

Culture and Diversity in the Workplace

Handbook

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The views expressed in this handbook are not necessarily
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1. Introduction

1.1 The Value of Understanding Diversity

South Africa is one of the most diverse nations in the world. To enable a cohesive society we have one of the most progressive constitutions in the world that gives protection to the rights of every individual to be valued, respected and not to experience any form of discrimination.

As human beings we tend to stereotype women, black people, white people, those with rank, those with different sexual orientations, with disabilities or anyone who we perceive to be part of the so-called “out” groups. This way of thinking still influences how appointments and promotions in organisations are made, how leaders interact with subordinates, how various cultures interact in the workplace and their contributions to the overall organisational. The last influence – the contributions to the overall organisation by various cultures — we call the “organisational culture”.

World history shows that stereotyping and discrimination does not automatically disappear; an intervention is necessary. This means a transformation of heads and hearts (attitudes), behaviour, policies and procedures and ensuring that organisations become a place where all can thrive. An effective diversity management strategy is necessary to catalyze the required intervention.

As a Skills Development Facilitator (SDF) one needs to be cognizant that we live in a diverse society and employees and customers are from diverse backgrounds. Thus their abilities and needs are different. Their career paths, skills development and performance in the workplace need to be considered with a “diversity” lens.

This seminar will allow you to journey through your understanding of how diversity issues that impact you at a personal level, are evident in the organisation for which you serve as an SDF, and their overall influence on the organisational culture. Through the workshop you will develop the skills and tools to harness the prosperity that diversity can bring to organisations. You will learn how to welcome and value diversity issues, how to work with similarities and differences in your organisation and how to challenge and eliminate all forms of discrimination. Through this understanding — racism, sexism, ageism and other forms of discrimination, including subtle discrimination, are eliminated.

You will learn how to contribute to an environment which enables people to work together and relate to each other with respect and understanding. You will identify the benefit of diversity management and how, through effectively managing it, you are able to maximise the potential of all employees and serve a diverse range of customers. Utilising an effective diversity management strategy will result in stronger partnerships between management and their line function staff members; allowing diverse work teams to perform at their maximum. Learning to understand and handle diversity effectively as an SDF and influence the human resource managers and directors to manage diversity effectively will equip you to contribute to decreased conflict, improving productivity and innovation in the workplace.

2. An Introduction to Culture and Diversity in the Workplace

2.1 Understanding Culture and Diversity

It is interesting how certain words gain prominence in our lives. The word “diversity” is one such word. Ten years ago, it was a different story. But even today, although it has become part of the jargon, not everyone has a common understanding of its meaning.

Similarities and Differences

Diversity is not only about differences, but about the similarities between things as well.

When you looked at the pictures of fruit, you saw a variety of different kinds of fruit. Usually when one asks people to define “diversity” they equate it to “difference”. Chambers dictionary says that the difference between things or people is the way in which they are unlike each other.

But there are not only differences between the objects in the picture? What are some of the common elements or similarities between them?

- They are all fruit
- They all taste sweet when ripe
- We find them all in South Africa.

Culture is a word we use often, without having a clear idea of its meaning.

Is Culture....

- The way people behave?
- The way people dress?
- The food people eat?
- The religions people follow?

Culture covers all of these things, and more. The definition below will give you a better understanding of the term.

Culture is...

A system of shared beliefs, values, customs, behaviours, and artifacts that members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning.

Customs

Closely linked to culture are customs.

Customs are particular and established ways of behaving and acting. Many people confuse culture with race. In fact many people falling within the same race/group may have very different cultures.

Try and avoid making assumptions about a person's culture based only on their skin colour.

Cultural Exchange

A cultural exchange is a process where people share their experiences of their own culture and engage in learning about other cultures.

By engaging in a cultural exchange you will:

- Develop a deeper understanding of concept, culture
- Get to know and understand different cultural groups
- Develop your own ability to value cultural differences and prevent cultural misunderstandings.

"Culture comprises elements of behaviour such as language, religion, values, standards and customs that are shared by a group of people. Culture is learned from childbirth. It is not inherited but acquired from the environment in which one grows up. In any one country there might be one or more main cultural groups and within this, there could also be a number of sub-cultures.

For example, in South Africa there is an African culture within which different groups have their own sub-cultures or variations from the broad African culture. Culture includes the things people believe in and the way they do them."

2.2 Leading in a Culturally Diverse Workplace?

In our fast transforming world, company and organisational leadership often lags the reality of their client-base. (And Cultural diversity in the workplace is as critical as religious, gender and language diversity.)

The gap between their clients and is often superficially bridged at the image level by advertising, sales teams and marketing. Advertising agencies manage at times to put on a face of a culturally-aware organisation; sales teams are reasonably representative of their client base and marketing is occasionally targeted on the right market groups. But back at the office many decisions are made in the old traditional ways.

An individually-focused organisation (IFO) will motivate its teams on their individual performances. Everything will be "Key Performance Indicator" (KPI) driven and individual success, at the expense of the less visible, will be encouraged. A community-focused organisation (CFO) will be focused on community and its all about us together as a community. They will often limit praise for individual successes and highlight group/ community successes.

In both IFOs and CFOs there will be inter-level, inter-team and inter-personal challenges, resulting in workplace conflict. When the issues of uniqueness, culture, religion, race, beliefs, gender, age, ability, generations, qualifications and historical experience are added to the picture then workplace conflict is a given.

These problems will be born of prejudice, jealousy, ignorance and the suppression of individual and workplace community aspirations and ideas.

Much of the challenge will emanate from the lack of representation at the highest level. This can be alleviated through transformation of the senior leadership. In such change comes all of the challenges of diversity in the boardroom.

How do you lead change, in diverse boardrooms and the workplace?

Some of the challenges are:

- "Rightness" in conflict. Judgements are made from our upbringing, our history, circumstances and our religion, race, beliefs and cultural alignment.
- The stresses in traditional "Workplace Diversity Management."

- Diversity of values - we all value different things in different ways.
- The varying interpretations of the key words, used to define values and principles.
- The normal conflicts, gossiping and backbiting that occur soon after people come together in groups and or teams.

Some of the solutions are:

- Develop an understanding, and acceptance, of diversity - in so doing let the team experience harmony and teamwork in a transformational team-building environment.
- Develop a common understanding of who we are, why we are together and how relevant our "work" is to society, the organisation, to family, to community and of course to the individual.
- Develop a common name and a team-based mission.
- Meet to clear past individual challenges, face-to-face.
- Develop a short list of positive and mutually understood and agreed values/behaviours, that must be adhered to by all members of the team.
- Develop a list of negative and destructive behaviours/values that must be eliminated from the team's interactions.
- Get agreement and sign a commitment.
- Commit to equality at the level of respect, include management and leadership.
- Put in place a peer-driven and managed monthly meeting structure to manage all aspects of the agreement and the behaviours of team members.
- Regularly rotate the chair and the scribe to prevent a power-base from forming.
- Ensure that the process is caring, motivational and empowering whilst developing understanding and maintaining discipline.

The outcome through diversity training, team-building and clearing conflict is a powerful peer-driven workplace management system, led by the diverse team that it seeks to guide.

The results:

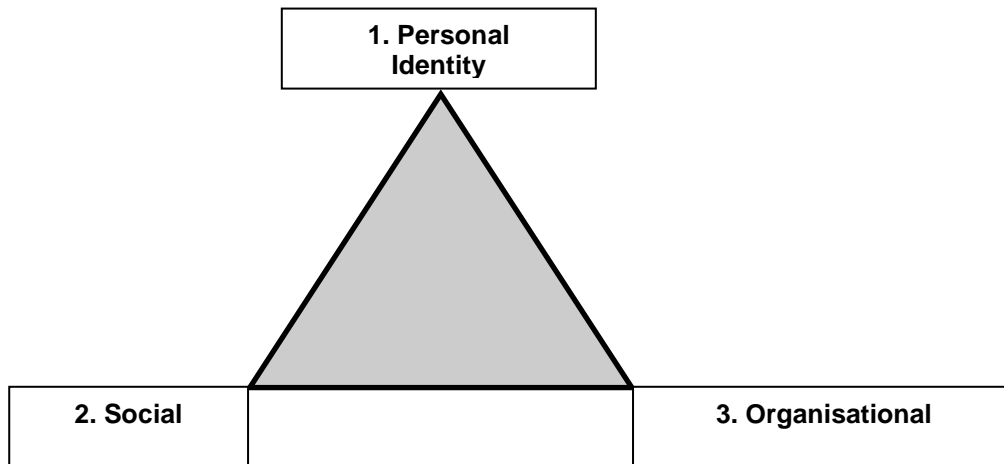
- Workplace diversity conflict is reduced through peer-agreement and management
- Reduced management stress and wasted time, spent in work-place conflict resolution
- Far less expenditure on labour dispute mechanisms and labour lawyers.
- Workplace teams that are involved, professional, committed and communicating.
- Better relationships with clients, family and community.

Leaders who choose to lead their culturally diverse work-teams, to great success, will involve each and every team member in the day to day processes of workplace diversity management. Ultimately, through the new diversity team unity and participation, they will be able to grow their services into burgeoning and exciting new markets. It is time to lead and build diverse teams that are focussed and excited to be a part of their organisation.

2.3 Diversity and Identity

When we talk about acknowledging the diversity of people, we refer to their identity and their culture. Let us start by exploring what identity means.

Our identity is shaped by 3 dimensions: It is made up of personal identity, social identity and organisational identity.



Personal Identity

Your personality (your nature or character) is partly shaped through your genetics (characteristics passed on from parents to children) and partly by the environment in which you grow up. It is not however as if you are a blank page on which these characteristics get imprinted: Personal identity is learned through introspection and experienced as one considers 'what I sense', 'how I feel' and 'what I think'. Your personal identity is what makes you unique, what makes you different in a SPECIAL way. It can also be described as your authentic self. There will never be another person just like you. Developing a good awareness and knowledge of yourself is a crucial step in having an understanding of what you can contribute to a context.

Definition: Personality

"... is constructed as part of a never-ending process influenced by personal, social and environmental forces. This results in a stable, but not fixed, sense of identity that influences behaviour in a reasonably predictable manner."

So if we have a good understanding of an individual's personality, we will also be able to better understand why she or he behaves in a certain way. For instance a person who is more of a shy, introverted person will be quieter in meetings than a person who is outgoing and has an extroverted personality.

Social Identity

Someone once said that no man (or woman) is an island. From the moment of your birth, your social identity has been shaped by the people around you. Just think of the name they gave you, the way they dressed you, the food you learned to enjoy etc. Your identity as a man or woman, as an Afrikaner, a Xhosa, a Christian, a sportsperson etc., all of that has been shaped, in part by the society around you.

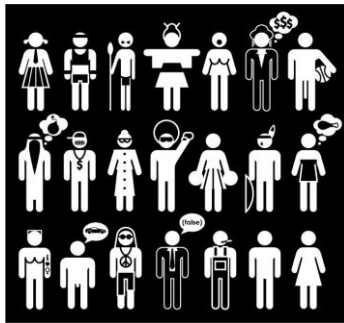
That is why many people say that most of us has been socialised to be who we are in one way or another. The socialisation process we all go through as children is a process we do not have much control over.

As adults, however, we start making choices about the social groups we want to associate with and feel comfortable to be a part of. Therefore we say that your social identity is the part of your identity derived from knowing that you are a member of a social group or groups and the emotional significance you attach to that membership.

Organisational Identity

Who you are is also shaped by the organisations you are affiliated to. Think of all the organisations you belong to and how they shape who you are. The roles you play in the organisation also have an impact on your identity. One of the most influential organisations in our lives is the workplace. Most of us spend the majority of our time, 8 hours a day, 40 hours a week, with other people in this organisation. The work organisation determines our financial resources, our time off, how we should relate to our colleagues.

So you are a multifaceted being. You are like a diamond that is being shaped by the different contexts you find yourself in. As a diamond reflects different facets and different colours, depending on how one looks at it, so do you. Your identity, who you are, is not static. Different aspects of your personality come to the fore depending of the situation you are in (parent, worker, child, lover, student, and athlete).



Definitions of Social Identity

Age: How old are you?

Sex: Female or male

Class: Working class, middle class or upper class

Rank: Position in society or the workplace

Race: Indian, African, Coloured, White

Sexual Orientation: Heterosexual, homosexual or bi-sexual

Region: Where do you live?

Family: Are you part of a nuclear family, an extended family or were you adopted?

Citizen: Are you a citizen or a foreigner or refugee?

Education: This refers to the level of education e.g. Matric certificate, diploma or university degree

Ability: Are you a person with a disability or are you able-bodied

Culture: This refers to your ethnic identity e.g. Xhosa, Malay, Afrikaner, Irish etc


Religion: African religions, Christianity, Islam, Judaism, Hinduism, Buddhism etc.

Refer to Annexure 1 for an activity on social identity that you can use with your work teams.

3. Culture and Diversity Dynamics in Groups and Organisations

3.1 The Culture and Customs of South Africa's Main Population Groups

African Culture

<p>African Culture</p> 	<p>This could be divided into two, namely:</p> <ol style="list-style-type: none"> 1. The traditional culture, which is the dominant culture found in the rural areas, where people live and survive from what the land offers. 2. Township culture is the more westernised of the two cultures with the differences being: <ul style="list-style-type: none"> • Education • Urbanisation • Interaction with other racial groups • Opportunity • Change of perceptions 			
<p>Tribes</p>	<p>The African population comprises the following tribes:</p>			
<p>Population</p>	<p>Found</p>	<p>Language</p>	<p>Food & Drink Preferences</p>	
<p>Nguni</p>	<p>60%</p>	<p>Mainly in KwaZulu-Natal</p>	<p>IsiZulu, IsiXhosa, Swazi</p>	<p>Samp, beans and Zulu beer</p>
<p>Zulu</p>		<p>KwaZulu-Natal / Gauteng</p>	<p>IsiZulu</p>	<p>Mielie meal, meat and Zulu beer</p>
<p>Swazi</p>		<p>KwaZulu-Natal & Swaziland</p>	<p>Swazi</p>	<p>Mielie meal, meat and beer</p>
<p>Xhosa</p>		<p>Eastern Cape & Western Cape</p>	<p>IsiXhosa</p>	<p>Samp, beans & wild spinach (Isgwamba) & beer</p>
<p>Pondo</p>		<p>Eastern Cape / Transkei</p>	<p>IsiXhosa, IsiPondo</p>	<p>Samp, beans & wild spinach (Isgwamba) & beer</p>
<p>Northern, Southern & Western Sotho</p>	<p>31%</p>	<p>Mpumalanga & Limpopo area</p>	<p>SeSotho</p>	<p>Pap & vleis (meat) and Marula juice/beer</p>
<p>Tsonga & Shangaan</p>	<p>5%</p>	<p>Limpopo</p>	<p>Shangaan & Tsonga</p>	<p>Pap & vleis (meat) and Marula juice/beer</p>
<p>Religion</p>	<p>Although African people strongly believe in the powers of their ancestors, they do follow various religions namely:</p> <ul style="list-style-type: none"> • Christianity • Zionist Church • Islam <p>The relationship with ancestors is vital for the well-being of the person and his/her community. It is believed that prosperity and happiness is dependent on keeping the ancestors happy. This is done by offerings and upholding tribal laws, ceremonies and customs.</p>			
<p>Marriage</p>	<p>The following marital customs and traditions are still practiced:</p> <ul style="list-style-type: none"> • For one to get married the man has to offer cattle to the family, referred to as Lobola, in exchange for a woman's hand in marriage. 			

	<p>This might be thought of as a dowry.</p> <ul style="list-style-type: none"> • Marriages are allowed to be polygamous and it is not uncommon for men to have as many as four or more wives. • The marriage is traditionally celebrated in a few days where animal sacrifices are offered to the ancestors before marriage celebrations. • Traditional clothes are worn and symbolise status within the group. • Men and women cannot enter into a marriage contract alone as marriage involves the whole family. Aunts and uncles also play very important roles. • They usually have many children, which is an indication of wealth amongst their people. • Women are perceived to be minors in the community. • The marriage ceremony and celebration starts off at the bride's home and ends at the groom's home. • The celebration usually involves the slaughter of an animal, preferably a cow. • It is compulsory for the bride to live with the groom at the groom's home to serve the groom's family and keep their traditions.
Death	<ul style="list-style-type: none"> • The periods of mourning are generally long. • The funeral ceremony is very expensive and all the family members are expected to attend including the extended family. Not attending a funeral ceremony is considered disrespectful of the dead and the community.

Western Culture

Western Culture	<p>The Western people in South Africa represent various groups namely:</p> <ul style="list-style-type: none"> • Afrikaans-speaking people • English-speaking people • Portuguese and Greek people • For the purpose of this information the Coloured community will also be discussed under the Western Culture, as information in this regard is very scarce. 		
Population	<p>The majority of the Western population comprises the following people:</p>		
Population	Found	Language	Food & Drink Preferences
White	All parts of South Africa	English, Afrikaans	Braais, beer and wine
Coloured	Mostly in the Western Cape	Afrikaans	Snoek, wine & brandy
Religion	<p>Christian, with various church denominations namely:</p> <ul style="list-style-type: none"> • Baptist • Catholic • Methodist • Presbyterian • Dutch Reformed Church • The value system is based on biblical principles although not always followed to the letter. 		
Marriage	<p>The following customs apply:</p> <ul style="list-style-type: none"> • It's customary for the man to ask the women's father for her hand in 		

	<p>marriage. This is done out of respect for the parents.</p> <ul style="list-style-type: none"> • The man will give an engagement ring (usually a diamond) to the woman, which symbolises his love for her and his promise to marry her. • Couples are considered engaged for a period before the wedding ceremony takes place. • Marriage can take place independently of their parents as long as they're over 21. • A man can only have one wife but may remarry after divorce or death of spouse. The same applies for a woman as well. • Marriage is not permitted between close relatives: e.g. between an uncle and his niece. • A wedding ceremony usually takes place in a church but couples can also get married in a Magistrate Court. • The wife relinquishes her surname and takes that of her husband. • Usually married couples opt to build or rent their own home or flat rather than stay as married couples with either parent. • Nowadays it is more acceptable for the husband to be present and witness their child's birth. The child takes on the surname of the father.
Death	In the event of a death in the family, extended family members are informed and can attend the funeral service if they wish.

Asian Culture

Indian Communities	<p>The Indian community can be divided into two groups:</p> <ul style="list-style-type: none"> • Muslim • Hindu <p>Both these groups are subdivided into different categories, each with its own cultural dialect and value system.</p> <ul style="list-style-type: none"> • Traditionally women play a subordinate role in the family because she is totally dependent on the husband. This is changing in that women now have careers and claim equal rights with men on this basis. 		
Population	Found	Language	Food & Drink Preferences
Muslims	KwaZulu-Natal/Gauteng/Western Cape	Various dialect	<p>Only eat Halaal foods. Do not eat pork at all.</p> <p>Foods are curry-based. Religion dictates no alcoholic beverages allowed at all.</p>
Hindu	KwaZulu-Natal/ Gauteng	Various dialect	<p>Eat almost everything except beef or pork. Enjoy curry-based and very spicy foods.</p> <p>Do partake of alcoholic beverages.</p>
Muslim Culture			
Muslim culture	<ul style="list-style-type: none"> • Muslims are quite business-orientated. The families run the businesses, and the need to keep it this way is so great that cousins 		

	<p>sometimes intermarry to ensure that the business stays in the family.</p> <ul style="list-style-type: none"> • Children usually attend private Muslim schools. If they attend public schools they will receive religious training in the afternoons on their holy book, the Qur'an.
Clothing	<ul style="list-style-type: none"> • Clothing of the women is very conservative. They usually wear long dresses or pants and cover their hair and part of their face. • A woman's hair is regarded as her greatest beauty asset and should only be seen by her husband. • Women are not allowed to wear bathing suits and would visit the beach wearing their traditional clothing. • Men usually wear small hats.
Death	<ul style="list-style-type: none"> • When a person dies, they are not buried in a coffin or cremated. • Wooden poles are packed at an angle over the person in the grave to leave an opening in case the person is not dead and has to rise from the grave. • Suicide is a taboo in this community. Muslims worship Allah as their God. Mohammed is the holy prophet and the Qur'an their Holy Scriptures. They pray five times a day in a mosque. • Men and women never pray together. The reason for this is that the presence of the opposite sex is perceived to distract men from the purpose of prayer i.e. praying to Allah. • Muslims also fast for one month from dusk to dawn. This is known as Ramadaan.
Hindu Culture	
Hindu culture	<p>The Hindu represents the majority of the Indian population and they are considered to be more liberal than Muslims.</p> <p>A Hindu woman can be recognised by the sari she wears. Even though Hindu women have traditional clothes, they do wear Western clothing as well as bathing costumes.</p> <p>The red dot on a woman's forehead indicates that she's married and also signifies the third eye of spiritual awareness.</p>
Religion	<p>This is based in four yoga principles namely:</p> <ul style="list-style-type: none"> • Bhakti – devotion to God • Yriyana – wisdom • Roja – controlling the senses, body and mind • Karma – every action has a reaction (what you sow shall you reap) <p>Hindus do not believe in Heaven or Hell. They do not worship in a mosque but in a temple. Fridays and Sundays are regarded as holy day and men and women pray together in the temple. They eat almost everything except beef or pork. Enjoy curry based and very spicy foods. Do partake of alcoholic beverages.</p>
Marriage	<p>The customs and practice is as follows:</p> <ul style="list-style-type: none"> • A wedding date is chosen through a religious calendar compiled in India by people studying astrology. • The ceremony is performed in the presence of the bride and groom as well as the family and other guests (men and women are not separated). • Garlands are exchanged during the ceremony between bride and groom and the bride receives a pendent not a ring. • Hindu men are not allowed to have more than one wife.

Death	Hindus mourn their dead and bury their dead in coffins. Close relatives and friends are expected to attend and pay their respects.
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Showing Consideration

The best way to make people from other cultures feel welcome and comfortable is to be accepting of their various habits and cultural traditions.

It is a mistake to expect guests to comply with your cultural traditions. You have a much better chance of building good relationships with guests if you adapt yourself to their cultural norms.

Take your cues from your guests. Wait for a guest to offer their hand to shake, rather than making them feel uncomfortable by presenting yours first.

If a guest speaks quietly to you, respond by also speaking quietly. On the other hand, if a guest has a loud voice, you could merely respond in clear, tones that are easy to hear – it is not necessary for you to copy the loudness of the guest's speech.

If a guest avoids making direct eye contact with you, respect this and make only intermittent eye contact with him / her in order to ensure that he / she does not become uncomfortable.

If a guest does not wish to make small talk before placing an order, respect this and pay attention to what the guest is requesting. There is no point in responding by being offended or hurt. It is simply the guest's way – it is not personal.





Non-Verbal and Verbal Elements

Cultural non-verbal and verbal			
In the table below find the various cultural groups and their non-verbal, verbal and social behaviour compared			
Cultural Groups	Non Verbal	Verbal	Social Behaviour
African Culture	<ul style="list-style-type: none"> • Don't make eye contact • Look down and remain silent • First greet men then greet women • Men sometimes walk in public holding hands as a sign of friendship / respect for each other • Men walk in front of women to show that there is a leader and to also protect the women in the event of danger • Sitting is a sign of respect to superior 	<ul style="list-style-type: none"> • They mostly talk loudly and shout across to the person across the street • Value system does not allow the person to whisper. They perceive this to be rude • They're comfortable to laugh and cry loudly in public • Youngsters are not allowed to address their superiors by name 	<ul style="list-style-type: none"> • Respect for authority • Live according to nature demands • Have a need for affiliation • Believe in ancestral spirits • Consult with a witch doctor and accept guidance from a Sangoma
Western/Coloured Culture	<ul style="list-style-type: none"> • Make eye contact • Greet with a firm handshake • Greet each other with a kiss and hug • Standing as a sign of respect to superior 	<ul style="list-style-type: none"> • Talk in a well-modulated tone of voice within their circle of space • Whisper and talk in lowered tones so as not to disturb or distract others in their surroundings 	<ul style="list-style-type: none"> • Openness • Question authority • Assertiveness • High need for achievement • Individualism
Asian Culture Hindu Muslim Chinese	<ul style="list-style-type: none"> • In greeting with each other, put hands together as if in prayer • Make eye contact • Men shake hands and kiss both cheeks • Muslim women avoid contact with unrelated men and cover up hair and face 	<ul style="list-style-type: none"> • Verbal communication is in modulated tones • Do not display emotions publicly, worried what people will think • Men appear to be the spokesperson • Men are authoritarian. Women are very conservative 	<ul style="list-style-type: none"> • Friendly • Have own traditional food • Show a positive approach towards business



3.2 Ten Tips for Cross Cultural Communication

Here are some simple tips to help you improve your cross cultural communication skills:

Slow Down

Even when English is the common language in a cross cultural situation, this does not mean you should speak at normal speed. Slow down, speak clearly and ensure your pronunciation is intelligible.

Separate Questions

Try not to ask double questions such as, "Do you want to carry on or shall we stop here?" In a cross cultural situation only the first or second question may have been comprehended. Let your listener answer one question at a time.

Avoid Negative Questions

Many cross cultural communication misunderstandings have been caused by the use of negative questions and answers. In English we answer "yes" if the answer is affirmative and "no" if it is negative. In other cultures a "yes" or "no" may only be indicating whether the questioner is right or wrong. For example, the response to "Are you not coming?" may be 'yes', meaning 'Yes, I am not coming.'

Take Turns

Cross cultural communication is enhanced through taking turns to talk, making a point and then listening to the response.

Write it Down

If you are unsure whether something has been understood write it down and check. This can be useful when using large figures. For example, a billion in the USA is 1,000,000,000,000 while in the UK it is 1,000,000,000.

Be Supportive

Effective cross cultural communication is in essence about being comfortable. Giving encouragement to those with weak English gives them confidence, support and trust in you.

Check Meanings

When communicating across cultures never assume the other party has understood. Be an active listener. Summarise what has been said in order to verify it. This is a very effective way of ensuring accurate cross cultural communication has taken place.

Avoid Slang

Even the most well educated foreigner will not have a complete knowledge of slang, idioms and sayings. The danger is that the words will be understood but the meaning missed.

Watch the Humour

In many cultures business is taken very seriously. Professionalism and protocol are constantly observed. Many cultures will not appreciate the use of humour and jokes in the business context. When using humour think whether it will be understood in the other culture. For example, British sarcasm usually has a negative effect abroad.

Maintain Etiquette

Many cultures have certain etiquette when communicating. It is always a good idea to undertake some cross cultural awareness training or at least do some research on the target culture.

Cross cultural communication is about dealing with people from other cultures in a way that minimises misunderstandings and maximises your potential to create strong cross cultural relationships. The above tips should be seen as a starting point to a greater cross cultural awareness.

3.3 Understanding Perceptions, Serotypes and Prejudice in the workplace

Stereotypes

Are “pictures in our heads”, movies we play in our minds about particular groups of people, such as ‘blacks’, ‘women’ and ‘the disabled’. They are generalisations about groups of people which becomes a problem when they:

- Are unduly fixed and inflexible
- Fail to recognise that all individuals are multi-dimensional and may well not correspond to the stereotype
- Lead us to judge people based on the stereotypical ideas rather than on the basis of criteria that are relevant to the situation.

Linda Human argues that one the most important diversity skills a leader should develop is his/her ability to become aware of and confront their stereotypes.

A **stereotype** is an exaggerated belief, image or distorted truth about a person or group — a generalisation that allows for little or no individual differences or social variation. Stereotypes are based on images in mass media, or reputations passed on by parents, peers and other members of society. Stereotypes can be positive or negative.

A **prejudice** is an opinion, prejudgment or attitude about a group or its individual members. A prejudice can be positive, but in our usage refers to a negative attitude.

Prejudices are often accompanied by ignorance, fear or hatred. Prejudices are formed by a complex psychological process that begins with attachment to a close circle of acquaintances or an “in-group” such as a family. Prejudice is often aimed at “out-groups.”

Examples of Prejudice

Racism, sexism, linguicism, ageism, heterosexism, prejudice based on differing political stances, and classism or rankism or elitism based on one’s socioeconomic status. There are prejudices towards those with disabilities, because a ‘handicapped’ or disabled person may appear different or communicate differently from everyone else, or might be unable to live the way an ‘abled’ person can.

There are prejudices against people from other countries, regions, and occupations and these are also expressed by jokes or statements.

Stereotypes

- Stereotype is a belief, an attitude or an assumption about a group of people based on the behaviour or appearance of one or more members of that group
- Stereotypes are learned through observation, by being taught or by being considered a social or cultural norm (e.g. gender stereotypes)
- Stereotypes are often based on limited information and are reinforced by norms. These norms lead to people only recognising behaviour that fits within the stereotype. Society does not easily



accept people who go against their rules of stereotypes and often we find that people who do, are considered strange or outsiders and are not very popular among the community

- Stereotypes have a “built-in” emotional attachment (anger, hate or admiration)
- Stereotypes have a “built-in” expectation, when we see a member of that group we expect certain behaviour
- Stereotypes ignore the individual’s identity and characteristics
- Stereotypes (positive or negative) are dangerous and can be hurtful, and should be challenged at all times.

Discrimination is behaviour that treats people unequally because of their group memberships. Discriminatory behaviour, ranging from slight to hate crimes, often begins with negative stereotypes and prejudices

The Process of Discrimination

None of us are responsible for internalising messages of superiority or inferiority as children and acting on/out these messages. It is part of our socialisation process and it is often an unconscious process. It is however our responsibility as adults, once we are aware of the process to do something about it. All of us have resisted believing in misinformation or accepting maltreatment, if only as young people. Not all of us have internalised these messages to the same degree. Those of us who have developed a strong sense of identity, will display a greater ability to resist



3.4 Organisational Culture and Diversity

Organisational culture is the set of shared beliefs, values, and norms that influence the way members think, feel, and behave. Culture is created by means of terminal and instrumental values, heroes, rites and rituals, and communication networks. The primary methods of maintaining organisational culture is through the socialization process by which individuals learn the values, expected behaviours, and social knowledge necessary to assume their roles in the organisation.

How important is it for a leader to understand an organisation’s culture in order to bring about improved results? Every organisation has a culture that can have a significant influence on the attitudes and behaviours of organisation members. The competencies and values of employees and leaders play a key role in determining the effectiveness and success of an organisation.

While there is considerable variation in the definitions of organisational culture, it appears that most contain the following characteristics:

Observed behavioural regularities. When organisation members interact, they use common language, terminology, and rituals and ceremonies related to deference and demeanour.

Norms. Standards of behaviour evolve in work groups that are considered acceptable or typical for a group of people. The impact of work-group behaviour, sanctioned by group norms, results in standards and yardsticks.

Dominant values. An organisation espouses and expects its members to share major values. Typical examples in schools are high performance levels of faculty and students, low absence and dropout rates of students, and high efficiency.

Philosophy. Policies guide an organisation's beliefs about how employees and clients are to be treated. For example, most school districts have statements of philosophy or mission statements.

Rules. Guidelines exist for getting along in the organisation, or the "ropes" that a newcomer must learn in order to become an accepted member.

Climate. This is an overall atmosphere that is conveyed in an organisation by the physical layout and the way in which members interact with clients or other outsiders.

None of these characteristics can by itself represent the essence of organisational culture. However, the characteristics taken collectively reflect and give meaning to the concept of organisational culture. Much has been written about "why organisational culture matters," and dozens of consultants have developed sophisticated tools for measuring and profiling organisational cultures so executive and managers can launch "change initiatives," even though there is some skepticism about just how easy it is to change an organisational culture.



Identifying issues of organisational culture

If you don't have the time for a fancy assessment, perhaps you can benefit from going through a series of questions that we've developed after an extensive review of the models for empirically measuring organisational culture along various bipolar scales, which are referred to as "dimensions."

Some of these models are prescriptive and come with data claiming to indicate that certain cultures are more "effective" than others in achieving desired indicators of performance, such as profitability, productivity and customer satisfaction. For example, it has been suggested that organisations should strive for "adaptability" and focus on "listening to the marketplace" to identify appropriate changes to behaviors and processes that will make them more responsive to customer needs.



The challenge for organisational leaders, whether executives or managers, is to develop questions and categories that can be used to identify key issues associated with “organisational culture,” explore them, and take action to strengthen and reinforce desired cultural characteristics or initiate changes aimed at greater member satisfaction and enhanced organisational performance. To get you started, here’s the list we put together:

- **Organisational mission and purpose:** Do all of the organisational members have a clear understanding of the mission and purpose of the organisation and their roles and responsibilities in achieving organisational goals? Is there a clear vision of where the organisation is headed that is shared and understood by all members
- **Control systems:** What “control” mechanisms are used within the organisation and are they “tight” (e.g., formal rules with small tolerances) or “loose”? To what extent does the technology used by the organisation influence its control systems?
- **Organisational responsibilities to members:** What is the accepted and expected scope of the organisation’s responsibilities toward its members? Are those responsibilities limited to matters directly influencing job performance, or do they extend to include responsibilities for the overall well-being of organisational members (i.e., a more “humane orientation”)? What is the perceived (and actual) role of the organisational leader in the lives of subordinates?
- **Organisational identification and commitment:** Do organisational members have a strong level of identity with, and commitment to, the organisation, or is their level of commitment divided between the organisation and other strong group affiliations, such as allegiances to professional cultures (e.g., science and engineering)?
- **Communication style:** What styles are used by organisational members for internal and external communications (e.g., assertive/aggressive versus cordial/tender), and how easy is it for outsiders and newcomers to be admitted and integrated into the organisation? This also includes the effectiveness of communication and the degree to which accurate information is shared throughout the organisation.
- **Internal governance systems:** Has the organisation developed an internal set of governance systems that contribute to a continuous sense of integration and coordination among organisational members? These systems include core values and established norms, rituals, rules and standardized procedures to avoid uncertainty, reduce ambiguity and help everyone in making consistent decision-making and behavior.



- **Strategies for coping with the external environment:** Is the organisation pragmatic (i.e., flexible and adaptable) in dealing with its external environment, particularly its customers (i.e., a “customer orientation”), or is the approach more rigid? To what extent do organisational members expect that it is possible to change and manage the external relationship in order to advance and achieve organisational goals and objectives (i.e., is it believed that the organisation can “master” its environment through detailed planning processes, or should it simply accept the environment as it comes and strive for “harmony” with it)?
- **External adaptation:** What is the level of results- and outcome-orientation (i.e., quality and efficiency) within the organisation? Does the organisational culture emphasize customer satisfaction and continuous innovation to meet the changing demands of the marketplace?
- **Power, status and participation:** What are the expectations of organisational members regarding the distribution of power and status within the organisation, as well as member opportunities to participate in decision-making regarding organisational goals and objective? Organisations with higher “power distance” are more hierarchical, accept more stratification among members with regard to power and wealth and more authoritarianism with respect to decision-making, while organisations with lower “power distance” are more egalitarian and deploy flatter organisational structures.
- **Individualism/collectivism:** What is the relative importance of individual accomplishment or autonomy versus group-dependent accomplishment within the organisation? This can be measured by looking to see how important team and group activities are in the organisational structure and processes, how rewards are allocated to members for their actions and the extent to which people work well together and help each other with difficulties.
- **Gender equality and diversity:** To what extent do organisational leaders and organisational practices promote gender equality and minimization of gender-role differences? Do the various employment-related practices within the organisation reflect acceptance of diversity and valuing of all people regardless of race, gender, sexual orientation, religion and age?
- **Time orientation:** What balance does the organisation strike, particularly in its reward systems, between future-oriented behaviors, such as planning and long-term investment, and short-term planning and projects?
- **Encouragement and support of individual development:** To what extent does the organisation encourage and reward members for improving their skills and performance and for setting and achieving challenging goals with respect to excellence and quality? Factors to consider include the level of training offered to organisational members, acceptance and encouragement of “entrepreneurship” and “reasonable risk taking” in areas such as product and process development, respect for individual dignity and provisions of a good and safe working environment

Refer to Annexure 2 for an Organisational Culture assessment tool that you can use with your work teams.

4. Relevant Legislation and Trends

4.1 Exploring the Relationship between Race, Class, Gender and Sexuality in South Africa within the Context of Relevant Legislation

Primary and secondary dimensions of diversity

Primary	<ul style="list-style-type: none"> Age Race Ethnicity 	<ul style="list-style-type: none"> Gender Physical abilities/qualities Sexual/affectional orientation
Secondary	<ul style="list-style-type: none"> Work background Education Income Marital status Military experience 	<ul style="list-style-type: none"> Religious/spiritual beliefs Geographic location Parental status Belief Rankism

Primary dimensions refer to the human differences that are inborn and have a major impact on individuals. **Secondary dimensions**, on the other hand, can be changed or discarded throughout our lives.

Discussion of key dimensions: Because the primary and secondary dimensions do not exert the same amount of impact, we will only discuss those which seem to overtly 'affect' individuals and organisations the most, namely:

Race

The Apartheid system prevented many black people (Africans, Coloureds and Indians) from entering certain professions and jobs. Although legislation currently exists to ensure redress, many public and private sector organisations are encountering problems implementing this legislation. In some organisations, senior management positions are still occupied by white men. At times, the illusion of transformation is created with the appointment of a black person in a senior management position. However, the organisational culture, systems, processes, strategies and structure have not transformed to value, let alone manage diversity effectively.

Gender Issues

In South Africa, it was expected that by 2005, women would make up nearly 40% of the labour force. These changes mean that organisations must deal with issues such as work-family conflicts, childcare, dual-career couples and sexual harassment. It is estimated that seven out of ten women in the labour force have children. Managing diversity in this case implies that organisations should be aware of the needs of women with children and for example, assist in finding childcare solutions with their employees. In general, only a handful of women reach top management positions in organisations. In the United States, it is estimated that men hold 97% of the top positions. However, even though South African women are taking on more senior positions, they still carry the bulk of responsibilities at home. This often results in stress over work-life issues for many women.

It is perceived that equality in the workplace has done little to improve the lot of working women. Findings of a study that was done in the US, Sweden and Netherlands, revealed that women in dual-career families work an extra month every year i.e. a man's average workload is 68 hours a week whilst a woman works an average of 78 hours/week.

South African women are far from immune. A Johannesburg-based international research unit indicated that a study revealed that women, particularly those with children at home, release higher levels of a stress hormone during and after work which places them more at risk of health problems and depression.

Marital strain is another stressor, particularly if there is perceived inequality in the way partners share household responsibilities. In general, women still earn less than men, including aspects such as, income from employment, pensions, benefits and investments. Women's gross individual income is on average an astounding 51% less than men. Many organisations are still battling with managerial stereotypes, where male characteristics, such as aggressiveness are valued above female traits such as nurturing.

Research done by Ernst and Young reveals that women (across the board) are more likely to detect and report fraud in organisations than men. The reasons for this are complex and are argued as a matter of courage. Not only does this challenge the stereotype of women being the weaker sex, but also challenges our recruitment strategies. ("Women: The struggle continues — Female employees are still playing second fiddle to men" Sunday Times, 3 August 2003).

Marital Status

Marital status as a variable adds to the complexity of diversity in organisations. The needs of married employees are sometimes different to single employees. Children often add an additional complexity. The challenge for management is to recognise these differences and use them as strength. Issues such as, the ability to travel extensively, venues for work and social functions, types, etc need to be considered.

Physical Disability

People with disabilities are also subject to stereotyping, prejudices and discrimination. They prefer managers to focus on their abilities, rather than disabilities. Managers should have knowledge and skills to deal with the above general dimensions of diversity.

Age

The supply of younger workers globally is dwindling, with the result that older workers represent a significant component of the labour force. However, in South Africa the number of young people entering the workforce is on an all-time high. Concerns have been raised regarding employing a younger workforce. One central concern is that young workers do not possess the wealth of experience that many older workers have. The problem of course is how a young person can acquire experience without being provided with workplace experience.

Racism in South Africa

In the BBC internet article, "*The story of Africa*" we read that with the enactment of apartheid laws in 1948, racial discrimination was institutionalised. Race laws touched every aspect of social life, including a prohibition of marriage between "non-whites" and "whites", and the sanctioning of "white-only" jobs.

In 1950, the Population Registration Act required that all South Africans be racially classified into White, Black, Indian, Coloured (mixed race). The apartheid regime had a number of pseudo-scientific tests for classifying people as belonging to one of four main groups:

White, Black, Indian, Coloured (mixed race). One of these tests involved putting a comb or a pencil through hair — if it got stuck, that meant the person being tested was identified as African.

Race Classification

Race classification created a hierarchy of superiority, with Whites at the top and African people or "Blacks", as they were called, at the bottom. In KwaZulu-Natal, Indian people were second on the ladder of superiority and Coloureds, third, while in the 'Cape Province', Coloured people were second and Indian people were third.

Privileges or benefits were meted out according to place you occupied on the ladder of superiority. This strategy of "divide and rule" — the strategy of entrenching the superiority of one group over another — has not only left us with economic challenges.



The psychological impact it has had on our people was just as severe. It has left us with a nation:

- Who are still polarised and have stereotypical views of other racial, religious and language groups other than their own
- Who have been conditioned to treat others as mere representatives of the groups to which they are affiliated rather than individuals
- Have a lack of understanding and even a dislike of racial and cultural groups, unlike their own.

The **Population Registration Act** created the impression that there were four groups and the illusion that people could aspire higher up the ladder.

Because classification was based on appearance, social acceptance, and descent, some Coloured families would try and get a family member who looked White, to be classified as White. And if they succeeded, it meant that that family member had to cut all ties with "Coloured" people to access the privileges of "White" people. Similarly, Indian people in the Cape tried to be reclassified as "Coloured" and "Black" people tried to be classified as "Coloured" or "Indian".

Interestingly the word 'African' was never used by the "White" authorities. The problem was it translated back in the Afrikaans into the word Afrikaner, which was the very name the white Dutch descendants called themselves. Africans were referred to by white officialdom as Black or Bantu. But in reality there were only two groups: White and Black. The sign boards said it all: "White" and "Non-Whites". But the strategy of divide and rule worked so well that even today, people who clearly have African heritage, have a problem with being called Black as if there is a problem with being Black.

Every year, people were reclassified racially. For example in 1984,

- 518 Coloured people were defined as White
- 2 Whites were called Chinese
- 1 White was reclassified Indian
- 1 White became Coloured
- 89 Coloured people became African

Vic Wilkinson's case is significant. He was originally classified mixed race. Later he was defined as White. But the process of classification did not end there. He was also classified as Coloured, went back to being registered White, and conclusively became Coloured in 1984. Racism is now illegal in South Africa, but one only needs to read a newspaper to know that it is still an issue in South Africa.

Rankism

Definition: Rankism is abusive, discriminatory, or exploitative behaviour towards people who have less power because of their lower rank in a particular hierarchy.

Here are examples of where people use their rank to mistreat others.

A customer demeans a waitress, a coach bullies a player, a doctor disparages a nurse, a school principal insults a teacher, a teacher humiliates a student, students ostracise other students, a parent belittles a child, an officer abuses a suspect, a professor exploits a teaching assistant, a boss harasses an employee, a caretaker mistreats an invalid.

Most such behaviours have nothing to do with racism or sexism. Yet the effect on the victims is no different from how it felt to be Jewish, Black, or gay until things began to change for those groups.



Somebodies and Nobodies

The perpetrators of these insults, like racists and sexists, select their targets with circumspection. In each of these examples, what triggers unequal treatment is rank — rank as measured on the somebody-nobody scale. "Somebodies" are sought after, given preference, lionised.

"Nobodies" get insulted, dissed, exploited, and ignored. Low rank, even when the ranking is clearly meretricious, functions exactly like race and gender -- as an unjustifiable impediment to advancement. All forms of abuse, prejudice, and discrimination are actually predicated upon differences in rank. Rank-based discrimination deserves a name of its own to distinguish it from racism, sexism, and bad manners. By analogy, we shall call it rankism. Once you have a name for it you see it everywhere. Victims of rankists may find themselves publicly humiliated or ignored and treated as invisible.

Fuller, an expert on rankism, argues that rankism involves:

Exploiting one's position within a hierarchy to secure unwarranted advantages and benefits, without regard to the deprivation of people deemed to be inferior

Illegitimate use of rank (e.g. abusive parent or priest, corrupt CEO, bully boss, prisoner abuse, etc.)

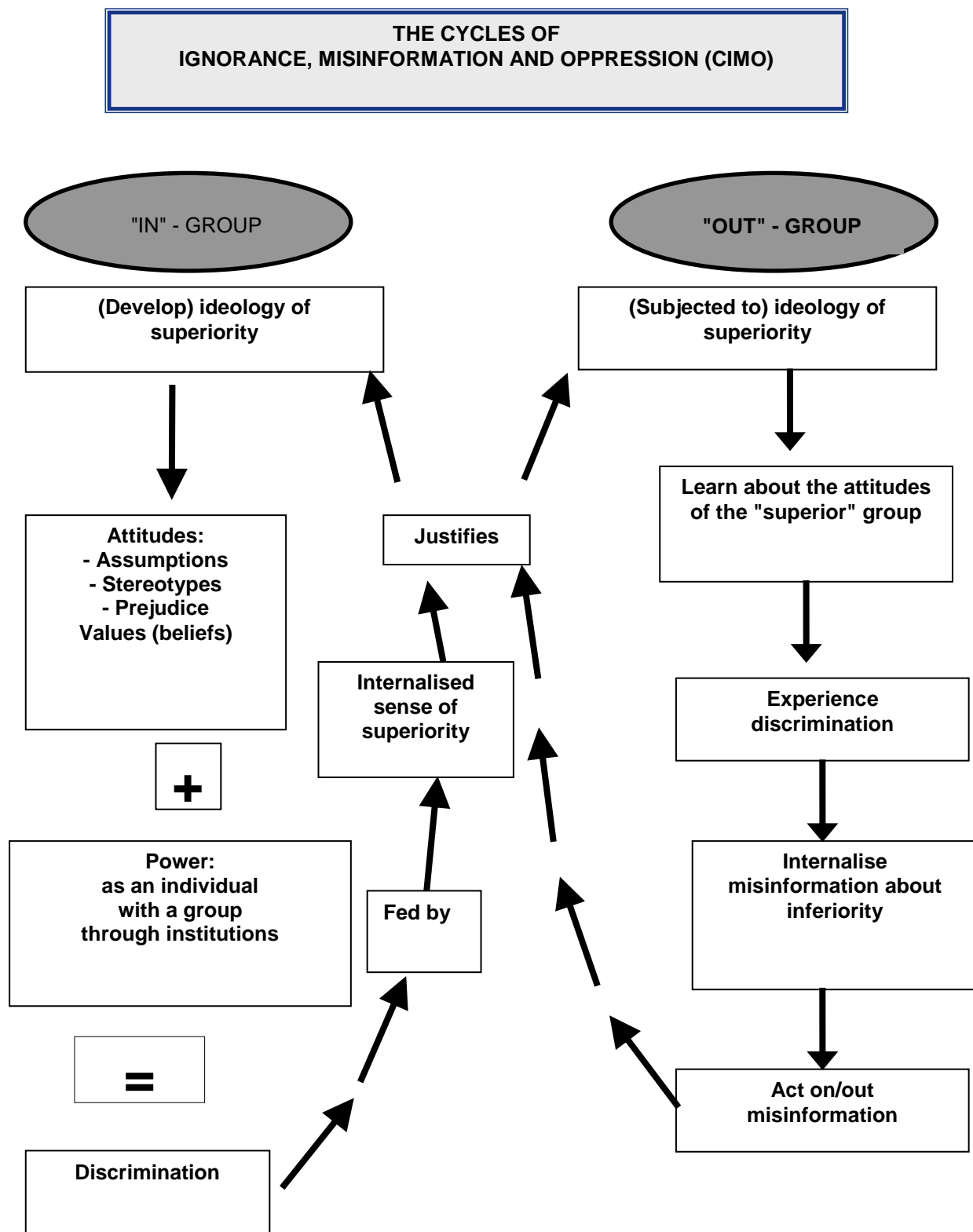
Treating rank as a shield that permits one person to insult or humiliate others with impunity

Using rank to perpetuate position long after it can be justified while quashing talented people who might challenge that position

Exporting rank achieved in one sphere of activity to claim superior importance as a person

Use of rank illegitimately acquired or held (as in situations resting on specious distinctions of social rank such as racism, sexism, etc.).

The Dignitarian Movement has been established to challenge the indignity on individuals that rankism causes. Its aim is to overcome rankism in the same way that the civil rights and women's movements target racism and sexism.



Gender Stereotyping



Very often we don't do work that we see as outside our roles as men or women. When we use gender stereotypes, we define some jobs or roles as "a woman's job" and others as "a man's job". In this way, a man might expect a woman to do the cooking and caring for the family because he has stereotyped himself and his wife. This man does not believe that he should cook and care for children. As a result, he does not learn how to cook and when there is no woman around to cook for him, he must either buy a take-away meal or go hungry.

Stereotypes play a part in maintaining gender inequality as much for men as for women. Stereotypes are images, beliefs, attitudes or assumptions that we have about a group of people. How we understand these images or beliefs about women and men is linked to gender inequality.

Women have the same stereotypes of women as men do, and place expectations on themselves and other women, thereby maintaining inequality. This is similar to their relationship between colonised people and their oppressors. Often women, like colonised people, internalise the images (make them part of themselves) that their oppressors have of them, which leads to them feeling inferior and strengthens oppression.

Stereotyping has a powerful effect on women's lives because these images act as a block for women's empowerment and advancement. Women become trapped by their own beliefs and fear the consequences of not acting in line with the stereotyped expectations that society has of them. Stereotypes make a strong contribution to inequality.

Apartheid has left us with strongly internalised stereotypical views of other racial, religious and language groups. We have all been conditioned to treat others as mere representatives of the groups to which they are affiliated rather than as individuals. It has left people divided, suspicious, ignorant, fearful and contemptuous of racial and cultural groups unlike their own.

Gender Discrimination in the Workplace

Despite the fact that women have achieved success and made in valuable contributions to society, widespread gender discrimination still exists.

More than two-thirds of women (68%) agree that *women are indeed discriminated against in terms of employment opportunities*. Black respondents felt this most strongly (75%), and whites least strongly (60%). For Capetonian women, this was slightly less of an issue than for their Durban and Gauteng counterparts — 64% of Cape Town women agreed with this statement compared to 70% for both Gauteng and Durban women. Interestingly, and perhaps not surprisingly, women in the higher income brackets do not feel as strongly about this as those earning less.

Single/divorced or widowed women tend to feel that women are *discriminated against in terms of employment opportunities* more strongly than do women who are married/living with partners — 73% compared to 65%. Could this be because single women are possibly the more seriously affected victims of this discrimination as they may well need to earn a good income as well as bring up a family on their own?

For those women who do manage to overcome the obstacles of discrimination as far as employment opportunities go, they have further issues to deal with — only 48% of women feel they *earn the same incomes as men doing the same jobs*. There is a greater tendency for white women to believe that this is the case (53%) than blacks (44%). *Affirmative action* has a role to play in giving women better *access to leadership positions in the workplace* — 80% of women agreed with this statement, although it is less marked amongst the 25-34 year olds (73% versus at least 80% amongst other age groups).

Unfair Treatment for the 'Fairer Sex'



Banks often treat women unfairly in terms of providing them with credit facilities — so say 54% of women. This sentiment increases with age and is strongly skewed towards coloureds. Women who are married/living with a partner feel that banks are unfair to a greater extent (59%) than do women who are single/divorced/widowed (48%). Interestingly, as households become more affluent, this becomes less of an issue.

Even so, *women who are breadwinners still feel that they do not get enough recognition.* Seventy-seven per cent of women agree with this statement, with skews towards young women of 18-24 years. Black and white views are not different (74% and 71% agreeing respectively), but coloured women feel this more strongly than anyone — 88% agreement.

On the positive side, *employers are becoming more sensitive to the needs of working mothers* — 78% are in agreement with this statement. Younger women (between 18 and 34 years old) are less convinced about this (71% in agreement) compared with older women (on average 80% were in agreement).

Sexist Language — Gender and Language

Language shapes thoughts and thoughts determine action. The way we refer to women in language, has a direct impact on the way women get treated:

Words such as "chairman", "manpower", fireman all exclude women. No wonder woman in the workplace still have problems with gaining recognition for their abilities

Referring to mature women as the "tea girls" or the "girls at the office" is disrespectful and can lead to them not being taken seriously

Gender-inclusive or non-sexist language seeks to express ideas in a way which does not exclude people of either gender and does not unconsciously reinforce stereotypes about either gender

And what about men who have entered traditionally female jobs such as nursing. How does it affect them when they are called "nurse, sister or matron"?

jock

chick

dog

come on girls

pig

cherie

skatteboll

Sexual Harassment

Sexual Discrimination takes many forms. The most commonly reported is sexual harassment. While sexual harassment can affect men and women, it principally affects women.

Sexual harassment is any unwanted or uninvited sexual behaviour which is offensive, embarrassing, intimidating or humiliating. It has nothing to do with mutual attraction or friendship.

Sexual harassment is a very serious issue. It can cause harm and distress and can influence an individual's work performance. It can also significantly affect the workplace atmosphere and productivity. It undermines morale, efficiency and job satisfaction. What matters is how the victim is affected by the harassment, not what the harasser intended to do.

Sexual harassment is a violation of the human rights enshrined in the South African Bill of Rights and Constitution.



There are two principal types of sexual harassment.

1. Harassment accompanied by employment threat or benefit — for example, a supervisor makes unwelcome sexual advances with the clear implication that if accepted they will lead to job advancement, or if rejected will lead to job demotion or dismissal.
2. Creation of a Sexually Hostile Environment — relentless unwelcome sexual conduct in the workplace which interferes with work and creates a hostile, abusive, offensive or intimidating environment, particularly where women are in the minority and the harassment is directed at women generally rather than at the individual.

Refer to Annexure 3 for a short quiz on sexual harassment that you can use with your work teams.

Diversity in Ability

In this session we will focus on the third "out"-group, who according to the Employment Equity Act, form part of the three designated groups who have experienced the worst discrimination in terms of equal access to resources and employment, in South Africa. This group can be described as people with disabilities.

Who are they? Who can give examples of people with disabilities? Who in this group has a family member, friend or co-worker who has a disability?

"We feel sorry for them, but there are not many disabled people here anyway, so it is not an issue."

Disability — Some Global Statistics

- There are estimated to be more than 500 million people with disabilities in the world
- On average between 4% and 10% of any country's population could be described as people with disabilities
- The figure in South Africa is closer to 13% (almost 6 million people) according to research done by the organisation: Disabled People International

- According to the 2001 South African Census, 5% of our people have serious disabilities (over 2 and a half million people)
- In the USA the number of people with disabilities is 20% of their population
- Only 1% of the South African people with disabilities have formal employment
- According to United Nations statistics, people with disabilities are 2-3 more likely to live in poverty
- 98 % of people with disabilities in developing countries like South Africa have no access to rehabilitation services
- Throughout the world, most so-called "public" transport is inaccessible to people with disabilities
- Worldwide, access to communication and information, especially for people with impaired sight or hearing, is limited and often non-existent
- In some hospitals in Europe, the medical records of people with disabilities who are not dying contain the phrase "Do not resuscitate in the event of heart failure."
- To develop a more comprehensive understanding of what the issues are for people with disability, we have to distinguish between the different ways society has responded to disability.

Definition of People with Disabilities

In terms of the South African Employment Equity Act, the phrase 'people with disabilities' refers to individuals who have long-term or recurring physical or mental impairment that substantially limits their prospects of entry into, or advancement in, employment.

Traditionally, many societies saw people with disabilities as those members who were "in need of care." This attitude served as the basis for the medical model of disability that became widely accepted. Slowly, over the past 50 years, agencies, governments and societies have begun to change their attitudes and expectations of people with disabilities. Some important events marking these changes include:

In 1996 the new Constitution of the Republic of South Africa came into effect. Section 9 of the Constitution specifically recognises disability as a justification for affirmative action, as well as grounds for protection against unfair discrimination

In 1998 the Employment Equity Act became law in South Africa. This Act requires that employers implement affirmative action measures for disabled people and specifically prohibits discrimination because of disability

In 2000 the South African government passed the Promotion of Equality and Prevention of Unfair Discrimination Act. This Act goes beyond the Equity Act and specifically addresses systemic discrimination and inequalities that people suffer because of their race, gender or disability.



Disability Categories

Society tends to view people with disabilities as a single group, with a person in a wheelchair often seen as a typical representative. Such a simplistic view ignores the diversity of disability, as well as the range of needs experienced by people with different types of disabilities.

In discussing disabilities it is useful to group them according to general types.



1) Physical Disability

Physical disability refers to conditions caused by damaged muscles, nerves, skin or bones, which impede mobility or the ability to perform daily activities such as dressing, eating and bathing. A physical disability is often associated with general weakness or long-lasting pain.

Physical disability includes:

Cerebral palsy	Damage to the brain that causes muscular lack of coordination
Quadriplegia	Substantial loss of function in all four limbs
Paraplegia	Substantial loss of function in the lower body
Hemiplegia	Substantial loss of function on one side of the body (arm and leg), often due to a stroke or seizure
Post-polio paralysis	Weakness in some muscles and under-development of some limbs

2) Visual Disability

Visual Disability refers to the Total or Partial Loss of Sight. Blind refers to total loss of sight. A person who is blind experiences difficulty moving around and knowing where things are, as well as doing certain daily activities such as writing, reading and following visual signs or commands. A blind person can benefit greatly from:

- Independence training (orientation and mobility skills training)
- Literacy training (learning to read and write using Braille)
- Assistive devices (white cane, Braille writing tools, specialised computers)
- Personal assistance (guide dog and/or personal assistant to do reading, driving, etc.)
- Access to communication materials (Braille or audio cassettes).

The terms “low vision” and “visual disability” are used to describe persons with a limited range of sight and focus that cannot easily be corrected with spectacles. These people may squint their eyes because they do not focus together and they may need special lighting to see. They may have blurred vision (e.g. due to cataracts or brain injury) or have tunnel vision. People with low vision usually require very specialised spectacles, Braille, large print or other assistive devices.

Although people with albinism often develop visual disabilities, albinism itself is not a disability. It is an inherited condition in which a person’s body is unable to manufacture the substance that produces normal colouring of the skin, hair and eyes. People with albinism are often discriminated against in the community, at school and in the workplace because of their appearance.

3) Hearing Disability

Hearing disability refers to the total or partial loss of hearing.

A hearing disability can be mild, severe or total and can occur at birth or later in life. A person with a hearing disability often has difficulty learning spoken languages, hearing warning signals and following verbal instructions. Hearing loss can lead to behavioural problems due to frustration, and it is sometimes difficult for a person with a hearing disability to make friends.

Hearing aids are electronic devices that can improve understanding and communication for some people with a hearing disability. In certain situations, interpreters are needed to break down the communication barrier between the deaf community and the hearing world.



4) Mental Disability

Mental disability refers to a range of conditions including cognitive, psychiatric and learning disabilities.

5) Intellectual Disability

A person with an intellectual disability has difficulty learning or retaining new information, and often struggles to adapt to new situations. An example of intellectual disability is Down's Syndrome.

6) Psychiatric Disability

People with a psychiatric or mental illness often experience difficulty perceiving or interpreting reality, coping with daily life, forming and maintaining relationships, and dealing with difficult feelings and fears. They often see and hear things that do not exist. Medication taken to reduce symptoms can cause other symptoms, which in turn may present themselves as further signs of mental illness.

Epilepsy itself is not a disability. Rather, it is a disorder characterised by a sudden disturbance of the brain resulting in a seizure, which could result in a physical or mental disability.

7) Multiple Disability

Multiple disability means having two or more disabilities, for example people who are deaf and blind.

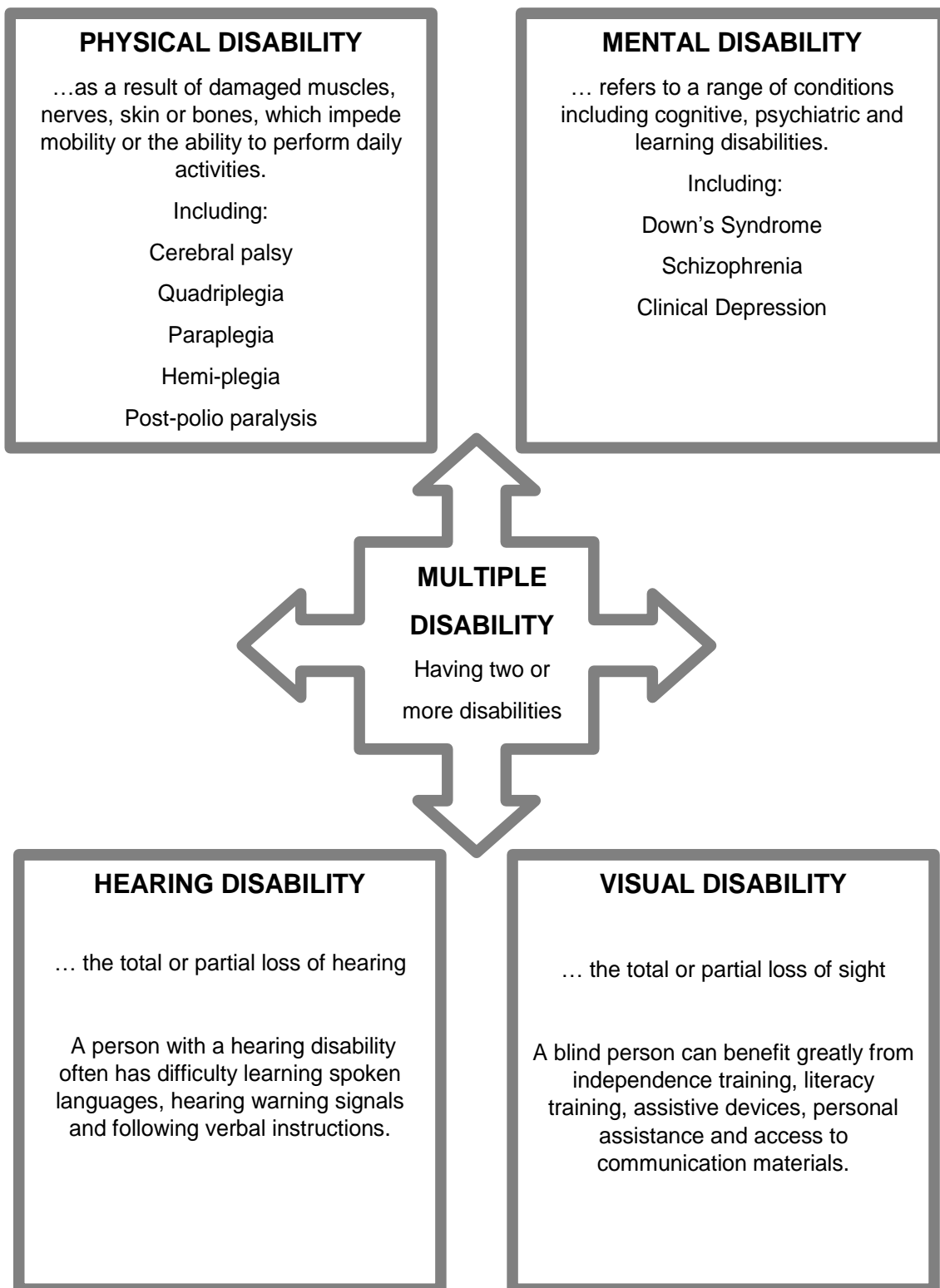
Conditions that are NOT a disability

Controllable and Correctable Impairments: Some impairment are easily controlled, corrected and lessened such that they have no limiting effects. For example, a person who needs to wear glasses or contact lenses does not have a disability unless, even with the glasses or contacts, the person's vision is substantially impaired.

Conditions Excluded by Public Policy

Certain conditions or impairments are not considered to be disabilities. These include:

- Sexual behavioural disorders that are not caused by physical impairments. Examples include transvestism, transsexuals, paedophilia, exhibitionism and voyeurism, as well as sexual behaviour and gender identity disorders
- Self-imposed body adornments such as tattoos and piercing
- Compulsive gambling, kleptomania (the obsessive impulse to steal) or pyromania (the uncontrollable impulse to start fires)
- Disorders that affect a person's mental or physical state if they are caused by current use of illegal drugs or alcohol, unless the person is participating in a recognised programme of treatment
- Normal differences in height, weight or strength.



Source: Services Sector Education and Training Authority (Services SETA). Employing and Managing People with Disabilities.

4.2 Understanding Equity and Equality in the Workplace

Aims and Objectives of the Employment Equity Act

A.	Please read the information on the following page and indicate which of the following statements are true or false.
B.	The facilitator will ask you to discuss your answers during the course.
C.	It is important that you do this preparation to ensure that most of the time on the course can be spent on application of the theory to your institution.

Refer to Annexure 4 for a quiz on Employment Equity that you can use with your work teams.

Salient Points from Employment Equity Act

Designated Groups

- Black People (people previously classified Coloured, African and Indian)
- Women (all races)
- People with disabilities

The primary purpose of the Act is to achieve Employment Equity through:

- The elimination of unfair discrimination, and
- The implementation of affirmative action measures to empower and advance blacks, women and disabled people (designated groups)
- Employers with 150 and more employees have to submit a report on the implementation of their Equity Plans every year to the Department of Labour, and employers with less than 150 employees have to submit Equity plans to the Department of Labour every second year (Section 21).

Discrimination

Discrimination on any of the following grounds is unfair in terms of the Act:

Race, gender, sex, pregnancy, marital status, family responsibility, ethnic or social origin, colour, sexual orientation, age, disability, religion, HIV status, conscience, belief, political opinion, culture, language and birth. Any form of harassment is regarded as unfair discrimination.

Unfair Discrimination

The Act does not give a definition of unfair discrimination. However it does prohibit unfair discrimination on any of the following grounds: race, gender, sex, pregnancy, marital status, family responsibility, ethnic or social origin, colour, sexual orientation, age, disability, religion, HIV status, conscience, belief, political opinion, culture, language, birth. It goes on to say that it is not unfair discrimination to take affirmative action measures consistent with the purpose of the Act, and to distinguish, exclude or prefer any person based on the inherent requirements of the job. Whenever unfair discrimination is alleged by an employee the burden of proof rests with the employer to prove that the discrimination is fair.

Harassment

Harassment of an employee on any one or a combination of the grounds spelled out above is regarded as a form of unfair discrimination. Employers will also be held responsible if one employee harasses another. Employers will have to be able to show that they took steps to prohibit the harassment of employees and that they brought it to the attention of all employees. Otherwise they can be held responsible for the harassment as well.



Suitably Qualified

The Act defines suitably qualified as any one of, or a combination of a person's:

- Formal qualifications
- Prior learning
- Relevant experience
- Capacity to acquire, within a reasonable time, the ability to do the job.

Affirmative Action and Designated Groups

Employment Equity Act Section 15(1):

"Affirmative action measures are measures designed to ensure that suitably qualified people from designated groups have equal employment opportunities and are equitably represented in all occupational categories and levels in the workforce of a designated employer"

Affirmative Action Measures

- Identify and eliminate employment barriers, including unfair discrimination
- Create diversity in the workplace based on equal dignity and respect of all people
- Make "reasonable accommodation" for people from designated groups in order to ensure that they enjoy equal opportunities and are equitably represented in the workforce of a designated employer.

The following are some ideas of affirmative action measures that can be used as part of your equity process.

Recruitment, Selection, Placement, Appointments

Activities identified as ensuring the Preferential Employment of Designated Persons

Transparent recruitment strategies such as appropriate and unbiased selection criteria and selection panels

Targeted advertising

Increasing pool of available candidates through involvement in community and social upliftment programmes, involvement in learnerships and skills programmes, marketing in disadvantaged communities

Appointment by recognising prior learning, relevant experience and reasonable potential to achieve required performance standards.

Education, Training and Development

Activities to accelerate the advancement of designated persons (e.g. skills/competency assessment, mentorship / protégé schemes, learnerships, skills programmes, internships, on the job mentoring and coaching, accelerated training for new recruits etc.). Special effort will be made to accommodate those unskilled members of the workforce through upliftment programmes e.g. ABET training, financial support for obtaining FET qualifications Levels 2-4.

Retention of Designated Persons



Measures taken to identify reasons for turnover and means to prevent this (e.g. analysis of labour turnover through exit interviews, equitable benefits, integration into decision – making structures, healthy interactive communication and feedback strategies, retrenchments not only based on LIFO).

Promotions, Transfers and Demotions

Our organisation will institute special programmes for the upliftment and development of black, female and disabled persons through:

Affirmative action, in order to enable them to compete on an equal footing for promotion

Contemplating suitably qualified persons by means of recognising prior learning and relevant experience and not only qualifications

Ensuring advancement through performance evaluation, succession planning

Identification of black, female and disabled staff members who are under-utilised in terms of their qualifications and experience, skills and potential and correctly placing such persons within the organisation

Empowerment of women through Women and Leadership programmes.

A conscious effort will be made to avoid all forms of tokenism and inappropriate retention in the case of underperformance.

Diversity Awareness and Transformation

Diversity awareness training for all staff to sensitise employees with regards to the grounds of discrimination such as race, gender, disability, religion, age and sexual orientation

The development of diversity management competencies for senior staff

The training in the three languages of the region

Assessment and development of a diverse organisational culture that affirms diversity in the workplace and harnesses the potential of all employees. This will be done through annual diversity audits and diversity interventions

Development of all diversity and equity policies.

Reasonable Accommodation for Designated Groups

These measures include providing an enabling environment for disabled workers and workers with family responsibilities so that they may participate fully and in doing so improve productivity. These will involve accessible working areas, modifications to buildings and facilities, flexible working hours, childcare and after care services where these can be reasonably accommodated.

4.3 Understanding the Generational Gap and the Diversity it brings to the Workplace

Another slice of diversity that is not always included in typical diversity discussions, however, is generational diversity. In any large organisation, you are bound to find divisions, units, or work teams where at least four distinct generations are working side by side. Sociologists, psychologists, and everyday managers have identified important differences between these generations in the way they approach work, work/life balance, employee loyalty, authority, and other important issues. This document seeks to uncover some of the basic characteristics of the generations in today's workforce and discuss the relevance of these differences to organisational performance.

What Are the Generations?

A generation is a group of people defined by age boundaries—those who were born during a certain era. They share similar experiences growing up and their values and attitudes, particularly about work-related topics, tend to be similar, based on their shared experiences during their formative years.

If this definition sounds vague (what constitutes formative years? How can millions of people across the nation “share experiences” just because they are alive at the same time?), that is because it is. Generations are fuzzy things. Their beginning and endpoints are approximations. The variations within generations are expected to be large. But the generalized characteristics of each generation do prove to be useful in managing diversity in the workplace, because they help individuals understand their own and others’ assumptions about how organisations should be run and how people should be treated.



Researchers have divided today’s workforce into four generations:

Generation	Born:	Age Now:
Matures	1920–40	62–82
Boomers	1940–60	42–62
Generation X	1960–80	22–42
Millennials	1980–2000	<22

The boundaries are relatively fuzzy. The dates provided above that separate the generations are not set in stone. Generally speaking, matures are folks who grew up during the depression and World War II (this generation is sometimes referred to as the Veterans). The Baby Boomers (named after the boom in births following WWII) were those that came of age in the 1960s. Generation X grew up in the 1970s and 1980s, and Millennials are, frankly, still coming of age (but they are in the workforce!). The following table provides a summary of current research about the characteristics of each generation group.

Matures

This generation was born before World War II, and many of them grew up during (or at least had personal memories of) the Great Depression in this country. As many Matures have already retired, this generation only accounts for approximately 5% of the workforce today. Those that are still working, however, are in senior positions and wield considerable power.

This generation is strongly influenced by family and religion. Education is viewed as a dream, and leisure time is understood as a reward for hard work. This generation’s discomfort with change and focus on stability and rules is often attributed to the painful upheaval associated with the Great Depression and World War II.

This generation is marked by the following core values:





- Dedication
- Sacrifice
- Hard Work
- Conformity
- Law and Order
- Respect for authority
- Patience
- Delayed reward
- Duty before pleasure
- Adherence to rules

Boomers

The actual “boom” in births in this country is identified by demographers as 1946 through 1964, but the boomer generation is generally identified as those born between 1940 and 1960. This group grew up during a time of prosperity (1950s) turned into a time of social upheaval (1960s and 1970s). Now aged between forty and sixty years old, the boomers account for 45% of the workforce, more than any other generation.

This generation is often described as “self-absorbed.” They certainly tout the power of the individual to accomplish whatever he or she sets out to. They applied their parents’ hard work ethic more to the benefit of the individual, as opposed to the “company.” This generation began to experience a transition in the stability of the family, however. Education was seen more as a birthright than a dream. This generation is marked by the following core values:

- Optimism
- Team orientation
- Personal gratification
- Health and wellness
- Personal growth
- Youth
- Work
- Involvement

Generation X

The emergence of Generation X into the workforce coincided with the identification of generational differences as important in the workplace. In the early 1990s articles started appearing describing this generation as it moved into the workplace—with some suspicion and frustration. Born between 1960 and 1980, Generation X'ers are now between 20 and 40 years old and number slightly fewer than the boomers, accounting for 40% of the workforce.

Generation X grew up during the 1980s and 1990s. In terms of workplace attitudes, Generation X is known primarily as the first generation to enter the workforce after the first wave of corporate downsizing. This affected Generation X'ers approach to workplace loyalty and contributed to their entrepreneurial spirit.



Where their parents lived to work, Generation X works to live, and work/life balance is also a hallmark of this generation.

Latch-key kids, often the children of divorced parents; change is more the rule for Generation X'ers than the exception. Unlike their parents who challenged leaders with intent to replace them, Generation X'ers tend to ignore leaders. Their core values include:

- Diversity
- Thinking Globally
- Balance
- Techno-literacy
- Fun
- Informality
- Self-reliance
- Pragmatism

Millennials

The newest generation in the workforce, Millennials are those that were born after 1980. The oldest individuals in this generation are only 22 years old, yet they still account for approximately 10% of the workforce.

We are still learning about this generation (I would hope so; my three-year-old is part of this generation, and I am still learning about her!), but one of the clear defining characteristics is around technology. This generation was raised on the internet. Generation X'ers are no strangers to technology, but Millennials have known nothing but PCs, email, and the internet. They knew what the verb "to click" meant before they could read. This has made their perspective more global, connected, and around the clock.

Millennials take the Generation X's work/life balance one step further, to the point where leisure is actually interwoven with work. They are known for their flexibility, and they are often at least initially more comfortable with diversity than other generations. Their core values are being identified as:

- Optimism
- Civic duty
- Confidence
- Achievement
- Sociability
- Morality
- Street smarts
- Diversity



So What?

The differences between generations may be interesting, but do they mean anything in the Generation X) - one of whom tends to be supervising the other—and the repeated generationally-based conflicts are going to attract attention. The "how" comes out in many different forms.



For example, Boomers and Generation Hers often clash over the topic of benefits. Baby Boomers, with their own retirement looming, often place emphasis on retirement benefits, 401(k) contributions and the like. Generation Hers, on the other hand may be focused on dependent care and parental leave. The challenge in organisations is to provide benefits (and particularly communicate changes in them) that address both generations' needs.

Where these conflicts become especially difficult, however, is when one they move away from mere interest-based differences and into negative generational stereotypes. For instance, when Boomers see their Generation X colleagues' lack of interest in retirement, they sometimes develop a conclusion that Generation Hers are apathetic or only that they only care about instant gratification. These negative stereotypes make communication difficult and can sap productivity and morale in many different ways. As one author describes it,

In a nutshell: Boomers see Hers as disrespectful of rules, scornful about paying dues and lacking employer loyalty. They "couldn't care less" is a phrase boomers often use to describe them. Hers, of course, have a different view of themselves—and why they act the way they do. "You have to remember that we entered the working world in the post-job-security, post-pension-security era, in the wake of downsizing" says Tulgan [an author on generational differences, and a member of Generation X]. "That means traditional notions of loyalty and dues paying aren't really applicable. That kind of career model isn't even available to us. That doesn't mean we're disloyal. In fact, we're capable of a new kind of loyalty, which managers can easily earn by forging a new workplace bargain based on relationships of short-term mutual benefit."

Now What?

Responding to these generational differences and conflicts requires the same skills needed to deal with other diversity issues: awareness, communication, and the ability to manage conflict productively.

Awareness of the generalized differences among the generations (summarized above) can help all employees work more productively with each other. Knowing in advance how each generation can be triggered, either positively or negatively, can help organisations develop balanced policies and can help individual managers and employees structure their work interactions in ways that benefit all types of people.

Effective communication strategies enable employees and managers to avoid the whirlpools of bad morale and lost productivity that accompanies the use of negative stereotypes. There are simple processes and frameworks for having difficult conversations that allow people from all generations to effectively explore the assumptions and behaviours that underlie negative stereotypes.

Communication skills are also the foundation of effective conflict resolution skills. While negotiation skills enhance one's ability to understand the root causes of conflict and generate creative solutions, they all rely on the ability of the individuals involved to communicate clearly around difficult, often emotionally charged subjects.

Developing employees' awareness of inter-generational issues and enhancing their skills in conflict resolution and communication should contribute to increased effectiveness in the workplace. But developing skills should be the higher priority for organisations who want to better deal with generational diversity. Awareness of generational trends is helpful, but it also carries the danger of reinforcing stereotypes—either positive or negative. Remember that these generational descriptions are based on rather imprecise data. Differences among individuals, particularly at the edges where one generation "begins" and one "ends" may not be noticeable. And generations change over time, so what is true for Generation Hers today may not be true in ten or fifteen years.

An over-reliance on the detailed profiles of each generation will get organisations in trouble. Instead, organisations should develop in their employees the skills to manage ALL differences—including generational differences—in ways that promote respect and empowerment for everyone.



A summary of the characteristics of each of the Generations is below:

PERSONAL AND LIFESTYLE CHARACTERISTICS BY GENERATION				
	Veterans (1922–1945)	Baby Boomers (1946–1964)	Generation X (1965–1980)	Generation Y (1981–2000)
Core Values	Respect for authority Conformers Discipline	Optimism Involvement	Skepticism Fun Informality	Realism Confidence Extreme fun Social
Family	Traditional Nuclear	Disintegrating	Latch-key kids	Merged families
Education	A dream	A birthright	A way to get there	An incredible expense
Communication Media	Rotary phones One-on-one Write a memo	Touch-tone phones Call me anytime	Cell phones Call me only at work	Internet Picture phones E-mail
Dealing with Money	Put it away Pay cash	Buy now, pay later	Cautious Conservative Save, save, save	Earn to spend

5. Making Culture and Diversity Practical

“Employees frequently make decisions that draw upon their cultural background. A more diverse workforce...will increase organisational effectiveness...will lift morale, bring greater access to new segments of the marketplace, and enhance productivity... In short diversity will be good for business.”

Potential Benefits for Managing Diversity Effectively:

- There is less conflict and disputes in the workplace
- It creates a situation of flexibility which ensures survival
- Increased productivity:
- Diverse work teams tend to outperform homogenous teams. By learning to work together they can use their diverse abilities to solve problems faster.
- Enhanced creativity (the ability to innovate) :



Australian Airline Qantas: won millions of Australian dollars' worth of catering contracts by getting its diverse staff to develop new menus for different cultural diets.

- Increased organisational legitimacy – our diverse customer base are more satisfied with a workforce that can identify with their needs
- A partnership between management and their employees
- Savings on the cost of recruitment and retention of staff:

Rank Xerox London office: diversity measures brought a return of £1 million (R16 million) through savings on recruitment and retention of staff;

- Enables a company to capture new markets.
- Eskom South Africa realised that they needed to develop a new product for economically less advantaged communities that had problems with for instance getting to payment points for electricity. They designed the pre-paid electrical meter that became an instant success not only with the intended market, but also with more affluent communities.

Potential Negative Consequences for Managing Diversity Ineffectively:

There are often people that say that diversity interventions create more problems than they solve. And you will also come across employees, customers and suppliers who have a negative attitude about diversity. So part of being an effective diversity management practitioner is to be aware of the potential negative consequences and the reasons why they may come about.

Linda Human (2001) has the following to say about why diversity interventions could create more problems than they solve.

Why can diversity interventions often create more problems than they solve?

- “Many managers do not understand what the concept of diversity really means.

- Despite being told all about the value of diversity to the organisation, many managers, 'in their hearts', are not convinced that diversity really does make sound business sense.
- Diversity skills, which are transferable to any context, are not always explained in a practical way.
- Diversity is often not integrated with the other core business and people management principles and practices.
- Diversity is often not performance managed in the same way as other strategic objectives.
- There is a saying: "What you do not measure, does not get done."



5.1 Critical Success Factors for Managing Diversity

The critical success factors for managing diversity in your business are:

CSF #1: Senior Leadership Commit to a Multi-Year Initiative. The issues under scrutiny are extremely complex, multivariate subjects, maintained by deeply emotional and largely unconscious forces, as well as long-standing institutional and cultural practices. Our society has struggled with effective approaches to equity issues during the entire course of our history. It is therefore within the context of an anticipated lifelong journey that we will be launching and sustaining this initiative.

CSF #2. Include All the Historical –isms. There is no hierarchy of oppressions. Members of our community will each determine, on the basis of their experience in a variety of cultural groups, which of the –isms are their initial interest and concern. Ultimately, for the initiative to fulfil its purpose, we envision all members of our community being knowledgeable and skilled at identifying and confronting all of the forms of modern –isms as they continue to play out in our society and organisation.

CSF #3. Commit to Adopting a Unified Conceptual Approach. The most successful initiatives are based on one comprehensive model that incorporates issues and actions throughout the organisation. In order to be systemically effective it will be important to consciously adopt and maintain a common language for planning, training and evaluation purposes. Multiple theories and languages leave members of the community without the ability to teach and support each other in such a complex endeavour. A unified conceptual approach that is teachable and learnable over time allows skill-building to grow exponentially

CSF #4. Plan and Account for Strategic Action at Each of the Four Levels: Personal, Interpersonal, Institutional, and Cultural. The -isms were created and have been maintained historically through the interaction of these logical levels of activity. A successful initiative in a system as complex as ours, can only be accomplished with conscious planning and meaningful results at each of these levels. Therefore, as early as possible we encourage everyone to become familiar with these distinctions.

CSF #5. Create an Internal Inclusive Diversity Council and Publish the Process by Which it is Chosen and How it Will Operate. The Inclusive Diversity Council will be the cross-functional working group that studies issues, recommends and often leads action on a broad front throughout the organisation. Since it is almost never possible to constitute a diversity council with representatives from each and every important constituency, it will be a well-conceived process, fully disclosed, that will provide leadership groups with good will and authority. The process by which the Inclusive Diversity Council is constituted is always an important symbolic message to the community.

CSF #6. Define and Allocate Adequate Resources to the Initiative. If this is done from the outset it empowers those who are devoting their time and energy to the success of the initiative. Planning will



ensure that identifies both funded and unfunded action items. In addition contributors are encouraged by the knowledge that the time they are spending will be protected and existing work will be back-filled if necessary with staff support. Defining resources of time, staffing and funds will free the Inclusive Diversity Council up to engage in the critical work of the initiative that only they can accomplish.

CSF #7. The Inclusive Diversity Council Commit Itself to Becoming a Learning Laboratory. The cultural differences that already exist within the group can be utilized for learning purposes as the group executes its action strategies. It takes several years to learn and integrate the known set of effective multicultural leadership skills, and it is essential that the Diversity Council demonstrate capacity for both learning and teaching such skills, because the Council will be the on-going, internal source of guidance to the organisation during the life of the initiative. Moreover, it is only through the experience of receiving great personal value from the learning environment that members of the Diversity Council could be expected to maintain their heartfelt commitment to such an endeavour over such a period.

CSF #8. Identify both Personal Objectives and Institutional Outcomes for the Inclusive Diversity Council. Diversity working groups do not naturally agree about the priorities for action in such a large organisation. Moreover they hardly ever agree on the process for undertaking action on a given priority. It is the very nature of multicultural work that one group's ideas about goals and process are different from those of other groups. Therefore, it is essential that room be provided for each member of the Inclusive Diversity Council to be supported in following their particular passion while the group as a whole commits to an agreed set of institutional outcomes.

CSF #9. Commit to Adequate Training for the Inclusive Diversity Council and Senior Management. Our previous language and skill sets, even though well-intended, are not enough to get us where we want to go. The finest cast of actors and musicians, with all their individual skill and experience, know that they must rehearse extensively together in order to ensure a successful performance. Merely to appear on the same stage, at the same time, under the same marquee, would not guarantee a memorable event.

CSF #10. Senior Management Commit to Learning and Modelling Culturally Competent Behaviour. This is the single greatest predictor of the success of an inclusive diversity initiative. While it is especially symbolic and empowering for Senior Management to show up as invested in learning and leading by example, this success factor also includes all other constituent groups who have leadership influence in the community, certainly all those with teaching positions or supervisory authority over others. Modelling recognizable competent behaviour is made possible by training in a consistent unified model that offers a distinct description of effective behaviour's.

CSF #11. Define Performance Development Competencies According to Demonstrable Skills at the Four Levels: Personal, Interpersonal, Institutional and Group. Systematic acquisition of cultural competency skills throughout the organisation depends strongly on supervisors' utilization of a clear, teachable, learnable Performance Development Review procedure that is organized in a manner appealing and useful to the supervisor. The language and concepts employed in the Performance Development Review system should be consistent with and clearly linked to the common language and assumptions provided in the on-going inclusive diversity trainings.

CSF #12. Ensure All Activities Within the Initiative Create an Affirming, Respectful Experience for All Participants. Every activity should be directly connected to creating personal and organisational value for each participant. Planning meetings, supervision sessions and inclusive diversity trainings must all exemplify a non-blaming/non-shaming environment for everyone involved. Injurious transactions should be identified, interrupted and learned from at the earliest possible moment in order to authentically create the culture of inclusive diversity the organisation intends. The organisations that succeed most fully at their initiatives are those that create learning environments so relevant and so respectful that their participants experience joy and excitement about being engaged on the journey.

Refer to Annexure 5 for a self-coaching activity that you can do with your work teams.

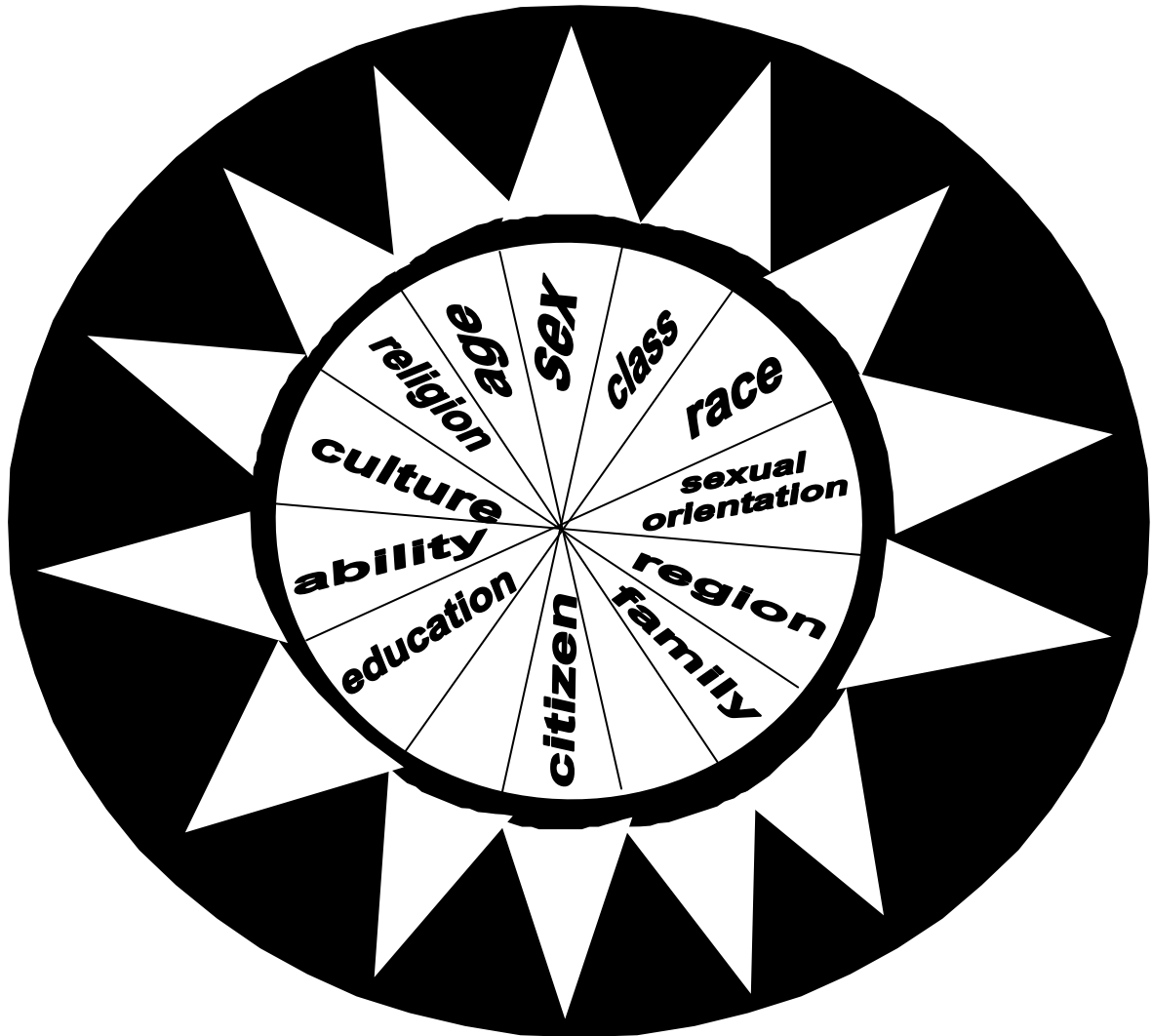
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Annexure 1

Individual Activity: The Power Flower

Determine your Social Identity



Describe the social dimension of your identity

To identify the aspects of your social identity, we will be using the graphic called the “power flower”. Each petal of the flower names an aspect of social identity. The blank petals are there to encourage you to fill in aspects of your identity that we might have left out.

Fill in the parts of the inner petals (outside of the circle) to define your social identity. If you are unsure about the meaning of the different aspects (e.g. class) look up the word in the definitions below.

Now think which of these aspects of your identity you attach the MOST value to or has the most emotional significance for you. For instance, someone who lives and loves living in Cape Town might describe him/herself as a Capetonian; Makaya Ntini might describe himself as a fast bowler in cricket etc



Annexure 2

Organisational Culture Assessment Instrument:

Below is a useful assessment tool that you can complete yourself or get your team to complete and discuss with you in determining the main elements of your current and desired organisational culture.

Organisational Culture Assessment Instrument

Instructions for completing the Organisational Culture Assessment Instrument (OCAI):

The purpose of the OCAI is to assess six key dimensions of organisational culture. In completing the instrument, you will be providing a picture of how your organisation operates and the values that characterize it. No right or wrong answers exist for these questions, just as there is no right or wrong culture. Every organisation will most likely produce a different set of responses. Therefore, be as accurate as you can in responding to the questions so that your resulting cultural diagnosis will be as precise as possible.

You are asked to rate your organisation in the questions. To determine which organisation to rate, you will want to consider the organisation that is managed by your boss, the strategic business unit to which you belong, or the organisational unit in which you are a member that has clearly identifiable boundaries. Because the instrument is most helpful for determining ways to change the culture, you'll want to focus on the cultural unit that is the target for change. Therefore, as you answer the questions, keep in mind the organisation that can be affected by the change strategy you develop.

The OCAI consists of six questions. Each question has four alternatives. Divide 100 points among these four alternatives depending on the extent to which each alternative is similar to your own organisation. Give a higher number of points to the alternative that is most similar to your organisation. For example, in question one, if you think alternative A is very similar to your organisation, alternative B and C are somewhat similar, and alternative D is hardly similar at all, you might give 55 points to A, 20 points to B and C, and five points to D. Just be sure your total equals 100 points for each question.

Note, that the first pass through the six questions is labelled "Now". This refers to the culture, as it exists today. After you complete the "Now", you will find the questions repeated under a heading of "Preferred". Your answers to these questions should be based on how you would like the organisation to look five years from now.



The Organisational Culture Assessment Instrument

1. Dominant Characteristics		Now	Preferred
A	The organisation is a very personal place. It is like an extended family. People seem to share a lot of themselves.		
B	The organisation is a very dynamic entrepreneurial place. People are willing to stick their necks out and take risks.		
C	The organisation is very results oriented. A major concern is with getting the job done. People are very competitive and achievement oriented.		
D	The organisation is a very controlled and structured place. Formal procedures generally govern what people do.		
	Total		
2. Organisational Leadership			
A	The leadership in the organisation is generally considered to exemplify mentoring, facilitating, or nurturing.		
B	The leadership in the organisation is generally considered to exemplify entrepreneurship, innovating, or risk taking.		
C	The leadership in the organisation is generally considered to exemplify a no-nonsense, aggressive, results-oriented focus.		
D	The leadership in the organisation is generally considered to exemplify coordinating, organizing, or smooth-running efficiency.		
	Total		
3. Management of Employees			
A	The management style in the organisation is characterized by teamwork, consensus, and participation.		
B	The management style in the organisation is characterized by individual risk-taking, innovation, freedom, and uniqueness.		
C	The management style in the organisation is characterized by hard-driving competitiveness, high demands, and achievement.		
D	The management style in the organisation is characterized by security of employment, conformity, predictability, and stability in relationships.		
	Total		
5. Strategic Emphases			
A	The organisation emphasizes human development. High trust, openness, and participation persist.		
B	The organisation emphasizes acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities are valued.		
C	The organisation emphasizes competitive actions and achievement. Hitting stretch targets and winning in the marketplace are dominant.		
D	The organisation emphasizes permanence and stability. Efficiency, control and smooth operations are important.		
	Total		



6. Criteria of Success			
A	The organisation defines success on the basis of the development of human resources, teamwork, employee commitment, and concern for people.		
B	The organisation defines success on the basis of having the most unique or newest products. It is a product leader and innovator.		
C	The organisation defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key.		
D	The organisation defines success on the basis of efficiency. Dependable delivery, smooth scheduling and low-cost production are critical.		
	Total		



A Worksheet for Scoring the OCAI

NOW Scores

	1A
	2A
	3A
	4A
	5A
	6A
	Sum (total of A responses)
	<i>Average (sum divided by 6)</i>

	1B
	2B
	3B
	4B
	5B
	6B
	Sum (total of B responses)
	<i>Average (sum divided by 6)</i>

	1C
	2C
	3C
	4C
	5C
	6C
	Sum (total of C responses)
	<i>Average (sum divided by 6)</i>

	1D
	2D
	3D
	4D
	5D
	6D
	Sum (total of D responses)
	<i>Average (sum divided by 6)</i>



PREFERRED Scores

	1A
	2A
	3A
	4A
	5A
	6A
	Sum (total of A responses)
	<i>Average (sum divided by 6)</i>

	1B
	2B
	3B
	4B
	5B
	6B
	Sum (total of B responses)
	<i>Average (sum divided by 6)</i>

	1C
	2C
	3C
	4C
	5C
	6C
	Sum (total of C responses)
	<i>Average (sum divided by 6)</i>

	1D
	2D
	3D
	4D
	5D
	6D
	Sum (total of D responses)
	<i>Average (sum divided by 6)</i>

Scoring

Scoring the OCAI is very easy. It requires simple arithmetic calculations. The first step is to add together all A responses in the Now column and divide by six. That is, compute an average score for the A alternatives in the Now column. You may use the worksheet on the next page to arrive at these averages. Do this for all of the questions, A, B, C, and D. Once you have done this, transfer your answers to this page in the boxes provided below.



Fill in your answers here from the previous page

NOW	
A (Clan)	
B (Adhocracy)	
C (Market)	
D (Hierarchy)	
Total	

PREFERRED	
A (Clan)	
B (Adhocracy)	
C (Market)	
D (Hierarchy)	
Total	

An Example of How Culture Ratings Might Appear

NOW	
A	55
B	20
C	20
D	5
Total	100

PREFERRED	
A	35
B	30
C	25
D	10
Total	100



Annexure 3

Try this Sexual Harassment Test in your work teams:

What is Sexual Harassment?
Please tick next to each of the following whether you think it is always, usually, sometimes, or never a form of sexual harassment, or if you are unsure.

Action	Always	Usually	Sometimes	Never	Unsure
A person of the opposite sex compliments you on the way you are dressed					
Snide remarks made about a member of staff who has effeminate mannerisms					
Hugging and kissing someone as a form of greeting					
Men staring at a woman in a short skirt					
Women using terms with a male colleague, e.g. "sweetie", "my sweetheart"					
Conversations and jokes around sexual themes					
An attractive woman teacher is often given special privileges					
Someone whistles at you when you walk down the sidewalk					
Disgusting language on toilet doors					
Men and women talking in the staff room					



Annexure 4

Quiz on Employment Equity

Statement	True or False
The Employment Equity Act (EEA) aims to eliminate unfair discrimination and to use affirmative action to promote black people	
Any form of harassment is regarded as unfair discrimination	
The affirmative action measures an employer intends to implement should be included in the Employment Equity Plan	
It is not the duty of the employer to inform employees of the Employment Equity Act	
If an employee feels that they have been discriminated against unfairly, it is up to him/her to prove that the discrimination was unfair	
White women are not part of the designated group	
A suitably qualified employee means that the employee has the qualifications required by the job	



Annexure 5

6.1 Self-coaching Approach: Uncovering your own Assumptions around Difference

Follow the instructions and guidance of the presenter, and make your own coaching notes below:

Step 1: Personal Basic Quality

Step 2: Personal Trap

Step 3: Personal Allergy

Step 4: Personal Challenge