

AFRICAN DRUMMING AS A MEANS OF ENHANCING DIVERSITY TRAINING IN THE WORKPLACE:

A CASE STUDY OF A PRIVATE DURBAN-BASED HOSPITAL.

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Submitted in partial fulfilment of the requirements for the degree of
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2009

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I, Praneschen Govender declare that

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- (viii) As the candidate's Supervisor I have approved this dissertation/thesis for submission

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Abstract

In recent times, African drumming organisations in South Africa and worldwide have adopted group drumming as an experiential learning mechanism for facilitating interactive teambuilding within organisations so as to enhance group dynamics and build team spirit. Research conducted on drumming circles indicates that group drumming fosters a sense of community by breaking down barriers between participants and creating a space where respect and tolerance for others are valued. In light of South Africa's recent history of apartheid, various issues discussed as part of diversity training workshops (e.g. prejudice and negative stereotyping) remain "emotionally charged" topics which are "handled with care" by trainers in the corporate training environment. In light of this, the study aims to investigate the role of African drumming in creating an environment that encourages open and honest communication around sensitive issues in the context of diversity training. In addition, the study assesses the impact of group drumming on staff motivation, levels of participation and building a sense of community amongst participants in the context of diversity training. Primary research was conducted on a purposely-selected sample group of staff at a private Durban-based hospital scheduled to attend an innovative diversity training initiative, comprising of a short group drumming component followed by a conventional diversity training workshop. Questionnaires, semi-structured interviews, participant observation and focus group discussion were implemented in compiling a case study of diversity training workshops conducted at the hospital.

Acknowledgements

I'd like to sincerely thank everyone who was involved or contributed in any way to the completion of this dissertation. Special mention needs to be made to the following people:

- My supervisor and friend, Dr. Shaun Ruggunan. I cannot thank you enough for your exceptional mentorship, support and much needed motivation during the course of completing this piece of work.
- A huge thank you to everyone at Bruniquel and Associates, especially Bruno Bruniquel, Tennyson Mahlambi and Manyano Mtuba who afforded me their time and expertise during the process of conducting research.
- Rodney Frank, John Drace and Hannah Mangenda from Shizaya Drums, thank you for your belief and commitment to our work at Shizaya. It has been a real pleasure working with such a dedicated, talented and fantastic bunch of people.
- To my family, mum and dad, thank you for your continuous love and support and encouraging me to further my postgraduate studies. Aum Sai Ram.
- My Ana, Kruschen thank you for guiding me through this process and sparking the idea for conceptualizing the research.
- My Aka, Meruschka thank you for your strength and the surprise of embarking on a new adventure at the end of one well travelled.
- My godfather, Uncle Vasu, you have been an inspiration to us all. Thank you for all the words of wisdom and precious insight. Aum Nama Aum Narayana.

Abbreviated Terms

- B&A - Bruniquel and Associates
- BBEE - Broad-Based Black Economic Empowerment
- CD - Championing Diversity
- DID - Diversity Identity Development
- EEA - Employment Equity Act
- EL - Experiential Learning
- IMCD - Interactional Model of Cultural Diversity
- MI - Multiple Intelligences
- OD - Organisational Development
- Resp. - Respondent
- RM - Relationship Marketing
- SA - South Africa
- SDA - Skills Development Act
- USA - United States of America
- SFP - Self-Fulfilling Prophecy

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Glossary

Adaptive learning – a conventional approach to learning that involves the acquisition of new skills and insights within existing frames while transformative learning involves “the development of a new cognitive map” or frame of reference.

Acquiescent response style - refers to the tendency of research participants to consistently agree with the statement irrespective of the content of the question, thus resulting in a false reflection of their views.

Alchemical drumming - a process of emotional release which involves transmuting what is unhealthy in the body and releasing it through the drum.

Case Studies - are a qualitative strategy in which the researcher explores in depth a program, event, activity, process, or one or more individuals. The case(s) are bounded by time and activity, and researchers collect detailed information using a variety of data collection procedures over a sustained period of time.

Cohesiveness - a process whereby a sense of togetherness emerges to transcend individual differences and motives.

Commitment - the relative strength of an individual’s identification with and involvement in a particular organisation, characterised by strong acceptance of and belief in an organisation’s goals and values; willingness to exert effort on behalf of the organisation; and a strong desire to maintain membership of the organisation.

Concurrent Embedded Strategy - of mixed methods research can be identified by its use of one data collection phase, during which both quantitative and qualitative data are collected simultaneously. Unlike the traditional triangulation model, a concurrent embedded approach has a primary method that guides the project and a secondary method that provides a supporting role in the procedures.

Culture – refers to shared learned behaviour and or ideas.

Culture diversity – refers to the importance of understanding and appreciating the cultural differences between groups. This definition takes into account how rich and poor, black and

white people, men and women, and homosexuals and heterosexuals have different experiences, worldviews, ways of communicating and behaviours as well as different values and belief systems.

Diversity - refers to the host of individual differences that makes people different from, and similar to each other. Diversity looks at the differences and similarities amongst individuals across a spectrum of dimensions including ethnicity, gender, nationality, education, age, language, ability, religion, lifestyle and class.

Dominant group - (in this study) will refer to a social group that controls the political, economic and cultural institutions in a society.

Emotional intelligence - refers to a set of interrelated skills concerning the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the aptitude to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth.

Entrainment - refers to the tendency of people and objects to synchronize to a dominant rhythm.

Epistemology - refers to the philosophy of knowledge or “how we come to know.”

Ethnic group - is defined as a social group that has certain cultural characteristics that set them apart from other groups and whose members see themselves as having a common past.

Ethnography - is a qualitative strategy in which the researcher studies an intact cultural group in a natural setting over a prolonged period of time by collecting primarily observational and interview data.

Grounded Theory - is a qualitative strategy in which the researcher derives a general, abstract theory of a process, action, or interaction grounded in the views of participants in a study.

Ice-Breakers - short activities designed to break down barriers and get everyone working together before an event.

Interpretivism - is the systematic analysis of socially meaningful action through the direct detailed observation of people in natural settings in order to arrive at understandings and interpretations of how people create and maintain their social worlds.

Instrumental cohesiveness - a sense of cohesiveness based on the mutual dependency required to get the job done.

Managing diversity - to plan and implement organisational systems and practices to manage people so that the potential advantages of diversity are maximized while its potential disadvantages are minimized.

Mind-Body Connection - refers to how the state of the human mind can directly and significantly influence human physiologic function and, in turn, health outcomes.

Mixed Methods Research – is an approach to inquiry that combines or associates both qualitative and quantitative forms of research. It involves philosophical assumptions, the use of qualitative and quantitative approaches and the mixing of both approaches in a study.

Motivation - refers to those psychological processes that cause the arousal, direction and persistence of voluntary actions that are goal directed.

Naturalistic Observation - is the observation of behaviour in its natural state.

Observational Protocol - is a form used by a qualitative researcher for recording and writing down information while observing.

Organisational culture - the set of shared, taken-for-granted implicit assumptions that a group holds and that determines how it perceives, thinks about and reacts to its various environments.

Open & Honest Communication- to reveal or communicate one's true feelings or intentions in a direct, truthful and sincere manner.

Participant Observation - aims to gain a close and intimate familiarity with a given group of individuals and their practices through an intensive involvement with people in their natural environment, usually over an extended period of time. The researcher must find a role within the group observed from which to participate in some manner.

Polyrhythm - A term widely used in the tribal music of Africa and South America, where the rhythm becomes a collection of layers that are interwoven between the base, lead rhythm, counter rhythm and light percussion (bells, shakers).

Positivism - A paradigm of social science that advocated that the implementation of the scientific method of research was the only way to uncover truths about the world. Positivism maintained that scientific and objective studies in highly controlled environments could yield results that discovered universal laws relating to human behaviour.

Postmodernism - an approach where research is conducted in a critical context toward the practice of sense-making and sense-taking. Postmodernism shares with critical theorists the notion that there is appearance and reality, and sees its goal as getting through appearance to uncover reality, hidden structures, power systems and forms of oppression. It differs from conventional research, which is seen as a tool of oppression that entails power over the researched by holding a monopoly over meanings, data collection and data meaning.

Postpositivism - takes an empirical approach to research with belief in a deterministic philosophy where laws and theories govern the world, thereby giving rise to causal relationships between objects and variables.

Purposive Sampling - involves researchers selecting units of analysis that will best help them understand the research problem and the research questions.

Qualitative Research - aims to gain insight and understanding into social life and the meanings individuals attach to their everyday life experiences. This form of research aims to understand with more depth and sensitivity people's subjective understanding of reality while acting in their social situations.

Quantitative Research - places emphasis on the use of scientific methods of research when investigating social phenomena and the nature of these relationships. It is a means for testing objective theories by examining the relationship among variables. These variables can be measured using quantitative methods that are used to gather empirical data which are numerical, and hence measurable.

Racial group - is a social group that is socially defined as having certain biological characteristics that set them apart from other groups, often in invidious ways.

Rapport - refers to the relationship, especially one of mutual trust or emotional affinity, forged between the researcher and the research subject(s).

Reflexivity - refers to the situation where the interviewee feeds back what the interviewer wants to hear.

Sensitive Topics -a sensitive topic is one that potentially poses for those involved a substantial threat, the emergence of which renders problematic for the researcher and/or the researched the collection, holding and/or dissemination of research data.

Socially sensitive Research - studies in which there are potential consequences or implications, either directly for the participants in the research or for the class of individuals represented in the research.

Socio-emotional cohesiveness - refers to a sense of togetherness that develops when individuals derive emotional satisfaction from group participation.

Strategy of Inquiry - a type of qualitative, quantitative and mixed methods designs or models that provide specific direction for procedures in a research design.

Subordinate group - (in this study) will refer to a social group that lacks control of the political, economic and cultural institutions in a society.

Tacit Knowledge - Knowledge gained through association with other people, objects and events and is based on experiences, insights, intuition, observations and internalized information. It is that which allows us to recognize faces, to comprehend metaphors and to 'know ourselves.

Team-building - a catch-all term for an array of techniques aimed at improving the internal functioning of work groups.

Transformation - Transformation is the process whereby an institution actively promotes and engages in steps that lead to a working environment where there is no discrimination and all employees can enjoy equal opportunities. A transformed workplace is one where all

members understand and respect their colleagues, which leads to a more harmonious and productive working environment.

Triangulation - involves the use of a variety of data collection methods on the same subject to allow for cross-referencing of research outcomes across different data sources.

Trust - a reciprocal faith in others intentions and behaviours involving a cognitive leap beyond the expectations that reason and experience alone would warrant. Refers to a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behaviour of another.

Ubuntu - A concept of brotherhood and collective unity for survival among poor African communities.

Chapter 1

Introduction

“Not to imitate but to discover, that is education.” (Krishnamurti, 1969)

1.1 Aims and Objectives of the Study

This study has three primary research objectives. Firstly it aims to explore the role of African drumming in creating an environment that encourages open and honest communication around sensitive issues in the context of diversity training. In doing so, the study attempts to understand the impact of African drumming on the experiences and levels of participation of diversity workshop participants. In addition, the study aims to investigate the effect of group drumming on staff motivation levels and building a shared sense of togetherness amongst the sample groups.

1.2 Background

TRADITIONALLY WEST-AFRICAN DRUMMING is said to have served as a central aspect of rural life where it was used as a means of preserving ancient traditions and customs, celebrating cultural festivities and building community amongst West African tribes. Today African drumming organisations in South Africa and worldwide have adopted group drumming as a means for facilitating interactive teambuilding within organisations so as to enhance group dynamics and build team spirit (Helm, 2000). By promoting open communication and group solidarity, African drumming is said to contribute towards fostering cultural values of “ubuntu”¹ amongst organisational teams (O’ Malley & Ryan, 2006).

¹ A concept of brotherhood or sisterhood that emphasizes collective unity for survival among poor African communities (Mbigi & Maree, 1995). The concept will be explored in further detail in Chapter 2.

The author's involvement with African drumming stemmed from interest in percussion at an early age and later participating in weekly drum circles as a leisure activity at the Stables Lifestyle Market in Durban. At the time of writing, the author was employed as founding member of Shizaya Drums – an innovative drumming organization that specializes in utilizing African drumming and Applied Theatre as a medium for learning about organisational development (OD) concepts of teambuilding, diversity awareness and change. Primary research was conducted on a purposely-selected sample group of staff at a private Durban-based Hospital. Staff were scheduled to attend a diversity training workshop with Bruniquel & Associates, an employee relations and training consultancy, and Shizaya Drums. Questionnaires, participant observation and focus groups were used to investigate the experiences of workshop participants. In addition, semi-structured interviews with diversity trainers and drumming facilitators were conducted in compiling a case study of diversity training workshops carried out at the hospital. For the purpose of keeping the identity of the hospital confidential, as per request of the Human Resources Department, the organisation shall be referred to as Hospital X throughout this research report.

There exists limited contemporary, academic literature on diversity training and practice (Kubal, Mauney, Meyler & Stone, 2003) that recognizes the role of the cultural arts as a non-confrontational form of expression and hence effective way of addressing sensitive topics such as race and stereotyping in the context of diversity training. This dissertation aims to contribute to the current body of knowledge on innovative diversity training practices and provide more insight into the use of cultural forms as alternative methods of approaching issues related to workplace diversity. More specifically, this study aims to investigate the role of African drumming in creating an environment that encourages open and honest communication² around sensitive issues in the context of diversity training. The study investigates the subjective experiences of diversity workshop participants to determine the impact of a drumming session on the subsequent diversity training workshop and its effect, if any, on the discussion of sensitive diversity issues, teambuilding and staff motivation.

With reconciliation and redress underpinning the first major post-apartheid arts policy document, the 1996 White Paper on Arts, Culture and Heritage advocated that arts and

² Open & honest communication refers to revealing or communicating one's true feelings or intentions in a direct, truthful and sincere manner.

culture may play a leading role in promoting reconciliation and highlighted “the potential of arts and culture in a period of national regeneration and restoration” (Bunn, 2008:2). In line with rhetoric of this transformative period, Arts and Culture has been viewed as playing a pivotal role in preserving South African culture to encourage economic development, social cohesion and nation-building. Despite the apparent coalescent benefits of valuing our cultural arts and heritage, there seems to be a lack of functional implementation of these artistic expressions in the arena of diversity training and practice in the South African workplace.

Since the advent of democracy in 1994, measures of redress adopted by the South African government included progressive legislations such as the Employment Equity Act (1998), the Skills Development Act (1998) and Broad-Based Black Economic Empowerment Act (2003). The effects of these measures have in the past few years seen the movement of designated groups into occupational levels that they were historically barred from, creating a demographically diverse workforce on different levels (Moleke, 2003). Accompanying this has been a growing discourse on diversity and diversity management, which not only featured prominently in government (Bunn, 2008:2) and corporate circles (Human, Bluen & Davies, 1999) but also in the intellectual community whereby, amongst others, the challenges and potential benefits of workplace diversity and its effective management received great attention (Mbigi & Maree, 1995; Beall, 1997; Adam, 2000; Mare, 2001 & Human, 2005).

Fifteen years after South Africa’s first democratic elections, prejudice and stereotyping are still alive and well in the South African workplace, where discrimination and intolerance of diversity take on subtle undertones in organisational culture rather than being terribly overt. Discrimination, it would seem, is institutionalised both formally and informally in organisations, particularly in rigid, traditionalist organisational cultures (Schein, 1992; Human, 2005).

Amongst initiatives and means taken to promote and effectively utilize diversity in the corporate organizations is that of diversity training and management. Against the backdrop of a new democratic South Africa, with measures of redress in place to correct historical imbalances and encourage transformation and empowerment of the disenfranchised majority, diversity management policy and practice has become an integral part of the Human Resources (HR) function in private sector organizations seeking to appear more ‘diversity friendly’, through the creation of supportive and inclusive diversity climates (Human, 2005).

:122). Numerous texts from an HR standpoint place emphasis on the business case for diversity which places paramount importance on improving an organisation's profitability. This is in vast contrast to diversity training being perceived as a bona fide initiative aimed at truly promoting understanding and appreciation of diverse peoples, cultures and backgrounds. With there being a certain element of mistrust and weariness in the post-apartheid workplace, diversity training remains an essential ingredient to encourage cross-cultural education and building a spirit of *ubuntu* amongst a historically divided labour market (April, 1999; Mbigi & Maree, 1995).

In light of South Africa's recent history of apartheid, various issues discussed as part of diversity training workshops (e.g. prejudice and negative stereotyping) remain "emotionally charged" topics which are "handled with care" by trainers and facilitators in the corporate training environment (Kubal, Maeler, Stone & Mauney, 2003: 441). For example, some white participants may take a very reserved and defensive approach to participating in diversity training initiatives due to their particular racial group being inappropriately depicted as "the oppressor" by the facilitator or fellow participants (Adams, Bell & Griffin, 1997: 101).

The author argues that African drumming can be utilized as a mechanism for creating an environment conducive to effective discourse in the context of diversity training and hence reduce barriers to effective diversity training by allowing participants to talk more comfortably on these topics. This is based on the premise that group drumming is an inclusive and therapeutic activity that promotes a feeling of togetherness and sharing amongst groups (O' Malley & Ryan, 2006), thus promoting a safe environment for open and honest discussion on diversity topics which are sensitive in nature. From first-hand experience as a drumming facilitator, the author argues that group drumming has a positive effect on motivation, levels of participation and building a sense of community amongst participants in the context of diversity training.

1.3 Contribution to the Field

The study adopts an inter-disciplinary approach to gain a theoretical understanding of the merging concepts of West-African drumming and diversity management with literature from a host of disciplines including human resources management, industrial sociology, industrial

and organisational psychology, management studies and ethnomusicology being explored. The main empirical contribution that the study makes to these fields is that it fills a gap in academic literature on the mobilization of cultural art forms as a means of enhancing diversity training initiatives. Previous research has been conducted into the motivational, teambuilding and health benefits of group drumming on individuals and organizational work teams (Hull, 1998; Friedman, 2000; Bittman, 2001; Foltz, 2006). In addition, academic studies have been carried out that look at the use of the drumming circle as an experiential learning mechanism, a means of facilitating an emotional connection to learning and a new way of approaching conflict resolution and frame-restructuring (Slachmuislder, 2005; Moore & Ryan, 2006; O'Malley & Ryan, 2006). These studies shall be critically examined in forthcoming chapters.

In relation to previous research on drumming circles and diversity management, the specific focus of this study on the implementation of West-African drumming as a means of fostering open and honest group discussion on sensitive diversity issues makes it a pioneering inquest into new forms of diversity training and practice. In doing so the study hopes to lay a foundation for further research that is able to definitively investigate whether cultural forms such as West-African drumming can indeed encourage open and honest communication around sensitive issues in the context of diversity training, and hence enhance the diversity training experience.

1.4 Organisation of the Dissertation

This dissertation follows the classic five segment structure proposed by Hofstee (2006):

Chapter 1: Introduction

Chapter 1 sets out the aims and objectives of the study and provides a backdrop to West-African drumming and diversity management in the South African workplace. In addition, this chapter highlights the study's contribution to various fields, namely that of diversity management, industrial sociology, industrial psychology and ethnomusicology.

Chapter 2: Diversity Management Theory

This chapter introduces the concept of diversity and contrasts the Human Resources Approach and Social Science Approach to diversity management. The need for addressing and valuing diversity from both a sociological and organisational perspective is compared and contrasted. Organisation change theory is used as a point of departure followed by a detailed review of organisational development concepts of organizational culture, motivation, team-building and systems theory. Learning theories of multiple intelligences and diverse learning contexts are then briefly examined. Following this, a discussion of diversity from critical perspectives is provided together with an overview of contemporary diversity training and practice in organizations.

Chapter 3: African Drumming Theory

This chapter examines existing academic literature on African drumming by providing an account of the origins of African Drumming and its contemporary uses within the organisational context. Innovative approaches to learning are then looked at with particular attention to experiential learning, multiple intelligences and establishing an emotional connection to learning content. Studies investigating the use of drum circles as a form of experiential learning for addressing organisational development concepts of teamwork and interpersonal communication are looked at. Subsequently the topic of diversity training practice in the workplace is discussed and an argument is put forth of how drumming circles can contribute to and enhance diversity training and practice.

Chapter 4: Methodology

This chapter provides a clear understanding of the methodological framework within which the study is carried out. A case study research design is employed using both quantitative and qualitative research. Primary research is conducted with a purposely-selected sample group of staff at Hospital X scheduled to attend a diversity training workshop. Questionnaires, participant observation and focus groups are used to investigate the experiences of workshop

participants. In addition, semi-structured interviews with diversity trainers and drumming facilitators, as well as analysis of training materials are utilized in compiling a case study of diversity training workshops conducted at Hospital X.

Chapter 5: Case Study Report

Chapter 5 takes the form of a case study report and provides an introduction to the organisations concerned, namely Bruniquel & Associates, Shizaya Drums and Hospital X. Research data collected through the abovementioned research instruments shall be critically analyzed. Quantitative data will be presented graphically and analyzed using Microsoft Excel while qualitative results will be presented and critically discussed after a thematic analysis technique is applied to the data.

Chapter 6: Conclusion

In summation, Chapter 6 highlights the theoretical, empirical and methodological contributions of the study as well as recommendations for subsequent studies in the field and policy formulation.

Chapter 2

Diversity Management Theory

“Let me use a musical metaphor, the best symphonies employ a range of instruments and each has its own score, its own tune to play. No instrument is better or worse than any other. But if any are absent, the whole symphony is incomplete. Nor would we want an orchestra that consisted entirely of violins, all playing the same melody.

And the best music happens not when every instrument is plays at its loudest to drown out all the others, rather each has its own part, which reflects its own particular characteristics, its own gifts. And the good score, which in our case is our constitution, is written to allow each instrument to be shown off to the best advantage and contribute to the glorious flow of music.”

(Archbishop Njongonkulu Ndungane, 2008)

2.1 Introduction

THE CORE FOCUS of this dissertation is to investigate the role of African drumming in creating an environment that encourages open and honest communication around the discussion of sensitive issues in the context of diversity training. As a result, two central theoretical perspectives will inform the study, namely that of diversity management and African drumming. The purpose of this chapter is to examine existing academic literature on diversity management so as to provide a theoretical framework for understanding the concept of diversity management, its constructs and implementation within the organisational context. The discussion begins by tracing the historical development of approaches to management and the valuing of the human aspect of work in contemporary organizations. The debate of approaching diversity management from a Human Resource Management (HRM) or “business” perspective is looked at and critically discussed in contrast to the more critical Social Science approach to workplace diversity. Concepts of social identity, stereotyping and prejudice are examined together with organizational development theory on organizational culture and motivation and their links to diversity management. Subsequently workplace diversity within the South African context is looked at with a review of relevant equity

legislation. The chapter concludes with a discussion on critical perspectives to diversity management.

2.2 Organisation Change Theory

Before tackling the concept of diversity management in contemporary organisations, it is important to understand the history of organisational change. Organisation change theory provides a historical account of the progression towards human-centred approaches to management and lays the foundation for the development of concepts such as organisational development and the need to manage diversity within the organisational context. The evolution of management thinking from scientific perspectives of work organisation to more worker-centred approaches highlighted the significance of the human element of work. However as the following discussion illustrates, an inherent contradiction lies in the development of the “human approach” to management which is believed to have emerged out of behavioural research geared towards the pursuit of increased productivity and organizational competitiveness.

The Hawthorne Experiments conducted by Elton Mayo in 1927 was one of the initial pioneering works that paved the way for the development of the Human Relations Movement. The seminal feature of this school of thought encapsulated the view of organisations as “human cooperative systems rather than mechanical contraptions” (Mackay, 2007). The studies set out to establish a relationship between working conditions (lighting of the work area) and work output amongst staff (Oakley, 1979). In contrast the study revealed that formal recognition and the social relationships of the work group were key factors in productivity improvement and enhanced staff morale. Writings by Mary Parker Follet supported such findings proposing that organisations could be approached as local social systems involving networks of groups (Mackay, 2007). She advocated the fostering of a ‘self-governing principle’ that would facilitate the growth of individuals and the groups to which they belonged through the alignment and achievement of common goals.

Subsequently a range of workplace experiments were introduced in Europe and America aimed at facilitating greater worker involvement (Maller, 1992). In the 1950’s Britain began experimenting with ‘self-governing’ autonomous work groups which aimed to empower team members by giving them more responsibility in managing their work tasks. A decade later

Frederick Herzberg initiated the implementation of job enrichment programmes in the US. This was in accordance with his hygiene/factor theory of motivation (discussed later) which postulated that factors which motivate people to put extra effort into the job are inherent in the job itself. Such factors emphasized the personal nature of work and included experiencing a sense of achievement, recognition and responsibility in one's work (Mackay, 2007). As a result of such progressive advances in management thinking, approaches to management began to take into account the commercial benefits of acknowledging the human and social aspect of work organisation and its capacity for improving employee motivation.

In the 1960's Japan was embarking on its quality circle initiative which allowed groups of workers to take over responsibility for solving quality problems thus allowing for increased participation and autonomy (Maller, 1992). The 'socio-technical' school aimed to harmonize social and technical factors in the workplace by attempting to increase productivity and the quality of workers lives simultaneously (Buelens, Kreitner & Kinicki, 2002). As a result of experimentation in the relationship between workers and their technical environment, assembly lines began to give way to group technology, autonomous work groups and flexible methods of production (Maller, 1992).

In Germany, for instance, the 'humanisation at work' movement in 1974 aimed to improve the quality of working life with emphasis on the social aspect of work as well as environmental factors such as work group organisation, job design and managerial practice. This was done through the provision of increased opportunities for social contact and worker co-operation as well as allowing a greater degree of worker autonomy and control over the working environment (Maller, 1992). Robbins (2001) notes that the rationale for involving workers in decisions that affect them and increasing their autonomy and control over their work lives, is the belief that they will become more motivated, productive and committed to the organisation.

From the above short history of the evolution of management philosophy it is ironic that the 'human aspect' of management has emerged out of behavioural research geared towards the pursuit of increased productivity and organizational competitiveness. The "human nature" of these contemporary forms of management can be viewed as questionable considering the context in which such approaches have been developed.

In light of the emergence of the human aspect in management theory over the years, the introduction of diversity management has followed suit as a contemporary addition to the human resources function in organizations. Accordingly, contemporary organizational change theory has accentuated the role of diversity management practices in creating an inclusive organizational culture that recognizes and values the diversity of its workforce.

2.3 Managing a Multi-Cultural Workforce

In an increasingly globalised world economy where the free-flow of skilled labour across borders is common-practice, managing a multicultural workforce has become integral to strategic human resource management. The movement of capital, labour, technology, commodities and the location of production across borders has led to an accelerating integration of the world economy (Van Dyk *et al*, 2001). In a fight to remain globally competitive, multi-national organisations are increasingly organising production activities on a global scale in order to capitalize on low labour costs and deregulated labour markets. This together with global labour migrations of skilled workers has resulted in organisations having to adopt appropriate strategies for managing a diverse and multi-cultural workforce.

Within the South African context, the implementation of measures of redress to correct past injustices in the labour market has seen the movement of previously disadvantaged groups into occupational levels that they were historically barred from, creating a demographically diverse workforce on different levels. This integration of people from different cultures and backgrounds necessitates the development of adequate strategies for managing the diversity of an organisation's people. A host of diversity management literature from a Human Resource (HR) or "business" perspective maintains that the understanding and appreciation of cultural difference in the workplace is crucial to harnessing the competitive advantage of a multicultural workforce (Henderson, 1994; Cox, 1996; Van Dyk, 2001; Human, 2005). From an organisational perspective managers are constantly expected to boost productivity, quality and customer satisfaction whilst concurrently reducing costs. HR management theory posits that by creating positive work environments where people are valued and appreciated, companies are more likely to encourage employee commitment and performance that is vital to organisational success (Buelens, Kreitner and Kinicki, 2002).

2.4 Defining Diversity

In discussing diversity management it is important to begin with a clear definition of diversity and related concepts of **diversity management, cultural diversity and valuing diversity**.

Buelens, Kreitner and Kinicki (2002:34), define *diversity* as the host of individual differences that makes people different from, and similar to each other. Diversity looks at the differences and similarities amongst individuals across a spectrum of dimensions including ethnicity, gender, nationality, education, age, language, ability, religion, lifestyle, personality and class. According to Pincus (2006), diversity pertains to how rich and poor, whites and people of colour, men and women, and homosexuals and heterosexuals have different experiences, world views, ways of communicating and behaviour patterns as well as diverse values and belief systems. Hence diversity takes into account the host of individual differences that makes all persons unique and different from each other (Buelens, 2002). According to Buelens *et al* (2002), diversity comprises a collective mixture of differences and similarities, rather than just individual pieces (such as race and gender) within the proverbial melting pot.

Thomas (1996:10) defines **diversity management** as “a planned, systematic and comprehensive managerial process for developing an organisational environment in which all employees, with their similarities and differences, can contribute to the strategic and competitive advantage of the organisation and where no one is excluded on the basis of factors unrelated to productivity.” Managing diversity involves enabling people to perform to their full potential and entails the changing of an organisation’s culture and infrastructure to allow for maximum productivity from staff (Buelens, 2002). According to Henderson (1994), managing diversity accentuates the need for managerial skills and policies to optimize all employees’ contributions to organisational goals and hence enhance organisational morale, productivity and benefits. Thus once a diverse staff base has been recruited, policies and managerial interventions are required to operationalize a culturally diverse workforce. According to Herhold & Marx (1999), diversity can only be successfully managed once the organisation has adopted a complete cultural mind-set change. This entails recognizing and accepting the diversity of cultures apparent in the workforce and emphasizes integration and the harnessing of human uniqueness. The use of the term managing diversity has been debated at length amongst diversity management scholars as many believe that diversity, in

actual fact, cannot be managed due to the pervasive nature of the concept (Wheeler & Jennings, 1994).

Henderson (1994) states that **valuing diversity** in organisations entails upholding and embracing moral and ethical principles so as to recognize and appreciate culturally diverse people. Buelens *et al* (2002:39) goes on further to say that valuing diversity emphasizes the awareness, recognition, understanding and appreciation of human differences. It involves creating an inclusive environment in which everyone feels valued and accepted and entails a cultural change where the diversity of the workforce is viewed as a valuable resource that can contribute to organisational success (Buelens, 2002). In most cases this occurs through a series of diversity awareness training programmes that aim to improve interpersonal relationships between diverse staff and reduce expressions of racism and sexism in the workplace. In comparison to diversity management, valuing diversity takes an idealistic approach in attempting to transform the attitudes and minds of staff as well the culture of the organisation. Here the assumption is that groups will retain their own characteristics and shape the organisation as well as be shaped by it, in creating a common set of values and principles (Buelens, 2002). Beall (1997) highlights that valuing difference and working with diversity (within urban social development) entails an *awareness* of power imbalances, a *willingness* to identify and acknowledge people's differing views, an *acceptance* of conflict without disorderly confrontation, a *desire* to learn from our own as well as others experience and the *courage* to confront our own power. These suggestions for implementing strategies aimed at valuing difference can be extended to diversity policy and practice within the organisational context where raising awareness of and accepting people from different cultural groups is crucial to embracing diversity.

As we are discussing the concept of diversity management, often termed cultural diversity, it is important to begin with a clear understanding of the term culture. Cox (1994) defines the concept of *culture* as "the system of shared values, beliefs, meanings, norms and traditions that distinguish one group of people from another." More specifically, he points out that a group's culture is manifested in what members of that group "think, believe, understand and do" (Cox, 1994: 161). Pincus (2006:3) defines **cultural diversity** as "the importance of understanding and appreciating the cultural differences between groups." This definition takes into account how rich and poor, black and white people, men and women, and homosexuals and heterosexuals have different experiences, worldviews, ways of

communicating and behaviours as well as different values and belief systems. The terms cultural diversity management and diversity management have been used interchangeably in academic literature on diversity management thereby suggesting that the two concepts have similar meanings. As a result both terms will be used interchangeably in this dissertation.

For the purpose of this dissertation, *target group* or previously disadvantaged group shall be the term used to refer to non-white people, namely Black, Coloured, Indian and Asian race groups who experienced political, social and economic discrimination during apartheid. The term *agent group* will be used to refer to white employees who benefitted from the apartheid government's control over the political, economic and cultural institutions in society (Pincus, 2006:11). Due to the plethora of diversities apparent across various groups of people and the significance of race as a crucial aspect of diversity training content in attempting to redress past discrimination, this dissertation will focus on race as a facet of wider diversity management policy. It is important to note that this emphasis does not draw attention away from the range of other diversities such as gender, nationality, education, age, language, religion and sexual orientation which all form an equally important part of diversity education and training.

2.5 The Human Resource Perspective of Diversity Management

The purpose of this section is to provide insight into the Human Resources (HR) approach to diversity management. In order to do this, a brief description of the fundamental principles of HR will be provided followed by a discussion of the business benefits of diversity management.

Henderson (1994) provides a clear explanation of the traditional human resources (HR) approach which places emphasis on the interplay between the organisation and its people. This approach adopts a frame of reference where people are considered the most important *resource* in an organisation (Henderson, 1994). The challenge of HR is to successfully apply these human resources i.e. knowledge, skills, energy and commitment to improve an organisation's output.

The following fundamental assumptions serve as a foundation to this approach:

- Organisations exist to serve human needs

- Organisations and people need each other
- When the fit between the individual and the organisation is poor, one or both will suffer
- When the fit between the individual and the organisation is good, both benefit

The traditional HR perspective recognizes that organisations are only as effective as the people who operate them and carry out work processes on behalf of the organisation (Henderson, 1994; Ivancevich, 2002; Werner, 2007). In order to increase organisational effectiveness, interpersonal relationships within the organisation as well as the relationships between the organisation and its people, must be managed and nurtured to foster a positive work environment. Employees must be valued and allowed to flourish in an environment that recognises their background, skills and individual contribution to organisational output, while providing opportunities for skills development and job advancement (Van Dyk, 2001). As mentioned earlier, the valuing of cultural diversity in organisations can create an inclusive organisational climate where people from different cultures and backgrounds are accepted and appreciated thus contributing to higher morale and a happier workforce. Henderson (1994) describes managing diversity as an organisational process where human resources are identified, allocated and expanded in ways that improve efficiency and productivity. Clearly there are other legislative and moral objectives for managing diversity (discussed below), however at its essence, the traditional HR approach endeavours to create optimum working conditions for maximizing staff output, thus contributing to increased organisational effectiveness.

2.5.1 The business case for diversity

Human (2005) distinguishes between the business case for managing diversity and the moral argument for conducting diversity training - “doing it because it is the right thing to do” (Human, 2005:2). She maintains that most organisations will seriously address diversity issues only when the returns for business become clear. When commenting on diversity management Edward Jones (1986, *cited in Henderson, 1994*) notes:

“Corporations cannot manage attitudes, but they can manage behaviour with accountability, rewards and punishment, as in all other important areas of concern. What gets measured in business gets done, what is not measured is ignored.”

This quote seemingly sums up the business stance to diversity management. Rather than being guided by ethical and moral principles, diversity management from a business perspective seeks to improve productivity and profits by effectively managing and reaping the benefits of employing a culturally diverse workforce. In most cases diversity management is not taken seriously in the business environment due to the difficulties in measuring the effects of a diversity strategy on job performance and productivity.

Cox (1994) mentions that the representation of race groups in the overall working population, and especially in the most powerful positions is highly skewed. The South African labour market is a classic example of this with the significant extent of labour market inequality being attributed to the legacy of the apartheid system (empirical evidence provided later). Cox (1994) notes that due to the unequal power relationship in society with certain groups being in more dominant roles and positions of influence than others, organisations have a moral imperative to adhere to social responsibility objectives such as promoting fairness and improving economic opportunities for disadvantaged members of society. This can create a more positive image for companies and increase public confidence due to the implementation of egalitarian people management strategies (Van Dyk, 2001).

According to Human (2005), many organisations have begun to count the costs of poor diversity management as well as the benefits of managing diversity effectively. For example, Quantas won millions of dollars in catering contracts following its decision to develop new menus to suit the differing cultural diets of its passengers (Lawlink, 2001 *cited in* Human, 2005). In contrast, Coca-Cola settled a damaging lawsuit involving black staff who took legal action against the company in 1999 for allegedly tolerating a pattern of racial discrimination with regard to pay, promotions and performance reviews (Human, 2005).

Human identifies both the external and internal business cases for diversity management. The internal business case for diversity draws attention to negative effects of prejudice, stereotyping and a non-inclusive organizational culture on worker productivity and staff morale. This shall be explored later in the chapter. From a more positive outlook, the internal

case for managing diversity aims to improve the motivation, loyalty and commitment, and hence productivity of a diverse workforce (Human, 2005).

The external rationale asserts that managing diversity effectively can assist in the penetration of new markets and broadening one's customer base. New markets may include people from different cultural groups speaking a variety of languages, who have different political and social orientations as well as different product requirements (Human, 2005). As a result organisations attempting to enter new markets would have to take into account the strategic benefits of bringing in staff from different cultural backgrounds so as to gain a better understanding of consumers and serve a culturally diverse client base more effectively. Cox (1994) notes that understanding the effects of culture on human behaviour is crucial to the business success of multinational companies. In the current globalized world economy, the increasing emphasis on global marketing and multinational business operations creates a need for organizations to manage diversity effectively. This involves the company capitalising on the diversity of its staff base to serve the customer better, thus increasing its market share.

Human underlines the benefits of harnessing the competitive advantage of a diverse workforce which offers fresh perspectives on market penetration and greater prospects for innovation and organizational flexibility. A host of writers (Lobel & Mcleod, 1991; Cox, 1994; Vecchio, 2003) argue that, when properly managed, diverse groups and organisations have performance advantages over homogenous entities. These include enhanced creativity and problem-solving ability. Kanter's study of innovation in organizations revealed that the most innovative companies deliberately established heterogeneous teams in order to create 'a marketplace of ideas', recognizing that a multiplicity of points of view need to be brought in order to successfully comprehend a problem (Cox, 1994). Culturally diverse teams are also perceived to have greater problem-solving capability due to a broader and richer base of experience from which to approach a problem. Critical analysis in decision groups is also said to be enhanced by team diversity. More so, diverse groups also leave less room for groupthink which refers to "an absence of critical thinking in groups, caused partly by excessive preoccupation with maintaining cohesiveness" (Cox, 1994:34). Henderson (1994) notes that organisations that value diversity promote a more harmonious work environment, thus contributing to increased job satisfaction and a happier workforce. In addition, managers skilled in managing culturally diverse workers run productive departments and facilitate

greater worker efficiency and less employee turnover. This can be a costly process considering legal fees for discrimination lawsuits and the costs incurred in replacing staff.

Potential challenges faced by diverse work teams include a reduction in group cohesiveness which is largely based on the idea that people are more attracted to and feel more comfortable with group members who are like themselves (Jones & George, 2006). In support of this notion, recent studies show that diverse groups generally experience more negative group dynamics than their homogenous equivalents (Buelens *et al*, 2002). In order to counter this shortfall, Buelens *et al* (2002) note that training interventions should be developed at the beginning of a group's formation to assist members in becoming aware of each others' cultural and attitudinal differences. Communication can also be a problem in diverse groups with a variety of languages being apparent together with differing cultural norms and non-verbal communication causing miscommunication amongst members. According to Guirdham (1999), the management of diversity also requires being aware of individual and group differences in values, communication styles and preferences. Organizations must seek to identify cross-cultural barriers to inter-group interaction and focus on harnessing the competitive advantage of a diverse workforce.

From an employee's point of view, diversity training initiatives aimed at effecting behavioural change, such as programmes educating staff on the communication styles of particular cultural groups, can serve as an enabling mechanism by enhancing relations between members of different groups,. This can result in individuals learning about their colleagues through personal interactions. Awareness programmes can also heighten awareness of stereotypes that are unconsciously held by individuals and hence contribute to personal transformation and empowerment.

2.6 Barriers to Managing Diversity

The previous discussion provided a description of the HR or "business approach" to managing diversity. Bearing in mind that not all literature from an HR perspective is uncritical (Cox, 1994; Human, 2005) we shall now take a look at more critical literature on diversity management, beginning with a discussion of social science and critical HR theory on social identity, race thinking and stereotyping.

2.6.1 Social Identity

Buelens *et al* (2002) notes that diversity is a sensitive issue that when addressed incorrectly can be uncomfortable and potentially volatile. As a result organisations encounter a host of barriers when attempting to implement diversity policy. Stereotypes and prejudice in the workplace can be harmful in attempting to manage diversity effectively in the workplace. Before discussing stereotyping and prejudice one needs to obtain an understanding of social identities and how they are used in our everyday lives.

Jenkins (1996: 34) defines social identity as “the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities. It is the systematic establishment and signification, between individuals, between collectivities, and between individuals and collectivities of relationships of similarity and difference. Taken together, similarity and difference are the dynamic principles of identity, the heart of social life.”

In his book *Social Identity* Jenkins provides a general understanding of the need for social identity as a human classification framework that is required for effective identification, location and categorization of human subjects in order to provide insight into the behaviour of members from such groups. As a result, social identities serve to enhance perception and communication in social exchanges. This can be illustrated in the situation where an individual meets someone for the first time. One of the first things that we do on meeting an unfamiliar person is to locate them on our social map in an attempt to identify them (Jenkins, 1996).

Appiah (1994) informs us that social identities constitute both individual and collective identities. Cox (1994: 43) defines collective or group identity as “a personal affiliation with other people with whom one shares certain things in common.” Examples of collective identities include religion, gender, ethnicity, race and sexuality. Group identities are essential to how cultural diversity influences behaviour in organisations. One of the key criticisms of understanding people as members of groups is the argument that such classification may increase the tendency to stereotype and that consequently people should rather be viewed as individuals.

According to Cox (1994), individual identities are referred to as the self-concept in psychological terms and are partly defined by various group affiliations. Individual identities

have a collective dimension as well as a personal dimension. Hence in responding to a question “Who am I?” a person may say “I am a Zulu.” Thus it can be proposed that various collective or group identities play a part on how we define ourselves as well as how others view us. This draws attention to another important function of collective identities which is the recognition and preservation of group identities - “such as being a Zulu person”- in which lies a sense of personal pride and self-esteem which comes from being associated with this specific group or culture. Appiah (1994) notes that even if collective identities are unimportant in our self-definition, they will nonetheless be influential in how others interact with us. As a result to disregard collective identity can be viewed as denying the reality of human interaction in society and organisations.

Cox differentiates between two types of collective identities. **Phenotype identity groups** are based on physical, visually observable differences like race (in most cases) or gender. As these differences are visible, our initial impression of and predisposition towards people are substantially influenced by them. Consequently reactions such as stereotyping and prejudice are activated on the basis of these visible differences (Cox, 1994). According to Cox (1994), once the visual identification has been made, our brains draw on any stored data about members of that particular group. As a result, a set of expectations or assumptions is attached to these visible identifications and we may be inclined to interact with that individual in a predetermined way (Cox, 1994; Schmidt, Conaway, Easton & Wardrope, 2007). On the other hand, **culture identity groups** are based on shared norms, values and common socio-cultural heritage. Here members share a particular subjective culture which can be defined as “a group’s typical patterns of viewing the environment...or the extent to which they share certain worldviews” (Cox, 1994: 48). For example, a culture identity group could mean being a university student.

In comparison to collective identity where people view themselves as members of a group, the personal dimension of individual identity is socially constructed in the processes of socialisation (discussed later) and social interaction where individuals define and redefine themselves and others throughout their lives (Jenkins, 1996). Jenkins discusses the work of Cooley and Mead who provide an understanding of the self as an ongoing “syndissertation” of (internal) self-definition and the (external) definition of oneself presented by others (*cited in* Jenkins, 1996). Cooley and Mead maintained that the personal dimension of individual identity is not meaningful in isolation from the social world of other people (*cited in* Jenkins,

1996). Cooley and Mead make a distinction between the 'I' (unique individuality) and the 'me' (the internalised attitudes of significant others). The interaction between the two concepts can result in internalisation when an individual is authoritatively labelled within an institutional setting by a person in a position of power. Labelling can induce resistance and is often associated with deviance and social control (Jenkins, 1996). Jenkins notes that it is not enough to assert an identity. Rather that identity must be validated by the people around us.

Appiah (1994:154) states "...it is in dialogue with other people's understandings of who I am that I develop a conception of my own identity." This statement is indicative of how identity is constructed through one's interaction with others as well as concepts and practices made available to the individual by religion, society, school and state which provides the material out of which one constructs his or her identity. Beall (1997) mentions "...in these urban spaces social identities collide, collude and accommodate each other" which is suggestive of the relational aspect of how social identities interact with one another in social life. I would like to remind the reader that a thorough understanding of social identity has been provided, which lays the groundwork for grasping concepts such as prejudice, stereotyping and race thinking which shall be explored at a later stage.

According to Jenkins (1996: 24), institutions are "established patterns of practice, recognised as such by actors, which have force as the way things are done." Jenkins provides a description of organisations in terms of their use of social and collective identities in social classification. He mentions that organisations are organised and task-oriented collective groups. They are also comprised of networks of distinctive membership positions which confer specific individual identities upon employees. Identity is situated within the social classification practices or organisational hierarchy. According to Jenkins (1996), the distribution of positions is a result of political relationships and struggles within organisations. In the allocation of people to positions, institutional recruitment procedures authoritatively allocate specific identities to individuals (Jenkins, 1996). Consequently consistencies in individual recruitment practices in the labour market can contribute to the formation of consistent collectives or classes of people characterized by similar life opportunities and experiences (Jenkins, 1996).

2.6.2 Race thinking and Socialisation

Now that we have obtained an understanding of social identities and their purpose in human interactions, we can look at the process of socialization and how the reinforcement of fixed identities can perpetuate stereotyping and prejudice.

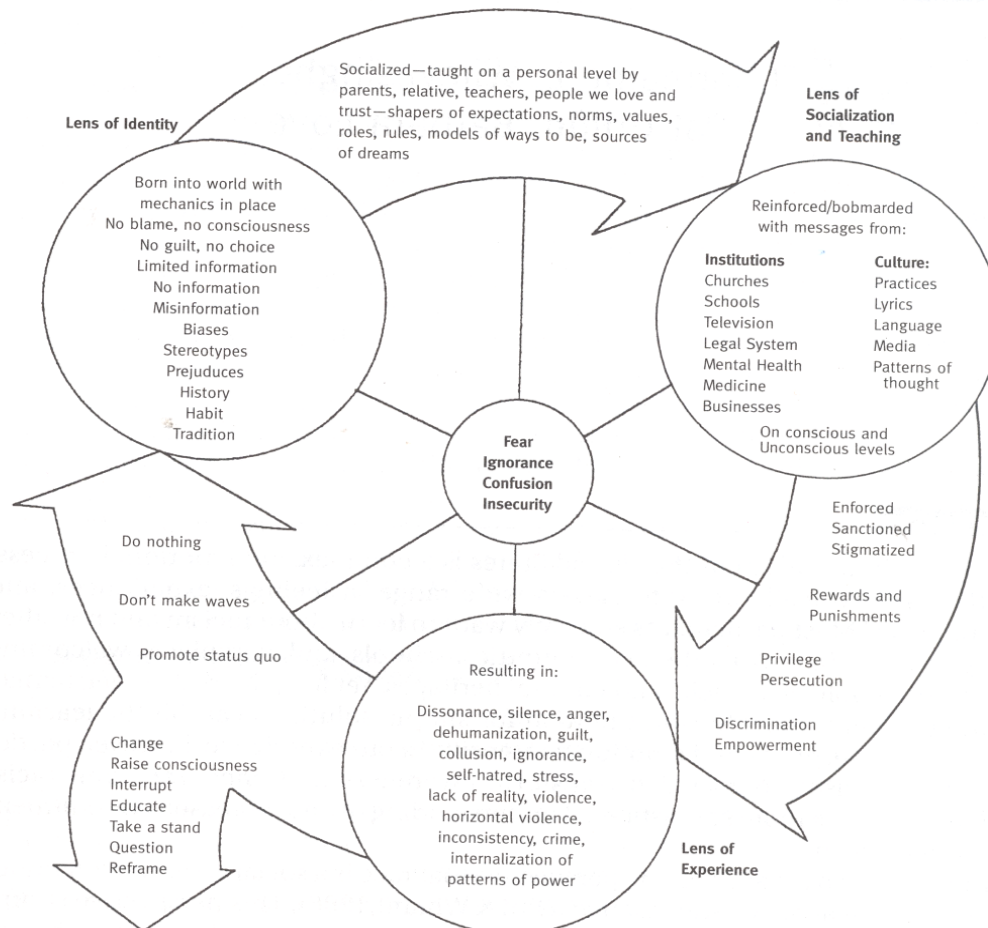
Human (2005) provides a biological discussion of race and how it does not constitute a scientifically valid construct. According to Barber, scientific proof indicates that human beings cannot be sub-divided into separate notions of race (*cited in* Human, 2005). Rather all human beings occupy some point on an indivisible continuum of genetic differences. The discovery of the earliest human fossils in Southern Africa indicate that the continent was the earliest known birthplace of the species with groups then moving to other parts of the world (Human, 2005). According to Barber, slight molecular variations occurred in particular human genes, which if they assisted in adaptation and survival, were reproduced in following generations. As a result, the process of evolution culminated in variations in the human species. According to Barber (1995), “the ‘white man’ became ‘white’ as he evolved in the sun- and vitamin D-starved climates of the north. All Europeans are thought, in fact, to be a hybrid population, with 35 percent African genes and 65 per cent Asian genes” (Human, 2005: 15). As a result, the research conducted by Barber (1995) and Subramanian (1995) over sixteen years provides evidence that maintains that a genetic link between race and intelligence cannot be made and that race does not constitute a scientifically valid construct (*cited in* Human, 2005).

Maré (2000: 5) refers to race as the “outcome of the social processes described by Miles (1989: 69-73) as ‘signification’ which, in this case, involves two aspects: first the use of biological characteristics in general as a means of classification or categorisation; and second referring to specific bodily characteristics as signifying a supposed difference between human beings.” Race thinking is concerned with the acknowledgement of the existence of distinct racial groups and the cultural traits that are assigned to these groups, which are employed in common sense understandings of race. Hence Maré suggests that race thinking is located in “racialised social identities” that allow us to understand others by categorising then in collective identities. According to Maré (2003: 30), “our interpretation of daily experience...the way we tell jokes, construct and confirm stereotypes...are all influenced by race thinking.”

Maré provides an understanding of race as a social construct or behaviour that is learnt through socialisation. For the purpose of this paper, the term racism will be used to signify the social system that advantages one group (people taken as white) in relation to other groups and which privilege 'whiteness' (Caucasian characteristics) over 'blackness'. Features of this system include the enactment of social power by white people, but on a subliminal level the processes by which all members come to view the system as somehow natural and ordained (Francis, Hemson, Mphambukelie & Quin, 2003). For white people, this could mean a lack of understanding as to the workings of racism, the oblivious claiming of that social power and discomfort in open discussion of racism. For black people, racism can include an internalisation that considers subordination as natural, resulting in the individual directing anger and resentment against the self and other black individuals and groups (Francis *et al*, 2003).

According to Henderson (1994), prejudices found in the community are acted out in the workplace environment. Because of this transfer of prejudice and fixed identities into the workplace it is crucial to understand the source of these discriminatory attitudes. As a result, a model of the cycle of socialisation is provided below to serve as a foundation for understanding the social construction of race and cultural difference. The model stems from social justice education theory and aims to create awareness of the phenomenon of oppression. The cycle of socialization illustrates how people are born into specific sets of social identities that predispose them to unequal roles in an unjust social system. The model reveals how people are socialized by societal forces to perform these preordained roles prescribed by an oppressive social system (Adams, Bell & Griffin, 1997). Considering that it is these fixed identities that result in stereotyping and prejudice, which then find their way into the workplace, it is important to obtain a broader understanding of discrimination from a social systems theory perspective, within which to locate workplace discrimination.

Figure 1. The Cycle of Socialization



Created by B. Harro (1982) [cited in Adams, Bell & Griffin (1997: 81)]

According to Harro (1997), we are all born into a specific set of social identities that expose us to unequal roles in the dynamic system of oppression (cited in Adams *et al*, 1997). People are socialized by powerful forces in order to play the roles ordained by an inequitable social system. This process of socialization is pervasive, consistent, circular, self-perpetuating and often invisible (Adams *et al*, 1997).

Right from the outset, social identities are ascribed to us at birth with individuals falling into an already established system and not being able to choose their initial position in this system. The mechanics of the system have been long established and are based upon history, tradition, patterns of belief, prejudice and myths (Adams *et al*, 1997). *Dominant* or *agent* groups are considered the norm around which assumptions are built and usually have more social power allowing them to “name” others. According to Adams *et al* (1997), people from these groups are privileged at birth and have greater access to opportunities than other groups, often without realizing it. Agent groups include men, white people and those of the higher-classes in society.

On the other hand *subordinate* or *target* groups are disenfranchised and victimized by prejudice and discrimination, thereby being devalued by the existing society. Such groups include racially oppressed groups, women, gay people and the disabled. Upon birth, the people closest to us like our parents, family members and teachers serve as our role models and teach us how to behave, thereby shaping our self-concept, the norms and rules we must follow and of the roles we must play (Adams *et al*, 1997). This is followed by institutional and cultural socialization where once we begin to go to school, attend places of worship, play on sports teams and interact with others outside of the household, our sources of socialization (institutions) increase. Hence the messages we receive at these institutions of who to look up to, what rules to follow and what assumptions to make can either contradict or reinforce socialization processes at home. At school we may learn that white people are wealthy or that all Indian people are business-savvy. We learn that these rules, roles and beliefs are a part of a structure that is larger than our families (Adams *et al*, 1997). As we are socialized we are overwhelmed with stereotypical messages that shape how we think and what we believe. These messages permeate every aspect of our life through the media (Internet, television, radio), our language patterns and our cultural practices. We do not ignore these messages transmitted to us due to enforcements such as stigmatization for “being different” or not conforming.

Finally once examining our identities and upon realization of how we fit into the structure, individuals may experience anger, low self-esteem or a sense of hopelessness or disempowerment (Adams *et al*, 1997). Consequently by participating in our roles as subordinate groups we may reinforce stereotypes by acting out these labels assigned to us, thus perpetuating oppression. This learned helplessness is often termed “*internalized oppression*” where individuals learn to become their own oppressors from within (Adams *et al*, 1997). The centre of the cycle of socialization refers to how individuals are prevented from acting to create change in the system by the fear and insecurity that has been taught to them through the cycle. People are kept ignorant by the myths that they have been told and lack the confidence and vision to challenge the status quo.

2.6.3 Stereotyping, Prejudice and Discrimination

Now that we have obtained an understanding of the social construction of race we can begin to explore the concepts of stereotyping, prejudice and discrimination and the effects that they have in the workplace.

Human’s (2005:18) defines stereotyping as “an unduly fixed mental impression of a group, a person or an object” resulting in unconscious assumptions or pre-judgement in interpreting the behaviour of people. Stereotypes are rooted in the prevalence of generalisations which are important in serving as an interpretative framework for understanding everyday social life. Cox (1994) notes that stereotyping is a natural human tendency and involves people routinely processing personal information through mental filters based on social categories. Stereotypes are types of generalizations that carry either a positive or negative value judgement attached to the key characteristics of particular groups (Human, 2005). Prejudice refers to “attitudinal bias and means to prejudge something or someone on the basis of some characteristic” (Schmidt *et al*, 2007: 36). Like stereotyping, prejudice also has a negative and positive connotation. While prejudice is concerned with attitudes and emotional reactions to people, stereotypes deal with the processes of group identity categorization and on the assumed characteristics of these categories. A way of understanding this distinction is that while prejudice does not necessarily decrease with increased social contact, the use of stereotypes is expected to decrease under such circumstances (Cox, 1994). Discrimination is defined as “behavioural bias toward a person based on the person’s group identity” (Cox,

1994: 64). It is important to note that bias can occur at an individual level (as implied by discrimination) as well as at an organisation level in the form of institutional bias. This shall be discussed at a later stage in the chapter.

An example of a stereotype could be the idea that all Jewish people are rich, well-educated penny-pinchers. While some may argue that there may be a certain element of truth to this statement, not all Jewish people are wealthy, well-educated miserly people. Stereotypes can impact the organisational career experiences of members of target groups. For example, Human (2005) notes that certain groups are viewed as being more suitable for careers in business. “Women and blacks” are often regarded as “not having what it takes” for being successful in this arena (Human, 2005:10). Such stereotypes in the workplace can affect hiring and promotion decisions and hence hinder organisational entry and career advancement of target group members. Other ways in which stereotypes are manifested in organisations include the lower acceptance of target group members as leaders, job segregation based on identity group and differences in the causal attributions of performance evaluation (Ivancevich & Matteson, 2002). Stereotypes are also guilty of inducing the “glass ceiling effect” in organisations. According to Henderson (1994), there exists a glass ceiling in the organisational context, a level beyond where few target groups advance. In these contexts people from target groups are employed in staff positions instead of line positions where there are greater career possibilities. In addition, in these instances target groups have limited access to career development practices and credential building experiences, as well as advanced education and career enhancing assignments such as membership on corporate committees (Henderson, 1994). The glass ceiling effect is well-known for contributing to decreased career prospects for women in male dominated organisations (Henderson, 1994).

The most significant impact of stereotypes on career experiences is the propensity for members of certain cultural groups to be segregated into particular occupational categories in organisations (Cox, 1994). This situation occurred overtly in the South African case where under apartheid the black majority was denied access to higher levels of education and skills through the implementation of Bantu Education. Here black people were only educated minimally to be used as semi-skilled labour on the mines and in factories (Bertram, 2000). This together with job reservation for whites in the mining industry resulted in the bulk of highly skilled jobs being secured solely by white employees. In a post-apartheid, democratic

South Africa the legacy of such policies remain evident in a skewed and racially divided labour market.

In terms of the implementation of corrective action in the workplace, Human (2005) notes that the term “affirmative action” or “diversity” candidate in contemporary recruitment practices are value-laden concepts. This terminology implies that these individuals would not fill these positions if they were white and/or male and thus suggests a sense of inferiority in relation to other candidates. Due to their low expectations of target group members, many managers associate increasing diversity with lowering standards. This can result in managers having negative expectancies of such candidates which can result in target group members manifesting such behaviour (discussed later as self-fulfilling prophecy) and rejecting the idea of affirmative action (Human, 2005).

Cox (1994) suggests that prejudice and discrimination within an organisation arise from three sources namely intrapersonal factors, interpersonal factors and societal reinforcement factors. Intrapersonal factors refer to the notion that certain personality types are more prone to prejudice than others. Amongst the most researched personality types is that of the authoritarian personality which embodies characteristics such as aggressiveness, power orientation, political conservatism, cynicism and a commitment to conform to the prevailing authority structure (Cox, 1994; Werner, 2007). Various research studies have suggested that authoritarian personalities are less tolerant towards members of target groups (Cox, 1994). In contrast, personalities that have a higher tolerance for ambiguity, which refers to an individual’s reaction to situations that are difficult to interpret, should not experience cultural difference as threatening and may even prefer it to being part of a homogenous group. These findings can have implications for the assembling of diverse groups in organisations where people who are more tolerant of ambiguity and are less authoritative in their disposition, may be perceived as more appreciative of diversity and better suited to being a part of diverse work groups.

Interpersonal sources of prejudice include perceived communications proficiency and the legacy effects of intergroup relations (Cox, 1994). Interpersonal sources of prejudice can also occur when communication barriers are related to collective group identities. For example, staff members of different nationalities for whom English is not a first language can often have difficulty in communicating with native English speakers in the organisation. This can

result in native English speakers avoiding or reducing contact with these staff members (Cox, 1994). The (macro) effects of historical intergroup relations maintains that contemporary attitudes of individuals towards other culture groups are considerably influenced by the history of intergroup relations of the concerned groups (Cox, 1994). For example, this approach would suggest that black people would remain wary of white people due to being oppressed and exploited under the preceding apartheid regime. On an individual level, the micro effect of intergroup relations refers to personal experiences in individual's lives where the cause of behaviour directed towards them is clearly based on their group identity. These can include racist incidents experienced by target or agent groups. These experiences can form a socio-cultural foundation for future interactions with persons of the same cultural group (Cox, 1994). Schmidt *et al* (2006) notes that prejudice is often reinforced by societal forces. This can relate to how cultural groups are portrayed in the media which can serve to reinforce stereotypes of members from such groups.

Subtle discrimination refers to negative attitudes and behaviours towards target groups that are not overtly expressed. In most cases, individuals are not aware of their own prejudices and discriminatory behaviour. This can occur in the form of individuals displaying different reactions (or double standards) to the same behaviour or work style depending upon the identity of the person displaying the behaviour (Jones & George, 2006). For example, a study by Johnson on the effects of race and attitude similarity on interpersonal attraction found that similarity of attitudes was more important than racial identity to attraction (Cox, 1994). They also discovered that white men and women liked whites better than blacks when attitudes were dissimilar, indicating that race did not matter when attitudes were similar. When attitudes were different, individuals tended to gravitate to those who looked like them and displayed fondness towards these people (Cox, 1994). This indicates that workers must be educated to be aware of these subtle forms of discrimination in organisations, where individuals are exposed to different reactive behaviour due to being members of target groups.

Jones *et al* (2006) notes that interpersonal trust is significantly influenced by the existence of prejudice and discrimination. Considering the effects of historical intergroup relations, it is more difficult to build trust across cultures rather than within them (Cox, 1994). When participating in mixed culture groups, target group members can often feel inhibited and

unable to express themselves freely. As a result these individuals may self-censor their behaviour in interacting within such groups. This can be attributed to a lack of trust of agent group members, a sense of not fitting in with diverse group members or a lack of confidence on the part of target group members.

Human (2005) points out that prejudice and expectancy communications play a critical role in the management of diversity. According to Cox (1994), prejudice has the most devastating impact on organisational performance through the self-fulfilling prophecy (SFP). This phenomenon suggests that an individual's performance is indirectly influenced by the expectations of those in positions of influence or authority within the organisation such as line managers. A specific case of SFP called the "Golem effect" has been identified where members of minority groups (in the American case) underachieve at work as they are expected to do poorly by supervisors. This can translate into the South African context in situations where due to negative stereotyping, managers may harbour prejudices towards staff from particular cultural groups. This can result in the perpetuation of historically rooted inferiority complexes, thereby decreasing self-esteem and motivation amongst target groups which can affect quality of working life and worker productivity.

The existence of ethnocentrism or "the feeling that one's cultural rules and norms are superior or more appropriate than the rules and norms of other cultures" can result in diverse employees feeling marginalised in the work environment (Buelens *et al*, 2002). An unsupportive work environment where diverse employees are excluded from social events and friendly camaraderie in the office can be damaging to diversity initiatives. In addition, fears of discrimination from agent group members who may believe that diversity is a smoke screen for reverse discrimination can lead to resistance from such factions. In organisations where diversity is not seen as an organisational priority, subtle resistance can arise in the form of negative attitudes about the time, energy and effort devoted to diversity that could have been spent doing 'real work' (Buelens *et al*, 2002).

According to Schmidt *et al* (2007), cross-cultural researchers in the USA have found that value orientations among Anglo Americans tend to be highly individualistic, in comparison to the more collectivist African worldview (synonymous to ubuntu) shared by many African Americans that the "self comes into being only in the context of the group" (Cox, 1994: 114). Cultures embracing collectivism tend to put the needs of the group ahead of personal

interests, have stronger family orientation and are inclined to be more satisfied with team-based rewards. This has an effect on the conventional reward systems employed in traditional Eurocentric work cultures where allocation of rewards are based on individual rather than group achievement.

After having discussed the manifestation of prejudice and stereotyping in the workplace, it is beneficial to obtain a structural view of the impact of diversity within organisations. Cox's Interactional Model of Cultural Diversity (discussed overleaf) provides a useful framework for understanding the effects of cultural diversity on organisations from three levels of analysis, namely individual, intergroup and organisational perspectives.

2.7 An Interactional Model of the Impact of Diversity in Organisations

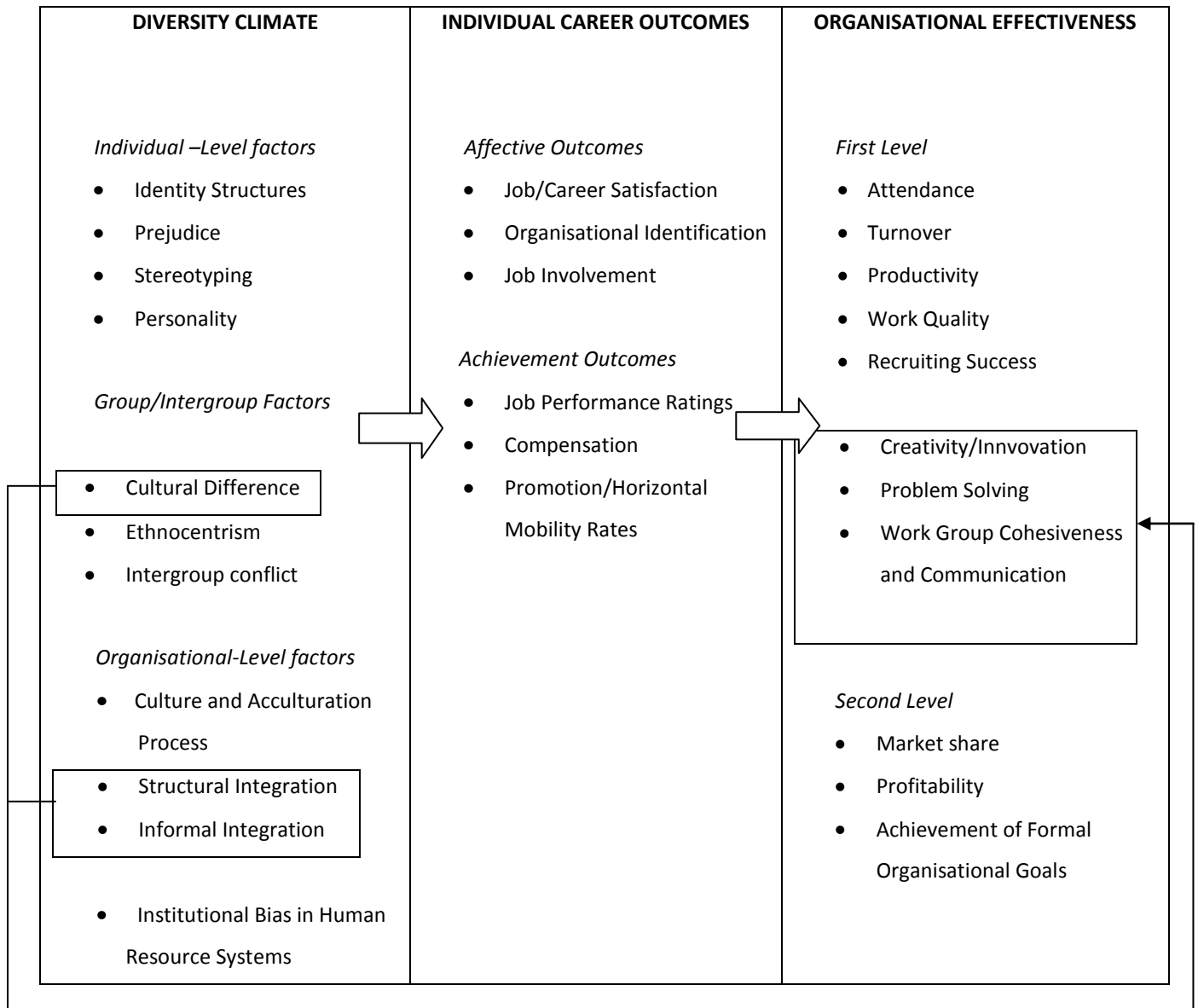


Figure 2. The Interactional Model of Cultural Diversity Adapted from Cox (1994: 7)

Cox (1994) presents the Interactional Model of Cultural Diversity (IMCD) which he designed to explain the impact of diversity in organisations for various cultural configurations. In comparison to earlier models of diversity, the IMCD is sensitive to group identity and views particular effects of cultural diversity on individual outcomes (such as job satisfaction or pay) and organisational outcomes (productivity) as being due to both the physical and the culture identities of organisation members (Cox, 1994). The IMCD suggests that the effect of

diversity on organisational outcomes is a multifaceted interaction of individuals and their environment. Cox (1994) suggests that the environmental context includes organisational factors in addition to intergroup factors which look at the relations between target and agent groups. As a result, Cox proposes that the effects of an individual's group affiliations (e.g. race, age, gender) can be explored on three levels, namely individual, group/intergroup and organisational. He maintains that in order to obtain a holistic understanding of the effects of cultural diversity on organisations, all three levels of analysis must be taken into account (Cox, 1994). Cox also notes that relations amongst workers also occur in a broader societal context where phenomena such as prejudice, discrimination and oppression need to be explained within the context of historical events.

The model proposes that the diversity climate of an organisation can be defined by the integration of four individual-level factors (personality identity structures, prejudice, stereotyping and personality type), three intergroup factors (cultural differences, ethnocentrism and intergroup conflict), and four organisational context factors (organisational culture and acculturation processes, structural integration, informal integration and institutional bias) [Cox, 1994].

According to Cox (1994), the diversity climate can influence individual career outcomes which in turn affects organisational effectiveness. More specifically, the diversity climate can affect individual career experiences and outcomes in two ways. Affective outcomes refer to how people feel about their work and their employer (Cox, 1994). In many organisations employee morale and satisfaction are related to identity groups such as race and gender. This indicates that individuals from particular race groups may be well-received in the organisation in comparison to other groups and thus display higher morale. Secondly, the actual career achievement of individuals as measured by such things as job performance ratings may be related to group identities in some organisations. These individual outcomes, in turn are expected to impact a series of prioritised organisational effectiveness measures such as work quality, productivity, absenteeism and turnover" (Cox, 1994:10).

In order to understand the model appropriately, one needs to be familiarized with the relevant terminology employed in the model. I shall now provide a basic explanation of some of the terms used in Cox's model such as institutional bias, informal integration and structural integration.

According to Cox (1994: 207), institutional bias refers to “the fact that preference patterns inherent in how we manage organisations often inadvertently create barriers to full participation by organisation members from cultural backgrounds that differ from the traditional majority group.” This phenomenon is best explained when discussing organisational history. According to Loden and Rosener (*cited in* Cox, 1994), as a result of colonialism, the majority of American companies have been moulded primarily by the values and principles of paternalistic Western European culture. These ‘founding fathers’ reflected their own cultural biases and value systems in establishing the norms, rules, policies and practices that have shaped contemporary organisational culture and that continue to exist within such structures today. Loden and Rosener mention that a notable consequence of this traditional history has been the continual undervaluing of cultural groups with different traditions to white European culture (Cox, 1994). Examples of institutional bias include the rigid, bureaucratic model of American organisations which maintained the idea that the domains of work and family should remain separate entities thereby attaching an impersonal element to the work situation. Only in recent times have organisations attempted to accommodate the parental responsibilities of staff through the provision of aftercare facilities for employees and flexible working arrangements. This failure to address work-life balance issues can be constituted as a barrier to taking up employment in such organisations for female staff and thus can be considered as a form of institutional bias against women (Cox, 1994). Institutionalised bias can also be found in organisational performance appraisal processes, working hour norms, hiring processes and in the physical design of the workplace.

Informal integration refers to the social participation of individuals in informal groups in organisations. By being integrated into such groups, individuals can benefit in terms of access to social networks and mentoring opportunities (Cox, 1994). Often being a part of certain informal groups in an organisational context can play an important role in career success of that individual (Cox, 1994). According to Cox (1994), participating in informal groups is affected by factors such as common factors, perceived social similarity and ethnocentrism. These factors usually pose problems for target groups who may struggle to assimilate themselves into these groups due to do dissimilar backgrounds and beliefs in comparison to agent groups.

Structural integration refers to “the levels of heterogeneity in the formal structure of the organisation” (Cox, 1994). The degree of structural integration in an organisation is usually

measured according to the overall employment profile and extent of group participation in the power structure of the organisation. The overall profile of an organisation relates to what extent target group members are represented in the organisation. According to Cox (1994), low levels of representation of these groups can create career obstacles to career success for members. Participation in the power structure refers to the extent to which target groups fill positions of power in the organisation (i.e. have the right to make decisions that direct behaviour), such as sitting on the board of directors as well as on group decision-making bodies such as steering committees, quality committees and task forces (Cox, 1994). Acculturation refers to the process for resolving cultural differences and involves cultural change and adaptation between groups.

Having discussed a structural framework from which to approach diversity management, the following discussion sheds light on the concepts of organisational culture, motivation and cultural communications from a Human Resources perspective, and their implications for managing diversity in an organisational context.

2.8 Organisational Culture

As mentioned earlier, diversity management within organisations requires the creation of an inclusive organisational culture that values the diversity of its labour force. While diversity management programmes may raise awareness of diversity issues in the workplace, it is the shaping of organisational culture that can lead to more lasting change within the organisation.

Organisational culture can be defined as the “underlying values, beliefs and principles that serve as a foundation for the organisation’s management system, as well as the set of management practices and behaviours that both exemplify and reinforce those principles (Cox, 1994: 161). Buelens *et al* (2002:12) describes organisational culture as “the set of shared, taken-for-granted implicit assumptions that a group holds and that determines how it perceives, thinks about and reacts to its various environments.” The main functions of organisational culture are to give members an organisational identity, facilitate collective commitment and promote social system stability. Organisational culture is passed on to new staff through the process of socialization and influences behaviour in the workplace.

When commenting on the culture of a group, organisational development scholar Edgar Schein (1992) mentions that one of the first activities undertaken when a new member enters a new group is to interpret the norms and assumptions that are operating within the group. This process of deciphering norms is learnt through a reward and punishment system which long-standing members mete out to new recruits as they experiment with different behaviour. Schein (1992) describes this teaching process as being continuous, implicit and unsystematic. Thus culture survives through teaching it to newcomers. Schein (1992) mentions that, in this respect, culture can be viewed as a mechanism of social control and can be the basis for explicitly influencing new members into perceiving, thinking and feeling in specific ways.

As indicated, the process of organisational socialization involves conveying the organisation's goals, norm and preferred ways of doing things to new staff (Ivancevich, 2002; Vecchio, 2003)). Through socialization employees begin to understand the values, abilities, expected behaviours and social knowledge required for taking up a specific organisational role and being accepted as a member. Cox (1994) notes that the unspoken rules and norms learnt during socialisation may be more difficult for people from different cultural groups to learn, particularly when such individuals are not part of the informal social networks of organisations. It is also important to note that socialisation is often characterized by the adjustment of individual's outward behaviour to group norms without such individuals necessarily changing their opinions or personal beliefs. Feldman notes that workers often resist changing their personal values, particularly when their sense of self-control is threatened (*cited in Cox, 1994*).

Organisational culture operates at two different levels. The first level is more visible within organisations while the second operates on a latent level. At a visible level, the organisational culture is represented by cultural artefacts which are regarded as the physical manifestations of organisational culture. These include manners of dress, awards, titles, myths about the organisation, published lists of values, observable rituals and visible behaviours exhibited by individuals and groups (Buelens *et al*, 2002; Vecchio, 2003). At a less visible level, the values and beliefs shared by organisational members are reflected in the culture. These values are more resistant to change and tend to perpetuate in organisational structures over time. As mentioned earlier, Schein indicates that embedding a culture in groups involves a teaching process (Buelens *et al*, 2002; Ivancevich, 2002). This can be translated to the organisational context where employees teach new members about the preferred values, beliefs,

expectations and behaviours within the organisation. This can also occur through formal statements of organisational philosophy, mission and values as well as the design of physical space, work environments and buildings. In addition, slogans, language or sayings as well as deliberate role modelling, training programmes, mentoring and promotion criteria can be utilized to cement culture within the organisation.

According to Buelens *et al* (2002), organisational values and beliefs form the foundation of an organisation's culture and play an important role in informing ethical and desired behaviour in the organisation. Espoused values are the explicitly stated values and norms endorsed by the organisation. They are often referred to as the 'corporate glue' which is usually established by the organisations founders. For example, core values for an organisation could include a commitment to customer satisfaction, teamwork and continuous learning (Buelens *et al*, 2002). In addition to visible artefacts, organisational culture exerts influence through the socialization of new employees, subculture clashes and the behaviour of top management. This can be illustrated by an example where a newcomer turns up late for work and is told a story by colleagues of how someone was once fired for repeated late-coming. According to a model for interpreting organisational culture developed by Harvard University researcher Vijay Sathe, the four general manifestations of organisational culture are shared things (objects), shared sayings (talk), shared doings (behaviour) and shared feelings (emotions) (Buelens *et al*, 2002). New staff can collect cultural information by asking, observing, reading and feeling.

Bagraim (2001) provides a critical account of the use of organisational culture as a system of workplace control existing to serve the interests of top management within the organisational context. He indicates that a strong culture is characterised by substantial consensus amongst organisational members regarding their beliefs, values, norms and ideals. The culture effectively communicates how staff should behave and how compliance with this code will be mutually beneficial for the organisation, its clientele and society (Robbins, 1996 *cited in* Bagraim, 2001). Culture is communicated through an organisation's value statement, mission and vision and is synonymous with commitment to excellence, customer service, loyalty and teamwork. According to Bagraim (2001), top management is the primary actor in forming, maintaining and sculpting organisational culture which serves to make management's intentions shared and adopted throughout the organisation.

Common initiatives commissioned by management to encourage a strong culture include activities to “develop human resources” and “empower employees.” Bagraim (2001) notes that “empowered” employees accept a metaphorical view of themselves as autonomous actors within an organisational context that promotes individualism and enterprise. This preoccupation with the “autonomous self” shifts attention away from relational aspects of organisational behaviour such as conflict, class and power, thus resulting in a regulation of the self within the organisation and an incapacity to fully contextualise behaviour (Bagraim, 2001). Bagraim (2001) also points out that contemporary training interventions have a tendency to focus on individual development, and that emphasizing individualism through an organisation’s culture in such ways undermines workers ability to organise and act collectively, thereby curbing conflict and rewarding conventional behaviour.

Bagraim (2001) also draws attention to the evolution of management techniques to direct employee actions which traditionally used the manipulation of reward systems, job redesign and employee interaction to achieve set objectives. Today company executives engender commitment to the company through eliciting emotional responses from staff, by getting employees to identify with the values and mission of the organisation. Bagraim (2001) notes further that due to the decline of religion and community in contemporary life, people now look to the organisation to provide them with a moral ordering of life or serve as a source of personal meaning in their lives. Growing out of the assumption that human beings have a strong need to affiliate with a collective, Bagraim (2001) points out that eventually some people start to identify so strongly with the organisation that they begin to internalise management’s expectations. Supervision becoming superfluous as control becomes internalised and employees start to manage themselves against accepted standards and beliefs.

Bagraim’s (2001) critical views on organisational culture as an agent of workplace control provides a thought provoking account on contemporary organisational development practices and is looked at in further detail later on in the chapter.

In terms of the interplay between organisational culture and diversity management, Henderson (1994) notes that diversity problems are often rooted in the organizational culture. He notes that within diversity-friendly organisations is the inherent belief that valuing diversity requires the organisation’s culture to change rather than employees who already

have relevant work skills. In contrast to traditional organisations that attempt to assimilate diverse employees to “fit” into the cultural mainstream, progressive organisations place emphasis on altering policies and systems to optimize employee self-actualization. Norris (1996) notes that South African organisations are dominated by Eurocentric organisational cultures which are not inclusive of subordinate groups and thus require transformation and change. Considering that worthwhile diversity management initiatives involve the transforming of organisational culture, managing diversity can be viewed as part of a change process. This process includes the generation of Employment Equity strategies to foster equitable representation of target groups in the organisation, which ideally should be supported by the creation of a new, inclusive culture that embraces diversity and change.

Henderson (1994) acknowledges that in organisations where cultural change occurs, cultural awareness usually increases thereby increasing the potential for conflict (which is seen as being inevitable). He mentions that the creation of a favourable diversified culture requires long-term strategies that require ongoing discussion, debate and adjustment. In the creation of the new culture, all employees experience varying degrees of pain inherent in shedding traditions, practices and embedded biases that characterize the conventional practice (Jones *et al*, 2006). The emerging culture usually entails executives being responsible for setting the organisational climate and the establishment of systems and procedures that support diversity.

2.9 Motivation

In consideration that the study assesses, in part, the motivation levels of workshop participants in relation to a drumming intervention, it is important at the outset to obtain a theoretical understanding of the concept of motivation in the workplace. As mentioned earlier, the process of transforming organisational culture within the context of managing diversity, aims to create a positive working environment that contributes to higher staff morale and better working relationships. Hence, to a certain degree, modifying organisational culture can be viewed as means of motivating a diverse workforce by creating a more inclusive work environment that is appreciative of diversity.

According to Buelens (2002: 176), motivation can be defined as “those psychological processes that cause the arousal, direction and persistence of voluntary actions that are goal directed.” Abraham Maslow’s work on the hierarchy of needs is said to have redefined

motivational theory and influenced a host of behavioural scientists in the 1950's and 1960's including Frederic Herzberg and Douglas McGregor. Maslow argued that all people were driven or motivated by a hierarchical set of needs. He defined five needs namely Physiological needs, Safety Needs, Love and Belonging, Esteem, and Self-actualisation. He arranged these needs from lower order to higher order needs (Mackay, 2007). Physiological needs are man's most basic needs and include food, water and shelter which are fundamental to survival. Once physical needs are met, safety needs are given attention where the individual seeks to ensure bodily and mental safety as well as security of the physical needs. Love and belonging needs are the next step in the hierarchy where the individual seeks a sense of belonging to a group with whom he or she engages with socially (Mackay, 2007). Friendship and intimacy are also features of this level. Once social needs are met the individual seeks to be recognized as a valued and important member of the group which gives rise to the need for esteem. The highest level of the hierarchy is reserved for the need for self-actualisation which can have different meanings for different people. This need is sometimes referred to as self-realisation and concerns the desire for self-fulfilment and doing what one was meant to do, for example, serving others (Vecchio, 2003).

It must be noted that in Maslow's theory a lower order need does not need to be fully satisfied before the next need can be addressed. In addition, Mackay (2007) notes that once a need has been satisfied it no longer controls behaviour or substantially motivates the individual. The individual then progresses to the next level of needs which he or she then attempts to satisfy. In this way, Maslow's model places motivation as being an intrinsic concept rather than something that is provided for another person. After physiological and safety needs have been met, the intrinsic needs for love, esteem and self-actualisation take priority in that order. Mackay (2007) notes that most technically and professionally qualified people have their extrinsic needs met by their professions and that the stimulus to motivating such individuals lies intrinsically.

Frederick Herzberg's work on motivation sheds light on this view and focuses more on working with people in an organisational context (Mackay, 2007). He proposed that two sets of motivational factors occurred amongst staff. Those that must be present such as salary, benefits, working conditions and company policy which he labelled as hygiene factors or dissatisfiers (if not present), and those that build on the hygiene factors called motivators or satisfiers such as growth and recognition, achievement and responsibility. If hygiene

factors were not being met they would result in a demotivated or unsatisfied workforce. However if these factors were deemed as being adequate they did not cause higher levels of motivation. To obtain higher levels of motivation, Herzberg contested that motivators such as autonomy, recognition and a sense of achievement were vital to high-performance motivation (Mackay, 2007).

The greater part of contemporary motivation theory tends to align with Maslow and Herzberg's work of the existence of intrinsic and extrinsic motivation factors. As noted by Herzberg, extrinsic needs are usually tangible and occur in an external environment such as salary, working conditions and job security. The "higher needs" or intrinsic needs are usually internally governed by individuals and relate to factors such as growth, recognition and responsibility. It is proposed that intrinsic needs are the more powerful motivators within the organisational context (Mackay, 2007).

Considering that addressing and becoming aware of diversity issues can be a "liberating experience" for participants (Francis, Hemson, Mphambukeli & Quin, 2003), it can be argued that participating in diversity training can be viewed, to a certain extent, as a cathartic or alchemical form of intrinsic motivation for staff. By challenging and confronting their prejudices, individuals can undergo personal transformations by adopting new perspectives on diversity issues and achieving a sense of empowerment through a new found consciousness. Clearly this cannot be said to be true for all participants, some of whose personal beliefs may be in conflict with certain views put forth in such training initiatives.

Covey (1997) points out that the deepest part of human nature is that which urges people to rise above our present circumstances and to transcend our nature (*cited in* April, 1999). He maintains that if organisational leaders can appeal to this transcendent nature of the human spirit a whole new source of human motivation and involvement emerges. In line with this reasoning, the author argues that diversity training initiatives encompassing a transformational element where participants are encouraged to disclose their true feelings on diversity issues, reflect on the views put forth by others, redefine old categories and learn to reframe their thinking, can have a profound impact on individual and group motivation and assist in the formation of a new group identity and culture.

Mowday, Porter and Steers define commitment as "the relative strength of an individual's identification with and involvement in a particular organisation, characterised by strong

acceptance of and belief in an organisation's goals and values; willingness to exert effort on behalf of the organisation; and a strong desire to maintain membership of the organisation" (cited in April, 1999). The aspects of identifying with and having a strong belief in the goals and more importantly, the values of an organisation, can be viewed as a strong intrinsic motivator for staff. April (1999) points out that employees *seek meaning* in their work and congruence with the organisations values and belief system. Effective diversity training initiatives espousing inclusive values, appreciation of diverse cultures and involving a change in organisational culture convey a positive message to personnel with regards to the moral and ethical standpoint of the organisation on diversity matters. April (1999) points out that the greater energy available through actualised individuals, allows staff members to think and act beyond their functional domains. Thus employees who believe in the ethos of the organisation and have their personal expectations met by the organisation, "live" this philosophy in their daily work interactions, and are more likely to enhance productivity and efficiency in the workplace through their unwavering belief in the organisational vision and mission.

In addition, the nature of bona fide diversity training programmes and the extent to which they seek to gain insight into the personal life experiences of staff members and the implications of such events on existing attitudes, provides a powerful personal side to the training that recognises individual experiences and perspectives. The extent to which the training encourages open and honest community dialogue on sensitive diversity issues requires a certain level of trust that needs to be built between staff to encourage self-disclosure and open communication. April (1999) highlights the importance of building trusting relationships between staff members, where in turbulent times, individuals realise that their future in the organisation is dependent on their working relationships and their ability to work together effectively as a team. April (1999: 237) notes that under such circumstances trust can be used as an emotional force that can be called upon in risky situations "to allow us to go on." Thus the importance of trust-building amongst employees in certain situations and the significance of staff identifying with an organisation's belief system can be viewed as key sources of motivation that can emerge from genuine diversity training initiatives. It is noteworthy to point out that the study itself shall only assess intrinsic motivation from the vantage point of "the motivational effects of group drumming." This shall be discussed later in the case study report.

2.10 Links between Change Management and Diversity

The discernible connection between diversity interventions and change management within the organisational context is the perceived outcomes of the diversity training or change in attitudes amongst staff with regards to cross-cultural awareness, tolerance and appreciation of diverse cultures. Depending on whether the organisation seeks to implement a wider diversity strategy in conjunction with the training, an action plan including follow-up activities and support systems is usually implemented after the intervention to ensure the transfer of training into the work environment. Van Dyk (2001) highlights that change management needs to be closely aligned with the diversity strategy and change agents need to be identified to ensure that valuing diversity becomes a part of the culture of the organisation. In addition, the diversity strategy must be linked to the strategic direction of the organisation and geared towards improving profits thereby encouraging the backing of top management. Diversity policy and practice in the workplace is discussed in further detail in the subsequent chapter.

Burns describes how leadership is more than situational expertise and is rather, more fundamentally, a moral contract between leaders and followers to bring out the best in each other for the good of the whole (*cited in April, 1999*). April (1999) discusses transformational leadership, within the context of initiating organisational change, as a means of releasing human potential which requires high levels of interaction and alignment. He reflects on leadership as “a mission to serve by liberating” and a means of redirecting individual resources and energy towards a desired outcome (April, 1999: 233). ‘Transformationalism,’ as he puts it, requires the re-examining of everything we do, from making sense of past experiences to letting go of our existing knowledge and competencies, with the view that they may prevent us from learning new things. As mentioned earlier, transformation requires frame re-structuring as staff develop new points of view and redefine old, fixed categories. This shedding of old habits and approaching situations in new ways can be a challenging and painful endeavour. April (1999: 235) notes that it is through dialogue and conversation – “*making the implicit explicit*” - that staff can confront these issues more constructively.

April (1999) identifies the existence of an accepted diversity vernacular in South African organisations that serves to pay lip service to equity legislation and please the dominant culture and value systems in organisations. April (1999) puts forward his idea that change is a phenomenon that occurs within communicative processes of conversation and dialogue and is

therefore a necessary social construct within contemporary organisations. He argues that change occurs in the context of human social interactions which produce and reproduce the social structures and actions that people know as reality. Morgan (1986) notes that much of the rational reality of daily life gives real form to unconscious preoccupations that are derived from peoples' personal history or past life experiences (*cited in* April, 1999). He states that individuals can be held ransom to these latent concerns which unconsciously influence their thinking and behaviour in daily social interactions. From this psychological perspective, April (1999) argues that change is a recursive process of social construction where new realities are forged, modified and preserved through the *modus operandi* of communication and conversation.

April (1999) goes on to discuss the use of community dialogue on pressing issues by ancient cultures as a non-confrontational way of solving problems and a means of gaining collective insight and wisdom. In discussing the nature of dialogue and conversation in modern society, he notes that there is no capacity to find deeper meaning that transcends *self-interest* and individual viewpoints. April (1999) indicates that in contemporary organisations people operate separately and create barriers between one another through fragmented thought and individualistic pursuits of success. He mentions that through our modern way of fragmented thinking people divide up entities, creating ultimate truths. Their egos become identified with these truths which they defend against other opinions, thereby reducing learning by disregarding alternative views on issues.

Instead April (1999) advocates that we *suspend our judgement*, by seeing others points of view, holding our positions more flexibly and building an atmosphere of trust, openness and safety. He also encourages the identification of assumptions and generalisations in our way of thinking, as well as the examination of the underlying belief system behind our judgements so as to allow people to explore their differences and build common ground. In addition, he proposes the following guidelines for people engaging in a *deeper* level of communication or community dialogue: Listening and speaking without judgement; acknowledgement of each speaker; respect for differences; role and status suspension; balancing inquiry and advocacy; avoidance of cross-talk and a focus on learning.

April (1999) notes that employees should be provided with an opportunity for intense communicative engagement or 'communities of practice' which may assist in changing and

shaping the manner in which they experience one another. He points to the need for dialogue settings where staff can reflect their hopes and dreams, fears, frustrations, attitudes and tell their personal stories in their own way. He mentions the use of these methods at the Graduate School of Business in Cape Town where students were encouraged to surface deeply held beliefs and thus engage in truthful and meaningful conversation, thereby building trust and respect for one another. He maintains that in this way students can cleanse prejudiced attitudes that we all hold, so that true team work can be forged among groups. Bohm (in Jaworksi, 1996) terms these unconscious, deeply held attitudes as “undiscussables” which lie dormant during discussion, blocking deep, honest, heart-to-heart communication. By making these suppressed attitudes explicit, staff can confront and challenge these assumptions constructively and attempt to move forward to successful resolution through discourse.

April (1999) calls for the creation of a space or “*forum*” for people within organisations to openly communicate, reflect and talk freely about their personal and family life, express their hurt, pain, joy, goals and dreams as well as discover one another’s “undiscussables.” He highlights that the challenge for organisational leaders is to find and meet the meaning in people’s lives through the congruence of personal and organisational values and belief systems so that the vision and mission of the organisation is felt and lived by its people.

From the above discussion of the process of initiating change and transformation within the organisational context, it is clear that such processes are closely associated with the way in which diversity strategies are approached and implemented within organisations. Here we talk of diversity training initiatives with an emphasis on transformation rather than awareness, as such initiatives involve the shedding of identities and re-framing one’s point of view on diversity issues such as prejudice and stereotyping. Similarly, April’s (1999) emphasis on the importance of open and honest community dialogue for building organisational intelligence, community and adapting to change, are directly relevant to the context of diversity training and informs practice promoting open and honest communication around sensitive diversity issues. A significant feature of April’s (1999) approach to initiating change in organisations is his emphasis on the development of the *whole* person or employee rather than just the professional or work-related side. His psychological approach to initiating change identifies the deep-seated nature of personal assumptions, attitudes and beliefs that shape our thinking and proposes a more holistic approach, centred around meaningful community dialogue, to transform, develop and ensure commitment from an organisation’s

people. These suggestions have significant implications for and offer valuable insight into the way in which diversity training initiatives can be approached, designed and implemented within organisations from a people-centred perspective.

2.11 “The Rainbow Nation” - Diversity Training in the South African context

South Africa is a country that has undergone significant social and political transformation over the past fourteen years. Due to the past racist ideology of apartheid and the social, political and economic oppression of the black majority, measures of redress were introduced by government including progressive legislations such as the Employment Equity Act, the Skills Development Act and Broad-Based Black Economic Empowerment Act. The effects of these measures have in the past few years seen movement of designated groups into occupational levels that they were historically barred from, creating a demographically diverse workforce on different levels.

With the handing over of power to the Government of National Unity in 1994 came the need to unite the historically divided South African population under the umbrella concept of celebrating diversity. The term “the rainbow nation” was coined by the then Anglican Archbishop of Cape Town, Desmond Tutu to describe post 1994 South Africa after the country’s first democratic election (Francis & Hemson, 2007). The implementation of such rhetoric hoped to bring South Africans together in the creation of a new national identity built on the foundations of acceptance of human difference. Subsequently the introduction of the new South African Constitution in 1996, regarded as a highly progressive piece of legislation, prohibited discrimination against people based on race, gender, sexual orientation, language and physical ability, amongst others (Francis & Hemson, 2007). Principles embodied in the Constitution were later extended to the education system where the Revised National Curriculum Statement set out amongst its guiding principles Social Justice, a Healthy Environment, Human Rights and Inclusivity (Francis & Hemson, 2007).

When considering the concepts of celebrating diversity and the rainbow nation, it is important to note that culture and differences around race and ethnicity were systematically used as a justification for social division and inequality under the apartheid regime. Legislation such as the Group Areas Act, which brought formal segregation to the country, and the Bantu Education Act of 1952 sought to spatially separate groups, restrict education and accentuate

difference along racial lines. Francis and Hemson, (2007) note that since the inception of democracy the term ‘multiculturalism’, which is used to refer to the multitude of cultures within a state, has been made synonymous with the government’s stance on celebrating diversity and promoting national unity. Francis and Hemson (2007) note that the way the term is used often has more in relation to past apartheid divisions and does not connect with the history of the struggle against apartheid. Philosophies of the anti-apartheid struggle such as Black Consciousness, did not highlight cultural differences between racial groups but asserted the common features of the culture and consciousness of the oppressed. Black Consciousness identified the common internalised consciousness of submission as a key problem to be overcome and aimed to instil pride in an eroded black identity (Francis & Hemson, 2007).

Francis and Hemson (2007) indicate that often ‘celebrating diversity’ results in the antediluvian customs and traditions of cultural groups being put on display. These cultural exhibitions have little significance to the way members of these groups now live, as it fails to challenge the idea of culture as a *static* tradition. On a similar note, Gqola criticizes what she terms ‘rainbowism’ as an approach that affirms difference without scrutinising differences in power relations amongst cultural groups [*cited in* Francis & Hemson (2007)]. She maintains that the rhetoric of the Rainbow Nation has fostered multiculturalism in the sense of celebrating cultural differences outside an assumed norm. Francis and Hemson (2007) note that by parading now obsolete cultural traditions as a way of celebrating diversity, people are unknowingly cementing the notion that the mainstream is English, white and middle class.

Furthermore, in their conference paper on transformative teaching practice in social justice education, Adams, Francis, Hemson and Love (2004) point out that efforts made in the 1980’s by democratic forces and civil society as well as by the Government since the inception of democracy, has been to turn away from the conflicts of the past and direct attention to the concept of the rainbow nation, which as a metaphor depicts bands of colour, coloured separately, but in unison. In their experiences as social justice educators, Adams, Francis, Hemson and Love (2004) find that this concept then serves as a reason not to open up hurtful issues of the past.

Consequently rather than forging a new inclusive national identity and celebrating diversity, such rhetoric runs the risk of perpetuating racist notions of culture by clearly distinguishing

between racial groups, placing white European culture as the cultural norm and suppressing rather than confronting hurtful issues of the past (Francis and Hemson, 2007). Francis and Hemson (2007) call for an approach that is sensitive to any form of difference and continually attempts to expose power relations that tend to be caught up in issues of diversity. This would result in a commitment to human rights (by all parties) as a basis for national unity in contrast to the “separate but equal” analogy adopted from the past.

This critical discussion of the concept of the rainbow nation and celebrating diversity draws attention to the apparent weaknesses in post-apartheid diversity rhetoric. The following discussion addresses the need for diversity training in the South African workplace and provides an account of equity legislation that serves as the legislative framework for managing diversity.

2.12 Diversity in the South African Workplace

Smollen, Rose and Lovelace (*cited in* Herholdt & Marx, 1999) comment on the importance of diversity management in South African organisations:

“Differences among people, and particularly cultural and racial differences, have played an integral part in the development of South Africa as a nation. These differences have in the past been the basis for discrimination, and this has led to a lack of understanding and little appreciation for the value of diversity. For this reason the management of diversity and the challenges and problems it poses is one of the most pressing issues facing South African managers.”

Charoux and Moerdyk identified various motivating factors for organisations to implement affirmative action programmes in the post-apartheid era. These included complying with equity legislation, ensuring that the workforce reflects composition of the changing customer profile, pressure from trade unions to participate in transformation¹ and the ethical obligation of organisations to abolish the injustices of the apartheid era (Herholdt & Marx, 1999). Of

³ Transformation is the process whereby an institution actively promotes and engages in steps that lead to a working environment where there is no discrimination and all employees can enjoy equal opportunities. A transformed workplace is one where all members understand and respect their colleagues, which leads to a more harmonious and productive working environment (Jongens, 2006)

these various factors the implications of employment equity legislation carried the most weight in terms of influencing company policy (Herholdt & Marx, 1999). When examining a snapshot of the state of the South African labour market, the dire need for redress becomes clearly visible.

South Africa has a population of approximately 46 million people. 76.6 percent of the population are African; 11.3 percent are white; 8.3 percent are coloured and 2.4 percent are Indian or Asian (Herholdt & Marx, 2006). Females comprise 52 percent of the total population. Despite the fact that there are more women than men in South Africa, women only constitute 38 percent of total employment (bearing in mind that many women take on the parenting role in the household and do not take up employment). 13 percent of all top management positions are held by women and of that, only 1.2 percent are African women. 13 percent of top management consists of black employees with the overwhelming majority of 87 percent being white and prevalently male. People with disabilities have been largely ignored in the employment equity process. This is just an example of the serious inequalities that still exists within the South African labour market (Herholdt & Marx, 2006).

2.13 Equity Legislation

Pincus (2006) notes that there is often confusion about the meaning of the terms affirmative action and managing diversity. Before discussing equity legislation it is important to clarify the distinction between the two concepts. Nzimande and Sikhosana (1996) provide a working definition for affirmative action as a process designed to achieve equal employment opportunities. In order to achieve this objective, the barriers which restrict employment and progression opportunities in the workplace have to be systematically eliminated. Affirmative action aims to ensure that previously disadvantaged peoples are equitably represented in all occupational categories of the workforce and is remedial as it seeks to redress past injustices and open doors to the organisation for target groups (Nzimande & Sikhosana. 1996). In comparison to affirmative action, managing diversity is strategically driven and places emphasis on behavioural outcomes that enhance productivity. Managing diversity involves creating an environment that enables all employees to perform to their full potential and involves the use of managerial strategies to operationalize a culturally diverse workforce. Thus while affirmative action is primarily concerned with placement strategies such as

recruitment and the filling of positions to satisfy numerical targets, managing diversity entails the use of management strategies to gain a competitive advantage by mobilising a culturally diverse workforce .

In an attempt to transform the skewed labour market inherited from apartheid, the government introduced affirmative action policy through the institution of the Employment Equity Act in 1998. The act aimed to prohibit unfair discrimination in the workplace and promote affirmative action.

The Act aimed to achieve equity in the workplace through:

- a) Promoting equal opportunity and fair treatment in employment through the elimination of unfair discrimination.
- b) Implementing affirmative action measures to redress the disadvantages in employment experienced by designated groups, to ensure their equitable representation in all occupational categories and levels of the workforce.

Section 3 of the Employment Equity Act describes affirmative action as being “measures intended to ensure that suitably qualified employees from designated groups have equal employment opportunity and are equitably represented in all occupational categories and levels of the workforce.”

The Employment Equity Act was introduced to eradicate the legacy of past discriminatory laws which resulted in disparities in employment, occupation and income. The Act requires employers to take steps to combat unfair discrimination, to develop employment-equity plans to achieve an equitable representation of all designated groups in the workplace and to submit annual reports to the Department of Labour (Burger & Jafta, 2006).

2.14 The Broad-based Black Economic Empowerment Act

Since the inception of the ANC-led democracy, the ruling party has adopted a series of legislation, regulations and measures aimed at facilitating the redress of past inequalities. These include, amongst others, the Employment Equity Act of 1998, the Skills Development Act of 1998 and the Labour Relations Act of 1996.

The latest addition to the series of transformation² strategies adopted by government is that of black economic empowerment (BEE), as laid out in the Broad-Based Black Economic Empowerment (BBEE) Act of 2003. The Act supports and goes beyond affirmative action to secure for black investors a significant share in the ownership and management of industries (Williams, 2005). BBEE serves as a holistic redistributive strategy which reflects the government's approach to situate black economic empowerment within the context of a broader national empowerment strategy. The strategy aims to quell criticism of narrow-based empowerment by broadening the economic base of the country through growth, development and enterprise development.

Williams (2005: 480) defines broad-based black economic empowerment inclusively as “the economic empowerment of all black people, including women, workers, youth, people with disabilities, and people living in rural areas.” This will be implemented by increasing “ownership and management of enterprises and productive assets” by black people and by black communities, workers, cooperatives and collective enterprises. In addition, preferential procurement for and investment in black owned and managed enterprises and the development of skills of black people and their ‘equitable representation’ in all professions and occupations, form an integral part of the strategy. The redistributive and transformative tenets of the legislation make the BBEE Act a key aspect to be considered in the formulation of diversity management policy in organisations. According to the Act a “black enterprise” is one which is “50.1 per cent owned by Black persons and where there is substantial management control.” A “black economically empowered enterprise” requires 25.1 per cent black shareholding and substantial management control (Williams, 2005: 480).

According to Williams (2005), the achievement of the aims of BEE will be measured against a ‘Scorecard’. If an industry and its organisations, do not score well enough they may be excluded from access to government contracts and public resources. According to Burger & Jafta (2006), the BBEE Act necessitates the development of Codes of Good Practice by the Minister of Trade and Industry aimed at establishing guidelines for the process of BEE

⁴ Whilst not the aim of this dissertation, the success of transformation strategies adopted by the South African government since 1994 has become a highly contested issue in social, political, economic and academic discourse.

implementation in the entire economy. At the same time, sectoral charters have been developed for particular industries e.g. mining and tourism. The three central components of BBEE include Direct empowerment through ownership and control of businesses and assets, Human Resource Development and Indirect empowerment by means of preferential procurement, enterprise development and profit- and contract sharing by black enterprises (Burger & Jafta, 2006).

Direct empowerment specifically addresses ownership (i.e. equity ownership by previously historically disadvantaged people), and management, which reviews the percentage of black persons in executive management, who are on the board of directors and in board committees. Ownership carries a weighting of 20% on the scorecard, while a weighting of 10% is assigned to management (Mason and Watson, 2005:2 *cited in* Burger & Jafta, 2006). Direct empowerment aims to contribute to the increase in diversity at the upper levels of management in industry with more black executives being included in board committees and equity ownership.

The first aspect of Indirect empowerment is preferential procurement, aimed at facilitating the growth of black enterprises, while the second category, enterprise development, entails investment in black-owned or black-empowered enterprises and joint ventures with black-owned or black-empowered enterprises (Mason and Watson, 2005:3). Preferential procurement is worth a weighting of 20% while enterprise development constitutes 10% on the scorecard. By necessitating the employment of black enterprises through the value chain, preferential procurement ensures that diverse suppliers and contractors are drawn on in conducting business operations.

The human resource development category consists of a skills development and employment equity component which carries a weighting of 30% on the scorecard. With regards to Employment Equity, the Department of Trade and Industry's balanced scorecard measures the percentage of black people on different levels of the organisation's work force and allocates 10% to this factor (Burger & Jafta, 2006). As a result, organisations are encouraged to attain equitable representation of designated groups on different levels of the organisational structure.

The second aspect of human resource development is skills development, where the scorecard measures the organisation's skills development expenditure as a percentage of annual payroll. The skills development component weighs a further 20% on the balanced score card (Dekker, 2004:10 *cited in* Burger & Jafta, 2006). The Skills Development Act of 1998 and the Skills Development Levies Act (1999) regulate the pursuit of skills development objectives by organisations. The Skills Development Act of 1998 was instituted in support of the Employment Equity Act, with the central aim of up-skilling and developing previously disadvantaged groups. This legislature obliges all employers to give attention to the training and education of employees and to contribute 1% of their annual payroll to the Sectoral Education and Training Authority (Burger & Jafta, 2006).

In discussing the measures of redress adopted by the South African government, it is evident that such measures have sought to advance the movement of designated groups into occupational levels that they were historically barred from, creating a demographically diverse workforce on different levels (Moleke, 2003). The implementation of these forms of corrective action in the workplace has shaped the diversity landscape and given rise to a host of diversity management literature, of which Maré (2001) provides a critical account.

2.15 Critical Perspectives on Diversity Management

Maré's (2001:110) criticism of diversity management as an instrument primarily concerned with improving an organization's "bottom line" shall be critically discussed in this aspect of the chapter. Beall's (1997) distinctions between the notions of difference and diversity, and their implementation in the context of urban development policy, shall be utilized as the theoretical underpinning for framing the following criticism of contemporary diversity management literature.

Jo Beall provides a thought provoking distinction between the notions of difference and diversity and how these ideas are employed within the domain of social policy formulation and implementation. For the purpose of this dissertation, her contribution shall be contextualised in terms of the use of these terms in the formulation of diversity management policy. She draws attention to how as nouns the terms of difference and diversity have similar meanings but differ significantly when they become verbs. To diversify means to make

diverse, to vary or to modify, and is a fluid and changing concept (Beall, 1997). On the contrary, to differentiate is a fixed concept and means to make or become different or to constitute difference or to discriminate between (Beall, 1997). When relating these differences in meaning to social identities and the formulation of social development policy it becomes clear that the notion of difference tends to lock people into distinct categories and can be used in a top-down fashion of categorisation (Maré, 2003). At worst this can involve discrimination and social engineering in putting the interests of certain groups above others. According to Beall (1997), apartheid was an explicit case which emphasized the use of fixed notions of identities in the mobilisation of cultural difference to advance the interests of the ruling white minority. Beall mentions that in the context of policy formulation, the danger of affirming difference can result in labelling, othering or differentiating which has the capacity to induce the status implied by the label itself and as a result solidify such identities (Beall, 1997). In comparison, diversity is a more flexible and dynamic concept which suggests different processes rather than identities. Beall mentions that to diversify implies action “among and by” the people rather than “on or for” them (Beall, 1997: 9). Consequently she argues for policy approaches to recognize difference, rather than deny it, and value diversity which is a more accommodating concept than the former.

Maré (2001) provides a critical account of contemporary diversity management literature (Bennet, 1996; Human, 1996; Lessem, 1996; Beall, 1997; Mbigi, 1997). He describes the host of publications on diversity management as “cashing in” on the current focus on diversity management and the legislative requirements of redress (Maré, 2001). He also comments on the prevalence of age-old stereotypes in much of the contemporary literature on the topic. For example, Groenewald (1996: 14) comments on the nonchalant approach to time management of African culture where “the mere fact of attending the event is far more important than the time of the arrival.” Maré challenges the teachings of diversity practitioners in attempting to educate managers on African culture (e.g. concepts of ubuntu and community) so as to interpret the world of the ‘exotic other’ to enable managers to get the most out of their people (Maré, 2001). He indicates that age-old African customs and traditions such as ubuntu are less relevant today and need to be understood in context. He also underlines the fluid and changing nature of cultures. In addressing this issue, he then questions whether, in the quest for greater sensitivity and acknowledgement of diversity, we should be attempting to emphasize cultural continuities (static notions of culture as

synonymous with discriminatory practices) or instead be taking into account context and change in cultural practices?

Before attempting to open this debate, Maré suggests looking into the past to gain an understanding of the world of work for the African worker. According to Maré (2001), during apartheid, employers, particularly in the labour-intensive migrant labour industries like mining and agriculture, depended significantly on the authority that lay outside of the organisation, where authority was maintained 'over' subjects. Cultural figureheads such as the 'Izinduna' facilitated the authority of employers through traditional channels (Maré, 2001). Here Maré places emphasis on the employer's view of workers as "still" being traditional, a hundred years after the discovery of diamonds in South Africa. This seems to suggest that after almost a century of industrialisation and migrant labour, ties with cultural belief systems could have been diluted amongst the black labour force and draws attention to the employer as stressing the 'traditional' disposition of African workers. According to Mandani (1996), for workers and particularly employers, the system of migrant labour made township life, and the legacy of traditional authority and cultural difference available and appear appropriate to particular circumstances around the work situation (*cited in* Maré, 2001). Mandani then goes on to suggest that the affirmed difference between (politically included) citizen and (dominated) subject went beyond spatial segregation and influenced the perceived psychological make-up of black workers who internalized feelings of subordination and domination.

Maré explores the question of cultural diversity and the greater sensitivity and acknowledgement of diversity that aligns with the government's commitment to redress, and the rhetoric of an inclusive 'rainbow workplace.' He conjures up historical practices in the apartheid workplace where cultural difference was mobilised for improving worker productivity for industry benefits. Here he tells of anthropological approaches to workplace understanding during apartheid, where acclaimed experts on African customs and beliefs such as Peter Becker were employed by industry to get the most out of their African workforce (Webster, 1976 *cited in* Maré, 2001). Webster notes that in such cases experts occupied a 'paternal' liberal position in contrast to their subjects and such accounts of 'the African worker' relied on the use of personal anecdotes and broad sweeping generalisations (fixed identities). He then suggests modern continuities of notions of difference in relation to contemporary literature on diversity management where authors such as Thomas (1991) and

Mbigi (1997) emphasize the acceptance of such cultural differences and advocate for the use of our 'rich cultural heritage' as a source of international market competitiveness (*cited in* Maré, 2001). He also highlights the failure of contemporary diversity experts to consider the concept of power relations and the antagonistic relationship between capital and labour in relation to the past and present versions of diversity management (Lessen, 1996; Mbigi, 1997 and Christie, 1996). Considering the explicit ascribing of racial difference as a determining factor for occupying positions of power in the apartheid workplace, the notion of power relations in the workplace remains a crucial area that requires immediate attention in the field of diversity training and practice.

Maré touches on the two extreme approaches to race relations in the South African workplace. The first approach refers to the struggles against racial oppression in the workplace where historically cultural differences were emphasized to separate a black majority workforce and largely white managers (Maré, 2001). The second approach recognizes that despite these cultural differences all workers share the demands, control and exploitation of the capitalist workplace. Hence the former addresses racial oppression as maintained by the apartheid doctrine while the latter highlights a class struggle within the capitalist system. My personal views in this respect relate to a syndissertation of these two approaches that views the apartheid system as a form of 'racial capitalism,' where an emphasis on fixed identities and the mobilisation of cultural difference was used as means of justifying and enacting a system of colonialism, oppression and segregation, to exploit the black working class for the economic benefit of privileged white capitalists.

From his analysis of existing diversity management literature Maré draws a conclusion that contemporary approaches seemed to be based on a policy of "differentiation and management" in comparison to Beall's notion of working with diversity. Mbigi and Lessem seek to distinguish 'us from them' by making a clear distinction between African attributes (that can be applied to new ways of management) and Eurocentric culture in an attempt to state claim to a unique African identity and herald innovations in a new style of African management. Maré argues that what is missing from such discussions of diversity and their benefits for business is an acknowledgement of complexity that takes into account the dynamic ability of social identities, customs and cultures to adapt and change in relation to different circumstances. He states that what was culturally appropriate centuries ago can no longer be relevant in its natural and socially appropriate form. Another shortcoming of

current diversity literature is the failure to acknowledge the historical implementation of diversity practices in the workplace. This impedes ones understanding of how contemporary practices can continue the affirmation of racial difference amongst employees rather than emphasize similarity.

Maré (2001) goes on to argue that contemporary diversity management literature denies the larger issue of the common experience of workers in the capitalist workplace. He mentions that while there are “workers in themselves” there are also “cultural groups for themselves” whose diversity is perceived to be innately ‘knowable’ (Maré, 2001). Maré goes on to question why the ramifications of crude materialism and consumerism are not addressed amongst the old and new bourgeoisie and the upper echelons of the South African private and public sector. He interrogates the social implications of putting profits before people (through depersonalisation) and makes reference to the contemporary use of diversity for business benefits as analogous to the mobilisation of cultural difference to maintain labour control under apartheid. His sentiments are echoed by Kole Omotoso who in her criticism of contemporary capitalism states:

“Having lost its concern for the human condition, capitalism has become less and less fit for human consumption” (Omotoso, 1996: 164 cited in Maré, 2001).

Maré rounds up his discussion by depicting diversity in the current context as a commodity that can be purchased to achieve the necessary representation of historically disadvantaged groups and satisfy the required targets of the racially diverse workplace (Maré, 2001). He concludes by stating that much of contemporary diversity literature does little more than meet a need for a superficial explanation of workplace diversity that does little to address workers interests.

Maré’s critique of contemporary approaches to diversity management forms a seminal component of the critical diversity management literature explored in this dissertation. His position on diversity management literature, in terms of lacking a historical understanding of past diversity practices, fostering a static notion of culture, perpetuating continuities of racial difference and serving to benefit big business rather than addressing workers interests, provides far-reaching insight into the bedrock of diversity management policy and practice in the South African context.

2.16 Chapter Summary

The chapter began by looking at the historical development of approaches to management and the valuing of the human aspect of work in contemporary organizations. The debate of approaching diversity management from a Human Resource Management (HRM) standpoint in contrast to the more critical Social Science perspective was critically discussed. In addition, concepts of social identity, stereotyping and prejudice were examined together with organizational development theory on organizational culture and motivation and their links to diversity management. Subsequently workplace diversity within the South African context was looked at alongside a review of relevant equity legislation. The chapter concluded with a discussion on critical perspectives to diversity management. The subsequent chapter looks at the phenomenon of African drumming and its historical and contemporary uses as means for building team spirit and enhancing morale amongst organisational work teams.

Chapter 3

African Drumming Theory

Rhythm is a language that can unite the diverse elements of humanity.

Rhythm succeeds where words fail.” (Babatunde Olatunji, 2005)

3.1 Introduction

THE CENTRAL FOCUS of this dissertation is to investigate the role of African drumming in creating an environment that encourages open and honest communication around the discussion of sensitive issues in the context of diversity training. In the previous chapter, theoretical perspectives on diversity management were looked at to provide a comprehensive understanding of the concept of diversity management, its constructs and implementation within the organisational context. The purpose of this chapter is to examine existing academic literature on African drumming so as to provide a theoretical framework for understanding the origins of African Drumming and its contemporary uses within the organisational context. Innovative approaches to learning are touched on with particular emphasis on experiential learning, multiple intelligences and establishing an emotional connection to learning content. Studies investigating the use of drum circles as a form of experiential learning for addressing organisational development concepts of teamwork and human interaction are then looked at. Subsequently the topic of diversity training practice in the workplace is discussed and an argument is put forth of how drumming circles can contribute to and enhance diversity training and practice.

When discussing African drumming, this section will refer specifically to the djembe drum which has risen in popularity throughout the world surpassing the Latin American conga drum as the most widespread hand-drum in the Western world (Polak, 2006 *cited in* Post, 2006). It is also important to point out that during the study, djembe drums were used by participants in the practical drumming aspect of the diversity workshop and is therefore given specific mention in this section. Indian tabla, Zulu bass drum (traditionally known as *isigubhu*), West-African doun-doun and Brazilian tambourine were also displayed by

facilitators to symbolize the “diversity of drums” from around the world. In discussing the origins of West-African drumming, much of the theoretical contributions are dated due to the difficulties experienced by the researcher in obtaining academic literature on the topic. However considering that this section looks at the roots of African drumming traditions, this cannot be viewed as a limitation of the examined literature.

3.2 Origins and Uses of West-African Drumming

Through the institution of slavery and the resultant African Diaspora, the contribution of African music to world culture has been extensive in its spread to the “New World”. According to Merriam (1982), African music has established itself as a basic religious, folk and popular idiom in several parts of South America (particularly Brazil) and the Caribbean (in the form of *calypso* music), as folk idiom in the United States and as a significant contributing factor in the development of jazz music. In addition, African music is known to have influenced the work of many composers of Western fine art music (Merriam, 1982). West African state ballet, originally introduced by the French colonial administration as a form of inter-state cultural exhibitions, was adopted by the independence movements of Mali and Guinea in the late 1950’s and 1960’s as a means of building African national identity (Polak, 2006 cited in Post, 2006). State-owned national ensembles, which enjoyed high prestige both locally and abroad, were institutionalized as national folklore and presented a cultural exposé of West Africa to the Western world. With the djembe often being the central feature in these ensembles, international tours of national ballet companies served to introduce the djembe to the rest of the world and sparked interest abroad as to the wonders of this ancient West-African instrument.

The Djembe is the drum of the Mandinka people, and its origins dates back to the great Mali Empire of the 12th century which once encompassed all of present-day Mali as well as many of the coastal regions of West Africa (Barnes, 1997). According to Friedberg (1993), the djembe has particular significance to the musical heritage of the Malinke and Sousou tribes of Guinea. The legacy of the djembe has been perpetuated by a hereditary caste of musicians or *griot* (often called Jeli) who served as oral historians of the cultural wisdoms of the descendants of Sundiata, the great warrior of the Mali Empire (Friedberg, 1993). Griot are afforded special status as historical custodians of West African culture whose duty rests in

preserving and reciting ancient traditions and customs through their music. The djembe is usually played at various traditional festivities such as rites of passage ceremonies e.g. baptisms, coming-of-age ceremonies, weddings and funerals. Amongst West African tribes such as the Minianka of Mali, village music, which is commonly centred around drumming and dance, permeates various aspects of rural life where musical rhythm accompanies the rhythm of work in the fields in the same way that it complements community dances in the village (Diallo & Hall, 1989). The uses of music in the context of West African rural-community life are in stark contrast to Western views of music as a luxury or form of entertainment (Diallo & Hall, 1989).

According to Diallo & Hall (1989), music is essential to Minianka existence where the meaning behind music is integrated into cultural activities and is necessary for work, celebration, religious observance and healing. Music and dance are viewed as integral parts of a culturally complex whole, where all villagers are encouraged to participate in cultural celebrations with there being no distinction between performers and audience. In Minianka tradition, music serves a sacred, healing function for physical and psychological imbalances and is believed to facilitate communication with the ancestors or spirit world through the inducing of trances (Daillo & Hall, 1989). It is worth mentioning to point out that the use of repeated rhythm to obtain a higher state of consciousness is analogous across various cultures e.g. Hinduism and Buddhism which use rhythmic chanting, singing bowls, finger chimes and other methods to transcend ordinary consciousness (Diallo & Hall, 1989).

In comparison to Western societies, people are more involved in making music in African culture within specific groups for specific situations and purposes (Chernoff, 1981). Amongst the Ashanti, children sing special songs to cure a bed-wetter while in Benin there are specific songs for children when they get their first teeth (Chernoff, 1981). Chernoff (1981) mentions that one of the noticeable features of African cultures is how various activities like chopping a tree, paddling a canoe or pounding grain seem set within a rhythmic structure that often serves as the basis for music and song. He also notes that in African cultures, traditional music and songs serve to uphold values and principles that support acceptable civil behaviour and thus mediate the life of the community. The drum symbolizes the “voice of the ancestors”, who are believed to watch over the moral life of a community (Chernoff, 1981).

Diallo & Hall (1989) note that perhaps what draws Western peoples to African music is the message of communal solidarity, caring and healing, sharing in the joy and sorrows of life together and getting back into harmony with ourselves, that is implicit in the creation and sharing of such music. Considering the apparent fragmentation of community, family and morality in modern life, there are many valuable lessons that the Western world can learn from such cultural practices. Such ancient art-forms can assist us in taking cognisance of a humane solidarity that has been lost in our mechanized, individualistic ways of living (Diallo & Hall, 1989).

3.2.1. Construction and Playing Djembe

The djembe is a goblet-shaped hand-drum and is part of the membranophone family of instruments characterised where a frame or shell is covered by a membrane (or drumhead). The djembe is constructed of three basic materials, namely a hollowed out tree trunk that makes up the wooden shell, a goat-skin that is stretched over the drumhead and synthetic ropes that are used to pull down or tighten the skin for higher pitch sound. There are three main strokes that are played on the djembe. These are the tone (played with fingers close together near the rim of the drum), bass (played with closed fingers near the centre of the drum) and the slap (which is played with loose fingers also near the rim).

Traditionally the djembe is usually played together with a group of several percussionists comprised of a soloist, djembe accompaniment players and bass players. Three accompanying bass drums called the “doundoun, sangban and kenkeni” which are double-headed stick drums covered at each end with cow-hide create the pulse around which the djembe is played (Friedberg, 1993). These drums are usually played together with a bell that is attached to each drum which is struck with the left hand while the right hand strikes the cowhide head with a wooden stick. The combination of two rhythms (bell and drum) create a coherent melody. In a full ensemble, six independent rhythms (three bells and three drums) fuse together to form the foundation upon which the djembe can build its solo or “tell its tale” (Friedberg, 1993). The interweaving of different rhythms creates a rich and complex *polyrhythm* which refers to the simultaneous sounding of two independent rhythms which may overlap one another rather than being played concurrently, as is characteristic of Western music (Diallo & Hall, 1989). Here the rhythm becomes a collection of layers that are

interwoven between the base, lead rhythm, counter rhythm and light percussion (bells, shakers). Polyrhythm's are a distinguishing feature of African percussion music where rhythms and counter rhythms illustrate the African cultural tradition of call and response, where different drum lines, other musical instruments, bodies (through dance) and voices complement and communicate with each other (Chernoff, 1981). In comparison, classical Western compositions typically involve two, or at most three rhythms played concurrently, and usually entail the complete transcription of music which is followed precisely as intended by the composer. This inflexible and predictable style is in stark contrast to African music where the scores (notation) are historically preserved and passed down through oral tradition thereby encouraging improvisation and fluidity (Diallo & Hall, 1989).

3.2.2. Globalization of the Djembe

The wide dispersion of the djembe through most of West-Africa is believed to be as a result of the migration of tribal groups in this area throughout history (Barnes, 1993). According to Polak (2006), more recently the djembe has spread further through the West African region by urbanisation of the former colony, French West Africa, and later as a result of the formation of the independent states of Guinea, Mali, Ivory Coast, Senegal and Burkina Faso (Polak, 2006).

Unlike any other African instrument before it, the djembe has gained tremendous popularity and international standing in recent decades. According to Polak (2006), since the mid-1980's concerts and CD's featuring djembe music, drumming workshops for amateurs and mass exportation of the djembe have culminated in an unparalleled boom in the US and Europe (*cited in* Post, 2006). Through gaining international fame by headlining performances of touring West African ballet companies, a host of djembe virtuosos such as Mamady Keita (Mali), Famoudou Konate' (Guinea) and Babafemi Olatunji have been instrumental in taking traditional West-African drumming to Europe and North America, thereby creating an international market for this ancient art form. Mamady Keita, for example, has established educational institutes specializing in traditional West-African drumming in Brussels, Paris, Munich, Washington, Tokyo and other cities (Polak, 2006).

Polak (2006) provides an account of how the globalization of the djembe as a musical instrument saw a modification in its construction to develop a more robust and functional

product for utility and export purposes. The traditional method of making the “leather djembe” involved the goat-skin being sewn onto the drumhead to one reinforcing and one tension-transmitting leather strap (Polak, 2006). The modern clamp technique which is believed to have emerged in the USA during the 1970’s, involved the use of two iron rings at the rim and bowl (converging part) of the drum that are pulled together by cord lacing for tuning purposes. At the time, materials for constructing the so-called “iron djembe” were not available in West African cities such as Bamako and were consequently imported to serve an international market. The contemporary iron djembe had various advantages over the traditional leather strap djembe by keeping the skin intact over the drumhead for longer periods of time in contrast to the older method which required the skin to be constantly tuned and changed continuously.

Today mass production of iron djembes is common industry in various West African cities such as Accra, Bamako, Conakry, Abidjan and Dakar that cater for European and US markets. As Polak (2000) notes, the arrival of the iron djembe had significant ramifications on the local traditional drumming communities in Bamako. Through the iron djembe approach to drum-making, tuning the instrument was made much easier for drummers with the combination of cord lacing and iron rings allowing drummers to allow for enormous tension in their drum skins. This tautness of the playing surface was unattainable through the earlier method resulting in a younger generation of drummers with higher-pitched and louder sounding drums, playing faster tempo rhythms in larger ensembles with unrestrained ornamentation. According to Polak (2006), due to the demand for drummers versed in contemporary styles for international concert tours, this new breed of drummers in Bamako tend to favour such modern styles over the more traditional forms (Polak, 2006). Many drummers of the elder generation in Bamako (Mali) complain of the commercialization of a cultural art form through a repertory-related decadence in urban drumming, that exists merely to serve an international market which has preference for contemporary styles of drumming over more traditional West-African repertoire.

This example of drum-making in Bamako serves as an excellent example of how capitalism generates a permanent demand for new cultural forms that are to be commercialised and in some cases modified for mass consumption (Polak, 2006). Taking into consideration the fluid nature of culture, the effects of cultural change and the globalization of local culture is clearly evident in this case. Here local Bamako drumming styles were adapted to suit international

demand, which emerged out of physical modification of the cultural instrument to suit consumer tastes and maximise utility. Nevertheless the economic benefits for this region and the transformation of a formerly rural musical tradition to a national folklore and internationally admired art remain positive outcomes that cannot be disregarded in this case.

3.2.3 *Contemporary Uses*

In the 1980's the popularity of African drumming in the United States gave rise to the concept of the group "drum circle" which is believed to have been pioneered by Arthur Hull, who is recognized as the father of the community drum circle movement (Friedman, 2000). Hull describes a drum circle as a rhythm-based tool for unity which involves "a group of people gathered in the same location playing percussive instruments in a uniform rhythmic manner." According to Hull (1998), through participating in drum circles we cut through racial, cultural and gender barriers to the core of who we are as human beings. He maintains that group drumming grounds us to our primal relationship with each other. Friedberg (2004) notes that the modern drum circle, as we know of it in today's context, is an American phenomenon. The notion of the contemporary drum circle is an alien concept to traditional West-African drumming which is customarily performed in a professional drum ensemble.

Initially beginning as a means of building solidarity amongst community groups, drum circles soon became associated with team-building and empowerment initiatives. Parallels between the concept of the drum circle, its links to teambuilding as well as the significance of community in African thought, were quickly drawn culminating in the development of drumming organisations specializing in teambuilding and motivational drumming workshops geared towards building team spirit amongst organisational work teams. The use of djembe and other customary West-African drums for teambuilding have been distastefully received by those aligning themselves with the traditionalist school of West-African drumming (Slachmuis, 2005). Friedberg (2004:4) goes on to describe the drum circle as "a commercial enterprise wrapped in the guise of spiritual experience." She maintains that the West needs to recognize the djembe drum as a cultural artefact with a rich history of traditional uses rather than re-inventing the tradition of the instrument and employing it as a mystic panacea. Friedberg (2004) discusses the cultural complexity of the instrument in comparison to the simplistic preview of the djembe provided in the States and maintains that

indigenous wisdoms must be accepted on indigenous terms. Slachmuislder (2005) notes that the mis-directed use of this art-form in South Africa has resulted in the instrument being taken out of its context, and as a result has lost its “sacredness.”

With large corporations worldwide realising the direct and indirect costs of managing an unwell workforce, drumming companies such as Remo Inc. have invested in medical research to increase awareness of the team-building and health benefits of group drumming for staff and the subsequent cost-saving for corporations. The University of Toyota in Torrance, California (which is company’s training division) is one of many progressive organisations in the US that are adopting innovative approaches to develop employee capacity by employing group drumming as a mechanism for promoting a sense of community amongst its people (Music Trades, 2004).

In early 2001 Toyota purchased approximately \$40,000 worth of Remo drums and percussion instruments and established the Toyota University drum room, where groups of between fifteen to a hundred staff, usually from a specific department, gather to attend drumming workshops to enhance communication and team dynamics. Toyota University drum circles take place twice a week, with special sessions being available on request to any teams or departments. Since its inception, over three thousand staff at the facility have participated in the programme (Music Trades, 2004).

The main objectives for the Toyota Drum Circle program are focused on the social component of "corporate wellness" and the team building aspects of group drumming. Toyota Associate Development Manager and in-house drum circle facilitator Ron Johnson mentions that the dynamics of the drum circle serve as a powerful metaphor for high-performance team-building where the leveraging of diversity through the inclusive activity of group drumming can bring to light the full creative potential of a diverse workforce (Music Trades, 2004). He mentions that drumming together makes people aware of the power of diversity and inclusiveness, with every voice offered into the community drum circle changing the sound and taking it to a higher level.

3.2.4 Growth of the West-African Drumming Movement in South Africa

Slachmuislder (2005) highlights the diversity of cultures and hence assortment of cultural drums apparent in the South African context. In a multicultural South African society, there is no single definition of the social or cultural role of the drum with various cultures having their own cultural instrument for different uses (Slachmuislder, 2005). In traditional Zulu dances, bass drums called *isigubhu* are used to perform the *indlamu* (warrior dance) and other social dances. Vendas use their drums during ceremonies as a medium for communicating with the ancestors. Afrikaners have maintained their European tradition of marching bands with snare drums and Indian South Africans have perpetuated the use of cultural drums such as the *tabla* and *dholak* (Slachmuislder, 2005). As a result there is no single drum or style of drumming which all cultural groups in South Africa can identify with.

Slachmuislder (2005) traces the short history of the West-African drumming movement in South Africa to the mid-1990's where after the institution of democracy in the country a new industry had emerged relating to the use of African drumming as a form of team-building. Organisations such as the Drum Cafe, Drums and Rhythm and Field of Rhythm were amongst the first drumming organisations to respond to the demand for African drumming workshops (Slachmuislder, 2005). More recently, the collaboration of local drumming organisations with world-renowned master drummers such as Mamady Keita and Emmanuel Gomado to host drumming clinics in South Africa highlights the acute strain of drumming fever that has gripped the ever-increasing South African drumming fraternity. As a symbol of unity and solidarity, the djembe has been displayed as an icon of the African Renaissance with the drum featuring widely in Arts and Culture initiatives and mass media marketing campaigns geared towards the build-up to the 2010 World Cup in South Africa.

3.2.5 Drumming for Health and Empowerment

As a result of the unifying effect of group drumming, drum circles have also been used as a tool for empowering oppressed communities and as an alternative therapy for treating various illnesses and promoting health benefits amongst physically and cognitively-challenged populations. According to Foltz (2006), drumming instils a sense of confidence and competence that can ultimately lead to personal and social change. Christine Stevens, a well-known drumming author in the US asserts that "drumming can become a tool for creative

empowerment because it creates an *open atmosphere* where change can happen” (Foltz, 2006: 61). Stevens has conducted collaborative research that illustrates how a drumming wellness program was shown to reduce stress and burnout as well as improve mood states amongst nursing students (Foltz, 2006).

Friedman (2000) highlights that in various studies assessing the impact of drumming on stress levels, many participants reported that when drumming they could not hear their thoughts and the chatter of the mind was reduced, resulting in them feeling more relaxed. In her study of the experiences of drummers across Burundi, South Africa, the US, Britain and Ghana, Slachmuislder (2005) comments on drummers testimonies of their drumming experience as one that transports the drummer to a mental space, away from the past and future, to a celebration of the present and a recognition of a connection with an inner well being.

Friedman (2000) points out that drumming is known to increase Alpha brainwaves which are associated with feelings of well-being and euphoria. Alpha waves are believed to keep the mind on idle when not focusing on a specific task thereby inducing a state of relaxation and calm. Drumming has also been used as a mechanism for emotional release through the process of alchemical drumming which involves transmuting what is unhealthy in the body and releasing it through the drum (Friedman, 2000).

With regards to the health benefits of drumming, music therapist Robert Friedman (2000) highlights that drumming circles have been used as a means of alternative therapy to treat a multitude of ailments, in addition to stress, including Alzheimer’s disease, Parkinson’s disease and multiple sclerosis. In a groundbreaking study, renowned cancer expert Dr. Barry Bittman links a specific type of group drum playing known as composite drumming, with an increase in Natural Killer (NK) cell activity which helps the body combat cancer as well as other viruses. These findings reinforce the theory of a mind-body connection⁵ that can affect the immune system (Bittman, 2001).

According to Foltz (2006), research assessing the effects of group drumming on older people in nursing homes revealed that the drumming stimulated their minds and bodies, helped them

⁵ Mind-body connection - refers to how the state of the human mind can directly and significantly influence human physiologic function and, in turn, health outcomes (Vitetta, Anton, Cortizo & Sali, 2005)

maintain functionality and decreased feelings of isolation and loneliness. Drumming has also been used by women empowerment groups as a medium for communicating hidden traumas where female participants can “drum through” their fears in the safety and support of a women’s circle and emerge stronger and firmly grounded (Foltz, 2006). Foltz (2006) maintains that group drumming promotes a sense of camaraderie and community in a relaxed setting thereby creating an environment where one can personally grow and thrive as well as support the development of others.

Group drumming has also been incorporated into major drug rehabilitation programs in the US as a complementary therapy for addiction (Winkelman, 2003). Studies conducted on the use of drumming in substance abuse programmes indicate that group drumming induces relaxation and produces a natural altered state of consciousness that serves to substitute drug-induced highs. Shamanic drumming, which is a spiritual approach to drumming that involves story-telling, journeying and guided imagery as a means for inducing spiritual healing, has been widely implemented in these contexts. Feedback from rehabilitation counsellors indicates that drum circles build a sense of connectedness with self and others and assist in creating a community-based system of support that is crucial to the recovery process (Winkelman, 2003).

According to Friedman (2000), *entrainment* refers to the tendency of people and objects to synchronize to a dominant rhythm. When people play a rhythm for a lengthy period of time, their brain waves become entrained to the rhythm resulting in a shared brain wave state. The concept of entrainment may explain the reported sense of togetherness and feelings of unity experienced by drumming together as a group.

In addition, Friedman (2000) points out that entrainment allows the process of drumming to shift individuals out of their current states of mind. For example, if a person is feeling tired, they can play a slow and steady beat that will reflect that feeling back to them. However if the person plays a faster, upbeat rhythm this can result in the individual feeling more energized. Similarly if the person wants to relax as they are feeling stressed, they can play a slow, steady beat resulting in the body entraining to the slower speed (Friedman, 2000).

3.2.6 *Working in Teams*

Bearing in mind that group drumming has been used in contemporary times as a mechanism for team building, it is important to gain a theoretical understanding of the concept of team building and its implementation within the organisational context.

According to Buelens *et al* (2002), in modern-day organisations people need comprehensive working knowledge of interpersonal behaviour and the ability to understand how their behaviour impacts on others and how people take on different roles in a team. The essence of working in teams stems from the human need for belonging and social contact with others, as suggested earlier by Maslow (Mackay, 2007). Through socializing with others comes the need to get along with other people and allow for smooth and effective communication through the use of social skills. Mackay (2007) mentions that organisations aim to increase productivity and profits, but social capital sets the human dimension in operation, builds synergy in the workplace and organizes workforce skills towards the achievement of common goals. Management guru Peter Drucker mentions that tomorrow's organisations will be flatter, information based and organised around teams. A team can be defined as "a small number of people with complementary skills who are committed to a common purpose, performance goals and approach for which they hold themselves mutually responsible" (Buelens *et al*, 2002: 324).

Tuckman's model of group development indicates that there are five distinct stages to the process of developing teams (Buelens *et al*, 2002). The first stage "forming" is the initial stage where the group forms for the first time. Here members and leaders are usually apprehensive about the specified project, their role and task allocations as well as the performance expected of them. The next stage is referred to as "storming" as this is the conflict stage where individual agendas emerge and there is conflict with the roles individuals are expected to play within the team (Mackay, 2007). This can include sarcasm, jokes at others expense and hostility towards others. After the dust has settled, the third stage called "norming" comes into effect where the team begins to work together and a sense of identity begins to emerge as group norms become established. In the "performing" stage the team becomes fully operational and begins to progress in terms of productivity. Leadership now becomes less of an issue as roles and group norms are understood and adhered to. In the final

and concluding stage “mourning” the group disbands due to completion of the task or redundancy and people may experience a sense of loss as they go on to form new groups.

Characteristics of effective teams include having a clear purpose where the vision, mission and objectives of the team have been defined and accepted by everyone. Open communication, clear work roles and assignments as well as shared leadership are key to effective teamwork (Ivancevich, 2002). In addition, high levels of participation and an informal and relaxed team climate where members listen effectively to one another can assist in improving team performance. Hidden agendas, misunderstandings, unrealistic expectations and a lack of leadership can be detrimental to team effectiveness. According to Buelens *et al* (2002), the biggest pitfall in teams is not having issues raised early enough. This necessitates the need for swift and direct communication between team members in order to identify and solve problems at an early stage.

Co-operation, trust and cohesiveness are viewed as integral components of effective teamwork (Buelens *et al*, 2002). In productive team climates, cooperation is favoured over competition as team members are known to share resources more effectively in the former situation. Trust is defined as “reciprocal faith in others intentions and behaviours” and involves a cognitive leap beyond the expectations that reason and experience alone would warrant (Buelens *et al*, 2002: 26; Jones *et al*; 2006). Trust is built within teams through good social communication, supporting and respecting one’s peers and treating all team members fairly. Cohesiveness can be defined as “a process whereby a sense of togetherness emerges to transcend individual differences and motives” (Buelens *et al*, 2002: 28). Members of a cohesive group stick together and tend to enjoy one another’s company. Socio-emotional cohesiveness is “a sense of togetherness that develops when individuals derive emotional satisfaction from group participation” (Buelens *et al*, 2002: 28). On the other hand, instrumental cohesiveness is a sense of cohesiveness based on the mutual dependency required to get the job done.

Buelens *et al* (2002) describes *team-building* as a catch-all term for an array of techniques aimed at improving the internal functioning of work groups. Team-building workshops which are either conducted in-house or by external consultants, seek to enhance co-operation, communication and reduce dysfunctional conflict within teams. Team-building techniques can include outward-bound activities such as white water rafting, mountain-climbing,

bungee-jumping and paint-balling. According to O'Malley & Ryan (2006), outward-bound training and development courses have been popular management development tools for some time. Such initiatives offer exciting possibilities because they involve a "lived experience" as well as a metaphoric one. According to Neffinger (1990), in such exercises *teams* can be viewed as work groups and *tasks* as the problems they are required to solve (cited in O'Malley & Ryan, 2006). Outward-bound activities place emphasis on individuals and teams, and are task-oriented with clearly set objectives. For example, a team task may be to build a raft and cross a river. As a result, the outcomes of such exercises are usually success or failure thereby creating a highly competitive environment.

According to Buelens *et al* (2002), team building allows team members to grapple with replicated or real-life problems. Outcomes of the team-building exercises are then analyzed by the group to recognize and address defective group dynamics. The main purposes of team-building are to set and prioritize goals, to analyze group processes and the way work is performed as well as assess relationships amongst team members.

According to O'Malley & Ryan (2006), many outward-bound activities create danger and rely upon emotional stress to create the learning environment. Broderick and Pearce (2001) acknowledge that a certain degree of stress is beneficial to experiential learning exercises (discussed later), however they draw a distinction between positive stress or *eustress* (anticipation and excitement) and negative stress or *distress* associated with fear and anxiety (cited in O'Malley & Ryan, 2006). They argue that physical stress in outward-bound activities are unnecessary and that *eustress* can be fostered in other situations associated with adventure and excitement, such as exercises involving music, dance and drama. In addition, De Board (cited in April, 1999) argues that defence against anxiety is one of the primary drivers behind bonding employees in organisations. The existence of anxiety in organisations, such as a lack of job security during economic downturns, is a symptom of fear or the perception of danger and can result in individuals coming together in a cohesive unit to support one another during difficult periods (April, 1999).

Social events outside of the office such as team sporting events, team barbeques or fun activities such as karaoke are also a popular choice for teams seeking light-hearted fun so as to encourage a social atmosphere amongst team members.

A central aspect of diversity management points towards social relations between employees so as to facilitate cross-cultural awareness, understanding and appreciation of other cultures. It is through increased social interaction between staff members that employees begin to view their colleagues as “individual” human beings rather than associating them with collective group identities which can lead to negative stereotyping. Feldman (1996: 64) argues that “increasing contact between people who are different is likely to result in a reduction of stereotyping.” It is on this premise that teambuilding can be seen as an integral component of diversity management. In a study assessing the perceptions of middle managers on cultural diversity management, Moodley (2000: 58) notes that respondents identified teambuilding trips away to the Drakensberg, where staff were encouraged to interact socially and learn more about each other, as a “wonderful way of managing diversity as their acceptance and understanding of the different cultures had improved tremendously.”

It is hoped that the proposed study will provide more insight into the relationship between teambuilding and diversity management and shed more light on the impact of increased social relations between employees as a basis for cross-cultural education and reducing the impact of negative stereotyping in the workplace.

3.2.7 Ubuntu and African Philosophy

Due to its association with communal African values of unity and solidarity, the concept of ubuntu has gained wide popularity in various aspects of South African life. From being mobilised as an authentically African approach to management and workplace diversity to the development of a national African identity, the concept has been extended to various fields in a rebirth of indigenous African culture and identity. Considering its relevance to organisational development and diversity management, the following discussion provides a critical understanding of ubuntu together with a description of its cultural origins and modern-day implementation within the organisational context.

According to Mbigi and Maree (1995), ubuntu is a universal concept of brotherhood or sisterhood that emphasizes collective unity for survival among poor African communities. Amongst disadvantaged communities, collective unity, solidarity and consciousness are regarded as crucial to the survival of the group. Mbigi and Maree comment on the union movement’s fight against apartheid which illustrated how the collective solidarity of African

people can be utilized for transformative purposes. They argue that Africa's achievements do not lie in technological advances but rather in social, spiritual and cultural spheres. Mbigi and Maree maintain that South Africa should draw on its rich triple cultural heritage (from Africa, the East and the West) to develop innovative African management approaches that incorporate management philosophies from Europe and the East (Mbigi & Maree, 1995). The rationale here is that a new way of managing and uniting people is required in the new democratic South Africa. In this respect an indigenous cultural renaissance is required, where South African's tap into the potential of their unique cultural heritage to create a pioneering style of African management and leadership. Mbigi and Maree (1995) highlight various management principles derived from African tribal communities that embody ubuntu. These include trust, interdependence and leadership. In relating these concepts to the organisational context, Mbigi and Maree (1995) note that trust eliminates uncertainty and ambiguity amongst staff and allows the firm to operate as a community of nested interpersonal relationships. Traditional African styles of leadership involved leaders who were approachable and managed informally whilst encouraging a free flow of information through open relationships with community members. Mbigi and Maree (1995) propose that such cultural wisdoms should be incorporated to create a unique African management philosophy.

Mbigi and Maree's view of using Africa's rich cultural heritage as a competitive advantage as well as extending the concept of ubuntu to develop corporate citizenship, assist in reconstruction and development, build a new South African identity and transcend ethnic divisions draws attention to the seemingly endless adoption of this concept in both the organisational and nationalist sense. Mduli points out that the reviving of the concept by some African intellectuals, particularly within the context of the struggle against apartheid, has been problematic and resulted in the connotation being extended to include irrelevant concepts (Groenewald, 1996). Maré (2001) notes that there seems to be a tendency to contort the original understanding of ubuntu and relate the concept "to everything from religion to affirmative action." Mbigi and Maree go on to mention that the emphasis of ubuntu on mutual respect, human dignity and collective unity could facilitate the development of an inclusive national and corporate vision based on compassion and tolerance (Mbigi & Maree, 1996).

According to Groenewald (1996), ubuntu is a Zulu word meaning humaneness in English. Ubuntu conveys the humanistic experience in which all people are treated with respect as

human beings. In this respect, the concept is revered as a foundation of sound relations in African communities. The Zulu expression “*Umntu Ngumuntu Nganye Abantu*” translates into the saying “People are people because of other people” which seems to sum up the basic underpinnings of the concept (Groenewald, 1996).

Khanyile discusses the universal values of the ubuntu philosophy:

“*Ubuntu* means being human and being human implies values that are not subjective but universal – namely truth, honesty, justice, respect for person and property, compassion, tolerance of different religions, views and races...and an enthusiasm for life” (Groenewald, 1996: 21). Groenewald (1996) notes that in contrast to analytical and cognitive Western oriented theories of human communication that emphasize influence and persuasion as well as the notion of power and domination, the concept of ubuntu takes a holistic approach where the total communication situation and all inherent factors are taken into account.

Shutte (1996) comments on contemporary European culture and its philosophy of materialism which is based on the idea that science provides a true understanding of reality and identifies only that which is observable and measurable as real. According to Shutte (1996), materialism falls into two broad schools of thought, namely that of individualism and collectivism. Individualism purports that all people are in competition with one another for available resources and thus pursue individual interests in society. Individualism emphasizes the freedom of the individual but understands this simply in terms of independence. Collectivism views people as only having value in terms of the purpose they serve in society (Shutte, 1996). This form of materialism (collectivism) affirms people’s dependence on society but fails to recognize the distinctive, individual qualities inherent in people. According to Shutte (1996), traditional African thought has sustained an insight into human nature that pervasive European philosophy has forgotten.

Here concepts such as ubuntu which place emphasis on the interdependence of people on others and importance of human relationships have great significance. Menkiti notes that in African philosophy it is the community which defines the person as a person rather than individual thought based on rationality, will and memory (Shutte, 1996). In European thought, the self is viewed as something within an individual whereas in African belief it is seen as being external and existing in relation to others in the social environment. Therefore the notion of a self that controls and changes the world (and is in some way above it) is

replaced by a situation where the self and the world are united and interact closely with one another.

Within the African worldview, the emphasis on community remains a core characteristic (Shutte, 1996). In addition, African society is renowned for its notion of the 'extended family' which is capable of extending to almost any person, regardless of blood, kinship or marriage. Shutte (1996) notes that an acclaimed aspect of African culture is its capacity for consensus-building and reconciliation. This point is validated by the fact that during traditional council meetings which were (and still are) held to discuss community matters, such was the value of solidarity that the principal objective of councillors was to reach unanimity on issues. Councillors would talk and deliberate on such issues until unanimity was obtained. Some scholars have gone so far to regard this feature of solidarity as the cardinal principle of African democracy (Shutte, 1996). Due to the vast array of meaningful African customs, values and beliefs embodied in the concept of ubuntu it is understandable why so many people can identify with the concept and academics have attempted to extend it to so many aspects of South African life. Groenewald (1996) points out that ubuntu seems to fit in well with the conditions required for meaningful intercultural interaction such as empathy, tolerance and the ability to handle ambiguity. Regard for the others and respect for their opinions and views can assist in promoting effective intercultural communication in such contexts. In addition, concepts relating to ubuntu such as the collective notion of extended family and the importance of community and group solidarity are powerful philosophies that can be easily incorporated into the underlying themes associated with team building such as creating a sense of togetherness and interdependence. Such themes can also be explored experientially within the context of the drumming circle as a learning environment and shall be explored in more detail later on in the chapter.

In discussing the importance of embracing indigenous culture in newly formed African democracies, Amilear Cabral, the leader of the nationalist resistance movement in Guinea-Bissau notes:

"A people who free themselves from foreign domination will not be culturally free unless, without underestimating the importance of positive contributions from the oppressor's culture and other cultures, they return to the upward paths of their own culture."

This statement echoes the suggestions of the Black Consciousness movement in South Africa which proposed the development of an African national identity embracing African mannerisms and restoring values of self-respect, self-reliance and dignity to the black community that were eroded by oppressive apartheid policies (Mangu, 2001).

3.3 African Drumming as a Means for Enhancing Diversity Training

The following discussion looks at how African drumming can be employed as a mechanism to enhance diversity training and practice. Firstly the role of rhythm and temporal organisation in human communication and relationships is touched on followed by a discussion of experiential learning and Gardener's theory of multiple intelligences. The potential of the drumming circle to serve as an innovative learning environment is then discussed, alongside studies within the field of management education that implemented drum circles as an experiential learning mechanism for exploring organisation development concepts relating to interpersonal communication. Thereafter diversity training and practice is looked at and the case is made for how drumming circles can contribute to the diversity training context. This is done through visiting current academic literature on drumming circles which point to the ability of drumming circles to engender a sense of community, camaraderie and trust amongst groups. In particular, this study argues that group drumming can enhance diversity training initiatives through creating an environment that encourages open and honest communication around sensitive diversity issues.

3.3.1 The Musical Nature of Human Interaction

Tonsberg and Hauge (2003) provide an interdisciplinary approach to understanding human interaction from the perspective of the role of rhythm and tempo-patterns in making sense of human communication. Their discussion draws from various fields including modern development psychology, musicology and music therapy in order to better understand the interaction process of atypical blind/deaf children with others. Their central question pertains to how basic togetherness is created between deaf or blind children and their seeing-hearing partners in the absence of traditional communication structures (Tonsberg & Hauge, 2003). The following discussion provides a biological account of how human infants utilize rhythm

and temporal organization as a means of non-linguistic interaction and a framework for understanding lived experiences.

According to Tonsberg and Hauge (2003), various studies indicate that the basis for indicating that social interaction rhythms are biologically conditioned stem from the notion that they resemble biological systems such as crying as well as cardiac and respiratory rhythms in the human body. It is a known fact that the human foetus responds to sounds from the outer world through bodily movement, even though the sound does not reach the ear of the foetus. While in the womb, the foetus is exposed to the rhythm of the mother's heart rate and bodily movements (Tonsberg & Hauge, 2003). As a result, it is believed that the infant is pre-designed for comprehending rhythmic patterns that provide a framework for organising cognitive and affective experiences in human interaction. Studies indicate that rhythm and tempo are significant aspects in the early pre-linguistic interaction in the parent-infant relationship. Research analyzing vocal matching between mother and infant interactions indicates that co-ordinated interpersonal timing represents a distinguishing feature of such communications between child and parent. According to the study, synchronicity or unison vocalisations in infant-parent interaction seem to involve a higher affective or emotional level than in alternating vocalisation (Tonsberg & Hauge, 2003). In addition, affective attunement through rhythm and movement also form a part of maintaining a sense of togetherness in the mother-infant relationship. An example of this would be a mother rocking the child in a slow, regular rhythm. From this standpoint, the question can be asked of whether rhythm and temporal organisation represent universal non-verbal dimensions that create coherence in human communication. According to Tonsberg and Hauge (2003), it is reasonable to assume that these rhythmic features of human interaction early in life do not disappear as communicative ability develops, but instead remain as dynamic qualities that express exuberance and passion in symbolic exchanges.

Tonsberg and Hauge (2003) provide an example of how non-verbal features such as form, rhythm, intensity and tempo create dynamic temporal sequence which allows for alternation between tension and release as well as repetitions and variations in successful human interactions. Tonsberg and Hauge (2003) note that when telling kids nursery rhymes, it is not the words or linguistic meaning that creates expectations and excitement but the dynamic organisation of time and emotions. Expectations and anticipation are organised in a particular form often termed as the narrative form, as is evident in fairy tales. Parents tell children fairy

tales long before they understand the words, but rather than comprehending the verbal communication children tend to understand the “dramatic” organisation of the story to a greater extent (Tonsberg & Hauge, 2003).

In addition, studies have indicated that infants can transfer information from one sensory channel to the other. In a study conducted by Meltzoff and Borton (1979), blindfolded infants were breastfed and taste nipples with different tastes and textures. Subsequent to breastfeeding, observation of infants revealed that babies preferred to look at the nipples with the same form as the one they had tasted (*cited in* Tonsberg & Hauge). This indicated that information received through the tactile sense i.e. touch and taste of an object could be used for visual recognition by new-born infants. Stern refers to this phenomenon as the cross-modal transfer phenomenon which he describes as a congenital capacity of the infant for processing sensory impressions in more than one modality at the same time (Tonsberg & Hauge, 2003). He maintains that this is not simply a direct translation across modalities but involves an encoding into an ‘amodal’ representation that can be recognized in any of the sensory modes. Stern claims that it is not the sensory impressions themselves that are comprehended by the infant but rather common qualities across impressions (Tonsberg & Hauge, 2003).

From the above discussion it becomes evident that rhythm and temporal organisation play an integral part in human interaction processes early on in life. The idea of rhythmic synchronicity and unison vocalisations promoting a sense of togetherness and affective outcomes with regards to the mother-infant relationship has significant implications for the process of group drumming where drumming in synchronization with one another is believed to promote a sense of togetherness and closeness amongst individuals.

3.3.2 The Extra-Musical Benefits of Music

O'Malley and Ryan (2006) provide a review of studies regarding the use of music across various fields of inquiry for social and personal benefits. This is often termed the “extra-musical” benefits of music where emphasis is placed on music as means for facilitating social and personal development rather than on music as an end in itself. According to O'Malley and Ryan (2006), within the psychology of music Overly (1998) discusses the effects of music, playing and listening on both emotional and cognitive processes. According to Moore

and Ryan (2006), there is a growing body of literature on the implementation of music and percussion as access points to learning, as ways of improving management practice and as experiences that help to enhance interpersonal social processes. Atik (1994) explores various aspects of the orchestral setting which may provide new perspectives on leadership theory while Sicca (2000) investigates the specific dynamics within chamber music and its implications for new insights into organisational behaviour (Moore and Ryan, 2006). In addition, there is growing interest in employing principles of jazz improvisation to provide fresh perspectives on how organisations and teams work (Barret, 1998 *cited in* Moore & Ryan, 2006).

More recently, African drumming and percussion have begun to surface within this field as an enabling mechanism for management education and training. The participatory and collaborative nature of making music through rhythm offers an appropriate metaphorical learning concept that is widely relevant across various fields, seeking to address human interaction and generate social capital in an innovative and experiential format (Moore & Ryan, 2003; Friedman, 2000 & Gonzalez, 2004 *cited in* O'Malley, 2006). Subject matter including leadership skills, listening skills, communication, diversity and teamwork are creatively addressed within the context of the drumming circle, allowing participants to engage in a shared experience and thus obtain a deeper understanding of interpersonal relations.

Before exploring the concept of the drumming circle as a learning environment, it is important to obtain a theoretical understanding of experiential learning. As a mechanism for learning, group drumming is located within the realm of experiential learning where abstract concepts, learnt through a lived experience, are mobilised and applied to relevant theory through reflection and analysis. The following discussion provides a descriptive account of experiential learning and multiple intelligences.

3.3.3 Experiential Learning and Multiple Intelligences

Experiential learning (EL) refers to situations where learning and development are achieved through personally determined experience and involvement. In comparison to conventional teaching methods where skills and knowledge are transferred from the expert (or teacher) to the student, experiential learning takes an inside-out approach where learning starts with the

individual (Buelens *et al*, 2002). Here the primary driver is to help the individual grow and learn, and develop in their own direction and in their own way. As a result experiential learning is a powerful way to address individual growth and development and is more likely than traditional training methods to produce positive *emotional* effects for the learner such as confidence building, improved self-esteem and a sense of personal value and purpose (Mackay, 2002).

David Kolb's basic model of experiential learning is comprised of four elements namely concrete experience, observation and reflection, the formulation of abstract concepts and testing in new situations. According to Mackay (2002), the learning process typically begins with an individual *doing* something (having a definitive experience) and then seeing the effect of the action in a given situation. The second stage involves reflecting on these effects in the particular case so that if the same actions were taken under similar circumstances it would be possible to anticipate what would follow from the action. The third stage entails forming abstract concepts and understanding the general principle which applies to the particular instance (Mackay, 2007). The final phase involves testing the principle in new situations to see whether there is a connection between the actions and the effects over a range of circumstances. This can result in the individual forming generalisations of the effects of particular actions under specific circumstances.

Experiential approaches to learning have been developed within management education as a way to facilitate *deeper* connections between concepts and behaviour or "learning by doing" (O'Malley & Ryan, 2006). EL has found most favour in Organisational Behaviour teaching due to the natural connection between the subject matter and existing exercises e.g. leadership, team-building, negotiation skills and conflict management. In addition, a distinguishing feature of EL is its ability to integrate theory and practice in an engaging and motivational environment (Frontczak, 1999 *cited in* O'Malley & Ryan, 2006). An important aspect of EL conducting exercises is the integration of time allowed for discussion and reflection so as to ground the experience and apply it to the theory. EL usually involves the implementation of a wide range of learning exercises including case study, simulation, action research, drama, interpersonal trust exercises, interactive games and outbound activities which allow learners to actively *engage* in an 'event' in a safe and supportive environment (O'Malley & Ryan, 2006).

Experiential learning typically involves the use of metaphors to explore learning concepts related to the subject matter of interest. In discussing the ways in which meaning is expressed through the arts, James & Haselbeck (2006) note that the aesthetic, emotional, kinaesthetic and symbolic aspects of metaphors convey complex dimensions of meaning, and present concepts in ways that provide links between students' experiences, their cultural knowledge and the course content. Grasping the nature of metaphors enables students to understand concepts at a deeper, more insightful level than mere fact (James & Haselbeck, 2006). In describing the power of metaphors to enhance learning, Kathleen Norris (1984: 156) states:

"Metaphor is valuable to us precisely because it is not vapid, not a blank word such as "reality" that has no grounding in the five senses. Metaphor draws on images from the natural world, from our senses, and from the world of human social structures, and yokes them to psychological and spiritual realities in such a way that we're often left gasping; we have no way to fully explain a metaphor's power, it simply is" (cited in James & Haselbeck, 2006).

Experiential learning also brings into play the concept of multiple intelligences (MI) which distinguished between different aspects of human intelligence, preferred learning styles and natural strengths. Gardener's approach to intelligence was considered a refreshing approach to learning in light of the tendency of conventional teaching methods to view intelligence as something that was only measurable on a single scale (Mackay, 2007). Traditionally and in contemporary times, individual intelligence has and continues to be judged on the narrow basis of IQ (Intelligence Quotient) resulting in individuals being considered intelligent or not according to measurement of this established criterion. When we look around us it is apparent that people possess different talents to one another. Some are proficient in mathematics while others are better at music or art (Dwyer, 2002). Gardener's approach proposes that people possess a set of intelligences rather than having just one measurable aspect of capability or intelligence (Mackay, 2007). He suggests that multiple intelligence theory provides a definition of human nature from a cognitive perspective (how we understand, how we are aware of things). This gives an indication of individual's preferred learning styles and natural strengths. In addition, Gardener's theory posited that the types of intelligence that people possess also determines the way in which they prefer to learn, thereby subscribing to the notion of playing to one's strength (Mackay, 2007). In this way, MI theory stresses the personalisation of students' experiences rather than the notion of "passing all learners through

the eye of the same needle” (Gamwell, 2005). Dwyer (2002) argues that people who use their stronger intelligences become more motivated and engaged in the learning experience. As a result he advocates that learners should be offered several ways to communicate their competence. Gamwell (2005) notes that Gardner’s multiple intelligence theory has implications for a classroom environment that recognizes individual differences in learning styles as being a determining factor in the formulation and implementation of learning curriculums.

By appealing to learners multiple intelligences, experiential learning exercises such as group drumming can assist in providing a more motivating and engaging learning experience that allows learners to access additional skills and talents that are not typically assessed in conventional training practices. Here musical, intrapersonal and interpersonal skills can be employed through participating in music-making activities, personal reflection on relevant issues and inter-subjective communication.

Table 1: Gardner’s seven original intelligences

Intelligence type	Capability and perception	Typical job roles
Linguistic	Words and language	Writer, lawyers, journalists, speaker
Logical-mathematical	Logic and numbers	Scientists, engineers, accountants, researchers
Musical	Music, sound and rhythm	Musicians, singers, entertainers
Bodily-kinaesthetic	Body movement control	Actors, sportspeople, fire-fighters
Spatial-visual	Images and space	Artists, designers, cartoonists, architects
Interpersonal	Other people’s feelings and emotions	Therapists, HR professionals, counsellors, mediators
Intrapersonal	Self-reflection, self-discovery	Anyone that is self-aware and involved in the process of changing personal thoughts & beliefs in relation to their situation

3.3.4 *Establishing an Emotional Connection to Learning Content*

In addition, to recognizing multiple intelligences in the learning context, many scholars have drawn attention to the significance of emotion to effective learning. Sylvester (1995) highlights that emotions are important in the learning process as they improve attention which is linked to learning and memory (*cited in* Gamwell, 2005). According to Csikszentmihalyi (1990), when students become immersed in an activity, they experience a state of flow or energized state of mind where they give their full attention to a task and are motivated intrinsically. Goleman (1995) points out that immersion in a state of flow is emotional intelligence⁶ at its best as emotions are harnessed for enhanced learning and performance (*cited in* Gamwell, 2005).

Gamwell (2005) illustrates how using the arts as a methodology for learning can provide a rich and emotionally stimulating learning context in which students become personally engaged in their work through exploration, active involvement and utilizing their unique abilities. The study used an arts-based learning model within a grade eight language and literature class to explore relevant literature through a series of artistic experiences including music, dance, drama and visual arts activities (Gamwell, 2005). Outcomes of the study pointed to how the creation of emotionally memorable moments through arts-based activities e.g. the children's theatrical reconstruction of the play Julius Caesar, played an integral role in enhancing their ability to recall information learnt in the context of an arts-based classroom. According to Gamwell (2005), the artistic experiences allowed students to explore learning in ways that were personally meaningful to them. Due to students' interest and enjoyment in participating in such activities, findings of the study closely resembled the views of Upitis and Smithrim (2003) who suggested that children in arts enriched environments tend to be more engaged in learning (*cited in* Gamwell, 2005). In addition, results of the study indicated that arts-based learning can contribute to children's critical thinking and problem-solving skills, may enhance empathy and tolerance for others as well as increase their self-confidence and ability to work collaboratively in groups.

In relation to Gamwell's research, O'Malley and Ryan (2006) highlight the emotional connection to learning content experienced by learners in participating in a drumming circle

⁶ Emotional intelligence refers to a set of interrelated skills concerning "the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the aptitude to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth" (Wong & Law, 2002: 246).

as a means of experiential learning (explored later in the chapter). In assessing the impact of a drumming session on diversity workshop participants, this study will also investigate the experiences of participants in partaking in group drumming exercises and the impact of the intervention on the emotional states of participants. By creating emotionally memorable learning experiences, engaging learners and allow them to explore alternative ways of learning that may be personally meaningful to them, drumming circles may serve as an innovative arts-based learning mechanism that assists in facilitating an emotional connection to learning content for learners.

3.3.5 The Drumming Circle as a Learning Environment

According to Chernoff (1979), the drumming circle is a learning environment by its very nature. Rather than focussing on the perfection of musical performance, the drumming circle serves as an instrument for gaining deeper personal, interpersonal, organisational and inter-organisational level insights. According to Hull (1998) some of the central themes explored in this context are “cooperation vs. competition; individual contribution as part of the larger whole; clear communication and quality peer relationships.”

O'Malley and Ryan (2006) provide a comprehensive description of the typical format and facilitation of a drum circle. The drum circle is led by a drumming facilitator who begins by guiding participants through the basics drumming skills i.e. different strokes and drumming technique. The group is then brought through simple rhythms where participants learn together until the group is comfortable. In some cases, rhythm games are used by the facilitator to illustrate each participant's contribution to the group. The main objective of the workshop is to bring the group to a point where they can attempt a complex polyrhythm which involves various overlapping rhythms which are played concurrently (O'Malley & Ryan, 2006). The strength of the drum circle lies in its accessibility where through the skill of the drumming facilitator, the group can, in a short space of time, access the skills required to play a complex rhythm together. This can be attributed to the accessibility of the djembe drum to individuals with little musical background, where simple rhythms can be learnt and played in a relatively short space of time (Hull, 1998). Although many drumming aficionados from the traditional school may disagree with this point of view, the djembe seems to enjoy

this reputation, in comparison to Western musical instruments which are believed to require long periods of practice and tuition before coherent melodies can be played.

Learning within the circle is metaphorical in nature, which according to Chernoff (1979), is a central tenet of traditional West-African culture. O'Malley and Ryan (2006: 203) mention that the drumming circle, through the nature of experience, serves as "lived para-linguistic, non-western metaphor where understanding of the issues emerges through engagement." An *open* environment is created where learners can personally experience key competences related to interpersonal and inter-group interaction. Dwyer (2002) notes that good learning environments should be "emotionally safe" where learners experience active participation and are free from intimidation and rejection, resulting in more meaningful, enjoyable and lasting learning. Building a sense of community is another important feature of effective learning environments as it contributes to creating a sense of belonging for participants which in turn positively effects self-esteem. Studies indicate that learners with a positive sense of self are confident and more successful learners (Dwyer, 2002).

3.3.6 The Use of Drumming as Innovative Teaching Practice

According to Moore and Ryan (2006), the literature on education development and particularly management education highlights the need for the introduction of new innovations and active learning experiences within the learning environment. Boud (1998) underlines the importance of understanding curriculum content through experience and draws attention to the crucial role that emotions play in effective learning (*cited in* Moore & Ryan, 2006). Cowan (1998) discusses the significance of innovation in university teaching practices so as to promote interaction, reflection, engagement and commitment to learning objectives, while Wlodkowski (1999) indicates the importance of conveying meaning in a diversity of ways in order to encourage student motivation. Moore and Ryan (2006) discuss the implementation of experiential learning (EL) as a mechanism for energising, catalysing and facilitating learning in tertiary education, particularly in areas such as organisational development and management. Experiential learning activities create the conditions for allowing concrete experiences to improve upon theoretical knowledge. O'Malley and Ryan (2006) highlight the use of experiential learning approaches within management education as a means of facilitating deeper connections between concepts and behaviour. Such approaches

have been used to foster leadership, listening and teamwork skills within management education (O'Malley & Ryan, 2006). In addition, by using a variety of access points to learning, EL recognises the different learning styles (Kolb) and multiple intelligences (Gardner) of learners thus serving as an important tool for management educators.

In their study, Moore and Ryan (2006) propose that drumming circles can be utilized as an innovative experiential learning mechanism for exploring central themes of organisational dynamics and teamwork, which are present across most programmes of study in management education. The study assesses the responses of management students who attended a drumming circle as an experiential classroom intervention, and were encouraged to reflect on the relation between the experience and different aspects of group work and team development. Through their experience, participants learned that being a part of the drum circle highlighted the importance of active listening and was symbolic of the interdependence often associated with a healthy community (Moore and Ryan, 2006). Participants also recognized that performing the rhythms successfully required “making room for each voice in the group” and maintaining a degree of awareness and respect for the rhythms that others were playing (Moore & Ryan, 2006: 443). A significant outcome of the study was the affirmation by students that the experience had the potential to add substantial emotional value to their engagement with the course curriculum. The changes in emotional states experienced by participants indicated that the drum circle was a ‘powerful experience.’ According to Moore and Ryan (2006), despite the group being involved in other experiential exercises before the drum circle, the intense language that learners used to describe the activity and observation of students during the session indicated that there was a kind of “*magic*” about the experience that distinguished it from other group activities.

The emotional effects that emerged from participating in the drumming circle suggested that the activity could serve as a remedy for disengaged, individualistic and passive learning experiences (Moore and Ryan, 2006). Preceding literature on the effects of music on the emotional state of individuals corroborate such findings. For instance, Clynes (1982) has illustrated that participating in rhythmic-making activity can reduce fatigue, increase energy levels and result in emotional release. Gardner (1996) and Friedman (2000) indicate that there is a strong connection between music and rhythm and one's emotions. In light of supporting literature, the study concluded that drumming circles can have powerful transformative emotional effects for learners. In addition, the subsequent collective reflection serves to

illuminate the significance of the experience for learners, thereby allowing for the generation of evocative and heuristic learning insights into organisational development and teamwork.

In a related study, O'Malley and Ryan (2006) provide an account of the implementation of African drumming as a means of experiential learning for exploring the concept of relationship marketing (RM) within the context of teaching a management course for university students. According to O'Malley and Ryan (2006), the emerging approach of relationship marketing emphasizes the importance of relationships, interdependencies and synergies between business partners in contrast to the traditional approach of marketing management which emphasizes distance, objectivity and rationality in decision-making. O'Malley and Ryan (2006) note that because marketing management is inherently competitive in nature, it fails to accommodate relational resources and also implicitly perpetuates fundamental axioms such as competition, self-interest, self-preservation and rationality that are not compatible with teachings on human interaction. As a result, marketing management and RM provide a very different frame for thinking about marketing activities thus necessitating the process of frame restructuring in marketing teaching practices (O'Malley & Ryan, 2006). This so-called paradigm shift in marketing thinking requires new social skills and resources from managers and students, necessary to foster closer working relationships and interpersonal connections. Concepts of trust, commitment, shared values, dialogue, empathy and loyalty are duly associated with teachings of RM (O'Malley & Ryan, 2006).

O'Malley and Ryan (2006) note that current teaching practices within marketing education operate from the traditional marketing management frame of reference with emphasis on cognitive approaches to learning, for instance ⁷adaptive learning. Such approaches do not allow students to grasp concepts related to human interaction, which are more adequately comprehended through gaining an inter-subjective experience that allows students to experience the impact of interpersonal relations. O'Malley and Ryan (2006) argue that there is a great deal of rhetoric regarding educating students on issues of trust, commitment and teamwork but little evidence that these issues have been internalised by students. Berman and Sharland (2002) note that business schools are constantly condemned for failing to provide

⁷ The conventional approach of *adaptive* learning involves the acquisition of new skills and insights within existing frames while *transformative* learning involves "the development of a new cognitive map" or frame of reference (O'Malley & Ryan, 2006).

students with the social skills they need to be effective managers (*cited in O'Malley & Ryan, 2006*). As a result, O'Malley and Ryan (2006) call for the re-evaluation of current relationship marketing teaching practices. They make the case for the use of a concrete EL exercise that exists outside the established frameworks of conventional approaches to marketing education (Argyris & Schon, 1996). The rationale behind this initiative was to allow for the process of frame-restructuring and encourage students to move beyond cognition to a situation where they can generate new personal insights into concepts (*cited in O'Malley & Ryan, 2006*).

In making a case for the employment of African drumming as an experiential learning mechanism, O'Malley and Ryan (2006) point out that in attempting to initiate a process of frame re-structuring amongst students, an innovative and novel approach to experiential learning was required that allowed for high participant involvement, in order to foster a heightened learning experience. They draw attention to the tendency of various EL exercises, concerned with outward-bound activities such as adventure obstacle courses, to foster intergroup competition and self-seeking behaviour thereby being unsuitable for addressing concepts of interpersonal relations within the context of RM.

Participant's responses to the workshop were exceedingly positive with many respondents detailing how they moved through feelings of scepticism, apprehension, learning and enjoyment as the workshop progressed. Learners described the activity as being an 'exhilarating release from their day-to-day lives' and maintained that the atmosphere of the drum circle and the accompanying feelings of anticipation and excitement contributed to their learning and the creation of social capital in the group (O'Malley & Ryan, 2006). Participants reported experiencing feelings of oneness, energy and euphoria as well as understanding the synergies that they created on a deeper level.

O'Malley and Ryan (2006) highlight the metaphorical links made by participants between the concept of relationship marketing and their experiences of the drumming circle. For example, participants noted how when creating the polyrhythm, if they had forgotten their part they were instructed to go back to the core "heart beat" rhythm as it's repetition and strength would support and sustain the group. Also participants who were comfortable in playing their rhythms were instructed to move to the edges of the circle. This space was where the different rhythms collided and listening to the two rhythms simultaneously can result in beginners having difficulty in playing their own rhythm (O'Malley & Ryan, 2006). As a

result, individuals who had taken to the drumming easily were instructed to occupy these ‘conflict zones’ and provide support to others who nestled in the centre of the group (O’Malley & Ryan, 2006). These two examples were described by participants as signifying the importance of supporting one another in groups, learning from each other and emphasizing leadership within teams.

Participants also experienced what it felt like to move from initially being an independent actor to an active team member or collaborator in a network of actors (O’Malley & Ryan, 2006). At a basic level, the drumming circle served as a powerful para-linguistic experience that mobilised relational resources and contributed to the creation of social capital (O’Malley & Ryan, 2006). By the end of the workshop, barriers between the two groups of students seemed to have been eroded and the groups united as one. According to O’Malley and Ryan (2006), the experience was “so much more than a feel-good exercise” to mobilise social processes within the group. Learners were given the opportunity to reflect on their learning and heuristic insights created through the experience in an interactive classroom discussion the following day.

With interaction being fundamental to enacting relationship marketing, the drumming circle served as an opportunity for individuals to *participate* in and *experience* a unique collaborative activity. Participants recognized that the drumming circle created a space where understanding and respect for others was cultivated thus creating an open environment where people could work together effectively. Participants also drew attention to the importance of shared norms and rules that govern group interaction culminating in a shared interpretation of goals (O’Malley & Ryan, 2006). The capability of drumming circles to create an environment where old group identities could be shed and new identities forged was also identified.

The importance of communication within groups was the key learning outcome identified by participants. The study noted that the drumming circle serves as a vehicle to experience the social processes within a group, on an individual level and explore what it may mean on a broader organisational level. Group drumming was seen as providing an alternative access route to understanding relational principles via the “lived experience” as well as through active exploration of the metaphor (O’Malley & Ryan, 2006). The study provides evidence of the value of drumming circles as a novel experiential learning exercise for exploring the

concept of human interaction within the area of relationship marketing as well serving as a mechanism for creating the conditions required for frame-restructuring.

In contrast to O'Malley and Ryan's study, this dissertation looks at the mobilization of cultural art forms as a means of enhancing diversity training initiatives in the workplace. This study hopes to lay a foundation for further research that is able to definitively investigate whether cultural forms such as West-African drumming can indeed encourage open and honest communication around sensitive issues in the context of diversity training, and hence enhance the diversity training experience. Furthermore, this study also assesses the impact of group drumming on motivation, team building and levels of participation of diversity workshop participants in the subsequent Championing Diversity workshop.

3.3.7 Diversity Practice in the Workplace

Before discussing how African drumming can be employed as a means of enhancing diversity training initiatives, it is important firstly to gain insight into current approaches to diversity training and practice in the workplace. The following discussion provides an account of diversity training methods, the shaping of diversity related attitudes, intercultural communication and the Diversity Identity Development model. The discussion concludes by making a case for African drumming as a functional mechanism for creating a safe environment that builds a sense of community and trust amongst participants, thereby encouraging open and honest communication around sensitive diversity issues.

Van Dyk (2001) discusses two types of diversity training methods from a human resources standpoint. Awareness training focuses on the understanding of the need for and the meaning of managing diversity. Such programmes aim to heighten awareness of diversity issues by revealing unexamined assumptions, biases and tendencies to stereotype (Roberson, Kulik & Pepper, 2003). Consequently awareness training tends to target employee attitudes toward diversity. On the other hand, skill-building training educates staff on the cultural differences between groups and how to respond to them to allow for effective inter-cultural communication. Skill-building training seeks to induce behaviour change rather than attitude change by developing communication skills as well as conflict management or resolution strategies across diverse groups (Roberson *et al*, 2003). The majority of diversity training

initiatives tend to focus on the awareness component whilst some believe that such programmes can be detrimental to change efforts by perpetuating stereotypes and heightening tensions amongst groups rather than reducing them (Roberson *et al*, 2003). Others in the field opt for a sequenced combination of both types of training with awareness training providing an understanding of the importance of addressing diversity followed by skill-building training which provides people with the proficiency to effect behaviour change. Roberson *et al* (2003) note that people's commitment to their diversity beliefs can determine their reaction to diversity training and the level of attitudinal and behavioural change. Those who are weakly committed to their beliefs are more likely to learn from being exposed to new information whilst those who have strongly held beliefs tend to react negatively to such efforts.

According to Van Dyk (2001), the specific objectives of diversity training are to sensitise managers (especially those from agent groups) to the subtle prejudices that they unconsciously hold as well as the subtle biases that may hinder their judgment and its existence (of bias) on an organisation-wide scale. Van Dyk (2001) highlights the various conditions that need to be met when conducting diversity training in an organisation. A comprehensive needs analysis must be conducted to determine the specific diversity training needs of the organisation (Roberson *et al*, 2003). Visible management support must be attained to indicate that top management is committed to managing and valuing diversity. The training initiative must be tailored to meet the diversity needs of the particular organisation and must be aligned with the organisation's business strategy. He also notes that a project approach must be adopted to illustrate how the company's diversity strategy will contribute to bottom line profits to ensure that senior management takes the initiative seriously (Van Dyk, 2001). In addition, the programme must have balanced content and be objective in its approach to understanding the host of diversities including race, gender, disability, sexual orientation, religion etc. Action plans including follow-up activities and support systems must be planned and implemented after the training to ensure the transfer of training in the work environment. Furthermore, change management needs to be closely aligned with the diversity strategy and change agents need to be identified to ensure that valuing diversity becomes a part of the culture of the organisation.

Pitfalls of diversity training initiatives include training that is presented from a political perspective and programmes that are introduced in reaction to certain events within organisations. The diversity profile of facilitators also plays an important role and should

reflect the principle of representivity (Van Dyk, 2001). Furthermore the participant profile should include a good mix of cultural groups so as to ensure heterogeneity and that a diversity of perspectives is presented during the training. This serves to enhance the quality of discussion around diversity issues (Roberson *et al*, 2003).

Human (2005) discusses two approaches to diversity training. The generalised approach assumes that an individual's interaction with others is dependent on their group membership on the basis of collective identities. Human notes that there is a tendency to use nationality, race or religious group membership as the basis for such generalisations. The problem with this approach is its tendency to oversimplify perception and tends to emphasize intergroup differences, deny differences within groups and result in the formation of stereotypes (Human, 2005). What is also of importance here is the extent to which groups emphasize their own group identity and the extent to which these identities are emphasized by others (which can include politicians or other groups). Human also points out the individuals can internalize stereotypes of their group identities and either portray themselves in terms of these stereotypes or act in accordance with them.

The detailed perspective refers to the complexity and variation of individual identity (often subconscious) which is usually influenced by the social identity of the individual the person is interacting with. Due to the complexity associated with individual identity, this approach regards any kind of generalisation around collective identity as being unfeasible (Human, 2005). Human (2005) maintains that the challenge for diversity training interventions involves an interplay between how to manage highly complex environments and how to manage the problems associated with oversimplifying such complexity. She proposes that an awareness of multidimensionality in diversity initiatives serves to eradicate stereotypes and results in members from target groups being viewed as individuals with multiple and dynamic aspects to their identities (Human, 2005). Multidimensionality can be obtained through diversity exercises that aim to learn more about individuals such as their upbringing and interests or through social conversation between participants. According to Human (2005), the majority of diversity initiatives introduced in South African companies are run over either a day or two-day session in an attempt to explore the need for genuine change and influence the developmental process. Many of these initiatives are not supported by a change in organisational culture or reward systems which are usually effected through management within the organisation. Many of these initiatives are viewed as "quick fix" solutions in

contrast to “hearts and minds” solutions which aim to foster value-change amongst participants. As a result, these workshops have a tendency to impact on the attitudinal level of participants.

3.3.8 Diversity-Related Attitudes

According to Henderson (1994: 134), a diversity-related attitude is “a degree of readiness to behave in a given manner toward culturally different people.” In his discussion of how attitudes are formed, Henderson (1994) notes that attitudes are learned from a young age mainly from relatives and family members, teachers, peer groups and role models. Similarly diversity-related attitudes are learned mainly from people who have high prestige within an organisation, for example the Chief Executive Officer or managers. If such leadership figures within an organisation have pessimistic views of diversity training then it is highly unlikely that employees will take interest in such initiatives. Once attitudes have been learned, they are usually reinforced through economic or nationalistic motives that lay blame on the out-group for negatively affecting the opportunities of in-group members in the context of competition for scarce resources (e.g. jobs).

Henderson (1994) notes that attitudes are seldom changed by logical discussion or new information that is presented as part of training initiatives. It is not simply what is said but also *who* says it that is the influencing factor in determining whether such information will assist in changing attitudes amongst staff members (Henderson, 1994; Schmidt *et al*, 2007). According to Henderson (1994), in most cases techniques such as *emotional* appeals towards embracing diversity or carefully constructed experiential exercises focussing on cultural diversity are more effective than structured scientific lectures. The degree of attitude change is dependent on the employee’s initial stance on diversity, their attention to the message (of diversity initiatives) and to the communicator (of the message), as well as their understanding and acceptance of the message (Henderson, 1994). The acceptance of diversity is usually positively affected by employer recognition and diversity activities that provide tangible rewards for employees (Jones *et al*, 2006).

In attempting to create a supportive learning environment, trainers should attempt to establish ground rules that encourage mutual respect amongst participants, promotes listening to one other, involves participants taking responsibility for what they say and does not result in

personal attacks on individuals (Henderson, 1994; Jones *et al.*, 2006). Participants should also be encouraged to actively participate in the training and be made aware that what is discussed in the workshop will remain confidential. A host of teaching techniques are employed in diversity workshops including the use of discussion groups, role-plays, dramatization, diversity games, multimedia and analogies to convey certain ideas and themes to participants (Jones *et al.*, 2006). Discussion groups can be particularly effective as employees become actively involved in the process of learning, pool their individual information together to gain broader insights and think reflectively on relationships with and among their personal ideas and the ideas of other persons (Henderson, 1994). According to Henderson (1994), when conducting discussion groups, facilitators should structure conversation so as to reach some positive end rather than ending the discussion with questions and no agreement on solutions.

3.3.9 Cultural Communication

Cultural communication forms an important aspect of diversity training initiatives seeking to foster smoother relations between staff from different cultural groups. According to Groenewald (1996), expansive knowledge of another's culture is not necessarily a condition for effective intercultural communication. What is rather required is a change of heart. Groenewald argues that positive attitudes, an *openness* to the risks and difficulties in communication and the ability to listen empathetically are integral to effective intercultural communication. People need to be *sensitive* and perceptive to the needs and motivations of their communication partner (Groenewald, 1996; Ivancevich; 2002).

In commenting on intercultural encounters Groenewald notes that different cultures have different verbal and non-verbal ways of communicating. Often people are unsure of how to interpret and understand the actions of individuals from other cultural groups as they are not familiar with the implicit and explicit rules of communication. He also notes that people also lack personal qualities like the ability to handle difference in values and beliefs which are often distinct across different cultures. For example, equality for women is professed to be of primary value in Western cultures, which is not the case in Eastern or Muslim culture (Groenewald, 1996). Cox (1994) comments further on the difference in communication styles across cultural groups. There are various norms for physical distances between persons when conversing in public places. In Latino-based cultures standing or sitting close together and

physical touching during conversation is a typical feature of cultural communication. This is in vast contrast to Anglo American culture where a further distance between people during conversation is the norm (Cox, 1994). Cox (1994) notes that Japanese-American employees are known for being reserved and soft-spoken especially in the presence of supervisors. This behaviour can be attributed to the Japanese cultural tradition of *enryo* within which modesty to one's superior and reserve are highly valued and appreciated qualities. As a result, Japanese often experience the more self-assured communication styles of Anglo-Americans as rude and inhibiting.

This Japanese tradition bears striking resemblance to the Zulu custom of respecting elders by not looking them in the eye when they talk to you (Zulu Culture, 2008). In stark contrast, in European culture it is a sign of dishonesty when a person does not maintain eye contact with the person they are communicating with. This cultural difference in customs and communication style illustrates the ambiguity of cultural communication and the high margin for error in such interactions. In these few examples of differences in cultural communication styles, the need for cultural understanding and cross-cultural education as part of diversity training initiatives in the workplace becomes visibly apparent. It is also acknowledged that being able to listen empathetically and dealing with others in a patient manner are qualities that can assist in effective cross-cultural communication.

3.3.10 The Diversity Identity Development Training Model (DID)

The conceptual Diversity Identity Development (DID) model shows the relationship that exists between identity development and diversity training and provides a descriptive account of the sensitive nature of discussing diversity related issues. The model attempts to allow participants to view themselves as cultural beings, experience the impact of different cultural identifications interacting together and understand the complex and multi-layered nature of cultural diversity (Ramsey, 1996). The model shall serve as a structural framework for shedding light on how diversity training initiatives are planned and implemented in an organisational context.

The model progresses in four distinct stages. In the first stage called *Fascination* participants are encouraged to express themselves in terms of their cultural identity and are introduced to multiple cultural identifications, such as race, gender, class, sexual orientation, disability etc

(Ramsey, 1996). Here trainers obtain a sense of the levels of cultural awareness of participants. As trainees are acknowledged in terms of their multiple cultural identifications (complex perspective) and trainer's illustrates how all identifications are equivalent in importance, a more open and inclusive climate begins to emerge (Ramsey, 1996). With each individual embodying a multitude of identifications, more opportunities are created for participants to identify with one another and bond together as a group.

In the second stage of *Differentiation*, facilitators discuss cultural differences and how variables such as time orientation, verbal and non-verbal communication patterns, family structure and interpersonal orientation differ across cultures (Ramsey, 1996). Cultural simulations are used to place participants in a state of dissonance where they display ethnocentric behaviour by attributing positive prejudices towards their own group and negative prejudices towards others. Through these mock scenarios participants are given the opportunity to interact with and react to discriminatory attitudes and behavioural differences symbolizing the interaction of various cultures in society.

Here real-life acculturation experiences surface where target group members begin to realize how their identity is shaped by acculturation in the agent culture, as well as preference for the norms and values of this culture (Ramsey, 1996). According to Ramsey (1996), target group members experience confusion, guilt and embarrassment for being deceived and used by the agent culture and tend to display anger at their white counterparts. In turn, white participants recognize how white and target group members are treated differently and realise how they themselves support and exercise prejudice (Ramsey, 1996). According to Ramsey (1996), white participants may experience feelings of guilt, confusion and depression in realizing these truths and be caught between conforming to their group norms and a desire to advocate humanistic and non-racist values. Here it is important that participants understand how white racism victimizes the oppressed as well as the oppressed, and how uninformed people are of cultural groupings other than their own. At this stage, some participants may tend to withdraw from group participation due to a reluctance to share inner feelings in fear of being criticized by others (Ramsey, 1996). To reduce the impact of such behaviour, facilitators should seek to promote an "open and supportive" climate for the disclosing of 'sensitive information'.

The third stage or *Confrontation* involves participants overtly expressing their views on oppression and prejudice. Ramsey (1996) points out that recognizing and acknowledging these prejudices is important to bring such conflict from covert to overt awareness. Ramsey (1996) notes that in most cases, facilitators attempt to avoid or prematurely end such confrontations in order to maintain a sense of harmony within the group. In addition, Ramsey notes that as individuals openly discuss their fears, anger and frustration, an emotional catharsis prevails while they gain more insight into one another's cultural affiliations. This results in bonding between individuals and a sense of group solidarity (Ramsey, 1996).

The final stage of *Application* should be characterized by a state of calm after the emotional nature of the earlier stage. Here target groups usually experience a sense of empowerment and independence after resolving prior conflicts and feeling that they do not have to identify with agent group culture in order to achieve a positive self-concept. According to Helms (1984), at this stage white participants usually accept the realities of racism and feel more equipped to confront racism in themselves and others (*cited in* Ramsey, 1996). The expression of intense feelings in the prior stage contributes to a sense of personal and group accomplishment and appreciation, and a greater understanding of cultural identity.

The model seemingly takes participants on a journey from expressing their own understanding of their cultural identity, to realising how their identities are shaped by agent group perspectives and finally confronting this reality which results in a sense of empowerment and independence for participants. The session ends with the group coming together evoking feelings of group accomplishment and appreciation.

In recent studies (Barsade, 2000; Finn & Chattopadhyay 2000; Härtel & Fujimoto, 1999) investigate the effects of the interaction between diversity management and emotion, and argue that diversity acts as an environmental variable, which therefore engenders emotional reactions (*cited in* Ashkanasy, Hartel & Daus, 2002). The above discussion of the DID model illustrates how diversity training workshops addressing cultural identity formation can entail the discussion of highly sensitive and emotionally charged topics such as prejudice, discrimination and oppression. These "hot topics" are usually "handled with care" by trainers and facilitators in the corporate training environment (Linnehan and Konrad, 1999 *cited in* Ashkanasy *et al*, 2002).

In light of this, the confrontational element of certain diversity experiential exercises (such as role-plays) where participants are encouraged to confront one another on issues surrounding race, gender and sexual orientation, can create tension in the diversity training environment. Advocates of confrontational techniques argue that such methods are needed as people are unaware of their own prejudices and need to be “jolted” into changing their attitudes and subsequent behaviour (Roberson *et al*, 2003). However such techniques can create “unsafe” situations where participants can become offended by others behaviour and thus leave the training environment with even stronger biases.

Considering the perils of navigating the murky waters of diversity training, critics of diversity management indicate that diversity training facilitators do not encourage participants to confront their prejudices but rather to conceal them in order to promote harmonious working relationships (Human, 2005). Such perspectives advocate that corporations merely pay lip service to diversity issues by conducting diversity training only as a means of protection against discrimination lawsuits, which the company can then point to in the event of such circumstances.

In support of these claims, Ashkanasy *et al* (2002) point out that dealing with diversity often involves some amount of emotional labour or hiding one’s true feelings. Litvin (2000) highlights that the surfacing of emotions in the context of addressing diversity issues is crucial in order for individuals to understand and grasp the paradigm shift in work culture that diversity ideals represent (*cited in* Ashkanasy *et al*, 2002). In this respect, this study shall aim to investigate whether group drumming assists in creating a trusting environment that allows diversity training participants to discuss sensitive diversity issues openly and honestly with one another and reveal their true feelings on certain emotional aspects of diversity training content.

3.3.11 *The Role of the Facilitator in Diversity Training*

Francis, Hemson, Mphambukeli and Quin (2003) examine the experiences of staff teaching a course on social justice education in their paper “*Who are we? Naming ourselves as facilitators.*” The study argues that effective teaching in the field of social justice education necessitates the renegotiation of the way educators view themselves in terms of racial identity (Francis *et al*, 2003). The paper maintains that in the realm of social justice education, educators bring to the work situation their social identities which are drawn into sharper focus when the subject matter of the course addresses social identity and injustices surrounding identity.

The course taught to first year student teachers at the University of KwaZulu-Natal focussed on racism and sexism as forms of oppression and how the related power relationships obstruct social justice in society (Francis *et al*, 2003). The teaching staff for the course were a diverse group with one South African man born in India, two black South African students, a white South African woman, a white man (Head of School) and a white woman from the United States making up the team. During the course, facilitators related stories of their personal experiences of racism so as to contextualise the discussion. Staff responses from the study indicated a sense of internalized domination being experienced by non-white staff in responding to the presence of students from other race groups.

Thulisile a black educator noted:

“As a Black woman I feel that I am fighting an addiction to listen to a White student. I have been socialised to think that white people are intelligent and that they have all the answers and I have internalised this...I was secretly fighting this addiction, but noticed that the white students were giving less attention to me when I was in front of the class and more attention to my co-facilitator who happened to be a male and was not black.” (Francis *et al*, 2003: 142)

Crispin, a white male who occupied the position of head of school, noted that students gave him a certain degree of respect and did not seriously challenge what he had to say or the way that he worked (Francis *et al*, 2003).

Staff responses to student reactions in class indicated that several white students expressed criticism of black educators very directly and dismissively, and questioned the capabilities of

black staff. More specifically, it was evident that white students response to black teachers revealed a style of questioning that was not directed at white facilitators. When challenged on their reactions, the students indicated that they had been encouraged to be critical and that “*it was only right that they questioned lecturers*” (Francis *et al*, 2003: 143). In student evaluations there were also comments about the right of educators from the United States to speak on issues of South African racism.

There was also a tendency of white learners to draw attention to the way targeted identities were benefiting from policies such as affirmative action and suggested that reverse discrimination was now taking place. According to their discussion on racism, Francis *et al* (2003) point out that white people often deny that they enjoy historically embedded privileges and try to claim the identity of ‘the target’ group. This allows them to claim some moral authority as they are viewed as the party subject to discrimination rather than the party that discriminates (Francis *et al*, 2003). According to Francis *et al* (2003: 147) this pattern is often called ‘*internalised domination*’ which refers to “the distancing from awareness of the social forces amongst those in a privileged position.”

Findings from the study also suggested that non-black facilitators reported feeling “like a fraud” when teaching about social justice from a position of privilege (Francis *et al*, 2003). This seems to indicate that facilitators may feel greater legitimacy as educators when working on areas where they have been discriminated against or where they come from a target perspective. If one had to accept this logic then it would seem that only non-white facilitators would be capable of teaching on racism from a subordinate group perspective and only female staff on teaching sexism from a feminine perspective. The authors reject this approach however they do agree that there are benefits in teaching from an area that one has had (life) experience in (Francis *et al*, 2003). Rather there is a need to balance the knowledge from one’s experience with that of the experience of others to enrich the learning process. Francis *et al* (2003) highlight that facilitators need to re-examine their own experiences and understanding of privilege and use them strategically. Blacks and whites have different experiences of the processes of socialisation and differing perspectives of how the system of discrimination operates. This allows for a more holistic learning experience with facilitators eliciting accounts of racism and sexism from students of different racial groups.

Although the study was conducted within the context of a Social Justice course for student teachers, the study has a degree of relevance for the diversity training environment considering that similar topics of prejudice and discrimination are covered in such initiatives. In addition, the study also has implications for the racial identity of diversity facilitators which are brought to the training situation that effect the way in which participants react to and identify with the trainer. The internalized domination of non-white facilitators may also play a part in the way the training is conducted, with trainers from target groups having a tendency to question their competence in light of criticism from white participants. Paulo Freire (1970) refers to this negative expectancy as “*the oppressed playing host to the oppressor*” and is the result of target groups believing, thinking and acting in ways that demonstrate the devaluation of themselves (Francis *et al*, 2003: 144).

Researchers also pointed to the creation of sufficiently *trusting* environment that enabled educators to identify and surface some of the more controversial issues that otherwise might have remained hidden (Francis *et al*, 2003). It was noted from a personal perspective, that without the creation of such an environment it would have been much more difficult to achieve a sense of ‘openness’ amongst students in order to explore the issues of concern.

In cementing this point, Francis & Hempson (2007) highlight that in discussing the sensitive nature of social justice education, most students do not want to believe that they can harbour such prejudices and for many this can prove to be a very difficult process. In guiding discussion, teachers must also confront their own biases, fears and prejudices and be willing to deal honestly with their emotional reactions to oppressive issues. Francis & Hempson (2007) maintain that if teachers and students are to confront such sensitive issues in a meaningful way, educators need to design more purposely for the difficulties that will be met through the creation of a classroom environment that promotes safety and trust.

3.3.12 The Role of the Cultural Arts in Promoting Intercultural Dialogue

According to Nathan (2008), the arts have been used since human existence as a form of expression to communicate our emotions, passions and enduring conflicts. Cave drawings were used to tell our primeval history; drums were used to take soldiers into battle; song and dance were used at cultural festivities and theatre was employed to transport us, for a brief moment, beyond our known reality to allow us to reflect on our daily woes (Nathan, 2008).

The power of the arts as a medium for communication lies in its ability to convey meaning in a way that language cannot (Nathan, 2008). As living forms of expression that empower individuals and communities, the arts embody emotions and ideas that both maintain and challenge social practices (James & Hasselbeck, 2006). According to Nathan (2008:178), the arts embrace empathy and creativity and allow individuals to “explore, interpret and react to a world that can seem cruel, distant and complicated.” The arts provide another language or way of working together with people from different backgrounds and create that safe space where people are fully engaged and can convey their true passions and emotions.

Slachmuislder (2005) maintains that restoring the relationships broken by conflict requires the creation of a safe neutral space where people are able to go beyond stereotypes and express themselves in a non-threatening manner, with regards to their thoughts and feelings towards other groups. Chayes and Minnow (*cited in* Slachmuislder, 2005) indicate that getting people in conflict relationships to ‘*do something together*’ may be a worthwhile starting point for indirectly promoting coexistence. This suggestion is directly relevant to the diversity training context where discussion of sensitive issues can result in conflict relations between participants. Building shared experiences amongst people from different groups may provide a better environment than dialogue alone for building trusting relationships. Here arts and culture can serve as means of creating a non-threatening space for non-verbal expression (Slachmuislder, 2005).

As a West-African art form, this study investigates the use of djembe drumming as a means of experiencing organisational development concepts of interpersonal communication, group dynamics and building a sense of community amongst diversity training participants. More specifically, the study seeks to determine whether group drumming assists in creating an environment that promotes open and honest communication with regards to the discussion of sensitive diversity issues.

According to Slachmuislder’s research in Burundi, Ghana, USA and South Africa, drummers from diverse backgrounds have continually reported experiencing a feeling of trust and connectedness that develops through drumming together as a group. As one of the respondents in the study notes overleaf:

“To play with other people is a very intimate way to be with other people, communicate and share the space, break down artificial barriers that people have between them, communicate on a deeper level. It puts you into that deeper part of yourself. If you can get into that magical space where everyone is holding each other, then that space makes something magical happen.”

- Shannon, 33, teacher, Cape Town, South Africa (Slachmuisjlder, 2005: 17)

3.3.13 Conclusion

The above excerpt recapitulates the gist of earlier discussions on the nature of the drumming circle and its effects on participants. The visited literature on the use of group drumming circles points to the creation of an environment characterised by the building of trusting relationships and promoting group solidarity amongst participants (O'Malley & Ryan, 2006; Moore & Ryan, 2006).

Ramsey (1996) notes that group bonding is *integral* to diversity training as it promotes greater risk-taking and hence more open communication amongst team members. The more participants are able to identify with and build trusting relationships with one other, the greater the likelihood of self-disclosure in the training. Considering the literature reviewed in this chapter, which points to the benefits of drum circles for creating a sense of togetherness and community, this view seems to support the implementation of African drumming as a means of enhancing diversity training initiatives by promoting camaraderie and team spirit amongst participants (Hull, 1998, Slachmuisjlder, 2005; Moore & Ryan, 2006; O'Malley & Ryan, 2006).

Considering the sensitive nature of certain aspects of diversity training content, this study argues that the collective experience of group drumming (as an ice-breaker⁸ activity) can contribute to the creation of a trusting environment that encourages open and honest communication amongst diversity training participants, with regards to the surfacing of personal views on sensitive diversity issues. Thus by encouraging team building, open communication and building trust amongst team members, the drumming circle can be

⁸ Ice-breakers are short activities designed to break down barriers and get everyone working together before an event (www.teambuilding.co.uk/ice_breakers.html).

viewed as an enabling mechanism that creates a safe environment where individuals can discuss sensitive diversity issues in a more open and truthful manner.

Studies discussed earlier (O'Malley & Ryan, 2006; Moore & Ryan, 2006) indicate that drumming circles are suitable as an experiential learning mechanism for addressing concepts concerning human interaction in the field of organisational behaviour and management. Many of these concepts such as interpersonal communication, teamwork and interdependency are directly related to diversity management theory where individuals from different backgrounds are encouraged to value their diversity, communicate with one another and work together effectively as a team. As an arts-based learning mechanism, the potential of the drumming circle to facilitate an emotional connection to learning content for learners was also discussed.

Slachmuis (2005) notes that efforts geared towards reconciliation are particularly effective when they touch on the emotive elements that influence behaviour and attitudes. With there being a certain element of mistrust and weariness in the post-apartheid workplace, adding an emotive element to diversity training initiatives may make a significant contribution to reconciliation efforts between agent groups and oppressed groups in the South African workplace. In light of O'Malley and Ryan's suggestions that group drumming can be used as a way of initiating frame-restructuring and shedding old identities, it seems that drumming circles may serve an additional purpose in reconstructing peoples' perspectives on diversity issues and assist in generating new inclusive, organisational cultures and identities that value and appreciate workforce diversity.

3.3.14 Chapter Summary

This chapter examined existing academic literature on African drumming by providing an account of the origins of African Drumming and its contemporary uses within the organisational context. Innovative approaches to learning were then looked at with particular attention to experiential learning, multiple intelligences and establishing an emotional connection to learning content. Studies investigating the use of drum circles as a form of experiential learning for addressing organisational development concepts of teamwork and interpersonal communication were then looked at. Subsequently the topic of diversity training

practice in the workplace was discussed and the case was made for the use of drumming circles as a mechanism for enhancing diversity training initiatives.

Chapter 4

Research Methodology

“Only from his actions, his fixed utterances, his effects upon others, can man learn about himself; thus he learns to know himself only by the round-about way of understanding. What we once were, how we developed and became what we are, we learn from the way in which we acted.... we understand ourselves and others only when we transfer our own lived experience into every kind of expression of our own and other people’s lives.”

(Wilhelm Dilthey, 1910)

THE MAIN PURPOSE of the study is to investigate the role of African drumming in creating an environment that encourages open and honest communication around sensitive issues in the context of a diversity training workshop. The study aims to achieve this by exploring the experiences of participants in a two-part diversity training workshop. The workshop commences with a 45 minute drumming session followed by a full day diversity training course. This chapter provides an overview of the methodological framework used in positioning and interpreting the study. Subsequently the rationale behind the research design and selection of specific data collection techniques is discussed, followed by a description of how the research was conducted.

4.1 Philosophy of Research

For the study the researcher has chosen to adopt an interpretivist approach to the research due to its appropriateness for investigating the impact of African Drumming on the experiences of diversity workshop participants. In order to illustrate the suitability of this form of research for the study, the researcher shall revisit two major schools of thought on research namely, positivism and post-positivism.

Positivism originated in the nineteenth century and was founded by the supposed father of sociology, August Comte. This paradigm of social science advocated that the

implementation of the scientific method of research was the only way to uncover truths about the world (Sarantakos, 2005; Willis, 2007; Creswell, 2009). Positivism maintained that scientific and objective studies in highly controlled environments could yield results that discovered universal laws relating to human behaviour.

Positivism has preference for precise, quantitative data and usually entails the implementation of experiments, surveys and statistics (Neuman, 2000). Here empirical fact is said to exist apart from personal ideas or thought. According to Neuman (2000: 63), positivism views social science as “an organized method for combining deductive logic with precise empirical observations of individual behaviour in order to discover and confirm a set of probabilistic causal laws that can be used to predict general patterns of human activity.” From this definition it is apparent that positivism takes a philosophical stance that the objective of social research is simply to describe, (and in some cases) explain and predict the phenomena that we experience as social beings. Observation and measurement are a central premise of this school of thought where the world is viewed as operating by laws of cause and effect that researchers can detect by scientific means (Henning, 2004). The emphasis on purely scientific research, causality and empirical fact creates a rigid concept of traditional research that offers limited insight into understanding the complexity of human behaviour. Little value is attached to gaining an understanding of personal experience, attitudes and perceptions. Thoughts, feelings and emotions are excluded from the research process with the researcher and research subjects being viewed as independent entities (Henning, 2004).

Critics of this school of thought mention that positivism lacks a human or subjective element and it's emphasis on scientific formula reduces people to numbers, disregards heterogeneity and is not relevant to the actual lives of people (Neuman, 2000). As a result positivism is widely criticized for it's reductionist attitude towards human or social interaction as it fails to take into consideration how people make meaning or how culture influences interpretation (Henning, 2004).

Post-positivism has to a large extent replaced positivism as a more popular form of social science research. In contrast to its parent philosophy, post-positivism challenges the traditional notion of the absolute truth of knowledge on the basis that data generated through research is always imperfect in some way, and hence adopts a falsification approach to theory (Creswell, 2009). Like its predecessor, post-positivism takes an empirical approach to

research with belief in a deterministic philosophy where laws and theories govern the world, thereby giving rise to causal relationships between objects and variables.

In light of their shortcomings and scientific orientation, both positivism and post-positivism were not suitable paradigms within which to locate the study. Considering that the subjective experiences of diversity workshop participants were investigated a more progressive, human-centred approach to social science that acknowledged the individual nature of human experience was required.

According to many qualitative sociologists, scientific methods of research such as post-positivism have become outdated in contemporary times. This assertion seems to be in line with the notion that truly objective research in the social sciences is untenable as qualitative researchers began to realize that human beings cannot get an objective, God's-eye view of the world as we are influenced by our own experiences and culture (Willis, 2007).

In tracing the history of 20th century qualitative social science, Denzin (1994: 501) notes, "The age of putative value-free social science appears to be over. Accordingly,...any discussion of this process must become political, personal and experiential" (cited in Willis, 2007). Henning (2004) comments on the noted shift away from positivism (since the mid-20th century) towards new forms of social research that aim to capture the lives of research subjects in order to understand and interpret the meaning (Henning, 2004). The Postmodern moment (see Postmodernism⁹), as it is known amongst qualitative researchers, saw transformation in the actual reporting of research from the idea of a research paper reflecting the reality of a specific context to the notion of the research paper as narrative and storytelling. During this period the role of the researcher was also being redefined from that of a detached individual to an active participant in the research process (Willis, 2007).

In his two books *The Interpretation of Cultures* (1973) and *Local Knowledge* (1983), Clifford Geertz argues for an interpretivist rather than positivist approach to social science that is based on thick descriptions, emphasizes seeking multiple perspectives and the "situatedness

⁹ In postmodernism, research is conducted in a critical context toward the practice of sense-making and sense-taking. Postmodernism shares with critical theorists the notion that there is appearance and reality, and sees its goal as getting through appearance to uncover reality, hidden structures, power systems and forms of oppression. It differs from conventional research, which is seen as a tool of oppression that entails power over the researched by holding a monopoly over meanings, data collection and data meaning (Sarantakos, 2005).

of knowing” (the idea that we understand only in context) (Willis, 2007: 153). In contrast to positivism and post-positivism, interpretive social science is concerned with how people interact with each other. This paradigm is sensitive to the context of social research and is more related to obtaining an empathetic understanding of individual’s feelings and perspectives rather than examining and testing the laws of human behaviour (Neuman, 2000). According to Neuman (2000:68), interpretivism can be defined as “the systematic analysis of socially meaningful action through the direct detailed observation of people in natural settings in order to arrive at understandings and interpretations of how people create and maintain their social worlds.”

The interpretive approach views social reality as consisting of people who create meaning and interpretations through their daily social interaction. Interpretivism proposes that people have an internally experienced sense of reality thus making every individual’s social reality unique to them (Neuman, 2000). Facts are viewed as being context-specific actions that depend on individual’s interpretations within a social setting. Here the researcher’s main purpose is to make sense of or interpret the meanings others have about the world (Creswell, 2009). According to Henning, the interpretive researcher recognizes that observation is fallible due to researchers being co-creators of meaning in the research process and bringing their own biases and theoretical standpoints to their work (Henning, 2004). Consequently interpretive researchers encourage the use of varieties of data sourced through different methods to obtain multiple perspectives of reality which may produce more accurate and valid results.

4.1.1 Qualitative and Quantitative Research

According to Yin (2003), the dichotomy between qualitative and quantitative research has become a caricature in the social sciences. The two iconic figures of research can be seen to reside on opposite ends of the research methods continuum. Quantitative research can be regarded as being more “data-driven, outcome oriented and truly scientific“ (conjuring up images of a laboratory scientist conducting experiments), in contrast to a “softer social science” which seeks to illuminate social life through subjective experience and understanding (Yin, 2003: 33).

Qualitative research aims to gain insight and understanding into social life and the meanings individuals attach to their everyday life experiences (Strydom, Fouche, Delport, 2000). This form of research aims to understand with more depth and sensitivity people's subjective understanding of reality while acting in their social situations (Henning, 2004). According to Creswell (2007), qualitative research attempts to construct a complex picture of the research problem which involves reporting multiple perspectives, identifying the various factors at play in a situation and sketching the larger picture that emerges. This culminates in a holistic depiction of the research problem.

Merriam and Simpson (*cited in* Ramnath, 2002) advocate that qualitative research methods are well suited for researchers in applied fields such as adult education and training as they seek to improve practice. They point out that the improvement of practice comes from understanding the experiences of those involved (Merriam & Simpson *cited in* Ramnath, 2002). In light of these qualities, qualitative research was suitable to the study considering that the subjective experiences of diversity workshop participants were investigated to determine the impact of a drumming session on their diversity training experience.

In contrast to qualitative research, quantitative research places emphasis on the use of scientific methods of research when investigating social phenomena and the nature of these relationships. According to Creswell (2007), quantitative research is a means for testing objective theories by examining the relationship among variables. These variables can be measured using quantitative methods that are used to gather empirical data which are numerical, and hence measurable. These sets of numbered data can then be analyzed using statistical procedures.

In addition to qualitative research, quantitative methods were also employed in the study through administering a survey questionnaire to participants. In light of the use of both qualitative and quantitative methods, a mixed methods approach was adopted. The central premise of this approach is that the use of quantitative and qualitative approaches in combination provides a better understanding of research problems than either approach alone (Creswell, 2009). The implementation of mixed methods together with a discussion of data collection procedures shall be discussed in further detail later in the chapter.

4.1.2 Case Study Research

Considering the originality of the study and gap in academic research into the use of cultural forms as alternative methods of addressing issues surrounding workplace diversity, an exploratory case study approach was adopted as the primary strategy of inquiry (Helm, 2000; Olatunji, 2005; O Malley & Ryan, 2006; Moore, 2006). According to Yin, in exploratory case studies the goal may justifiably be to discover theory by directly observing a social phenomenon in its raw form (Yin, 1990). A case study can be defined as “an empirical inquiry that investigates a contemporary phenomenon within its real-life context, when the boundaries between phenomenon and context are not clearly evident and in which multiple sources of evidence are used” (Yin, 1990: 23).

Philosophers of the anti-positivist school such as Dilthey, Von Wright and William Drayer (Gomm *et al*, 2002:21) provide a compelling argument for the discovery of truth in the social sciences:

“Truth in the field of human affairs is better approximated by statements that are rich with the sense of human encounter: to speak not of underlying attributes, objective observables and universal forces, but of perceptions and understanding that comes from immersion in and holistic regard for the phenomena.”

Merriam highlights the heuristic value of case studies as they can illuminate the reader’s understanding of the phenomenon under study and bring about the discovery of new meaning and extend the reader’s experience (cited in Willis, 2007). Dilthey comments on the incapacity of scientific studies in helping man understand himself and highlights the need for methods of studying the social sciences to draw on the natural abilities of people to experience and understand (Gomm *et al*, 2002). Philosophers from the anti-positivist school of thought maintain that ‘understanding’ in the social sciences has an inherent psychological element. It was believed that “understanding as a method characteristic of the humanities is a form of empathy or recreation in the mind of the scholar of the mental atmosphere, the thoughts and feelings and motivations, of the objects of the study” (Gomm *et al*, 2002: 21). Stake goes on to argue that reporting research from a personal, natural and experiential perspective (as synonymous with case studies) has great value in adding to understanding for

all readers as it relates to their accumulation of tacit knowledge¹⁰ obtained through individual life experience. This encourages the creation of deeper meaning and more personal understanding. As a result, case studies may be epistemologically in harmony with the readers experience and hence to that individual a natural basis for generalization (Gomm *et al*, 2002).

This is in contrast to the generally accepted view that case studies usually provide a diluted basis for inference considering that one cannot generalize findings that are based on a single case (Yin, 1990).

Howard Becker highlights the conflict between the sociological perspective and the perspective of everyday life (Gomm *et al*, 2002). For publishing academic work a scientific perspective is necessary, however to convey meaning to lay audiences and for studying everyday problems, the lay perspective will often be preferable. This is because most people derive an understanding of human relations by interacting with each other through personal experience thus making the lay style of reporting research (as synonymous with case studies) more significant and accessible (Gomm *et al*, 2002).

As Denscombe (2003:32) points out, a case study can be useful when one wants to focus on a “particular phenomenon with a view to providing an in-depth account of events, relationships, experiences or processes occurring in that particular instance.” As a widely used form of social science research, case studies have attracted a great deal of criticism from post-positivist scholars for their lack of control over the research process. In contrast to experimental research which entails the direct control of variables, case study researchers construct cases out of naturally occurring situations rather than being involved in creating the case to be studied (Gomm, Hammersley & Foster, 2002). As cases are usually studied in depth and over time rather than at a single point, it is often claimed that case studies can investigate causal relationships ‘in the real world’ rather than in artificially created settings.

According to Stake (*cited in* Gomm *et al*, 2002), case studies in social science literature are characterized by complex, holistic descriptions involving a host of variables; data that is at least partly gathered by observation and an informal or narrative writing style (possibly with

¹⁰ Knowledge gained through association with other people, objects and events and is based on experiences, insights, intuition, observations and internalized information. It is that which allows us to recognize faces, to comprehend metaphors and to ‘know ourselves’ (Gomm *et al*, 2002: 21).

verbatim quotation and illustrations). Case studies are synonymous with the term ‘bounded system’ which refers to the totality of a system or social entity which is bound by specific parameters (Henning, 2004). Within these boundaries information can be captured for research. According to Willis (2007), the holistic nature of case studies supports the idea that human behaviour is best understood as lived experience in the social context.

The strength of carrying out case studies lies in their ability to deal with multiple sources of evidence e.g. documents, interviews and observations. Case studies also allow the researcher to gather rich, detailed data in the natural setting and obtain a holistic understanding of the observed phenomena in its social context (Willis, 2007). This provides a well-rounded account of the study that is easily comprehensible for the reader who can relate the research to their own tacit knowledge and experience. Thus one of the foremost advantages of case studies lies in its ability to add to existing experience and improve understanding.

Some limitations of case studies include the researcher allowing biased views to influence the direction of findings considering the close proximity between the researcher and formulation of data. In many cases the data collection and data analysis process is largely dependent on the researcher’s thinking and skill, for example conducting participant observation in qualitative studies (Willis, 2007). As in many forms of qualitative research, the researcher often is “the primary instrument in data collection rather than some inanimate mechanism” (Eisner, 1991 *cited in* Creswell, 2009: 195). In addition, case studies can be time consuming and costly for the researcher considering the in-depth nature of data collection.

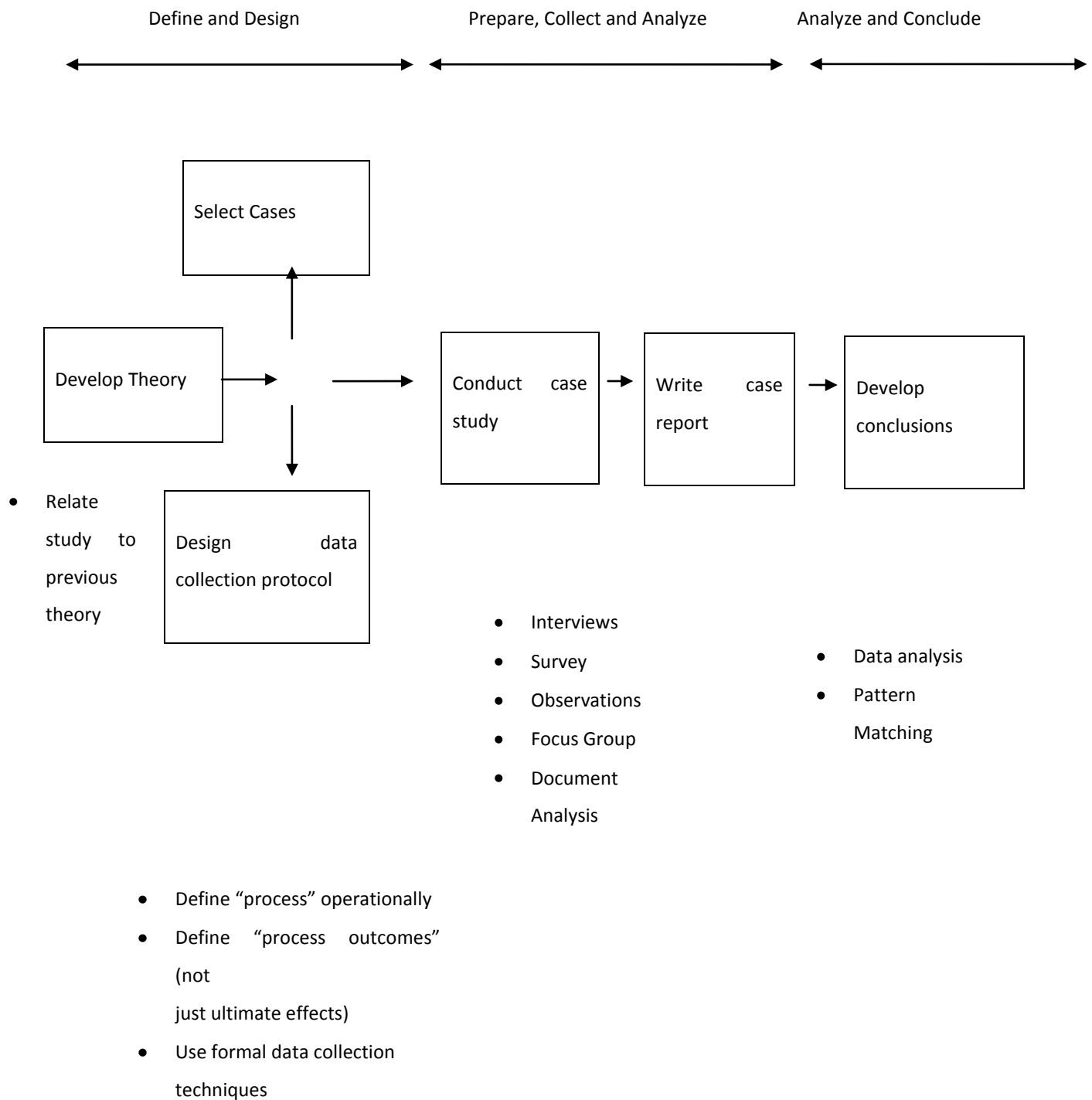


Figure 3. Case Study Method

(Adapted from Yin, 2009)

Figure 3. provides a model for conducting case studies as proposed by Yin (2009). The process begins with the “define and design” stage. This involves developing research questions and analyzing relevant theory and literature in which to situate the study. This is followed by selecting a case suitable to the study after which a data collection strategy is developed and conducted. After research has been conducted, a case study report is generated where data obtained through the various research instruments are analysed accordingly. The final stage of the process involves drawing conclusions where appropriate and reporting findings.

Robert Yin’s approach to case studies shall be implemented in the research design of the study. Yin has published widely on case study research over the past twenty-five years and is regarded amongst many academics as the authority on case study methodology in the social sciences. His book *Case Study Research: design and methods* was first published in 1984 with four revised editions being made available since then. The latest edition of this text shall be utilized in the study together with *Applications of Case Study Research* (Yin, 2003) and earlier versions of the original text.

4.1.3 Alternative Methodological Consideration

With regards to qualitative research, the strategies of inquiry available to the researcher included ethnography, grounded theory and case study method. With its primary use as a strategy for studying the way of life of an identifiable group of people, ethnography was not an appropriate approach considering the nature and context of the study which investigated the impact of African drumming on the experiences of diversity workshop participants. Grounded theory involves deriving an abstract theory of a process, action or interaction grounded in the view of the research subjects (Creswell, 2007). This was not an objective of the study, which considering its pioneering nature, served rather to explore the subjective experiences of diversity workshop participants and pave the way for future research in the field. The use of grounded theory was also not suitable to the study considering that it entails the research design being guided by the theory that emerges during the research. In contrast the study was conducted in line with a preconceived research methodology from the outset. In light of the nature and context of the research and the use of multiple forms of data

collection, the case study method was identified as the most appropriate strategy of inquiry for the study (*further justification provided below).

4.2 Rationale for the study

The particular significance of this dissertation lies in the gap in academic research into the role of African drumming in enhancing diversity training and practice (Helm, 2000; Olatunji, 2005; O Malley & Ryan, 2006; Moore, 2006). This study makes an empirically original contribution to the current body of knowledge in that it investigates innovative means of addressing sensitive issues surrounding diversity training. In doing so the study hopes to lay a foundation for further research that is able to definitively investigate whether cultural forms such as African Drumming can indeed encourage open and honest communication around sensitive issues in the context of diversity training, and hence enhance the diversity training experience. This dissertation follows an approach that examining content such as stereotyping and prejudice which are characteristic of conventional diversity training programmes, can indeed be a highly sensitive and difficult process. The study aims to establish whether African drumming can be used as a means of encouraging participants to talk more openly and freely on such contentious topics in the diversity workshop environment.

4.3 Approach to Research

As mentioned earlier, the study aimed to explore the subjective experiences of participants in a diversity workshop to determine the impact of a drumming session on the subsequent diversity training workshop. Considering that the researcher sought to capture the subjective experiences of participants, and interpret and understand the individual meaning participants attached to this experience, it was decided that the study would adopt an interpretivist research approach. Both qualitative and quantitative research methods were implemented in data collection with more emphasis being placed on qualitative research in interpreting the data through the use of thematic analysis.

Quantitative methods were implemented through the administering of a survey questionnaire to workshop participants. Participant observation and focus groups were conducted by the

researcher to gain an understanding of participant's experiences of the workshop. In addition, semi-structured interviews with diversity trainers and drumming facilitators were carried out to obtain a 360 degree view of the diversity workshop. As advocated by Yin (2009), the case study involved embedded units of analysis i.e. the research analyzed several units within the case. These included diversity workshop participants (Hospital X), diversity trainers (B&A), drumming facilitators (Shizaya Drums) as well as analysis of the B&A Championing Diversity workshop training manual.

As we know the mixed methods approach involves the use of both quantitative and qualitative methods so that the overall strength of the study is greater than either qualitative or quantitative research alone. A concurrent embedded strategy of mixed methods was implemented in the study. Creswell (2009) notes that this strategy includes a primary method that guides the project and a secondary method that plays a supporting role in the research. The secondary method is "embedded" within the predominant method. During the study, survey questionnaires served as the main research instrument whilst participant observation, focus groups and semi-structured interviews provided more personal accounts of the experiences and perceptions of research participants, as is synonymous with qualitative research. This allowed the researcher to obtain a broader picture of the research environment, and gain a deeper understanding of individual's personal beliefs and opinions on the subject matter by analyzing different types of data from multiple perspectives.

4.4 Sampling

The sample population comprised of eight groups of staff at Hospital X who were scheduled to attend diversity training workshops with Bruniquel & Associates (B&A) and Shizaya Drums. Initially three groups were selected through purposive sampling for inclusion in the sample. However due to the drop in attendance for the third workshop and decreased completion of questionnaires by participants, an additional workshop was purposely selected for inclusion in the sample to increase the number of questionnaires returned and the reliability of results from questionnaires. It is important to note that in comparison to other workshops, participant observation and rating of participant behaviour were not conducted in this final workshop due to time and cost constraints. Each group comprised of approximately fifteen staff, with individuals being selected for inclusion in the group by Training and

Development department at Hospital X based on their diverse backgrounds and designations (as required by diversity training). Groups attended the workshops a week apart from one another, with all subjects completing their one day training on a Monday within a four week cycle. Drumming sessions were conducted at the outdoor cafeteria rest area so as to minimize noise levels in consideration of other staff members and patients. Thereafter participants embarked upon the diversity workshop which was run on the 4th floor training room of the main building at Hospital X.

Table 2: Sample Groups

	Drumming Session		Diversity Workshop			
Date	Time	Venue	Time	Venue	No. of Participants	Questionnaires Completed
9/03/2009	8h15- 9h00	Outdoor Cafeteria Rest Area	9h05 – 16h00	Training Room 4 TH Floor, Hospital X	15	15
16/03/2009	8h15 – 9h00	Outdoor Cafeteria Rest Area	9h05 – 16h00	Training Room 4 TH Floor, Hospital X	16	16
23/03/2009	8h15 – 9h00	Outdoor Cafeteria Rest Area	9h05 – 16h00	Training Room 4 TH Floor, Hospital X	11	6 (*5 in Focus Group)
30/03/2009	8h15- 9h00	Outdoor Cafeteria Rest Area	9h05 – 16h00	Training Room 4 TH Floor, Hospital X	13	13
				Total	55	50

4.5 Data Collection Methods

Multiple methods of data collection namely survey questionnaires, participant observation, focus groups and semi-structured interviews were carried out in obtaining a diverse data set as advocated by the interpretivist school of thought (discussed in page 3). In using different methods of data collection from different subjects i.e. participants, trainers and drumming facilitators, a holistic understanding of the subject matter was obtained through research from multiple perspectives. This allowed the researcher to obtain a bird's eye view of the case as a system and evaluate the impact of the drumming intervention from various standpoints. In comparison to the use of only one research instrument, by obtaining data from a host of sources in the case, a more in-depth, well-rounded and reliable data set can be said to have been collected (as synonymous with case study research). Had only survey questionnaires been used, research findings could have been criticized for being one-dimensional due to the sole perspective of participants being reflected in the report.

Figure 4. Six Sources of Evidence: Strengths and Weaknesses (Adapted from Yin, 2009)

SOURCE OF EVIDENCE	Strengths	Weaknesses
Survey Questionnaires	<ul style="list-style-type: none"> • Less costly to reach larger samples • Ideal for gauging opinions and attitudes • Can guarantee anonymity • Better for sensitive and personal topics 	<ul style="list-style-type: none"> • Self-report requires reading ability in the language • Possible gap between what people report they do and what they actually do
Semi-structured Interviews	<ul style="list-style-type: none"> • Targeted – focuses directly on case study topics • Allows researcher to use probes in clearing up vague responses • Insightful- provides perceived causal inferences and explanations 	<ul style="list-style-type: none"> • Bias due to poorly articulated questions • Response bias • Inaccuracies due to poor recall • Reflexivity- interviewee feeds back what the interviewer wants to hear

SOURCE OF EVIDENCE	Strengths	Weaknesses
Focus Group Discussion	<ul style="list-style-type: none"> • Ideal for exploratory research • Suitable for studying opinions and attitudes • Group interaction generates new ideas as respondents build on others' comments • Can probe for additional information 	<ul style="list-style-type: none"> • A few people can dominate discussion • Responses easily affected by what others say • Minority views often not disclosed
Direct Observation	<ul style="list-style-type: none"> • Reality- covers events in real time • Contextual- covers context of "case" • Ideal for studying behaviour in actual sites 	<ul style="list-style-type: none"> • Time-consuming • Observer bias can affect what is being observed and how • Selectivity – broad coverage difficult without a team of observers • Reflexivity – event may proceed differently because it is being observed
Participant Observation	<ul style="list-style-type: none"> • <i>[Same as above for direct observation]</i> • Insightful into interpersonal behaviour and motives 	<ul style="list-style-type: none"> • <i>[Same as above]</i> • Bias due to participant-observer's manipulation of events
Document Analysis	<ul style="list-style-type: none"> • Stable- can be reviewed repeatedly • Unobtrusive – not created as a result of the case study 	<ul style="list-style-type: none"> • Reporting bias - reflects (unknown) bias of author

It is important to mention that in the course of carrying out the research, a case study protocol was utilized by the researcher as a form of guidance (Yin, 1990). The protocol, which was largely derived from the research proposal, included an overview of the case study including research objectives, issues to be investigated, relevant readings as well as field procedures for data collection. According to Yin (1990), the use of case study protocol is intended to increase the reliability of research. Yin (2009) advocates adhering to three core principles to

increase construct validity¹¹ and reliability of case study evidence. These include using multiple sources of evidence, creating a case study database and maintaining a chain of evidence.

A chain of evidence was obtained through linking the various stages of the research process. This was done by continually referring to the initial research questions (as a means of maintaining focus on specific research objectives) through the process of designing the case study protocol, collecting and analyzing data and making inferences from case study evidence. A case study database was compiled through the collection of research documents including researcher's notes from observations, audiotapes of interviews and focus group discussion, pictures taken of the research site and a hard copy of the B&A 'Championing Diversity' training manual. In addition, a folder was created on the researcher's personal computer for the storage of additional electronic files collected during the study. Excerpts from these documents shall be attached as appendices however access to full versions of this material can be obtained by contacting the researcher (contact details provided in appendix).

A fundamental objective in conducting case study research was to represent the case as authentically as possible and 'to give voice' to the experiences, beliefs and perceptions of research subjects. This was achieved through the use of qualitative research in the form of interviews, participant observation and direct observation in the workshop environment, focus group discussion and open-ended facets of the questionnaire. In addition, a narrative style was used in reporting the research so as to capture the experiences, attitudes and beliefs of workshop participants.

4.5.1 Survey Questionnaires

Survey questionnaires were administered to participants at midday during the lunch break. The questionnaire included open-ended questions in order to gain insight into participant's views and interpretations of the effects of the drumming session on their participation in the

¹¹ Construct Validity of a measuring instrument refers to the degree to which it measures the intended construct rather than irrelevant constructs or measurement error (Welman & Kruger, 2001).

diversity workshop. In addition, the questionnaire elicited quantitative data through the use of a Likert attitude scale to gauge participants' responses to the drumming session. The scale consisted of a collection of statements compiled by the researcher about the impact of the drumming session on levels of participation, motivation and teambuilding. Research participants were required to indicate the degree to which they agreed or disagreed with the relevant statements on the five-point scale ranging from strongly disagree to strongly agree (see Appendix D). This allowed for a measure of intensity that gauged to what extent participants agreed with a particular statement rather than simply eliciting yes or no answers (Nardi, 2006). Both positive and negative attitudes towards the drumming session were reflected in the statements so as counteract the acquiescent response style¹². One of the benefits of using a Likert scale is that it allowed the researcher to explore multi-dimensional attitudes, which is not possible with other attitude scales.

It is relevant to note that the test run of the first set of administered questionnaires revealed that the format of the document was too basic and required additional questions to obtain richer and more descriptive data. As a result a second draft questionnaire was prepared, tested and utilized in the study (see Appendix C and D for both formats of the questionnaire).

4.5.2 Participant observation

Participant observation is viewed as a means for seeing the social world as the research subjects see it and for understanding subjects' interpretations of that world (Schutt, 1996). By observing and interacting with people in the course of their normal activities, the artificiality of experimental designs is avoided in favour of a more naturalistic form of research.

Participant observation was used in the study within the context of a diversity training workshop. The researcher sat in on the first diversity workshop as an "active" participant. By

¹² Acquiescent response style refers to the tendency of research participants to consistently agree with the statement irrespective of the content of the question, thus resulting in a false reflection of their views (Welman & Kruger, 2001).

participating in group activities the researcher was able to develop rapport¹³ with group members and gain a direct sense of what group members experience as participants in a diversity training workshop. In the subsequent workshops, the researcher sat in merely as an observer so as to obtain both an insider and outsider view of the workshop. Observation was conducted in accordance with an observational protocol which entailed making descriptive and reflective notes of the proceedings (Creswell, 2009). A field notebook was kept to record details of the researchers observations.

According to Welman and Kruger (2001), there are two major drawbacks to direct observation. Firstly the presence of the observer may influence the behaviour to be observed resulting in reactive measurement. This acknowledges that the researcher's very presence as an observer alters the social situation being observed and suggests that participants may have acted differently had an observer not been present (Schutt, 1996). Secondly, in direct observation the observer is the measuring instrument and the reliability and validity of measurements depend on his experience and skills. As a result the observer's prejudices can affect his observation and consequently the validity of ratings (Welman & Kruger, 2001). It is acknowledged that due to the researcher's involvement with Shizaya Drums as well as his personal, cultural, and socio-economic background, an inherent bias will be reflected in the observations despite all efforts to remain objective. Schutt (1996) argues that because the field researcher becomes a part of the social situation that he is studying, he cannot help but be affected on a personal, emotional level by his experiences. This was evident in various instances during observation where the continued use of racial slurs by a participant in a joking manner evoked feelings of disdain on the part of the researcher (discussed in Chapter 4). According to Schutt (1996), "we all filter our observations through our own subjective mental apparatus" and thus, as we've already discussed in the philosophy of research, a truly objective view of social situations can be said to be unattainable.

It is relevant to note that unobtrusive observation was conducted to a large degree as participants were only informed that they were partaking in research before the midday lunch break when questionnaires were administered. However in building relationships with

¹³ Rapport – refers to the relationship, especially one of mutual trust or emotional affinity, forged between the researcher and the respondent (Welman & Kruger, 2001)

participants during the course of the workshop (under participant observation) the researcher did disclose his research interests to a few participants. It is also noteworthy to point out that as the researcher was present as a co-facilitator at the preceding drumming session it was unlikely that he was viewed as a true insider during participant observation.

4.5.3 *Focus group Discussion*

During the process of administering and collecting questionnaires from workshop participants it was noted that the open ended questions in the questionnaire were not being answered in full resulting in many participants providing one word answers to questions. As a result, the researcher decided to conduct a short focus group discussion with one group of workshop participants as a means of stimulating discourse on the topic and obtaining more rich and descriptive data for analysis. The focus group was conducted during the lunch break in the diversity training venue. Ideally having numbers of seven to ten participants are known to facilitate discussion in focus groups (Schutt, 1996). Volunteers were invited to participate in the focus group however only five subjects were recruited for this purpose despite these individuals not having to complete questionnaires. A similar line of questioning to the survey questionnaire was adopted looking to gain an understanding of participants perceptions of the workshop and how they felt the drumming session had contributed to their subsequent diversity training experience. Denscombe (2003) promotes the interchangeable use of qualitative methods in order to substantiate findings of the previously used technique. In light of this, focus groups were utilized as a means of corroborating findings of participant observation and interviews. Themes and topics of discussion that emerged during the focus group were compared to the outcomes of interviews and observation. This allowed the researcher to weigh the validity of data obtained through interviews and observation as well as check for consistency in findings across the different sets of data.

4.5.4 *Semi-structured interviews*

Semi-structured interviews were conducted with two diversity trainers from Bruniquel & Associates (B&A) and two drumming facilitators from Shizaya Drums. This allowed the researcher to gain a well-rounded interpretation of the impact of the drumming intervention from diverse perspectives.

Table 3: Semi-structured Interviews – Respondents

	Name	Job Title	Gender	Race	Age	Work Experience
Interview 1 Date: 16/03/09 Venue: Hospital X 4 th Floor Time: 12h00 - 12h30	Manyano Mtuba	Industrial Relations Consultant (Bruniquel & Associates)	Female	Black	25	7 months (B&A)
Interview 2 Date: 21/03/09 Venue: Researcher's Residence (Glenhaven Dr. Verulam) Time: 13:00 - 13:25	Rodney Frank	Drumming Facilitator (Shizaya Drums)	Male	Indian	26	1 year Drumming Facilitator 9 years Call Centre & Property Finance

	Name	Job Title	Gender	Race	Age	Work Experience
Interview 3 Date: 02/04/09 Venue: Training Provider X (Henwood Rd, Greyville) Time: 14:00 – 14:25	Tennyson Mahlambi	Industrial Relations Consultant (Bruniquel & Associates)	Male	Black	27	3 years (B&A)
Interview 4 Date: 04/04/09 Venue: University of KwaZulu Natal Time: 14:30 – 15:15	John Drace	Drumming Facilitator (Shizaya Drums)	Male	White	41	6 months Drumming Facilitator 20 years Professional Percussionist

Drumming facilitators conducted the morning drumming sessions prior to the formal diversity training. These facilitators had a general understanding of the content covered in the diversity workshop however they had not sat in on the training. The interviews looked at facilitator's opinions on the observed effects of African drumming on motivation and teambuilding and its contribution to diversity training. Face to face interviews were conducted at a location of convenience and followed a conversational format thus allowing the researcher a greater degree of flexibility to follow up on avenues of interest that emerged during the interview (Greef, 1998 *cited in* Strydom *et al*, 2002). Respondent's answers were recorded by dictaphone and transcribed verbatim. An interview guide was drawn up prior to interviews. This involved a predetermined list of topics that were raised by the interviewer during the course of the interview so as to guide and facilitate discussion on relevant themes that were applicable to the study. A similar approach was taken when interviewing diversity trainers. In this case the line of questioning focused more on attaining a comparative understanding of the participation of subjects in diversity training workshops that involved a drumming session in contrast to workshops that did not include such an element. Concepts of

motivation, teambuilding and open communication pertaining to sensitive diversity issues were also discussed.

4.5.5 Document Analysis

With regard to secondary research, the diversity workshop training manual compiled by B&A was analyzed to provide an accurate description of the course content and tasks that participants were required to complete as part of the training. This analysis will serve to provide a structural overview of the diversity workshop and present a theoretical understanding of the research context to the reader. Subsequently the findings of participant observation, interviews and focus group discussion will be used to add substance to the contextual framework.

4.6 Triangulation

Triangulation involves the use of a variety of data collection methods on the same subject to allow for cross-referencing of research outcomes across different data sources. According to Henning (2004), the word triangulation is meant to indicate that by coming from various points or angles towards a “measured” position you find the true position. Yin (2005) maintains that if all sources point to the same answer when dealing with different sources of evidence during fieldwork, then successful triangulation of data is said to have occurred. Triangulation is known to strengthen reliability and internal validity in comparison to studies where data has been sourced through just one method. According to Creswell (2009), if the generation of themes are based on converging sources of data or perspectives from participants, then this process can be claimed as adding to the validity of the study. In addition, triangulation is said to provide a more rounded presentation of the research problem. The host of data collection methods employed in the study were implemented specifically for this purpose. Survey questionnaires, semi-structured interviews, participant observation, focus group and document analysis were used to triangulate findings across the various data sources.

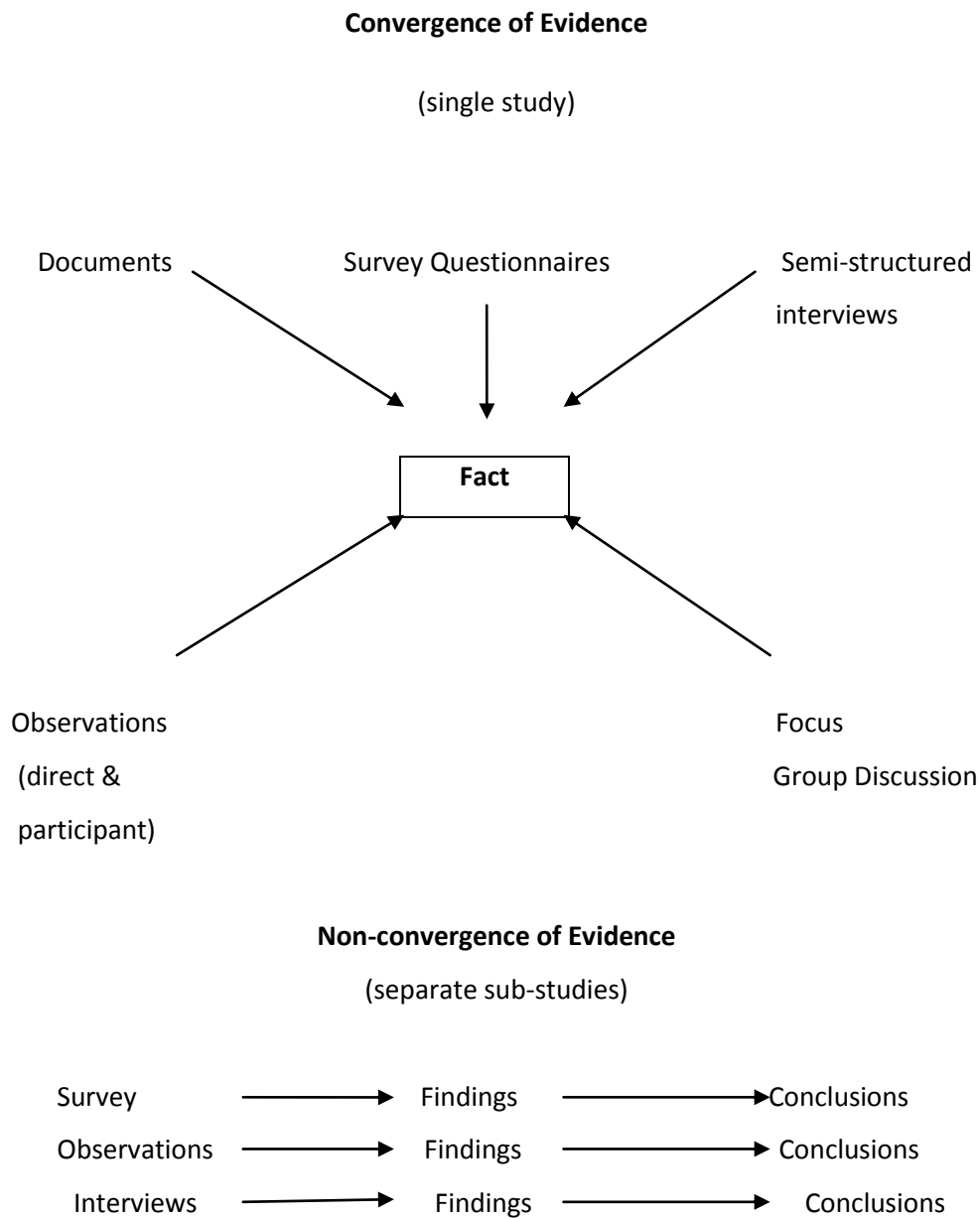


Figure 5. Convergence and Non-Convergence of Multiple Sources of Evidence
(Adapted from Yin, 2009)

Figure 3.4 distinguishes between two instances of using multiple sources of evidence in case studies. Only in one case has data triangulation actually occurred. In the lower case (non-convergence of evidence) multiple sources have been used however each source (e.g. surveys) has been analyzed separately with the conclusions from the different analyses merely being compared to one another. This results in multiples sources that address different

facts within the case. According to Yin (2009), when one has really triangulated the data, the events or facts of the case study have been supported by more than a single source of evidence. The study shall aim to follow a similar approach in employing various data collection techniques that jointly seek to reveal similar truths within the research context.

4.7 Data Analysis

Data collection and data analysis were conducted concurrently as advocated by Merriam [(1988), *cited in* Creswell, 2009]. In essence, the aim here is to convert the raw data to final patterns of meaning (Henning, 2004).

The quantitative data obtained through the questionnaires will be analyzed and graphically represented using Microsoft Excel. This will allow the researcher to present the research results analytically for review and analysis in the report. According to Stake (1995), qualitative data analysis in case study research usually entails a detailed description of the setting and research subjects followed by an analysis of the data for themes or issues (*cited in* Creswell, 2009). Qualitative content analysis will be applied to the data in order to code and categorize the data into units of meaning. Subsequently the qualitative results will be presented in the research report.

The data from the structured interviews and the focus group will be sorted according to the most prominent and recurring themes and concepts (Ritchie, Spencer & O' Connor, 2003). Interviews and the focus group discussion recorded by dictaphone were transcribed verbatim in preparation for analysis. Key themes and representations that emerged from this data were then drafted into the research report. In addition, field notes from observation were reviewed and expanded upon in the research report. Themes surfacing from observations were comparatively discussed against the findings of other data collection techniques.

A rich and detailed description of the case shall be provided to bolster external validity of the study such that researchers with similar research interests in mind can have a holistic description for comparison. The research report will take a narrative form to paint a comprehensive picture of the diversity training environment and seek to provide a first-hand account for readers into the experiences of workshop participants. According to Webster and Mertova (2007), as a research method, narrative is much more honest and closer to reality

than most empirical methods. It is often a reflective, story-telling process in instances where the researcher is personally involved in the research. Henson (2006) advocates the use of narratives in reporting research as it “enlivens what can easily become dead, lifeless theory and at times, boring research” (Webster & Mertova, 2007: 46).

Narratives have been described as being a way of “putting flesh on the bones of theory” (Webster & Mertova, 2007: 46). Photographs taken during the course of the drumming session and diversity training shall also be included in the report to provide a visual representation of the research environment, and hence allow the reader to share in the reality of diversity workshop participants.

4.8 Researchers role in the research

At the time of writing the researcher was employed as founding member of Shizaya Drums. The researcher was directly involved in designing and co-facilitating the diversity drumming workshop at Hospital X. In this capacity a certain degree of bias may be evident in the research results due to the role of the researcher as the primary data collection instrument with regards to the use of qualitative methods. Despite every effort being made to ensure objectivity, these biases may shape the way the researcher makes sense of the data and interprets others experiences as well as his own (in participant observation). According to Locke, “the investigators contribution to the research setting can be useful and positive rather than detrimental” (*cited in* Creswell, 2009: 196). This was evident during observation of the first workshop where after the lunch break participants appeared tired and weren’t partaking enthusiastically in group activities.

“At around 13:30 after lunch, the energy levels around the group seemed to have dropped quite significantly. A lack of enthusiasm in responding to questions posed by the trainer as well as half-hearted attempts at participating in group activities was visible to the researcher. At this point the researcher was approached by the trainer unexpectedly and requested to perform a rhythmic exercise to ‘wake-up’ participants and get them re-energized for the second half of the workshop. A laughing exercise using body percussion (i.e. clapping, thigh-slapping and stomping) was then conducted by the researcher that assisted in revitalizing the group” (Excerpt from field notes, see Appendix I).

This impromptu request from the diversity trainer is characteristic of conducting fieldwork where the researcher is often faced with unforeseen circumstances. In this instance, the researcher's involvement in the research situation could have had an effect on participant behaviour (post rhythmic exercise) and led to higher rates of bias and inconsistency in findings due to this exercise only being conducted during the first workshop. This was taken into account by the researcher however the exercise was also viewed as making an additional contribution to the research process.

In terms of the four sampled diversity drumming workshops, three facilitators were present with two facilitators being largely responsible for the practical drumming aspect of the workshop (more details provided in the case study report). In an effort to ensure objectivity the researcher was regarded as the "third facilitator" who only conducted a short part of the workshop using the diversity of drums (from around the world – djembe, tabla etc.) as an analogy for learning about diversity in the workplace. Thereafter participants embarked on the diversity training workshop which the researcher attended as a participant observer for the allotted time 09h00 – 16h00 (on one occasion only). As indicated earlier, it is important to note that considering that participants knew the researcher as the drumming facilitator from the morning session, it was unlikely that he was regarded as an "insider" amongst the diversity training group. During the two subsequent workshops the researcher attended only as an outside observer from 9h00 – 13h00 due to time and cost constraints.

With regards to the focus group, there was the possibility that the respondents answered favourably to the questions posed to them due to realizing that the researcher was affiliated with Shizaya Drums. In the interviews with drumming facilitators a degree of bias may be apparent due to the respondents being work colleagues of the researcher and hence providing preconceived responses to questions. It is worthwhile to mention that for this purpose the researcher did request for respondents to answer as honestly and objectively as possible. This was also the case in interviews with diversity trainers where due to Shizaya Drums being contracted by B&A on various occasions prior to the study, the researcher was known to the diversity trainers.

4.9 Limitations

Due to the small scale of the research, findings may not be generalizable beyond the immediate study. Constraints associated with a dissertation of this design and intent did not allow for the generation of a sample that can claim representivity of the experiences of all diversity training workshop participants. In addition, a degree of bias may be evident in the research results due to the close proximity between the researcher and formulation of the research data. Consequently the results of this study are intended to be suggestive rather than definitive in order to pave the way for future research that may lay claim to greater levels of inference and generalization.

Questionnaires were administered only in English which could have resulted in participants who weren't proficient in English not understanding the questions and not providing full responses. It is important to note that the diversity trainer who was present while the researcher administered the questionnaire was fully conversant in Zulu, however the researcher did not observe any respondents requiring such clarification on questions.

4.10 Ethical Considerations

According to Neuman (2000: 91), “the researcher’s authority to conduct research...is accompanied by a responsibility to guide, protect and oversee the interests of the people being studied.”

In light of the cardinal principles of ethical and socially responsible research, the UKZN Research Code of Ethics was rigorously adhered to with the researcher ensuring the anonymity of respondents through non-disclosure of their names in the research report, unless otherwise consented to. Participants were made aware that participation in the research was voluntary and that any disclosure of information would remain confidential. In their analysis of the literature, Singer and colleagues (1995) discovered that assuring confidentiality modestly improved responses when researchers questioned participants on highly sensitive topics (Neuman, 2000). During the course of administering questionnaires to diversity workshop participants, the researcher clearly stressed this point by affirming that any information provided through the questionnaire would remain confidential.

Informed consent is considered crucial in that participants are made fully aware of their rights to voluntary participation (Lewis, 2003). This was obtained through the signing of an informed consent form by participants detailing the research objectives and terms of participation, which were also articulated verbally so that participants clearly understood the aims of the study. Other than in the instance of participant observation, where premature disclosure of research interests could have resulted in reactive measurement, research was only conducted after written permission to proceed with the study was received from the informants. In keeping with the ethical standards of social research, the researcher sought to first consider the informants rights, interests and wishes when making decisions with regards to the reporting of data. In attempting to provide a rich, descriptive account of the case to enable readers to obtain a holistic picture of the study, the researcher sought to include biographical information obtained during interviews in the research report. Prior to this, permission was obtained from respondents to allow the publishing of personal information (such as interviewees' names) in the report so as to add substance to the respondent's background and provide the reader with a vicarious experience of the research.

In light of the interviews and focus groups being recorded via dictaphone, prior consent was obtained from research participants to make a recording of proceedings. The tapes were stored for safe-keeping by the researcher so that the researcher's commitment to the use of data strictly for the purpose of this research study could be adhered to. In addition, authorization from the managing director at Bruniquel & Associates was obtained to conduct research during the Championing Diversity workshop. This included having access to diversity trainers for conducting interviews as well as obtaining consent to include an analysis of the workshop training manual and naming of the organization (Bruniquel & Associates) in the research report. Permission was also obtained from the Human Resources department at Hospital X to conduct research at the site by submitting questionnaires to hospital staff attending the training and taking digital photographs of the workshop environment for the purpose of reporting research. In addition, as per request of the Human Resources Manager at the hospital in question, the researcher has kept the identity of the organisation confidential throughout this research report. As such, the organisation has been referred to as Hospital X.

4.11 Chapter Summary

This chapter provided an overview of the methodological framework used in positioning and interpreting the study. A prologue to the philosophy of research from various schools of thought including positivism, post-positivism and interpretism was provided together with a discussion of their suitability for the proposed study. Thereafter the rationale behind the research design was discussed, with the interpretivist approach to research being adopted for the study. An exploratory case study was opted for and a concurrent embedded mixed methods strategy was implemented to allow for multiple sources of evidence that were viewed as improving the overall strength of the study. The selection of various data collection techniques such as questionnaires, semi-structured interviews, focus group discussion, document analysis and participant observation were discussed, followed by a description of how the research was conducted with regards to ethical considerations.

Chapter 5

Case Study Report

*A man is always a teller of tales;
He lives surrounded by his stories and
The stories of others; he sees everything
That happens to him through them,
And he tries to live his life as
If he were recounting it.*

(Jean Paul Sartre in Elliot, 2005)

THE CENTRAL FOCUS of this dissertation is to investigate the role of African drumming in creating an environment that encourages open and honest communication around the discussion of sensitive issues in the context of diversity training. In doing so, the study attempts to understand the impact of African drumming on the experiences and levels of participation of diversity workshop participants, as well as the effect of group drumming on staff motivation levels and building a shared sense of togetherness amongst a group. Considering that case study research involves a detailed description of the setting or individuals, a succinct background to the organisations concerned (Hospital X, Bruniquel & Associates and Shizaya Drums) as well as an analysis of the Championing Diversity training manual shall be provided to introduce how the study was carried out. A progressive narrative of the drumming session and the diversity workshop, which emerged from the researcher's field observation, is then provided to paint a picture of the context of the two workshops from the researcher's perspective. Information gathered from participant observation as well as digital photographs taken at the research site shall be utilized to bring the workshop environment to life for the reader. Thereafter data gathered from questionnaires, semi-structured interviews and the focus group discussion are analysed to provide a holistic understanding of the interplay between the effects of the drumming session and the participation of staff in the diversity training workshop.

5.1 Background to Organisations involved in the study

5.1.1 Hospital X

The client, Hospital X, is a new state of the art healthcare facility and cardiac centre of excellence in Durban, KwaZulu-Natal. The R340-million hospital which opened in October 2008, is located between Durban and Umhlanga and is breaking new ground as the first black-owned and managed cardiac centre in the province. It boasts over 250 beds, an entire floor dedicated to the cardiac centre of excellence, a short-stay unit, a maternity ward, paediatric ward, seven theatres, radiology and pathology services, forty consulting rooms as well as staff crèche facilities. The hospital currently employs approximately 500 staff (Pringle, 2008).

5.1.2 Bruniquel and Associates

Bruniquel and Associates (B&A) is a well-established provider of Industrial Relations training and has been at the forefront of the industry since 1981. The company's highly qualified course facilitators carry out the various training programmes on offer at the firm which include employee relations courses covering disciplinary skills, leadership and specialised training programmes addressing diversity and performance management (www.bruniquel.co.za). These courses can be conducted in-house by B&A consultants or may be purchased as packages for in-house use. Public training courses are also held at venues across the country with service delivery being provided through franchisees in Johannesburg and Cape Town and agents who operate independently under agreement with the company. The company's courses are renowned for their practical experiential approach to training and realistic video case studies which remain a distinguishing feature of B&A's training services. Permission for publishing the organisation's name in the research report was obtained from the company's managing director during the course of conducting research. Industrial Relations Consultants Tennyson Mahalambi and Manyano Mtuba, who headed up the diversity training, provided consent with regards to the disclosing of their names in the research document.

5.1.3 Shizaya Drums

Shizaya Drums is a fledgling drumming organization that specializes in utilizing African drumming and Applied Theatre as a medium for learning about organisational development (OD) concepts of teambuilding, diversity awareness and change. Shizaya's team building and diversity awareness workshops adopt an experiential learning approach through the use of group drumming and applied theatre as a means of encouraging open communication, shedding inhibitions and building stronger work teams. Other services provided by Shizaya include beginners drumming workshops, drum sales and live drumming performances for social and corporate events. Shizaya's mission is to promote the cultural arts as a medium for learning and enhancing diversity awareness, while cultivating opportunities for job creation, empowerment and social development within underprivileged communities in South Africa.

With regards to its relationship with Bruniquel and Associates, Shizaya Drums is contracted out to the training provider to conduct drumming workshops as an auxiliary service offered to clients interested in carrying out diversity training. The drumming session is marketed as an effective ice-breaker for groups that stimulates discussion and sets the tone for the upcoming diversity training. Both directors of the company approved the use of the organisation's name in the write up of the research document. In addition, informed consent was obtained from Shizaya Drums facilitator's, who participated in interviews, with regards to disclosing of their names in the research report (see Appendix G).

Figure 6. Diagram illustrating the relationship between training providers in rolling out diversity training workshops at Hospital X

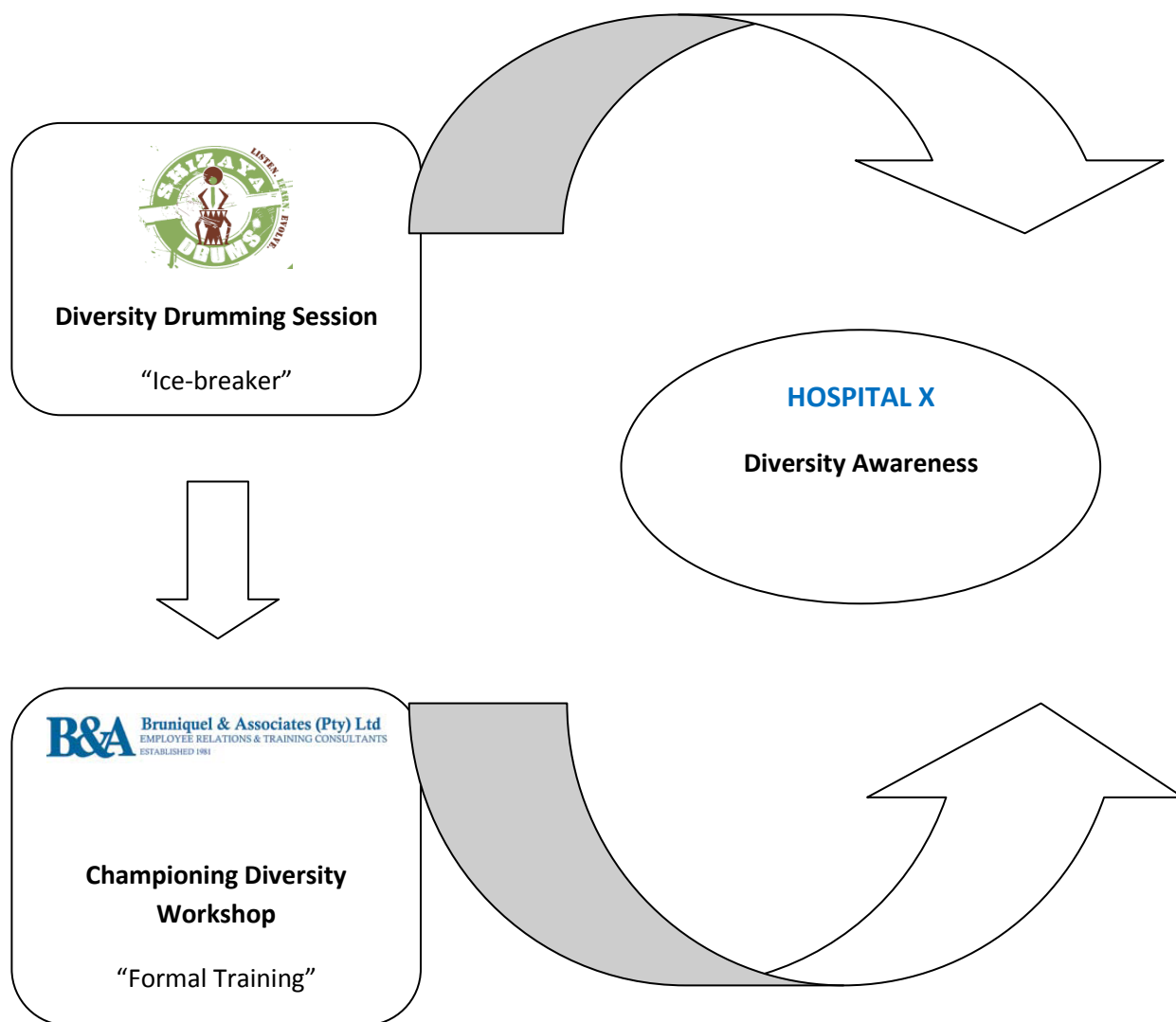


Figure 5.1 illustrates the interplay between Shizaya Drums and B&A in carrying out diversity training with staff at Hospital X. Shizaya Drums conducted a morning drumming session with staff between 8:15 – 9:00 after which they embarked on formal diversity training in the Championing Diversity workshop with B&A which ran from 9:15 – 16:00. Lunch was taken between 12:00 – 12:30.

5.2 Document Analysis

The main objectives of the course, as set out in the training manual, were to:

- Provide the learner with a clear understanding of diversity, stereotyping and prejudice as well as examine the negative consequences which result from racial and gender discrimination.
- Examine aspects of African culture as well as Hindu, Muslim and Western/Christian beliefs and culture with a view to promoting tolerance in the workplace.
- Create awareness of behaviours which may offend others and provide learners with a strategy for constructively confronting people who practice such behaviours.
- Educate learners on the benefits of leveraging diversity within a team.

(Bruniquel & Associates, 2008)

The Championing Diversity training manual (Bruniquel & Associates, 2008) consisted of ten worksheets that participants were required to complete in groups and share with the rest of class through group discussion. Each worksheet focussed on a specific module pertaining to diversity issues (See Appendix K). During the course of the workshop, recent court rulings pertaining to diversity issues at the Commission for Conciliation, Mediation and Arbitration (CCMA) as well as equity legislation such as the Employment Equity Act of 1998, Broad-based Black Economic Empowerment Act of 2003 and the South African Constitution are referred to in discussing the legal side of issues such as affirmative action and discrimination in the workplace.

From an organisational perspective, the Championing diversity workshop is a comprehensive and cost-effective way to tackle diversity training (Bruniquel & Associates, 2008). As revealed through the course outline, the workshop is very practical and aims to get people talking and re-examining their beliefs about others. As a result the course is viewed as a diversity “awareness” workshop with the course content seeking to educate staff on cultural differences, allow learners to identify and analyse stereotyping and prejudice and provide them with practical skills for diffusing conflict situations in the workplace. It is important to note that the standard Championing Diversity Workshop run by B&A is a two-day course. In this case, due to time constraints on behalf of the client, B&A prepared a condensed version of the workshop that could be run over a day.

5.3 Participant and Direct Observation

5.3.1 Context

Before elaborating on the field observations, it is important to place the role of the researcher within the context of the drumming session. As founding member of Shizaya Drums, the researcher had significant involvement in the conception and design of the workshop as well as having over two years experience in facilitating drumming workshops. In this capacity a certain degree of bias may be evident in the research results due to the role of the researcher as the primary data collection instrument in implementing qualitative methods. Despite every effort being made to ensure objectivity, these biases may shape the way the researcher makes sense of the data and interprets others experiences as well as his own (May, 2002).

As mentioned earlier, in an effort to maintain objectivity the researcher served as a third facilitator during the diversity session and only conducted a short part of the workshop using the “diversity of drums” (from around the world – djembe, tabla etc.) as an analogy for learning about diversity in the workplace. John Drace and Rodney Frank served as the primary facilitators of the practical drumming aspect of the workshop.

A progressive narrative of the diversity drumming session (held on 8 March 2009) from a facilitator’s perspective is provided below, followed by a descriptive account of the Championing Diversity workshop.

5.3.2 The Diversity Drumming Session

“The drumming session was held at the cafeteria rest area at Hospital X. This was an outdoor venue towards the north facing side of the hospital. Facilitators arrived 30 minutes before the start of the workshop. Chairs were rearranged in a circular fashion with a drum being placed in front of each one. Additional percussion instruments such as shakers, claves and cowbells were placed on tables surrounding the drum circle for use by participants and facilitators.

Upon arrival participants were welcomed by facilitators and asked to choose a drum. As people arrived there were a few surprised looks on faces when they realised that they were attending a drumming workshop. Staff were advised to remove any rings on their fingers and hand jewellery to prevent injury while drumming. After everyone was seated, the workshop

began with a pulsating performance by the three facilitators, with John and Rodney playing djembe and myself on the doun-douns¹⁴. Participants seemed to enjoy the performance, with attentive looks on many faces and some even applauding at the end. Once the performance was over, facilitators let out a barrage of emphatic hollers to motivate staff and get them interested: “*Good Morning eThekwini!*” I yelled after the dramatic end to the drumming performance.

Rodney then casually welcomed all participants to the workshop on behalf of Shizaya Drums, introducing facilitators and briefly explained what would be covered in the session. Thereafter John provided a short history of the djembe, tracing its roots back to twelfth century West-Africa and discussing some of the traditional uses of the drum. Rodney and John went over the correct drumming posture with participants indicating that drums were to be positioned between the legs, and leaned forward so that the bass sounds could emanate from the pipe of the drum. Facilitators then illustrated how to play two basic strokes on the djembe called the tone and bass. Facilitators explained that the tone sound was played with closed fingers by striking the rim of the drumhead to yield a high pitch sound, while the bass sound was played with a slightly cupped palm in the middle of the drum. Facilitators then began teaching participants a simple drumming language where “*Boom*” represented the bass sound while “*Pa*” represented the tone sound. The rationale behind this was participants would be able to more easily play what they could say.

John then asked the group: “*So what would Boom PaPa Pa sound like?*”, after which one of the participants responded by mimicking the sounds on his drum. After practising this rhythm as a warm-up for a few minutes, participants were taken into the next rhythm which was called the “Rothman’s July.” John explained the reasoning behind the name to the staff mentioning that when played correctly by a large group, the rhythm is believed to sound like a group of horses galloping. John pointed out to participants that if they got lost at any point in the rhythm to come back to the bass rhythm which served as the driving force behind the beat.

At this point I began playing the doun-douns to the bass sounds of the rhythm to help participants identify this particular point in the rhythm. After participants began playing the

¹⁴ Doun-doun – Three accompanying bass drums of different pitches which create the pulse around which the djembe is played (Friedberg, 1993).

rhythm comfortably Rodney instructed them to attempt a “drum roll” (fast, repetitive tones on the rim of the drum) by giving them a signal to increase the intensity of the drumming for a short ten second period. The group executed the drum roll and went back into the previous rhythm comfortably culminating in an observable motivational boost for participants. Out of the blue while still playing his drum, John began doing dance movements mimicing a galloping horse in the middle of the circle. This was to the sheer delight of the group who responded with grins and giggles. By the end of this rhythm, positive body language such as smiling, laughter as well as a sense of fun and excitement were noticeable amongst the group. It was visibly apparent that participants were enjoying themselves.

Thereafter the group was introduced to the second rhythm called communication. The communication rhythm involved the group being split into two factions with each sub-group playing separate alternating rhythms. The first group led by John played the rhythm:

“Boom Boom PaPa Pa” followed by Rodney’s group who played *“Boom PaPa PaPa Pa.”* So together the rhythm went: *“Boom Boom PaPa Pa....BOOM PaPa PaPa Pa...”* Facilitators gave their groups cues as to when to start playing their rhythm by either playing along with them or gesticulating. Harmony was achieved when the groups played their respective rhythms in sequence by listening to the preceding rhythm first before responding with their own beat.

After the rhythm had been played successfully by the group, Rodney likened the two teams playing the communication rhythm to a machine that is made up of different parts:

“If one part does not function properly then the machine is unproductive. All the parts have to be working in synergy to ensure efficiency and productivity.”

John then led the group through the third rhythm called the “One-hander” which was played with one hand in the middle of the drum at all times playing bass. At this point I reached for some of the percussion instruments, handed out shakers to a few participants who had sore hands and began playing the cow-bell.

Thereafter I brought the *isigubhu sendlamu* (Zulu bass drum), *tabla*, *doun-douns*, *samba drum* and one of the *djembe*’s into the middle of the drum circle. I then provided a brief discussion of the cultural origins and uses of the different percussion instruments. The differences in sound, structure and origins of each instrument were discussed as well as the

similarities in construction and use of rhythm across cultures. I then illustrated the flexibility of the djembe to be played like a tabla, western drum-kit or conga drum by playing rhythms on the djembe associated with these percussion instruments. I mentioned the common pedigree of all the instruments in belonging to the membranophone¹⁵ family of instruments. Here I discussed the similarity in construction across the djembe, tabla and isigubhu, where all instruments were composed of goat or cow skin stretched over a hollowed out shell and tightened either with synthetic roping or ox thong. The unique nature of each individual djembe drum (in the drum circle) was also touched on illustrating how each instrument was different to the next in sound and aesthetic design and how each drum offered a unique voice to the collective sound of the drum circle.

I proceeded to question staff on the cultural uses of the *isigubhu sendlamu* and a black woman mentioned it was used by Zulu people as well as Zionist groups for worship and communicating with the ancestors. Another black man indicated that it was used for performing various cultural dances like the *indlamu* Zulu warrior dance. I then asked participants where they had seen the tabla and what it was used for. A hand went up and a middle-aged Indian woman mentioned that she had seen it at cultural events, in Bollywood movies and at the temple where it was used for prayer. I went on to discuss the use of rhythm for similar purposes across cultures where in Hinduism and Bhuddism rhythmic chanting, singing bowls and percussion are used as a means of transcending higher consciousness.

In introducing the samba drum, staff struggled to identify the instrument (similar to a tambourine) which I explained was found in Brazil where it was used as part of samba drumming groups as synonymous with the Rio Carnival. This brought the diversity of drums aspect of the workshop to a close with participants then being led into the last rhythm by Rodney and John. This rhythm involved three different elements including drumming, clapping and singing. Participants were required to play a drumming rhythm: “PaPa Boom...PaPa PaPa Boom” followed by rhythmic clapping, “Clap Clap Clap ...(pause)... Clap Clap”.

Upon learning that they were going to be required to sing, there were many shy smiles and an apprehensive murmur which went around the group. Finally John began to lead the singing which served to reduce peoples’ self-consciousness, as his singing voice left a lot to

¹⁵ Membranophones are characterised where a frame or shell is covered by a membrane (or drumhead).

be desired. He then explained the meaning of the verse: “*AaaHaa...Se Wa Ko Son*” which meant “cause of joy” in Manding (traditional West African language). Once the participants were comfortable with the piece, John conducted the performance using hand signals to mark the introduction of different elements of the piece and lead the group into the singing aspect. The end of the performance signalled the end of the workshop with Rodney and myself closing off proceedings by praising the group for their efforts in the session and handing them over to the diversity trainer.

The end of the workshop involved participants walking off to the fourth floor training room where the diversity workshop was carried out.”

5.3.3 The Championing Diversity Workshop

Thereafter participants embarked on the diversity training workshop which the researcher attended as a participant observer (on one occasion only) for the allotted time 09h45 – 16h00. As indicated earlier, it is important to note that considering that participants knew the researcher as the drumming facilitator from the morning session, it was unlikely that he was regarded as an “insider” amongst the diversity training group. During the two subsequent workshops the researcher attended only as an outside observer from 9h45 – 13h00 due to time and cost constraints. It is important to note that the Championing Diversity (CD) workshop commenced at 09:15 whilst the researcher only attended from 09:45 due to having to pack away percussion instruments used in the drumming session. During this period, staff were usually completing Worksheet 1 where they learnt about the personal history and interests of their work colleagues.

Observations from diversity workshops held on the 8 March 2009, 16 March 2009 and 22 March 2009 shall be provided. These are discussed overleaf.

5.3.3.1 Observation 1

Date: 8 March 2009

Researcher's view of

drumming session: Viewed as “the benchmark.” One of the best diversity drumming workshops done by Shizaya Drums. Good energy, participants were in synchronization with one another and were visibly motivated from the session (lots of smiles and laughter).

Researcher's role: Participant observation was conducted by the researcher who participated in workshop activities and class discussion.

Trainer: The workshop was facilitated by two trainers. The first half of the course was facilitated by an experienced black male (Tennyson Mahlambi). After the lunch break a black female consultant (Manyano Mtuba) who was relatively new to facilitating diversity training, took over as the trainer.

Atmosphere at the start of the Diversity Workshop:

Very relaxed feeling amongst the group after the drumming, everyone seemed very calm and composed. Many complained of sore fingers after the workshop and mentioned how much they had enjoyed the drumming at various stages during the workshop. There seemed to be immediate focus on the diversity training issues as soon as the workshop began. Participants were keen to partake in group activities and seemed to be on a sustained “high” from the preceding intervention. Lots of laughter and humour characterized class discussion and group work. There was one participant, who from the beginning of the drumming session, seemed to be eager in answering all the questions posed by the trainer. Her enthusiasm seemed to prompt others to participate more in group discussion.

Descriptive Notes

The stereotypes exercise went down very well with the group resulting in loads of fun and laughter in discussing stereotypes people came up with. The exercise involved a list of statements e.g. all Jews are, with participants having to complete the rest of the statement thus eliciting common stereotypes from participants. Participants worked together as groups in filling out these statements with there being a lot of cheerful laughter during group discussion. The facilitator then got the groups to report back their answers and discuss the stereotypes looking at whether there actually is any truth in them, i.e. are all Indian people money-hungry? During the exercise there was good energy and constructive feedback from the group who discussed each stereotype with interest and from their personal point of view.

Key Talking Points:

Tennyson, the male trainer, mentioned the song by famous film-maker Mbongeni Ngema – Amamdiya whose lyrics say that Indians don't belong in South Africa. He then analysed the stereotype of Indians in South Africa and then asked the question if Indians were just going to pack up and leave to go back to India. He went on to talk about living in an age of globalisation with labour flowing freely across borders, hence the need to understand and get along with people from different cultures and backgrounds.

In discussing the xenophobic attacks in South Africa last year, the facilitator discussed Trevor Manuel's analogy of "*rock the boat*." It provides an image of how we (all South Africans) are all in Noah's arc, and if just one person rocks the boat (sparks trouble) then the boat will capsize and all aboard will drown. This analogy depicts how as South Africans, we live in a very sensitive environment and how a small uprising can spark mass devastation.

By 11:30 the researcher noted that there seemed to be a lethargic feeling around the group who seemed to get excited when it got closer to lunch and people were asked what they were choosing from the food menu. After the lunch break at around 13:30, the energy levels around the group seemed to have dropped even further. A lack of enthusiasm in responding to questions posed by the trainer as well as half-hearted attempts at participating in group activities was visible to the researcher. At this point the researcher was approached by the trainer unexpectedly and requested to perform a rhythmic exercise to 'wake-up' participants

and get them re-energized for the second half of the workshop. A laughing exercise using body percussion (i.e. clapping, thigh-slapping and stomping) was then conducted by the researcher which assisted in revitalizing the group” (see Appendix I).

During one of the worksheet exercises, participants brought up a workplace issue where in many instances there had been the problem of the right to practice one’s culture (especially Zulu culture) in honouring the dead at hospitals. Participants mentioned that the deceased’s family would bring a special tree branch to pray for the spirits at the bed where the patient had passed on. A white, female participant mentioned that in some cases the family would want to bring animals like fowls into the ward that were to be slaughtered at a later stage. It is not known whether this was a gross exaggeration on the part of the participant, but in response to this statement an Indian female replied that this was certainly not the case and that it was only the branches of a specific tree that were brought in to pray for the spirits and put them to rest.

In discussing this practice, which raised interest amongst the group, the issue of Health and cleanliness regulations at hospitals which are meant to be strictly adhered to so other patients are not exposed to germs and disease was critically discussed. Whilst discussing this topic the majority of participants were of the opinion that the wellbeing of other patients should not be compromised in order for others to practice their culture. This seemed to indicate that participant’s had taken a stance where the operational requirements of the job were to be given priority over practicing one’s cultural beliefs in the workplace. It is important to note that the majority of participants in the group were female nursing staff, who would have previously had similar experiences in their job role.

While on this topic, the issue of an employee at Pick & Pay who was dismissed for practicing her cultural beliefs was brought up. According to an explanation by one of the participants, in Zulu culture when someone passed away in the family, a family member usually took it upon himself/herself to host the prayer for the deceased which involves a large family and community gathering and the slaughtering of cattle to honour the deceased. After the animal has been slaughtered a specific part of the skin is used to make a leather bangle or *isiphandla* that indicates that you have done the prayer and is revered amongst fellow Zulus as a sign of cultural respect and practice. After the first few weeks of making the bangle, the skin is usually not fully dried out and thus has an unpleasant odour. In the case of the Pick & Pay

staff member, she was employed as a packer and was reported to her manager by a fellow staff member for wearing an *isiphandla* as it could possibly carry disease. Upon hearing of this, the manager confronted her on the issue saying that the bangle had a disgusting smell and summarily fired her on the spot. After going to the Labour Court, Pick & Pay was required to pay out a large sum of money for refusing to allow the employee her constitutional right to practice her culture in the workplace.

Such cases were put forth by the trainer in order to stimulate discussion and debate amongst the group. Consequently the clash between practicing one's culture at work and the requirements of the workplace were contested by participants.

5.3.3.2 Observation 2

Date: 16 March 2009

Researcher's view of

drumming session: Average workshop from a drumming perspective, rhythms not played harmoniously.

Researcher's role: Direct Observation (did not participate in workshop activities)

Trainer: Manyano Mtuba

Atmosphere at the start of the Diversity Workshop

The group was very upbeat and jovial. There was a very social atmosphere apparent amongst the group with participants being very talkative at the beginning of the workshop. The group was quite diverse with a good mix of participants from different race groups. However the gender imbalance amongst participants was still evident with only two male participants in attendance.

Key Talking Points:

What stood out the most from this workshop was the sense of ill-feeling that rose amongst the group when discussing the issue of the xenophobic violence that occurred in South Africa last year. A young black male aired his views on the issue, saying that “...*killing each other was dumbest thing us African people could have done, we should have been killing the whites.*”

The initial response from the group was a few laughs with a few people (especially the white participants) becoming visibly offended by his statements. The researcher definitely sensed a feeling of tension amongst the group after this incident. The participant also seemed to attempt to point out that most stereotypes are in fact true and aired his opinion on various contentious issues. When talking about Indian people he talked with an Indian accent (in a mocking accentuated tone). This participant was seated next to a young Indian female and the two seemed to know each other from working together. She seemed to back up what he was saying in most instances, with there being rowdy interruptive laughter from the two during the course of the workshop.

The stereotypes exercise brought with it many laughs and joking about by participants. However the use of the term “*ching chongs*” when referring to Asian people (by the same participant) brought about reluctant laughter amongst the group. There were also signs of discontent apparent as a result of these remarks with some participants shaking their heads in disapproval (one of whom was the researcher). In response to this statement, the trainer at first laughed along with the group. However, a few minutes later, she then mentioned that offensive language would not be tolerated in the workshop. This assertion was clearly directed towards the guilty participant through sustained eye contact between the trainer and the participant in question. It can be said that this incident was handled well by the facilitator. However it must be noted that the trainer should have set the boundaries earlier on regarding the use of offensive language during the workshop. At this stage one of the other participants (a middle-aged white female) told the young black man in question that, “*you will get a klap*” if he kept making jokes about other people. This act of disciplining was done in a joking manner and invoked laughter amongst the group after which everyone settled down and the sense of tension seemed to dissipate.

Reflective Notes

The sensitivity of workshop discussion around diversity issues was directly experienced by the researcher during this workshop. The tension and unsettling atmosphere created by a certain participant's comments were visibly apparent to the researcher. The need for parameters to be set before the workshop began was highlighted in this instance. From observing workshop participation, it was apparent to the researcher that sensitive issues need to be discussed in a non-threatening and safe environment for participants to interact more openly with one another. However if boundaries are not set appropriately by the facilitator, with regards to the way participants interact with others and communicate their ideas, then the propensity for the use of offensive language by staff is increased, which can have severe ramifications for the organisations' concerned.

The comments made by the young man early on in the workshop seemed to nullify the aims and talking points of the workshop material. There was a sense that training would not be taken seriously with the facilitator having to work against this attitude during the course of the workshop. Also noted from the observation was that the young respondent who incited the ill-feeling amongst the group was attempting to be funny on many occasions but instead succeeded in unsettling group members. For example, his use of the term of the word "*Ching-Chongs*" to describe Asian people was followed by himself as well as other participants giggling after the comment was made. Sadly, whilst a few members in the group did find use of the term humorous, others seemed to indicate that use of the term was offensive to them through negative body language (*head-shaking, frowns*). Had an individual of Asian descent been present at the workshop, it is assumed that fewer people would have laughed at the joke in an attempt not to offend such individuals. This example illustrates the high margin for error apparent in diversity training workshops (in terms of the use of racially offensive language) and how the reckless use of humour by participants can result in difficult situations for trainers and participants alike, as well as perpetuate commonly held stereotypes of other groups.

5.3.3.3 Observation 3

Date: 22 March 2009

Researcher's view of

drumming session: Good workshop where rhythms were played well by participants. Participants were keen to contribute in the “diversity of drums” aspect of the session

Researcher's role: Direct Observation (did not participate in workshop activities)

Trainer: Manyano Mtuba

Atmosphere at the start of the Diversity Workshop

A very warm, fun and jovial atmosphere was apparent at the start of the training. Everyone seemed very relaxed after the drumming and enthusiastic about the diversity workshop. The group seemed to interact more as a family rather than work colleagues.

Key Talking Points:

People told stories of their life events and how the new generation (i.e. their kids) had more exposure to diverse groups by having schools with a mixture of students from different race groups. Participants described how during their upbringing there wasn't much socializing with members from other racial groups and how parental figures often shaped perceptions of other race groups. One participant mentioned that his parents would often say:

“They (black people) are dangerous, they will mug you,” thereby creating a false fear of the black man from an early age.

One of the participants related how his child had come home from school one day and asked why the other children at school are so dark compared to her. He then mentioned that he had to explain to his daughter how there are different race groups and how each group has different characteristics from one another. He did stress the point to the child that even though we may appear different we are all human beings and have many similarities and go

through similar experiences in our lives. He then related this to how he was brought up and said that he wanted his child to grow up with an open mind with regard to mixing with children from different backgrounds rather than being encouraged to mix only with those from the same racial group as he was encouraged to do in his youth.

From these discussions participants identified how racist attitudes and perceptions of other race groups is learned by parents, teachers and peers and shapes our thinking of others resulting in social conditioning. The group was very responsive on this topic with incessant discussion and dialogue amongst participants.

During the workshop, humour was used to desensitize people (drop their defences) to allow them to address sensitive diversity issues such as xenophobia more openly. One of the participants, a 35 year old Indian male seemed to take on the role of “the jester” of the group from the beginning of the workshop. He was the first to respond to questions posed by the trainer and was always keen to participate in discussion. Almost all of his interaction with fellow participants involved some sort of comical element which the entire group responded to. His humour seemed to serve as an entry point to the discussion of serious issues during the workshop, particularly with regard to stereotyping. He also seemed to be able “to get away with a lot” as he was taken very light-heartedly by participants. The way he presented himself at the beginning of the workshop, as an honest man who enjoys working with disadvantaged children and giving back to the community, also created a trusting impression of him amongst the group.

Some of his jokes included:

- 1) When describing coloured men during the stereotypes exercise one group said that *“coloured men are aggressive and drunkards.”*

Upon hearing of this one of the young coloured women in the group responded by saying:

“I love coloured men. Coloured men are beautiful”,

At which point the jester replied:

“Is that why all of them work at Pep, Hub and Woolworths?”

There was an eruption of laughter after this comment with the coloured women (also being slightly embarrassed) laughing along with the group. The implications of the comment definitely had a more serious message to it though, playing on the stereotype that coloured males usually do not receive a tertiary education and as a result occupy low-skilled occupational categories in the labour market.

- 2) When telling a story of his personal perceptions of low-income areas and how he was brought up never to go into townships as they were “*dangerous areas*” he told of how his friend came to pick him up from home one night to take him out for a meal. His friend arrives in his 4x4 with “*his maid Thembi*” in the backseat and says that he needs to drop her off at home before they go out. He then proceeds to drive into a township in Inanda at which point the jester says:

“Rajen what are you doing?”

Rajen replies: *“I’m going to drop Thembi off at home, it’s a long walk for her.”*

As Rajen approaches the domestic worker’s home, he begins to slow down the vehicle at which point the jester screams,

“DRIVE MAN DRIVE! Keep driving...DON’T STOP!”

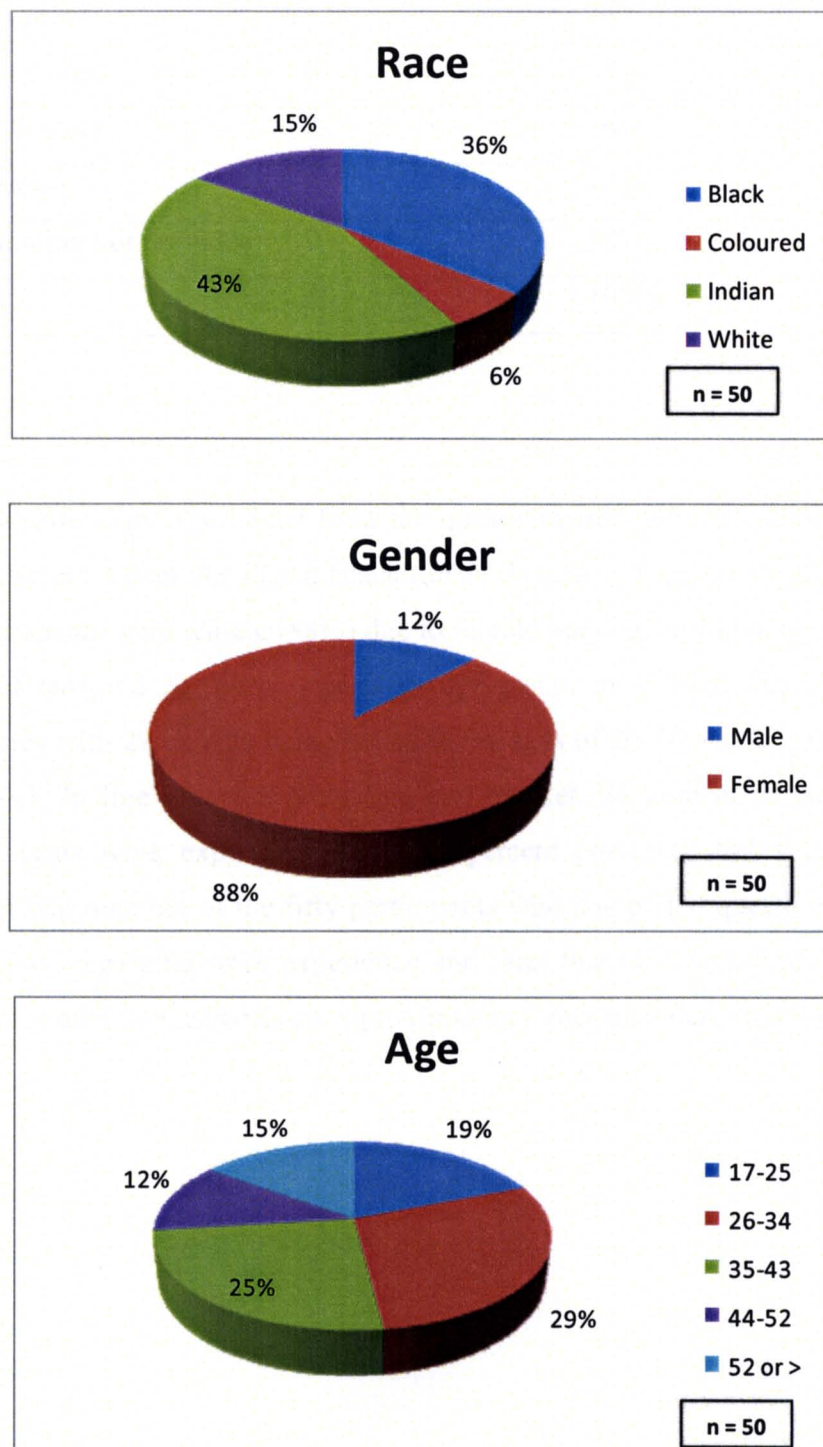
Here the jester clearly expresses his views of townships (in a humourous way) as hives of criminal activity and his fear of being in such areas.

Reflective Notes

The importance of humour in addressing sensitive diversity issues was the main outcome of observations during this workshop. It was evident that the use of humour allowed participants to lighten up and engage on a deeper level in discussing issues of race, prejudice and stereotyping. Because it was a small group there was also a sense of closeness and warmth amongst the group which was apparent from the get-go. As a result workshop activity and classroom discussion was rich with everyone contributing in some way. From the three workshops that were observed by the researcher, this was deemed the most fruitful (and entertaining) workshop for participants and observer’s alike.

5.4 Questionnaires

Figure 7. Cross-section of Sample Group by Race, Gender and Age-group



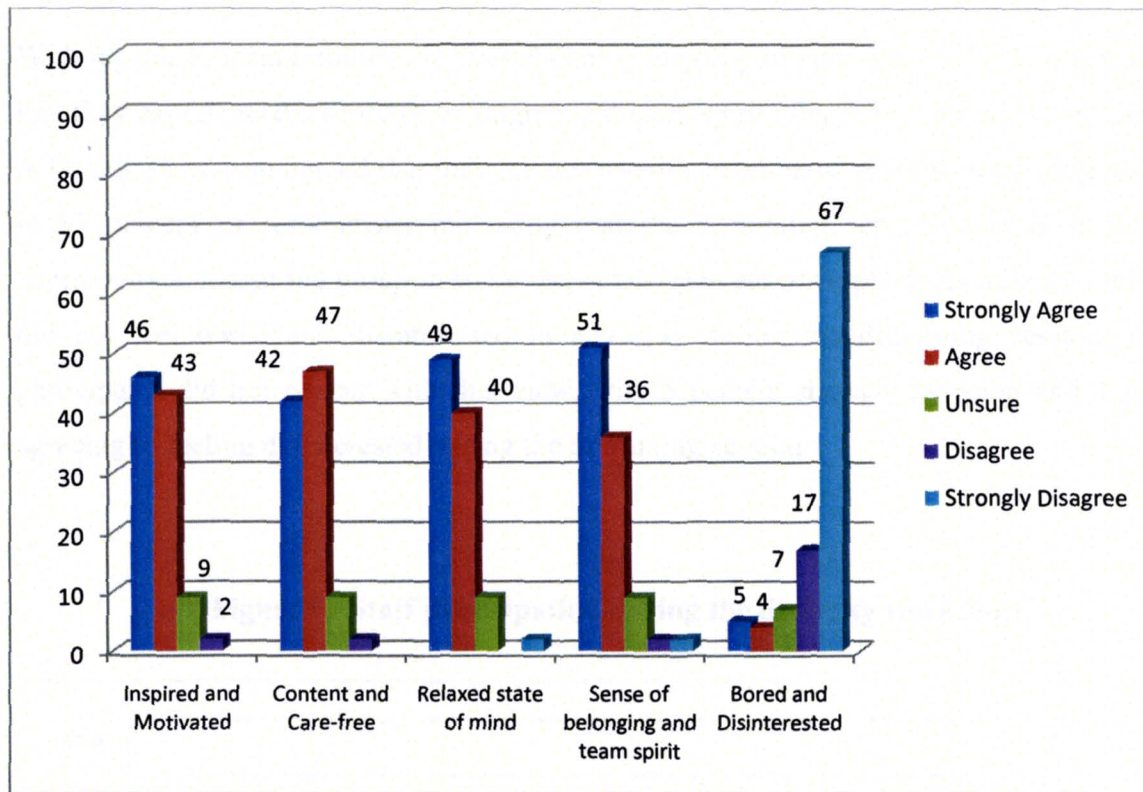
n = number of cases in the sample

Table 4: Work Experience

Work Experience	Number	Percentage %
0 – 2 years	9	18%
5 – 10 years	12	24%
10 – 15 years	6	12%
15 – 20 years	8	16%
20 years >	6	12%
Information not provided	9	18%
Total	50	100%

The biographical information provided from the questionnaires indicate that the majority of research subjects were Indian (43%) and Black (36%). In terms of gender stratification, a vast majority of participants were female (88%) due to female nursing staff making up the bulk of the personnel at Hospital X. With regards to age-group, most participants fell into the younger categories with 29 percent being between the ages of 26-34 and 25 percent between the ages of 35-43. In line with the prevailing age bracket, 24 percent of participants had obtained 10-15 years work experience while 18 percent possessed 0-2 years experience. Bearing in mind that nine out of the fifty participants who completed questionnaires did not provide information regarding work experience, indicates that the validity of this statistic is questionable and should be viewed as an approximation rather than definitive fact.

Figure 8. Participants affective responses to the drumming session

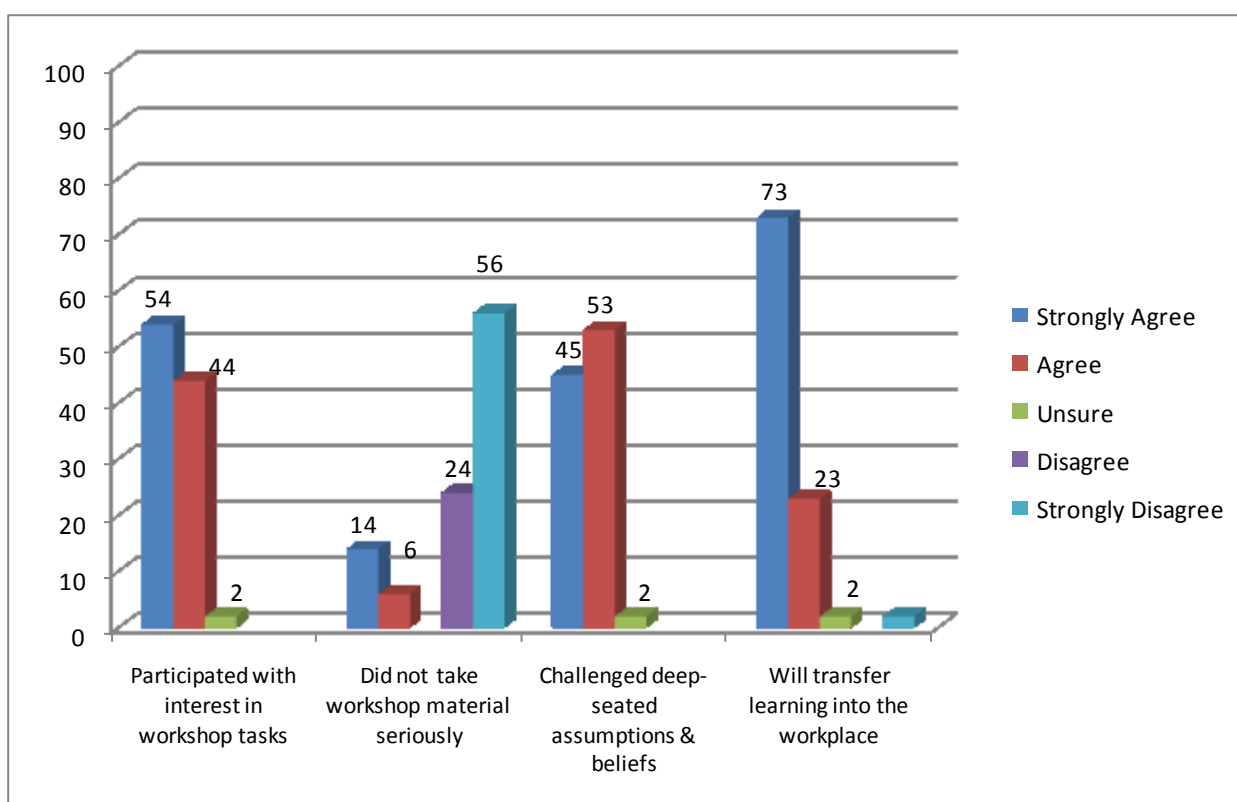


The questionnaires measured participant's responses to the drumming session by requiring participants to rate their experiences of the workshop in relation to a collection of statements pertaining to the impact of the drumming session on motivation, team building and levels of participation in the subsequent diversity workshop. Figure 4.1 provides a description of participants' affective responses to the drumming workshop. 46 percent of participants strongly agreed and 43 percent agreed that they were inspired and motivated by the morning's drumming session. This data indicates that a substantial majority of participants (89%) were motivated by the workshop in some way. In terms of experiencing a sense of ease and calm after the drumming, 47 percent agreed and 42 percent strongly agreed that they felt content and care-free after the drum circle. 49 percent of participants clearly stated that they felt in a relaxed state of mind after the group drumming. A further 40 % of participants agreed with this statement indicating that the bulk of delegates reported a sense of relaxation after the drumming. This empirical evidence seems to suggest that the melodious and

physical nature of the drumming session may have served as a form of stress relief allowing participants to unwind and relax in an informal workshop environment. These results seem to concur with the health benefits of group drumming as reported by Friedman (2000) and Foltz (2006).

With regards to team building, an overwhelming majority of participants (51%) firmly agreed that they experienced a sense of belonging and team spirit after the group drumming session. A further 36 percent agreed that they felt a sense of camaraderie after the drumming resulting in 87 percent of respondents indicating that the drumming served to build a sense of community amongst the group in some respect. 67 percent of respondents indicated that they did not feel bored and disinterested in any way during the drumming session. A few participants did not concur with this view, with 5 percent strongly agreeing and 4 percent agreeing to feeling disinterested during the drumming session.

Figure 9. Staff participation during the diversity workshop



With regards to the staff participation in the subsequent diversity workshop, 54 percent of attendees strongly agreed that they participated with interest in workshop tasks, while 44 percent agreed with this statement. This evidence shows that an overwhelming majority of participants (98%) took interest in participating in workshop activities. 56 percent of participants strongly disagreed to not taking the material seriously. However 14% percent of participants strongly agreed to not taking the subject matter seriously while 6% percent agreed with this view. This evidence indicates that over 20% of participants viewed the workshop content light-heartedly and suggests that over a fifth of workshop participants could be said to have “gone through the motions” in participating in the diversity workshop rather than connecting with the subject matter.

However when looking at the wording of the question as set out in the questionnaire (see Appendix D) it seems that the question may have contained an element of ambiguity for participants (Welman & Kruger, 2001). The question states: “During the diversity workshop I: Joked around and did not take the workshop material seriously” and requires participants to rate the degree to which they agree with this statement on a five-point scale. In retrospect, the first part of the question could have been interpreted as a positive statement by participants considering the use of the words ‘joked around’, and the second part a negative one, in light of the use of the words ‘did not take the workshop material seriously.’ Thus an element of ambiguity exists in the question which could have resulted in respondents interpreting the question differently thus resulting in inaccurate findings for this specific question. It is important to highlight that this error in the data collection instrument was only picked up when writing up the research report resulting in there being insufficient time to alter the questionnaire and recollect the data. Consequently the results of this question shall be omitted from the findings of the study to improve validity.

In terms of encouraging awareness and challenging deep-seated assumptions, beliefs and stereotypes of other groups, 45 percent of participants firmly believed that participating in the workshop assisted in helping them become aware of and challenge such stereotypes. A further 53 percent of participants agreed with this statement, indicating that the vast majority of attendees (98%) believed that the workshop had succeeded in increasing awareness and encouraging them to confront stereotypes and prejudice. A heartening outcome of the findings was that over 73 percent of respondents seemed committed to transfer what they had learnt in the diversity workshop into the workplace. A further 23 percent concurred with this

view indicating that learning outcomes of the workshop would be implemented in the work environment. In reporting these findings it is important to note that the study did not extend beyond the diversity workshop due to time and cost constraints. As a result there is no validation that participants actually transferred what they learnt into the work environment. This could be an additional point of enquiry for subsequent studies in this area.

It is also worth considering that a direct connection between the effects of the drumming session and the above empirical evidence provided on staff participation cannot be made. The questionnaire assessed the effects of the drumming on participants (i.e. relaxed state of mind, inspired and motivated) and participant's experience of the diversity training as separate entities. The open-ended questions of the questionnaires serve to shed more light on this relationship.

5.4.1 Responses to the Open-Ended Questions

The second part of the questionnaire comprised of three open-ended questions. The first question sought to determine whether the drumming session had any effect on the manner in which respondents' participated in and discussed sensitive topics (e.g. prejudice and stereotyping) in the subsequent diversity workshop. Participants were also asked whether they felt that the drumming session had any impact on their experience of the diversity workshop. The final question focussed on the diversity training workshop and sought to determine whether respondents felt that what they had learnt would have a temporary or lasting effect on the way they thought about people from different groups, cultures and backgrounds.

Thematic analysis was employed for analyzing the data. Responses were categorized into six broad themes namely relaxation, motivation, atmosphere, teamwork, experiencing diversity and learning about cultural difference. These themes are discussed in detail below, together with extracts from the questionnaires and supporting literature.

5.4.1.1 Relaxation

In responding to whether the drumming session had any impact on the way they participated in the subsequent diversity workshop, the majority of respondents (*abbr*: Resp) indicated that the drumming helped to relax them and was a good way of de-stressing:

I felt relaxed and calm. It put me into a good mood – refreshing mood. (Resp 34)

The drumming session made my mind relax. (Resp 7)

The drumming session served as a sort of unwinding session. I was a little edgy as to what was expected but when you start off with a bang like we did, then who cannot help but to relax and enjoy... (Resp 5)

The above evidence is strongly supported by earlier quantitative evidence from the questionnaires which illustrated (see Figure 5.2) that 49 percent of participants strongly agreed and 40 percent concurred that the drumming had helped put them into a relaxed state of mind. 9 percent were unsure whether the activity resulted in having a soothing effect on them while the remaining 2 percent disagreed with this assertion. These findings are in line with academic literature on the effects of group drumming which indicate that drumming induces a state of relaxation and calm (Friedman, 2000; Slachmuisjlder, 2005; O'Malley & Ryan, 2006), reduces stress and burnout, and improves mood states amongst people (Winkelman, 2003; Foltz, 2006).

5.4.1.2 Motivation

In responding to the open-ended question, a few participants highlighted the motivational effects of group drumming:

The drumming wakes you up and makes you feel alive. (Resp. 2)

Got me energized, relaxed and ready to start the day ahead. (Resp. 33)

It made me realise that I can do anything if I put my head to it. (Resp. 46)

The first two responses indicate that participants were energized by the morning's drumming session which served to "arouse the senses" and galvanize them in the run up to the upcoming diversity workshop. Whilst conducting participant observation, the researcher witnessed the energizing effect of group drumming as well as rhythmic body percussion exercises that were used during the diversity workshop to "wake up" participants after the midday lunch break (explored further in Participant Observation). Clynes (1982) has illustrated that participating in rhythmic-making activity can reduce fatigue, increase energy levels and result in emotional release.

The third response (Resp. 46) clearly points to the motivational effects of group drumming. Bearing in mind that the majority of participants who attended the drumming session had not drummed before, this response underlines the intrinsic motivation and confidence that people can gain from learning how to engage successfully in an activity that is new to them. According to Csikszentmihalyi (1990), when students become immersed in an activity, they experience a state of flow or energized state of mind where they give their full attention to a task and are motivated intrinsically. The following excerpt provides further evidence of the intrinsic motivation gained from being able to drum proficiently with the rest of the group:

...I often thought that I wouldn't be able to play a drum but hey! I did it and was glad that we worked well at playing them as a group. (Resp. 5)

According to Foltz (2006), drumming instils a sense of confidence and competence that can ultimately lead to personal and social change. The abovementioned feedback from the questionnaires appear to support these findings however due to the study assessing participants perceptions of the effects of the drumming session at a specific point in time rather than over an extended period, such claims cannot be corroborated by the study.

In replying to the last open-ended question which looked at whether the diversity workshop had a temporary or lasting effect on the way participants thought about people from different groups, two participants' pointed to the inspirational impact of the diversity workshop.

I feel very good about the workshop. It meant a lot to me. (Resp. 4)

You simply cannot forget positive, uplifting and informative stuff overnight. It gets carried with you for life. (Resp. 9)

Considering that the two citations above were in response to the last question which focuses on the diversity workshop, the motivational and emotional nature of the responses can be attributed to the material covered in the diversity workshop (dealing with cultural differences and prejudice) which are sensitive issues that may resonate with people's moral and ethical standpoint. Respondent 4's response suggests that she had established an emotional connection with the workshop material. Considering that this statement is provided in response to Question 2 it is assumed that the statement pertains to the material covered both in the drumming session and diversity workshop. In addition, Respondent 9 underlines that the content covered in the workshop would have a lasting effect on the way she interacts with people from different backgrounds in the future.

With regards to respondent's ratings in the questionnaires of the degree to which they were motivated by the drumming session, 46 percent of participants strongly agreed and 43 percent agreed that they were inspired and motivated by the drumming session. This data indicates that a substantial majority of participants (89%) were motivated by the workshop in some way and supports the above findings from the open-ended questions.

5.4.1.3 Atmosphere

It created a good atmosphere and enabled us to be friendly with one another...basically it "broke the ice" between all of us. (Resp. 49)

Made us all more relaxed with each other...After having a good laugh and working together in the drumming session. (Resp. 18)

...The laughs helped everyone loosen up. (Resp. 50)

Ability to laugh with others....see others you work with in a different light. (Resp. 3)

Feedback from the questionnaires indicate that the atmosphere created by the drumming was casual, light-hearted and jovial, broke the ice between participants and built a warmth and closeness between them that encouraged friendly interaction. The responses highlight that the shared experience of group drumming allowed participants to interact with one another in a more playful manner than they would in the work environment. This seemed to contribute to

participants viewing their colleagues in a different light. Respondent 49 mentions that the drumming “broke the ice” between the participants. This indicates that group drumming can serve as a catalyst for jump-starting social interaction processes between participants. Other respondents also indicated that the drumming promoted a light-hearted atmosphere that brought more smiles to faces and helped break the so-called “race-barrier.” With regards to breaking down barriers between people, drum circles are known to serve as a good leveller amongst groups where participants are encouraged to let their hair down (Hull, 1998). Despite their job title or seniority within the organisation, most participants are usually new to drumming and are put on a level playing field with work colleagues within the context of the drum circle.

The above responses point to the use of humour and the creation of a light-hearted atmosphere as an integral part of allowing participants to shed their more serious work identities and interact more casually with one another. As mentioned earlier (see Participant Observation), the drumming session was characterised by a footloose spirit and light-hearted tone which was established intentionally by facilitators at the outset, with the aim of allowing participants to shed their inhibitions. Impromptu jokes and dance movements (by facilitators) were used to facilitate this process where the idea was that if the participants saw the facilitators enjoying themselves and having fun, then they (the participants) would be encouraged to be more care-free and interact more openly with one another. Respondent 50 points out that laughing together allowed participants to loosen up, indicating that the strategy employed by facilitators was successful in achieving this end.

McGaughlin (2001) discusses the use of humour as a means of breaking the ice, building rapport, engaging people and allowing people to cast off their inhibitions. McGaughlin’s (2001) discussion of the use of humour within the context of diversity training shall be explored later on in the chapter. In supporting findings from the questionnaires with regards to the atmosphere created by the drumming, Figure 5.2 indicates that 47 percent of participants agreed and 42 percent strongly agreed that they felt content and care-free after the drumming workshop. This empirical evidence reinforces feedback from the questionnaires that the atmosphere created between participants was casual and nonchalant.

5.4.1.4 Addressing Sensitive Issues

As discussed earlier under the ‘relaxation’ subheading, some respondents went on to say that because the drumming served to put them at ease, it assisted in helping them to discuss some of the sensitive issues that came up in the diversity training workshop:

The drumming at the beginning helped ease me towards the diversity discussion. (Resp 33)

I felt relaxed to discuss our differences with other team members. (Resp 12)

It helped me relax and be confident enough to talk about these issues. (Resp 49)

No but it did relax me enough to be open and honest...Relaxed me enough to participate and relaxed others who I thought were stuck up. (Resp 14)

The above evidence indicates that the respondents identified how the relaxing effects of the drumming session had assisted in preparing them for and participating in the diversity discussion. Respondent 33 points to the effectiveness of the activity as an ice-breaker which helped loosen her up before the diversity workshop. Respondent 14 indicates that the drumming relaxed her enough to be open and honest and relaxed others who she perceived as being snobbish. This seems to indicate that participants were aware of the relaxed disposition of colleagues during the workshop and points to the capacity of group drumming as a mechanism for encouraging participants to loosen up, shed their inhibitions and allow them to talk about sensitive diversity issues in a more relaxed climate.

The drumming made me feel a bit more relaxed and open-minded. To see everyone smile and enjoy themselves was good. Everyone was at ease. (Resp. 5)

Opened me up and made me understand the group better. (Resp. 37)

I had an open mind, free to discuss my thoughts. (Resp. 38)

Made me comfortable in discussing sensitive issues (Resp. 44)

... In the way and manner to discuss issues. It brought peace and showed how people can work together to know each other. (Resp. 2)

The above responses indicate that the drumming session also assisted in making people feel more open-minded towards new ideas and allowed people to express themselves more openly with one another. Participants' responses point to the creation of a relaxing and light-hearted atmosphere by the group drumming which may have assisted in putting participants at ease thus allowing them to feel more freedom in discussing their thoughts on sensitive issues in an open and truthful manner.

Thus in terms of participant's response to how the drumming session had impacted the manner in which they addressed sensitive diversity issues, the majority of respondents did not directly attribute the effects of the drumming to the way they actually discussed these issues in the training. Rather respondents indicated that the drumming session had prepared them for participating in the discussion by relaxing them, opening them up to discuss their thoughts freely and encouraging a sense light-heartedness and unity amongst participants. Hence the drumming session was viewed as a catalyst for allowing participants to loosen up and interact more openly with one another during the diversity workshop. Thus it can be said that drumming was successful as an ice-breaker activity that served to create the appropriate conditions (i.e. a relaxed, light-hearted atmosphere promoting openness and unity) for participants to interact less reservedly with one another in participating in workshop activities.

5.4.1.5 Teamwork

You felt more of a team and a sense of camaraderie, so you were more open and honest during the discussion. (Resp. 3)

Taught me to listen...Taught me the importance of working together as a team...we made better music playing together. (Resp. 32)

You cannot accomplish things on your own. Teamwork and respect are essential. (Resp. 9)

It united the team and encouraged listening skills. (Resp. 35)

As a shared experience amongst participants, the ability of group drumming to foster a sense of community and solidarity was clearly evident in feedback from the questionnaires. Figure

5.2 highlights that over 51 percent of participants clearly felt a sense of belonging and team spirit amongst the group after the drumming experience. A further 36 percent concurred with this statement resulting in 87 percent of respondents acknowledging the benefits of group drumming for team building. This empirical evidence is echoed by the above respondents who reflect on how the group drumming built a sense of camaraderie amongst participants and made them feel as part of a team.

Many respondents highlighted the importance of working together and participating as a team as important outcomes of the workshop. In addition, several participants identified the analogies inherent in the drum circle as a model for working and interacting as a team. Respondent 32 notes that the group made better music when they drummed together rather than when they played individually, thus illustrating the importance of being able to achieve more by working together. Respondent 9 reiterates this point while drawing attention to the importance of having respect for one's team members. Communication and listening were highlighted by many participants as being important learning outcomes from the drum circle. Whilst not stated verbatim in the questionnaires, where the bulk of responses were brief and to the point, during the drumming session several participants identified concepts such as communication, listening and interdependence as being embedded within the drum circle in metaphorical form (discussed under participant observation).

While in most cases these concepts were initially brought up by facilitators, participants were encouraged to provide their understanding of how these concepts were visible in the learning environment and what personal meaning they had for them. As discussed earlier, the 'communication rhythm' that participants were required to perform served as an entry point to discussing concepts of communication, inter-subjectivity and interdependence. The communication rhythm involved the group being split into two factions with each sub-group playing separate alternating rhythms. Harmony was achieved when the groups played their respective rhythms in sequence by listening to the preceding rhythm first before responding with their own beat. Call and response techniques (where the facilitator called a rhythm and the group mirrored it back on their drums) and body percussion exercises were also identified as illustrating the importance of listening skills and clear communication processes within the group.

Respondent 3 points out that because the drumming encouraged camaraderie amongst team members and assisted in building solidarity amongst the group, people were more open and forthright when discussing sensitive issues during the diversity workshop. This statement highlights the importance of creating an environment that fosters positive relationships between team members and creates a sense of belonging and team spirit. This perspective suggests that by encouraging a positive team climate, respondents may feel more comfortable in sharing their thoughts on diversity issues more openly with others. Herein lies an important finding of the study that illustrates the value of team building activities in promoting unity and togetherness amongst a group. This in turn can help foster a safe and friendly environment that encourages people to discuss sensitive issues more freely and openly amongst one another.

Feedback from the questionnaires indicate that respondents perceptions of the team building effects of group drumming are congruent with findings from previous studies conducted by Moore & Ryan (2006) and O'Malley & Ryan (2006). In addition, these findings are supported by preceding academic literature on the topic that maintain that group drumming has a positive impact on building a sense of community and togetherness amongst groups (Hull, 1998; Friedman, 2000; Winkelman, 2003; Slachmuislder, 2005; Foltz, 2006).

5.4.1.6 Experiencing Diversity

Everyone can work together to achieve one goal, even if they belong to different races, religions and speak different languages. (Resp. 13)

Difference in beat represented the difference in opinions/options...the different drum beats represented the different race groups...you have to respect the next person's opinion. (Resp. 25)

...The drums are different when played but all played music at the end of it all. And that helps understand that we are all different but if we work together we became united...and also learning about the drums was like learning about everyone at the workshop. (Resp. 33)

Respondent 13 highlights the importance of working together as a team despite the diverse make-up of a group. His response points towards having tolerance for and respecting people from different backgrounds as well as being able to work together towards common goals despite our various cultural differences. Respondent 25 and 33 identify the underlying metaphor in the diversity of drums aspect of the drumming session. As mentioned earlier, during this part of the workshop the facilitator provided a brief discussion of the origins of different cultural percussion instruments. The differences in sound, structure and origins of each instrument were discussed as well as the similarities in construction, use of rhythm across cultures and the flexibility of the djembe to be played like a tabla, western drum-kit or conga drum. The unique nature of each individual djembe drum (in the drum circle) was also touched on illustrating how each instrument was different to the next in sound and aesthetic design. From the above responses it appears that participants clearly made the connection between this metaphor and its association with the theme of diverse cultures, peoples and individuals.

5.4.1.7 Learning about Cultural Difference

... It made me aware that other people have feelings and opinions as well. It may not be to your liking but as a (citizen of a) diverse country I have to accept and respect other people's views. (Resp.9)

Yes, because it brought more understanding to me about other cultures and backgrounds. It is important to interact with other groups and communicate with the team. (Resp. 16)

It will have a lasting effect. The workshop has been very informative and has helped me have a better understanding of different cultures and has also made me more tolerant of other people. (Resp. 29)

The last question of the survey pertained to whether what was learnt in the Championing Diversity workshop would have a temporary or lasting effect on the way participants thought about people from different backgrounds. In response to this question a vast majority of participants mentioned that the workshop would definitely have a lasting effect on them. The bulk of respondents seemed to indicate that the workshop on a whole had a profound impact

on the way they thought about people from different cultures. Appreciating, respecting and having tolerance for other cultures was regarded as a significant learning outcome of the workshop for many respondents. Participants found the section of the diversity workshop addressing cultural difference as being particularly informative. Learning about other religions and cultures like Hinduism, Islam, Zulu culture etc., their different belief systems, communication styles and cultural practices was seen by participants as being useful for gaining a deeper understanding of other cultural groups and contributing to cross-cultural awareness and education.

Learning to accept people for who they are and not which race group they belong to.

(Resp. 34)

I thought only Zulu's can play drums, not Indians or Whites.

(Resp. 35)

(It will have a) lasting effect because it's a change of mindset that is positive and in tune with my values.

(Resp. 11)

Learning to accept people as individuals with unique life-stories and experiences rather than succumbing to stereotypes (which are often untrue) was also identified by many respondents as a core learning point of the workshop. Respondent 35 alludes to a typical stereotype of hand-drummers stating that she thought only Zulu's could play these (African) drums, not Indians and Whites (as was the case in the workshop where facilitators were of Indian and American heritage). As a final point, a few respondents (particularly Resp. 11) touched upon how the workshop, even though it only ran over a day, invoked a positive change of mindset that was in tune with their values and principles. This seems to suggest that more permanent change with regards to formulating one's personal outlook on diversity issues can be attained if the individual has the moral and ethical grounding that is in tune with these positive changes. Thus it may be argued that training addressing morality, ethics and value systems should form a key facet of diversity training initiatives that seek more lasting change amongst participants.

In terms of confronting prejudice and tackling stereotypes, Figure 5.3 indicates that 45 percent of participants firmly believed that participating in the workshop assisted in helping them become aware of and challenge such stereotypes, while a further 53 percent of

participants concurred with this statement. An encouraging outcome of the findings was that over 73 percent of respondents seemed committed to transfer what they had learnt in the diversity workshop into the workplace.

5.5 *Semi-structured Interviews*

5.5.1 *Diversity Trainers*

Semi-structured interviews were conducted with diversity trainers, Manyano Mtuba and Tennyson Mahlambi from Bruniquel and Associates (B&A), on their perceptions of how the group drumming had affected the participation of staff in the subsequent “Championing Diversity” workshop. Manyano was interviewed during the lunch break at the diversity training venue at the hospital while the interview with Tennyson was conducted at the B&A offices in Greyville. Interviews were approximately thirty minutes in duration and followed a conversational format. This allowed the researcher a greater degree of flexibility to follow up on avenues of interest that emerged during the interview (Greef, 1998 cited in Strydom *et al*, 2002). Manyano and Tennyson are employed as Industrial Relations Consultants with B&A, both having obtained their undergraduate degrees from the University of KwaZulu-Natal. Manyano, a 25 year old black female was relatively new to B&A, having only been with the organisation for seven months. Tennyson, a 27 year old black male, had been employed with B&A for over three years and had substantial experience in facilitating diversity training workshops.

5.5.1.1 *Effects of the drumming session on participants*

Whilst some people may not like it, the majority do like it. It tends to break the ice, people can talk they can have fun they can smile.

At the beginning of the drumming session, people are a little hesitant by the time it finishes they want to continue playing. By the time they go into the diversity training they've had some interaction with the people next to them, they've had fun they learnt something new and helps them participate even more.

The majority of people actually are motivated by the drums, they have their inhibitions broken.

(Tennyson)

Tennyson indicates that the drumming serves as an effective ice-breaker before the diversity training. It allows people to interact together in an informal way and have fun as a group. He also suggests that the process of engaging in an activity together can contribute to higher participation in the succeeding diversity workshop as staff have already interacted together and collaborated in a shared experience.

There is that adrenalin rush after the drumming...(they're) bright-eyed and bushy tailed. In the morning they are still pretty wary but after the drumming they seem more motivated and ready to attack the day. (Manyano)

Manyano draws attention to the energizing effect that the drumming has on participants. Both Manyano and Tennyson indicate that participants are usually a little hesitant at the beginning of the drumming session. Tennyson mentions that the drumming assists in allowing people to shed their inhibitions in a fun environment culminating in a visibly motivated group of staff ready to embark on the diversity training workshop.

As facilitators we hope that the drumming breaks the ice and gets them talking. By the time the participants finish the drumming they are already laughing with one another.

Our workshops are based on discussion.

After the drumming they are usually chatting when they come up to the training venue.

(Tennyson)

Here Tennyson highlights the value of the drumming as an ice-breaker that allows participants to loosen up and interact with one another in a light-hearted manner. Because of the capability of the drumming session to foster this type of interaction between staff, it seems to complement the diversity workshop, which as Tennyson points out, is based on discussion and communication between participants.

Tennyson goes on to discuss the impact of the drumming session on group dynamics and team building:

...(The drumming) gets people to think as a team, it gets them to start working as a team and gets that rhythm going...gets them to work in rhythm with each other. (Tennyson)

Tennyson also mentions that there are usually a few participants who come in with a negative approach to the training and attempt to distance themselves from participating in the workshop:

There is a small percentage that when they first realized they had to attend the diversity training just weren't interested in the training and felt they were wasting their time, then the drumming and the diversity training battles to break that barrier that the person has created in their minds. (Tennyson)

Tennyson suggests that the challenge for the drumming facilitators and diversity trainers are to attempt to break that barrier put up by participants and persuade them to participate more in group discussions and take value out of the workshop. Under these circumstances the capability of group drumming to foster a relaxed and light-hearted atmosphere that encourages participants to shed their inhibitions may assist in helping such individuals contribute more to the training.

5.5.1.2 Relevance of the drumming session

After the drumming session it's good that you guys cemented the idea of drumming and what it's about. They participate actively. I like it that you talk about communication as they take these ideas into diversity workshops. When you get to the diversity training that's what happens. (Manyano)

Here Manyano refers to how the drumming facilitators discussed the origins of West-African drumming and its uses within this context for building community. The analogy of the drum circle as a model of communication was also related to participants. The relevance of these concepts to the diversity workshop are clearly highlighted by Manyano. As mentioned earlier by Tennyson, Manyano also indicates that communication plays an integral role in the diversity workshop which is based on group discussions surrounding issues of stereotyping, cross-cultural awareness, tolerance and respect for other cultures.

During the drumming session you have drums from different cultures which is a metaphor that stares you in the face. People are already aware of differences, it interlinks. You need to listen to the other group, you need to communicate. That analogy of people playing together so we have a good rhythm, it bolsters that kind of positivity. (Manyano)

In the above recollection, Manyano highlights the directly observable metaphor of diversity that is apparent in the drumming session. Here the theme of diversity can be said to be set by the drumming facilitators for the upcoming training. Manyano also draws parallels between experiential learning concepts like “listening to the other group” and “communicating” and points to their relevance in the diversity training component.

5.5.1.3 Response to the effects of the drumming on participation and motivation levels

In response to a question by the researcher regarding whether the drumming had any effect on the participation levels of staff in the subsequent diversity workshop, Manyano mentioned:

The drumming serves as an ice-breaker, it gets them talking. They have to participate together at the drumming session. What happens afterwards is me having to probe with them. It is immeasurable to say that it is the drumming that improves participation levels. But I say that it's a good ice-breaker. (Manyano)

In relation to whether the drumming had any effect on staff motivation she states:

...it's quite immeasurable as to what effect the drumming has, in comparison to what I have to deliver as a facilitator. We don't know where the motivation stems from or that it's highlighted by the drumming session. It is a fun exercise which puts them more at ease, motivation not so sure. (Manyano)

These two responses indicate that it is difficult to identify what impact (if any) the drumming has on staff motivation and participation in the subsequent diversity workshop (from a facilitator's perspective). This point of inquiry is exactly what the study seeks to investigate

from a variety of perspectives and Manyano's statement on the difficulties in identifying what effect the drumming has on participants highlights the need for research in this area. Findings from the questionnaires contest the view put forth by Manyano, with 46 percent of participants strongly agreeing that they felt inspired and motivated after the drumming workshop. A further 43 percent agreed that they were motivated by the drumming thereby illustrating that 89 percent of those who attended the drumming session provided a positive rating regarding the motivational impact of the activity. With regards to Manyano's view expressed above, it is obvious that the diversity trainers are the primary agents in facilitating discussion around diversity issues during the training. In this instance the respondent seemed to have misinterpreted the question as seeking to make a direct connection between the drumming and staff participation and motivation during the diversity workshop. It is important to note that at this point the interviewer cleared up the meaning of the question for the respondent. The researcher explained that rather the study sought to determine whether the drumming session assisted in creating a relaxed, informal environment that allowed staff to interact with one another more casually, and what impact this new-found disposition had on their experience of the diversity workshop, with regards to the manner in which they participated in group discussion.

In response to Manyano's claim that the effect of the drumming on staff motivation and participation is immeasurable, the author argues that through the use of multiple methods of data collection (questionnaires, interviews, participant observation and focus group discussion) from various perspectives, valuable insight into the impact of group drumming on diversity training participants can be gained and understood. As an exploratory study, this dissertation seeks to investigate the experiences of diversity workshop participants in this respect and shed more light into an area where there has been little prior academic research.

5.5.1.4 Comparison between Diversity Workshops with drumming vs. those without drumming

(I've had) only one facilitation experience without the drumming session. The drumming session cements most of the fundamentals that we will be addressing in the diversity workshop e.g. communication, differences. People are much more upbeat, much more energetic, much more ready to do the task they're about to do. As a facilitator it becomes more challenging as that communication isn't really there as people are more withdrawn. It is attainable, but people are more withdrawn. By time you reach class there is that relaxation mode and the conversation is already going.

(Manyano)

In the above excerpt, Manyano describes the value that the drumming session brings to the diversity training in terms of relaxing participants, promoting social interaction and establishing relevant themes concerning communication, diversity and team work. When workshops are run without the drumming she mentions that people are generally more withdrawn and it becomes more challenging to stimulate discussion as a facilitator.

In response to whether the drumming had any influence on the way participants approached sensitive diversity issues, Manyano states:

People get more motivated from the drumming. They are vocal from the get-go. They will approach sensitive issues in the same light with or without the drumming. With or without the drums it always works. It depends how you articulate your ideas and how they respond to you (as a facilitator). I can't say it's essentially the drumming that makes the difference when it comes to sensitive issues.

Here Manyano clearly contradicts her earlier opinion on the effects of group drumming on staff motivation. More importantly she suggests that participants will approach sensitive issues in the same manner with or without the preceding drumming session. Instead she draws attention to the skills of the facilitator in articulating his/her ideas as have more bearing on the way participants engage in discussing sensitive issues.

Manyano's remarks indicate that from a facilitator's perspective the drumming session serves largely as an effective ice-breaker for participants which allows them to relax, experience a sense of calm and promotes a sense of camaraderie and team spirit. In addition, the

drumming circle serves as a learning environment for exploring experiential learning concepts such as communication, diversity, interdependence and team work. However, as indicated by Manyano, the connection between the effects of the drumming and the manner in which staff actually addressed sensitive issues during the diversity training was rather unclear and difficult to engender from a facilitator's perspective. As mentioned earlier, this was not the focus of the study which rather sought to investigate whether group drumming had an effect on the way in which workshop participants approached the subsequent diversity training activities.

In discussing the effects of the group drumming on the way in which research subjects participated in the Championing Diversity workshop, Tennyson notes:

By the time you get into those exercises it's difficult to say what has affected them in the way they discuss these issues. There's a long time gap, effects of drumming session may have died of. The issues of stereotypes on its own gets people feeling tight even if they've been feeling free. When discussing stereotypes and being blunt about it, it's a sensitive topic and they tend to become reserved.

According to the researcher's observation of the Championing Diversity workshop, the time gap between when the facilitator introduced the topic of stereotyping in the diversity workshop and the preceding drumming session was approximately one hour. Tennyson indicates that by this time the effects of the drumming session could have subsided. This is a reasonable point considering the time gap and hence it is difficult to identify what had affected them in the way they discussed these issues in the diversity training. Tennyson also points out that the subject of stereotyping is a sensitive topic that causes people to tighten up or become more reserved even if they have been feeling relaxed and care-free. This indicates that the effects of the drumming could have been eroded either through the considerable time gap or the sensitive nature of the subject matter. Considering that the study employed an array of data collection techniques it is hoped that these various perspectives will serve to shed more light on this issue.

Questionnaires received from workshop participants (as well as interviews with diversity trainers) indicate that the drumming session had a therapeutic effect on participants, allowing them to experience a state of ease and calm and promoting a light-hearted atmosphere that

made them feel closer as a unit. The important question is how long these effects of the drumming session lasted for participants and whether they had an impact on the way they participated in the diversity training workshop. Unfortunately the questionnaires did not directly address the question of how long the effects of the drumming session had lasted. Even though the questionnaires were completed at 12:00 during the lunch break (with the drumming session running between 8:15 and 9:00) it does not seem plausible to assume that the effects of the drumming session had resonated till this period. When completing the questionnaire it was a possible that participants could have been thinking back to how they had felt during and shortly after the drumming session rather than how they were feeling at the time of filling out the questionnaire. A valuable point of inquiry for future studies in this area would be to specifically investigate the duration of the effects of the group drumming on diversity workshop participants to in order to be able to more definitively argue its impact on the interaction and participation of respondents in diversity training workshops.

5.5.1.5 Diversity Trainers Reflections on the Championing Diversity Workshop

“It’s deeply encouraged that they should not be the same person that walks out of the workshop.” (Manyano)

Interviews with diversity trainers also looked at the approach taken by facilitators in introducing the subject matter, the content covered in the diversity workshop and trainer’s views on employees transferring what they had learnt into the workplace. In discussing his approach to the diversity workshop as a facilitator, Tennyson notes:

I am open with them at the beginning and tell them that it’s not going to be an easy workshop. Whilst we should not take ourselves too seriously, it is a serious workshop. It will shape how you interact with people in the future. (Tennyson)

Here Tennyson describes his upfront stance with participants in relating the seriousness of the topics to be discussed in the workshop.

Manyano highlights the transformational nature of the training:

Whatever preconceived ideas they had held, we encourage that they transform and have that AHA moment, that paradigm shift. (Manyano)

When providing a description of the workshops, Manyano mentioned how participants were given the chance to air their views on prejudice and stereotypes and how some of them admitted to being guilty of stereotyping. During the workshops participants also heard stories from other colleagues about people they knew who have been victims of such wrongdoing. According to Manyano, participants feel that they are in a protected environment or safety net during the diversity training. They (the participants) believe that changes in attitude towards appreciating diversity and having tolerance and respect for other cultures should “begin with them” and seem eager to apply their learning outside of the training room. Participants are encouraged to transform their attitudes despite their outlook on such issues prior to the workshop.

In stark contrast to Manyano’s view of the workshop as a transformational experience, Tennyson suggests:

It cannot change your everyday interaction, it’s a one-day workshop. The most important thing is to understand and appreciate people’s differences. It’s allows people to identify the stereotypes that they use in everyday life and question them. That’s what the workshop tries to do so you treat people as individuals and not being part of fixed unchanging groups. Tennyson)

We have an exercise that addresses stereotypes, we air them out that these are the stereotypes that we develop..we are very open about them..these are stereotypes we create..they injure people...but they are not true and we need to move away from them. (Manyano)

Tennyson and Manyano indicate that understanding and appreciating people’s differences are core learning points of the workshop. The importance of identifying stereotypes, questioning whether they are true or not, understanding how people manufacture these stereotypes and how they can hurt and offend are also a focal point of the training. The danger of treating

people as fixed or static groups rather than as unique individuals is a key theme that is consistently emerges during the training.

When questioned on whether talking about issues such as cultural difference were as effective as actually having a cultural experience or immersing people in a new culture, Tennyson notes:

That's why I encourage them once they've been through the workshop to go and attend a ceremony from a group other than their own.

If you've never experienced a Muslim wedding, it's good if you do. Go and visit them and spend a Sunday afternoon with them. There's always value in that. We are all different. You always get to know a person better when you interact with them on a casual basis rather than in a professional way.

(Tennyson)

Here Tennyson indicates how he encourages his learners to attend cultural ceremonies of people from other groups in order to promote cross-cultural education and awareness. He discusses the importance of engaging in a cultural experience and suggests that one gets to know another person better if they interact with them in a casual or informal manner. This statement draws attention to the environment created by group drumming, which as we have learnt, is one that promotes a relaxed and informal atmosphere amongst participants as well as a light-hearted sense of camaraderie thereby allowing staff to interact more casually with one another. By creating the conditions for staff to interact in this manner it is argued that group drumming may assist in promoting casual social interaction between participants and in this way contribute to building trust amongst participants.

When asked how they'd envision the ideal learning environment for diversity training, Tennyson pointed to having a diverse group in comparison to a homogenous as everyone then feels they have a need to discuss such issues, as well as there being more knowledge of diverse cultures within the group. Tennyson also pointed out that the workshops conducted at Hospital X weren't as diverse (in terms of participant make-up) in comparison to workshops run with other B&A clients. According to biographical information obtained from the questionnaires, (see Figure 5.1) 43 percent of workshop participants were Indian, 36 percent were Black, 15 percent were White with the remaining 6 percent being Coloured. In addition, over 88 percent of staff who attended the workshops were female indicating that the typical

workshop participant was an Indian female between the ages of 24-36 years of age. The lack of diversity amongst participants with regards to race, gender and age group was viewed as a limitation of the sample group.

In terms of recommendations for improving the Championing Diversity Workshop, Manyano suggested:

I'd like to see more role-play and get more video airing or content on people who have made a contribution to transformation and diversity training. Speeches from leaders of the transformation e.g. Martin Luther King "I have a dream", Thabo Mbeki "I am an African". To support what you say in the workshop with material. The drumming session paves the way for this as we look at topics like communication etc. I feel that that's good. (Manyano)

Role plays pave the way for some people who identify things better when they see things being done. Having more music as some people identify things better in terms of music. (Manyano)

In the above excerpt, Manyano draws attention to Gardener's multiple intelligences (Mackay, 2007) by recognizing that some people identify concepts better in terms of music rather than through traditional forms of learning.

5.5.2 Reflections of Drumming Facilitators

Shizaya Drums facilitators John Drace and Rodney Frank were interviewed on their perceptions of the drumming session and its effects on diversity workshop participants.

John Drace, a 41 year old, white male from the United States is currently living and studying in South Africa. As a percussionist and composer currently completing his Master degree in Music (Composition) at UKZN, John has been playing various Latin and African percussion styles for over twenty years. In addition to playing, teaching and studying music in the United States, he has visited Cuba and spent more than 4 years working and playing traditional music in West Africa. Over the past six months John has been working with Shizaya Drums in facilitating drumming workshops in conjunction with diversity training initiatives.

Rodney Frank, a 26 year old Indian male is part-owner of Shizaya Drums and has over a year's experience in facilitating drumming workshops for diversity training. In addition,

Rodney has over nine years call centre and property finance experience. His skills include public and motivational speaking with 6 years speech and drama training. He holds a certificate in communications from UKZN and is currently completing a Bachelor of Arts Psychology degree majoring in counseling. Facilitator's responses from the interviews are discussed below.

5.5.2.1 Nature of staff before and after attending the drumming session

As soon as they start playing they get more interested as they engage with drums. Smiles on faces, frustration if not getting it right, energy, excitement and enthusiasm as they progress.

(John)

John indicates that there's usually a huge difference in attitudes before and after the drumming. He mentions that when staff first come in they're usually a little tentative, unsure and tend to keep to themselves. There's an atmosphere of uncertainty in response to seeing all the drums and what's going to happen. After around twenty minutes into the session there's a lot more laughter and more eye contact. Rodney indicates from observation, that by the end of workshop there's a lot more relaxed and happy faces.

They're a lot more relaxed a lot more smiley and a lot more engaged with each other and with us as well.

(Rodney)

5.5.2.2 Impact on Motivation

Both John and Rodney indicated that motivation from the drumming sessions varied from group to group. This was seen as being ascribed to the attitude that people brought with them into the workshop.

It seems that people who come in with an attitude to enjoy themselves, who are up pumped up for it and are keen for it take a lot more from the workshop.

(Rodney)

The objective of successfully completing the drumming tasks set by facilitators was viewed as a driver of motivation amongst staff during the drumming session:

Everybody's trying, they're motivated to get it right and do what we're doing. Drumming definitely contributes to motivation. (John)

John notes how silly, care-free and light-hearted behaviour is utilized by facilitators to encourage participants to be less self-conscious and reserved. Staff are encouraged to shed their corporate skins (in terms of job titles, seniority and experience) and interact with one another in a more casual and informal fashion. According to John, this assists in promoting open and honest communication amongst staff who can then relate to one another more openly and freely in the workshop:

We give them the cue to be themselves by acting a bit silly, melt inhibitions. Let go and just do the activity, forget all my thoughts. Drumming helps to lose inhibitions and thus promotes open & honest communication. (John)

5.5.2.3 Effects on Teambuilding

They come into a workshop most not having touched a drum before. Coming together in a short space of time and creating something from scratch. Something which they can call their own. The beauty of that in a group is that the bonding starts immediately, there's a great sense of belonging, of a team. It's a different bonding experience, something they wouldn't normally do in work time. (Rodney)

In the above recollection Rodney comments on the novel experience of drumming (for most participants) and the ability of the drum circle to allow a group of people to come together in a short space of time and create music together in which they all directly involved. Rodney seems to indicate that in the process of creating something meaningful together as a group, a sense of community and team spirit is built amongst the group.

Trying something new together, attacking a challenge together. Everyone has to put their piece in to make the machine work. Good for teamwork. (John)

Here John sheds light on the significance of undertaking a new challenging activity as a group and the motivating and teambuilding benefits it can have for a group. During the interview John pointed out that people need small challenges as it makes them enthusiastic to move on and gives them a boost when they take up a challenge and achieve it.

With regards to the machine that he talks about, here John refers to an analogy of the team as a machine that is made up of different parts. If one part does not function properly then the machine is unproductive. All the parts have to be working in synergy to ensure efficiency and productivity. One can perceive how this analogy is used by facilitators to relate the importance of team work, group dynamics and interdependence for achieving team objectives.

People work together. We have a rhythm called communication where 2 teams play back and forth using call and response techniques for the different groups to communicate with one another through rhythm...The rhythm is a model of communication where participants have to listen to the other group in order to communicate, and also offering their own words or expression. Communication itself is very important to diversity training, it's a metaphor it's not talking (communication) but I think maybe it helps. (John)

Here John refers to the rhythm called 'Communication' (explained earlier) where the group is split into two with each subgroup having to play a separate counter rhythm thus creating a dialogue with the other group's rhythm. John explains the significance of the rhythm as a model of communication and identifies how experiential learning concepts such as listening in order to communicate are inherent in the musical metaphor.

The drumming exercises for me is the most powerful as we are trying to create an atmosphere in a short space of time. An atmosphere of open and honest communication that the guys can take with them into the diversity workshop. I think the drumming does that very effectively, because people can come together quickly and play these rhythms and create their own music all in a very short space of time. (Rodney)

In response to the effectiveness of Applied Theatre exercises as part of the drumming session, Rodney points out that the applied theatre exercises serve to relax people and loosen up any nerves. However he maintains that the drumming is more significant as it has the ability to create an atmosphere of open and honest interaction amongst participants, in a short time period.

5.5.2.4 Relation to the Diversity Workshop

“We offer our own expression of diversity” (John)

Drumming facilitators John and Rodney provide an understanding below of how the drumming session links to the theme of diversity by providing a representation of diverse cultures and individuality through the differences in background, culture, physical appearance and unique sound of each instrument. Rodney also points out how the racial background of drumming facilitators challenged the commonly held stereotype of djembe drummers who are presumed to be of black origin:

I am a typical example of diversity, I'm an Indian male playing an African drum, that's diversity in itself. John as well, is a white American playing a West African instrument. We're teaching them that all these drums are of different shapes sizes and sounds just like them...it's a direct representation of them in the work environment. All these drums are different, so too are they. All these instruments, different sounds coming together can create something beautiful, that's the message we let them take into their work environment, that so many different people from different backgrounds, being so diverse can create something really good even in the work environment. (Rodney)

Rodney's view of both himself and John as being examples of diversity sheds light on the idea of challenging stereotypes and learning about, engaging in and appreciating a cultural art-form, from a culture other than your own. John discusses the importance of understanding the cultural background of the percussion instruments used in the workshop:

Well we present our own mini-diversity lesson where we look at the cultural history of the djembe and other drums. Teach them about the drums that they're playing, where they come from, they have a culture that they come from, just like any aspect of diversity...If you learn about Indian people or African people you know there food has a background. It's there, they represent a culture. Don't take things as insignificant, they mean something, (it's) good to know this. There are many kinds of drums like there are many types of cultures. These instruments are not just random drums but come from a particular background, there's a lot behind that. (John)

An important point highlighted by John was the importance of learning about the cultural background of the instruments, their cultural origins and traditional uses. His emphasis on

“*searching for meaning*” when learning about other cultural art-forms resonates with the concept of cross-cultural awareness and understanding the background and context in which such cultural artefacts emerge from. For example, in traditional West-African culture, particular rhythms tell different cultural stories, such as *Morimbayasa* which expresses the grief of a mother whose child has passed way (Polak, 2006). To extend this concept to the wider realm of diversity training, the idea of understanding the meaning behind different cultural customs and practices allows the participant to better understand the significance of such practices, resulting in them being less likely to view people from other cultural groups as being peculiar due to their ignorant perceptions of such groups.

5.5.2.5 The Ideal Workshop Environment

When asked what their ideal diversity workshop environment would look like, respondents noted:

What came to mind about the ideal environment would be to have experts in each cultural aspect to come and present in a longer workshop...that would actually teach the people something, infinite possibilities..Indian cooking or Zulu dancing. Participatory modules, as when you actually get into other cultures and do what they do, you appreciate the history or skill it takes to recreate the cultural expression and you less likely to look down on it...it's not so easy. You may enjoy it. (John)

Here John discusses the possibility of running a diversity workshop that immerses people in culture by making use of experts in cultural art-forms such as dance and cooking to teach participants the significance of the cultural activities and how to actually engage in these activities. Besides being a fun and interactive learning environment, by engaging in the activity John indicates that participants could begin to appreciate the proficiency required to recreate these cultural expression.

John highlights that a limitation of this approach would be its practicality considering the resources required to carry out such a workshop as well as the time constraints involved in conducting diversity training for clients. In addition, the problem of representing the host of different cultural groups and the list of diversities (e.g. gender, age, language, educational background, sexual orientation, HIV status etc.) was identified.

But there's so much to choose from as activities...can see why there's more general diversity training workshops. You'd be leaving stuff out but some participants would feel their cultures aren't represented. (John)

John then points to the feasibility of the B&A workshop and it's relevance in addressing current issues that are at the forefront of diversity discourse in the South African workplace. Workshop content that provides participants with guidelines on how to negotiate and deal with conflict around diversity issues was also viewed as a practical skill that could be used to diffuse situations occurring in the day to day work environment.

Rodney also pointed out the importance of sourcing a private venue for diversity training where delegates could be themselves (in engaging in the drumming and Applied Theatre exercises) and discuss diversity issues openly and freely amongst each other.

In the following reflection, John describes his trip to Mali and Burkina Faso where he spent more than four years working and playing West-African traditional music under the long term tutelage of master drummers:

I went into West Africa and lived as the people did, and learnt one of the cultural forms, this gave me an angle into their culture, as it interests me. It gave me tremendous respect for the culture, see the complexity of West African drumming...its hard, it's not as simple as people think (the stereotypes of drumming), the Europeans came and saw black people beating these drums...(they) didn't appreciate the complexity, (they) didn't understand it.

It's up to the individual to take value out of the activity, (you) can't force them...need to be more culturally aware, but that being said you can dive way into the culture and still harbour prejudice.

5.6 Focus Group Discussion

Due to the open ended questions in the questionnaire not being answered in full by respondents, the researcher decided to conduct a short focus group discussion with one group of workshop participants as a means of stimulating discourse on the topic and obtaining more rich and descriptive data for analysis. The focus group was conducted at the diversity training venue at the hospital during the lunch break. Five participants volunteered for the focus group

which was made up of four Indian females and one Black female. There was a jovial atmosphere amongst the group prior to the discussion and it was clear that they had enjoyed the first half of the diversity training workshop. There was lots of joking and dialogue amongst the group however once the discussion began the conversation seemed to dry up with the one of the respondents answering the majority of questions. As a result the researcher attempted to prompt responses from other respondents by directing questions specifically towards them. It is noteworthy to point out that during the focus group the possibility of the occurrence of reflexivity in participant responses was apparent.

When asked how they felt after the drumming session, most participants reported feeling in a relaxed state of mind as well as being rejuvenated by the experience:

Felt relaxed. It woke me up. For a Monday morning it was the right thing, if we sat in this room for that first hour we would have been asleep. It was very refreshing and woke us up, it was very energising. It got things started you know. (Respondent 1)

When we came into this room we weren't sure what was going to happen. Then we went downstairs and started playing drums and it boosted us up.

We're always going on some sort of motivational workshop where people tell you something that you already know. We actually learnt something, if nothing else at least we learnt how to drum...it's a skill...we've learnt something now.

You could have stood up and told us the history of these drums and it will mean nothing to us..it was because we played them that it made more sense. (Respondent 1)

Here the respondent compares her prior experience of motivational training where it seems motivational talks were employed to uplift and inspire staff. In participating in the drumming workshop she points out that they had picked up a new skill (though maybe not to a large degree). She also indicates that by engaging in the activity of group drumming, her understanding of the cultural origins of the various drums was more meaningful. This response seems to highlight the importance of engaging in an activity which may assist in establishing a connection between the subject matter and the respondent.

You basically had to be very aware, you had to know what you were playing. You had to listen to the other group and what they were playing. You're not just in your own world, self-absorbed doing your own thing..you had to be more aware of your surroundings. (Resp. 3)

As synonymous with the responses to the questionnaires, participants highlighted the importance of awareness, communication and listening to the rhythms played by the other group in order to integrate their rhythm so as to create a melody.

We realized that we associate tabla with Indians, djembe with Africans. That's how we are stereotyped. But now you've showed us that these drums are similar and are used in all cultures for different purposes. So already your mind is thinking we are all similar than different. We are all playing the same music. So it is possible. (Resp. 4)

The participants also identified stereotypes within the different types of drums which were associated with particular racial groups. Participants also picked up the message conveyed through the 'drums of diversity' aspect of the session which illustrated the similarity in construction of the various cultural drums. The respondent indicates that this part of the drumming session served to set the theme of "being similar rather than different" which resonates through the rest of the diversity training.

When asked whether the drumming session had any effect on the manner in which they participated in and discussed sensitive topics in the subsequent diversity workshop, Respondent 1 stated:

If we could do the drumming together what else can we do together. I mean it helped..I don't know how to put it..but..Ja it made a difference.

Sometimes you know it's not easy to sit next to an Indian lady, you won't know what to say, but from then...I could easily talk to her .(silence).. you know..I don't know what to say...It helped (shakiness in voice, hesitant, unsure). (Resp. 2)

Respondent 2's reply to the question suggests that the drumming session assisted in creating a relaxed and friendly atmosphere amongst participants that promoted social interaction

amongst individuals from different race groups. Respondent 2 was a young black female who had hardly contributed to the discussion until this point in the dialogue. She mentions the difficulty of interacting socially with an Indian lady. When the researcher probed for further information on the topic she did not wish to comment further. From the limited information provided it seems that the respondent refers to the difficulty of communicating with people from other race groups and the sometimes strained interactional processes that occur in such situations. This can be due to the problems associated with cross-cultural communication (explained in chapter 2), as well as the vastly different backgrounds and lifestyles of people from different race groups as a consequence of South Africa's discriminatory past. The issue of discrimination and prejudice (on the part of the black respondent or Indian people she has come across in her lifetime) could also be a reason for her limited interaction with Indian female staff. Despite these conjectures, the respondent did however indicate that after the drumming session she could easily talk to her Indian colleague. In her response she does not seem able to pinpoint what it was about the drumming that helped her feel this way and prompted her to interact more successfully with the Indian staff member after the drumming session. This significant finding makes a direct connection between the effects of the drumming session and the manner in which participants from different racial groups interact with one another after the drumming session. As a result this finding has important implications for the use of African drumming as part of diversity training initiatives.

Considering the jovial spirit that was apparent amongst the group, the researcher questioned participants on the use of humour during the diversity training. Participants singled out a particular individual who was viewed as the "the joker" of the group as being responsible for the cheery nature of the group. Participants also pointed to the light-heartedness of the drumming workshop as being factor in creating this atmosphere:

I think the way it all started..everyone was laughing and having fun..it just continued.

(Resp. 4)

5.6.1 *The use of humour in diversity training*

It wouldn't work without jokes, it just wouldn't work. It's a serious topic, I can't see it working without being funny. That's also where the drumming session works, you need a sense of humour. (Tennyson)

McGaughlin (2001) discusses the use of humour by diversity trainers as a means of changing the energy in the room, keeping people interested and helping them deal with “heavy” or sensitive topics in a more refreshing way. In discussing the power of humour in the context of diversity training, McGaughlin (2001) notes that when most staff realise that they will be attending a diversity training session, many expect to be bored envisioning a situation where the trainer crosses the line from “training to therapy.” On the other hand, some employees are apprehensive about discussing sensitive diversity issues such as racism and stereotyping with their work colleagues. In dealing with such issues, MacGaughlin (2001) notes that humour helps diffuse the stress of the situation and is an effective way to engage the audience and deliver key messages. Humour serves as an excellent way of breaking the ice and can also assist in building rapport with participants.

Tennyson's perceptions of the use of humour in diversity training are supported by McGaughlin's (2001) views'. Tennyson emphasizes the importance of using jokes and humour in dealing with sensitive or “serious” topics in the diversity workshop. He also identifies the drumming session as assisting in promoting a sense of fun and light-heartedness amongst participants.

Throughout the research report various instances have been identified by participants, diversity trainers and drumming facilitators that emphasize the use of humour as a means of breaking the ice between the participants and encouraging a light-hearted atmosphere in dealing with sensitive diversity issues. A participant in the focus group talks about the ability of humour to take away the tension associated with discussing sensitive issues:

If you can't laugh at yourself means you can't laugh at your differences and it becomes very serious. The best way to deal with it...If you say something serious in a jokey manner, then its much easier, that more casual and informal approach. As much as it's a serious topic, it helps take away the tension. (Resp. 1)

As discussed earlier, during direct observation of the Championing Diversity workshop (22/03/2009), the researcher experienced first-hand the importance of using humour to address sensitive diversity issues. It was evident from the research (particularly through the antics of the jester in observation 3) that the use of humour allowed participants to lighten up and engage on a deeper level with one another in discussing issues of race, prejudice and stereotyping.

These findings point to the significance of using humour as a means of encouraging people to be more open, engaged and unreserved in discussing sensitive issues pertaining to diversity training. Future research into this area could hold interesting and exciting possibilities for the future of diversity training and facilitation techniques.

However it must be emphasized that the use of humour in such contexts should be used within a strict set of ground rules that does not permit the use of discriminatory language by participants that causes racial offence to others. Perhaps the use of humour can be viewed as a fun and creative way of addressing commonly held stereotypes of different race groups. The danger lies in perpetuating such stereotypes through the use of such jokes with racial connotations. At the same time, in relation to the use of humour during diversity training, John relates a story about an American comedian who on the topic of racist jokes, suggests that sometimes we need to have the ability to laugh at ourselves, and states that *“racism is just that, it’s a big joke.”*

5.7 Discussion and Conclusion

Responses from the questionnaires indicated that the environment created by the drumming session was relaxed, casual and light-hearted. The group drumming exercises served to break the ice between participants and built a warmth and closeness between them that encouraged friendly interaction. These findings were echoed in the feedback from the focus group discussion, participant and direct observations as well as interviews with diversity trainers and drumming facilitators. It was also apparent from the questionnaires that the drumming served as a catalyst for jump-starting social interaction processes between participants and broke down barriers (e.g. race and seniority) between staff. Bearing in mind the use of multiple methods of data collection, a significant strength of the research findings are their congruence with regards to the impact of group drumming on workshop participants (as

mentioned above). The triangulation of data and the extent to which the different data collection instruments reported similar results served to bolster the credibility of the research findings.

Further findings indicated that staff felt content and care-free after the drumming as well as experiencing a sense of belonging and team spirit. The ability of group drumming to foster a sense of community and solidarity was clearly evident in feedback from the questionnaires, and in this regard outcomes of the study seem to resonate with findings of previous studies conducted by Slachmuislder (2005), O'Malley & Ryan (2006), Ryan & Moore (2006) and Foltz (2006). The author thus agrees with these academic authors on the effects of group drumming as a powerful shared experience that promotes team building and a sense of community or ubuntu.

Responses from questionnaires also highlighted the importance of encouraging a positive team climate and sense of belonging, which as noted by one respondent, made participants feel more comfortable in sharing their thoughts on sensitive diversity issues more openly with others. Findings also indicated that the drumming session was viewed as having an energizing effect on participants. Responses from questionnaires, interviews and the focus group as well as data collected through observations provided evidence of the revitalizing effects of group drumming. With regards to motivation, feedback from the questionnaires showed that a vast majority of participants reported feeling inspired and motivated after the drumming session, thus indicating that the motivational impact of the activity on staff encompassed both a physical (revitalizing) and psychological aspect (inspiration). In responding to the open-ended aspects of the questionnaire, participants revealed more specifically that being able to play the set rhythms properly during the drumming session served to motivate them by evoking a sense of achievement in accomplishing the set task.

The majority of participants identified analogies concerning teamwork, communication and diversity within the context of the drumming circle and discussed their significance for metaphorical learning. In response to the open-ended questions in the questionnaires, a number of participants identified the effectiveness of the drumming as an ice-breaker which helped them unwind, loosen up and feel more comfortable with team members in the run up to the diversity training workshop.

In terms of participant's responses to how the drumming session had impacted the manner in which they addressed sensitive diversity issues, the majority of respondents did not directly attribute the effects of the drumming to the way they actually discussed these issues during the diversity workshop. Rather respondents indicated that the drumming session had prepared them for participating in the discussion by allowing participants to relax, loosen up and interact more openly with one another during the diversity workshop. Thus it can be said that the drumming session was successful as an ice-breaker activity that served to create the appropriate conditions (i.e. a relaxed, light-hearted atmosphere promoting openness and unity) for participants to interact more openly with one another and set the tone for participating in the forthcoming diversity workshop activities.

Diversity trainers highlighted that the difficulty in making a connection between the effects of the drumming session and the way staff discussed sensitive issues during the workshop, was the long time gap between the drumming session and participation in diversity exercises addressing stereotyping and prejudice. Trainers also pointed out that the subject of stereotyping was a sensitive topic that caused people to tighten up or become more reserved even if they had been feeling relaxed and care-free beforehand. This indicates that the effects of the drumming could have been eroded either through the considerable time gap or the sensitive nature of the subject matter. With regards to future studies looking into the effects of group drumming on diversity training, it would be worthwhile to measure how long the effects of group drumming last for participants in order to challenge this view.

The sensitivity of workshop discussion around diversity issues was directly experienced by the researcher during direct observation where an unsettling atmosphere was created by a certain participant's comments regarding xenophobic violence. The need for parameters to be set before the workshop began was highlighted in this instance. This finding illustrates the high margin for error apparent in diversity training workshops (in terms of the use of racially offensive language) and how the reckless use of humour by participants can result in difficult situations for trainers and participants alike, as well as perpetuate commonly held stereotypes of other groups.

On the flip side of the coin, the importance of humour in addressing sensitive diversity issues was one of the main outcomes of observations conducted during the Championing Diversity workshop. In addition, it was evident from feedback from the questionnaires, interviews and

focus group discussion that the use of humour by facilitators as well as participants served to break the ice between staff by encouraging a light-hearted atmosphere and reduce the tension associated with addressing sensitive diversity issues. The drumming session was also identified by diversity trainers and participants as fostering a light-hearted atmosphere through the footloose nature of the session and clowning around by drumming facilitators to loosen up staff and encourage them to shed their inhibitions. These findings point to the significance of using humour as a means of encouraging people to be more open, engaged and unreserved in discussing sensitive issues pertaining to diversity training

In addition, the bulk of respondents seemed to indicate that the diversity workshop on a whole had a profound impact on the way they thought about people from different cultures and would have a lasting effect on them. Appreciating, respecting and having tolerance for other cultures was regarded as a significant learning outcome of the workshop for many respondents. Participants found the section of the diversity workshop addressing cultural difference as being particularly informative where they learnt about the values, customs and beliefs of other religions and cultures. Learning to accept people as individuals rather than as members of fixed groups was also identified as an important learning outcome that emerged from the questionnaires and the focus group discussion. A positive outcome of the findings was that a significant majority of respondents were determined to transfer what they had learnt in the diversity workshop into the workplace. Due to the design of the questionnaire, this finding cannot be attributed to the impact of group drumming but rather reflects respondents' views of the subsequent Championing Diversity workshop.

The importance of training addressing morality, ethics and values as a key facet of diversity training initiatives seeking to effect more lasting change amongst participants, was also a considerable outcome of the study. A remark by a Black respondent in the focus group of how interacting with an Indian lady was easier after the drumming session was one of the key findings of the study by making a direct connection between the effects of the drumming session and the manner in which participants from different racial groups interacted with one another after the participating in the drumming. Although this was a standalone case in the research, it served to satisfy the aims of exploratory research by suggesting a relation between the impact of group drumming and the interaction between staff from different race groups, within the context of diversity training.

5.8 Chapter Summary

This chapter provided a comprehensive case study report on the research that was conducted at Hospital X with diversity workshop participants, diversity trainers and drumming facilitators. The report provided a detailed description of the setting, a succinct background to the organisations concerned (Hospital X, B&A and Shizaya Drums) as well as an analysis of the Championing Diversity training manual. Thereafter a progressive narrative of the drumming session and the diversity workshop, which emerged from the researcher's participant and direct observation, was then provided to paint a picture of the context of the two workshops from the researcher's perspective. Information gathered from participant observation as well as digital photographs taken at the research site (see Appendix A) were provided to bring the workshop environment to life for the reader. Thereafter data gathered from questionnaires, semi-structured interviews and the focus group discussion were analysed to provide a holistic understanding of what impact the drumming session had on the participation of staff in the Championing Diversity workshop. The following chapter provides a discussion of the conclusions and recommendations that emerged from the research.

Chapter 6

Conclusion

Now a whole is that which has a beginning, middle and end. (Aristotle)

THIS DISSERTATION HAS SOUGHT to explore the role of African drumming in creating an environment that encourages open and honest communication around sensitive issues in the context of diversity training. In doing so, the study attempted to understand the impact of African drumming on the experiences and levels of participation of diversity workshop participants. In addition, the study aimed to investigate the effect of group drumming on staff motivation levels and building a shared sense of togetherness amongst the sample groups.

In an attempt to provide a degree of closure to the investigation, this chapter begins by laying out the key theoretical, empirical and methodological contributions this dissertation has made to scholarship in a variety of related disciplines. Thereafter policy implications of the research findings and recommendations for subsequent studies in the field are discussed.

6.1 Theoretical and Empirical Contributions

This study adopted an inter-disciplinary approach to gain a theoretical understanding of the merging concepts of West-African drumming and diversity management with literature from a host of disciplines including human resources management, industrial sociology, industrial and organisational psychology, management studies and ethnomusicology being explored. Literature addressing the effects of group drumming on team building, personal health and empowerment were critically discussed (Hull, 1998, Friedman, 2000, Foltz, 2006). In addition, academic studies looking at the use of the drum circle as an experiential learning mechanism, a means of facilitating an emotional connection to learning and a new way of approaching conflict resolution and frame-restructuring were critically examined (Slachmuislder, 2005; Moore & Ryan, 2006; O'Malley & Ryan, 2006).

The main theoretical contribution that this study makes to these fields is that it fills a gap in academic literature on the mobilization of cultural art forms as a means of enhancing diversity training initiatives. The study is empirically unique by making an investigation into the ways in which West-African drumming can add value to diversity training initiatives, thus bringing together two concepts which are often foreign in association within scholastic research.

This study makes several empirical contributions to the current body of knowledge within the aforementioned fields. It is on the basis of the convergence of multiple sources of evidence gathered during the course of research that the researcher deduces that group drumming serves as an effective ice-breaker in creating a light-hearted, casual environment that promotes social interaction amongst participants, thereby setting the tone for forthcoming diversity training initiatives. During the study the question of whether the drumming intervention served to impact the way participants discussed sensitive issues in the subsequent diversity workshop was uncertain. This was due to the consideration that the effects of the drumming could have been eroded through the time gap between the drumming session and staff participation in exercises addressing sensitive issues such as stereotyping and prejudice. In addition, as pointed out by diversity trainers, the sensitive nature of the subject matter could have caused people to tighten up or become more reserved even if they had been feeling relaxed and care-free beforehand, thereby nullifying the effects of the drumming session.

Converging findings also provided evidence that the drumming session was viewed as having a revitalizing effect on participants as well as encouraging a positive team climate and sense of belonging. With regards to motivation, the drumming session was found to evoke feelings of motivation and inspiration amongst participants. In line with this chain of evidence and methodological considerations, the researcher makes a tentative inference that group drumming has revitalizing and motivational effects on diversity workshop participants and serves to promote a positive team climate and sense of community within the context of diversity training.

Another notable outcome of the research was the importance of humour in addressing sensitive diversity issues. The convergence of data from questionnaires, interviews and focus group discussion indicated that the use of humour by drumming facilitators, diversity trainers

as well as participants served to break the ice between staff by encouraging a light-hearted atmosphere which helped reduce the tension associated with addressing sensitive issues regarding diversity. These findings point to the significance of using humour as a means of encouraging people to be more open, engaged and unreserved in discussing sensitive issues pertaining to diversity training. Future research into this area could hold interesting and exciting possibilities for the development of innovative diversity training and facilitation techniques that utilize humour as a means of engaging staff and approaching sensitive diversity issues in a more refreshing way.

Another pertinent outcome of the study was the significance of training addressing morality, ethics and values as a key facet of diversity training initiatives which seek to effect more lasting change amongst participants. No inferences can be made with regard to this finding due to the lack of supporting evidence in the data set, however the emergence of this research outcome may prompt further inquest into this area of discussion. A remark by a Black respondent during the focus group of how interacting with an Indian lady was easier after the drumming session, was one of the key findings of the study. This comment served to make a direct connection between the effects of the drumming session and the manner in which participants from different racial groups interacted with one another after the participating in the drumming. Although this was a standalone case in the research, it served to satisfy the aims of exploratory research by suggesting a relation between the impact of group drumming and the interaction between staff from different race groups, within the context of diversity training. This particular finding could serve as an interesting basis for further inquiry into this area.

6.2 Methodological Contributions

Considering the use of multiple methods of data collection, a significant strength of the research findings are their congruence with regards to the research findings. The triangulation of data and the extent to which the different data collection instruments reported similar results served to bolster the credibility of the research findings. A mixed methods approach was adopted in conducting the research, thus involving the use of both quantitative and qualitative methods which served to increase the overall strength of the study. A concurrent embedded strategy of mixed methods was implemented in this case. A fundamental objective

in conducting case study research was to represent the case as authentically as possible and ‘to give voice’ to the experiences, beliefs and perceptions of research subjects. This was achieved through the use of qualitative research in the form of interviews, participant and direct observation, focus group discussion and open-ended facets of the questionnaire. In addition, a narrative style was used in reporting observations in the field so as to capture the experiences, attitudes and beliefs of workshop participants.

6.3 Policy Implications and Recommendations for Subsequent Studies

As we have learned, African drumming can indeed have a beneficial impact on diversity training initiatives as an ice-breaker activity that creates a relaxed atmosphere encouraging interaction, enhancing motivation and building a sense of unity amongst participants. Findings of the study indicate that group drumming can be harnessed as an applied method for enhancing diversity training initiatives. The ability of the drumming circle to bring people together in a short space of time and create a shared, meaningful experience that has relevance for diversity training initiatives, makes it a practical alternative for organisation’s seeking more creative means of approaching diversity training. Further research into the benefits of conducting diversity training from a cultural arts perspective, in comparison to more conventional methods, is required to determine whether such practices have a place in private and public sector organisations for the value that they add to the diversity training context. Future research in this field should adopt a pragmatic approach to determine the feasibility of large scale roll out of diversity workshops *mobilizing the cultural arts*, in terms of time and cost constraints involved in carrying out such training.

James & Hasselbeck (2006) suggest that the arts provide a unique process for reflection and critique as they touch us aesthetically, emotionally, intellectually, and kinaesthetically. Although the study assesses the effects of a preceding drumming session (conducted before the formal diversity training workshop) on the experiences of diversity workshop participants, there exists scope for subsequent studies in this field to gain insight into the use of the drumming circle as a safe space or ‘*forum*’ for addressing sensitive topics during diversity training initiatives.

As a result this would take the employment of group drumming within the context of diversity training a step further by utilizing the drum circle *as a space for actually tackling sensitive diversity issues* rather than as a mechanism that merely serves as an ice-breaker and creates the conditions for open communication and team building.

In discussing the use of the arts and culture within the context of conflict resolution, Slachmuislder (2005) and Nathan (2008) suggest that the cultural arts can serve as a means of creating a non-threatening space for both non-verbal and verbal expression where people are fully engaged and can convey their true passions and emotions. April (1999) points out that it will become important for contemporary organisations to create “special places” or forums that are more conducive to dialogue and conversation than traditional conference rooms and hence accommodate a more relational kind of talk. As was the aim of the Truth and Reconciliation Commission (TRC) “to heal the nation’s soul through conversation and dialogue,” April (1999) calls for the creation of forums where an organisation’s people can openly communicate, reflect and have meaningful dialogue to talk about their personal lives and experiences as well as express their beliefs, fears, feelings, hopes and dreams. By encouraging people to surface deeply held beliefs that unconsciously shape our thinking, staff can cleanse prejudiced attitudes that we all hold, build trust and deep respect for another as well as confront and challenge commonly held assumptions and stereotypes constructively, so as to move forward to successful resolution through discourse.

By demonstrating earlier in chapter three and chapter five, the positive impact and potential that group drumming has for enhancing diversity training practice, the author argues that cultural art forms, have an integral part to play in this process by serving as a central mechanism in facilitating *diversity forums* which create a space for truthful and meaningful discussion around sensitive diversity issues. In line with the above arguments set out by April (1999), Slachmuislder (2005) and Nathan (2008), it would be clearly fruitful for future researchers in this area to shed more light on the employment of the cultural arts in this functional role, so as to explicitly determine the specific benefits that group drumming has for diversity training and practice. By approaching diversity training in a culturally experiential way, South African organisations would be embracing their cultural heritage by learning about and engaging in cultural art forms, whilst simultaneously addressing diversity issues within the work environment.

Whilst promoting the sharing of personal experiences and acknowledging personal views, the purpose of discourse within such forums should aim to find deeper meaning that transcends self-interest and individual viewpoints with regards to wider issues concerning diversity. These should include building community, having respect and tolerance for other cultures and establishing a firm moral and ethical foundation, all of which seem to resonate with the core teachings of ubuntu. Such discourse should culminate in the reformulation of old categories and points of view, and assist in developing a new shared vision, mission and workplace culture that all individuals can identify with and believe in. In making these suggestions, the author stands by April's view that the challenge for organisational leaders is to find and *meet the meaning in people's lives* through the congruence of personal and organisational values and beliefs, such that the vision and mission of the organisation is felt and lived by its people. In this respect, the author stresses the importance of morality and core values as a key element of diversity training initiatives. Diversity interventions focussing on personal and organisational values serve to correspond with people's moral intuition, thus paving the way for a more personalised angle to approaching diversity issues. This is in comparison to the legislative or historical standpoint often taken by diversity agents within organisations, which is more likely to be rejected by those with rigid values and belief systems.

The author confidently claims that the study has achieved its objective of making a pioneering, empirical contribution to the current body of knowledge on diversity training and practice and assisted in laying the foundation for further research into the benefits of employing cultural art forms within this context. The findings of this dissertation not only contributes to a pioneering body of work that aims to introduce cultural art forms into the arena of diversity training and practice, but also extends an invitation to others in related fields to build on this exploratory research. In doing so, this analysis of the impact and potential of African drumming to enhance diversity training initiatives will add new alternatives to current methods of diversity training and practice by offering a creative and refreshing approach to diversity training in the South African workplace.

This novel stance on diversity training put forward by this dissertation, seems to echo ideas put forth in the 1996 White Paper on Arts, Culture and Heritage which advocated that arts and culture may play a leading role in promoting reconciliation and highlighted "the potential

of arts and culture in a period of national regeneration and restoration” (Bunn, 2008:2). This study has demonstrated *the potential* of arts and culture to be mobilized within the organisational context to explore diversity issues in a more creative way whilst concurrently playing a pivotal role in preserving African culture to encourage diversity awareness, foster respect and tolerance for other cultures and promote nation-building.

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Appendix A: Pictures of the Workshop Environment

Drumming Session by Shizaya Drums



Above: Drumming Facilitators getting ready for the beginning of the drumming session.



Above: Rodney Frank welcoming participants to the workshop

Below: John Drace providing a short history of the djembe



Below Left: Rodney Frank playing the isigubhu sendlamu (Zulu bass drum)

Below Right: John Drace teaching participants' basic strokes on the djembe





Left: John Drace facilitating the second rhythm called “Communication.”



Left: In this picture (behind John) are three bass drums mentioned earlier called the “Doun-douns” which are used to keep the beat in the drum circle.



Left: Participants enjoying the closing stages of the drumming session.

The B&A 'Championing Diversity' Workshop



Above & Below: Pictures of staff participating in workshop tasks



Appendix B: Case Study Protocol

Overview

The study aims to determine whether there is there a basis for using African drumming as a means of enhancing diversity training and practice in the workplace. A case study of eThekweni Hospital and Heart Centre (EHHC) shall be conducted where Bruniquel & Associates diversity trainers rolled out the “*Championing Diversity*” Workshop with EHHC staff. Prior to the diversity workshop a group drumming session was conducted by Shizaya Drums.

Relevant Readings:

African Drumming: Friedman, 2000; Slachmuislder, 2005; O’Malley & Ryan, 2006; Moore & Ryan, 2006; Foltz, 2006.

Diversity Management: Henderson, 1994; Cox, 1996; Van Dyk, 2001; Buelens *et al*, 2002; Francis, Hemson, Mphambukelie & Quin, 2003; Mare, 2003; Human, 2005.

Primary Objectives:

- To explore the role of African drumming in creating an environment that encourages open and honest communication around sensitive issues in the context of diversity training.
- To understand the impact of African drumming on the experiences and levels of participation of diversity workshop participants.
- To investigate the effect of group drumming on staff motivation levels and building a shared sense of togetherness amongst the sample groups.

Secondary Objectives:

- To gain an understanding of the temporary (or more permanent) nature of internal change experienced by participants’ regarding assumptions, beliefs and perceptions of others as a result of diversity training.
- To investigate the transfer of knowledge, skills and understanding (acquired through diversity training) into the work environment.

Data Collection:

- Questionnaires (Participants Perspective)
- Semi- structured interviews (Diversity trainers and Drumming Facilitator's)
- Focus Group (Participant's Perspective)
- Participant and Direct Observation (Multi-Perspective)
- Document Analysis of the B&A "*Championing Diversity*" Training Manual

Field Procedures

- Questionnaires
 - To be handed out during the lunch break by diversity trainers. Have twenty copies of the document available as well as spare pens.
- Semi- structured interviews (Diversity trainers and Drumming Facilitators)
 - Have interview schedule, writing material as well as dictaphone available
 - For interviews with diversity trainers find a quiet place in the hospital to conduct the interview
- Focus Group (Participants)
 - Conduct during the lunch break in the training venue. Ask for volunteers and begin by providing a brief overview of the study. Thereafter initiate recording via Dictaphone and refer to interview schedule in guiding discussion on their experiences of the drumming session and its effects on the diversity training.
- Participant Observation
 - Have writing material, observation checklist and digital camera available. Actively participate in diversity workshop activities. Record relevant observations during the workshop. During the drumming session observe from a third facilitator's point of view.
- Direct Observation
 - Do not participate in workshop activities. Sit in on the workshop as an outside observer. Record observations and mark observation checklist.

Appendix C: Questionnaire (Old)

Praneschen Govender
Master of Social Science – IOLS (Dissertation Research)
Email: 201504199@ukzn.ac.za
Tel: 031 260 2696 Cell: 073 117 3886

Research Topic: African drumming as a means of enhancing diversity training in the workplace

The following questionnaire aims to assess staff perceptions on the use of African drumming as a mechanism for promoting open and honest discussion on sensitive issues concerning workplace diversity. (Please note that participation is voluntary and that any information provided will remain confidential).

1) Statistical Information - Please circle correct option:

Gender	Female	Male			
Race	Black	Coloured	Indian	White	Other
Age	17 – 25	26 – 34	35 – 43	44 - 52	52 >
Work Experience	0 – 2 years	5 – 10 years	10 – 15 years	15 – 20 years	20 years >

Job Title:

2) Please rate how strongly you agree or disagree with the following statements by marking with an X:

After the drumming session I felt:	I Strongly Disagree	I Disagree	Unsure	I Agree	I Strongly Agree
Inspired & stimulated					
Very Motivated					
Content & care-free					
In a relaxed state of mind					
A sense of belonging					
Bored & Disinterested					

- 1) Did the drumming session assist in building team spirit amongst the group? Yes / No**
If so, how was this achieved?

- 2) Did the drumming session have any effect on the manner in which you participated in & discussed topics (e.g. prejudice and stereotyping) covered later in the diversity workshop? Yes / No**

Please provide a reason for your answer.

Appendix D: Questionnaire (New)

Praneschen Govender
Master of Social Science – IOLS (Dissertation Research)
Email: 201504199@ukzn.ac.za
Tel: 031 260 2696 Cell: 073 117 3886

Research Topic: African drumming as a means of enhancing diversity training in the workplace

The following questionnaire aims to assess staff perceptions on the use of African drumming as a mechanism for promoting open and honest discussion on sensitive issues concerning workplace diversity. (Please note that participation is voluntary and that any information provided will remain confidential).

1) Statistical Information - Please circle correct option:

Gender	Female	Male			
Race	Black	Coloured	Indian	White	Other
Age	17 – 25	26 – 34	35 – 43	44 - 52	52 >
Work Experience	0 – 2 years	5 – 10 years	10 – 15 years	15 – 20 years	20 years >

Job Title:

2) Please rate how strongly you agree or disagree with the following statements by marking with an X:

After the drumming session I felt:	I Strongly Disagree	I Disagree	Unsure	I Agree	I Strongly Agree
Inspired & motivated					
Content & care-free					
In a relaxed state of mind					
A sense of belonging and team spirit					
Bored & Disinterested					

During the diversity workshop I :	I Strongly Disagree	I Disagree	Unsure	I Agree	I Strongly Agree
Participated with interest in workshop tasks & group discussions					
Joked around & did not take the workshop material seriously					
Became aware of & challenged deep-seated assumptions, beliefs and stereotypes of other groups of people.					

	I Strongly Disagree	I Disagree	Unsure	I Agree	I Strongly Agree
I will transfer what I have learnt in this diversity workshop into the work environment.					

- 3) Did the drumming session have any effect on the manner in which you participated in & discussed sensitive topics (e.g. prejudice and stereotyping) covered later in the diversity workshop? Yes / No

Please provide a reason for your answer.

- 4) What impact do you feel the drumming session had on your experience of the diversity workshop?

- 5) Do you feel that what you have learnt in this workshop will have a temporary or lasting effect on the way you think about people from different groups, cultures and backgrounds?

Please provide a reason for your answer.

Appendix E: Interview Schedule (Diversity Trainers)

Research Topic:

African drumming as a means of enhancing diversity training in the workplace

Research Aims:

To investigate whether cultural forms such as African Drumming can encourage open and honest communication around sensitive issues in the context of diversity training, and hence enhance the diversity training experience.

Objectives:

- To explore the role of African drumming in creating an environment that encourages open and honest communication around sensitive issues in the context of diversity training.
- To understand the impact of African drumming on the experiences and levels of participation of diversity workshop participants.
- To investigate the effect of group drumming on staff motivation levels and building a shared sense of togetherness amongst the sample groups.

Topics for discussion:

- Effects of the drumming session on workshop participation
- Effects of the drumming on the way you approached sensitive diversity issues
- Impact on motivation and teambuilding

Questions:

- 1) How would you describe the nature of staff after attending the drumming session?
- 2) How would you rate the motivation levels of staff after the drumming session?
- 3) How would describe their participation in the workshop tasks?
- 4) In comparison to other workshops where delegates did not attend a drumming session prior to the diversity training, how would you describe this group's level of participation and interaction?
- 5) Did the group actively engage with the course material?
- 6) Was there effective group discussion around sensitive diversity issues? If yes, do you feel that staff talked openly and freely on these issues?
- 7) Was there a sense of camaraderie amongst the group after the drumming session?
- 8) Do you feel that the drumming workshop enhanced the diversity training workshop in any way?
- 9) How effective do you think the diversity workshop was in terms of participants' transferring what they had learnt into the workplace situation.
- 10) During the workshop did participants become aware of and challenge deep seated assumptions, beliefs and stereotypes of other groups of people?
- 11) How would you envision the ideal workshop learning environment for diversity training?

Appendix F: Interview Schedule (Drumming Facilitators)

Interview Schedule – Drumming Facilitators

Research Topic:

African drumming as a means of enhancing diversity training in the workplace

Research Aims:

To investigate whether cultural forms such as African Drumming can encourage open and honest communication around sensitive issues in the context of diversity training, and hence enhance the diversity training experience.

Objectives:

- To explore the role of African drumming in creating an environment that encourages open and honest communication around sensitive issues in the context of diversity training.
- To understand the impact of African drumming on the experiences and levels of participation of diversity workshop participants.
- To investigate the effect of group drumming on staff motivation levels and building a shared sense of togetherness amongst the sample groups.

Topics for discussion:

- Effects of the drumming session on motivation and team building
- Effects of the drumming on the behaviour of participants
- Benefits of group drumming and its contribution to diversity training

Questions:

- 1) How would you describe the nature of staff before and after attending the drumming session?
Is there any change in behaviour?
- 2) How would you rate the motivation levels of staff after the drumming session?
How did you get to this conclusion? Evidence?
- 3) From *your* experience, what value is there in group drumming? What are the benefits, if any?
What effect would you say drumming has on a group of people?
- 4) What does diversity mean to you?
What is the importance of diversity training?
- 5) Please provide an overview of the structure of the drumming session?
How is it related to the diversity workshop?
In your opinion, does the drumming session contribute to the diversity training workshop in any way?
- 6) How would you envision the ideal workshop learning environment for diversity training?

Appendix G: Informed Consent

INFORMED CONSENT DOCUMENT

Project Title:

Is there a basis for using African drumming as a means of enhancing diversity training and practice in the workplace. The case of eThekweni Hospital and Heart Centre.

Aims of Research:

There is much interest in determining whether group drumming can be utilized as a mechanism for creating an environment conducive to effective discourse in the context of diversity training. The research aims to determine whether group drumming has an effect on participants allowing them to talk more comfortably on sensitive topics discussed as part of diversity training. There has been limited research on cultural forms as alternative methods of addressing issues of diversity in the workplace. This study aims to provide more insight into this area.

Terms of Participation:

Participation in this project and disclosure of information are voluntary. Any data collected throughout the interview phase will remain strictly confidential. Respondents cannot be tracked, as there will be a non-disclosure of names in the research report. Records and notes of interview results will be kept for research purposes only.

DECLARATION

I Tennyson Makhambi hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

SIGNATURE OF PARTICIPANT

Tennyson Makhambi

DATE

02-04-2009

Appendix H1: Observation Notes

23/03

Participant Observation: Diversity

Training Workshop

Arrive: 09:45

addressing sensitive issues
than → humour

Exercise: Learn about your neighbour
warmth. → fun, involved atmosphere. → relaxed
telling stories about life events → bring up loads.

⊛ identified how racism + perceptions of other
minority race groups is learned → by parents, teachers.
↳ showed how kid wanted to know about colour.

very responsive group. → more social interaction + dialogue.

Exercise: 2 pictures in 1 image.

"business reasons"
xenophobia

↳ lots of energy, vibrance.

↳ whole group caught on to jovial mood.

↳ Humour used to desensitize people, address issues.

↳ Facilitator brings seriousness to the topic.

Trainer → good in starting discussion on topic e.g. prejudice
by providing a definition → understanding.
allows "funny guy" to get away with views

Judge people not by what we see but rather by
the content of their character. (Martin Luther)

16/03/08.

Appendix H2: Observation Notes

Diversity Training Wkshop 2.

9-12 pm.

(Direct Observation — not participant.)

9:45 am → group upbeat, jovial, social atmosphere.
talkative.

Lots of joking
around diverse group

Facilitator → Maryano. Mthobane

⊗ "Sensitive" topic.
Ching Chongs → use of discriminatory language.
(same participant stirred up the group
→ should attack whites not African
brothers → xenophobic attacks.)

(initial response — laughter then,
more serious.
very open → but danger for offending.

Facilitator → handled well → cleared up that
people may find name charous, ching chong.
offensive.

Find stereotypes exercise funny ..

/ friendly way
Threat — "will get a Klap"

↳ facilitator emphasized
that the stereotypes are not directed
at anyone → not true

Appendix I: Excerpt from Field Notes - Body Percussion Exercise

Observation 1: Championing Diversity Workshop

Date: 8 March 2009

Time: 13:30

After the lunch break at around 13:30, the energy levels around the group seemed to have dropped even further. A lack of enthusiasm in responding to questions posed by the trainer as well as half-hearted attempts at participating in group activities was visible to the researcher. At this point the researcher was approached by the diversity trainer unexpectedly and requested to perform a rhythmic exercise to ‘wake-up’ participants and get them re-energized for the second half of the workshop. A laughing exercise using body percussion (i.e. clapping, thigh-slapping and stomping) was then conducted by the researcher that assisted in revitalizing the group. A description of the exercise from the researcher’s perspective follows:

With tables arranged in a U-shape in the training venue, I made my way to the centre of the formation. I then told participants to replicate what I was about to do which was going to consist of four elements.

1 2 3 4

I began clapping in rhythm on a four count: “Clap...Clap...Clap...Clap”

After this I proceeded to slap my thighs (with both hands) in the same rhythmic and temporal sequence as the clapping: “Slap...Slap...Slap...Slap!”

Thereafter I stomped my feet in the same manner as the slapping;

“Stomp...Stomp...Stomp...Stomp!”

Lastly I let out four loud laughs in the same rhythm:

”Ha!...Ha!...Ha!...Ha!”

This last bit resulted in laughter from the group who weren’t expecting such an exercise at this stage of the training. Subsequently all participants joined in to create a continuous body percussion rhythm that was completed three times by the group. Thereafter the class was divided into four groups, with each group starting the rhythm at a different time. This resulted in a ‘domino effect’ where one group ended their part such as clapping at which point the following group began the clapping. In this way

the exercise attempted to achieve coordination, synchronicity and synergy between team members as well as encourage some light-hearted fun. After the chuckling and chatter had died down, participants seemed to be more engaged in participating in group discussion and workshop activities. It is important to point out that the warm-up exercise was obtained from an Applied Theatre and Drama Masters student (Hannah Mangenda) at the University of KwaZulu-Natal

Appendix J: Structural Make-up of the West-African Djembe



CHAMPIONING DIVERSITY

WORKSHEET 8 *Appendix K: Training Manual Worksheets*

AFRICAN CULTURE

1. Africans sometimes claim to have more than one father. Why is this?

2. How do Africans show respect to elders or seniors through non verbal communication?

3. According to traditional African beliefs what happens after death?

4. Why do some Africans wear skin bracelets on their wrists?

5. What is meant by 'spirit possession'?

CHAMPIONING DIVERSITY

WORKSHEET 6

DIFFERENCES BETWEEN RURAL & URBAN COMMUNITIES

PRACTICE	RURAL	URBAN
<i>Greeting strangers.</i>	Greet everyone in a friendly manner.	Avoid eye contact - don't greet unless you know someone or have to.
<i>Hospitality.</i>	Hospitable to strangers.	Hospitable to friends and family but seldom strangers.
<i>Friendships.</i>	Friends with neighbours and community members.	Largely restricted to friends with common interests.
<i>Community relationships.</i>	Community bound - know everybody and their business.	Insular - keep to yourself and mind your own business.
<i>Family.</i>	Extended family.	Nuclear family.
<i>Rites of passage (e.g. coming of age, weddings, funerals)</i>	Rites of passage are communal affairs attended by everyone without formal invitation.	Rites of passage are attended by friends and immediate family on invitation.
<i>Trauma & times of need.</i>	Community provides support in times of trouble and need.	Trauma suffered alone or with friends and family.
<i>Elders.</i>	Tremendous respect for elders demonstrated. Aged parents part of the family.	Less respect demonstrated. Old people cared for in old-age homes.
<i>Boys.</i>	Form harmless gangs as a natural part of growing up.	Form gangs which can become anti-social or criminal.
<i>Crime.</i>	Everybody takes notice of what is going on - less crime experienced.	Crime is common.
<i>Income levels.</i>	Fewer income differences.	Huge income differences.
<i>Education.</i>	Less educated.	More educated.
<i>Entertainment.</i>	Little organised entertainment - usually self or community generated.	Wide choice of sports and entertainment (professional and amateur).
<i>Work.</i>	Largely subsistent. People work and socialise together.	People work and socialise separately.



HINDU CULTURE

1. What status do women hold in Hindu society?

2. What role does caste play in Hindu society?

3. What foods are Hindus not permitted to eat?

4. When do Hindus require time off work for religious purposes?

5. To what extent do arranged marriages still take place in Hindu society?

6. What things cause offence to Hindus?

WORKSHEET 7

UBUNTU CORE VALUES

CORE VALUES	ASSOCIATED VALUES
Humanness	Warmth, tolerance, understanding, peace, humanity
Caring	Empathy, sympathy, helpfulness, charity, friendliness
Sharing	Giving (unconditionally), redistribution, open-handedness
Respect	Commitment, dignity, obedience, order, normative
Compassion	Love, cohesion, informality, forgiving, spontaneity

Source: Ubuntu Management Philosophy by Johan Broodryk

UBUNTU BELIEFS

1. ***My neighbour and I have the same origins, same life experience and a common destiny.***

We are together in this life and are heading for the same end result.

2. ***We are the obverse and reverse sides of one eternity.***

Ubuntu brotherhood is based on the expression "I am a person through other persons." If it were not for comradeship of others in the workplace or community, I would have had less enjoyment in life. The meaning of life relates to the interdependence of people.

3. ***We are unchanging equals.***

In Africa, all people are equal. There are no social classes or castes. If one person enjoys more material gain than others, extra to your needs must be shared. Social classes based on material wealth are absurd in African living.

4. ***We are mutually fulfilling complements.***

Sharing is an important African value. People have different qualities, talents and resources and these should be shared in a spirit of cooperativeness for positive living. Open handedness and Supportiveness are important values.

5. ***My neighbour's sorrow is my sorrow.***

Sympathy is an important value and it is practised at times of sorrow. Sorrow is an obstacle in life and it is inevitable that sorrow will appear from time to time in the form of death, sickness or other hurtful events like dismissals from the workplace.

When sorrow strikes a neighbour who is also a brother, a person suffers from that sorrow as well and weeps with that brother, because it is through that brother that a person is a bother to others too. It is realised that sorrow is temporary.

CHAMPIONING DIVERSITY

QUESTIONS FOR DISCUSSION

1. From your point of view, is the philosophy of Ubuntu as expressed above a workable solution to put South Africa back on track as a winning nation?

2. There are many examples in Africa where these Ubuntu principles are not in evidence in the leadership (e.g. the Zimbabwean regime). How do we as Sappi Saiccor employees ensure that good values are 'lived' by (a) our leaders and (b) our people?

3. Apartheid, colonialism and urbanisation undoubtedly wreaked havoc on African communities leading to the break-up of the African extended family, poverty and with it, the crime we now experience. What do we do now to restore values amongst those sectors of the population which engage in crime and who appear to have lost their way.
