

**The challenge of transformation:
An analysis of the ethical and strategic need for transformation
with special reference to the Employment Equity Act**

Stephen Graham Reed



**Assignment presented in partial fulfilment of the requirement for the degree of
Masters in Philosophy (Applied Ethics) at the University of Stellenbosch**

Supervisor : **Prof. W.P. Esterhuysen**

Date : **April 2003**

DECLARATION

I, the undersigned, hereby declare that the work contained in this assignment is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

S. G. Reed

Date: April 2003

ACKNOWLEDGEMENTS

My sincere thanks to:

My supervisor, Prof. W.P. Esterhuysen for his valuable time, advice and guidance.

My wife, Lorette for her encouragement, love and unfailing support. I can only be grateful to her.

To my children Matthew, David and Sara for their love, their laughter and their generosity.

SUMMARY

Since 1994 South Africa has undergone numerous social and political transformations. Transformation in this country has different meanings for different people, depending on the individuals perspective. The process of transformation has been slow for some, particularly those people who are eager to break away from a past, which has denied them basic individual rights. For others transformation has been too fast and thus a threat to their status quo. In view of this, transformation must be embraced by all through the realisation and admission that the apartheid era was inherently unfair to sections of the population and change must therefore be regarded as the levelling of the playing field.

This study focuses on the generation of inequality, the uprooting of this evil and the implementation of equity. In addition, this study particularly focuses on how equity can be implemented in the workplace, why it is important to do so and what are the possible barriers to successful implementation. I will consider some of the theories that may be useful in initiating change. Finally, I will discuss the merits of the Employment Equity Act as legislation to enforce equity in the workplace.

OPSOMMING

Vanaf 1994, het Suid Afrika verskillende sosiale en politieke veranderings ondergaan. Hierdie veranderinge het verskillende betekenis vir verskillende mense, afhangend van die individuele siening. Die proses van verandering was te stadig vir sommige persone, veral diegene wie angstig was om weg te breek van die verlede, wat hulle ontnem het van hulle basiese individuele regte. Vir andere was die veranderinge veels te vinnig en was meer 'n bedreiging vir hulle onveranderlike hoë belangrike posisies. Met hierdie faktor in die ag, moet veranderinge omhels word deur almal se oopheid en erkenning dat die apartheid jare se alleen regte vir die een groep baie onregverdig was teenoor die ander groepe, dus moet veranderinge aanvaar word as gelykmaking van alle onreëlmatighede.

Hierdie studie is die fokus gerig op die jare van vasgevangheid in onregverdigheid en dat hierdie ongeregtigheid kan ontwortel word met die aanbeveling of vervangings van geregtigheid. Die fokus lê veral klem op hoe om gelyke regte by die werksplekke toe te pas.

CONTENTS

Chapter 1

1.1	Introduction	1
-----	--------------	---

Chapter 2

The Generation of structural inequalities and challenges of the present

2.1	Introduction	4
2.2	Institutionalisation of apartheid	4
2.3	Ethnicity	6
2.4	Industrialisation of apartheid in South Africa	8
2.5	Job Reservation	9
2.6	Trade Unions	10
2.7	Conclusion	11

Chapter 3

Transformation as form- and frame-breaking change

3.1	Introduction	13
3.2	Strategy and interventions	16
3.2.1	First order change	16
3.2.2	Second order change	17
3.3	The need for transformation	19
3.4	Initiating and managing transformation	23
3.5	Leadership	24
3.6	Conclusion	26

Chapter 4

Resistance against transformation

4.1	Introduction	27
4.2	Challenges facing managers in South Africa	28
4.3	Factors preventing transformation	30
4.3.1	Psychological and human factors	30
4.3.2	Parochial self-interest	30
4.3.3	Looking for insight and trust	30
4.3.4	Difference in value assessment	31
4.3.5	Low tolerance for change	31

4.3.6	Tolerance / Intolerance of ambiguity	31
4.3.7	Conservatism	32
4.4	Managerial key responsibilities	32
4.5	Systemic factors	34
4.6	Transformation – critical perspective	35
4.6.1	Implementation of the Adult Literacy Programme	36
4.6.2	Reasons for uneven implementation	36
4.7	Conclusion	37

Chapter 5

Intervention: The Employment Equity Act

5.1	Introduction	38
5.2	Defining Affirmative Action and Employment Equity	38
5.3	Affirmative action as an instrument for achieving social goals	39
5.4	Affirmative action and equal opportunity	39
5.5	Legal framework of affirmative action	40
5.6	Constitution of the Republic of South Africa	40
5.7	Preamble	42
5.8	Equality, equity and fairness	42
5.9	Designated employer	42
5.10	Establishing commitment to employment equity	43
5.11	Management commitment	44
5.12	Barriers to effective implementation of employment equity	44
5.13	Audit	45
5.13.1	Audit of employment conditions	45
5.13.2	Facilities audit	46
5.13.3	Importance of the audit	47
5.14	Arguments in favour of affirmative action	48
5.15	Arguments against affirmative action	48

Chapter 6

Conclusion

6.1	Summary	50
6.2	Black advancement	52
6.3	Strategic action	53
6.4	Conclusion	54

CHAPTER ONE

1.1 Introduction

The system of apartheid and its policies and legalised practises, is quite commonly lumped together with dehumanising and totalitarian ideologies that have become embodied in political hegemonies of the twentieth century. The underlying assumption of this procedure is that systems and structures, as well as their core values, could be inherently immoral. Accordingly, it is argued that such a system and structure cannot be reformed in a peace meal manner. Instead, it must be radically transformed.

As will be argued in Chapter 1, the system of apartheid generated (structural) inequalities. It left its mark on three dimensions of South African polity, namely, on its structure, its value system and its political culture.

This means that Apartheid could not first have been abolished by decree or denouncement. Getting rid of the masters of Apartheid, replacing them with others, would also not have brought about basic change. It could only be “abolished” by transforming the structures, cultures and values it produced – and in such a manner that a new dispensation with new structures. Political culture and values could receive institutional embodiment.

South Africa is currently still busy with this process. It is a complex process, long and difficult. Transformational change is change of a specific type. It requires understanding of how transformational change effects people, what it demands of transformational leader and what should be done to develop mindsets understanding the context of transformational change as well as the vision needed to effect transformation. In short, what transformation is all about, should be well understood.

Paul Bate (1994:23) makes the point that transformation entails a “frameswitch from one type of strategy to another; the evolutionary chain is broken; there is discontinuity and variance of

form". This means that transformation does not resemble a change in political strategy and policies.

In view of what has been said so far, it will be argued that the purpose of transformation is to change structure, culture and strategy, distinguishing it from the adaptation or improvement of existing socio-political and economic constructions. Transformation should also be distinguished from reforming strategies, aimed at removing or abandoning social constructions. As Bate (1994:16) says: Transforming strategies are aimed at "moving across from one form of social construction to another. Transformation is a "form- or frame-breaking" exercise.

It was not possible to "reform" apartheid. As a socio-political and economic construction it has to be abolished by transformative, form- and frame-breaking interventions.

This being the case, the resistance against transformation is of a very particular nature. Similarly, the interventions should be of a specific nature in order to set in motion form- and frame-breaking processes.

In Chapter 2 the generation of inequalities within the apartheid system will be discussed, showing that these inequalities were of a structural nature. In this chapter I will assess and interpret the historical patterns and trends in terms of socio-economic policy in South Africa. I will show how past policies of inequality generated a racist and apartheid culture. This section will help us understand where we are today and give us reason why we should move on beyond racism. By gaining a perspective of this country's history one can make sense of how inequality evolved in South Africa and how racism became the basis of an ideology. This ideology filtered into all segments of South African society.

Chapter 3 deals with transformation as a form- or frame-breaking exercise, transforming the structure, culture and strategy of the prevailing system. This chapter is aimed at providing conceptual clarity on what transformation is all about.

Chapter 4 deals with the types of resistance usually experienced against transformation. The resistance is analysed in terms two categories: systemic and individual.

Chapter 5 addresses the issue of intervention, focusing on the Employment Equity Act, and more specifically affirmative action legislation. The question will be asked whether this intervention amounts to transformative strategy. It will be argued that this intervention does not comply with the requirements of full-blown transformation.

Chapter 6 considers what action has been taken thus far and what should be done to implement full-blown transformation in South Africa.

CHAPTER TWO

THE GENERATION OF STRUCTURAL INEQUALITIES AND CHALLENGES OF THE PRESENT

2.1 Introduction

From the time of the first Dutch settlers to the middle of the twentieth century segregationist ideology would manifest itself. It was of no surprise that the National Party came into power in 1948 under the flag of apartheid. Apartheid or racial separation was a political and social policy elevating the white man as a superior being in relation to 'non' whites. It was an ideology that wanted to preserve the survival and purity of the white race. To achieve and maintain this superiority the white man was also to be the socio-economic superior of the black man. Based on the fact that the white man was regarded as racially superior to the black man he therefore also saw himself as superior in the socio-economic field. The white man would adopt ownership of business (economy) that employed the black man as labourer or servant. Esterhuysen, W.P. *Apartheid Must Die* (1981:39) explains that because the white man thinks in terms of racial ideology and legitimizes white superiority bio-genetically, he regards the socio-economic interests of the whites so highly that he is even prepared to keep black people as socio-economic inferiors. The level of white privileges and racial discrimination was therefore institutionalised throughout South African society. By denying the majority population political rights and an ethnic minority in power, legitimacy becomes a problem. Therefore to ensure its domination the dominant group had to exercise power legally. Racial laws were passed and states of emergencies were instituted. Legality thus becomes a substitute for legitimacy.

2.2 Institutionalisation of Apartheid

Esterhuysen, W.P. *Apartheid Must Die* (1981:47) describes the three phases in development of National Party policy. When the National Party came into power in 1948 it inherited a situation in which there was social, economic and political intermingling and 'ingrowing'. This integration amongst the different racial groups had to stop. The first phase – separation phase – disunited the

racial groups. This phase was the core of the apartheid ideology. Separatism on the basis of colour was passed through the statutory books. Lemon, A. *Apartheid in Transition* (1987:49), describes the reasoning behind implementation; ‘ Social change was to be controlled in the interest of white domination. This change included not only control of relationships between whites and other groups, but also the fragmentation of Africans by policies designed to strengthen tribal organization and the raising of barriers of association between Blacks, Coloureds and Indians.’ This phase proved to be the very foundation on which apartheid would be built. The promulgation of the Group Areas Act ensured that skin colour was the premise upon which land through out South Africa would be apportioned to the various races. Dr Malan (South African Prime Minister) described this act as “the kernel of apartheid policy”. The Prohibition of Mixed Marriages Act made marriage between whites and non-whites illegal. The Immorality Amendment Act prohibited sexual relations between whites and non-whites. These Acts were the lawful tenets on which apartheid would survive.

The second phase was the developmental phase which saw the different racial groups embarking on a road to self-development. The concept of homelands was the product of thought of this phase. This was a political attempt by the National Party to shift away from separatism based on colour. Instead they justified their apartheid policy by distinguishing differences based on ethnicity and culture. A new language was embraced - self-determination and separate development – were phrases used to indicate a shift from racial policy to nation-based policy. Whilst total segregation was not realisable, separation of races into distinct areas was a possible solution. South Africa was a culturally pluralistic society and it was therefore the intention of the government to perpetuate racial, political and cultural pluralism by counteracting the integrative forces of acculturation, urbanization and industrialization. Bantustans and homelands were territories for blacks to self-govern. Esterhuyse, W.P. (1981; 50) comments on this policy as follows; ‘Blacks in particular were no longer defined in terms of “race” and “colour”, but in terms of “nation”. While the concepts “race” and “colour” are biologically orientated, the term “nation” is related to culture – to values, customs, language and so on. This important shift in emphasis was not only manifested in the so-called homelands policy, but also figured prominently in the moral justification of government policy.’

John.B.Thompson's *Ideology and Modern Culture* (1990 : 56) identifies certain modes of operation of ideology that may manifest themselves in the language and symbolism used to communicate. These are strategies used to perpetuate asymmetrical relationships of power and to sustain relationships of domination. Being represented as legitimate, that is, as just and worthy of support may establish relations of domination. This may be accomplished through rationalization – that is, a chain of reasoning which seeks to defend or justify a set of social relations, and thereby to persuade the audience it is worthy of support. Hence, the adoption of cultural rhetoric as a convenient substitute for naked racism.

The third phase of National Party policy was the bridge-building phase. This was a reconciliatory phase whereby population groups who were separated in the first phase were still dependent on one another in order to develop economically. This phase was necessary for an ordered and peaceful society. It was the intention of the South African government to perpetuate racial, political and cultural pluralism. This phase signified a slightly different approach to the implementation of apartheid but the ends still remained the same.

The three phases above illustrate how apartheid policy was institutionalised in South African society. Policy was based on colour. In order to maintain this policy, legislature was passed on the basis of colour. The Acts mentioned were part of the master plan and the instruments used to implement apartheid. They were ruthless and premeditated acts of legal fragmentation of the population. Alternatively, laws were also hurriedly passed on an *ad hoc* basis when uprisings and unrests were needed to be crushed. Public Safety Act and Suppression of Communism Act were hastily drafted to give police powers to quell opposition to apartheid.

2.3 Ethnicity

Ethnicity is the mode of identification of groups of people characterised by a shared language, shared religion, shared values and norms and shared religion. Apartheid policy stimulated ethnicity on the basis of colour and race to serve its own interests. The logic of apartheid was to identify 'non' whites as the *other* in order to set them apart and assert themselves on the basis of

ethnicity so as to divide and rule. There is nothing wrong with cultural ethnicity or wanting to seek distinctiveness from other cultures according to Adam and Moodley, *South Africa without Apartheid* (1981; 220), 'If it is part of human nature to seek human differentiation from other members of the species, then cultural ethnicity satisfies a deep-seated need. Cultural ethnicity only becomes problematic if it is transformed into economic and political ethnicity for the advantage of its members at the expense of the outsiders'. Ethnicity in South Africa became problematic because of its proximity with separatist policy. Although white culture had been in the minority it had deeply influenced the cultural structure of the country. Mahmood Mamdani, *Beyond Racism* (2001; 494) makes a distinction between race and identity. 'Race was an identity that united beneficiaries: Afrikaners, Dutch, Portuguese, Greeks, Germans, all were united into a common identity called "white". Ethnicity in contrast, fragmented the victims of apartheid. For the victims were not brought together under a single identity called "black"; instead they were fragmented into many ethnic identities – Xhosa, Zulu, Venda, Pedi, and so on.' The beneficiaries were the dominant group whose ideology marginalised the 'ethnic others' or cultural or racial outsiders. The ethnic outsiders were excluded from power and their existence ignored – they did not form part of the polity. They were foreigners in their own country.

Ethnic racial policies have burdened the psyche of all South Africans, both black and white. Racial prejudice through legislation has left its mark on South Africans who have been taught to attach a certain value to a certain colour. Esterhyse (1981:49) explains; 'racial prejudice cannot be removed overnight. Colour is something everyone sees. And if one has been taught to attach a certain "value" to a certain colour, it is not easy to rid oneself of the idea.' In short, race and colour should not be the criteria for granting rights, privileges and responsibilities to people, with people of colour always being on the losing side.

Apartheid ethnicity also functioned in education. Language policy and medium of instruction in South African schools deprived blacks of equal access to status and power and therefore career opportunities were lost. Whites were advantaged by a superior educational allocations and this reinforced political and economical dominance. Ethnicity in South Africa also became synonymous with economic discrimination. Inequalities within economic environment coincided

with ethnic group boundaries. Lack of individual merit and equal opportunities denied blacks from prospering and thriving economically.

Enforced ethnicity in all its aspects rewarded whites with an unfair advantage within all walks of life, be it education, politics or economics.

2.4 Industrialization in Apartheid South Africa

The economy was not immune to apartheid policy. In formulation of industrial relations policy government was largely guided by the dominant ideology. The labour relations system is a product of and is structured by that society. In an industrial system the parties that form the labour relations are employees, employers and government. In some countries the state plays a dominant role in the labour relationship whilst in others it plays a more junior role. This relationship will be determined by the society in which they function. In a country that has a history of racial subordination and exploitation has engendered stereotypes in the white mind of the incompetence of the blacks. It had left blacks unskilled, uneducated and lacking in basic rights.

White privileges and black subservience existed well before industrialization and urbanization. Industrialisation in South Africa began with the discovery of diamonds and gold. This led to the influx of unskilled labour to centres such as Kimberley and Johannesburg. Since South Africa did not have sufficient skilled labour such labour had to be imported. These were mainly Europeans who were paid high wages in comparison with the unskilled Black workers. These imported skilled workers were not only mineworkers but were skilled in other trades as well. With the increase in mechanisation and the discovery that certain skilled jobs when broken down could be accomplished by unskilled and cheaper black labour. White workers were threatened. In order to protect their status white workers formed unions who began to insist on job security. Hence, the introduction of the Industrial Conciliation Act which provided white workers protection.

2.5 Job Reservation

Politics determined economic policy and in the 1960's growth rates were good and inflation stable. White living standards rose dramatically at the expense of black living standards. The maintenance of white dominance necessitated the ever-increasing use of controls and the introduction of systems in all sectors including the economy and as a result the dichotomy of the policies would effect labour relations. Sonia Bendix, *Industrial Relations in the new South Africa* (1996:72) states the following; 'this dualism was reflected in its paradoxical ideological basis and in the separation of people of different race groups. The dominant ideology rested on the belief in individual freedom and operation of the free market principle. Yet, because of the apartheid policy, certain groups had been denied individual freedom and, as a result, the market never operated freely.' This dualism was reflected in the industrial relations system. The Industrial Conciliation Act was a law that attempted to protect the white worker in the capitalist system while the black worker remained excluded from the political and economic system. This Act excluded the black worker in the definition of employee and therefore excluded from the provisions of the Act. The Act was used to favour the white worker with the so-called 'civilised labour' policy that was introduced in the public service to reserve unskilled work for whites. The private sectors were urged to follow suit.

The Industrial Conciliation Act is an excellent example of how bizarre and contradictory the system was. The primary purpose of the act was to prevent industrial unrest. The act provided for the mediation and conciliation of industrial disputes. Trade unions could register under the act and agreements were enforceable and legal. In terms of the act, however, no union representing black male employees could register since the definition of 'employee' specifically excluded 'pass-bearing natives'. Black females who at the time were not obliged to carry passes were therefore excluded from this legislation.

The Industrial Conciliation Act also introduced a system of job reservation whereby an occupation could legally be reserved for a certain race group. Lemon,A.(1987:165) states that during and after the Second World War mechanisation caused the fragmentation of many skilled jobs into semi-skilled operative jobs that could be performed by blacks. White workers feared

that such changes would mean lower wages or redundancy. Such fears were exaggerated, since South Africa's industrial growth was probably sufficient to absorb whites into skilled and managerial jobs, but for the less skilled whites the threat was real. As a result of these fears job reservation was introduced.

As a result of job reservation, employer and social prejudice black employees were effectively hamstrung from advancement in the labour market. Job reservation prevented employees from fulfilling their true potential and was therefore wasteful on the country's human resources. By adopting this policy the expectations and morale of black employees were very low which impacted negatively on the economy in terms of efficiency and levels of production. Job reservation also caused shortages in skilled labour that restricted economic expansion and resulted in artificially high white wages. Whilst aware of the realities of their labour policies government did not wish to antagonise the white working class, further widening the racial gap. Job reservation served to protect white workers from competition and served as a guarantee for white employment. Job reservation became one of the most notorious provisions in South African labour relations. These racial labour policies entrenched racial division in the conduct of labour relations.

2.6 Trade Unions

The National Party was relatively successful in suppressing black labour unions, particularly in the time of the banning of the African National Party. In this period the South African economy was still growing and the position of the black employee in the industrial society became more firmly entrenched. The strength of the economy became more dependent on the black labour force since they represented the majority of the economic active population. From this position of strength blacks became more aware of their rights and renewed attempts were made at organising black employee trade unions. Trade union ideology ranged from support for the free enterprise system on the one hand to support for socialist principles on the other hand. Since capitalism was considered to be synonymous with racism and the white ruling class there would be much conflict between capital and labour. There was a growing militancy in the black trade unions. In the 1970's the combination of strike waves and the Soweto Riots caused the government to pass

the Black Labour Relations Regulations Act to try to appease black labour demands. Government adopted a more conciliatory approach.

In 1991 the majority of racially based laws were deinstitutionalised. However, this did not mean that - and it would be naive to expect - that racism and the hostility associated with it would disappear overnight. Acts of overt racism slowly declined although the consciousness of race and skin colour remains high in South Africa. A new socio-political era was on the horizon. In April 1994 the African National Party took over as the majority party in the Government of National Unity. Contrary to fears of the government adopting a socialist approach, investment was encouraged and strong belief in the free market principle would be good for economic growth. The new government faced expectations from all sectors of society. In the work place there was a need for job creation, investment, training and education.

2.7 Conclusion

The South African social system has shaped the consciousness of all the people of South Africa. Neville Alexander, *Prospects for a Nonracial Future in South Africa* (2001:472) poses the question, ‘... whether and how the ingrained hierarchical white supremacist attitudes on the one hand and the debilitating slave mentality can be eventually attenuated and eventually eradicated?’ In view of the country’s history it is remarkable that sustained racial conflict has not erupted into mass civil unrest. In the same breath, it would be naive to expect the road to democratization to be anything but a rocky one. There have been isolated cases of ‘racial incidents’ and no doubt there will be more occurrences in the future. On the one hand the white population have over the decades of domination developed a culture of entitlement and continue to think that they should get everything. Whites will superficially try to meet the demands of the new South Africa, while still trying to cling onto their privileges. The culture of entitlement afforded to whites brought advantages such as superior employment allowing for accumulation of wealth over many generation. Whites will feel marginalised and irrelevant in the process of democratization. These feelings will become more acute particularly because they feel they are the bearers of progress, development, cultural achievement and scientific advancement. To overcome this whites would have to acknowledge the extent to which they have benefited in the old order and how vile white

domination really was. Melissa Steyn, *Whiteness in the Rainbow* (2001; 99) explains; ‘that white people need to be helped to make a paradigm shift. This paradigm shift would entail moving from an ethnocentric position of denial, defense, and minimization of differences that enable blindness, indifference and lack of engagement to continue. Whites will need to deconstruct their whiteness and develop a view of Africa and Africans as equivalents in social, political and economic spheres’.

CHAPTER THREE

TRANSFORMATION AS FORM – AND FRAME-BREAKING CHANGE

3.1 Introduction

A useful framework for thinking about transformation is to interpret it as a process moving from one state to another. An example is the transformation that occurs when an ice-cube melts, changing from a solid state to a liquid state. Organic transformation is a natural occurrence and part of everyday life. Species that are most adaptable to transformation survive. Susceptible and weak species will be swallowed by transformation and eventually become extinct.

Transformation is not only a natural phenomenon. It too has bearing on people, more specifically societies and its related social phenomenon such as politics, religion, and economics.

Transformation encompasses many spheres of life. No human being goes untouched by transformation. World wars, civil wars, globalization, ethnic cleansing, global warming, genocides and holocausts have all contributed to social transformation. These social transformations, like ocean currents below the surface of the sea, have a lasting and indeed permanent effect.

The purpose of this chapter is to provide a broad overview of the concept of transformation and more specifically social transformation.

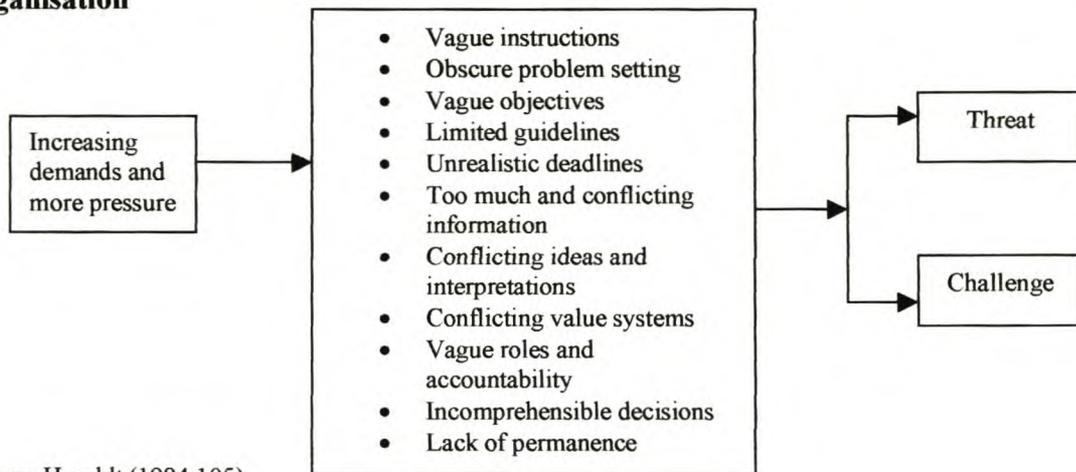
The twenty first century will be one of continuing social, economical and political change. The challenges that are looming ahead will undoubtedly be more challenging and daunting than those that we have survived. Yet we will not even have the chance to resolve the transformations of the past when we are faced with the challenges of the future. This means that transformation needs to be managed, anticipated and controlled particularly in a competitive world economy.

Transformation presents itself in two ways, proactively or reactively. The proactive approach revolves around anticipation of transformation, recognizing the need for implementing the necessary change and seeing this need as an opportunity to the new environment. This is a more desired and conscious move towards change and therefore the transformation process will be more amicable.

The reactive or knee-jerk approach is transformation imposing itself on society or organizations that were once permanent and stable. The forces of change can be viewed as a 'violent' act bringing with it an 'adapt-or-die' ultimatum. This is not necessarily a negative form of transformation, but a requisite. According to Heroldt.W, *Die Invloed van versnellende tegnologie op die mens as werknemer* (1984:104) efforts to adapt (usually reactive) or change (proactive) result in increasing pressure on employees and drastically affect the demands made on them. These demands are often vague, obscure, conflicting, incomprehensible and characterised by limited guidance, unrealistic deadlines, too much information and irrelevant information. Employees are also faced with conflicting value systems, vague role expectations and a lack of accountability and permanence.

Employees react to these increasing demands and pressures in one of two ways: they either accept the situation as a challenge, or they perceive it as a threat. This behaviour is linked to the resistance to change mentioned above. Heroldt (1984: 105) depicts the situation as in figure below.

Nature of demands and pressures on employees as a result of adjustment and change by the organisation



Source: Heroldt (1984:105)

When studying transformation people are considered to be a vital factor in the process. In organizations people will *carry into effect* transformation as well as be the *recipients* of transformation. Hence, the need for people to be conducive, open minded, agile and innovative to the change process.

It is therefore not surprising that the human factor presents strong resistance to change. People are afraid of the unknown. They are afraid of venturing out of their comfort zones. The organization Gallias, J. (1992:14) is a specific task environment in which people are called upon during times of both external and internal change to function as problem solvers and decision makers in an attempt to master change, maximize profitability and ensure future survival in ambiguous situations. During a time of organizational transformation there is a continual demand to cope with uncertainty to make guesses about the future and to change from one mode of functioning to another.

People can no longer function effectively in institutions in a robot-like manner mainly because they become numb to new and innovative ideas. The process of transformation is in itself a presentation of new and innovative ideas.... meaning that there exists a preamble for effective transformation, i.e., abandoning the security and comfort of the old ideas. Any resistance to change will eventuate in a dysfunctional organization.

What provokes change? Change cannot be done for the sake of change – instead it is a strategy to accomplish some overall goal. Some major outside driving force usually provokes organizational change. In South Africa organizations are faced with socio, political and economic changes. The internal changes might have been triggered off by events originating outside the organization in what may be termed the environment. The environment is the external factors. Hence, organizations must undertake to embark on the transformation journey whereby organization-wide change will evolve to a different level. The environment in which the organizations exists is dynamic.

3.2 Strategies and Interventions

3.2.1 First order change (conforming strategies)

Watzlawick,P., Weakland,J and Fisch,R. *Change:Principles of Problem Formation and Problem Resolution* (1974) refer to problem-solving interventions, namely, first order change that occurs when a system remains static. The behaviour may be altered or the means may be different but the ends are pre-determined. Bate.P, (1994:33) refers to this as “conforming strategies” whose purpose is to maintain and develop the status quo. The strategic intention is to “change in order to stay the same”. In this process there is “motion” but no “movement”... like a boat on a moving tide. It needs to move forward to remain on the same spot. While there is change there is no progress.

Esterhuyse,W.P (2001:539) considers first order change as change that takes place within the confines of the system. The system itself, including the structure, culture and values do not change. The purpose of the intervention is to preserve the fundamentals of the existing order of things by changing the non-fundamentals. Organizations utilize strategies such as teambuilding, conflict resolution, affirmative action policies. These are merely tools used to preserve the fundamentals. Hence, there are no real changes. First order change may eventually add to the problem because the changes that are made are self defeating, never-ending circle of action.

Similarly, Martel, L. *Mastering change. The Key to Business Success* (1986:18) identifies two significant types of change: structural and cyclical. Cyclical changes are changes that occur in the operation of institutions and not in their form. This is first order change. Martel points out that this type of change is not necessary unproductive. In the case of institutions it may be necessary for cyclical change to intervene on the operational level in order to prevent stagnation and enhance efficiency, for example, decentralizing management systems. This could be done without changing the basic structure of the organization. This decentralizing process eventually will return towards centralization and the cycle begins over. First order change is one of a repetitive nature. To break this cycle another form of change and decision is called for. This is second order change. Employing first order change where second order change is required contributes to the problem and in fact becomes the problem.

We will note that Watzlawick's *first order change* is similar to Martel's *cyclical change* and Paul Bate's *culture conservationists*. The people who pursue these strategies get locked into a time warp in which minimal transformation takes place. Sometimes the rationale behind choosing this option is to serve their own interests and preserve the status quo.

3.2.2 Second order change (transforming strategies)

Alternatively, second order change is of a more dynamic and radical nature. Its goal is to bring about transformation not in the confines within the system but transformation of the system itself. Second order change transforms the organizations culture, structure, values and form. Martel (1986:18) refers to second order change as structural change. It is a fundamental transformation in an organizations or society's form, which is permanent and necessitates everything else adjusting to this change.

Bate's (1994:33) strategies for change and discontinuity is aimed at breaking the evolutionary chain of development. Its purpose is to change the culture. To bring about an organizational transformation, one must first identify and get underneath the correct culture and more importantly uncover the 'superglue' that holds the current culture in place. It is important not to attempt to operate within the existing unexamined culture... at best this results in improvement

that is a continuation of the past. While improvement is worthwhile, even continuous improvement is not enough to meet the challenges that many organizations face in present day business climates. Paul Bate would view second order change as a transforming strategy, that is, strategies for change and discontinuity with the intention of 'changing in order to change'. In this process there is 'movement' as well as 'motion'. The metaphorical boat leaves one 'spot' and moves to another.

Second order change Gallias, J. (1992:18) is a conceptual change that introduces new perspectives of one's world. A paradigm shift is a requirement for change. It is a preliminary change that happens in the mind before deciding to change one's actions. A paradigm restricts one's vision to seeing a problem in a particular way and limiting the type of solution that can be applied and the decisions one takes. People tend to act and think in terms of references or paradigms. This can be illustrated by the following justification; *this is the way I have always done it*. Paradigms 'mould' the way we look at things, or the way we experience our worlds. Paradigms are like blinkers on a horse, it restricts our vision and limits our creativity and innovativeness. It lends credence to the term 'herd mentality', hence the need for a paradigm shift, a change of perspective and a new frame of reference.

Instead, the strategy we utilize to bring about the paradigm shift must create discontinuity and variance of form. It is therefore impossible to change the structure of an organization without changing its culture and defining values. Structure refers to the visible and invisible organizational patterns. These patterns can be arranged in rank forms. They could also be uniformed. They may also be described as authoritarian or democratic. Structures and patterns reflect not only the overall form of the organisation but also the network of relationships that constitute the organisation. These structure, patterns and relational networks have a direct bearing on communication within the organization.

The culture of the organization includes the traditions, conventions and inherent attitudes. Culture in essence is 'the way we do things around here!' Hence, organizational culture has an influential bearing on the behaviour of individuals. A culture of an organization spells out the rules and informs how people are to behave. Values give meaning and direction to a person's

behaviour, enabling him/her to experience work as fulfillment and to identify with an organization.

Second order change tends to affect the culture of the organization. An organization can be “located” in its culture and this culture lives in the language, conversations and the listening. These are both the implicit and explicit means of communication and will determine the future of the organization. These *basic assumptions* will form the current culture that limits innovation and new possibilities and block the transformation of organizations. These cultures are there when we join the organization and over time we become acculturated. These unspoken and unexamined assumptions or paradigms colour and determine the future of our work, for more than anything we have to say, anything we know or anything we might do.

To bring about organizational transformation, one must first identify and get underneath the current culture and more importantly, uncover the “super-glue” that holds the current culture in place.

Second order transformation affects the patterns and values in terms of which people tend to behave, turning traditional habits and routine responses upside down. Important is that there is a correlation between transformation and paradigm shifts. These mindsets or paradigms reflect our prejudices, our values, our beliefs and our social conditioning.

3.3 The Need for Transformation

In South Africa the need for transformation is linked to some environment-specific considerations. The most important of these are of a moral and strategic nature. The moral perspective revolves around the transformation of a racially and organisational based economic pattern to a commonly shared, open and industrial non-sexist pattern. The main objective of

structural change inspired by a moral perspective is to establish legitimacy and moral acceptability.

Structural change is transformation that is permanent. It causes all associated factors of society to make adjustments. Both society and the individual are affected by it. It creates awareness and a new way of seeing things. For example, democratisation in South Africa has leveled the playing fields for a whole society. The rules of the game have changed and all individuals in society have an equal chance to participate.

Changes required in first are of the structural variety. This is no easy task, given the fact that discriminatory patterns and practices in South Africa are not merely of a co-incidental nature but stem from structural conditions. These conditions have created vested interests as well as “entrenched” mindsets or paradigms on both sides of the racial divide.

One of the issues on the agenda is equitable access to secure resources, opportunities and skills. Another important issue is the need to establish cross-cultures and cross-racial economic alliances in order to stabilize the country politically and socially. Affirmative action and black empowerment are the procedures utilised to address these issues. It should be realized that affirmative action and black economic empowerment do not constitute the full scope of transformational and structural change. In the South African context in particular these represent specific aspects of transformation, albeit important moral and political aspects. Transformation entails much more than affirmative action or black economic empowerment.

Affirmative action is a programme of attempted transformation. While it addresses the inequalities of the past, it does not bring about structural change or second order transformation. Essentially affirmative action provides suitable experience and development to people who were previously disadvantaged.

Affirmative action has a place in South Africa according to Neville Alexander *An Ordinary Country* (2002:156). “Under difficult conditions of the transformation, a policy of affirmative action can succeed if it is clearly related to discrimination based on skin colour,

(or gender, or disability) in the past and if it is limited in time to say, one or two generations. What this means in effect is that affirmative action should be viewed as a grand gesture accepted by those advantaged because of conquest, dispossession, racism and exploitation.

Criticism of affirmative action is that, “in attempting to correct the effects of past discrimination these programs themselves have become racially and sexually discriminatory”, Valesquez, M.G. (1992:348)

David Theo Goldberg (1993:234), takes the argument further. He says that the basic shortcoming of preferential policies such as affirmative action is that preferential programmes are divisive. The difficulty with affirmative action programmes run deeper. “In a social order that is deeply racialised, any policy that involves race as a sign, mark of, rather than as grounds for preferential treatment, even where justified, is like *to be used* to exacerbate racial tensions and divides, to magnify whatever racially characterized tensions and ambivalences there are”.

The strategy of transformation will address white privileges which affirmative action fails to do. White privileges continue to persist and undermine initiatives such as affirmative action. Transformation strategy will not only address racial subordination but will expose white privileges by displacing social hierarchy. Race hierarchy in institutions cannot be underestimated since it plays a fundamental role in retarding the process of democratisation. Transformation strategy must not only focus on the elimination of discrimination but also reshape and redefine the roles of stakeholders. In this context of structural transformation affirmative action will fail.

Democratising South Africa, and setting up viable structures embodying the vision of a non-racial and non-sexist democracy is a laudable strategic objective. This objective, however, should be underpinned by strategies aimed at alleviating the plight of the poor, effectively addressing socio-economic inequalities and establishing a thriving economic environment. In a strategic nutshell: a stable and viable democracy in South Africa is dependent on vigorous (people) development and economic growth. To this end the structural transformation of South Africa is inevitable.

South African government policy of combining economic growth strategies and reconstruction and development strategies has contributed to the transformation process. The successful implementation of these policies will have an impact on South Africa's future political and social stability. Transformation is about an improved order of things. While transformation on the domain of politics is plausible it would be a strategic failure if it were limited to politics. A holistic perspective is best suited if one talks about South Africa's transformation. Transformation interventions also have to enhance performance, productivity, efficiency and competitiveness.

The transformation strategies must bring about changes beyond the perimeters of the political scene. It is in the interests of all South Africans, rich and poor, white and black that a well-planned and thoroughly executed vision of transformation should succeed in order to make South Africa a winning country.

Transforming a country, its institutions and private sector organizations is no easy task. Transformation creates uncertainty among those who have profited from the old order of things, as well as a high level of expectations from those who have been marginalized.

There is no overarching master plan or quick-fix for implementing transformation. Instead, the need is to patiently persevere with a long-term plan for change. To progress, there must be a meaningful vision that will correct the pathway and maintain the focus.

3.4 Initiating and managing transformation

Paul Bate (1994:202-210) proposes five design parameters for cultural change. The parameters are developed with the view of accommodating specific components of an organization.

- (i) “Expressiveness” addresses the ‘affective component’ of the organization. This presents a ‘core’ or founding idea ... that has the power to ‘move’ people . Whatever the specific strategic approach to transformation may be, it must include a core idea that will ‘excite’ ‘activate’ and ‘disturb’ people, capturing their attention.
- (ii) “Commonality” addresses the ‘social component (relationship)’ of an organization. The core idea must become part and parcel of the ‘collective imagination’, of the whole community’ bring about “linguistic homogeneity,” shared responsibility, a community of purpose, common ownership of the idea and share values.
- (iii) “Penetration” has the capacity to permeate different levels of an organization. The penetration parameter has the “demographic component” of an organization in mind.
- (iv) “Adaptability” focusing on the developmental component of an organization, reflects the need for a strategic approach that has the flexibility to adapt to changing circumstances.
- (v) The “institutional component” of an organization, is covered by the parameter of durability – this is to create a culture that will be lasting.

The abovementioned design parameters must function as guiding lights to effect a successful transformation. It is debatable whether legislation such as Employment Equity Act can initiate second order change. For instance, affirmative action cannot be effective because it does not include the five components (mentioned above) required to bring about effective change.

3.5 Leadership

Important to the process is leadership. Paul Bate (1995:237) simply defines leadership as 'cultural leadership is about helping to create and develop a particular way of life (form) and way of living (process) for an organisation and its members.' The role of leadership is to see that the desired change is attained and that the process is successfully accomplished. Bate distinguishes leadership from leader. People have placed individuals on pedestals and mistakenly regard them as icons of industry. For example, the media has wrongly bestowed godlike status on leaders giving the impression that they are the sole culture makers. Bate believes this to be a myth. He proposes that we change the way we think about and practice leadership. Whilst individualism is not ruled out, it is part of the bigger endeavour. Change is a collective effort.

In the early stages of transformation the spotlight will fall on the leader who will be the initiator of the change process. A picture will emerge of a leader who will be creative rather than controlled, active rather than passive, adventurous rather than pedestrian, respectful of others rather than demand respect, transformative rather than reactionary.

Instead of regarding staff as a human resource to manipulate, a transformational leader will seek to empower colleagues and encourage their individual creativity, sharing with them a transparency in decision-making. The transformational leader will seek institutional policies and procedures that reduce organisational constraints. So the empowerment is not invested in the leader but in the institution itself. In effect, paradoxically, the transformational leader gives away transformational leadership.

Sonia Bendix, (1996: 588) separates the transformation process into a number of phases:

Phase 1. The chief executive officer becomes aware of the need for change. As the initiator, he must believe in and be totally committed to the change process. He then needs to conscientise others who still hold positions of authority. As the greatest opposition to this initiative will come from those in position of power, transformation workshops whereby these people will learn to see things in a different way. They will have to learn new ways of thinking to solve new problems. Persons displaying extreme

fundamentalists positions will eventually be excluded, as they are likely to impede the process.

Phase 2. The initiative goes public, commencing with a sincere expression of intent by management. An indaba of all stakeholders will then take place. The purpose is to build support, commitment and trust. This cannot be done until all participants take a clear and honest look at themselves and admit to past mistakes. This would also entail employees and existing management engaging in open exchange and identifying areas of dissatisfaction. All parties will agree to move away from existing paradigms and attitudinal stances and enter into new and meaningful relationships. During this phase it is essential that the principles of democracy, transparency and accountability be clearly established. As one indaba will not be sufficed, the position must be reassessed on an ongoing basis. Only once a basic cultural shift has occurred can further initiatives towards transformation be undertaken.

Phase 3. The joint establishment of a vision and mission for the organisation, and the setting of realistic yet ambitious objectives. Having established a new mission and vision and having framed the necessary objectives and strategies, the organisation needs to involve all participants, unless they 'buy in', all efforts will have been in vain. Functionality and expertise, and not status or administrative ability, become the criteria for the successful implementation of strategies. In existing organisations the change process will probably commence with a decentralization and delegation of power, decision-making and responsibility to the lowest level possible.

The change process is dynamic and indefinite. It will take years before the transformation process is completed, and even while the process is continuing, frequent reassessing is essential.

3.6 Conclusion

In this chapter the form- and frame-breaking nature of transformation was analysed. The need for this kind of change was indicated as well as the ways and means to initiate and manage transformation. In view of the nature of transformation it is necessary to discuss the obstacles if and when one embarks upon a process of transformation.

CHAPTER FOUR

RESISTANCE AGAINST TRANSFORMATION

4.1 Introduction

Change by definition, disturbs the status quo. This simple statement has profound implications: even those who approve of an innovation are likely to find some aspect of their culture or social identity challenged, some professional or psychological comfort zone intruded upon.

The Western view of development has been linked to progress and technology. People are considered in economic terms. The management style is a typical top-down approach where the workers are passive acceptors of the chain-of-command. As individuals they are “value-free” but as part of a working unit their value lies in their ability to get the job done. Communicating about change initiative to the blue-collar workers is kept to the minimum.

Shramm,W. and Lerner,D. (1976: 41) emphasize a quality of life rather than quantification of per capita income. Their approach differs from the above through introducing change by working with people rather than doing things to or for them. The advantage of this process of change is that the workers who are also stakeholders are involved early in the change process. In this way old assumptions and barriers are exposed in the formative stages of the change process.

People can no longer be seen as economic entities or machines whose sole purpose is to produce therefore the autocratic approach of management style implementing change will be ineffective. The culture and management style in itself poses obstacles for successful implementation. In addition, the members of an organization are becoming less passive, more educated, informed and aware of their workers rights. Through politicization they are exercising their individual rights, providing themselves with opportunities to realize their potential and the possibility of a good life.

It is clear that the relationship between employee and employer is important for effective transformation. The emphasis is to address the individual rather than the collective, with particular emphasis on integrating the individual into the organization and promoting his involvement in that he;

- Feels that he fits in, belongs and counts
- Develops his self-confidence, that is, he feels free and desires to show initiative, make suggestions, express opinions, participate and contribute as best he can, all as a result of the manner in which his superiors interact with him. Kemp (1992).

Arising from this are two themes, namely, the need for democratic (participative) management and the need of effective interactional skills.

4.2 Challenges facing Managers in South Africa

Traditional management methods do not lend themselves to collaborative planning and participative decision-making. It is their policy to maintain stability and encourage short-term profit. The people who advance up the organization hierarchy consolidate existing structures and procedures. Change movement becomes cyclical and therefore stunting any form of transformation.

Management needs to be aware of the problems and conflicts caused by this self-defeating approach. They need to be aware of the problems that arises and change and recognize that different skills are needed to stimulate a constructive development process in people Gallias.J, (1992:35).

Skills must be developed to scan the environment in anticipation of how, for instance, changed labour resources, changed economic circumstances and changed government policy can combine to create forces that are likely to influence each other, to gather momentum and to reshape the structure, culture and future of the organization. In analysing the leadership challenges faced by South African managers certain themes become evident, Gerber, Nel, Van Dyk (1996: 347).

- Managers must be aware that in the “crucible process” confronting South Africa they, as leaders, will have no option but to change as well. They will have to leave or change from justifying what was done in the past to assessing strengths and weaknesses through a now perspective based on an awareness of the implications of the change that is taking place and of how to deal with it. Managers will have to learn new skills, new competencies and new management styles.
- Managers are key actors in the creation and maintenance of the organizations culture. Awareness of change in workers goals, value and expectations and how these need to be integrated to form a new workplace culture is important. Two elements that are closely connected with this are power politics and workers resistance. Strategic changes are influenced by ideological and personal issues. Successful leadership, requires understanding of these dynamics, predicting the impact of change and shaping situations and circumstances to make constructive use of change.

Clearly the promotion of collaborative relationships and the integration of individual employees requires facilitative skills of management. The word “facilitative” refers to interaction with others in ways that promote cooperation, motivation, two-way open communication, trust, expression of feelings and opinions, constructive feedback and receptiveness to new ideas or changes Kemp,N (1992:44).

The development process is not something ‘done to people’ but is a transformation that comes about through collaboration and learning, an awareness of competence and responsibility that is facilitated by participative decision-making process, Gallias,J (1992:35).

Once the decision has been taken to transform an organisation or there is pressure to change – whatever decisions are made - the effects will touch all stakeholders of the organization at all levels.

4.3 Factors preventing transformation

There are numerous factors that will slow the rate of change. Resistance against transformational change usually occurs on two distinctive levels;

1. The individual psychological level
2. The systemic level

The obstacles may be inherent in the organization itself (management) and also within its people.

4.3.1 Psychological and Human Factors

Resistance to change is a natural phenomenon. People have varying levels of difficulty with change. Some with only mild difficulty can read a book or take a class/in-service- training and they are off and running. Others have moderate difficulty and need more emotional support. For others, change is extremely difficult, and may be seemingly difficult.

Below are some reasons for resistance to change. Bedeian (1984:468-70)

4.3.2 Parochial self- interest

It may be assumed that almost every member of the organization will act in a way that will be conducive to the achievement of his or her personal goals. When suggestions for change do not correspond with individual personal goal achievement, it is likely that there will be resistance.

4.3.3 Looking for insight and trust

People are inclined to show resistance when they do not understand the intended purpose, mechanics and consequences of a particular change. This usually happens when there is a lack of trust between the parties involved in the initiation and acceptance of change. An important point here is that people do not resist change as such, but rather the uncertainty accompanying the change.

4.3.4 Difference in value assessment

Resistance to change often occur when members of an organization differ in their assessment of the costs and benefits which would result from a suggested change. Such differences are often the result of insufficient information about a proposed change.

4.3.5 Low tolerance for change

Different people have different capacities for absorbing change. Many people perceive the unknown consequences of change as a psychological threat to their feeling of competence and the self-esteem. Such people are usually scared that they will not be able to master the new behaviour and skills they may be expected to acquire.

Moerdyk,A and Fone,J. (1988: 15) identified the following personality theories which support reasons why people are resistant to transformation.

4.3.6 Tolerance / Intolerance of ambiguity

People perceive ambiguous situations as sources of threats. These people are uncomfortable with ambiguous situations. Moerdyk and Fone (1988: 16) use Hofstede's (1984) findings that people with a strong *uncertainty avoidance* score experience high levels of discomfort with uncertainty and ambiguous situations and are intolerant of deviation. They resist change by maintain rigid beliefs, codes of behaviour and institutions that protect conformity. Organizations with similar *uncertainty avoidance* score are rigid with regard to their codes and selection of like-minded people. In this way they maintain a culture of resistance to any form of change. People with low *uncertainty avoidance* score are less affected by uncertainty and are therefore more tolerant and secure in handling change.

4.3.7 Conservatism

Conservatism may be political, cultural or even intellectual. In the latter case, acquired skills and knowledge are regarded as sufficient. Transformation is viewed as a threat to acquired skills and knowledge. Hence, the tendency to protect the status quo.

The danger to conservatism is that it may lead to a situation in which an individual agrees in public to the idea of change but retains his/her prejudices and beliefs in private. The institutionalisation of systemic change does not necessarily lead to internalised change. People may, in a variety of subtle ways, try to preserve the status quo by undermining or discrediting change initiatives. Esterhuyse, W.P. (2001:546).

According to Gallias, J. (1992:42) the above illustrates what people value and what innate fears these values sometimes support. More specifically they focus on what managers as individuals really value regardless of the organizations position. It also highlights the need during a time of planned transformation for a greater understanding and clarification of values particularly if one is looking towards the changes proposed being internalized.

4.4 Managerial key responsibilities

Strategy implementation is not merely the mechanistic applications of a predefined plan. It is a process of involving teamwork on all levels of management. It requires new ways of thinking, solving problems, functioning as a team, communication and developing as a staff.

The table indicates critical role responsibilities inherent in different levels of management which can influence decision making ability, particular in times of change.

Levels of management: key responsibilities in dealing with change

<p style="text-align: center;">Global-strategic level Vision and direction of organization 6</p>
<p style="text-align: center;">Theoretical-abstract level Creating new perspectives on adaptation, based on vision and direction 5</p>
<p style="text-align: center;">Conceptual-creative level Creating or integrating a new or adapted visualisation of the organization's direction and functioning 4</p>
<p style="text-align: center;">Conceptual assessment level Determining the relationships of different organizational functions as a systematic unit 3</p>
<p style="text-align: center;">Concrete-conceptual level Plan for achieving results in concrete terms 2</p>
<p style="text-align: center;">Concrete-direct level Ensuring direct, concrete job outputs 1</p>

Source: Gerber, Nel,, van Dyk (1996:346)

Some of the questions to be addressed are:

- Do managers, at all levels of functioning have the insight to know how a change in the organization's mission and functional strategy will impact on existing culture?
- Do they have the skills to lead the changing of such workplace culture and when required?
- Can managers handle cultural changes that are influenced by external environmental realities and which can contribute to continued effective organizational effectiveness?
- Do managers have the required skills to recognize and deal with value issues emanating from different cultural and socio-political expectations?

Gerber, Nel, Van Dyk (1996:346).

In addition, Moulder, J. (1998:11) examines the role of values, why it is important to learn about them as part of management's development programme. He puts emphasis on the emotional challenges and intellectual recourses of managers and vital role of the human dimension of management involves the learning of 'soft skills'.

4.5 Systemic Factors

Systemic factors are related to the organization itself. When embarking on a plan program of transformation it is necessary to consider the built-in factors which impact negatively on transformational change. Factors that are change-resistant are the following:

- A hierarchical organizational structure, and the concomitant obsession to maintain existing relations of power and control.
- Non-participative decision-making procedures (one man rule/autocratic)
- An obsession with short-term game/profit and task-orientated behaviour (greed).
- The equation of survival with stability.

In organizations where conflict and distrust has become the dominant characteristic of union/worker –management relations a spiral of conflict will result in a lose-lose outcome for both parties. A competitive relationship usually arises out of interaction of an autocratic nature,

where the manager fears that if he does not keep a tight reign on the employees they will not behave as desired, that is – a well disciplined and productive manner. Such managers generally view union membership in a bad light. They believe that unions have bad intentions (Kemp 1994:40). The unions regard this as a threat to democracy (which it is) and react to protect the rights of their members. This in turns strengthens managers mistaken belief that the unions have bad intentions. This situation becomes a classic vicious cycle in which unions/workers strike back at management with increasing frequency thru slowdowns, sabotage, strikes and absenteeism. As this process progresses and the relationship deteriorates.

The above is an example how organizations have built-in conservatism.

4.6 Transformation – critical perspectives of Southern African organizational culture and the limits of transformation

Vinjevold,P. and Fleisch,B. (1977:Transformanal Journal 20) wrote a paper on the mining industry (a case-study) and the problems of implementing transformation.

They visited ten mines over a six month period in 1991. They set out to examine the implementation of a mining house literacy programme. The objective of the literacy programme in the words of the in-house magazine, “is to improve communication at the work place, improve the quality of life and enable them to further their studies”.

The chief executive of human resources stated that the literacy programme was part of the process of creating “an identity of interests with our employees and building healthy relationships with all the communities with whom we come into contact”. Literacy in his view would “step up communication in order that employees may improve their understanding and perspective of the progress, goals and problems experienced by the company and get more involved in finding solutions to problems”. The objective of the programme is also expressed in terms of upgrading technical skills.

4.6.1 The implementation of the Adult Literacy Programme

Once an individual mind has undertaken to support the literacy programme a supervisor is selected whose responsibility it is to co-ordinate and monitor the programme.

4.6.2 Reasons for uneven implementation

At all ten mines the labour/manpower departments were assigned responsibility for the literacy programme. At seven of the ten mines full time adult education coordinators were appointed to supervise the programme. At the other three mines existing labour personnel were assigned the responsibility. All literacy supervisors who were selected were white six of the seven full-time coordinators were ex-teachers.

Different factors determine the appointment of supervisors:

- The financial position of individual mines
- On a number of mines, personal interest in the promotion of the literacy influenced the appointment of supervisory personnel.
- Mine management had a tendency to equate literacy classes with schools. Hence, the appointment of ex-school teachers.
- The unwritten factors of the mines not to appoint black employees to managerial positions – blacks were not ready to be managers.

The literacy supervisors had the following tasks, budgeting, planning, tutor selection, evaluating and reporting. For Weatherly,R. and Lipsky,M. (1997:Harvard Education Review,47) lower level organization managers, who they refer to as “street level bureaucrats” have considerable discretionary powers, and find ways of accommodating policy directives within existing cultures.

These supervisors had a limited understanding of the literacy programme. They did not speak the language used in the programme: at best , this suggest the lack of understanding, at worst, a lack of regard for the programme. Overall maintaining of the programme by supervisors was inadequate since most considered working after normal hours as an infringement on their personal time.

The selection of supervisors resulted in uneven implementation at the ten mines. The choice of the supervisors was not determined by education expertise, but rather by budgetary, racial and parochial factors. In addition, supervisors did not have, or demand adequate time, authority and the resources to access expert knowledge. The choice of the supervisors and the support given to the programme reflects the low status of literacy programmes on the mines.

4.7 Conclusion

Implementation was a failure mainly because of the influence of local organizational culture. Clearly there is a lack of initiative to shift the organizational culture, no emphasis on decentralisation and mine management is rigid and autocratic rather than individualistic, innovative and imaginative. In the South African context, decentralisation of mine organizations translates into the perpetuation of existing mine culture. The weaknesses of implementing the literacy programme are thus attributable not necessarily to self-conscious white opposition, but rather to recalcitrant nature of organizational cultures of the mines.

Resistance is a way for people to say “No” to changes they are uncomfortable with. Management must take the time to find the causes of the resistance and deal with them appropriately. “Soft skills” will result in less resistance. The only way to break the resistance (at any level) is to deal with the people involved in a way that is appropriate to their ability to adapt and adjust different strategies for different people.

CHAPTER FIVE

INTERVENTION: THE EMPLOYMENT EQUITY ACT

5.1 Introduction

In the new Constitution of South Africa, apartheid was replaced by commitment to an ideology of equality. Realizing that simply removing old legislation would not be enough to create an equal society, legislators in the South African government have called for action to correct and redress the imbalance created by past discriminatory laws. The constitution in the case of employment means achieving broad representation of the country's demographic groups.

In the South African context the need for change embraces also the necessity to redress imbalances within the organisation. Thus affirmative action and employment equity essentially becomes a *change* initiative. It is important to realize the limitations of affirmative action in relation to second order change as mentioned previously. While it may be ineffective in weeding out deep-rooted prejudices its intention is to dismantle and eradicate discrimination in the workplace.

Goldstone,R.J (1989: 69) has no doubt it will take many decades to amend, let alone to demolish the many negative consequences of centuries of racial oppression in South Africa. In the light of the above, South Africans need to embark on a process of reparation of the damage that was caused by apartheid years.

5.2 Defining Affirmative Action and Employment Equity

In accordance with the Employment Equity Act 1998, affirmative action should be seen as a measure designed to ensure that suitable qualified people from previously disadvantaged groups (designated groups) have equal employment opportunities and are equitably represented in all levels of the workforce of a designated employer. Previously disadvantaged groups or designated

groups refer to black people, woman and the disabled. Affirmative action can be a useful policy tool to bring about social justice.

5.3 Affirmative action as an instrument for achieving social goals

It is important to distinguish between employment equity and affirmative action. Employment equity is intended to achieve equity in the workplace through the elimination of unfair discrimination by using affirmative action as a tool to implement transformation. Affirmative action is therefore the targeted action that is taken to redress the disadvantages experienced by designated groups in the workplace. Human, L. (1993:1-2) claims that affirmative action is intended to create equal opportunities in the workplace. It is an intervention that proposes to achieve equal employment opportunities to bring about equality in society.

5.4 Affirmative action and equal opportunity

Sonia Bendix (1996:592) states that affirmative action refers to the *purposeful* and *planned* placement of competent persons into a position(s) from which they were banned in the past, in an attempt to address past disadvantages and to render the workforce representative of the population. More importantly, affirmative action constitutes an active intervention. In this aspect it differs from equal opportunity. Equal opportunity, refers merely to a policy of 'fairness', whereas, in the case of affirmative action, organisations have to *ensure access* to disadvantaged groups.

In its report on Group and Human Rights (1989: 445) the South African Law Commission defined affirmative action to be a recognised way of promoting the principle of equality of opportunity in societies therefore implying that affirmative action can be replaced by a simple policy relating to equal opportunity. This is a fallacy. Equal opportunity can be fair only if all contestants commence from the same starting line. While in theory the participants are equal, they do not all have equal talent and skills. Hence the unequal result. In a society that has consistently denied basic education to the majority of the population, they can hardly rely on an equal opportunities policy to judge the fairness of employment decisions. The need for

affirmative action thus stems from the realization that equal opportunities, though desirable, is not adequate for achieving results which are fair. It is within this context that affirmative action programme can make an important contribution.

5.5 Legal framework of affirmative action

The fact that races were separated by apartheid legislation ensured that certain citizens were denied the right to freedom. This led to the promulgation of certain legislation in order to ensure fairness for all South Africans. Seen in this light, it was necessary to pass laws that prohibit any form of unfair discrimination. The Employment Equity Act, 1998, Act 55 of 1998 came into effect to promote equal opportunity and fair treatment for all South Africans. The main objective of the Act was to address the following:

1. The eradication of unfair discrimination.
2. Implementing affirmative action – which aims at addressing past discrimination.
3. Ensuring the designation groups are given equitable representation at all levels of the workforce.

Apart from prohibiting any form of unfair discrimination in employment, the Employment Equity Act directly affects employers by requiring them to prepare and implement employment equity plans to rectify imbalances.

5.6 Constitution of the Republic of South Africa (Act 108 of 1996)

The Constitution is the supreme law of the country; law or conduct inconsistent with it is invalid, and the obligations imposed by it must be fulfilled. It is applicable to all South African citizens. In line with the Constitutional requirements, Employment Equity Act and more specifically affirmative action is the measure designed to achieve the adequate protection and advancement of people, groups and categories of people disadvantaged by unfair discrimination in order to enable their full and equal enjoyment of all rights and freedom.

South Africa has become a constitutional democracy that is based on principles of rights and equality. Section 9 of the Constitution protects the rights of all South Africans and promotes equality. Section 9(1) indicates that everyone is equal before the law and therefore receives equal protection and benefits of the law. Section 9(2) deals more specifically with affirmative action. This legislation aims to protect and advance those who were discriminated against under the apartheid regime. Section 9(3), 9(4) and 9(5) are specifically to eradicate discrimination in terms of race, gender, sex, pregnancy, marital status, age and religion.

The Employment Equity Act, 1998, contributes to the legislation of the Constitution in that it bans unfair discrimination of any kind in hiring, promotion, training, remuneration, benefits and retrenchments. The Act also encourages employers to undertake organizational transformation to remove unjustified barriers to employment for all South Africans, and to accelerate training and promotion for individuals from historically disadvantaged groups.

Employment Equity does not provide a selection for all the evils of past discrimination policies. To succeed, it must form part of a broad complex of measures that enhance overall social and economic equality in way that support productivity, democracy and diversity.

In order to attain these goals employers must set up none discriminating procedures for hiring, promotion, remuneration, selection for training and retrenchment. Employees must change the structure and procedures that reproduce and reinforce old prejudices and bring into being, a new culture of diversity at work. The creation of this new culture will have to be a conscious process that pulls in all sectors and stakeholders.

The preamble of the Act identifies the need to redress the inequalities left by apartheid and the way that the legislation should address these issues.

5.7 Preamble

The preamble to the Employment Equity Act, 1988, states that; recognizing of apartheid and other discriminating laws and practices, there are disparities in employment, occupation and income within the national labour market; and that those disparities creates such pronounced disadvantages for certain categories of people that they cannot be redressed simply by repealing discriminatory laws; therefore in order to promote the constitutional right of equality and exercise true democracy the Act was promulgated to redress the legacy of inequality within South Africa.

5.8 Equality, equity and fairness

The Employment Equity Act, 1988, aims to achieve workplace equity and fairness. The Act states that no person may unfairly discriminate directly or indirectly against an employee in any employment policy or practice. In addition, it is not unfair discrimination to take affirmative action measures in terms of this Act or if discrimination is based on inherent requirements of a particular job... whilst discrimination does take place it is not considered unfair. The Act is only applicable to designated employees.

5.9 Designated Employers

The Act applies to employers with more than fifty employees and those with less than fifty employees but with an annual turnover above a defined amount. Every designated employer must, in order to achieve employment equity, implement affirmative action measures for people from designated groups. Affirmative action measures ensure that suitably qualified people from designated groups have equal employment opportunities.

The designated group will consist of blacks, women and disabled people. The designated employer must prepare and implement an employment equity plan which must be submitted to the Department of Labour to be assessed. This approach is intended to encourage transformation in the workplace. Haroldt and Marx (1999:82) indicates that if an employer refuses to comply with the rules of the Act, a court of law will impose a heavy fine.

5.10 Establishing commitment to Employment Equity

As Fuhr.I, (1992:28) notes, “no matter how many blacks you place in managerial positions, if the environment is not receptive to their acceptance and advancement, the programme will fail dismally.

As mentioned earlier the implementation of Affirmative Action may generate a climate of uncertainty within organizations. To ensure the success of any new programme, employees at any level need to understand what the programme entails and how it will impact upon them. They have to “buy into the process” by seeing the benefits for themselves and the organization. If employees cannot be convinced of the benefits, the programme will be sabotaged before it has begun.

It is therefore important that, to achieve a successful implementation of Employment Equity, an intensive communication program should be launched at every level in the organization so that all employees are familiar with Employment Equity legislation.

5.11 Management Commitment

One of the key features of a successful Employment Equity initiative is to ensure that the process is driven from the top. Driving the process at top management level indicates a sincere belief in the principles behind Employment Equity and a commitment to bringing about real change in the company.

According to Thomas,A. and Robertshaw,D. (1999:21) the nature and success of strategies to achieve Employment Equity are always to a large degree dependent on the collective value system held by those in the company. A process should be affected whereby shared values and associated behaviours are participatively developed with employee groups of all levels within the company, reflecting the joint vision on the superordinate goal held by all. Top management commitment, leadership and accountability, along with a strong basis of shared values, it is suggested, are the central keys to effectively promote Employment Equity. Such values then guide appropriate behaviours within the company that are designed to redress a past discrimination, unfair workplace practices and the overt and covert barriers to employment equity.

In this light, managers who display racist or negative attitudes towards employment equity should be identified and counselled before strategies are launched. In this regard, the management team is the shop window of the company and their actions and attitudes need to reflect the philosophy of the company towards employment equity.

5.12 Barriers to effective implementation of employment equity

Overt and covert barriers to employment equity may exist in organizations. Discrimination has over the years been entrenched into workplace policies, structures and culture. No doubt, this will work against employment equity implementation. To overcome these barriers it is important to identify and address them at an early stage in the transformation process.

5.13 Audit

Thomas,A. and Robertshaw,D. (1999:70) suggest the following audit should in the attempt to eliminate barriers to employment equity. The audits relating to the conditions of employment serves only to highlight areas of which employers should be particularly aware in their quest to ensure that no unfair discrimination exists. The overarching principle that applies when reviewing company policy and practice is one of fairness.

5.13.1 Audit of employment conditions

Conditions of employment that need to be reviewed to ensure that no unfair discrimination exists include the following:

- **Weekly/monthly paid employees** – Are all employees paid on the same basis within occupational categories and levels?
- **Medical aid** – are medical aid schemes checked for subtle discriminatory policies such as the lack of cover for HIV patients?
- **Pension and Provident Funds** – Do all employees belong to one pension/provident fund and are company contributions (percentage) the same for all employees in the same occupational and category levels?
- **Annual and Merit Bonus** – Do all employees receive an annual/merit bonus, and are principles for calculation fair and non-discriminatory?
- **Annual Leave** – Do all employees receive the equivalent amount of leave dependent on service and seniority?
- **Benefits** – Is eligibility for car allowance, housing allowance fair and non-discriminatory? Is life and accident insurance cover equitable for all employees?
- **Employment Policy** – According to the Employment Equity Act it is not unfair to discriminate for purposes of affirmative action. Therefore, the hiring and promotion policies of the company can make provision to favour suitably qualified employees from designated groups to correct identified imbalances.

- **Disciplinary, Grievances and Retrenchment Policies** – Is policy equally applied to all employees irrespective of race, gender, disability or any other factor? Is the notice period the same for all employees and are retrenchment benefits equitable for all employees?
- **Hours of work** – Do all employees in the same occupational categories and levels work the same number of hours per week?
- **Recruitment** – Advertising should be non-discriminating, accept for purposes of employment equity objectives. Advertisement should be placed in the media that are readily accessible to people from designated groups. Recruitment agencies should ensure that they are fully acquainted with the Employment Equity Act. Unfair discrimination must also be avoided in the interviewing process.
- **Promotion** – Are promotion considerations applied fairly in accordance with the objectives of the employment equity legislation? Companies will not be required to promote employees from designated groups if such employees are not suitable for promotion simply to meet numerical targets.
- **Training and Development** – It is not unfair to provide additional specialised training after recruitment for employers from designated groups to meet the objectives of employment equity.

5.13.2 Facilities Audit

An audit of company facilities will also be necessary to ensure that facilities which were separated on racial lines are removed.

- **Ablution facilities** – An inspection of ablution facilities should be undertaken to ensure that they are open to all races and that no form of “implied segregation” is present whereby black employees feel unwanted in certain ablution areas. Companies should also insure that disabled workers have access to these facilities.
- **Canteens, restrooms and recreational facilities** – these facilities should be fully integrated. Segregation on hierarchical lines not recommended because fully integrated facilities has many benefits in promoting cross-cultural and cross-functional relations.

- **Accessibility for employees with disabilities** – reasonable accommodation should be made to assist employees with disabilities. Consideration should be given to the provision of ramps for employees in wheelchairs. Braille in lifts for employees who are blind, special toilets and widening of doorways to accommodate wheelchairs

5.13.3 Importance of the audit

Both overt and covert discrimination in companies pose as a threat to the Employment Equity Act. The key to ensuring that organizations are supportive of the Employment Equity Act is highlighting an identification of those elements that may exist in the organizational culture that may subtly impede the Employment Equity implementation.

Organizational culture can be considered to be the powerful force of unwritten rules that have developed over the years are filtered through the company in a variety of overt and covert ways. Through subtle “rewards” and “punishments” and the conscious and unconscious development of behaviours, unwritten rules often strongly influence the assimilation of individuals to the corporate mould. It is important to identify these “hidden barriers”. Unfortunately many companies are eager to embark upon programmes without first grasping an understanding of what exactly the issues are, that may be unique to their organizations and therefore subtly exclude groups of people. Any intervention must be based on a sound analysis of what the actual problematic issues are within the organization.

5.14 Arguments in favour of affirmative action

Affirmative action is intended to remove all forms of discrimination in the workplace.

It is necessary to redress the social injustices of the past. While it will take many decades to amend, Goldstone (1989) views affirmative action as a positive step to bridging the racial gap so that South Africans will live in harmony with each other and the economy will have the manpower necessary for development. Besides redressing the disadvantages of apartheid, affirmative action is not merely a sociopolitical necessity but also makes good business sense – organisations seem to have been drawing leaders and specialists from a very limited pool of resources Bendix (1996:592)

To ensure that affirmative action is implemented successfully, a paradigm shift in their perceptions needs to take place amongst all South Africans. For example, if discrimination is as a result of perceived reality, intervention by government in the form of affirmative action must bring about change in employers attitudes towards persons from other groups. Whilst intervention to eliminate discrimination is necessary, this does not necessary require affirmative action.

5.15 Arguments against affirmative action

The crucial drawback of affirmative action is that it is only affirmative; it does not address the overarching structural forces that shape the environment in which affirmative action is crafted and implemented.

According to Odendaal.B (2000:17), he suggests Barker.F.S, (1999) implies that the implementation of affirmative programmes reduces economic efficiency because the best person for the job is not necessary appointed. This implies that standards are lowered and that competition, the basic principal of the market, is negated. Hiring a person who does not have the

requisite skills is counterproductive as the individual who benefits from such a 'token' appointment is often the target of much hostility from colleagues.

Labeling occurs when people who actually deserve to be in a position will be seen as having been appointed because of being black and not appointed on the grounds of merit. Their self-esteem will be undermined and the myth of racial inferiority will be reinforced Odendaal.B, (2000:18).

Persons from a disadvantaged group must fill certain skilled positions, they don't always fulfill the requirements of possessing the correct qualifications nor do they have the necessary experience. Inexperienced appointees may also bring about a drop in standards.

CHAPTER SIX

6.1 Conclusion

South Africa had endured a history of white supremacy that infiltrated all facets of society. The majority of the South African population had to succumb to the forces of white domination. The aspirations of the people for freedom, however led to a liberation struggle and the eventual undoing of the white supremacist government. The struggle against apartheid had the effect of empowering a whole layer of disenfranchised people. Many hoped that democracy could become a basis of post-apartheid. The new South Africa's political democracy has not benefitted all its citizens. On the one hand, the urban residents are governed by civil law while on the other hand the rural residents are subject to customary law. Unellected 'traditional leaders' have been given a land right that goes against the grain of the South African Constitution. The language of the struggle has been lost and the old South African racial terms remain in our daily vocabulary; African, Coloured, Indian and Zulu continue to have political and geographical relevance.

Since the expropriation and exploitation of African labour and land was key to the development of apartheid a radical reconstructing of the economy was assumed to be part and parcel of the anti-apartheid struggle. Yet in the early 1990's the collective goal of democratisation of South African society was uncoupled from restructuring the economy. It was the goal of the ANC to force the apartheid government to the negotiation table. Hence the call by the ANC for ungovernability was the means to open up negotiations. The mass movement was simply to become its cannon fodder. An elite group of ANC, SACP and COSATU members and their leadership are the beneficiaries of negotiations and agreements between the ANC and the South African white controlled corporates whilst the majority of South African population still live in poverty, in informal settlements and are unemployed. The failure of the ANC to address these problems is best illustrated by an article published in the *Cape Times* on 26 February 1999. Mr Maxwell Flekisi, a petrol attendant, the father of three who earns R193 per week, giving vent to his feelings of disappointment;

.... [Since] the 1994 elections Maxwell has felt an increasing edge of desperation in his life. A desperation that renders all the freedoms and dignity guaranteed by the new political dispensation void. 'I can say that promises that were made by the ANC have not been kept,' he declares. 'I can say things are much worse now than they have ever been. We are waiting to see what will happen with the next elections because what does having freedom mean if you have no money?'

Many black South Africans had hoped that the fundamental changes in the political spheres would also bring about fundamental economic transformation. Instead, post-apartheid South Africa has abandoned the goals of the Freedom Charter that was to reclaim the land 'for all to work on' and to control the factories 'by the people', states Nigel Gibson ; *Ideology, Political Education and South African transition from Apartheid* (Journal of African and Asian Studies). He continues; 'The neoliberal economic agenda had reinforced the highly unequal society inherited from apartheid.' Neville Alexander *An Ordinary Country* (2002 ; 154) views post-apartheid South Africa as follows; ' All South Africans have been enfranchised and the country is blessed with what the country's spin doctors proudly refer to as 'the most progressive Constitution in the world'. On paper, we live in paradise. On the ground, the security forces and the senior civil servants of the apartheid regime, 'diversified' and made to look more 'representative of the broad population' at the top levels by the melanin-rich face, continue to rule. The ANC has come into office, not into power. This can be ignored perhaps as being no more than a witticism, but it spotlights a very real problem.'

What is missing is that democracy has not delivered the economic freedom so many South Africans have been fighting for. Instead, a black middle class has developed exploiting the black empowerment and affirmative action policies of the new government. Corporates in South Africa are only too eager to embrace these few willing opportunist fully realising the benefits associated with maintaining the status quo. This raises the question of employment and the civil rights of workers in organisations. The concepts of justice and human equality are central to fulfilling the needs of employees. Issues such as racial discrimination, sex discrimination, age discrimination and discrimination against the aged all have long histories in South African Corporations.

Transformation is therefore a requirement to end discrimination and this will go a long way in providing for a stable South Africa through economic and individual empowerment.

6.2 Black Advancement

James.W and Lever.J, *The Second Republic: Race, Inequality, and Democracy in South Africa* (2002:52) suggests African National Council policy makers adopted affirmative action as a useful concept to promote its goals of black advancement. Particular emphasis had been placed on the rapid creation of a black managerial stratum through various company training and advancement programmes. Skeptical of the capacity of the normal hiring and promotion processes to move to more demographic representativeness, the African National Council government has increasingly focused on how to engineer black occupational advancement through affirmative-action policies. More controversial is a similar scheme to be implemented in the private sector through the provisions of an Employment Equity Act described as the “ the first major piece of race-based legislation to enter the statute books since our country became democratic”. The measure seeks to achieve “employment equity” for “designated groups”.

Esterhuysen,W.P. (2001) discusses the challenges of black empowerment and black advancement initiatives. He suggests that there are two black empowerment initiatives, first wave and second wave. First wave was aimed at high-profile blacks taking over large South African companies. The success of these take-overs were minimal as ‘only a few black-controlled companies on the Johannesburg Stock Exchange (JSE) succeeded in performing well’. In addition, first wave initiatives was complicated by problems such as community empowerment did not take place, those in top positions were accused of enriching themselves and ‘not projecting themselves as role models for historically disadvantaged’.

First wave, however, was a necessary phase. It introduced blacks into the economy, it was a learning curve and it paved the way for the recognition of strategic partnerships and a more holistic approach. Most important business was about adding value and not about tokenism.

Second wave black empowerment initiatives is more of a participatory nature. Joint ventures, partnerships and participation are the key words. An exciting feature of the second wave is empowerment by means of the transfer of skills and the sharing of business experience.

Other features of the second wave of empowerment are

- Contract and procurement policies
- Skills training
- A deliberate drive (by some companies) towards representative diversity at all levels
- Black business men, coming through the ranks as and serving as role models
- A trend towards a more coordinated approach by government to deal with imbalances

In summary, first wave ushered blacks into the corridors of corporate South Africa whilst second wave of black empowerment ‘will help determine the future stability and prosperity of the country’.

6.3 Strategic Action

Ramphela, M. (2002:72) suggests that the very foundations of South African society have been undermined by the legacy of the past. A major focus has to be on strengthening the vital segments of our society that promote human development; the family, the education system, and civil society. South Africans have to spell out some basic principals to underpin strategies for action to attain its envisioned goals.

- *Enhancing equity must be the core of any redress strategy.* Given the legacy of inequity in South Africa, creating a culture that promotes equity at all levels of society will demand concentrated effort by all involved in redress strategies. One cannot redress equity on a sustainable basis without actively promoting equity at every step along the way. It is in this context that race, class and gender have to be dealt with in an integrated way to minimize the emergence of, as well as the enhancement of, islands of privilege. For example, the promotion of black men in the private sector has the potential of exaggerating existing sexism in our society.

- *A human-centered approach has to be at the core of redress strategies.* The interests of individuals must not be compromised in the name of “the people”. Social engineering processes that disregard the legitimate aspirations of the individuals in a democratic society are not sustainable in the long term and tend to create a culture that stifles creativity rather than enhances it.
- *Integrity of leaders, institutions, and the process is crucial to allay fears.* To avoid targeting segments of society for discrimination in the name of redress, rooting out corruption, nepotism, and incompetence are the key to success.
- *Fairness to all involved to ensure continued buy-in.* One cannot expect those previously advantaged to willingly participate in action that is likely to put them at a severe disadvantage. For example, how can one expect white males to contribute effectively to the training and development needs of black people and women if their own future job security is at risk?
- *Public accountability* by government, the private sector as well as organs of civil society will enable South Africans to evaluate progress toward the attainment of set goals.

By pursuing equity and excellence, one is able to ensure that you are getting the best of the old to help build and develop for the future.

6.4 Conclusion

The ultimate aim of employment equity through its affirmative action legislation is to raise the quality of life of the previously disadvantaged people in South Africa. A true improvement in the quality of life cannot, however, be brought about by merely redistributing wealth, but rather by creating it. In addition, transformation of a society cannot be put into effect through the statute books.

Successful employment equity intervention means that organisations must engage as willing participants of the transformation process. A detailed and integrated approach is unavoidable.

There are definitive prerequisites for the successful implementation of transformation that will form the basis of the process and strategy. Both the organisation and its various levels of management must be clear in its goals. Organisations cannot implement equity strategies without embarking on upliftment and development strategies which focus on the particular needs of members of disadvantaged groups.

Critical is the perception that transformation concerns black people only. That an attempt to bring equity to the work place is mistakenly perceived as 'reverse discrimination'. It is vital that change is not viewed in this light mainly because it will place obstacles in the transformation process. Transformation is essentially an intervention to uproot discrimination and implement equity for all employees, be they, black or white, male or female, abled or disabled.

Transformation will only be successful if all stakeholders are genuinely engaged in the process. Management therefore have an important role to fulfill. They are the link between top management and the workers. It is vital for management to understand the need for change and that those they engage with buy into the transformation process. They must not forget that they themselves form part of the system and that they could be the cause of employees developing bad attitudes.

Selecting the right people is therefore critical for the advancement and success of any organisation. Management must be committed to the transformation process. In addition management must become acquainted with the relevant company policy and applicable legislation.

The strategy must focus not simply on eliminating discrimination or effecting a more racially just distribution of resources but also in striving to ensure that everyone participates in redefining and reshaping our respective democracies, which in turn helps to reform ourselves individually and collectively.

In the final analysis implementation of transformation in the workplace in South Africa will revolve around the crucial question of how the process will be approached, managed and finally implemented.

List of sources

- Adam,H and Moodley,K. 1986. *South Africa Without Apartheid*. Cape Town. Maskew Miller Longman.
- Alexander,N. 2001. *Prospects for a Non-racial Future in South Africa*. London. Lynne Reinner Publishers.
- Alexander,N.2002. *An Ordinary Country. Issues in the Transition from Apartheid to Democracy in South Africa*. 2002. Pietermaritzburg. University of Natal Press.
- Bate,P. 1995. *Strategies for Cultural Change*. London. Butterworth Heinemann.
- Bendix,S. 1996. *Industrial Relations in the new South Africa*. Cape Town. Juta & Co.
- Esterhuysen,W..P. 2001. *Contemporary Labour Relations.Transformation: South Africa's Bridge to the Future*. Durban. Butterworth.
- Esterhuysen, W..P. 2001. *Black Economic Empowerment (BEE): An Inevitable Challenge in the Search for Long-term Stability and Shared Prosperity*. Institute for future research,vol. 11, no.12.
- Esterhuysen,W.P. 1981. *Apartheid Must Die*. Cape Town. Tafelberg.
- Fuhr,I. 1992. *Managing Diversity*. People Dynamics, vol.. 10, no. 11, pp. 28-31.
- Galias,J. 1992. *Mastering Organisational Change and Conflict*. Pietermaritzburg. University of Natal Press.
- Gerber,P.D., Nel,P.S. and van Dyk,P.S. 1996. *Human Resources Management..* Johannesburg. International Thompson.
- Gibson,N. 2000. *Ideology, Political Education and South African Transition From Apartheid*. Journal of African and Asian Studies.
- Goldberg,D.T. 1993. *Racist Culture*.Oxford. Blackwell Publishers.
- Heroldt,W. and Marx,M. 1999. *Employment Equity in South Africa.A Guide to Affirmative Action Success*. South Africa. Prentice Hall.
- Human,L. 1993. *Affirmative Action and the development of people*. Kenwyn. Juta & Co.
- James,W. and Lever,J. 2001. *Beyond Racism: The Second Republic:Race, Inequality and Democracy* . London. Lynne Reinner Publishers.
- Kemp,N. 1992. *Labour Relations Strategies. An interactional Approach*. Cape Town. Juta & Co.
- Lemon,A. 1987. *Apartheid in Transition*. Boulder. Colo. Westview.

London. Lynne Reinner Publishers.

Mamdani, M. 2001. *Beyond Racism: Response; Prospects for a Nonracial Future in South Africa*. London. Lynne Reinner Publishers.

Martel, L. 1986. *Mastering Change: The Key to Business Success*. London. Grafton Books.

Moerdyk, A. and Fone, J. 1988. *Resistance to Change – Its Origins and Management: Part I – Why change is resisted*. IPM Journal .

Moulder, J. 1988. *Values in a Manager's Education*. IPM Journal.

Odendaal, B. 2000. *Implications of the Employment Equity and other legislation for Human Resource Planning in Telkom, Western Cape*. Stellenbosch. University of Stellenbosch Printers.

Ramphele, M. 2001. *Beyond Racism; Combating Racism in South Africa: Redress and Remedies*.

Schram, W. and Lerner, D. 1976. *Communication and Change; The last ten years-and the next*. Honolulu. The University Press of Hawaii.

Shaw, W.H. 1991. *Business Ethics*. Belmont. Wadsworth Publishing.

South Africa (Republic). 1996. *Employment Equity Act, Act 55, 1998*. Pretoria. Government Printers.

South Africa (Republic). 1996. *The Constitution of the Republic of South Africa. 1996. Act 108 of 1996*. Pretoria. Government Press

South African Law Commission. 1989. *Project 58. Group and Human Rights*. Pretoria. South African Law Commission.

Steyn, M. 2001. *Beyond Racism: Whiteness in the Rainbow: Experiencing the Loss of Privilege in the New South Africa*. London. Lynne Reinner Publishers.

Thomas, A. and Robertshaw, D. 1999. *Achieving Employment Equity. A Guide to Effective Strategies*. Randburg. Knowledge Resources.

Thompson, J.B. 1990. *Ideology and Modern Culture: Critical Social Theory in the era of mass communication*. New York. Stanford University Press.

Velasquez, M.G. 1992. *Business Ethics. Concepts and Cases*. New Jersey. Prentice Hall.

Vinjevold, P. and Fleish, B. 1992. *Organisational Culture and the Limits of Transformation: The Implementation of an Adult Education Programme on South African Mines*. Transformational Journal 20 Critical perspectives on South Africa.

Weatherly, R. and Lipsky, M. 1977. "Street-level beaurocratic and educational innovation". Harvard Education Review, 47.