twenty-two returned and completed questionnaires were firstly read as a whole, independently by the two researchers, in order to familiarise themselves with the content. The researcher and the co-researcher then met to discuss the content analysis process to be followed such as the identifying, coding and categorising of the primary patterns emerging from the data. The researcher and the co-researcher agreed that the content analysis process should be followed in terms of the different race categories, namely Black, Coloured, Indian and White, separately because major themes related to the different culture groups emerged when the research data was read as a whole during the data familiarisation step. There was no evidence of responses related to other elements of diversity such as gender and religion which could be used to formulate hypotheses to measure the effect of the Diversity Workshop.

The coding and categorising of data related to the different race categories would contribute significantly to reduce the volume of information, with the intent of searching for patterns and central themes, in order to construct a framework to communicate the essence of what the systems psychodynamic data revealed in relation to diversity behaviour after the respondents attended the two-day Diversity Workshop.

The researcher and the co-researcher then agreed to apply the systems psychodynamic stance independently by looking for manifestations of defence mechanisms such as the basic assumption group, socially structured defence mechanisms and the CIBART model constructs related to the different race categories Black, Coloured, Indian and White. Both researchers also agreed that the manifestations of defence mechanisms such as the basic assumption group, socially structured defence mechanisms and the CIBART model constructs for the different race categories should be synthesised into five primary themes, based on the five questions used to construct the questionnaire, namely -

- Experience of the workshop with reference to expectations, the exercises/events, and the overall effect it had on the participant
- Feelings evoked for the participants during the workshop experience
- Change in understanding of the concept of diversity dynamics in the workplace
- Application of learning in the workplace
- Change in relationships with colleagues and clients in relation to diversity dynamics.

The researcher and the co-researcher met again when the initial process of coding and categorisation of data into primary patterns and central themes was concluded, and agreed on the emergent primary patterns and themes related to the different race categories in the above-mentioned five themes (or questionnaire questions) in order to construct a framework for communicating the essence of what the data revealed. Miles and Huberman (1994), Patton (1997), Strauss and Corbin (1990) describe this step in content analysis as a way of systematically exploring data for recurring regularities or similarities, and a form of data reduction which takes place where the data is simplified, abstracted and transformed. Grouping and labelling of different topics or issues follow this. Codes are attached to words, phrases, sentences or paragraphs as separate meaningful units.

The researcher and co-researcher then again worked independently by using the primary patterns and central themes to construct a framework for communicating the essence of what the data revealed. Both researchers agreed on the following structure for the framework of what the data revealed: firstly to discuss White, then Black, then Coloured and then Indian participants' diversity behaviour after attending the Diversity Workshop. The reason for this was firstly that White and Black participants mirrored one another's defences in a struggle for power and authority. The organisation and business unit used for this research was still dominated by White leaders, where White leaders owned most of the positional leadership power. Secondly Coloured and Indian participants were marginalised in a third position outside the power struggle for positional power between White and Black leaders. The literature (Babbie & Mouton, 2001; Camic, Rhodes & Yardley, 2003; Jones, 1996; Miles & Huberman, 1994; Patton, 1997; Strauss & Corbin, 1990) points out that detailed descriptions of patterns shape the themes, portraying a comprehensive picture which the research participants experience (for example the systems psychodynamic effect of the Corporate

Diversity Workshop). After patterns have emerged into themes and trends, hunches and findings are examined to put together a deep structure within the data and to integrate the data into an explanatory framework. There is no clear boundary between describing and explaining. To answer the research question, the experiences and issues of all the research participants to the five questions in terms of race and gender groupings were viewed as more important than the superiority of one race group over the other.

After the researcher and co-researcher had agreed on the primary patterns and central themes to construct a framework for communicating the essence of what the data revealed, the secondary themes and verbatim evidence from the research was then discussed, agreed upon and given, followed by an interpretation and supporting literature.

A working hypothesis was formulated for each primary theme, and finally a final research hypothesis was formulated.

In the reporting of the verbatim responses, abbreviations are given as indication of the respondent's diversity dimensions. The first relates to race (B = Black, C = Coloured, I = Indian, W = White), gender (M= male, F = female) and organisational level (P = Professional Specialist Consultant, S = Professional Senior Specialist Consultant).

4.8   CHAPTER SUMMARY

The focus of this chapter has been on the research methodology. The research procedure has been discussed, followed by a discussion of the designing of the Diversity Workshop, the participants, the administration of the Diversity Workshop, the measurement, data gathering and data analysis.

In chapter five the findings will be presented according to the manifested themes.

CHAPTER 5

RESEARCH FINDINGS

This chapter contains the findings of the empirical research. The findings are presented in terms of the measurement questions, namely the participants' expectations of the Diversity Workshop, the workshop exercises/events, and the overall effect which the Diversity Workshop had on the participants; feelings evoked during the Diversity Workshop; change in understanding of the concept of diversity dynamics in the workplace after attending the Diversity Workshop; ability to apply learning in the workplace; and finally change in relationships with colleagues and clients in relation to diversity dynamics. Secondly, the findings and evidence are discussed in relation to the themes. Thirdly, the findings and evidence are interpreted and linked to literature and theory. Finally, working hypotheses are formulated for each of the questions where after a final overall working hypothesis is formulated for the Diversity Workshop experience as a whole.

5.1 EXPERIENCE OF THE DIVERSITY WORKSHOP WITH REFERENCE TO EXPECTATIONS, THE EXERCISES/EVENTS, AND THE OVERALL EFFECT IT HAD ON THE PARTICIPANT

The following workshop expectations were formulated:

5.1.1 Expectations of the Diversity Workshop

The following themes emerged:

5.1.1.1 Rationalisation as a form of intellectualisation to deal with anxiety was used as a defence mechanisms by participants when they expressed their expectations

Some participants used rationalisation as a form of intellectualisation to deal with their anxiety when they were asked to express their expectations in relation to the Diversity Workshop: "I thought the purpose of the Workshop was to gain a better understanding of how different groups/races think." (W;M;S Level). "My schedule is often so busy, I have little time to get in

touch with my feelings and just think." (W;F;P Level). "I expected a lot of propaganda, especially with the tours to the Apartheid Museum" (W;M;P Level). "I did not go into the workshop with high expectations as I am not the touchy-feely type." (W;M;P Level). "I have not had time to consult with team members and the only guidance was the booklet, unsure what to expect." (W;M;P Level).

Rationalisation refers to an individual's attempt to explain his/her behaviour towards himself/herself or others, by providing reasons which sound rational, but are not, in fact, the real reasons for his/her behaviour (Hirschhorn, 1993, 1997). Rationalisation is a type of intellectualisation or justification of behaviour as the individual justifies his/her behaviour by attributing it to motives or causes other than the real ones (Colman & Geller, 1985; Obholzer & Roberts, 1994).

5.1.1.2   The basic assumption group behaviour of fight/flight as a social defence was used by participants when they expressed their expectations

Some participants felt negative when they expressed their expectations after being nominated to attend a Diversity Workshop. In trying to eliminate discomfort, participants unconsciously used the basic assumption group of fight as a defence mechanism when required to express their expectation of the Diversity Workshop. "I was somewhat negative because I have been to numerous Diversity Workshops and coming back to work it has not benefited me in any way because nothing gets applied - all talk and no action." (B;F;C Level). "My expectations were a normal political debate of how different we are and why and so forth, and so forth." (B;M;P Level).

The social defence mechanism of basic assumption group behaviour of fight as described by Bion (1994) was evident in participant expressions of their expectations of the Diversity Workshop to deal with their anxiety. In organisations the assumption is that the here-and-now of leadership work is filled with anxiety (Cilliers, 2000; Hirschorn, 1993, 1997; Lawrence, 1999, 2000; Obholzer & Roberts, 1994; Stapley, 1996, 2006). Fight reactions manifest in aggression against the self, colleagues (with envy, jealousy, competition, elimination, boycotting, sibling rivalry, fighting for a position in the group, for privileged relationships) or the authority figure (Cilliers, 2000).

In trying to eliminate this discomfort, other participants unconsciously used the basic assumption group of flight as defence mechanism (Kernberg, 1998) when they expressed that they had no expectations of the Diversity Workshop: "I had no expectations initially, my whole aim was to see how the two days unfold." (B;F;P Level). "I did not have expectations about the Diversity Workshop and just thought I would experience things as they happen" (C;M P Level). "At first I had no real expectations as I thought it was just one of 'those' Workshops the organisation was hosting." (I;M;P Level). Other participants voiced that their expectations were not high: "I felt I had nothing to offer, and I was also nervous at the thought of interacting with people on a higher level." (W;F P Level).

A significant number of Coloured, Indian and White participants opted not to answer the question at all. The social defence mechanism or basic assumption group behaviour of flight as described by Bion (1994) was evident in participants who opted not to express their expectations of the Diversity Workshop at all. Flight reactions manifest physically in, for example, avoidance of others, being ill, or by resigning from the group or organisation. Psychological flight reactions would include defence mechanisms such as avoidance of threatening situations or feelings (Cilliers, 2000; Hirrschhorn, 1993, Lawrence, 1999, 2000; Stapley, 1996, 2006).

5.1.2 Exercises/events and overall effect of the Diversity Workshop

Themes in respect of the exercises/events and overall effect were as follows:

5.1.2.1 Splitting, projection and projective identification as defence mechanisms were used by participants when they reflected on the overall effect of the Diversity Workshop

During the exercises/events and when reflecting on the overall effect of the Diversity Workshop, some participants used splitting, projection and projective identification as a defence against anxiety when commenting on the contributions from Black, Coloured, Indian and White participants. A significant number of Black participants felt that there was a lack of active White participation in the different exercises/events resulting in a split between Black and White participants. Black participants projected onto White participants non-participation

in the exercises/events, whereas White participants identified with these projections through projective identification by not actively participating in the exercises/events of the Diversity Workshop: "Although people were relatively open and honest, I do still feel that there are a lot of things that were unsaid, I feel that the White people who were silent most of the time could have contributed a lot more to the discussions." (B;M;P Level). "It was, however, a different story as White people did not want to speak or even take responsibility for what happened in the past" (B;M;P Level).

Some participants voiced that nothing has really changed in South Africa and that there was still a split in the Black and White divide in the sense that people of colour are still being treated as second class citizens: "It reaffirmed the thought that the Coloured community generally in Johannesburg are absolutely marginalised and it became a straight case of Black and White. Very discouraging for a person like myself who moved up to Johannesburg only to find that you are treated like you are again a second grade citizen." (C;M; P Level).

Other participants used splitting to differentiate between the different roles which different race groups took up in the past South Africa and have to take up in the future South Africa: "The visit to Soweto brought about some uneasiness in me as I was sitting with the very same people that were directly and indirectly involved in the past regime that subjected our people living in those conditions." (I;M;P Level).

The lack of White participation in the exercises/event of the Diversity Workshop was evident in the following responses from participants: "Listening to the people in the group gave me new insights on how non-White people see their role in a future South Africa." (W;M;P Level). "The group interactions were very informative, yet I felt that the majority of White members (of the human race were less than candid), it was a case of remaining reticent and not to expose weakness/controversy." (W;M;P Level). "I think the exercises made people confront uncomfortable issues and talk about them, even though some of the White delegates did not appear to participate in the larger group sessions." (W;M;P Level).

Many participants expected a rational approach and were surprised at the emotional experience of the Diversity Workshop. Splitting between rationality and emotionality of the experience of the Diversity Workshop is evident in the following participants' responses: "To

openly discuss these emotional things with colleagues that I can only associate with in a working environment" (I;F;P Level.). "It was very much different to the usual diversity workshops, the experience and exercises brought about a whole gamut of emotions from grief to anger to calmness." (I;F;P Level).

According to Klein (1997, 2005) splitting enables the individual to start trusting and loving. By separating everything bad from everything good, the baby has the chance of experiencing total goodness and can take in (introject) this goodness (good object) as a base for his/her sense of self. Both projection and introjection arise from the same capacities as splitting. Menzies (1988, 1993) pointed out that nurse and patient relationships are split in hospitals whereby nurses' anxiety in terms of closer and more intense relationships with patients are avoided. Projection demonstrates self-deception and occurs when one's thoughts, feelings and motives are attributed to another (Weiten 1992; Obholzer & Roberts, 1994). Projection also allows an individual to repress anxiety-provoking truths about him/herself and see them in others instead (Colman & Geller, 1985; Hergenhahn, 1994; Klein, 1997, 2005; Menzies, 1993). Projective identification refers to the process in which one part of the system (subject) projects material onto the other part (as the object) which identifies with the projection and takes it on as if it belongs to the object (Colman & Geller, 1985; Kets de Vries, 1991; Klein, 1997, 2005; Obholzer & Roberts, 1994).

5.1.2.2   Move from basic assumption group behaviour to sophisticated group behaviour

The majority of the participants said that the overall effect of the Diversity Workshop was informative and beneficial from a personal perspective on an individual level as well as an interpersonal level in the sense that diversity dynamics in the workplace were better understood. It is evident that the majority of the participants moved from basic assumption group behaviour when they voiced their expectations of the Workshop to sophisticated group behaviour when they voiced their experience of the Workshop: "It was very enlightening, at the same time informative as well, it was an experience I could personally relate to as it affects every day of my life." (B;F;C Level). "I had the opportunity to engage with them and my feelings were that they had a lot of value to add." (B;M;P Level). "The workshop provided a much clearer understanding of diversity dynamics in the workplace." (B;M;P Level). "I was challenged during the Workshop as I became aware that part of valuing diversity is to allow

others the space to go through the process and to not only respect that people are diverse but more than that to be able to put myself in the shoes of the others, it caused a powerful mind shift for me." (C;F;P Level). "At first I had no real expectations, as I thought this was just one of those workshops, my view changed immediately when we started listening more about other people's views and experiences." (I;M:P Level). "The workshop surpassed my expectations in terms of the effect on myself enabling me to develop a deeper sense of understanding where there was previously frustration." (I;M;P Level). "The actual experience had a profound effect on me." (W;F;P Level). "The Workshop had a positive impact on me, I heard from personal experiences from both sides of the fence and felt the impact the past events had on people." (W;F;P Level).

Bion's (1994) differentiation between sophisticated work group behaviour and basic assumption group behaviour in groups was evident in the way in which participants moved from basic assumption group behaviour before the Diversity Workshop to sophisticated or "on task" group behaviour afterwards. In the sophisticated work group the working group essentially mobilises sophisticated mental activity by the members that they demonstrate through their maturity. They manage the psychic boundary between their inner and outer worlds, and strive to manage themselves in their roles as members of the sophisticated working group (Bion 1994; Colman & Geller, 1985; Lawrence et al. 1996; Lawrence, 1999, 2000; Obholzer & Roberts, 1994). In the basic assumption group the mentality is that the individual, despite his/her sophisticated and mature skills, can be caused to regress to, and be temporarily caught up in primitive and infantile regressions which could be dependency, fight/flight, or pairing (Bion, 1994; Colman & Geller, 1985; Lawrence, 1999, 2000; Obholzer & Roberts, 1994).

5.1.2.3   Depersonalisation, categorisation and denial of the significance of the individual

Participants from different race groups expressed mistrust of one another, feelings of being disappointed, and feelings of being robbed on account of a lack of contributions. Responses from respondents were communicated in a depersonalised manner through categorisation and denial of the significance of the individual: "The approach obviously intended to get the true feelings, but I personally walked away feeling how much of the truth was said. People did not want to speak or take responsibility for what happened in the past. The thought that kept

playing in my head was do they really care or rather do we care that much about each other." (B;M;P Level). "I had an opportunity to engage with them, and do they really care or do we care that much about one another." (B;M;P Level). "I got the feeling that delegates, especially those who did not experience the effects of Apartheid, wanted to appear and sound sincere by saying what they thought everyone wanted to hear." (C;M;P Level). "I was sitting with the very same people that were directly or indirectly involved in the past regime that subjected the people living in those conditions, the Whites in our group kept denying responsibility for 'their' actions." (I;M;P Level). "I realised that part of valuing diversity is to relate to others not only based on my worldview but appreciate where they come from and that their past influences who they are." (C;F;P Level). "The Workshop had a positive impact on me, I heard from personal experiences from both sides of the fence and felt the impact that the past events have had on people. The impact that these emotions still have on them was also highlighted." (W;F;P Level). "The exercises/events were initially quite annoying, realising after a while that people experience the past quite differently and I must take cognisance of their feelings." (W;M;P Level).

Menzies (1988, 1993) pointed out that the protection afforded by the task-list system in hospitals with regard to the nurse and patient relationship is reinforced by a number of other devices inhibiting the development of a full person-to-person relationship with its consequent anxiety. The implicit aim of such devices operating both structurally and culturally may be described as a kind of depersonalisation or elimination of individual distinctiveness in both nurse and patient. For example, nurses often talk about patients not by name, but by bed number or in terms of their disease or a diseased organ – "the liver in bed ten" or "the pneumonia in bed fifteen" – as a form of depersonalisation, categorisation and denial of the significance of the individual (Colman & Bexton, 1975; Menzies, 1988, 1993; Obholzer & Roberts, 1994). Menzies also pointed out that detachment and denial of feelings operate as a defensive action along the socially structured defence function of depersonalisation, categorisation, and denial of the significance of the individual (Menzies, 1988, 1989, 1993).

5.1.2.4   Repression as a defence mechanism to detach and deny feelings about the economic divide between Black and White South Africans

Some participants used detachment and denial of feelings when they expressed an unawareness of the political realities of the past, including the current economic divide between Black and White people living in South Africa: "After having gone through the Apartheid and Hector Petersen Museums and seeing all the video footages, a lot of bad memories and strong feelings and emotions were brought back." (B;M;P Level). "The emotions that were raised while watching the first video of those innocent people being beaten up, brought back difficult memories that I would have rather forgotten." (C;M;P Level). "I know I do not discriminate on gender and sexuality basis, it was, however, a shocker for me that I still had deep seated sentiments about past injustices perpetrated against our people." (I;F;P Level). "It impacted me much more than I expected and allowed resurfacing the past." (I;F;P Level). "Overall it was a great experience, mainly because I did not know about the existence of the Apartheid Museum and also I was never in Soweto before." (W;M;P Level). "I was amazed that some did not have any idea of how the majority of people live in the townships." (W;M;P Level).

Repression is the basic defence mechanism which transfers unacceptable drives, wishes and memories into the unconscious (Colman & Geller, 1985; Klein, 1997, 2005; Obholzer & Roberts, 1994; Menzies, 1993; Meyer, Moore & Viljoen, 1997). Individuals tend to repress desires making them feel guilty and anxious, as well as those memories which are painful. Repression also keeps material in the unconscious which has never been conscious. Individuals usually use different defence mechanisms simultaneously to cope with the anxiety which they experience. Individuals, however, first resort to repression to cope with anxiety and then use other defence mechanisms to ensure that the repressed content remains unconscious (Colman & Geller, 1985; Czander, 1993; De Board, 1978; Klein, 1997; 2000; Menzies, 1993; Obholzer & Roberts, 1994).

5.1.2.5   The working relationship of the facilitators of the Diversity Workshop who were representative of race and gender was idealised by participants

The two facilitators of the Diversity Workshop were an Indian female and a White male. This interpersonal working relationship was idealised by participants as a socially structured defence mechanism to underestimate their own inter-race group working relationship and/or development of such relationships within a Diversity Workshop: "The facilitators (consultants) were really fantastic, so brilliant, I am actually battling to find the appropriate words to explain how amazing they were, they knew just exactly how to deal with us and our ego's." (B;F;P Level). "The actual experience had a profound impact on me, the facilitators created an environment in which I felt safe to express my feelings." (W;F;P Level). "The observations and responses from the facilitators were extraordinary and really made me think hard." (W;M;P Level).

Menzies (1988, 1993) pointed out in her research in the nursing profession that nurses use phrases like "nurses are born, and not made" or "nursing is a vocation." This amounts to a kind of idealisation as a socially structured defence mechanism of the potential nursing recruit, and implies a belief that responsibility and personal maturity cannot be taught, nor developed (Colman & Bexton, 1975; Colman & Geller, 1985; Menzies, 1993; Obholzer & Roberts, 1994).

5.1.2.6   Different race and gender groups moved from a paranoid-schizoid to a depressive position as a result of reparation

It was clear in participants' responses that participants moved from a paranoid-schizoid split before and during the Diversity Workshop between Black and White as a result of the evaluation of the Apartheid era. Participants, however, moved to a depressive position after the Diversity Workshop. Participants from different race and gender groupings also voiced empathy and a better understanding of one another in moving towards reparation of the injustices of the past in the depressive position: "On the positive side it was more comforting to me to hear some of my White colleagues expressing their true feelings and acknowledging the wrongs of the past. I also had a lot to learn and have a better understanding what diversity really means." (B;M;P Level). "I realised that part of valuing diversity is to relate to others, not

only based on my worldview, but appreciate where they come from and that their past influences who they are." (C;F;P Level). "The experience of the Apartheid Museum was a realisation of how much our country and our people have changed over the past ten years of true democracy." (I;F;P Level). "Exercises/events were designed to take you onto a trip into memory lane and relive in my case also from the eyes of the person discriminated against, the discriminatory/Apartheid inspired events resulting in anger, shame and sorrow in that order." (W;M;S Level). "Before I had the attitude of 'get on with it', but after the workshop I came to realise that history does affect the way we think and we all have to contribute to building relationships." (W;F;P Level). The paranoid-schizoid position is characterised by paranoid anxiety and splitting processes (Segal, 1973). To cope with the anxiety the bad is split off and projected from the self onto the other and by projecting the feelings of badness outside the self, a state of illusionary goodness and self-idealisation is created (Likierman 2001). According to Klein (Klein, as cited by Gomez 1998) in the depressive position, anger is turned inwards rather than outwards and is a hallmark of depression, resulting in painful guilt and sometimes savage inner persecution when paranoid-schizoid anxieties remain unresolved (Gomez 1998). According to Klein (1997, 2005) the pain of guilt gives rise to the new capacity for reparation. The baby comes to realise that even though anger can damage, love can mend.

5.1.2.7   Avoidance of the White male identity to be categorized in a race and gender group

A lack of identification with a group's nature, performance and unclear boundaries can create a high level of anxiety for individuals in a designated group. When completing the race identification section of the questionnaire, a significant number of White male participants either omitted or changed their race identity category: "White, although I don't like to be classified." (W;M;P Level). "Member of a human race." (W;M;P Level).

Discrepancies between the identities of the individual and the group can lead to feelings of hopelessness, helplessness and not belonging (Armstrong, 2005; Colman & Geller, 1985; Menzies, 1993; Cilliers & Koortzen, 2005).

This occurrence was not prevalent in any of the questionnaires completed by members of the other race and/or gender groups who attended the Diversity Workshop.

5.1.2.8   Race dynamics overshadowed other diversity dynamics in the Diversity Workshop

Other diversity dynamics such as gender, age, religion, level of responsibility, sexual orientation, diversity of thought, did not emerge as major themes, nor did these dynamics surface in participant answers to the first question in the questionnaire: "I also found it strange that we stuck to race and gender as topics of discussions, as people are more diverse than race and gender." (I;M;P Level). "The workshop focused to a large extent mostly on one dimension of diversity namely race and race-related matters and none of the other multiple dimensions contained within the framework of diversity". (W;M;S Level).

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When participants reflected on their experience of the Diversity Workshop with reference to expectations, participants used defence mechanisms such as rationalisation and repression to detach and deny feelings about the economic divide between Black and White, and the socially structured defence mechanisms of depersonalisation, categorisation and denial of the significance of the individual in different race groups. When participants reflected on the exercises/events and the overall effect of the Diversity Workshop, participants used the defence mechanisms of splitting, projection and projective identification – for example Black participants projected non-participation on White participants, whereas White participants identified with the projection through projective identification by not actively participating in the Diversity Workshop. White male participants also avoided to be identified/classified as a race/gender group. Splitting was also evident in that a rational diversity experience was expected as opposed to an emotional experience. However, the overall experience of the Diversity Workshop allowed the majority of the participants to move from a paranoid-schizoid split between Black and White as a result of the past to a depressive position as a result of reparation occurring during the Diversity Workshop. This was displayed in the evidence of sophisticated or on-task group behaviour. Race dynamics in South Africa overshadows Diversity Workshops and denies other diversity dynamics such as religion, sexual orientation and diversity of thought as a whole.

5.2   FEELINGS EVOKED DURING THE DIVERSITY WORKSHOP

The Diversity Workshop generated both strong negative and positive emotional responses for participants. Some of the negative emotions expressed were fear, anxiety, discomfort, helplessness, sadness, sorrow, anger, grief, shock, despair, shame, guilt, regrets, bitterness and hatred. Some of the positive emotions expressed were admiration, empathy, acceptance, calmness, sympathy, relief, hope and trust and feeling humbled, grateful, proud and excited.

When respondents expressed the feelings evoked for them during the Diversity Workshop, defence mechanisms such as repression, rationalisation and intellectualisation, anticipatory guilt, survivor guilt and the depressive position of reparation were evident.

5.2.1   Repression of feelings and painful memories of the past

Repression was used by respondents when they expressed feelings evoked during the Diversity Workshop. Repressed feelings surfaced mostly in the case of Black participants: "I was filled with so much anger that it affected the way I related to some of my colleagues at the Workshop as it reminded me how they treat me and that made me feel that I wanted revenge." (B;F;C Level). "After having gone through the Apartheid and Hector Pietersen Museums and seeing all the video footages a lot of bad memories and strong feelings of emotions were brought back as a young Black male who experienced some of the Apartheid atrocities, it reminded me how I used to hate White people." (B;M;P Level). "Vengeance when one of the delegates mentioned that they were one of the people who did the shooting." (C;M;P Level). "Emotions that were raised while watching the first video of those innocent people being beaten up brought back difficult memories that I would have rather forgotten." (C;M;P Level). "It impacted me much more than I expected by allowing the resurfacing of the past." (I;F;P Level).

White participants did not voice their feelings when they had the opportunity to express the feelings evoked for them during the Diversity Workshop. Repression is the basic defence mechanism transferring unacceptable drives, wishes and memories into the unconscious (Czander, 1993; De Board, 1978; Klein, 1997, 2005; Menzies, 1993). Individuals tend to repress desires making them feel guilty and anxious, as well as painful memories. Repression

also keeps material which has never surfaced to the conscious, in the unconscious (Czander, 1993; De Board, 1978; Klein, 1997, 2005; Menzies, 1993).

5.2.2   Rationalisation and intellectualisation to deny painful memories of the past

Rationalisation and intellectualisation were used by White, Indian and Coloured respondents to express feelings evoked during the Diversity Workshop. "It is only right that some initiative be in place to assist and redress the past inequalities. If left to individuals, I doubt if any changes will take place as the 'law of the jungle' persists." (I;F;P Level). "The visit to the Apartheid Museum and Hector Petersen Memorial unlocked feelings of anger for what Black people suffered at the hands of the previous regime, but I also felt proud of the history of South Africa that we could transcend all that hurt and that we could reconcile with one another." (C;F;P Level). "It ranged from remoteness that is not connecting to the group to surprise at the strong emotions that came out to sadness at the huge gap that still has to be closed. Being a realist, I don't know if we will ever have a homogenous workplace, or even if we should strive for it. I think it would be quite sad if we all end up being the same as I think our diversity can enhance the workplace." (W;M;P Level.). "Hope that more or less changed to helplessness as I realised that there are so many disadvantaged people in South Africa who need help and who will most probably never receive the help or needs to benefit them." (W;M;S Level).

The defence mechanisms of rationalisation and intellectualisation were not used by Black participants when respondents expressed feelings evoked during the Diversity Workshop.

Rationalisation refers to an individual's attempt to explain his/her behaviour towards himself/herself or others by providing reasons which sound rational, but are, in fact, not the real reasons for his/her behaviour (Colman & Geller, 1985; Czander, 1993; Menzies, 1993; Obholzer & Roberts, 1994; Stapley, 1996). Rationalisation is a type of intellectualisation or justification of behaviour as the individual justifies his/her behaviour by attributing it to motives or causes other than the real ones (Colman & Geller, 1985; Czander, 1993; Menzies, 1993; Obholzer & Roberts, 1994; Stapley, 1996).

5.2.3 **Anticipatory guilt as a result of the injustices of the Apartheid era**

Anticipatory guilt was evident when feelings evoked during the Diversity Workshop were expressed by White and Indian participants: "I could not believe that I came through it unscathed mostly. I can only say that I am grateful that many of my loved ones, family, friends and acquaintances are survivors. By the same token I feel ashamed that I am one of the fortunate ones to still be here." (I;F;P Level.). "Positive and negative feelings. Positive in the sense that we shared, negative in the sense that we do tend to dwell on the past, and we were made to feel guilty because our parents and/or ourselves were not extreme political activists during the period under discussion." (W;F;P Level).

Anticipatory guilt was not evident in the case of the Black and Coloured participants when feelings evoked during the Diversity Workshop were expressed.

When confronted with new rules which are not necessarily to the advantage of both parties, self-defence is in order. This vicious pattern uses anxiety aroused and perceived or threats experienced to generate a sufficient amount of anger to guarantee vigorous action. It may be accompanied by acute feelings of shame if failure and rejection have been encountered (Kilburg, 2000; Klein, 1997, 2005). Anticipatory guilt, which is a difficult emotion to manage, may be aroused because self-defence may require aggressive action towards others. Guilt is most often experienced when a transgression of some sort has been committed, and at its worst can cause profoundly deliberating depression with the potential of suicidal ideation, attempts, or success (Kilburg, 2000; Klein, 1997, 2005). A complex array of behaviours may be used in effective self-defence (Kilburg, 2000; Klein, 1997, 2005).

5.2.4 **Moving from the paranoid-schizoid position to a depressive position through reparation**

Most of the White male participants moved to a depressive position of reparation when feelings evoked during the Diversity Workshop were expressed: "After the tours I had a feeling of being misinformed by the previous government and it was interesting to learn from the other side, this made me positive about the future because I understood the bigger picture

better." (W;M;P Level). "Even though I always considered myself not to be prejudiced I realise that I have to be more accommodating of other racial/nationalities views." (W;M;P Level).

Klein (1997) described two developmental positions, the 'paranoid-schizoid position' and the 'depressive position'. These positions, according to Klein, illustrate how an infant learns to integrate conflicting or painful memories. The term 'position' emphasises what Klein described as not a passing phase or stage, but a specific configuration of object relations, anxieties and defences persisting throughout a person's live (Klein, 1997; 2005; Colman & Geller, 1985; Obholzer & Roberts, 1994). Likierman (2001) and Segal (1973) pointed out that there is a continuous tension between the two positions with individuals moving to and fro between them.

5.2.5 Basic assumption group behaviour of fight/flight to defend against the expression of feelings evoked during the Diversity Workshop

The basic assumption group of fight/flight (Bion, 1994; Cilliers, 2000; Colman & Geller, 1985; De Board, 1978; Lawrence, 1999, 2000; Obholzer & Roberts, 1994) was used by participants when feelings evoked during the Diversity Workshop were expressed: "I am tired of selling my story to White people. Why does it seem like diversity is all about Black people saying to all other races please understand us, this is who we are. If they cannot come to a realisation that a human being is not defined by their skin pigmentation, then I cannot really care much about what they think." (B;F;T Level). "Feeling of anger at the brutality and vengeance when some of the delegates mentioned that they were one of the people that did the shooting." (C;M;P Level).

5.2.6 Basic assumption group behaviour of me-ness to defend against the expression of feelings evoked during the Diversity Workshop

The basic assumption group of me-ness was used by participants when feelings evoked during the Diversity Workshop were expressed: "Overall I felt a sense of gratitude to the people who were willing to open up and share very intimate stories from their past, I was deeply saddened by what had happened to some and deeply shocked by what some had done." (C;F;P Level).

Lawrence et al. (1996) and Lawrence (1999, 2000) hypothesised that me-ness is becoming more salient in our industrialised cultures and is a cultural phenomenon engendered by conscious and unconscious social anxieties and fears. Living in contemporary, turbulent societies becomes more risky. The individual is thus pressed more and more into his/her own inner reality in order to exclude and deny the perceived disturbing realities of the outer environment. The inner world therefore becomes a conforming one offering succour.

5.2.7   Basic assumption group behaviour of one-ness to defend against the expression of feelings evoked during the Diversity Workshop

The basic assumption group of one-ness was used by participants when feelings evoked during the Diversity Workshop were expressed: "We as a Black nation have to stand on our own, we have to start our own thing and we have to recreate ourselves." (B;F;P Level). "Hope, relief in being able to express views on diversity and share own experiences, sadness for Black colleagues who still feel oppressed and not heard today." (I;F;S Level.).

Turquet (Lawrence et al, 1996) added the fourth basic assumption of one-ness. The one-ness group is a mental activity occurring when members seek to join in a powerful union with an omnipotent force, an unobtainable high, to surrender self for passive participation, and thereby experience "well-being" and wholeness (Lawrence, 1999, 2000).

5.2.8   Depersonalisation, categorisation and denial of the significance of the individual were used as socially structured defence mechanisms when feelings evoked during the Diversity Workshop were expressed

Depersonalisation, categorization and denial of the significance of the individual (Colman & Geller, 1985; Menzies, 1988, 1993; Obholzer & Roberts, 1994) were used as socially structured defence mechanisms when feelings evoked during the Diversity Workshop were expressed: "I came to the realisation that being an EE candidate is a very heavy load to carry, especially as a Black woman. You are labelled as such and people have certain expectations of you. There is much more pressure applied and the initial feeling is that you are going to fail." (B;F;P Level). "Discrimination and diversity should not only be viewed on a race basis, I

understand what backgrounds people came from and how those backgrounds have moulded them into the individuals they are currently today." (I;M;P Level). "I realised that there are so many disadvantaged (broadly speaking) people in South Africa who needs help and who will most probably never receive the help or needs to benefit them." (W;M;S Level).

Detachment and denial of feelings (Menzies, 1988; 1993; Obholzer & Roberts, 1994) were evident when feelings evoked during the Diversity Workshop were expressed: "Admiration for those who actively participated in the struggle and sadness for colleagues who still feel oppressed and not heard today." (I;F;S Level).

WORKING HYPOTHESIS

When participants reflected on their feelings evoked during the Diversity Workshop, Black, Coloured and Indian participants used defence mechanisms such as repression, rationalisation and intellectualisation, the basic assumption group behaviour of fight/flight, me-ness and one-ness to avoid painful memories of the Apartheid history of South Africa. White participants used the socially structured defence mechanisms of depersonalization, categorization and denial of the significance of the individual when referring to Black leaders as employment equity candidates. White and Indian participants demonstrated anticipatory guilt as a result of the injustices of the past whereas the majority of the White participants moved from a paranoid-schizoid position to a depressive position as a result of the reparation that developed during the Diversity Workshop for White participants.

5.3   HOW DID THE DIVERSITY WORKSHOP CHANGE YOUR UNDERSTANDING OF THE CONCEPT OF DIVERSITY DYNAMICS IN THE WORKPLACE?

Almost all the respondents indicated that the Diversity Workshop assisted them in appreciating the complexity of diversity dynamics and seemed to experience enhanced appreciation for and valuing of diversity in the workplace. A split was, however, evident in participants' responses to how the Diversity Workshop assisted them in understanding the concept of diversity dynamics in the workplace – some demonstrated defensive behaviour with regard to learning, whereas others demonstrated an enhanced understanding of diversity dynamics in the workplace and expressed a need for reparation.

5.3.1 Basic assumption group behaviour of fight/flight was used as a defence mechanism against applying learning to understand the concept of diversity dynamics better in the workplace

The basic assumption group behaviour of fight/flight (Bion, 1994; Cilliers, 2000) as defence mechanism was used by a significant number of respondents who indicated that unlearning prejudice and racism takes time, and that the unlearning process will be a life long journey. The following fight responses were evident in participants' responses: "I do understand that it will take a long time for us all to get used to the whole concept." (B;F;C Level). "I find myself confused because our superiors are not doing much to enforce diversity. It makes me wonder why are they even taking us to the 'bloody' Workshop if they themselves are as racists and inhumane." (B;F;C Level).

"Applying what I have learned is not an overnight process and would take time, it is real and it will take a long time before the fruits of the changes can be felt, probably not in my lifetime to the extent that everyone is equal in all respects." (C;M;P Level). "I realized that it will take a long time before the discrimination of the past will be forgotten or rectified, if ever." (W;M;S Level). "I think this is going to be an evolutionary process as things experienced in the past cannot be dispelled in a two day Diversity Workshop." (I;M;P Level).

The following basic assumption group behaviour of flight as a defence mechanism was evident in participants' responses: "I am going to skip this question." (B;F;T Level). "I unfortunately can't say because I went on the Workshop with my client and not colleagues." (C;F;P Level). (I;M;P Level). "In our department we do a lot of work by ourselves, while our cluster is professional, we don't have income disparities that other business units might have, the work is at a professional level and not personal." (W;M;P Level).

5.3.2   Splitting, projection and projective identification as defence mechanisms were used by participants when they reflected on how the Diversity Workshop changed their understanding of the concept of diversity dynamics in the workplace

Splitting, projection and projective identification (Colman & Geller, 1985; Hergenhahn, 1992; Klein, 1997, 2005; Menzies, 1988; 1993; Obholzer & Roberts, 1994; Weiten, 1992) were used by Black and White participants when they reflected on how the Diversity Workshop changed their understanding of the concept of diversity dynamics in the workplace. Black participants expressed that they have always been aware of diversity dynamics in the workplace as it always existed for them: "As a Black person I have always been aware of the concept of diversity dynamics in the workplace. It is my White colleagues that I so much have wished could be educated on the subject for their own understanding." (B;F;C Level). "Honestly most White colleagues treat me as through I am very fragile, it looks like if they are scared that they are rubbing me the wrong way." (B;F;C Level). "Not a great deal. My understanding of the diversity dynamics in the workplace were echoed at the workshop, what did amaze me was the level of interest in the subject and the 'apparent willingness' to make a contribution." (B;M;P Level).

White participants on the other hand, expressed that it helped to listen to Black participants to understand diversity dynamics in the workplace: "It helped a lot to listen to the people in the group and more so the non-White people to take note of how they feel and not have pre-conceived ideas on what they might feel. (W;M;P Level).

Splitting, projection and projective identification were not evident in the case of the Coloured and Indian participants when they reflected on how the Diversity Workshop changed their understanding of the concept of diversity dynamics in the workplace.

5.3.3   Enhanced understanding of diversity dynamics in the workplace

While some respondents used defence mechanisms such as fight/flight, splitting, projection and projective identification when they voiced how the Diversity Workshop changed their understanding of the concept of diversity dynamics in the workplace, other participants voiced

an enhanced understanding of diversity dynamics in the workplace by including other dimensions of diversity such as gender, religion, sexual preferences, and social status: "I had a good understanding of diversity dynamics in the workplace, the Workshop provided a much more clearer understanding." (B;M;P Level). "With regard to the diversity dynamics, the experiences in the workshop taught me the importance of knowing and understanding where other people come from and in that way one will know why they behave the way they do." (B;M;P Level). "I also learned that people should not be judged by the colour of their skin or by the group to which they belong, but they must be seen as unique individuals who are worthy of the same respect and dignity accorded to any other individual." (B;M;P Level). "It made me realise more and more that diversity is something that needs to be embraced and not put in a corner. I am optimistic to continue embracing diversity and be more sensitive to the beliefs and cultures not like me." (C;M;P Level) "Discrimination and diversity should not only be viewed from a race basis, I understand what background people come from and how those backgrounds have moulded them into the individuals they are currently today." (I;M;T Level). "The legacy of the past makes it imperative that we forge ahead with the promotion of understanding communication and accepting differences in the workplace. It is only by learning and accepting our differences that we can hope and improve on our situations. I personally have no wish to return there (in the past) and want closure as well as a better future for all." (I;F;P Level). "It clearly illustrated that diversity is not only racial, it encompasses gender, age, department, grade and positions." (I;F;S Level). "Given that in my working environment there are no people of colour at my level and only four coloured clerks on the floor, my initial view was that ours was not a diverse environment. After the workshop I realised that we are diverse, we have males/females, married/single, those with children, those without, younger/older, Afrikaans/English, those in junior/senior positions, an obese person, a lesbian, the list seems to be endless." (W;F;P Level). "I am much more aware of the unseen, hidden and unspoken communication as well as the critical need to reach out to people accepting the threat of failure or rebuke, but yet also accept positive of opportunity and bridge building in getting to know and understand people and jointly leverage of our strengths." (W;M;P Level). "The workshop from my viewpoint and experience focused to a large extent mostly on one dimension (race and race-related matters), I would have liked it to also contain a larger dimension and focus on the different dimensions of diversity." (W;M;S Level).

WORKING HYPOTHESIS

When participants reflected on how the Diversity Workshop changed their understanding of the concept of diversity dynamics in the workplace, the majority of Black, Coloured and Indian participants used the basic assumption group of fight/flight as a defence mechanism against the slow pace of leadership culture transformation in South Africa. Splitting, projection and projective identification were evident between Black and White participants in the Diversity Workshop where Black participants felt that they have always understood diversity dynamics in the workplace well, whereas White participants felt that they understood diversity dynamics in the workplace better after the Diversity Workshop by listening to other race groups. Overall all participants voiced that the Diversity Workshop created a context for an enhanced understanding of diversity dynamics in the workplace.

5.4   ABILITY TO APPLY LEARNING IN THE WORKPLACE

When respondents answered the question whether they were able to apply learning from the Diversity Workshop in the workplace, some responded that they were not able to apply any of it as a result of the existing diversity dynamics in the workplace, some reported an increase in empathy and understanding of the current diversity dynamics in the workplace, and others pointed out that they were able to apply learning in the workplace.

5.4.1   Participants reported that they were unable to apply learning from the Diversity Workshop as a result of the current diversity dynamics in the workplace

The majority of Black and Coloured participants reported that they are unable to apply learning from the Diversity Workshop to the workplace as a result of existing diversity dynamics in the workplace due to perceptions of being an employment equity target number, a lack of being valued for contributions as a Black employee, a lack of tangible measures for application, and a lack of opportunities: "Unfortunately with me its still somewhat difficult because I still feel my boss sees me as nothing more than just another 'Black' to get his employment equity targets in place. I strongly feel that he should change his perception about me and start treating me like a fellow White colleague. I am here to add value as well and I

have done well thus far, but I need to feel valued as well." (B;M;S Level). "I would not say I have applied any of the learning as yet partly because lessons were more feeling based as opposed to tangible measures and partly because this is not an experience that everyone around me has had." (B;M;P Level). "I have not had the opportunity to apply this to the workplace as yet." (B;F;P Level). "I am now aware that I should not pass judgement quickly on people as my view of what informs their actions may not be correct." (B;M;P Level).

As in the case of Black participants, Coloured participants felt that the application of learning with regard to diversity dynamics from the Diversity Workshop to the workplace was not possible as a result of transformational change not occurring in the power struggle between White and Black. Some Coloured participants avoided to answer the question, whereas others voiced that the application of learning has always been a reality as a result of being part of a marginalised group in the power struggle between White and Black: "Coming back to the workplace and walking past the delegates I realize that we had a deep bond with each other for the two days, I felt more at ease speaking to them and sharing with them. Although it only lasted for a week – maximum – and things are back at normal again. At least for the period we could relate. I am much more responsive to other peoples' feelings and ways, and take time to find out how people are and what bothers them, rather than just walking past them." (C;M;P Level). "Having been part of a marginalised group, I have always made a conscious effort to respect the differences of others and not to pre-judge on the basis of race and religion. These are beliefs I will continue to practice." (C;F;P Level).

5.4.2   Participants reported an increase in empathy and understanding of diversity dynamics in the workplace as a result of learning which took place during the Diversity Workshop

Indian participants mostly voiced empathy and objectivity in the application of learning from the Diversity Workshop in the workplace in relation to the Black and White power struggle. The increase in empathy and objectivity is evident in Indian participants' rationalisation and marginalisation in a third position, outside the diversity dynamics between White and Black participants: "I've always adopted empathy in whatever I did. After the workshop I realised it is of utmost importance to always keep this in mind when making decisions or talking to people in general. The workshop has just made me more conscious on being empathetic towards

other people." (I;M;P Level). "I've actively tried to be a more empathetic listener despite the fact that I may not necessarily agree with the viewpoint. The Diversity Workshop has sensitised me to the fact that other factors need to be considered before formulating an opinion on issues and defining my actions." (I;F;P Level). "The Diversity Workshop raised personal unsettled issues - this in fact allowed me to work through an attempt to resolve these. In turn, this assisted me to put into perspective the way I communicate and react to people based on my past prejudices. In short, these have been a great personal mindset change, which I might add, has provided a more objective dimension and empathy to me." (I;M;P Level). "Better understanding and communication with others. Treat all people alike." (I;F;P Level). "It has created a greater awareness of issues and more understanding and empathy for colleagues from different backgrounds." (I;F;P Level).

5.4.3   Participants reported that they were able to apply learning from the Diversity Workshop in the workplace

Most White participants reported positively that they were able to apply the learning which took place in the Diversity Workshop in the workplace by respecting more, valuing others, not judging other cultures, listening, understanding, and appreciating and valuing differences more: "The first step was to recognise differences in people, and then to explore how these differences played out in our behaviour. Instead of judging one another, we now appreciate our differences. We are also more aware of our own behaviour. I challenge more." (W;M;P Level). "It makes me more sensitive in how I communicate with my work colleagues. I am also more interested in their way of doing things." (W;F;P Level). "I can definitely apply my learning in the workplace. This is a learning experience for the rest of your life, and does not end after a week, a month, or a year. By accepting and respecting other peoples' culture and relationships, productivity in the workplace will benefit." (W;M;S Level). "Value people for who they are and be sensitive to people's views." (W;M;P Level). "I am much more conscious, sensitive and anticipatory of diversity and what it really means at a less superficial level. Building trust at all levels of diversity, including superiors, peers, subordinates and cross-cultural is critical if we are to sustain our performance as a Bank and ultimately to survive as South Africans with a common future." (W;M;S Level). "I try not to take things on face value, but rather to try and find out why for example certain comments were made, a stance taken or a certain action took place – as this may have been caused by bad experiences in the past

which must be resolved before actions or comments can actually be evaluated or acted on." (W;F;P Level).

WORKING HYPOTHESIS

When participants reflected on their ability to apply their learning from the Diversity Workshop in the workplace, the majority of Black and Coloured participants pointed out that they were not able to apply any learning outcomes as a result of Black and White power dynamics in the workplace. The majority of Indian participants reported an increase in empathy and understanding of diversity dynamics in the workplace as a result of learning which occurred, whereas White respondents reported that they were able to apply their learning in the workplace.

5.5 CHANGE IN RELATIONSHIPS WITH COLLEAGUES AND CLIENTS IN RELATION TO DIVERSITY DYNAMICS

The following themes manifested:

5.5.1 Some participants voiced a change in their relationships with colleagues and clients in relation to diversity dynamics in the workplace, whereas others experienced no transformational change

The majority of the Black participants voiced that it will take a long time for change to happen, irrespective of White participants' efforts to make things right. Some Black participants voiced that colleagues were seen in a different light, and as equal, without a fear of being perceived as 'Black': "Honestly, most White colleagues treat me as though I am very fragile. It's like they are scared of rubbing me the wrong way. I do understand that it will take a long time for us all to get used to the whole concept and I am humbled by their efforts of trying to 'make things right'. The change I am still to see is from our senior leaders. Until that happens I am very sceptical of diversity in my workplace." (B;M;S Level). "No dramatic changes as yet, I think for me it is a gradual acknowledgement that we are trying to understand each other and feel safe around each other." (B;F;P Level). "I can appreciate better the complexity we are all facing in becoming a universal and accepting institution." (B;M;P Level). "I see my colleagues in a

different light. They become more real with feelings and past experiences. I find that I must relate much better to them now. People have opened up more about their feelings and emotions." (B;M;P Level). "I look at all my colleagues as equals and I feel free to communicate openly with them without fear of being looked upon as 'that black guy' or 'that employment equity candidate'." (B;F;P Level).

5.5.2 Participants voice a change in relationships with colleagues and clients in relation to diversity dynamics

All the Coloured participants voiced a change in relationships with colleagues and clients in relation to diversity dynamics in terms of relating better to others, an increased sensitivity towards others, and a reinforcement of current beliefs in the context of the past.

The change which Coloured participants voiced was, however, from a third and marginalised position using the defence mechanism of me-ness; "I relate to the participants on a much more personal level." (C;M;P Level). "I am just more sensitive and aware of different cultures and beliefs and I feel my responses to situations are different these days, as I am beginning to embrace diversity." (C;F;T Level). "It has reinforced what I always believed and practiced, notwithstanding the shortcomings of the past." (C;M;P Level).

5.5.3 Participants used defence mechanisms such as fight and rationalisation when they voiced a change in relationships with colleagues and clients in relation to diversity dynamics

Most of the Indian participants used the defence mechanisms of fight and rationalisation when voicing a change in relationships with colleagues and clients in relation to diversity dynamics. The change was also voiced as a slow evolutionary process requiring sympathy, empathy and tolerance of Black and White power dynamics; "I think this is going to be an evolutionary process as things experienced in the past cannot be dispelled in a two day workshop. I received a greater understanding as to certain peoples' actions, but on some instances I think they were just excuses. For me to change my attitude and beliefs is going to require lots of effort on my part, as I still have encounters with Whites who make racist comments and this brings out more hatred. Change is inevitable, but for us we need to see more commitment

from the 'other side'." (I;M;P Level). "Rather than be pessimistic about the willingness of colleagues to embrace diversity, I have learned to show empathy and a more positive attitude towards the willingness of others to change." (I;F;T Level). "My understanding of diversity and awareness has been greatly enhanced and has changed many preconceptions I had. I learned a lot about people and individuality, what makes people tick and what enrages them. I have become 'patiently tolerant', not something I would ascribe to myself previously. The way I interact and communicate with both colleagues and customers is new, exciting and challenging, brought about directly by my day to day exposure." (I;M;S Level).

5.5.4 Participants experienced a change in relationships with colleagues and clients in relation to diversity dynamics

Almost all the White participants indicated that they experienced a change in relationships with colleagues and clients in terms of trust and understanding on a deeper level. White participants also indicated a better understanding of diversity dynamics, and were curious to learn more about it at work and in their relationships with other people, including people of other races and cultures. "There is more trust and understanding at a deeper level. I now see an entirely new group of people where I thought they were previously a boring bunch. I have become more curious about differences in people and cultures. I want to know what they feel and what makes them tick. This has driven me to develop relationships with people I hardly ever spoke to previously. I now share my feelings far more than I have in the past." (W;M;P Level). "I am now more sensitive to what other people may be thinking or feeling." (W;F;T Level). "A definite change and I am being a lot more circumspect in my relationships with others." (W;M;P Level). "I am much more aware of dynamics and I am more interested in finding out more about diverse backgrounds and to increase positive interaction and building new relationships." (W;F;S Level). "I relate to diversity dynamics much better on an unconscious and conscious level, it has enhanced understanding of my own behaviour given the context of my prejudices and mental paradigm." (W;M;P Level). "I am more tolerate, not only with regards to other cultures/races, as I realised that most actions and ways of thinking have been influenced by experiences (not necessary all bad) in the past which need understanding before it can be evaluated or acted upon." (W;F;P Level).

WORKING HYPOTHESIS

When respondents were asked whether there was a change in relationships with colleagues and clients in relation to diversity dynamics after attending a Diversity Workshop, all the participants voiced a change. Black participants voiced that transformation will take a long time, Coloured participants voiced an increase in sensitivity towards others from a third marginalised position using the basic assumption group defence mechanism of me-ness. Indian participants used the basic assumption group defence mechanisms of fight and rationalisation and intellectualisation to articulate transformation as a slow evolutionary process in the Black and White power dynamics. All the White participants voiced a change in relationships with colleagues and clients as a result of trusting and understanding people better on a deeper level after the Diversity Workshop.

5.6 RESEARCH HYPOTHESIS

In measuring the effectiveness of the Diversity Workshop in the workplace that was consulted from the systems psychodynamic consultancy stance, the workshop can be considered as effective because it made unconscious aspects visible, it allowed participants to reflect and facilitated conversations.

Initially various defence mechanisms were used to contain anxiety in dealing with uncertainty. White participants voiced that learning took place, but used guilt and a variety of defence mechanisms such as detachment, flight, and other socially structured defence mechanisms on account of being caught up in a conscious and unconscious power struggle with Blacks. The Whites were prepared to acknowledge their past position of privilege with the many negative consequences for other races. On the other hand, Black participants mirrored White participants and voiced that no learning took place as they experience diversity dynamics at first hand. Black participants also used a variety of defence mechanisms mirroring White defence mechanisms such as attachment, fight and other socially structured defence mechanisms on account of being caught up in a conscious and unconscious power struggle with Whites. The view of Black participants about "knowing about diversity" and the relatively small impact of the Diversity Workshop on interactions in the workplace reflected rationalisation of the negative experiences of the past, and may be a consequence of

continued feelings of disempowerment, but reflected repression and denial of the intrinsic value of other races. Coloured and Indian participants on the other hand demonstrated a split where some voiced learning, while others experienced no learning. Coloured and Indian participants also used a variety of defence mechanisms such as fight and rationalisation, but primarily used the defence mechanism of me-ness when learning or non-learning was voiced from a third marginalised position, as observers, of the past and present power struggle between White and Black. The mixed sentiment and feedback from Coloured and Indian participants reflected ambivalence with guilt and a negative sentiment for being treated as partly privileged citizens in the past, and feelings of optimism for the opportunity of being valued for contributions in a new dispensation.

Diversity comprises many different facets. In the workplace race issues play a huge part and permeate all aspects of work life. The changed composition of the workplace has precipitated changed behaviour and interactions in the workplace. These are greatly influenced by the past experiences of individuals in the workplace and under Apartheid. Many of the behaviours manifested are subconscious expressions of these experiences. Race dynamics in South Africa overshadowed all other facets of diversity in the Diversity Workshop.

5.7   CHAPTER SUMMARY

This chapter contains the findings of the empirical research. The findings have been presented with reference to the measurement questions, namely the expectations of the participants, the workshop events, and the overall effect it had on the participants; feelings evoked during the Diversity Workshop experience; change in understanding of the concept of diversity dynamics in the workplace after attending the Diversity Workshop; ability to apply learning in the workplace; and finally change in relationships with colleagues and clients in relation to diversity dynamics. Secondly, the findings and evidence have been discussed in relation to the themes. Thirdly, the findings and evidence have been interpreted and linked to literature and theory. Finally, working hypotheses have been formulated for each of the questions where after a final overall research working hypothesis has been formulated for the Diversity Workshop experience as a whole.

The chapter commented on the effect of the Corporate Diversity Workshop. It became clear that many defence mechanisms, basic assumption group defences, as well as socially structured defence mechanisms, were used by and between the White, Black, Coloured, and Indian participants when answering the five questions.

In chapter six conclusions, limitations and recommendations are presented.

CHAPTER 6

CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS

This chapter contains the conclusions drawn from and limitations of this research, as well as the recommendations arising from the research. A summary concludes the chapter.

6.1 CONCLUSIONS

The general aims of the research stated in Chapter one were achieved.

6.1.1 CONCLUSIONS PERTAINING TO THE LITERATURE REVIEW

The following were concluded:

6.1.1.1 Conclusions from the literature review pertaining to conceptualization of diversity in the corporate world

The first aim of the literature review was to conceptualise diversity in the corporate world. The following is a summary of the aspects covered:

Information was collated to create a better understanding of diversity by defining diversity in general by focusing on individual diversity, diversity in groups and cultural diversity, and shifts in the way diversity has been defined. The dimensions of diversity were then explored, for example, primary dimensions such as race, age, gender, physical qualities, sexual orientation, physical abilities and characteristics not capable of being changed and forming the basis of stereotypes. Secondary dimensions were described as less visible: Educational background, geographical location, religion, language, family status, organisational role and level, income and communication style. Diversity was then explored in a global context focusing on the impact of globalisation on South Africa resulting in companies becoming more and more cross-cultural. Finally diversity was explored in the South African context before Apartheid, under the shackles of Apartheid, after breaking the shackles of Apartheid and with

recent movement beyond compliance to commitment to equity. Diversity was finally explored as an approach to workplace transformation.

The following conclusions regarding diversity in the workplace can be drawn:

- The definition of diversity has made several conceptual transitions in the past few decades and a broader and more inclusive definition of diversity based on similarities but acknowledging individual differences has developed

- Primary dimensions of diversity are more visible, cannot be changed and form the basis of stereotypes. The greater the number of primary differences between people, the more difficult it is to establish mutual trust and respect

- This era of globalisation has led to the workforce in organisations being more diverse, comprising different cultures and languages. The need to remain internationally competitive makes diversity a business imperative and organisations have to find ways of leveraging this diverse workforce

- Under Apartheid "Black" persons were exploited, excluded and discriminated against and so-called "Indians" and "Coloureds" were given limited franchise with some privileges and "Whites" were the privileged class. These privileges extended to the workplace with regard to work and promotional opportunities

- Democracy since 1994 and subsequent legislation have transformed the South African workplace. This transition has highlighted many challenges in managing a diverse workforce and in interpersonal interactions

- At an organisational level there has to be a level playing field with equal access to resources and an environment free of prejudice and intolerance

- On an individual level people need to deal with their stereotypes, prejudices, assumptions and misconceptions regarding other race groups. People need to accept and value the uniqueness of other individuals and embrace the principles of multiculturalism

- In the second decade of democracy organisations need to move from meeting equity targets (compliance) to leveraging diversity (commitment)

- The daunting challenge facing South African organisations is to redress the inequalities of the past and to develop the potential of every team member while remaining competitive.

6.1.1.2   Conclusions from the literature review pertaining to the design, administration and assessment of a corporate diversity workshop

With reference to the literature review the second aim was to design, administer and assess the effect of a corporate diversity workshop from a systems psychodynamic paradigm. This aim was achieved and the salient points from the literature review which informed the implementation of the workshop include the following:

- There is a general trend in South Africa for diversity training using workshops, conferences and awareness training.

- Training programmes are normally approached from a socio-cognitive approach. These approaches have not resulted in a fundamental change in behaviour.

- Mechanistically designed workshops addressing racism have failed.

- The above-mentioned approaches fail to acknowledge the dynamic nature of diversity and the value of experiential learning.

- The systems psychodynamic approach allows a deeper understanding of diversity and the underlying conscious and unconscious forces influencing behaviour.

- There are two aspects of group behaviour working simultaneously, viz. the "basic assumption group" reflecting the unconscious and latent aspects and the "sophisticated work group" reflecting the conscious and overt aspects.

- Basic assumption group behaviour operating beyond the explicit awareness includes dependency, fight/flight, pairing, one-ness and me-ness. In order to deal with anxieties individuals often use various defence mechanisms to cope.

- The "work group" evolves when members control their unconscious wishes and fears and function in a rational and co-operative manner in the pursuit of agreed objectives and work goals.

- The corporate diversity workshop used, was consulted from a systems psychodynamic perspective and allowed experiential learning. Members were enabled to develop an understanding of diversity dynamics and could examine the way in which they interact with and handle diversity.

6.1.2   CONCLUSIONS PERTAINING TO THE EMPIRICAL STUDY

The following were concluded:

6.1.2.1   Conclusion pertaining to the effect of the built corporate diversity workshop

The workshop was consulted to from the systems psychodynamic stance and created a context for significant learning to take place with regard to diversity dynamics in the workplace on an intrapersonal, interpersonal and inter-group level. The workshop was considered as effective because it made visible unconscious diversity dynamics, allowed participants to reflect, facilitated conversations and allowed for learning transfer. There was a move from basic assumption group behaviour involving various defence mechanisms to sophisticated group behaviour focusing on the task at hand.

Various themes emerged when the qualitative research method of content analysis was applied in the evaluation. With reference to the effect of the diversity workshop, this is presented in terms of the themes which emerged following key questions.

Question 1
Describe your experience of the Diversity Workshop with reference to your expectations, the exercises/events, and the overall effect it had on you

Expectations of the Diversity Workshop:
- Rationalisation as a form of intellectualisation to deal with anxiety was used as a defence mechanism by participants when they expressed their expectations
- The basic assumption group behaviour of fight/flight as a social defence was used by participants when they expressed their expectations

Exercises/events and overall effect of the Diversity Workshop:
- Splitting, projection and projective identification as defence mechanisms were used by participants when they reflected on the overall effect of the diversity Workshop

- Move from basic assumption group behaviour to sophisticated group behaviour
- Depersonalisation, categorisation and denial of the significance of the individual
- Repression as a defence mechanism to detach and deny feelings about the economic divide between Black and White South Africans
- The working relationship of the facilitators of the Diversity Workshop who were representative of race and gender was idealised by participants
- Different race and gender groups moved from a paranoid-schizoid to a depressive position as a result of reparation
- Avoidance of the White male identity to be categorized in a race and gender group
- Race dynamics overshadowed other diversity dynamics in the Diversity Workshop

Question2

What feelings were evoked for you during this experience?

- Repression of feelings and painful memories of the past
- Rationalisation and intellectualisation to deny painful memories of the past
- Anticipatory guilt as a result of the injustices of the Apartheid era
- Moving from the paranoid-schizoid position to a depressive position through reparation. Basic assumption group behaviour of fight/flight to defend against the expression of feelings evoked during the Diversity Workshop
- Basic assumption group behaviour of me-ness to defend against the expression of feelings evoked during the Diversity Workshop
- Basic assumption group behaviour of one-ness to defend against the expression of feelings evoked during the Diversity Workshop
- Depersonalization, categorization and denial of the significance of the individual were used as socially structured defence mechanisms when feelings evoked during the Diversity Workshop were expressed

Question 3

How did the Diversity Workshop change your understanding of the concept of diversity dynamics in the workplace?

- Basic assumption group behaviour of fight/flight was used as a defence against applying learning to understand the concept of diversity dynamics better in the workplace
- Splitting, projection and projective identification as defence mechanisms were used by participants when they reflected on how the Diversity Workshop changed their understanding of the concept of diversity dynamics in the workplace
- Enhanced understanding of diversity dynamics in the workplace

Question 4

How were you able to apply your learning in the workplace?

- Some respondents reported that they were unable to apply learning from the Diversity Workshop as a result of the current diversity dynamics in the workplace
- Some participants reported an increase in empathy and understanding of diversity dynamics in the workplace as a result of learning which took place during the Diversity Workshop
- Some respondents reported that they were able to apply learning from the Diversity Workshop in the workplace

Question 5

How did the experience change your relationship with colleagues and clients in relation to diversity dynamics?

- Some participants voiced a change in their relationships with colleagues and clients in relation to diversity dynamics in the workplace, whereas others experienced no transformational change
- Some participants voiced a change in relationships with colleagues and clients in relation to diversity dynamics

- Some participants used defence mechanisms such as fight and rationalisation when they voiced a change in relationships with colleagues and clients in relation to diversity dynamics

- Some participants experienced a change in relationships with colleagues and clients in relation to diversity dynamics

The diversity workshop consulted to from the systems psychodynamic stance was effective in increasing an understanding of diversity dynamics in the workplace. There was an increased awareness of intrapersonal, interpersonal and inter-group diversity dynamics.

6.2   LIMITATIONS

A review of the limitations of the available literature and the current study is presented.

6.2.1   Limitations in terms of the literature review

The literature presents limited information on the concept of diversity in the corporate world as well as the question of consulting to diversity issues by means of the systems psychodynamic stance. This limited the research in terms of achieving the literature aims. This is particularly true in relation to the South African context.

6.2.2   Limitations in terms of the qualitative research study

The limitations of the empiric research include:

- Data gathering via e-mail limits further probing which in some cases could have shed even more light on the participants' experiences

- The questionnaires were administered one month after the workshop and this may have been too soon to evaluate the long-term impact of learning

- The author in her role as researcher also took up the role as one of the workshop consultants (a facilitator) and this could have had an effect on objectivity

- The two consultants represented Indian female and White male and this could have caused a sense of exclusion amongst participants who were not represented in the workshop staff

- A long-term follow-up evaluation of the workshop effect was not part of the research design

6.3 RECOMMENDATIONS IN TERMS OF FUTURE DIVERSITY ENDEAVORS AND RESEARCH

The legacy of Apartheid continues to manifest in South Africa. The effect will therefore continue to be experienced by an entire generation of employees. It is necessary for all business organisations to constantly address diversity issues. Despite efforts to change the organisational climate to embrace diversity, South African organisations are still faced with the real challenge of losing skilled staff to other organisations.

6.3.1 Recommendations pertaining to the literature review aims

Organisations have used socio-cognitive approaches which fail to have long-term effects on behaviour. Unless there is evidence-based justification for the use of these approaches, future workshops should be from a systems psychodynamic perspective or attempts could be made to combine this approach with the socio-cognitive approaches. To add to the body of knowledge, these findings should be published and peer reviewed.

6.3.2 Recommendations pertaining to the qualitative research of the study

The following recommendations have been formulated:
- The workshop should be piloted in more business units in the organisation to ascertain similar and different experiences

- For a deeper level of analysis, focus groups should be conducted six months after the workshop to establish the real impact of learning, learning transference and behavioural change

- Because learning can be seen as a lifelong process, participants should be encouraged to form post-workshop dialogue groups

- The organisation should have workplace forums where employees can participate and voice their experiences to influence culture issues

- Consultants conducting workshops should represent the diversity in the country

- The organisation should implement climate surveys to measure whether culture pertaining to diversity has shifted and in which direction

- The organisation should also implement appreciative enquiry as a method to work with diversity.

6.4   CHAPTER SUMMARY

This chapter contains the conclusions, limitations and recommendations of the research.

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