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BUILDING AN INCLUSIVE WORKPLACE CULTURE:
WITH SPECIAL FOCUS ON THE SOUTH AFRICAN CONTEXT

by

Seth Naicker

A Master's Project

Presented in Partial Fulfillment of the Requirements for the Degree:

Master of Arts in Organizational Leadership

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BUILDING AN INCLUSIVE WORKPLACE CULTURE:
WITH SPECIAL FOCUS ON THE SOUTH AFRICAN CONTEXT

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Abstract

We are living in a world of ever-increasing diversity. It is diversity in general, but also diversity specific to the aspect of people. People are engaging one another across culture, language, race/ethnicity, gender, sexual orientation, abilities, and class. In some ways, the world has become smaller. One can be sitting in South Africa, and engaging people through social media throughout the world. Facebook has made our world smaller. However, in and amongst our growing diversity there are continued social factors of prejudice, lack of human rights, and warring nations because of their differences, for example the difference of faith, and cultural practices. We have people fleeing their countries of birth to access countries where they believe they will find refuge. In South Africa social divides within the workplace, faith sector, and communities have become increasingly complex. It is therefore the attempt to look specifically within a South African context as it relates to the lack of social cohesion, inclusivity, diversity, transformation and inclusive culture. In delving into the South African situation, as a country noted for its troublesome apartheid years, its glorious birth of democracy, and then its continued developing democracy complexities and hardships, it provides quite a dynamic place and space in which to elicit learning that may offer valuable learning to South Africa, Africa, and our 21st century world. The approach and methodology is interdisciplinary and draws from resources that span the knowledge base, gained from youth work, biblical and theological studies, reconciliation studies, political science, and organizational leadership, makes an interesting read and learning exercise for the reader. Using interdisciplinary studies, social science and art of portraiture, critical pedagogy, and secondary data analysis will provide valuable insights in building an inclusive workplace culture. There are case studies or projects that speak to the

practical learning of a practitioner working in a rich diversity of organizations that highlight experiential learning, and recommendations to inform the building of inclusive workplace culture. The result of the research and project paper arrives at valuable insights, critical thinking, and a body of knowledge that will inform the assignment and continued work of building inclusive workplace culture. In conclusion, the research and project paper uniquely highlights the need for courageous leadership in the space and place of transformation, inclusion and building an inclusive workplace culture. This work will be of value to practitioners, social change mobilizers, and leaders who desire a more inclusive culture and social environment in their workplaces of life.

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I must begin with acknowledging my wife, Merrishia Singh-Naicker. Merrishia has been my constant reminder and has ensured to keep me uncomfortable and disrupted by the fact that this project paper had to be completed. Merrishia has held me accountable, and been in the forefront of providing criticism, coaching, and tough love. She has been my sounding board for thought and thorough reflection. I must also acknowledge my children (Mahalia Khanya Naicker, Sedakiah Joaquin Naicker, Taidao Keddah Naicker, and Kahlayo Jairo Naicker. When I started this master in organizational leadership program, we only had one child, and now as I am about to close of this project, six years later we have four children. My children have had to sacrifice holidays, and quality time for me to find time and ensure that this work gets done. I love you babies. :)

To my teachers Sandie McNeel, Samuel Zalanga and Curtiss DeYoung, I say thank you. These honorable tertiary educators have supported me with their quality time, and gone above and beyond to ensure my success in completing this project. I was honored to start this project with professor Sandie Mcneel and close this project with Dr. Samuel Zalanga. Dr. Zalanga has been most generous and sacrificial in serving me to this point of completing this project paper. Thank you, Earleen Warner, for time taken to assist with my APA citations, etc., and Prof. Frazier who will take time to read and assist with Professor Zalanga in my defense. I must also express deep gratitude for the role of President Jay Barnes, who has remained close to me over the past 12 years. Jay has been a friend, a champion, and ensured that I was reinstated and allowed to finish this study, and academic learning.

My heart is filled with thanksgiving, and I am grateful for “the great I am” who leads and guides me. The person, work, teaching, life, death and resurrection narrative of Jesus Christ is and anchoring source and inspiration to my faith hope and love. I am grateful for my mom (Elenor Joyce) and dad (David), my mother-in-law (Jaywanthi) and father-in-law (Parmanand), and our family, and beloved community, who have carried us in their prayers, and support. I am grateful for family, friends, and having had consulting and ministry work that has allowed us to pay our bills and maintain a healthy quality of life.

Chapter 1: Introduction

This organizational leadership capstone is inspired and problematized by those who exist with their backs against the wall in the global situation, but more specifically in South Africa.

Thurman (1949) stated:

I can count on the fingers of my one hand the number of times that I have heard a sermon on the meaning of religion, of Christianity, to the man who stands with his back against the wall. It is urgent that my meaning be crystal clear. The masses of men live with their backs constantly against the wall. They are the poor, the disinherited, the dispossessed.

What does our religion say to them? (p. 13)

I once heard someone saying soccer or football is like a religion, can we imagine like organized religion theirs is a symbolic, mystical, ceremony that goes on in society and in the lives of organizations, and in these societies and organizations there are those who are as Thurman would suggest the poor, disinherited, and the dispossessed.

Gumede (2007) (Senior Associate and Oppenheimer fellow at St. Anthony's College, Oxford University, and on the faculty of the Graduate School of Public and Development Management, University of the Witwatersrand, Johannesburg) stated the dilemma of South Africa's poor:

Ironically, the sudden radicalization of South Africa's civil society after years of quiescence is largely due to growing impatience among the poor and the needy for official attention, empathy and delivery of jobs, services and welfare. For millions of black South Africans, the only difference between their miserable lives under apartheid and their miserable lives under the democracy they fought so long and hard to attain is that they have the right to vote. (p. 365)

It is here with people living with their backs against the wall that one must ask the following critical consciousness raising questions: What good is political freedom without economic freedom? What good is proclaiming your freedom when you cannot feed, shelter, clothe, and educate your children? In a modern, industrialized, and technologically advanced world, impacting the lives of professional people with morals, values and disciplines that build a culture of inclusivity, will allow the very same people to be passionate about their work within their corporate or business workplace, as well as inspired to be active and proactive citizens in our broader society.

Focus of the Project

This capstone project will focus on barriers to inclusion in the workplace as it relates to diversity initiatives, and to support and advance the development and building of an inclusive workplace culture.

Building an inclusive workplace culture has the potential and the possibility to affect South Africa one organization and one person at a time. Organizations that invest in creating and building an inclusive workplace culture can have a positive impact on the lives of their employees, which can lead from personal to professional and on to healthy organizational structure, and efficacy. Thinking inclusively has the potential to assist the development of a framework, mindset, and practice that inspires the pursuit of a fair and equitable South Africa for all.

Research Question

My research is motivated by the work and learning I have undertaken in the field of reconciliation, theology, and leadership. My personal experience of having worked in, and

journeyed with an intentional community to value diversity and reconciliation, inspires me to raise critical questions and explore the work of bringing change and building community.

My exploration will be framed in the research questions that follow:

What are the challenges to inclusion?

Identifying hurdles and gaps to the work of inclusivity and building an inclusive workplace culture as it relates to the historical and structural social realities within our 21st century world, but more especially within South Africa?

What are the barriers, and constraints to creating an inclusive workplace culture in South Africa?

When seeking to advance the work of building an inclusive workplace culture, what are the complexities to consider, and what is going on behind the scene of persons and organizations, that restrict transformation and ultimately transformational leadership?

What does it take to build an inclusive work place culture?

Exploration of the visioning and implementation of an inclusive workplace culture. To consider the “how to” as well as drawing out relevant lessons learnt from documented resources in the literature, about practitioners and leaders that have tried through social interventions to build an inclusive workplace culture.

Significance of the Project

Being reared within a mystical understanding of faith, I have a concern for my country and its future. It is my hope that faith-based, religious, development, and corporate organizations in South Africa will accept the challenge to correct the continued economic and social pressures of our young South African democracy. South Africa has made major strides in the development of its economy and its people, but much more is required from this young democracy. It is my

hope that organizations will work both collaboratively and autonomously to create an inclusive ethic and consciousness that will rectify the wrongs of our society, thereby ensuring a hopeful tomorrow for future generations.

Context of the Problem or Opportunity

South Africa is in her 21st year of democracy, but organizations in the country continue to struggle with the reality of bringing authentic change and transformation with regards to people, and their cultural, racial, gender, religious, language, skill, and abilities. The management and valuing of diversity have unfortunately benefited the bank balances of diversity and organizational development consultants going about their motivational quick-fix talkshops, and the coffers of agents procuring these diversity learning contracts, without positively affecting the culture of the workplace and its diversity hurdles. The role of organizational leaders who have resisted the long term process required for deep organizational change is also important to consider, as diversity initiatives have merely been engaged to tick the box and meet compliance clauses.

Loden (1996), an expert on managing and valuing diversity, has written a book titled *Implementing Diversity* for making the American workplace exciting, fulfilling, and productive for all workers. There is much that can be learned from Loden and adapted to the context of South Africa with some degree of contextualization. Loden stated:

Today, there are many reasons cited to explain the backlash--or resistance to valuing diversity—that inevitably erupts during implementation. Among those most commonly mentioned by the resisters themselves are: suspicion of otherness, politically correct intolerance, hiring quotas, reverse discrimination, a shrinking economic pie, divisiveness due to emphasis on differences over commonalities, the lowering of performance

standards, brainwashing, mind control, violation of first amendments rights, the need for assimilation, and so on. While the list of opposing rationales runs the gamut from the seemingly reasonable to the ridiculous, all these explanations share a common trait. Each one is a fearful response to change. (p. 79)

Discrepancies exist within organizations and organizational leaders that have resisted change to the vast array of ethnic, cultural, racial, class, gender, and religious diversity. Fear gets the best of the emotions, resulting in diversity initiatives, and efforts at organizational change that are shallow and unable to positively affect the building of an inclusive workplace culture. But authentic management and valuing of diversity, change, and transformation initiatives, promotes great potential for an inclusive workplace culture that has the possibility to inspire professional workplaces, personal and community spaces.

Research Method

The approach I use for this study is interdisciplinary as it integrates insights from different disciplines: sociology, religious studies, political science, economics, leadership youth work, development, etc. “[Interdisciplinary studies is] a process of answering a question, solving a problem, or addressing a topic that is too broad or complex to be dealt with adequately by a single discipline or profession . . . and draws on disciplinary perspectives and integrates their insights through construction of a more comprehensive perspective” (Keestra, 2013).

Furthermore, it will be interdisciplinary as it draws from other approaches and research methodology viz. social science and art of portraiture, critical pedagogy, and secondary method of data collection and analysis.

Alongside interdisciplinary research, social science and art of portraiture will be an anchoring methodology. Sarah Lawrence-Lightfoot (Lawrence-Lightfoot & Davis, 1997) explained:

This volume draws the contours of social science portraiture, a genre of inquiry and representation that seeks to join science and art. Portraiture is a method of qualitative research that blurs the boundaries of aesthetics and empiricism in an effort to capture complexity, dynamics, and subtlety of human experience and organizational life.

Portraitists seek to record and interpret the perspectives and experience of the people they are studying, documenting their voices and their visions- their authority, knowledge, and wisdom. (p. xv)

Building an inclusive workplace culture will be benefited by the logical science and the wonder of the arts, as the difference between science and art is blurred, to engage the complexities of the social space that is troubled by historical, structural, and cultural differences of people. The science and art of portraiture will provide a framework through which the experiences and perspectives of people are engaged to learn from, critically analyze, and utilize the insights to assist the building of an inclusive workplace culture.

Furthermore, Lawrence-Lightfoot and Davis (1997) explained,

The drawing of the portrait is placed in social and cultural context and shaped through dialogues between the portraitist and the subject, each one negotiating the discourse and shaping the evolving image. The relationship between the two is rich with meaning and resonance and becomes the arena for navigating the empirical, aesthetic, and ethical dimensions of authentic and compelling narrative. (p. xv)

As a researcher, implementer, and consultant who studies, develops and designs projects to enhance the inclusivity in the workplace, seeing one's self as a portraitist is a wonderful description of the work with do with our subject or clients and people who we are serving to deliver our work. The portraitist working as researcher, implementer, facilitator or consultant is able to capture the picture of reality that is going on within the workplace, from the visible to the invisible, from the measurable to the social undertones, from the empirical aesthetics to the inner workings and ethical dimensions, that either creates ruckus or refuge in the workplace. Whatever the impetus, whether negative or positive the portraitist is able to engage the subject and people with a grounded analysis that sifts through the information to provide strategic advice, and counsel as to the path toward a more inclusive workplace culture.

In engaging a workplace, one has to enlist critical or courageous questioning in conversation with the subject or people. Building knowledge and bring across the learning through questions is best informed by critical pedagogy as an augmenting methodology.

Kincheloe (2005) explained,

Critical pedagogy is interested in maintaining a delicate balance between social change and cultivating the intellect—developing a rigorous education in a hostile environment that accomplishes both goals. Freire always maintained that pedagogy has as much to do with the effort to change the world as with developing rigorous analysis. (p. 21)

Critical pedagogy as a methodology calls for critical thinking and investigation of systems. Such work is dynamic in engaging the arena of organizational leadership and development, as it relates to bringing positive change to organizational culture and ethos, where people are feeling culturally alienated.

Freire (1968) explained,

Thought and study alone did not produce Pedagogy of the Oppressed; it is rooted in concrete situations and describes the reactions of laborers (peasant or urban) and of middle-class persons whom I have observed directly or indirectly during the course of my educative work. Continued observation will afford me an opportunity to modify or to corroborate in later studies the points proposed in this introductory work. (p. 21)

What Freire considered an introductory work has laid a foundation for the development of critical pedagogy. In the footsteps of Freire utilizing critical pedagogy, I too will make observation of people, places and spaces, and literature to produce pedagogy for building an inclusive workplace culture.

Lastly, I will draw from secondary method of data collection and analysis, as I reflect on data provided from quantitative data such as statistics provided by government on social factors of employment, diversity, economic access, etc. Furthermore, I have drawn from the qualitative data and analysis of social change writers, activists, academics, theologians, and practitioners. As the researcher, I am extracting from their analysis of social issues related to inclusion but not specifically designed to address inclusion. In most cases these secondary resources are positioned towards the accomplishment of the broader work of social change, transformation, diversity and reconciliation.

M. Katherine McCaston (2005), an advisor concerning Household Livelihood Security, states, “Secondary data is generally referred to as *outcome* data. This is because secondary data generally describe the condition or status of phenomena or a group; however, these data alone do not tell us *why* the condition or status exists.” McCaston explained that the limitations of secondary resources can be overcome in two ways: “First, it can be overcome by using

information from case studies and other research to fill in the gaps.” “Second, analysis of additional key data and indicators can help us acquire more explanation as to why a problem exists” (p. 6). Primary data analysis may be enlightened through quantitative research, we ought not to pretend that it is not limited or skewed by the variables that are included and excluded. While secondary data analysis is employed I rely on the case studies or projects of inclusion to close the gaps, and paying close attention to people, communities and organizations through the social science and art of portraiture, and critical pedagogy will further enhance and qualify the outcomes and results of my study.

In summary of the research methodology, I will approach the literature review and the projects that are designed, developed and delivered using interdisciplinary studies, social science and art of portraiture, critical pedagogy, secondary data analysis to inform the research, and learning as it relates to building an inclusive workplace culture. These methodologies are also practically utilized in the work of consulting which is my role as the researcher in building an inclusive workplace culture.

Assumptions and Limitations

In my experience of youth work, development, business consulting and training, and faith based consulting, I have come to understand the importance of being aware, or being conscious of, and the building of consciousness. Heesoon Jun (2010) in *Social Justice, Multicultural Counseling, and Practice: Beyond a Conventional Approach*, informed us of consciousness studies. Jun stated:

Another way to examine one’s inner experience is through consciousness studies. Most researchers of consciousness studies agree that consciousness encompasses everything there is, it includes both subjective and objective experiences, although there are

variations in researchers' definition of consciousness. Most consciousness studies suggest that first person experience and third-person experience do not operate as separate entities (Blackmore, 2004; Metzinger, 2003; Searle, 1997). (p. 74)

We learn that consciousness is the understanding of one's self as it related to their knowledge of self, and others, as well as what I can learn from others about myself, which I can accept or disregard. Jun (2010) further explained the importance of acknowledging perception without the role of the unconscious in perception and learning from both psychological research and consciousness research, about self and the understanding of others (p. 76).

It is quite an interesting field of learning as one considers in the field of diversity, inclusion, reconciliation and transformation the role of unconscious bias, or one having a perception or a thought about a matter of workplace disruptions without actually being conscious or thinking about the disruption, until someone questions the so called disruption, and then only the unconscious perception becomes a conscious viewpoint that one was so unconscious about. I have noted such discussions in workplace consultations on conflict situations. Jun (2010) brought to our attention the relationship between perception without consciousness, and the role of the unconscious in perception, as an important step toward understanding not only the difficulties of accessing inner experience but also the complexities involved in knowing one's values, beliefs, and biases, as well as truly understanding those of others (p. 76).

People who are growing in their understanding and consciousness or awareness of themselves, others and their environment, will have the potential to build a consciousness as it relates to building an inclusive workplace culture. Leaders or managers must understand what the inclusive workplace goals are so that they know what they are leading their employees toward. Consultants and trainers must be trained with inclusive visions and strategies for

educating and motivating executive management, middle management and the broader employee work base. Employees or followers must understand their role as leaders and followers to accomplish an inclusive workplace culture.

My learning of consciousness and desire to actively inspire and lead change have been inspired and informed by my faith and religious grounding as well as people like Steve Biko, a proponent of Black Consciousness. Biko was killed, for his advocacy of Black Consciousness and his corresponding activism against Apartheid, on September 12, 1977. Biko did the simple yet vital work of helping black people living in an apartheid-stricken South Africa understand that they are beautiful and have self-worth.

Biko's message challenged the oppressed of his day to realize and fight for their human dignity. Biko (2004) stated, "Liberation therefore, is of paramount importance in the concept of Black Consciousness, for we cannot be conscious of ourselves and yet remain in bondage. We want to attain the envisioned self which is a free self" (p. 53). In the footsteps of Biko, and the call of the prophet Micah who reminds us "And what does the Lord require of you? To act justly and love mercy and to walk humbly with your God." (Micah 6:8, NIV). I desire to be a social change innovator and consultative advocate for challenging and motivating people of my day, to have a critical social imagination and consciousness that motivates them to perceive their shared and common humanity and to serve the work of realizing, as Dr. Martin Luther King Jr. would proclaim, "the beloved community".

According to Charles Marsh (2005), in reflection of Montgomery and King's thoughts: Although a boycott was necessary in Montgomery to bring an end to discriminatory laws, King urged the church people in the movement to keep in mind that a boycott and its achievements do not in themselves represent the goal. "The end is reconciliation, the end is redemption," he said,

“the end is the creation of the beloved community” (p. 1). In Montgomery, Dr. King caught a glimpse of a new social order.

I engage my studies of organizational leadership and the pursuit of building an inclusive workplace culture, with a glimpse of new social order, and from a reconciliation studies and biblical and theological studies point of view. My previous academic reflections have allowed me the opportunity to consider and construct a contextual black liberation theology, and a contextual reconciliation theology. These works have been presented at sociological and theological conferences at Bethel University in 2007 and 2009.

The work and ministry of reconciliation has become a grounding approach, way of life, and a key influence on my work and ministry in the faith-based, development and business/corporate sectors in South Africa. Curtiss Paul DeYoung, in his role as an academic and practitioner, and having been my former professor of reconciliation studies, has aided my development and thought processing. DeYoung (1997) explained:

My approach to reconciliation is a holistic one. I am troubled when I hear people speak with great clarity regarding racial reconciliation who are still locked into hierarchal views on gender issues. Some individuals work hard to eradicate class distinctions but are anti-Semitic. Others promote gender equality but do not include race and class in their critique of society. Such contradictions undermine otherwise commendable efforts toward unity and social justice. Sexism, classism, racism, and all other forms of bigotry are intertwined. (p. xviii, xix)

This approach to reconciliation that is intertwined and complex enough to institute complex disruptions of our 21st century world is important to me. In Chapter Three I will draw more closely from DeYoung (1997) who speaks to us of a reconciliation mindset that begins with:

self-examination; it is holistic and consistent; it requires persistent resolve; and it is centered in relationships (p. 62), and I would suggest that a reconciliation mindset is an advisable way of thinking and being, it is a mindset and an approach that together with creativity, innovation, and fierce conversation or courageous engagement, will be instrumental and strategic in realizing the building of the an inclusive workplace culture.

My interest and study in the field of organizational leadership as it relates to focus on diversity, inclusion, reconciliation and transformation, and with more acute focus on building an inclusive workplace culture, is grounded and inspired by faith-consciousness, reconciliation and the social imagination of the beloved community. As an artist in music, poetry, and even drama, I understand the work of creativity, touch and feel. Now with pen in hand and as an artist in my work with people and organizations I have developed an awareness and understanding that is growing as to the potential I have to effect positive social, community and workplace change. Such an awareness, critical social imagination and consciousness to do the work of building an inclusive workplace culture, is attributed to the concept of mystic activism which DeYoung (2007) defined as "leaders whose activism consumes them yet is deeply rooted in their faith and in the mystery of the divine. Their activism compels them to reach passionately inward toward the divine for sustenance, wisdom, perseverance, and belonging" (p. 7).

DeYoung (2007) explained:

One who sees life clearly from the margins learns that there are many kinds of marginalization. Race, gender, class, age, ethnicity, sexual orientation, religion, and other social factors all frame oppression in different ways. Even more nuances appear when a person is marginalized in more than one way. Mystic-activists seek to understand the complex and multifaceted experience of life... Learning to see from a privileged point of

view is a powerful asset for mystic-activists. It enables them to gain access to ways of overcoming oppression... The ability to see a world not confined by boundaries, full of new ways to organize, and fresh with possibilities for relating enables mystic-activists to work for reconciliation. Understanding the perspectives of those below and those above opens up alternatives not seen with a singular focus. To use less hierarchical language, to view life from both the center and the margins enriches the mystic-activist's ability to reconcile alienated communities. (p. 52-54)

Mystic-activists or the work of mystic-activism provides for a place and space for me to understand my personal, faith, professional, and academic journey, and the consciousness that has informed, inspired and holds me accountable in my work and service.

The theme derived from Thurman (1949) "life as a working paper" informs me that I, too, am on a journey of discovery, learning, and critical exploration of life. I am a person who is growing and developing, knowing only in part that which I can understand at this time. My viewpoints and biases must be considered as limitations because my lens as the writer and researcher will influence the pursuit and destination of my study and project. Even while thinking about the literature I am reading, understanding, and interpreting. I am inducing and deducing meaning; I am adding to and taking away from, in my human desire to search for thoughts and ideologies, theologies, philosophies, and practices of social justice, positive social change, and building an inclusive workplace culture. Life as a working paper allows me to proclaim that as time progresses, my viewpoint will remain dynamic, and I grow and develop, and change and transform.

I am a South African, who has great hope in, and for the land of my beginnings. I do, however, attempt to be critical of South Africa in investigating the shortfalls of organizational

culture and the lack of and greater need for inclusivity in the work place culture. My bias as a committed son of South Africa to social justice and inclusion is noted. I am aware and cognizant of South Africa's unique and checkered history, and will seek to steer clear of romanticizing South Africa. It is not my intention or hope to present South Africa as the exemplar of all, but rather as a real dynamic example of a country that has gone through historical experiences from which one can draw from; to learn from Her failings and fractures; and ensure the development of a more just and inclusive local to global society.

I am a person of faith and know my journey toward faith, so I am aware of my difference to the religious other, and I have sought to journey personally and professionally with the religious other in an inter-religious or inter-faith understanding as informed by my personal and community-informed journey of growing up in a religiously diverse social environment. Through several people who have helped me to come to a deeper understanding of our religious differences. One important person amongst the many in this light and must be mentioned has been Rev. Dr, Gerrie Lubbe. Lubbe (2014) stated:

It was mainly Christians involved in interfaith activities who had to face the inevitable accusation of syncretism which, it was believed by the accusers, would lead to the betrayal of the gospel. In more liberal circles, we were also accused of politicizing interfaith dialogue. It was mainly white people who, from a purely academic point of view, found my particular approach too radical. In reply, I maintained that the model my partners and I were using for interfaith dialogue was only one of several and that people with different objectives were welcome to use different approaches. This did not happen and the South African chapter on the WCRP (World Conference on Religion and Peace) has, in the meantime, become much more acceptable, kosher and halal! (p. 364)

Lubbe's interfaith approach anchors and grounds my understanding in the work of inclusion as it relates to the religious and faith-based diversity in our business/corporate, development, and community-based organizations. Drawing from one's faith, and understanding the faith or motivation that inspires others is the acceptance of a plurality that can bring us to a commonality in the pursuit of building an inclusive workplace culture.

Outline of the Project

The remaining chapters will assist and ground my study. In Chapter Two I will do a literature survey, where I explore building an inclusive workplace culture through the voices, work, and experiences of other professionals, practitioners, and authors in the field of diversity, change and transformation work. In Chapter Three I will provide a narrative of projects that I have worked on, in the attempt to design, develop, and deliver the voices, work, and experiences of other professionals, practitioners, and authors in the field of diversity, change and transformation work. In d unto explore some guiding principles, tools, and tricks of the trade in doing the work of establishing, and "building inclusive workplace culture." Lastly, in Chapter Four I will take time to reflect on my learning, and provide evaluation, critique, and summary of the projects, the journey of my study, and the future hopes that I have for future studies, and exploring further the work of diversity, inclusion, reconciliation and transformation. We will now turn to the literature review, and learn from the gurus who have done insightful work on diversity, inclusion, reconciliation, and transformation.

Chapter 2: Literature Review

Introduction

In Chapter One I was able to ground the reasoning, and the motivation that informs the significance of my study, and research project. Also I have established and shed light on the vital importance of building an inclusive workplace culture within the broader narrative of South Africa. It is my intention to uncover the challenges to inclusion, then to consider barriers and constraints of transformational leadership, and lastly to consider insights and strategic advice in realizing the vision and implementation of building an inclusive workplace culture, with special focus on South Africa. I will begin by drawing out conceptual issues or dynamism in the field of valuing and managing diversity in the workplace. Then I will consider the historical and structural challenges within South Africa. I will then explore creating an inclusive workplace in South Africa, and the barriers and constraints to transformational leadership. The projects proceed to consider the practical work of implementing the vision of an inclusive workplace culture in organizations, and the relevant lessons that are to be learned for strategic implementation. Lastly, I will consider further inclusion insights, the tools for the trade of change and transformation in the journey toward valuing diversity and building an inclusive workplace culture, and then summarize the major themes highlighted in Chapter Two. I will now turn to engaging literature and reviewing my resources.

Conceptual Issues in Valuing and Managing Diversity in the Workplace

As one seeks to ground an understanding in the field of work and research of building an inclusive workplace culture, clarifying terminology is most helpful. Building an inclusive workplace culture brings to the fore several authors with wide-ranging and dynamic points of view. Ironically, ‘seeking to understand’ the topic seemingly confirms the complex reality of

building inclusive workplace culture. For in the pursuit of seeking to understand the terminology and approaches, one is presented with a varying diversity and complex reality of the *how to* in the pursuit of building an inclusive workplace culture. The following subsections are strategically sought after, and purposeful in grounding and clarifying terminology that is important for my continued exploration and study of building an inclusive workplace culture. But before the terminology let me take a moment to consider social science research and consider a framework that will guide my analysis in Chapter Two.

Understanding Social Science Research and a Guiding Framework

Understanding social science research according to Babbie (2008) is purposeful in mapping out a topic and may warrant further study at a later stage. Topics relates to politics, religion or perhaps the new drug on the streets. Social science research describes the state of social affairs, e.g., the rate of unemployment and rapid increase in the spread of HIV/Aids. Social science research provides reasons for phenomena in term of causal relationships, for e.g., the relationship of non-inclusive workplace cultures and the continued lack of a sense of shared and common humanity in society. Research is at times pursued to bring understanding concerning social realities such as racism, sexism and classism, but it also is utilized deliberately to bring about social change and the reality of a more workable or just society (Babbie, 2008, p. 21-22).

Social research provides a method to engage academic work and discipline that allows learners to stay connected to the social realities of their everyday lives. It is enriching to one's social ethos, upbringing, and beginnings. More specifically, I am encouraged to note that social research encourages my agenda for activism, advocacy and speaking out for human rights. My intentions are to see a world infused with equality and justice for all, and my hope for South

Africa is that we will see organizations in every sector of life bringing about an inclusivity that enhances the workplace of life.

My focus and rationale is driven by social realities as explained by Stephen Charles Mott. Mott (1982) explained, "...the formal elements of social life are much older than the people who constitute it... social life goes on and in its continuity it has little dependence on conscious individual decision making or responsibility... social life often consists of complex problems for which there seems to be no solutions (p. 10-13). Mott's explanation of social realities will be a guiding framework in the continued survey of literature and defining of terminology, and taking time to consider the depth of social science research will allow me to draw from the literature in a purposeful manner as I further explore "building an inclusive workplace culture." Now let us consider the terminology that are important and inform the *Conceptual Issues in Valuing and Managing Diversity in the Workplace*.

Culture as it relates to an inclusive workplace is vital to understand. What does the place and space of the workplace look, feel, and smell like? **Culture** is a very complex concept to explain simply. Schein (2004) explained culture as an empirically based abstraction (p. 7). Schein (2004) stated:

Culture as a concept has had a long and checkered history. It has been used by the layman as a word to indicate sophistication, as when we say that someone is very "cultured." It has been used by anthropologists to refer to the customs of and rituals that societies develop over the course of their history. In the last several decades it has been used by some organizational researchers and managers around their handling of people, or to the espoused values and credo of an organization. (p. 7)

The credo of the organization is important to establish and investigate as one considers the measurement of its inclusive or exclusive trends within the organization.

Furthermore, “Culture is explained as neither neutral nor static; rather, it is an active process of social interaction that affects, and is affected by power dynamics” (Green, 2005, p. 632). Much attempt has been made to accurately define culture, for example through “cultural mosaic” (Chao & Moon, 2005, p. 1128), which aids the understanding of cultural influences on behavior. The recurring point however, is that the dynamism of culture complicates an understanding of culture, cultural diversity, cultural competence, and building an inclusive workplace culture (Chao & Moon, 2005; Green, 2005).

Culture within the workplace or workplace culture is defined as “a human process that is both separate from and intimately related to broader organizational structures and requirements” (Green, 2005, p. 630). A globalizing world driven by consumer culture and wealth has marginalized cultural diversity, as “ethnocentric western culture bombards non-western cultures” (Adu-Febiri, 2006, p. 39). Individuals within organizations are influenced or affected by culture, and can also influence and affect workplace culture. Workplace culture or the cultural ethos of the global workplace often marginalizes cultural diversity, and may be heavy laden with prejudice and discrimination (Adu-Febiri, 2006; Green, 2005).

Understanding culture in its complexity and realizing the potential of prejudice in workplace culture, which is affirmed by a postcolonial perspective that perceives globalization as western imperialism or capitalism at the highest stage, underscores the concern for an inclusive workplace which must be pursued (Adu-Febiri, 2006; Green, 2005). An inclusive workplace culture is propelled by diversity management policies and multiculturalism models which are purposed to revive and equalize cultural differences (Chao & Moon, 2005; Green, 2005). A

“Cultural Mosaic” (Chao & Moon, 2004, p. 1132) provides a way to embrace the complexity of culture related to chaos and network theories. However, critique is raised about models and tools that seek to enhance cultural diversity, that do so without consideration of the historic, political, and systemic socio-economic injustices that prevail (Adu-Febiri, 2006; Chao & Moon, 2005; Green, 2005).

Culture is all around us, and is impacted, influenced, and inspired by our social reality. It becomes our work to understand what is the culture of exclusion, as well as a culture of inclusion. One cannot propel inclusion in the workplace without seeking to understand what, within a specific place and space, is or are the factors that lead to and cause people to feel excluded. So then, what is the workplace?

Workplace, in the field of organizational leadership, is mainly a place and space where work or employment is studied in a post-industrial and technological era. Workplace is usually the place of corporate and business work. Largely the discussion majors on the working ethos of an inclusive work place culture, which expected to focus primarily on a working environment that is meant to foster healthy working relationships. Such a healthy working environment enhances productivity and effectiveness of staff. Workplace is looked upon as public separate from private, creating a separation of this place of work from the place of one’s life. According to Volti (2008), we learn that work and life is not as dichotomous in the majority of human history. Today however we live and work in a very different world when compared to agrarian civilization, and human existence based on application of one’s skills and intelligence (Volti, 2008, p. 1). In a modern and postmodern world we may not be hunting and gathering, or working the crop fields, but we are definitely going about our work a broader context that reaches from the spectrum of modern agriculture into the industrialized technological world of

business and virtual workplace culture. What then, is inclusivity within the places, spaces, and organizations in which people work and serve every day?

Inclusivity as explained by Ludwig and Talluri (2001) is captured in a subtitle or slogan, “Inclusivity is good for the corporate balance sheet, as well as the corporate soul.” They stated, Inclusiveness is a strategy to unleash the power of diversity to generate business value. It involves creating opportunities throughout an organization so that the talents of all employees can be fully realized. And it extends beyond strictly embracing legal dictates associated with the "protected categories" of discrimination law, which include race, gender, religion, age and disability. (para. 2)

Inclusiveness in the corporate business world is described as going beyond legal intentions, it is a commitment to having people explore and contribute from their skills and abilities to the communal working place and space. However, inclusivity must be considered in the broader context of organizations and organizational life that falls outside the formal office space.

The Geneva Peacebuilding Platform is a collaboration effort that utilizes inclusivity in the work of peacebuilding. An excerpt from the introduction to the paper by Antonio Does (2013) stated:

While there is a certain record of discussions about inclusivity, the concept has received renewed attention in international policy circles in recent years. Such revival is illustrated by the pledge of donors in the New Deal for Engagement in Fragile States to ensure local ownership and leadership in peacebuilding processes. What is more, in his report “Peacebuilding in the Aftermath of Conflict”, United Nations Secretary-General Ban Ki-moon emphasizes that “inclusivity needs to be applied throughout peacebuilding, from

analysis, design and planning to implementation and monitoring (United Nations 2012: 12).” (p. 1)

Inclusivity is a seemingly strategic choice and plan for leaders, mobilizers, and practitioners who intend to be successful in the corporate business world, as well as in the modern global crises that we see in war torn countries, of our 21st century conflict situations, and broader society.

According to Michael E. Mor Barak (2000) (associate professor at the School of Social Work, and director of the Centre for the Inclusive Workplace, at the University of Southern California, Los Angeles):

Organizational policies and actions that are inclusive can benefit all system organizations; social work levels from the individual worker through the work organization to the wider community. The concept of the inclusive workplace introduced here refers to a work organization that is not only accepting and using the diversity of its own work force, but also is active in the community, participates in the state and federal programs to include working poor people, and collaborates across cultural and national boundaries with a focus on global mutual interests. (p. 339)

Inclusivity, using a broader perspective of diversity than just the workforce, shows the broader place and space that inclusion or inclusivity in the workplace presupposes. Thus, from inclusivity let us move on to take a closer look at diversity.

Diversity, according to Loden (1996), must avoid wide scale opposition by steering clear of notions of empowerment of women and people of color as a progressive path of implementing diversity (p. 12-13). Loden explains, “To avoid wide scale opposition, diversity much be defined in a broad and inclusive way. The corporate definition must make it obvious to employees at all levels that everyone is included and therefore everyone’s diversity is valued” (p. 13). Loden’s

caution is rooted in the reality of those who will resist diversity efforts, which may frighten them due to their feelings of being disregarded and marginalized. Furthermore, according to Anita Ollapally and Jyotsna Bhatnagar (2009):

Once the leader becomes aware of the need for diversity management, with the help of the HR function, he can cull our practices and policies (based on the organizational strategy) for the same. However, the success of these practices depends on the existing culture of the organization and the prejudices people have as a result of their cultural background. If the company is successful in managing this diversity and creating a culture of inclusion it will not only result in employee engagement but also employer branding, helping to retain as well as attract competent employees. (p. 467)

It is important to take note of the role of leadership, as well as the gains of diversity management that is further enhanced by a culture of inclusion.

From the above mentioned terminology related to conceptual issues of valuing and managing diversity in the workplace one can deduce the following:

- Culture is of vital importance, but it is so broad and complex and is everywhere. It is in some ways everything that we are, and is all over and part of the way of our personal being.
- Workplace is a synthesis of people's personal and professional lives, and therefore the industrial workplace may very well be informed by the everyday social realities, and problems that come from the home and even the farm from whence people come from.
- Inclusivity is calling our attention to building an inclusive workplace culture, outside the office space to be looking into the broader context of personal and global situation. The formalized professional working place and space is affected by the social issues

that capture people and their lives outside their working environment, as well as the global factors that influence people and organizations.

- Diversity must be advanced with an ever increasing focus on inclusion, and appreciative of all who are part of the journey, while getting leadership onboard to become the ambassadors of a diversity and inclusion program that will benefit people, as well as the organization's brand and reputation.

Having considered culture, workplace, inclusivity, and diversity may be the right place to stop and transition, if building an inclusive workplace culture was not in the context of the social realities that are already stated previously by Mott. But since inherited social realities are historic, systemic, communal and complex, we must consider the more difficult work of justice, reconciliation, and transformation, which are of vital importance globally and more especially within the South African context. So from the conceptual issues let us move on to consider the *South African Society and its historical and structural challenges to building an inclusive workplace culture*.

South African Society: Historical and Structural Challenges to

Building an Inclusive Workplace Culture

Kotter (1996) wrote “Commitments to produce short-term wins can help keep complacency down and encourage the detailed analytical thinking than can usefully clarify or revise transformational visions” (p. 12). The African National Congress (ANC), which is the ruling political party since the birth of democratic South Africa, and their leaders were charged to keep the struggle for freedom alive during the height of the Apartheid regime. In the midst of being banned, ANC leadership, those in exile and in the country functioning as underground operatives, had to ensure that people realized that the struggle was not over, even after Nelson

Mandela was imprisoned. In *100 Years of Struggle: MandelaANCANC*, Heidi Holland (2012) provided an account of the continued work that was done to keep the struggle alive. Holland (2012) stated:

While Mandela sat in prison awaiting trial on charges of inciting workers to strike and leaving the country without a passport, Umkhonto's sabotage campaign continued under the direction of Raymond Mhlaba. Working closely with Mhlaba was Joe Modise, who had resigned his job as a truck driver in order to devote all his time to to Umkonto operations. He was among MK's most powerful successful saboteurs, active night after night with his unit, severing telephone and power lines. (p. 116)

The continued word of Umkonto we Sizwe (abbreviated as MK, Zulu for "Spear of the nation," was the armed wing of the ANC), unfortunately through some acts of sabotage which at times resulted in loss of life, was the necessary actions taken to ensure the vision of transformation stayed alive.

Gumede (2007) "The South African Student's Movement (SASM) was among the first organizations for black high school students, and played an important role in the 1976 uprising" (p. 30). The uprising marked a short-term win in what would still be a long walk to freedom for the South African people. Young people inspired by ANC leadership called for mass action, and on the morning of June 16th, 1976, young people of Soweto (township in Johannesburg, South Africa), and throughout the rest of the country, left their schools and started to march down the streets of their townships. Their marching was not just a stroll, it was done in a toyi-toyi (dancing and taking political action through songs and dance). The uprising of June 16th, 1976 helped to maintain the vision of change for a free and democratic South Africa, but it also reminded people of the cost of freedom, as hundreds upon hundreds of South African youth lost their lives

marching for that freedom. The youngest amongst them was eleven-year-old Hector Pietersen. In recent times we have seen quite a sizable amount of toyi-toyi, and the irony is even within an early democracy we still have young people who are being left behind by a lower standard of education and schools that are not serving with excellence.

My project focus is fueled and problematized by those who exist with their backs against the wall, people who are marginalized, in the global situation, but more specifically in a post-Apartheid and developing Democratic South Africa. Gumede (2007) stated the dilemma of South Africa's poor in a politically emancipated South Africa extremely well:

Ironically, the sudden radicalisation of South Africa's civil society after years of quiescence is largely due to growing impatience among the poor and the needy for official attention, empathy and delivery of jobs, services and welfare. For millions of black South Africans, the only difference between their miserable lives under apartheid and their miserable lives under the democracy they fought so long and hard to attain is that they have the right to vote. (p. 365)

It is here with people living with their backs against the wall that one must ask the critical consciousness raising questions: What good is political freedom without economic freedom? What good is proclaiming your freedom when you cannot feed, shelter, clothe, and educate your children?

In and among questionable times, alternatives to revenge and violent unrest are required in the midst of conflict based on racial oppression and economic hardship, pressure of peers; or the colorful and bright arguments that have the potential to escalate into loss of life on the factory floor. In a world of great division people require a place to come together and discover their shared humanity. Gobodo-Madikizela (2003) pronounced her victory over hatred. Gobodo-

Madikizela as black African woman tells of her discussion with Eugene De Kock, the white man who carried out malicious acts of violence for the Apartheid government of South Africa. De Kock's plans and schemes resulted in the deaths of many black people. Gobodo-Madikizela (2003) stated, "The question is no longer whether victims can forgive 'evildoers' but also, even whether we – our symbols, language, and politics, our legal, media, and academic institutions – are creating the conditions that encourage alternatives to revenge" (p. 118).

Gobodo-Madikizela (2003), even in the most trying time of facing her demons through her interviews with Eugene De Kock, she uncovers that she is without hate in her heart (p. 117). Organizations seeking to develop a culture of inclusivity would benefit through creating a system to manage the historic, structural, personal and communal conflict that has journeyed with people, as well as draw from existing language, symbols and stories of hope that can become liberating, and instructive to founding and grounding a base for open, honest and transparent dialogue. These will people to a common ground, place, and space, which allows for the building of an inclusive culture.

Gumede (2007) reported:

The South African economy is now 33 percent bigger than it was in 1994. The country has not yet recovered what JP Landman, a futures trend analyst, calls its "lost years." The economic decline started in 1981, when South Africa was comparatively at its most wealthy, but it is slowly clawing its way back to the top. At last, more jobs are being created than destroyed. After all the jobs lost in the shock-therapy stabilization, restructuring and modernization that began in 1994- on top of the long recession that started in 1981 - jobs grew from about 9.5 million to 12 million in 2006. But for 4 million people, a job is still a distant

dream. Furthermore, the well off in South Africa – the 20 per cent, white and black – earn 62.2 per cent of all the country's income, while the lowest 20 per cent earn only 3.5 percent, making the country one of the most unequal societies in the world. Government statistics show that 3.9 million get free basic electricity. Around 7 million people, including pensioners, children younger than fourteen in poor homes and those with disabilities, benefit from social grants. But 41 per cent of the population still live on or below the international poverty line of \$1 a day, although in 1970 this figure stood at 57 per cent of the population. (p. 115-116)...

in Donwald Pressley, *South Africa's wealth recovering after '25 lost years'*, United Nations Human Development Report, Alec Erwin, *Development debate must not be driven purely by ideology* (as cited in Gumede, 2007).

South Africa has seen some wonderful victories, including serving as host nation to the world's largest sporting event, the FIFA Football World Cup 2010. But in and among our wonderful milestones of success, economic reform of our democracy is required to ensure an equitable and inclusively structured South Africa.

Grant (2007) has captured the thoughts of Melissa Steyn concerning the transformation struggles in the South African workplace in her working capacity as director of Intercultural and Diversity Studies of Southern Africa (iNCUDISA):

Internationally, much diversity discourse and literature links diversity to profit by ensuring more productive and sustainable workplaces. In South Africa, diversity management has to be linked to social justice because if we don't manage people's expectations of a fairer, more equitable dispensation, it won't work. (p. 95)

The development and building of an inclusive workplace culture has much to offer to the time laden, and what has become a burdensome process, of diversity management and education to many corporate places that are now tired and critical of any diversity training, workshops, and diversity initiatives.

In this respect, Grant (2007) noted this emphatically:

Exactly so! Concepts such as diversity, like all signifiers in our country, are highly contested: Different people try to imbue it with different meanings. The term diversity can be used in a form of identity politics that seeks to retain privileged access for Whites.

You can be sure that the separate Diversity Trusts/initiatives championed by Nobel Prize winners Archbishop Desmond Tutu and former president F. W. de Klerk will differ considerably in their ethos and motivation. (p. 95)

Some diversity initiatives have appeared to be unsuccessful in providing authentic change and transformation within the workplace. Diversity initiatives are too often observed as being positioned to lead political campaigns and counter the possibilities of change by maintaining the status quo. Diversity initiatives can easily be in current day democratic South Africa, as strategic alignment of leadership to comply with rule and regulations but not actually bring about authentic equality, access, and a culture of inclusivity.

Deon Rossouw and Leon Van Vuuren (2013), in *Business Ethics*, took time to consider why ethics make business sense, what is the social responsibility of business, what is the role of ethics within corporate governance, and how should organizations manage ethics from within? Rossouw and Van Vuuren (2013), in a subsection on “The co-operative nature of work,” share the following:

Working within a business means working with other people. This is true for even the smallest businesses. It is true even of the one-person business that starts up with no outside funding. That one-person business will still find itself in a relationship with at least one supplier and /or client. Actions performed within any business have an impact on all who work in and with that business. Since ethics is at the core of relations, such actions are never ethically neutral, but are always ethically laden. They can impact positively or negatively on the interests of others. This is a brutal and undeniable fact of work. (pp. 51-52)

South African society is problematized by her historical, structural and ethical complexities, which result in people and organizations that are by their nature and nurture within the South African context, perplexed by those complexities, in their everyday working, living and coexisting social realities.

More recently uprisings in South Africa, that captured the world's attention, became known as #feesmustfall," provide a current insight into the historical and structural issues that face South Africa. "#feesmustfall" is best described as a movement of youthful university students that marched and did their toyi-toyi in the effort of ensuring that university fees for 2016 do not increase, and there was a call for more governmental assistance in securing the financial endowment for students seeking to complete and achieve their tertiary qualifications. According to an Eye Witness News report:

CAPE TOWN - The Presidency has confirmed R2,3 billion will be set aside next year in order to implement a zero percent fee increase at universities. Today, President Jacob Zuma revealed that he has received feedback from a task team he set up in October to address funding shortages in tertiary institutions. In October, students across the country

participated in the “#feesmustfall” protests demanding the scrapping of fee increases for next year, as well as free education... (Bendile, 2015)

One can track with the history of South Africa from much earlier but in my attempt to take an eagle’s eye view, I have tracked with history from the late 1950’s to as recent as October 2015, providing specifically selected accounts and resources to look into the historical and structural barriers that make building an inclusive workplace culture in South Africa more complex than simple.

The following are learnings we can draw concerning challenges to building the inclusive workplace culture: the historical realities of a nation that had to lean on sabotage and in some cases violence leading to loss of lives (MK bombings) to mobilize against the Apartheid regime, people who are affected directly and indirectly by the Apartheid past, and carry with them social, emotional, and physical hurts and pains because of our shameful Apartheid past. The structural realities for people who have been left outside the economic enfranchisement of an early democracy, people who fought for freedom that have not accessed financial security and basic rights, other than their right to vote.

- The historical reality of people not having the ability, know-how and choice making capacity to choose from alternatives other than vengeful violent resolve, and the lack of opportunities to engage with the other whoever the other may be. The historical and structural realities concerning the ethical code and conduct of leaders, organizational leaders, and organizations that need to consider the ethics of team work, collaboration, and collection working. These leaders and organizations run their business in a democracy that is plagued by a not so distant past, and therefore require systems and resources to manage the workplace environment that is made

complex. Such complexity is derived from people who are existing at the business, corporate, faith-based, non-profit workplace as a result of their personal background, history, and the communal history and collective memory of South Africa.

- The structural realities of a new youthful activism. Youth who are making their claims to their rights for education, and their continued early democratic economic struggles that they face based on the social class, neighborhoods, and schools that they have attended through their primary and secondary schooling.

Now from the historical and structural challenges let us move onto the consideration of *Creating an Inclusive Workplace in South Africa: Barriers and Constraints to Transformational Leadership*.

Creating an Inclusive Workplace in South Africa: Barriers and Constraints to Transformational Leadership

In the previous section we looked at the broad picture of why inclusion is made complex in the South African landscape. Now we will drill down into a leadership focus, and look at the leadership crisis, barriers and challenges that people who serve as leaders face in living up to their transformational leadership potential, mandate and agenda.

Leadership is a topic that one can research and never come to an end with, because of the volumes of material, approaches, and viewpoints of leadership. You may be able to list several leaders that you have read, or experienced, or even run away from! In my continued work on building inclusive workplace culture I find myself considering the barriers to transformational leadership. In my humble view, this has to do with people doing the work of leadership that is focused on bringing about change or building community.

What would such leadership look like? Who are such leaders? Where is such a leadership phenomenon possible? Is there such a reality of transformational leadership, when change in the lives of people and organizations is so tough to realize? When leaders are leading for change and to realize transformation what are the barriers that they face?

James MacGregor Burns first introduced the concept of transformational leadership in his book *Leadership* (1978), during his study of political leadership, but this term is now used in organizational psychology as well. He described it not as a set of specific behaviors, but rather an ongoing process by which "leaders and followers raise one another to higher levels of morality and motivation" (p. 20). Transformational leaders offer a purpose that transcends short-term goals and focuses on higher order intrinsic needs." (*The Transformational Leadership Report*, 2007)

A leadership approach where leaders and followers raise one another to higher levels of morality and motivation could so easily be disregarded in a world where we must be productive, and many business decisions are made with productivity in mind and not the people, their morality or their motivation! "Burns theorized that transforming and transactional leadership were mutually exclusive styles. Transactional leaders usually do not strive for cultural change in the organization but they work in the existing culture while transformational leaders can try to change organizational culture" (*Transformational Leadership*, n.d.).

According to Nikezic, Puric, and Puric (2012):

Cox identified two basic types of leadership: transactional and transformational.

Differences between transactional and transformational leadership was first formulated by Downton, but the idea is worked out by James MacGregor Burns in 1979. Burns made a distinction between ordinary (transactional) leaders, who have ensured the followers

loyalty through rewards, and extraordinary (transformational) leaders, which focused on the essential needs of followers. The idea was further developed by Bernard Bass who was considering, unlike Burns's, that transformational and transactional leaders are part of the same continuum of leadership that cannot be considered separately. (p. 285)

From Burns to Bass we notice the shift of styles of leadership, toward dimensions of leadership. For Burns transformational and transactional leadership cannot operate at one go and be administered by the same person, while with Bass this is clearly possible and according to current day organizational psychology has been largely accepted. It is however important to consider that a transformational style of leadership operating exclusively from transactional leadership style is completely possible and can be easily observed, and acknowledged as such, especially when one considers the stark differences between the two leadership frameworks, whether it be a style/approach, or a dimension/mindset of leadership. Nikezic, Puric, and Puric (2012) provided a clear differentiation between the two frameworks of leadership:

Transactional leadership is described as:

- Leadership status quo
- Followers achieve organizational goals through the process of rewarding or punishing
- Organizational culture is not changed
- Followers are motivated by appeals to their own interests that they make in the organization

Transformational leadership is described as:

- Leadership of changes
- Motivating followers in process of achieving the tasks through establishing a common vision, ideals and moral values

- Change of organizational culture
- Followers are motivated by group interests that coexist with the individual interests of group members. (p. 290)

Bolman and Deal (2003) in *Reframing Organizations: Artistry, Choice, Leadership* stated:

Leadership, whether shared or individual, plays a critical role in group effectiveness and individual satisfaction. Mair (1967) found that leaders who over-control or under-structure tend to produce frustration and ineffectiveness. Good leaders are sensitive to both task and process. They enlist others actively in managing both. Effective leaders help group members communicate and work together, while less effective leaders try to dominate and get their own ideas accepted. (p. 179)

Drawing from Bolman and Deal, I am inspired to summarize that whether transformational or transactional, leadership plays an important role in a culture of inclusivity, collective excellence, personal gratification and appraisals of people. Leaders are to ensure that the collective and the person are inspired and held accountable, for the productivity of the person in the community, because the community is made up of persons. We will look more closely at Bolman and Deal in the section of further inclusion insights, and the notion of multiframe thinking approach that enables reframing organizations.

What then are the barriers and constraints to transformational leadership? Let us proceed in this subsection by reviewing literature of persons who served in the broader context of building an inclusive society as these transformational mobilizers and leaders of transformation. We will consider Rev. Dr. Allan Boesak and honorable President Thabo Mbeki both of whom

are leaders who have propelled transformation, and inspire us to wonder about the description of transformational leaders.

Allan Boesak has been one significant person among many who have served in the work and assignment of propelling transformation. Boesak is an icon of the liberation struggle in South Africa. I would consider Allan Boesak as a leader who mobilized people for transformation. However, we must consider that he may have drawn from the either or, or both and, of transformational and transactional leadership dimensions within the disruptive political past of South Africa. John Allen (2006), in *Rabble-Rouser for Peace*, looking at the contrast between Desmond Tutu and Allan Boesak, informs us that by 1983 Boesak was becoming one of the most prominent anti-apartheid voices in South Africa...He was a powerful preacher; some people likened him, as an orator, to Martin Luther King Jr. Boesak's fiery communication and inspiration resonated with activists from congress tradition; and seven months later in August 1983, the United Democratic Front (UDF), encompassing 575 affiliates, was launched in Cape Town (pp. 205-206).

Boesak (2005) stated:

The Defiance Campaign initiated and guided by the United Democratic Front was one of the most significant political events of the 1980s after, perhaps, the success of the election boycott campaign of 1984. The name itself was intended to call to mind the campaign of the 1950s, and it was much more than just an attempt to show the historical continuation within the tradition of the African Nation Congress, although that too, was important... In the 1988-1989 report of the Foundation for Peace and Justice, I reported on the Defiance Campaign and spoke about the important elements of the Campaign: its non-violent character and the difference between our situation and that of the civil rights

struggle in the US; the question of defying unjust laws, the importance of claiming the moral high ground and the realization our ideals of non-racialism as seen in the growing participation of whites in the campaign. I ended with what I considered to be ‘the most important element of this phase of the struggle’ namely, ‘trying to save the soul of the nation.’ For beyond liberation, freedom and democracy, that was the ultimate goal. (pp. 113-114)

Boesak’s writings give insight to the events, the values, and morals that underpinned the transformational assignment within an apartheid stricken South Africa. The shortfalls or shortcomings of transformation, and the work that is delivered by persons to bring about transformation is best understood from seeing what has transpired over time.

Boesak (2005) later in *Tenderness of Conscience*, in a subsection entitled “A paradigm for a spirituality of politics”, gives insight into some of the early democracy concerns. Boesak (2005) explained:

We have done much, says Nelson Mandela, but we still miss much. On the outside, we can point to the products of our work: the Constitution, a new body of laws, our development. But on the inside the desert is growing, and woe to one, warned Friedrich Nietzsche, “in whom the deserts hide.” We have fought long, valiant and noble struggle for freedom and dignity for all our people. We have wrested our future from the stranglehold of racism and naked oppression. We are no longer dwelling aimlessly in the desert. The danger is that the desert may be growing inside us. We are in need of what Mandela longs for, “the RDP of the soul,” so that we can bestow on South Africa that “greatest gift” of a more human face. (p. 220)

Moeletsi Mbeki is a journalist, private business entrepreneur, and political commentator. After returning to South Africa from exile in 1990, he was appointed Head of Communication for the Congress of South African Trade Unions (Cosatu) and Media Consultant to the ANC. In *Architects of Poverty: Why African Capitalism Needs Changing*, Mbeki (2009) provided some interesting insights into some of the crisis or shortfalls of the transformational mandate in South Africa. Mbeki (2009) explained:

In his address to the ANC President Thabo Mbeki went to great lengths to explain the many good things the ANC government has done for South Africa's poor. He said the number of South Africans living below the poverty line had fallen from 51.4 per cent in 2001 to 43.2 per cent in 2006, and that the number of people receiving social grants had increased from 2 587 373 in 1999 to more than 21 million in 2006. (p. 84)

Mbeki went on to question whether the poor in South Africa are actually grateful to the ANC. The poor should be grateful for the social grant that the government avails, but it seems that the poor may be prone to biting the hand that feeds them. Mbeki's insult to the nation leaves one wondering about the social grants that have been prioritized instead of large-scale employment. He further pointed to the relationship that the government has with the mining industry. Such an industry is making major profits, but the financial success from the primary mineral resources of the land is not measuring up to the expenses on labor and the increase in job opportunities.

Mbeki (2009) stated:

The higher the price foreigners pay for our minerals, the larger the number of people who can be sustained by government social grants without working. This is what is called a resource curse; governments of resource rich countries work on the assumption that their people need not work and will be happy to live off social grants. (pp. 86-87)

Moeletsi Mbeki is also the younger brother of former president of South Africa Thabo Mbeki, sharing his analysis unapologetically, his declaration leaves one concerned about the transformation mandate, and if leaders are actually on a mission of transformation, or a mission of transformation catastrophe. It seems that economic transformational planning and a choice of social upliftment has been left to the devices of the vicious cycle of a social grant poverty trapped system, instead of a self-empowerment system of employment and self-agency to build one's life, family and future. The work of transformation and transformational leadership is observed as inhibited by economic choice, planning, and implementation that is not contextually worth of the needs of the struggling poor in South Africa.

Mamphela Ramphela is a leading South African academic, businesswoman, medical doctor, and former anti-apartheid activist. She is a trustee of the Nelson Mandela and Steve Biko Foundations and Founder of the Citizens Movement. In her *Conversations with My Sons and Daughters*, Ramphela (2012) explained:

The failure to transform socio-economic relations inherited from the apartheid state has made an empty dream for the majority of South African who remain at the bottom of the socio-economic ladder... The failure to engage in national discussions about the nature of the socio-economic transformation we sought to establish is a major impediment to the establishment of a social justice framework as enjoyed by our national constitution... Transforming apartheid's socio-economic legacy would be a massive task on anyone's estimation. Reconstructing and developing a new social framework and human settlement pattern is a gigantic challenge which has been underestimated by the successive post-apartheid administrations and unfortunately 70 to 80 percent of the population bears the brunt of the underperformance of the social sectors, leading to

growing inequality in our society and the persistence of apartheid's geography. (p. 117, 119, 123)

These excerpts from Ramphela are extracted from Chapter 5 entitled, "Failure to Transform the Socio-Economic Landscape." Here she boldly expresses her discontentment with the choice of the Mandela and Mbeki presidencies who have chosen an economic conversational wisdom known as the Washington Consensus. Ramphela has no disagreement with the need for fundamental principles of stable macroeconomic and fiscal discipline, but is concerned that throughout the Mandela and Mbeki presidencies, there has been no focus on socio-economic relations that underpin the vision of a constitutional democracy that is united in its diversity and social justice. The big idea is that the transformation mandate and the work of transformational leaders have lacked in addressing the troublesome economic social realities that face a large majority of marginalized people. It is has allow been a shortfall and failure of not putting a plan into action to bring reparation with intentionally, strategic and excellently executed haste.

Dr. Gordon E. Dames (2009), editor of *Ethical Leadership and the Challenges of Moral Transformation*, in his introduction explained, "There are numerous ethical challenges for the diverse sectors in South Africa today. Any reflection and definition of the ethical role of these sectors (religion, youth, family, education, labour, politics, etc.) should be grounded in a clear comprehension of the role of ethical leadership in transforming moral challenges in these sectors and beyond" (pp. 14, 15). Dr. Nico Koopman (2009), in Chapter 1 entitled "Ethical Leadership in and Through Families," explained "When we talk about ethical we refer to the vision and ideas of a good society, the people of public virtue and character who strive to embody these ideals and values, and the choices, decisions and policies that are rooted in this vision and virtue" (p. 20).

Let us look at some hard facts:

Unemployment rates have been persistently high since the economic recession occurred:

- The duration of unemployment is of particular interest as the longer a person is unemployed, the less likely they are to find employment, in addition skills deteriorate and future earnings may be negatively impacted.
- Low unemployment rates can mask high rates of discouragement and inactivity such as in Limpopo province.
- In 2014, as many as 1.5 million of the 5.1 million people unemployed in South Africa were looking for a job for more than 5 years, up from 974 000 in 2008.
- Women suffer from a higher incidence of long-term unemployment compared with men, particularly in provinces such as Free State, Gauteng and Mpumalanga.
- The incidence of long-term unemployment increased for both youth and adults between 2008 and 2014.
- The incidence of long-term unemployment is highest among black Africans, those with a matric qualification and the long-term unemployed who have had no previous work experience.
- Four out of five of the long-term unemployed are supported by persons in the household.
- The short-term unemployed are twice as likely to find employment between two consecutive quarters compared to the long-term unemployed. And experience increases the chances of finding employment. (Statistics South Africa, n.d.-a, p. 23)

Leaders who desire to realize transformation, or have the will to be transformational leaders have to deal with social factors and whence they come from. So from the historic, structural, political

and socio-economic realities, on to the personal, organizational, and social cohesion work that it takes to bring about the inclusive workplace culture.

Koopman (2009) concluded his chapter by reminding us,

The Bill of Rights says we are a society of dignity, equality, justice, equity, and freedom.

It is not a dream to wish that South African families should reflect these values and thereby help the broader human family in South Africa, the rest of Africa and the rest of the world to do likewise. We are people of hope. Our hope is nurtured by people of various secular and religious faith traditions. With this hope in our hearts we act concretely. (p. 26).

The work of transformational leaders is to mobilize, inspire and propel through the belief and continued hope of the people.

Mbeki and Boesak in South Africa are names that arise within the historical, structural, social and intellectual pursuit of leadership to bring about transformation. Other important personalities from a diversity of workplaces in South Africa could have been brought to the fore, and even other current political leaders viz. Musi Maimane, Julius Malame, and even the likes of Helen Zille, these are people who have emerged as influential people in our growing democracy. However, seeking to draw out lessons from iconic leaders, in their local to global prominence as key figures in South African history, let us consider what we can draw out from Mbeki in his role as the second democratically elected President of South Africa, and from Boesak the accidental politician, strategist and liberation theologian. Here are some critical lessons and shortfalls based on reflection on the literature regarding their roles as proponents and leaders of transformation, as it relates to building an inclusive workplace culture:

In the case of Mbeki, one may consider the disconnect between the leader and the majority poor, a politics of unbridled confidence in the face of a racialized and discontented South Africa, the lack of a collective style of engagement, and the lack of having others take ownership of one's passionate idea.

In the case of Boesak, one may consider: fighting a fight but not having the support to ensure the completion of the social justice and change project, a movement of non-racialism that has seemingly failed to abide with the culture of current day South African politics, the concern that warning bells were ringing at the arrival of our first decade of democracy. Our miracle turnaround had the potential to turn into a catastrophe, if we did not guard the values, ethics and morals of a liberation struggle that was incomplete without political and economic emancipation becoming a reality.

Transformational leadership, or the work of a leader to bring about transformation, is jeopardized by several factors that range from relational servanthood of transformational leadership, collective goals and visions, to the continued historic and structural barriers, and the lack of advancement in economic transformation.

To conclude the barriers and constraints to transformational leadership, let us return to Boesak's (2005) eloquence as he calls our attention to *Shepherd Servanthood: A Paradigm for Leadership*:

We cannot do justice without love or humility or the deepest sense of servanthood... This is what the tenderness of conscience calls us to. Understanding this is experiencing the "trembling of the soul" chipper spoke of. It is a paradigm of leadership we are called to make our own, if leadership is to be worthy of following, of power invested in by the people is to have legitimacy. It is understanding that Moses was called to lead God's

people, to challenge the might of Egypt, to provoke awe from Egypt's magician-priests, and call forth obedience, however reluctant, from the Pharaoh, not as a magician, not matching power with power, but as a shepherd, with only what he had "in his hand," namely his shepherd's staff. And a shepherd he became a leader. (pp. 224-225)

The notion of leadership as servanthood, and the worthy servant leader who is trusted and followed is highlighted in Boesak's account. Servant leadership as an underpinning leadership approach, has the most strategic importance in the work and service of transformation, as it encounters the barriers and constraints that transformational leadership faces.

Now from the barriers and constraints of transformational leadership, let us turn our focus on to *Implementing the Vision of an Inclusive Workplace Culture in Organizations: Relevant Lessons for Strategic Implementation*.

Implementing the Vision of an Inclusive Workplace Culture in Organizations: Relevant Lessons for Strategic Implementation

In this subsection of Chapter Two we will look at the rationale concerning diversity and inclusivity. Why are social interventions concerning matters of diversity, inclusivity, or reconciliation, and transformation (DIRT) important for the workplace? First coined in a workshop for John Deere in Dubuque Iowa in October of 2015 we entitled the conversation Courageous conversation on diversity inclusivity, reconciliation and transformation in the workplace, aka DIRT! This subsection will focus primarily on resources that address corporate or business sector, but I will also draw from literature across development, faith-based, and political working terrains in being true to the interdisciplinary approach. The aim is to consider the rationale or the need for and demand of an inclusive workplace culture. It is a focus to extract or elicit relevant lessons in the process of visioning and implementing the building of an

inclusive workplace culture. Let us consider the why or “the need and demand” for building an inclusive workplace culture.

The Need and Demand

There are cultural dimensions that potentially affect conflict and the performance of organizations and institutions. The era of technology has made the world a smaller place, as people are working together across time and space (Kankanhalli, Tan, & Wei, 2007). In the South African landscape, the professional workplaces of corporate and business offices have become increasingly aware of how technology has affected the workplace. Workplace teams or business units are working in a virtual workplace where they meet on skype and communicate via e-mail without really knowing one another personally or working together in personal face to face encounter.

We are living in a world where technology and mobile access to that technology is bringing people who are counter cultural and not operating within the box or paradigm of yesterday’s non-technological workplace.

MOBILE technology is proving to be disruptive to traditional work patterns as a new generation of employees are attached to their mobile devices and have a tendency for nontraditional work hours. They demand flexible work locations rather than higher salaries and want reliable internet, asking for WiFi versus 4G, 3G or wired connections, a recent survey revealed. (Mungadze, 2014, para. 1-2)

Technology coupled together with a new generation or millennials are calling for a more fluid and less static and rigid workplace, where people work with flexibility, and freedom to deliver work within and outside their formal workplace. Technology is requiring a new understanding

and rapid up-skilling of management and employees as they cope with the demands of the technologically advancing workplace. Patricia Wallace (2004) stated:

We are only beginning to understand the nature of the changes and how dramatically they alter the organizations in which we work and our roles and how internal power relationships change when any employee from the kitchen staff to the board of directors can send an e-mail to the CEO or launch a Web site that criticizes the company. We are only beginning to glimpse the effects that around-the-clock access to e-mail, the Web, and wireless devices has on the lives of employees and their families. In offices around the world, workers have desktop access to every Internet corner, whether work-related or not. (p. 2)

Technology may be more willing and ready to make the workplace more equitable and inclusive, but the forces of hierarchy, and organizational structure that calls for power over relational dynamics must not be underestimated even in a technological savvy workplace.

The world is changing rapidly but the irony and injustice is that white males are still sitting at top levels of organizational structure and leadership and have not yet shared their power with others in ways that incarnates true inclusivity (Green, 2005). Census South Africa 2011 states:

This section analyses the results of Census 2011 by population group. The black African population group accounts for 78.2% of the working age population while the white population accounts for 9.3%, the coloured population for 9.1% and the Indian/Asian population for 2.8%. This distribution affects many of the labour market outcomes analysed in this section.

Figure 3.34 shows that the unemployment rate among the black African population group is highest, while among the white population group it is the lowest. In terms of the labour force participation rate (LFPR), the reverse is true – the LFPR among black Africans is lowest while that among the white population group is highest (Figure 3.35). A similar pattern is observed in the Quarterly Labour Force Survey (QLFS).

Figure 3.36 shows that employment opportunities among the black African population group are relatively scarce as indicated by the labour absorption rate which measures the percentage of persons aged 15-64 years who are employed. Among black Africans aged 15-64 years, 34.6% were employed; among the coloured population group aged 15-64 years, 46.9% were employed; among Indians/Asians aged 15-64 years, 54.6% were employed; and among the white population group of a similar age group, 69.0% were employed. A similar pattern is observed in the QLFS.

Unemployment rates among women are higher than those among men. Nationally, based on the results of Census 2011, the official unemployment rate among men was 25.6% while among women it was 34.6% (Figure 3.37). Based on the expanded definition, the unemployment rate among men was 34.2% while among women it was 46.0%. Figure 3.37 and Figure 3.38 also show that the unemployment rate (official and expanded) among white men is lower than that for other groups, while the rate among black African women is the highest by a large margin. Based on the official definition, Figure 3.37 also shows that the unemployment rate among white men was 5.0% while among black African women it was 41.2%. Based on the expanded definition, the unemployment rate among white men was 8.1% while among black African women it was 52.9% (Figure 3.38). These patterns are also observed in the QLFS.

Figure 3.39 shows that the labour force participation rate (official) is lowest among women in the black African population group and highest among men in the white population group. Based on the expanded definition, Figure 3.40 shows that the labour force participation rate is lowest among women in the Indian/Asian population group. Figure 3.41 reflects a skewed distribution of employment opportunities among men and women by population group. The labour absorption rate among black African men was 40.8% compared with 75.7% among white men, while the LFPR among black African women was 28.8% compared with 62.5% among white women.

Figure 3.41 also shows that in terms of the other population groups, the labour absorption rate among men in the coloured population group was 52.0% and among women in that group it was 42.3%. Among the Indian/Asian population group, the absorption rate was 64.9% among men and 43.9% among women. (Statistics South Africa, n.d.-b, pp. 51-54)

Census 2011 showed the imbalance of power that is generated by work access imbalance in a racialized, economically unequal South African society. The largest majority of people in our land are without work and employment, while the minority race groups have most access. In 2014 where is South Africa concerning employment and who has the access?

According to Staff Writer (2015) of BusinessTech on April 28, 2015:

Every population group saw unemployment rates increase between 2008 and 2014, except for Indian/Asian women who saw a decline in unemployment from 14.3% to 13.1%. White males are still the most employed demographic in the country, where the unemployment rate sits at 6.7%. This is up from 2008's rate of 3.4%. This leap is not as big as that of coloured men, where unemployment increased 5.4 percentage points to 23.1%, and coloured women, which saw the unemployment rate climb 4.8 percentage

points to 25%. Gender disparities also exist in terms of access to benefits. Despite rising for both men and women, a higher proportion of male employees were entitled to paid sick leave, Stats SA showed furthermore, the proportion of employees who had access to pension/retirement fund contributions by their employer increased from 45.5% in 2008 to 48.9% in 2014, with 8.9% in 2014, with access higher among male employees relative to female employees. On the flip-side, while the share of employees working excessive hours declined, men were more likely to work excessive hours than women. (para. 10-15)

This online article received 68 comments, and some responses were quite heated, as it relates to white people feeling excluded, and in danger by such articles which understandably can be looked at as anti-white sentiment. However, from the census and data provided by statistics South Africa, and from conversation with human resource professionals in leading corporate organizations, as one moves from the macro to the micro life of an organization and analyses the upper echelon within organizations, there is no denial of the continued racial, gender, and economic divides that make our corporate business environment quite complex. One must be aware of micro analysis in the corporate business world that suggests that all is well, when the country is in such dire strait circumstances. It is, however, important to consider how decision makers and influencers within the business and corporate workplace navigate a very divisive conversation, in the attempt to hold the attention of all stakeholders. There are those who are involved in the direct and indirect conversation, but to build inclusive workplace culture all who are involved directly or indirectly must be encouraged to journey to the space of the common ground.

Editors Walter Earl Fluker and Catherine Tumber in *A Strange Freedom: the Best of Howard Thurman on Religious Experience and Public Life*, provided an important collection of

Thurman's ideas on leadership commitment, identity and dreams, etc. Thurman (1989), remembered for his mystical faith, poetry, theology, and spiritual advising of Martin Luther King Jr., provided a beautiful reflection that informs the place and space of the "common ground":

The need to care for and the need to be cared for is another expression of the same idea. It is unnecessary to resort to moral or religious authority for a mandate or for an injunction. Such needs are organic, whatever maybe the psychological or spiritual derivatives. Therefore, whenever the individual is cut off from the private and personal nourishment from other individuals or from particular individuals, the result is a wasting away, a starvation, a failure of life to be sustained and nourished. (p. 103)

This common ground and search of such, is a place and space where life is safe from wasting away. In our corporate/business, social/community, personal and personal lives there is a need to care for and be cared for. The corporate business workplace has the potential to become this place of care, safety and togetherness.

Chung Hyun Kyung (1990) reflected upon and advocates for Asian women theology as birthed in struggle for liberation. Kyung explained the need for moving from religious plurality to religious solidarity. Kyung stated: "My third hope for the future of Asian women's theology is that it go beyond accepting religious pluralism through inter-religious dialogue toward religious solidarity and also toward revolutionary praxis in the people's struggle for liberation" (p. 112-113). Kyung recognized the importance of plurality in fighting fascist, imperialist mentality that fosters exclusivity of one's own claim of truth. Acceptance of plurality has the potential to ease the chaos in an environment of diverse manifestations of the divine, but plurality is not enough! Asian women have to go beyond plurality toward solidarity if they are to join in the struggle for the liberation of all Asian women. Kyung accused plurality of being

lazy and irresponsible when it cannot mobilize women from diverse backgrounds toward common projects that will defy historical systems of injustice. Such an active solidarity can be a reality in the professional corporate and business workplace, as well as other spheres where the workplace exists.

To ensure the building of the inclusive workplace culture, attention and mobilization of people toward the common ground, and calling the diverse role players in the professional workplace to active solidarity, are key social cohesion ideas to draw from, and be inspired to achieve, as we acknowledge the need and demand for a culture of inclusivity in the workplace, and transition to the vantage point of building an inclusive workplace culture.

The Vantage Point

To further inform our learning, let's draw from the vantage point of Marilyn Loden. Loden speaks to us from a strategic position, and her insights are calculated, practical and worthy of our attention. Loden (1996) stated:

Today our planet is beset by increasing problems and tensions. To fully understand and overcome these enormous difficulties, we will need to tap the talents of every human being. Viewed from this perspective, valuing diversity is not just of vital importance to business, but it is of critical importance to our global society. To secure our future, it is a vision that must be fulfilled and a goal that must be accomplished. For those who welcome this change, it is now time to plot a course that will help assure ultimate success. (p. x)

The words of Loden are laden with passion, and one could easily see this as part of a presidential address. Loden brought to our attention almost 20 years ago the importance of valuing diversity from the vantage point of building an inclusive workplace culture.

Understanding diversity and projecting values of inclusivity are becoming strategic tools for producing successful, thriving, inclusive workplace cultures (Marques, 2007). The hurdle to overcome, is the mere appearance of diversity and inclusivity, and pressing on toward the end goal of an authentically inclusive workplace culture. Although diversity and inclusivity are of strategic importance, they can still be critiqued as they relate to race, class, and gender, including the negative effect that diversity advancing and diversity management has, on turnover or retention of staff (Green, 2005; Leonard & Levine, 2006). Diverse groups and workplaces are prone to experience miscommunication and disabling conflict. Diversity is not always good for productivity (Foldy, 2004; Leonard, & Levine, 2006). Therefore, the need for leadership Kotter (1996) explained that organizations are too complex for one single giant to bring about change, many will need to help with the leadership task (p. 30).

However, understanding diversity and seeking to learn from it can very well open up new avenues of enhancing work productivity and performance (Marques, 2007). There are possibilities and opportunities if there is learning and growth in using the wealth of diverse people, and the wealth of their minds (Foldy, 2004). Organizations and institutions have diversity policies in place which advance the work of diversity and inclusivity.

Loden (1996) called our attention to rhetoric versus action. She explained that moving beyond rhetoric will be measured by the actions of management towards employees and the interactions of co-workers at every level that tell the real diversity story in an organization. Loden questioned whether organizations talk the talk, or do they walk it? The walk the talk is to be observed: in the companies' policies that are employed to manage human resource, and the benefits that are offered, in the sensitive, ethical, and inclusive actions of senior managers, in the hiring and promotion patterns, and in the enthusiasm displayed to enter cross-cultural relations to

mentor, socialize, and get work accomplished. For Loden, the ultimate measurement marker of the commitment, authenticity, and depth of valuing diversity in the corporate culture is noted in the ease and frequency of cross-cultural interactions among employees. Loden provided some key factors to look out for to ensure that the diversity and inclusivity workplace intervention is beyond the tick box exercise, and moves from rhetoric to action (pp. 73, 74).

Seeking to understand diversity beyond just racial terms has allowed for the healthy broadening of diversity, which results in a workplace culture that supports diversity and cultural competence (Carrell, Mann, & Sigler, 2006). DeYoung (1995) advised that growing diversity in our world represents more than racial or cultural differences, and must be looked at in terms of the economic gap, and the changing gender roles. In addition, DeYoung pointed out the differences in this age of diversity as it relates to religious expressions, philosophical outlooks, and educational attainment. DeYoung explained, “As a result of changing demographics and enhanced communication systems, the people of our world are increasingly interacting with each other” (p. xviii). DeYoung would call us to consider race, class, and gender and diversity matters such as social injustices that are to be considered beyond rhetoric as we seek to build an inclusive workplace culture. For instance, regarding gender, Bell Hooks (2000), in communicating that *Feminism is for Everybody*, explained:

Imagine living in a world where there is no domination, where females and males are not alike or even always equal, but where a vision of mutuality is the ethos shaping our interaction. Imagine living in a world where we can all be who we are, a world of peace and possibility. Feminist revolution alone will not create such a world; we need to end racism, class elitism, imperialism. But it will make it possible for us to be fully self-actualized females and males able to create beloved community, to live together,

realizing our dreams of freedom and justice, living the truth that we are all “created equal.” (p. x)

Feminism alone will not bring about the beloved community, or the inclusive workplace culture community, but feminism concerned with ending of racism, class elitism and sexism, provides a new day for a new vision and new social imagination.

There is a vantage point to inclusivity in the workplace, when inclusivity is cognizant of the broader social realities of our 21st century world. Building an inclusive workplace culture that moves beyond rhetoric toward genuine engagement of the social factors that exclude people based on their race, class, gender and other social variables, is an ideal worthy of our total commitment. To build on from the visioning and implementing of inclusivity in workplace let us consider *further insights on inclusion: tools for the trade of change and transformation in managing and valuing diversity and building an inclusive workplace culture*.

Further Insights on Inclusion: Tools for the Trade of Change and Transformation in Managing and Valuing Diversity and Building an Inclusive Workplace Culture

Existing education systems must undergo a paradigm shift to restore and facilitate cultural diversity. Inclusive education is necessary, and must be holistic in developing human factor competency (the efficiency of people to counter western imperialism) (Adu-Febiri, 2006, p. 31), and their contribution to the flourishing development of cultural diversity and an inclusive workplace culture. US organizations who have grown in awareness of the need for culture change, have begun the long journey from valuing sameness, assimilation, and one-size-fits-all approach towards the creation of organizational culture that is more open, flexible and considerate of employee and customer diversity (Loden, 1996, p. 33). Change is institutionally intentional, and is not left to the “organic process of human interrelations” (Green, 2005, p.664),

employers are to ensure the building of an inclusive workplace culture. An examination of transformational success stories reveal two important patterns. One is that useful change tends to be associated with a multistep process that creates sufficient power and motivation to overwhelm all sorts of inertia, and two that a change process is never employed effectively unless it is driven by high-quality leadership, not just excellent management (Kotter, 1996, p. 20). Finding pathways to change and transformation are analyzed by Shults and Sandage (2006), and they stated:

How do people change? This is surely one of the most significant questions in life. Allow the question to become more personal: How can I change in ways that will bring me greater happiness and make my life more meaningful? How can the people I care about know peace and well-being? How can my community become a better place for those coming behind me? As we allow ourselves to dwell on these questions, we might begin to feel the importance of the need to search for pathways toward change. (p. 13)

Asking these change agenda questions must not be taken for granted, for it becomes a skill to do so in a world that does not allow people the time to reflect and introspect. These questions can potentially be impressed upon a workplace culture to ensure that people are on the search for pathways toward change, transformation and a transformative culture for the work place. Asking the critical, open, engaging and honest questions to learn and understand will set us on a pathway of possibility of creating an inclusive workplace culture.

The following quotes draw from inspired leaders and their insights concerning the power of questions: "...rhythm of transformation is totally dependent on creating new frameworks -- and creating new frameworks is often a function of being willing to ask powerful, new questions" *Ben Zander* (Ditkott, 2011), "As managers and leaders, we often feel we are paid

primarily for ‘answers’ to help solve the many challenges that surround us. At times, this is true, but is only part of the success equation. Learning to ask penetrating and insightful questions from a genuinely open and curious mindset is a powerful leadership skill” *Karen Howells* (Howells, 2013), “A fatal pedagogic error is to throw answers, like stones, at the heads of those who have yet to ask any questions” *attributed to Steve Biko* (Micro Research, 2016), and “Transformation comes more from pursuing profound questions than seeking practical answers” *Peter Block* (“Peter Block,” n.d.).

The above mentioned quotations were utilized in an experiential learning program delivered for the Gordon Institute of Business Science, University of Pretoria, Centre for Leadership and Dialogue (Solomon, 2011). To establish critical or vital knowledge of diversity, inclusivity and the social divides that are to be narrowed in the workplace requires inquiry.

This movement of inquiry must be directed towards humanization-man or vital knowledge of diversity, inclusivity and the social divides that carried out in isolation or individualism, but only in fellowship and solidarity; therefore, it cannot unfold in the antagonistic relations between oppressors and oppressed. No one can be authentically human while he prevents others from being so (Freire, 2003, p. 67). Inquiry begins according to Freire when the oppressed through a revolutionary society begin to ask: why? The critical questions to inform and build learning and knowledge are most helpful for the oppressors and the oppressed, provided they can be brought to a common ground of neutrality where the questions are posed freely. In the business/corporate workplace such a common ground can be created and constructed through the role of consultant or mediators who are trained and skillful to manage such a space of possibility.

Loden (1996) explained “To be consistent with the philosophy of valuing diversity, both the awareness training design and the trainers must model and encourage respect, cooperation, openness, and increased understanding” (p. 105). The key is facilitation and being open to the reality that people will disagree, but the space that one must strive for, is to create a space where people agree to disagree, agreeably. It is a space where people are encouraged to share their views and not receive judgment or ridicule, no matter how liberal or conservative one’s viewpoint or knowledge base may be.

Loden (1996), concerning the freedom to pilot and implement valuing diversity, explained:

It simply means that diversity implementation must become more segmented and experimental as opposed to one-size-fits-all. Instead of benchmarking and reinventing a status quo implementers need the skills, insights, and, at times, the counsel of professional consultants required to customize implementation for the particular needs of their organization and the diverse needs of each segment (p. 178).

Implementing diversity cannot be a one-size-fits-all approach. Institutions have needs for cohesion or team building, but over-application of cohesion or team building without strategic creative design to consider corrective measures is without purpose. To deconstruct historical, structural, racial, gender, and economic disparities in the workplace, intentional strategic planning, will ultimately diminish the work and assignment of building inclusive workplace culture, and result in building relationships and bringing people together in a meaningless social experience.

Bringing positive change to workplace culture can be strategically approached, through cognitive tasks that help create awareness of one’s own bias. For example, the “implicit

Association Test (IAT)” (Pendry, Driscoll, & Field, 2007, p. 38) involved a reaction time task where employees are asked to respond between two members of two targeted groups by pressing a key to their left and right, to project thoughts and assumptions about the two persons, calculating whether they are good or not, according to the participants’ viewpoint (Pendry et al., 2007). The IAT score is calculated and converted into an IAT result that suggests strength of association. Cultural diversity and intercultural or cultural competence must be pursued through natural organic experiential learning, as well as institutional learning, as workplace culture may never become authentically open and committed to inclusivity unless there is internal conviction, a supportive external climate, and an eternal pursuit. The permanent “white water”, symbolic of rapid changing times, dominated by unpredictability, presents situations where “institutional learning patterns are simply inadequate to the challenge” (Vaill, 1996, p. 41). Learning about cultural diversity, and building an inclusive workplace culture must also develop outside institutional education and learning, as institutional learning is so often compromised by its natural commitment to Roman, western empirical values that ultimately propel capitalism, privilege, and elite “homogenous and monocultural society” (Adu-Febiri, 2006). However, experiential learning and “learning as a way of being” provides creative options in bringing balance to learning, where institutional learning and experiential learning come together to enhance the building of an inclusive work culture (Vaill, 1996).

Experiential learning within institutions can be accomplished through simulation exercises, for example, the “Blue-Eyed/Brown-Eyes Exercise” (Pendry et al., 2007) which proved to be an emotional dynamic exercise that was facilitated and designed by Jane Elliot. It is suggested that Jane Elliot’s exercise was dynamic and powerful, but the success of the exercise is questioned concerning its lasting and deep change impact. Team building retreats are another

exciting, creative retention tool in today's competitive marketplace that employs and is informed by experiential learning. These team-building days are a form of collective incentives that are fun-filled, morale boosting, and bringing people together outside the typical working environment. Days of team building is noted for promoting staff satisfaction and retention (Clevenger, 2007). As we seek appropriate forms of interaction or exchange, we should be mindful not to become trapped or fall into a technique-oriented approach toward dialogue and assume that it can only happen in face-to-face processes. Learning and deepening understanding about identity and relationship can happen in very many creative and innovative ways. We are able to shape and configure social gatherings, personal and group interactions in appropriate exchange which may include dialogue through music, the arts, rituals, dialogue-as-sport, fun and laughter, and dialogue-as-shared-work to preserve old city center or parks. The key to Lederach's fifth capacity of developing a capacity to hear and engage the voices of identity is the developing of one's ability to recognize opportunity and to design response processes with innovation and creativity (Lederach, 2003, p. 59).

Global and international exposure also aids the process of experiential learning. Individuals who have had global exposure are thought to have higher levels of knowledge and ability, when compared to individuals who have not had global exposure. However, it is also hypothesized that global exposure has no effect on aiding global competence (Caligiuri & Santo, 2001). One can travel all the way from USA to China and still get MacDonald's for dinner every day. Meaning that one travels to foreign nations and international destination but remains within the safety net of that destination's closest likeness to the modus operandi of everyday living from whence they come. For example, Fortune 500 CEOs' meeting from the States had a meeting in Sandton city in Johannesburg South Africa to discuss a deal and product that will be rolled out to

South Africa and the rest of Africa. There is desperate need to halt the spread and entrenchment of the Western consumer monoculture. Doing so would potentially enhance cultural diversity and global cultural competence (Adu-Febiri, 2006). In moving away from western consumer monoculture and finding a common ground, leaders can provide that core of commonality by fostering a corporate culture that's strong enough for all groups to feel connected to common values, heroes, myths, rituals and other cultural anchors (Carr-Ruffino, 1999, p. 52-53).

Cultural competence according to Epstein (2008),

Put simply, to be culturally competent means to understand your own worldview in such a way that you can share and understand the ethos and mores of others. It means accepting difference, seeing everyone as unique and valuable, and respecting everyone's beliefs and traditions without judgment. It means recognizing when misunderstanding or conflict related to cultural miscommunication (p. 1).

Cultural competence is a useful social intelligence in navigating social spaces in an ever increasing global workplace of complex and dynamic diversity.

David Livermore (2015) in *Leading with Cultural Intelligence*, according to reviews brings to us insights that are important as more companies go global in our ever shrinking world. Livermore's book is described as brilliantly presenting a fresh new way of grappling with the nuances and complexities of cross-cultural experiences. Livermore presented to us a coherent framework, approach and model through the cultural intelligence landscape which build on from the broad terrain of cultural competency. He is the president and partner at the Cultural Intelligence Center and visiting research fellow at Nanyang Technological University in Singapore. Livermore asserted:

Cultural competence is an umbrella term to refer to one's ability to understand, appreciate, and interact with people from different cultural backgrounds. There are more than thirty cultural competence models, which include over three hundred concepts ranging from personal characteristics (e.g., extravert versus introvert) to attitudes and beliefs. Many of these models have contributed significantly to my own understanding of global leadership, but as much as I enjoyed the reading and presentations I heard on many cultural competency theories, I often experienced a disconnect with knowing how to apply them as a leader. (p. 33)

Livermore explained that cultural intelligence while drawing from the many valuable insights provided from the cultural competence field is differentiated and provides a cutting edge through the following key differentiators: Form of intelligence, Coherent Framework, Predicts Performance, Developmental Approach, Four-step Process, An Inside-Out Approach.

In reading and studying Livermore, CQ draws on the rich history of intelligence research, and is included in the Cambridge handbook of Intelligence, along with other research-based forms of intelligence such as sectional intelligence and social intelligence. Livermore (2015) stated, "Emotional intelligence is the ability to detect and regulate the emotions of one's self and others. Most leaders know the critical importance of this capability for leading effectively. But how does emotional intelligence translate into leading across cultures?" (pp. 33-34). Livermore's question of the how does emotional intelligence get operationalized in the practical work of leading across cultures is part of the broader question in the diversity, inclusivity, reconciliation and transformation space. It is observed that we know the problem, or understanding the dividing walls but the how to, and what are the first steps become the destabilizing question and has resulted in many cases of inactivity, or scenarios of more talkshops without action.

Livermore (2015) explained further:

Cultural intelligence is a learned capability that builds on the other forms of intelligence needed by today's leaders. Just as leaders can grow in their social, emotional, and technical competence, they can grow in their ability to effectively lead across various ethnic and organizational cultures. As leaders move through the four capabilities of cultural intelligence--CQ DRIVE, Knowledge, Strategy, and Action--they gain a repertoire of perspectives, skills, and behaviors that they can use as they move in and out of the fast-paced world of globalization. True cultural intelligence stems from within and transforms the way we lead at home and across the globe. (p. 40)

Livermore (2015) informed us that cultural intelligence is not something that comes automatically based on where someone has worked, studied, or lived. It is an individual capability. Livermore suggested that some have it, some do not; but anyone can become culturally intelligent (p. 25-26). Concerning a coherent framework Livermore points to the cutting edge and strategic insight that cultural intelligence provides to the work of valuing diversity and more especially, the building of an inclusive workplace culture. Livermore explained,

The four capabilities of CQ provide a coherent way to measure, enhance, and apply CQ. This is much more practically useful than a long list of competencies that mix together personality traits, attitudes, and learned capabilities. The four capabilities of intelligence (motivation, cognition, metacognition, and behavior) are interrelated, whatever the form of intelligence. (p. 35)

Looking into the science of cultural intelligence as provided by Livermore is a new and fresh way for people to consider and assess their social, emotional, academic and cultural intelligence,

as it relates to: their drive or motivation, their cognition or knowledge, their metacognition or strategy, and their behavior/action or ability to adapt, but in the South African landscape assessment based learnings have been done, with tools like disc profiles, enneagrams, Myers-Briggs, etc. These assessments are helpful but have not necessarily helped the social cohesion or deconstruction of bias in the workplace. There are corporates and businesses who have decided to step away from assessment and personality tests in the arena of organizational development and the broader arena of diversity, inclusion, change, and transformation. There may be greater potential when we consider a framework that offers personal assessment as well as continued engagement toward the change and transformation of self and inclusive community.

Heesoon Jun (2010), in *Social Justice Multicultural Counseling and Practice: Beyond a Conventional Approach*, is described as a groundbreaking work that takes a multilayered and multidimensional approach that will help practitioners “walk the talk” of multicultural competency. Jun, concerning *barriers to an individual’s self-assessment of her own values, beliefs, and biases* stated:

Self-assessment requires self- reflection, and it is difficult to learn to self-reflect if the dominant culture emphasizes extrinsic valuation rather than intrinsic valuation... Self-assessment of an individual’s own values, beliefs, and biases is challenging extrinsic valuation-oriented cultures because individuals are rewarded for carrying expected behaviors rather than searching for behaviors that are meaningful to them... Accurate self-assessment of their own cultural values, beliefs, and biases is not possible as long as individuals operate from high self-appraisal and asymmetry. As a result, unintentional racism, sexism, heterosexism, ableism, classism, and ageism will continue even if

individuals develop theories to deconstruct them (Brewer & Brown, 1998; Hewstone, Rubin, & Willis). (pp. 60-61)

What is true for practitioners is also true for persons who will engage such personality tests and assessment; we therefore will require a multilayered and multidimensional approach in building an inclusive workplace culture. So together with cultural intelligence and its “four step process” or other assessments and personality profiles a multiframe thinking, multilayered, and multidimensional approach is required.

Let us return to Bolman and Deal (2003) more thoroughly in *Reframing Organizations: Artistry, Choice, and Leadership*. In their third edition, the authors have distilled the organizational literature into a comprehensive approach for looking at situations from more than one angle. Thus, looking at organizations and organizational life through a multiframe thinking approach that allows one to reframe the complex social realities of our organizations, their people, and the workplace culture. Bolman and Deal stated:

Learning multiple perspectives, or frames is a defense against cluelessness. Frames serve multiple functions. They are maps that aid navigation, and tools for solving problems and getting things done. This book is organized in four frames that are rooted in both managerial practice, and social science research. The structural frame focuses on the architecture of organization--the design units and subunits, rules, and roles, goals and policies--that shape and channel decisions and activities. The human resource frame emphasizes an understanding of people, with their strengths and foibles, reason, emotion, desires and fears. The political frame sees organizations as competitive arenas characterized by scarce resources, competing interests, and struggles for power and advantage. Finally, the symbolic frame focuses on issues of meaning and faith. It puts

ritual, ceremony, story, and culture at the heart of organizational life. Each of the frames is both powerful and coherent. Collectively, they make it possible to reframe, viewing the same thing from multiple perspectives. When the world seems hopelessly confusing and nothing is working, reframing is a powerful tool for gaining clarity, generating new options, and finding strategies that work. (pp. 18-19)

Burke (2002) also addressed this notion of a multiframe thinking approach. In Burke's terminology he would call it a *multiple leverage* approach where one recognizes that change is too complicated for one action or intervention to get the change assignment mobilized and realized. Burke drew from his own work published in 2000, "The broad brand of organization development and change: An introduction," which is documented by editors Giver, Carter and Goldsmith in *Best Practices in Organization and Human Resources Development Handbook*. Burke (2002) presented two summary points from a study of seven cases of successful organization change as follows:

Time and again, these cases illustrate the absolute necessity of strong leadership for change to occur. We see change leaders in living color here. There is no substitute for visionary leadership in times of change. By definition, if there is leadership there are followers. In addition to demonstrating how the phases of organization change work, all the cases show the deployment of multiple interventions. True organizational change is too complicated for one intervention. Multiple sources of influence are required. (pp. 9-10, 260-261)

Loden (1996) addressed this notion of multiframe thinking in her terminology as a *segmented* approach or not a *one-size-fit-all* approach. Loden explained,

Rather than force all employees into the deep end of the pool regardless of whether they can swim or not, segmenting the organization can help us appreciate and address the diverse levels of interest, ability, understanding, and need throughout all phases of implementation. Not only will adoption be more likely to occur as a result, it will also happen more quickly, with less confusion and less conflict. (p. 152)

Loden caused us to consider the customization of our work, in strategic inserts at different levels of the organization that is segmented and appropriated to the needs of the internal client within the organization to consider and grapple with the change as it relates to diversity and inclusivity that they can manage. Valuing and implementing diversity, and building an inclusive workplace is a long term organizational change and transformational commitment to engagement of people with their personal, professional, and socio-communal blind spots, and coming to the common ground where conscious and unconscious bias can be explored with the hope of expelling that bias.

To have leadership, managers, and employees aware of the need for, and demand of valuing diversity, and acknowledging the vantage point of building an inclusive workplace culture, is further informed by social, emotional, intellectual and cultural intelligences, as well as the potential assessments that one can employ, but for leaders and practitioners who play a role in influencing organizational life, having a multiframe thinking approach and the ability to reframe situations in the life of an organization can be most strategic and refreshing in realizing the goal of an inclusive workplace culture.

Summary

In Chapter Two the literature reviewed has been presented in a way that draws out insights and key information to inform the building of an inclusive workplace culture. Delving

into the challenges to inclusion, the barriers and constraints to transformational leadership, and implementing the vision of an inclusive workplace culture has generated the following illuminations and critical insights:

There is great need for economic reform within South Africa. However, achieving this is highly connected to education and the quality of education is a key factor in determining people's access to jobs, and working future which is necessary for their personal, family, and community needs. It is important that businesses and corporations while considering inclusion and a culture of inclusivity in the workplace also consider the broader impact of their organizations. The focus for organizations can be making employment opportunities available to more people. It is also clear that government and its decisions play a key role, and government's role and mutual cooperation together with big business/corporations can bring about more success by creating employment opportunities and internships for people to build their professional skills and careers, which will positively impact on the broader social context in South Africa.

Also, the choice or approach of leadership has a key role, leading transformation and change in society and the workplace requires leadership that has the commitment but also the strategy and relational gifting, as well as the proclaimed visioning to mobilize people towards the transformational agenda beyond structural change toward the social connecting space. There is the need for a multiframe thinking approach, where social cohesion, experiential learning, training and mentoring, goes along hand in hand with assessments and surveys, looking at the workplace concerns from a multiframe thinking approach, is most insightful and worthy of one's attention to reframing organizational life.

Now with the learnings, insights, reflections, and critical knowledge that has been reviewed, we will transition from Chapter Two into Chapter Three, as we put to practice the work of building inclusive workplace culture. In Chapter Three we will learn of three projects or social interventions that were designed to enhance the building of inclusive workplace culture within the business corporations and broader community sectors of South Africa.

Chapter 3: Projects and Social Intervention to Build Inclusive Workplace Culture

Introduction

In Chapter Two through the survey and reviewing of literature, the complexity of bringing about a culture of inclusivity in the workplace became intensely more real. We have journeyed through the conceptual challenges as presented through the terms of reference in the field of diversity and inclusion, where we see complexity arising in the terminology and thus the variation in approaches and methodologies of thinking and practice that are birthed out of such terminological understanding.

We have also considered the challenges to inclusion by way of the historical and structural challenges that have existed in South Africa, which sheds light on the troublesome reality of economic hardship and the fact that economic freedom has not been as easy to realize as political freedom.

We then investigated the barriers and constraints to transformational leadership. Here we delved into transactional and transformational leadership. We come to understand the critique of transformational efforts toward liberation, and how those hopes of liberation have to go beyond political freedom toward the need for economic freedom. We then turned to considering the vision and strategic lessons that are to be learned in building an inclusive workplace culture, and here we engaged the complexities of technology, workplace millennials, and the continued racial, gender, and class bias in employment access.

Our final consideration was further insights on inclusion, which took us on a journey of exploring the tools of the trade of change, in the journey of building inclusive workplace culture. Here we observed the need for training, experiential learning, team building, and social cohesion designed toward the goal of inclusion and creating an inclusive workplace. We also looked into

the broader field of cultural competence and intelligence, and the combination of intelligences with assessments, and multiframe thinking approach, which are most helpful in ensuring the success of building an inclusive workplace culture.

The research approach and methodology as stated in chapter one draws from interdisciplinary, social science and art of portraiture, and critical pedagogy. In the work of consulting one is involved in active listening, conscious learning, critical questioning and making the creative forecast by painting the metaphoric social reality picture. The informed skill of foresight is quite helpful in making intricate and measured shifts in the project design before the social intervention. The merging of methodologies is helpful in doing the following: drawing from the diverse fields of knowledge, tapping into philosophy and anchoring beliefs that ground people in their cultural, religious, gender, racial, social class, and language difference, and artistically shaping and creating a social intervention that enables learning and the acquisition of knowledge. Such foresight and envisaged scenario planning is most helpful to establish the hopeful building of a more inclusive society, workplace, and communities of faith and practice.

In Chapter Three it is my intention to bring to the fore three projects or social interventions that have been designed and implemented, to address the work of inclusion. Each of the projects called on my service and learning as a lead consultant, practitioner and community worker to the prospective clients, organizations or communities of faith, which I have been honored to serve as a preferred and contracted consultant, associate and service provider.

It is also important to point out that my studies in the master's program in organizational leadership has been ongoing for six years due to several complications (which I will not digress to explain). Therefore, it is important to point out that while I was working through my final

project paper time has passed, but my work has continued. So the projects that are referred to in Chapter Three are as a result of my combined practitioner-ship and continued studies in the work and learning of diversity, inclusion, reconciliation, and transformation (DIRT) over these last years. I will share the motivation for each project, its aims and purposes, and the design or implementation, followed by a report in the form of critical analysis and insights from the experience.

The first project is designed for a non-profit development organization and foundation, in conversation with the director and CEO, and is entitled “Non-racialism dialogues” (NRD). This was delivered with a broader context of inclusion that is outside the corporate or business workplace, and involved members from diverse race, class, gender and religious communities. This project began in October 2010 and was completed in August 2011.

The second project is designed for a training company, in conversation with their managing partner and director. In this project I was subcontracted to deliver a two-day workshop on diversity and inclusion, which was entitled and for purpose of this paper is entitled “Building an inclusive workplace culture: A conversation and learning experience on diversity and inclusion” (BIWC). This project was delivered over a yearlong process between 2012 to 2013, and includes the pre-meetings with the client to design the two-day intervention for their client. I will not focus on all the detail of the pre-meetings but it helps to qualify the work and the length of time spent on the project event though it is ultimately only a two-day social intervention.

The third and final project is an intervention that was delivered within the faith-based sector, in a faith-based community and local church that is a part of a broader national Church and part of a Global family of Churches. This project will be entitled “Community J”. I was called to serve as a spiritual worker and together with my wife, Merrishia Singh-Naicker, we

served as pastoral ministers to build and serve this community of faith, which started in October of 2009 and ended in December, 2015.

Now let us focus on the social interventions/projects and their substance:

#NRD

The Organization

#NRD was designed for a non-profit organization that seeks to deepen the work and understanding of non-racialism. It is an organization that draws from the life of an anti-apartheid activist and stalwart of the struggle for freedom in South Africa.

The Motivation

To structure a series of dialogues on non-racialism that was developed within a framework that represents the values and morals of our struggle and anti-apartheid icon, and the foundation that carries his name. We sought to have a youth focus and develop the content to educate and inspire youth to live for and continue striving for a non-racial South Africa.

The Aims and Purposes

It was our aim to educate on non-racialism, and make positive impact in the lives of young people. We desired a coming together that would have potential influence on nation building, and would encourage, and challenge youth about taking the initiative, and getting active to bring about positive change in their respective communities. We sought to profile non-racialism dialogues and the work of the foundation as a national and international discussion through media, social media and strategic social networks. Lastly, it was our hope to facilitate an insightful learning experience that would be exciting, exhilarating and excellent, in assisting youth and youthful leaders to embrace an ethical code of conduct, guided by an ethic of non-racialism toward the worthy assignment of nation building.

The Design and Implementation

The program for the non-racialism dialogue was made up of the following (a three-and-a-half-hour delivery including comfort breaks and refreshments):

The first segment helped us set the tone with a welcome ceremony that was facilitated by a convening facilitator or integrator. The opening ceremony involved formal words of welcome and greeting from one of the staff or employees at the non-profit foundation, followed by some crowd warm up and a social cohesion exercise using the arts to get people working together through dance. Once the tone was set we continued with a keynote address delivered by our honorable anti-apartheid activist and veteran concerning his learning and reflections with focus on deepening non-racialism and nation building. Following our keynote, we entered into a time of questions and answers. The first segment was to be completed in an hour.

The second segment was a comfort break where people were able to informally meet and greet as well as enjoy some light refreshments in a time slot of thirty minutes.

The third segment was facilitated from big group to small group discussions and reflection. In this segment the youth facilitators assisted with the small discussions and reflections. We had five small groups of ten participants each. The discussions and reflections were made up of the following activities and experiential learning exercises:

- An activity “Labels of life” adapted from the “label shirts not people” (Jones, 2009). In my use of the labeling game exercise I draw inspiration from the use of the “blue collar” and “brown eyes, blue eyes” learning activity originally designed by Jane Elliot (diana m., 2012). This activity allowed participants to consider stereotypes and the racialized stereotypes and labels that prevail in our society. The exercise was facilitated in a big group setting and then was discussed and reflected upon in the small group settings.

- An activity “the power of your story” was used to engage in personal storytelling and allows for people to consider their journal and understanding of self in a racialized world. This activity draws from Frantz Fanon (1967) and the social idea of dealing with the concept of the colonized interior in “Black skin white masks.” “After having been the slave of the white man he enslaves himself” (p. 192). This activity allowed for a self-development toward community building focus. A video excerpt of the changing faces of Michael Jackson (videostar3001, 2007) to look into the notion of living in a racialized society as inherited from “divided by faith” (Emerson & Smith, 2000), and then considering an ambiguous picture (“Me and You Together,” n.d.) that brought attention to the philosophy of “Umuntu Ngumuntu Ngabantu” (Nkita-Mayala, n.d.)-- meaning a person is a person through other people--as facilitated in a big group setting and then was discussed and reflected upon in the small group settings.
- An activity “Show me your picture” a social learning tool based on work delivered by Augusto Boal, known as “Theatre of the Oppressed” (Thompson, 2016). This segment allowed participants to design a picture of their communities in its present or current state, according to the problems that they observed, and to reframe or reshape the picture, into a picture of their desired or hoped for future for their respective communities. It was facilitated in a big group setting and then was discussed and reflected upon learning in small group settings.

The third segment was to be completed in an hour.

Our fourth and final segment was a closing ceremony that included group feedback. A participant from each group was selected by their group at the beginning to provide learnings, insights and reflections of their respective groups. A closing remark was delivered

by the lead facilitator that encouraged participants to use their learnings and experience to go about deepening non-racialism and nation building in their respective communities from whence they came. We closed the non-racialism dialogue with the singing of the South African national anthem. The fourth segment was to be completed in forty-five minutes. In total each #NRD was to be delivered in three-and-half hours. A lunch bag was provided with a drink at the close of the day. The #NRD was delivered three times in Lenasia, Ormonde at the Department of Education, and at the University of Witwatersrand, in Johannesburg, in South Africa. Each time we catered to work with an estimated number of 50 participants.

The Critical Analysis and Critical Insights

At every #NRD, a keynote address was given by our honorable anti-apartheid activist and struggle for freedom icon. The projected plan was to have our leader share about the meaning, value and potential that could be derived from the work of deepening non-racialism as per our leader's struggle, political reflections, and life experiences.

Our leader's style of communication was very story fashioned as he reflected on his life experiences and personal learnings. The keynote was focused on his personal life history, and communal political experiences that were part and parcel of our honored leader's life. One would have to draw out of the personal reflections, the symbolic embodiment of non-racialism and an amazing life testimony of a life propelled by the ideals of non-racialism, equality and the pursuit of a just South Africa. Our leader's sharing provided depth and encouragement, but much was still desired from participants in understanding the deeper meaning of non-racialism.

To enhance the learning, questions could be posed to participants to reflect on non-racialism, to establish the meaning they attribute, or the insights they have about non-racialism, and deepening non-racialism, such as: Is this an ethic and code of conduct that should have

foundational value in our lives and the lives of people in our communities? Why should we be determined to pursue and advocate for non-racialism? On the current concerns of our nation and world, how do we see non-racialism helping to build a brighter future!

Having reflective questions to follow a story-telling keynote, would allow a deepening of our understanding of non-racialism. Utilizing an elicitation approach would allow the opportunity to formulate a communal understanding of non-racialism. Following this communal reflection of non-racialism, we can also provide some academic resource to establish further the meaning of non-racialism.

The activities were too many. As I look back and reflect upon what was delivered, and the quality and depth of the conversation. It is clear to me that we had too much jammed into the dialogue program. I would in retrospect now sharpen the focus of the keynote, and the keynote segment, followed by just one experiential learning exercise. I would put more focus on roundtable conversation and bring in a process mapping to the conversation that would be designed to bring out the top five ideas, or statements of leadership to propel non-racialism, or shape a statement of meaning of non-racialism and nation building in South Africa. The activities were fun, but with so many activities in such a short space of time the conversation was rushed and with fewer activities we could have allowed for a more quality in-depth conversation.

Finding a place to propel the deepening of non-racialism, may not be an easy task within a post-apartheid and still very young democratic South Africa. Our early democracy is plagued with a society that remains fragmented based upon the past and history that we have inherited, but is equally traumatized by the continued fragmentation of a young democracy. To establish the work of non-racialism within an apartheid state, as was done by the United Democratic Front who were benefited with a focus to bring people of racial diversity together with a common goal

to defeat the tyranny of apartheid. Under apartheid uniting to defeat a common enemy which was apartheid and its cronies, it was helpful to mobilize people. But positioning non-racialism in a democratic South Africa must be strategically considered, as there are variations of social understandings to our post-apartheid/early democratic society.

One has to work with vision and purpose to steer clear of a non-racialism that is propelled merely to deny the continued existence of racism and racial bias in South Africa. Non-racialism should not be allowed to become a liberal idea that does not aid and assist the lives of the multitudes of marginalized people in South Africa. Non-racialism should not be allowed to propel an ethic of non-racialism in a racialized South Africa where conscious and unconscious bias is being defended, thus rendering the work of non-racialism, weak and cheap.

The argument or rationale for non-racialism would have to be propelled with greater conviction and courage. Non-racialism must find a way to ground itself in academic rigor and a practical vigor. It is important to begin to propel non-racialism within an environment that is fitting for it to succeed. Having had the experience of building a non-racialism dialogue within a young democracy amongst a group of people where the lines of separation between the "I" and "other" are not as intense (the age access and way of being is aligned as it relates to youthful culture) will allow a common place of social existence. If the conversation is being held with people from social terrains that are totally opposites, and the degrees of separation are too severe, it is not the easiest place to build the common understanding and dialogue of non-racialism toward nation building. Such an approach to having the conversation in and amongst groups of people that share in some sense an age and values alignment would be strategic to continue the conversation and build the dialogue nationally.

Efrem Smith (2004) defined starting a revolution in his book, *Raising Up Young Heroes*, by showing his audience the derivative of the word revolution, he begins by defining a revolt: “to turn from, to take allegiance from one and give to another.” He then defines a revolution: “a complete change,” and finally he defines revolutionize: “to make a drastic change.” Smith’s purpose for these definitions are captured in these lines, “When some people think of revolution, they think of rebelling against what is right. But what about rebelling against the things that seek to destroy young people?” (p. 20). Young people have the potential to revolutionize South Africa; they have the ability to stand up to the social factors that seek to destroy their livelihood and life opportunities. Young people have the potential to understand and deepen non-racialism to build a South Africa of equality.

A worthwhile coming together. While the dialogue could have been a much more in-depth dialogue, in the midst of many activities, there were participants who courageously proclaimed their critical reflections as it relates to inherited racial stereotypes, and their current continued stereotypes. The engagement in dialogue and interactive work-shopping positively allowed participants to journey to a common place. This common place was filled with new learning of one another, and unlearning our deep-seated racial intolerances and racial stereotypes. The worthwhile coming together was taken to its chorusing crescendo in the prophetic declaration and singing of the national anthem. Participants stood in commitment to pursue a non-racial South Africa, a South Africa of equality, justice and freedom for all.

Loden (1996) explained “To be consistent with the philosophy of valuing diversity, both the awareness training design and the trainers must model and encourage respect, cooperation, openness, and increased understanding” (p. 105). The key is facilitation and being open to the reality that people will disagree, but the space that one must strive for, is to create a space where

people agree to disagree agreeably. Such a place is where people are encouraged to share their views and not receive judgment or ridicule no matter how liberal or conservative one's viewpoint or knowledge base may be.

#BIWC

The Organization

#BIWC was developed for a consulting and training company that focuses on training for business, and corporate organizations. I was approached by a former colleague who was operating as the managing partner and director of a consulting and training company.

The Motivation

The training company was looking for a consultant or associate who could serve their business unit on diversity consulting. I was requested to put together a proposal and projected social intervention action plan that the training company would then use to present to their client. The key focus was to use diversity training in a new and fresh way, as there seemed to be a lot of backlash concerning diversity in the workplace, as well as diversity workshop fatigue. I took on the invitation and challenge, as a practitioner and one who was focusing on building an inclusive workplace culture academically, to design a two-day workshop for the training company and its client. This project had me engaged in contract as a sub-contracted service provider.

There were three consultations with the director of training company before the delivery of the workshop in what could be described as pre-design and design phase. Each consultation was utilized to critically consider and edit the design that I was busy molding and crafting for the workshop or social intervention. These pre-design meetings were prioritized with the training companies' director in his need to be in alignment with the main client they were seeking to serve. Following the third meeting, and after several telephone calls, and over a 50 e-mails, I

submitted a final design proposal, and a learning manual that would assist learners or participants to actively participate in the workshop and social intervention.

The Aims and Purposes

This social intervention and workshop was designed to approach the workplace with an appreciative framework, as to cater for the work that had already been established in the area of diversity and organizational change. The corporate or business client was seemingly weary of the so-called old school style approach of trainings and workshops, which in their view made diversity in the workplace a political stalemate. Therefore, through a conversational, experiential learning approach participants were to be afforded the opportunity to reflect, and consider their current diversity concerns. Participants were invited to journey through an interactive motivational intervention to bring new understanding and renewed commitment in the assignment of building an inclusive workplace culture.

The Design and Implementation

I was informed that the work I had put together, and at this stage of negotiation, which we referred to as our design, due to the several consultations in the design phase, was accepted by the training company. It was at this time that I was informed of the main client, and that I would be called on to deliver a two-day workshop on diversity for this main client. Almost a year later after the training company and its director started conversations with me, I was contracted to deliver the workshop. The following program was what was delivered.

Day One (8:30am to 4:00pm including tea breaks/comfort breaks and lunch).

The first segment, “Welcome and introduction,” allowed for an ethos of hospitality and was followed by a group warm-up exercise and then followed with participants providing personal introduction. This social intervention allowed for more personal engagement as the

group was made up of 20 participants (a mixed group of supervisors and managers of different race, gender, religious, and language diversity). The welcoming and introduction segment was used to set the tone and allow people to know the facilitator as well as to get a feel for one another. It was also our projected hope to arrive at a space of ease and relational comfort for the next two days.

The second segment, “Food for thought and inspiration for action,” allowed for participants to engage with a written reflection entitled “Implementing Diversity” (Naicker, 2008), which was followed on by a facilitated session of feedback and reflections. This food for thought segment was purposed to bring participants to a common place from where to continue the conversation on diversity and inclusion over the next two days.

The third segment, “Considering our workshop overview, method and expectations/concerns,” allowed for participants to gain a bird’s eye view of the two days, and the plan or road map ahead, as well as a briefing on the way in which we would go about our time of learning together. Here the participants learned about the approach “social science and art of portraiture” (Lawrence-Lightfoot & Davis, 1997), as well as “experiential learning” as developed in learning with Professor Karen McKinney (McKinney, 2011). We also took time to hear from participants, about what they expected, desired to gain, or even what concerned them about the two-day workshop.

The fourth segment, “Considering diversity and inclusivity,” allowed for people to consider inclusivity and the extended work of diversity. Here it was our focus to brainstorm the concepts of inclusivity and diversity as it was understood by people. We utilized a picture analysis exercise to give inclusion and diversity a personality. The picture had a symbolic story that dealt with conflict (Naicker, 2016). The premise was “if this picture was inclusion or

diversity, then what would diversity and inclusion say to us?” The picture that was referred to was a picture composed by a three-year-old girl with many crisscrossed colored lines, but the story behind the picture was that the three-year-old was facing some troublesome times as her baby brother was in hospital when this digitally computerized picture was composed. Following the conversational and experiential learning, augmented by the symbolic story, we considered the diversity expertise of Marilyn Loden to further ground our understanding of diversity and inclusion.

The fifth segment, “Labels of life,” was inspired by the “label game” exercise of Jane Elliot, which was also featured in project #NRD. The learning experience informed us of socially constructed stereotypes, and being an adult professional group of participants, we delved more intentionally into matters of conscious and unconscious bias. The conversation was enlightening and worthy of our attention as learners.

The sixth segment, “Considering self,” was our final segment for the day, and using picture slides on PowerPoint that had ambiguous images, we were able to consider the topic of the way we think, and how it is that we think the way we do? Here a quote from Anias Ninn was drawn from to convey the message, “ we don't see things the way they are, we see things the way we are” (Nin, n.d.).

The seventh and final segment for Day One, “Check out circle,” was a circle where we used a speaking symbol to bring closure to our day. The speaking symbol and circle dialogue approach is drawn from the lekgotla processes in South Africa and circle keeping processes among first nation people in the United States of America. Lekgotla is a process of circle dialogue on matters of leadership and community life (Janmaat, 2015). I have learned these

methods in circle dialogue and peace keeping circles at Bethel University with professor Jessica Jackson (“Jessica Jackson,” n.d.).

Day Two (8:30am to 4:00pm including tea breaks/comfort breaks and lunch).

The first segment, “Welcome and Sankofa,” allowed for the warmth of welcome and hospitality to fill the atmosphere, and then we engaged in Sankofa, a conversational exercise informed by the west African mythological bird called Sankofa (Berea College, n.d.). The Sankofa concept is used to explore our understanding of where we are, but taking time to first consider where we have come from, then where we are and where we are going to over the next days. We were also reminded of the road map ahead and the symbolic, intellectual, and emotional journey of learning that we were on.

The second segment, “Considering the mind maps and mind gaps,” allowed for participants to build on from the segment of “Considering self,” which guided participants to the understanding and acknowledgement of worldviews, mindsets, a frame of reference, and a thought pattern that leads to personal behaviors, actions and attitudes. This segment was key in considering personal narrative and life journey or experience that have shaped us as persons. Some of the inputs or influences were good and others were bad, but whatever the case it was important to consider the influences and background that have made us who we are.

The third segment, “Considering other,” allowed for us to consider who we see as the other in our everyday world, and how it is that we choose to respond to the other. This was a conversational section, and people who were together for some hours were encouragingly willing to share honestly and transparently. Drawing from DeYoung (1997), we were able to consider the isolation, injustice, exhaustion, betrayal, and denial as dividing walls and costly problems. These dividing walls are costly to the relational experience and social cohesion in the workplace,

and negatively influence our thinking and perception of ourselves and more importantly the way we view and behave towards the other (p. 15).

The fourth segment, “Considering the isms—Racism,” allowed participants to consider the several factors that create degrees of separation between the “I” and the “other”. Drawing from the work of Professor Karen McKinney, who is an instructor and specialist in experiential learning, I was encouraged and challenged to construct an experiential learning exercise, and thus the design of what I now call “The race of life.” DeYoung (1997) provided insight into the work of Karen McKinney (2011) and the exercise that she calls “The Race” (p. 92-93). The “Race of life” helped us to experientially consider the reality of our everyday world, and it dividing social factors based on our history, our influences, background, education, race, gender, and class access. Furthermore, drawing from social realities as explained by Stephen Charles Mott (1982) in *Biblical Ethics and Social Change*, we were able to understand the complexity of our everyday world and its complex social realities. Also drawing from *Divided by Faith*, by Michael Emerson and Christian Smith (2000), we were able to consider the reality of living in a racialized world. The segment started out with an experiential learning exercise, “The race of life.” We then continued into a circle conversation as we utilized on Mott, Emerson, and Smith to assist our deeper dialogue into the social reality of a racialized society within South Africa.

The fifth segment, “Authentic relationships,” allowed for participants to consider the inclusive workplace culture informed by a reconciliation mindset (De Young, 1997, p. 62). Here we considered close authentic relationships and journeying with folk in the workplace in an authentic, united, and collaborating kind of way. Also drawing from the work of Susan Scott (2004) allowed for participants to consider the courage it takes to interrogate their workplace reality, provoking learning that is required, tackling of challenges that becomes possible, and the

enriching of relationships that ultimately aids and ensures the building of the inclusive workplace culture.

In the sixth segment, “Considering a change assignment” (Naicker, 2015), we engaged in an experiential learning exercise, “build you house: build your inclusive workplace culture,” where participants were afforded the opportunity to use from the provided resources, where they were required to construct their house using the resources that were provided. We were able to consider through these innovative handy work projects, in a fun and relaxed environment the critical learning and insights that we must hold dear and near as we go about the work of building an inclusive workplace culture.

The seventh segment and final segment brought Day Two and the overall two-day workshop on diversity and inclusivity to close. Drawing from the movie *Pay It Forward* (4northkids’s channel, 2011), an excerpt from the movie explained that change is possible. Some closing motivational words and a formal thank you brings the workshop to its final moments. In our final moments we returned to our closing circle, once again with a symbolic speaking symbol in hand we listened in circle seating to the closing words of our participants. The facilitator was also allowed a final word, and then all participants were requested to complete a formal evaluation for their workplace human resource and training division. There was a closing time of refreshments and snacks as participants headed home.

The Critical Analysis and Insights

Relational management of your client is key in doing the work of inclusion, especially when you are serving as a subcontracted service provider. This point alludes to the politics of relational powers at play. I may be a very knowledgeable, dynamic facilitator and consultant in the field of diversity and inclusivity, but if I am not able to maintain relationships with people

who are seeking out the diversity, inclusivity and transformational training or consulting services of a prospective service provider, then all my knowledge and dynamism will be collecting dust on the shelf of “I know my stuff but don’t know people.” While I received a most awesome review from the training company’s main client, with an 85% positive feedback, I have not had the opportunity to continue delivering work for this main client and come alongside their inclusivity efforts in a more significant way. So I am aware that I should have maintained and managed my relationship with the director of the training company who was interested in using my services for his main client.

Providing a free follow-up session with the participants is a small gesture but could have taken me a longer way in securing long-term work with this client to do the work of building and sustaining an inclusive workplace culture. I could have put such an offering as a service to my contracting party in service of their main client. While I would be serving the training company who contracted me, I would also be building a stronger connection to the main client, and creating stronger links. It is unfortunate but in the business and corporate sector, it is not about your specialty, it is, however, about who you are playing golf with. My critique may be too harsh, but if you are not in the social network of those who have access to the work, one’s credentials and qualification mean nothing. The reality in the business and corporate consulting sphere is that you are for the most part who you know.

Using the moment to build momentum in your work and consulting services. I would have been most strategic to utilize the two-day diversity and inclusivity workshop as a promotion and advertisement of my services, anchored by a social media focus to the consultation afforded to the main client while in the consulting employ of the training company who contracted me. To continue to do the work of building inclusive workplace culture, one has to be out there, and

when work comes along, it then becomes a skill of utilizing that moment to promote ones skills, abilities, and success in this arena of work where diversity backlash and fatigue is a real workplace phenomenon, and managers and organizations are in need of strategic help.

#Community J

The capturing of the project will be captured more in storytelling mode, as this was not a workshop, but more of a process of serving within a community over a longer length of time. The telling will be in summary to bring attention to the necessary information that is required for our assignment of doing the work and practice of building an inclusive workplace culture.

The Organization

#Community J was a call to serve a local community of faith. We served a local church community known for its conservative way of being. This was a small community of faith that had grown weary, and had concerns about their future.

The Motivation

The call to service was in a time when the community of faith leaders were concerned about the future of their church and their members. The reality that they had aging leadership and elders, and the minister who had served for many years, who was responsible for founding the church was already serving in retirement. It is within such an environment that the church and its Leadership considered calling upon my services and that of my wife, Merrishia Singh-Naicker, to be spiritual workers or community of faith workers in the role of pastoral ministry leaders.

The Aims and Purposes

We were called upon to assume leadership and assist in building the community of faith toward becoming a functional, inspired, and healthy community of faith. It was our desire to grow the community in its membership, its unity, and its understanding of social issues and how

their faith life, economic life, and generosity could be utilized to serve each other and people around them in their broader community.

The Design and Implementation

#Community J was known for its conservative ways of existence and its regulations and order that seemed to be a way to exclude instead of include people. For example, the community did not understand and support the idea of women in leadership. The community also struggled with catering for the culture and the practices of youth in the community. The music and culture of music was more suited to the elderly. Their customs and order of gathering was more suited for the more mature of age than for youth, children, or people who desired to experience more dynamism within their faith experience.

There are many communities that exist locally and globally who have their defining elements, which make them a community, and also allows them to decide who is welcome and who is not! In my readings and learnings of the expression of community, the notion of a “beloved community,” as adumbrated by Dr. Martin Luther King Jr., has been one of the most inspiring ideas I have come into contact with concerning community and the building of community. Let us take a look at the following quote:

Central to the thinking of Martin Luther King was the concept of the "Beloved Community." Liberalism and personalism provided its theological and philosophical foundations, and nonviolence the means to attain it. True, King's initial optimism about the possibility of actualizing that community in history was in time qualified by Reinhold Niebuhr's Christian realism. But the concept as such can be traced through all his speeches and writings, from the earliest to the last. In one of his first published articles he stated that the purpose of the Montgomery bus boycott "is reconciliation, redemption, the

creation of the ‘Beloved Community,’” In 1957, writing in the newsletter of the newly formed Southern Christian Leadership Conference, he described the purpose and goal of that organization as follows: ‘The ultimate aim of SCLC is to foster and create the create the oster and create ta where brotherhood is a reality... SCLC works for integration. Our ultimate goal is genuine intergroup and interpersonal living integration.’ And in his last book he declared: “Our loyalties must transcend our race, our tribe, our class, and our nation...” King’s was a vision of completely integrated society, a community of love and justice wherein brotherhood would be an actuality in all of social life. In his mind, such a community would be the ideal corporate expression of the Christian faith. (Smith & Zepp, 2008, para. 1)

Smith and Zepp (2008) provided us some serious content to grapple with, and it is has been my work to move this concept of beloved community into the broader corporate life, social life, interfaith life, and cultural life of a broader community of people inside and outside the Christian faith tradition. King, having had his roots in the religious tradition and culture of the African American Baptist, would naturally have drawn from his theological, biblical understanding, but it would be narrow-minded and minimalistic of one to leave the “beloved community” expression only within the confines of the Christian Church. King took his learning and understanding of “beloved community” into the arena of the social life of a divided America, and utilized his gifts, talents, and expertise in the movement of and for civil rights as a leader of the Southern Christian Leaders Conference (“Martin Luther King Jr. – Biography,” n.d.).

The work of the SCLC has continued after King and give us insight into the fact that King’s “beloved community” was not just for the church, but was to transcend the church, and

become an active living and a social reality beyond the confines of one religion, one race, one language or one people. Today, the work of SCLC is summarized as follows:

At its first convention in Montgomery in August 1957, the Southern Leadership Conference adopted the current name, the Southern Christian Leadership Conference. Basic decisions made by the founders at these early meeting included the adoption of nonviolent mass action as the cornerstone of strategy, the affiliation of local community organizations with SCLC across the South, and a determination to make the SCLC movement open to all, regardless of race, religion, or background.

SCLC is a now a nation-wide organization made up of chapters and affiliates with programs that affect the lives of all Americans: north, south, east and west. Its sphere of influence and interests has become international in scope because the human rights movement transcends national boundaries. (Southern Christian Leadership Conference, n.d.)

The concept of “beloved community” has been with me over the last twenty years in a career that was built from the springboard of youth work, and youth development. I have drawn from King and the “beloved community” in my work with Merrishia at #Community J, and while there were several matters of trial, testing, and failures, there were some amazing highlights of a community coming together and finding common ground.

At #Community J, we were able to arrive at some core values that would guide and keep the community together. I was aware that we would need to ground ourselves and bring a common thread as we sought to grow our community, and become a well-established and successful community of practice in our existence as a community of faith.

In the growth plan for the community, we understood that we had to become open and ready to engage with people who would have less than us, people who would otherwise be considered as an inconvenience. By the fact that the community were willing to embrace a journey of opening up and becoming people of service, more than the newcomers of lesser means being helped by the community, the lesser-means newcomers who joined the community were being of help to those of more means. The poor were providing the more resourced with a new community experience, where people of more could with purpose and passion, serve and be served, by people who had less. We were becoming people of service and commitment to a broader community who came from communities of lesser means and resources, as well as more means and resources, and our community was now a community of less and more, and more and less coexisting together.

#Community J, within a space of three years had grown by 200% in the numbers of people that were now belonging to the community. We had become a diverse community of race, class, gender, culture, language, and age. Women were taking a lead, and youth and children had been afforded a sense of belonging and active participation within the community.

It is unfortunate that while we had arrived at grounding values that had influenced the positive changes and growth of the community and that brought new comers into the community, key role players in the form of eldership and leadership did not demonstrate the commitment character to ensure the long lasting effects of a deeper change.

While #Community J in its new found identity, was seemingly ready and willing, leaders who had to be courageous could not find the strength and courage to continue on in working outside the box of their constitutional laws, rules, and regulations of their original closed community that we had originally come into to be of service. The irony was that while the elder

leaders wanted change, they were not ready for what change required of them to do. Change required them to lay down their rules and regulations and embrace a space and place of community life that would become more vibrant and less conservative. Change would require letting go of power over, and seeking a new way of existence in equality with women, youth and children. Change would require a breaking away from the tradition and culture that is held so dear. Change would require courageous conversations with high order manager and leadership of the national regional and national Church structures.

Around the mark of three years into our service, we presented a plan for the future movement and growth of the community of faith, and this plan was shelved and not embraced. We reminded the leadership of the plan and called for meeting but for two years we were not afforded the time to have a conversation about the future of the community of faith and the church. Into the fifth year of service, we suggested that we could not continue in the capacity of leadership and service in limbo and not coming to decisions about our future. In the meanwhile, without clarity of our future and how we would continue to grow, people who had come had decided that they could not continue for several reasons but mainly because of the fact that we as leaders could not provide them with answers about our future and how we would journey on.

Six months into the fifth year of service, I made my verbal resignation, which lead to my formal resignation. As of December 2015, we completed our service. #Community J will unfortunately return to the way things were, that is being a small and even possibly to being a conservative community. The goals and reasoning of passion and purpose to be of service to people other than themselves must be considered once again reworked. They will lose the involvement of youth leadership and a growing generation of children, as several people cannot foresee continuing with the remaining elders and leadership.

The elder leaders of #Community J were and are accountable to more senior ranking leaders, who were also not easy to manage, and persuade of the important changes that they needed to consider to ensure the continued growth and development of the community. Equally the role of Merrishia and I must be considered more critically as maintenance or caretaker leaders who coordinated activities and managed the social life of the community, and our reluctance to continue and press on without clarity and our inability to gain such clarity and bring leadership along with us.

The Critical Analysis and Insights

In one conversation where I was afforded the time to share with leadership and eldership of #Community J, I suggested that if they showed the will power and courage to challenge the status quo I would make a commitment to be of service for the next 10 years.

Building courage to contend with a culture that informs and grounds you is easier said than done. It is important to have an understanding that courage and character to address the powers that be, is not everyone's cup of tea. More especially, when the people who are being requested to take a courageous stand have been shaped and molded by certain ideologies, theologies and a sense of belonging to this organization. Even when these people know that certain bylaws and regulations are irregular, loyalty to the organization, or body of faith from whence they come trumps their noble desire to act justly, love mercy, and walk humbly with their God.

The plan for the future at the three-year mark is a key moment as I think through the years of service and journey with #Community J. As a leader who was responsible for the functioning, spiritual and social life of the community, I constructed a plan that was excellent only according to me. I can laugh about what I wrote just a sentence ago, but it is the truth.

Doing the work of bringing change takes long. And for leadership that have served and continued to be with a faith community for over 25 years, our service of five years was a drop in the ocean. It is important to bring key power brokers along with you when seeking to implement change, and bring about a more inclusive community. The plan that is constructed must be owned by the stakeholders and the community, and at the beginning requires the adoption of the leadership.

Being weary of doing what you think to be good is another key reflection and insight. My ideas and thoughts as it related to bringing about positive change may have been noble, but doing good no matter how good it is, is of no good if people don't come along for the ride. In leading a change and transformation intervention people must be along for the ride, for if they are not, you will be leading a change and transformation catastrophe and not a change and transformation mission. In some ways as I interrogate my role in serving #Community J, the desire to mobilize and move along, even when I cautioned myself not to move too quickly was still too quick for a culture that may have experienced change and even embraced the change, but the depth of the change may have not been allowed to grow deep and wide enough.

Additional critical learnings and insights from #Community J are as follows: Establish grounding values, work out a vision and plan to build the community. Be open and willing to change, and work outside the box of the rules and regulations. Build a community where there is equality for children, youth, adults, for men and women. Build character to inform courage that has potential to bring about lasting change. Character development of persons within the community maybe the missing link as to why positive change is not sustained and maintained. Be willing to think differently, work counter culturally, and outside the box to establish a community of multi-frame, unconventional, and collective thinkers who may be of service to

their schools, families, and broader communities from whence they come. Leaders need to be willing to have the courageous conversations, and move with change that is required. Leaders can get in the way of healthy change and community transformation taking place!

Summary

In Chapter Three I have sought to share the design, development and delivery of three social interventions and projects that were pursued with the hope of building inclusive culture in the broader society, within a professional workplace, and within a community of faith. Each project and social intervention has been influenced by my study and practice of building inclusive workplace culture, and the critical analysis and insights learned are key to my continued work in this field.

It is my goal to establish an understanding of the challenges to inclusion, the barriers and constraints to transformational leadership, and the strategic insights to implement and realize the building of an inclusive workplace culture. The social interventions as listed and explained above have allowed me to put to practice my design, facilitation, leadership and consulting ideas. It has allowed for trials and error learning, and developing a deeper understanding as to “the how to?” of making the inclusive workplace culture come alive within the business workplace, community and our broader society.

In #NRD, the challenges of an inherited racialized South Africa its historic and structural social complexities were clearly observed in the dialogue series, and the candor of participants was most helpful in illuminating where people and our communities are at. In #BIWC, the notion of barriers and constraints to transformational leaders was clear in the relational politics that I observed, and was left wondering if the work was received and acknowledged for its excellence, then why is there no follow up on and increase on the scope of the inclusive workplace

assignment. In #Community J, the pursuit of realizing the dream of building an inclusive community and building a culture of practice to become an inclusive community, was attained but only for a short while. While the social intervention according to my view was not a success there were moments that clearly demonstrated the reality of an inclusive and beloved community.

It is exciting to observe and see a knowledge that is building. A critical pedagogy concerning building inclusive workplace culture is coming to life, as one contains painting the picture of a new social order “the inclusive community.” As we transition from Chapter Three to Chapter Four, I am prepared to draw lessons on good or healthy leadership practice with specific reference to organizations and communities in South Africa.

Chapter 4: Applications and Conclusions

Introduction

In Chapter Four lessons for practical application of inclusivity will be drawn out from the projects and social interventions that have been initiated to inform South African organizations about the work of implementing inclusivity and diversity. Here I will discuss lessons for practical application to inform South African organizations, influencers, industry leaders, and thought leaders based on insights drawn from implementing the vision of building an inclusive workplace culture. I will present six success-based insights for leaders, mobilizers and influencers, who intend to implement the vision of building an inclusive workplace culture.

Lessons for Practical Application Based on Empirical Case Studies

Reflecting on the projects, and social interventions as empirical case studies that have been tried and tested, the following points, are practical application success insights to consider when going about the work of building an inclusive workplace culture and will be discussed more thoroughly as we proceed:

- 1) acknowledge racism, embrace differences, and manage in a racialized South Africa
- 2) hone the skills of relational excellence and managing relationships
- 3) secure the courageous leadership to leadership conversation
- 4) courageous patient mediating in the chaos of conflict and workplace disgruntlement
- 5) pause to consider the short term gains while planning strategically and seizing the catalytic moment to realize inclusive community
- 6) serve as leader and follower in delivering the inclusion intervention

Acknowledge, Embrace and Manage in a Racialized South Africa

As I close out the project the new year of 2016 is born, at the same time there was a flurry of Twitter messages with the words: #racismmustfall, which followed after a white female estate agent made took to Facebook with what was perceived as an outrageously racist status update (“Furore after KZN”, 2016). It is unfortunate but some people in our society even with 22 years into our democracy, and more than six hundred years after slavery, colonialism, and neo-colonialism there are people in the South African society who do not know and understand how outrageous it is to refer to other people as monkeys. The notion of conscious and unconscious bias and racial prejudice still plagues South African society.

Authors Emerson and Smith (2000), in *Divided by Faith*, discussed the idea of racialized societies and they expose the Church and the role it plays in dividing people of diverse racial backgrounds (p. 11). In the USA during the hours between 9am to 11am the USA is described as being in its most divided moment, all because of the organization, religious, and social life of the church which are divided and built on racial grounds. Emerson and Smith (2000) stated, “The U.S. is a racialized society: “a society wherein race matters profoundly for differences in life experiences, life opportunities, and social relationships... “Racial practices that produce racial division in the contemporary United States ‘(1) are increasingly covert, (2) are embedded in normal operations of institutions, (3) avoid direct racist terminology, and (4) are invisible to most Whites’” (p. 9).

We need to acknowledge, embrace and manage the social reality of a racialized South Africa. It cannot be our modus operandi to deny the persistence of overt and passive racism in

South Africa. #NRD allowed us access to hear the conscious, unconscious, socialized racism that prevails in the society.

Jay Naidoo (2010) devoted years of unwavering commitment to COSATU (Congress of South African Trade Unions) before leading twenty of its unions into parliament. He was asked by Nelson Mandela to be the Minister responsible for the Reconstruction and Development Program. Naidoo (2010), in addressing the social crisis of violent crime and corruption in South Africa, stated:

While the legislative and administration systems have to be strengthened to deal with this, it is imperative that we also return to the subject first raised by Nelson Mandela - the “RDP of the soul.” We have emerged from a brutal period of social exclusion and yet we have not addressed the psychological damage we have all suffered. The rapaciousness of an elite, the madness of vicious xenophobic attacks, the crudeness of racism that arises out of a criminal incident, and the brutality of homicides bring to the fore the deep underlying tensions and schisms in our society that we have papered over. (p. 346)

Jay Naidoo shared these sentiments six years ago, but one could easily transplant his analysis of South African society in the here and now. The reality is that within our corporate/business, development, faith-based and community organizations, the people that Jay Naidoo described are delivering their work and service in our current day South African organizations. Twenty-two years into democracy the country require human resource employees, and organizational development consultants, community organizers, NGO directors, social care workers, counsellors, and CEO’s to be cognizant of the fact that the tumultuous past is still present in the country, and we cannot deny the social reality of racism in its overt and passive, conscious and

unconscious forms. We must find ways to address the social divides and social gaps in the workplace and broader society.

Loden (1996) encouraged us to draw from the moral good and historic social requirements to value diversity, but we must equally make a strong business case for valuing diversity and I would extend to Loden's counsel to the building of an inclusive workplace culture (p. 96). Our leaders and managers must consider coming into the workplace with clarity of purpose to assist the diversity gaps, and misgivings. We have amazing professionals in our corporate and business community in SA, and these amazing professionals have the ability and potential to acknowledge, embrace and manage the social reality of racism in our workplaces and our broader South African society.

Hone the Skills of Relational Excellence and Managing Relationships

As I reflect on my consulting role in the social interventions and projects delivered, I am conscious of the fact that I had no major issues with the participants or the end users of the inclusivity and diversity projects that I delivered. However, I noticed that I had considerable disagreement with the managerial staff in charge, who were the people that contracted my services. The relational disconnect had to do with the difference in our approaches and how we could continue to build on social intervention efforts.

For persons who are involved in the work of diversity and inclusion, maintaining a cordial and respectful relationship with the internal or external clients is required for the efforts of diversity, inclusion, reconciliation and transformation to succeed. This cordial and respectful relationship has to do with trust, transparency, truth, and courage to stay in the common ground, and manage the varying approaches, strategies and ideas concerning inclusion, change and transformation.

Susan Scott, a master teacher of positive change through powerful communication, shared her insights on being successful through transforming your conversation, and getting your message across, and getting what you want. Scott (2004) explained,

The conversation is the relationship. If the conversation stops, all of the possibilities for the individuals in the relationship become smaller, until one day we overhear ourselves in mid-sentence, making ourselves smaller in the encounter, behaving as if we are just the space around our shoes, engaged in yet another three-minute conversation so empty it crackles. (p. 6)

When doing the work of social change as it relates to valuing diversity and building inclusive workplace culture, staying in the conversation is of vital importance. It is of no worth for the common good that one wins the argument and loses the people. This is obviously a lesson that inclusion and diversity practitioners must be committed to learning.

Secure the Courageous Leadership to Leadership Conversation

It is important to draw the leadership into the conversation, and to have the bold conversation that is directed at making diversity, and inclusion a core focus. Securing such a meeting is not difficult, but much more difficult to get into the deep dialogue. It is important to take the deep dive into dialogue that will help to arrive at a collective decision where leadership is in conversation with leadership to get to the decisive moment of clarity, and commitment to the transformation agenda. Scott (2004) provided a formula that is helpful in one's continued journey in courageous as well as pursuit of excellence in relationship. The four purposes for the fierce conversation are: interrogate reality; provoke learning; tackle challenges; and enrich relationships (p. 39). The work of establishing and realizing the inclusive workplace culture is centered in courageous trustful and respectful relationship, and we must avoid pretending that

diversity, inclusivity, reconciliation or transformation is attainable with or without trustful and respectful relationship.

Courageous Patient Mediating in the Chaos of Conflict and Workplace Disgruntlement

DeYoung (1997) informed us of taking on the role of patient mediators. This patient mediating is not to be considered as weakness within the social reality of our workplace disconnects and crisis. DeYoung informed us that Dietrich Bonhoeffer had to return to Germany, as he could not talk about reconciliation from a place of safety, far away from the struggle. Bonhoeffer was drawn to the heart of the challenging experience in order to make a difference in the outcome. DeYoung (1997) advised that when we place ourselves at the center of situations that separate we are in a better place to watch for a catalytic moment to mobilize for reconciliation (p. 140).

In our role of leadership or advocacy for the inclusive workplace culture, we can combine the advice of DeYoung and Scott (2004) and be true to the work of courageous patient mediating that allows us to have the fierce conversation from leadership to leadership as we place ourselves at the center of the troublesome situation or with and amongst those who are feeling less than, isolated, fearful, and dislocated from the community. By doing so we will catch the wave of change when it comes, for our leadership and our management will be right in the critical and decisive moment to bring about vital workplace change and transformation toward the realization of the inclusive workplace culture.

Pause to Consider the Short-term Gains While Planning Strategically and Seizing the Catalytic Moment to Realize Inclusive Community

In the project of #Community J, at the point of our three year mark we were at the best place and the worst place for the continued work of building our inclusive beloved community. It

is unfortunate but we could have taken time to focus on the successes and celebrate the growth, and the coming together of people from the diverse background of race, class, gender, and even religious orientation (an unintended outcome but a very welcomed social factor for the practice of broad-based inclusion). We had come to a place that was filled with potential, but the road toward continued inclusion, as well as the road toward halting transformation was a choice for us to take. Three years into the service of #Community J we were at the cross roads of a catalytic moment, but in my view and reflection the moment passed us by.

To bring this point home in a leadership reflection let me draw from our honorable leader President Rohlihlahla Nelson Mandela. Our honorable leader and reconciler par excellence, has been mentioned already, but let me draw directly from his wisdom as it concerns his initiation of talks with the apartheid leaders. Mandela (1995) stated:

We had been fighting against white minority rule for three quarters of a century. We had been engaged in the arm struggle for more than two decades. Many people on both sides had already died. The enemy was strong and resolute. Yet even with all their bombers and tanks, they must have sensed they were on the wrong side of history. We had right on our side, but not yet might. It was clear to me that a military victory was a distant if not impossible dream. It simply did not make sense for both sides to lose thousands if not millions of lives in a conflict that was unnecessary. They must have known this as well. It was time to talk. (p. 626)

Mandela's reasoning and choice at this stage of the struggle for freedom was not supported by his fellow ANC (African National Congress) comrades. But he had unusual clarity as one of my mentors would suggest. Mandela saw clearly that military victory was not an option. There are those who would say that his decision at this cross-road is why we find ourselves in a democracy

without economic freedom. I believe that such a critique is too harsh and not analytical of the complexities that have prevailed within South Africa's developing democracy. Mandela chose a path of coming to the common ground. He was at the center of the troublesome situation and caught the wave of the catalytic moment which turned into our political freedom.

Taking time to pause and consider a reframing or reshaping of the projected plan is a tool and technique that inclusion practitioners and advocates must consider. In the moment taken to pause it is important to consider what has actually transpired, and what should be the next steps? In the case of #Community J, talks with the leadership and elders three years into the journey was the catalytic moment that should have been used to engage in a leadership to leadership conversation. We should have taken time to pause for strategic planning, and seize the catalytic moment, in courage and patient mediation, informed by trustful and respectful relationship, to manage our way through the social gaps and move toward the inclusive workplace, the inclusive community of faith, and the broader inclusive society.

Serving as Leader and Follower in Delivering the Inclusion Intervention

Doing the work of diversity and inclusion, one may find themselves operating as a leader who also is a follower, which is the case for many leaders. In # NRD, #BIWC, and # Community J, I found myself navigating the space of leading and following. There are leaders who find themselves in a tough situation navigating their role as a leader of people, and having people who manage their work, service and leadership. There is a leadership team that the so called leader must follow. It seems that leaders who are followers and followers who serve as leaders are called upon to “serve and challenge leadership at the same time.”

While a lot of focus is placed on a leader to make positive impact, it is also important to consider the role of the courageous follower. It is clear that one must be willing to assume

responsibility, as Chaleff (2003) advised, “By assuming responsibility for our organization and its activities, we can develop a true partnership with our leader and sense of community with our group. This is how we maximize our own contribution to the common purpose” (p. 37).

The work of assuming responsibility is what can be described as the foundational base from which a courageous follower engages the work of serving and challenging leadership simultaneously. Once one accepts and assumes the responsibility one operates as Chaleff (2003) suggested with a true partnership that prioritizes care, concern and the willingness to challenge the leader and the group, as one commits with passion and purpose to create a healthy working environment. The role of leader and follower is key, and in the effort of building the inclusive workplace culture, while maintaining relational excellence is important there is a need for leadership to be challenged by follower leaders who must be courageous and assume responsibility for they are aware of the turbulences and workplace irritations.

Now from practical application to assist in building the inclusive workplace culture, let us focus on recommendations as further insights to assist in bringing about a more inclusive workplace and a more inclusive and just society.

Recommendations

I recommend the work of Martin Luther King Jr. to practitioners, leaders, courageous followers, and advocates of diversity, inclusion, reconciliation and transformation in the professional workplace, our communities, and our broader society. The notion of the “beloved community” is important as we consider the inclusive workplace culture. Drawing from King and other courageous and committed leaders, the following insights have become apparent and of vital importance in the pursuit of building inclusive, and beloved community. These insights

have been previously published in an online blog site “Indiafrique training and development: Bringing the change!”:

...I am eager and excited to realize a vision for a beloved community that consists of

- vision of urgency,
- vision of inclusion
- and vision of active participation.

Dr. King utilized the terminology ‘fierce urgency’, and called people to pursue justice and social change with fierce urgency. A vision of urgency was noted in Dr. King’s fiery oration to destabilize an oppressive and segregated social order in the USA. A vision of urgency compelled people to exercise their belief in justice and equality for all. Dr. King’s vision of urgency kept him at the forefront of fighting for the rights of the marginalized and the impoverished.

Dr. John Volmink former president of Cornerstone Christian College in Cape Town, South Africa speaks of a church and community of faith, where his faith is propelled by what he brings to the church and not what the church gives to him. Dr. Volmink told of young people he taught mathematics to, young people from a diverse background of ethnicity and religion. In Dr. Volmink’s words, ‘for these children the church is the place they receive their education and mentorship.’ Dr. Volmink had a vision of inclusion and it was put to practice as he served young people of diverse race, class, gender and religion.

Dawn Naidoo, former principal of Madiba School in Lenasia South. Principal Naidoo has served the department of education for four decades. While she taught and served as a senior administrator full time, she continued to provide extramural lessons to children

from underprivileged communities. Principal Naidoo had been doing so since apartheid and continued to contribute to the lives of young people where ever and whenever the opportunity arose. Principal Naidoo had a vision of active participation, and it was put to practice in her everyday work of serving young people and her broader community.

(Naicker, 2009)

I am hopeful that a vision of a new social imagination to realize inclusive and beloved community will be caught. The vision of urgency, inclusion and active participation has become part and parcel of my continued work to mobilize social interventions of building inclusive workplace culture, inclusive community, and more inclusive and just society.

Furthermore, I recommend that the work of social change activists and their approaches must be brought into the corporate and business workplace. It has been most exciting for me to utilize social change activists, their philosophies and insights for the work I have had the honor to deliver in the corporate and business workplace. For example, bringing the work of Steve Biko and due to my studies in liberation theology I am at ease with sharing and utilizing Biko's consciousness in the workplace. It has been remarkable to see young professionals who have studied and resonate with the work of activist icons and their philosophies. So readings on people like Aung San Su Kyi, Bonhoeffer, Malcolm X, Nelson Mandela, Mohandis Gandhi, Rigoberta Menchu, Martin Luther King Jr., and Mother Teresa have been voices of reason, and have brought depth and gravitas to my work in the corporate and business sector.

It is however equally important to stay informed of the leadership, academic, and corporate business leaders and movers and shakers as well. In the field of organizational leadership there is a host of resources to draw from. I have enjoyed drawing from Susan Scott's

focus on fierce conversations, and more especially the work of Marilyn Loden on implementing diversity.

It is important that our continued efforts to assist in our world are informed by a greater sense of artistry, leadership and innovation. I am hopeful that more people with the social imagination and creativity to effect positive social change, and build inclusive workplace culture, and healthy communities, will be afforded the influential roles, employment and consultation to make things happen. I intend to stay on the cutting edge by staying true to the position of being a life-long learner. And now for the conclusion.

Summary and Conclusions

Successful insights and critical learnings have been presented to assist South African organizations and leaders in the assignment of building an inclusive workplace culture. I have also taken time to share some recommendations. It is my hope that these insights are found to be helpful in the field of diversity, inclusion, reconciliation and transformation with corporate, and in business communities, and also for faith-based development communities and the broader South African society.

It has been an awesome learning journey to read, study, and consider the implementation projects and social interventions for inclusion. This study has made me aware of the intense need for economic transformation, and the fact that our historical, and structural inequalities are far from over. We do require leaders who will be excellent in the work of transformation, and transformational leaders who are able to deliver the mandate of equality, justice and freedom for all.

The complexity of leading transformation through the study was made evident, and one can see the direct link the politics of our day has to do with all sectors of society. We are in need

of more collaborative work to take place between big business and government with specific focus to employment, internships and learning. The visioning and implementing has drawn me closer to the work of Loden, Scott, DeYoung, Bolman and Deal, and Boesak and the broader literature of leadership and social change.

I am glad to have finally captured and completed my reflection and learning in this written manuscript, which documents the social interventions and projects that have resulted from to my journey of academic learning and consulting and ministry practice. These projects were inspirational and have allowed me the access to make a difference through my work in the lives of people, their workplaces and their leadership. I am hopeful that more opportunities to do the work of building inclusive workplace culture, and the broader terrain of transformation will become available. The work of diversity, inclusion, reconciliation and transformation is what I hope to be involved in for many years to come. I am hopeful that my experience and documentation of this study on building an inclusive workplace culture is found to be helpful in South Africa and other parts of the continent as well. I hope that these insights may have meaning and positive impact across Africa and around the globe. I know that my work in the sphere of diversity, inclusion, reconciliation, and transformation is a purposed calling, and mandate that is required of me. I intend to serve this mandate in the scriptural teaching of Micah, as I go about the required path of acting justly, loving mercy and walking humbly with God.

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