

6138 717 30

U.O.V.S. BIBLIOTEK

o. 20 at T

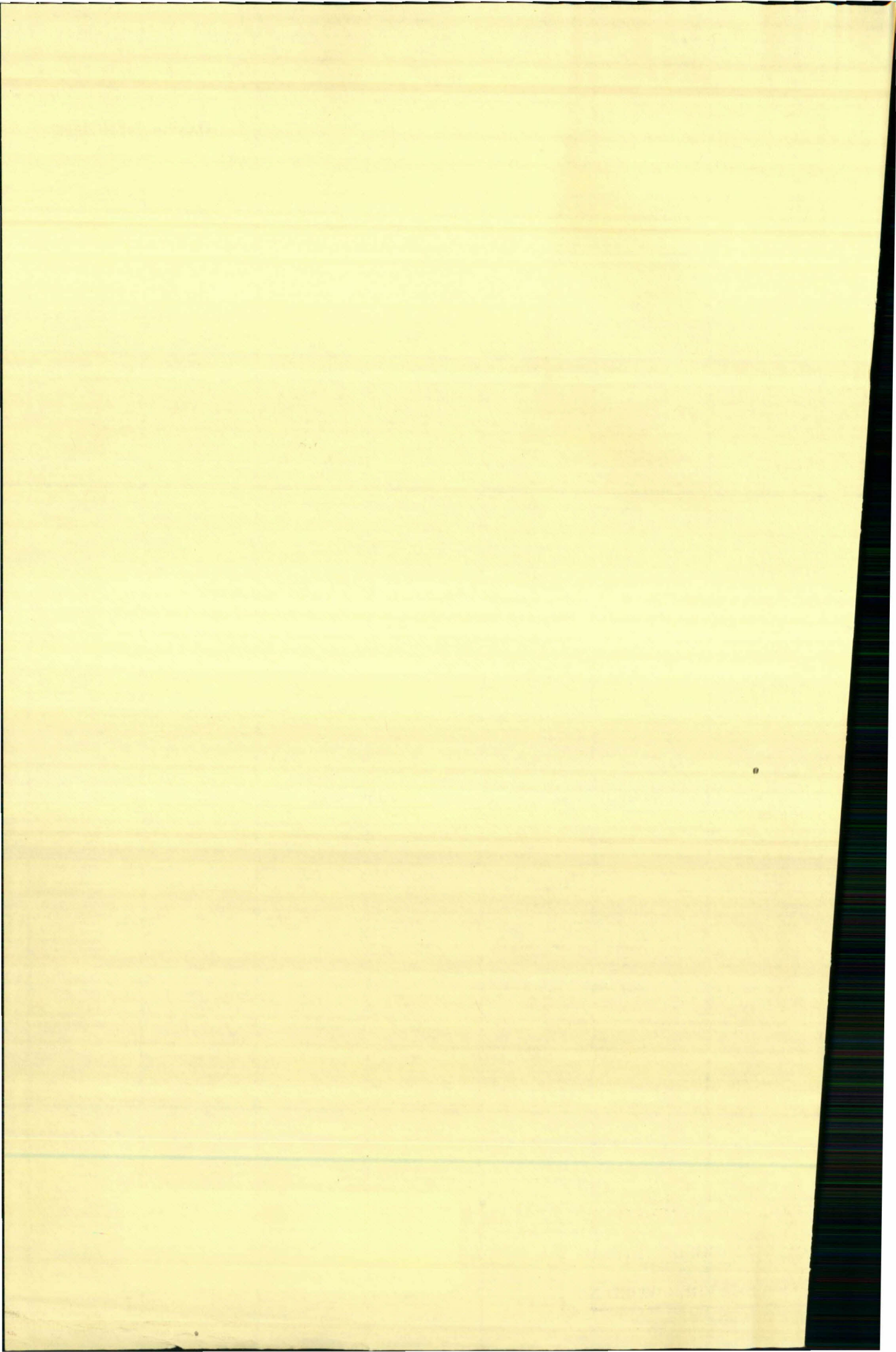
E EKSEMPLAAR MAG ONDER
OMSTANDIGHEDE UIT DIE
BIBLIOTEK VERWYDER WORD NIE

University Free State



34300000487359

Universiteit Vrystaat



THE DEVELOPMENT AND EVALUATION OF A CROSS-
CULTURAL TOLERANCE PROGRAMME AMONGST SKILLED
WORKERS IN THE MINING INDUSTRY

Thesis submitted in fulfilment of the requirements of the degree

Magister Societatis Scientiae in the Faculty of the Humanities
(Department of Industrial Psychology) at the University of the Orange Free State in
Bloemfontein

By Bruce David Baker

Supervisor: Prof. E.S van Zyl

Co-Supervisor: Mr K.A Heslop

Date: May 2000

Universiteit van die
Oranje-Vrystaat
BLOEMFONTEIN

25 JUN 2001

UOVS SASOL BIBLIOTEEK

ABSTRACT

In the current study, the author attempts to evaluate and develop a cross-cultural tolerance programme conducted with skilled employees from the gold mining industry. An experimental group of subjects were subjected to the programme as well as a control group of subjects that were not subjected to a programme of such a nature.

All subjects in the experimental groups as well as control groups were assessed according to three co-variables (affect, belief and intention) ultimately developing into core attitudes being formed (i.e. tolerance and / intolerance).

Results were encouraging in the sense that certain key co-variables were identified in the formation of attitudes of tolerance and intolerance. However no significant statistical difference was evident between the experimental and control groups in regard to a difference between attitudes of tolerance and intolerance.

In general, higher averages for both attitudes of tolerance and intolerance were detected for both the experimental group and the control group.

Weaknesses in the entire design are indicated, and suggestions for future research are made.

ACKNOWLEDGEMENTS

I would like to extend my sincere appreciation to the following people and organisations, whose assistance, support and expertise facilitated the completion of this research:

To my wife, who has been unendingly supportive of all my endeavours as well as my parents and grandparents who have always been a source of support, inspiration and encouragement in all my endeavours throughout my life.

To my supervisors, Mr Karl Heslop and Professor Ebben van Zyl, whose encouragement has provided a source of fulfilment and guidance at all times.

To Mrs Kate Smith, for her assistance in the statistical analysis of the data.

To Mr Michael Gasser, who generously provided the tool for assessment in regard to cross-cultural tolerance.

To the Senior Human Resources Manager of Matjhabeng Mine, Mr Jan Augustyn as well as all employees that participated in the study.

Lastly, but not least, to my creator, the Almighty, who has guided me throughout my life.

DECLARATION

I, Bruce David Baker,

student number 9317694,

hereby declare that the thesis entitled

The evaluation and development of a cross-cultural tolerance programme in the gold mining industry

is the result of my own investigations and research and that it has not been submitted in part or full for any other degree or to any other University.

TABLE OF CONTENTS

CHAPTER ONE

Introduction

1.1 Introduction	1
1.2 Research question	6
1.3 Primary objective	6
1.4 Secondary objective 1	7
1.5 Secondary objective 2	7
1.6 Hypotheses	7
1.7 Outline of the current study	8
1.8 Glossary of terms	10

CHAPTER TWO

**Phase one and phase two - Initial foundations leading to impression
formation in transforming attitudes of intolerance to attitudes of
tolerance**

2.1 Introduction	12
------------------	----

2.2	Definitions of Culture	15
2.3	The understanding and comprehension of cultural tolerance	16
2.4	Cross-Cultural communication	17
2.4.1	Cultural meaning of the situation	17
2.4.2	Appropriateness of the information communicated	19
2.4.2.1	Who communicates the message and to whom	20
2.4.2.2	What message is communicated	21
2.4.2.3	How the message is communicated	21
2.4.2.4	Where the message is communicated	22
2.4.2.5	When the message is communicated	22
2.4.2.6	Why the message is communicated	23
2.4.3	Cultural value systems	23
2.4.4	Communicating across cultures by using written discourse	27
2.4.4.1	Form vs. Content	27
2.4.4.2	Verbal vs. Literate	28
2.4.4.3	Rhythm of discourse	29
2.4.4.4	Directionality	30
2.4.5	Communication in action and politeness	30

2.5 A model for cross-cultural communication in the organisation	32
2.6 Non-verbal communication across cultures	34
2.6.1 Time	35
2.6.2 Space	37
2.6.3 Material possessions	38
2.6.4 Dress	38
2.6.5 Entertainment	39
2.6.6 Stance, distance and gestures	39
2.7 Impression formation and the theory of attribution	41
2.7.1 Explaining behaviour with the theory of attribution	42
2.7.1.1 The attribution error	44
2.7.1.1.1.	
a] The reason for the attribution error	45
2.7.1.1.1.	
b] The attribution error where individuals interpret and perceive events on a larger scale	47
2.7.1.2 Cultural differences in attributions – Internal Vs external locus of control	49
2.7.1.3 The consequences of being self-aware	50

2.7.1.4 Perceiving and explaining ourselves	50
2.7.1.5 Individuals seeing themselves as above average or even better than others	51
2.7.1.6 Self-Efficacy	54
2.7.1.7 Forgetting previous attitudes	55
2.7.1.8 Denying actual influences on the individual	57
2.7.1.9 Belief perseverance	58
2.8 Summary	59

CHAPTER THREE

Attitude / impression formation within organisational structures

3.1 Introduction	62
3.2 The 'interactional model' of the impact of diversity in the organisation	63
3.2.1 The logic of the 'interactional model' during impression formation	64
3.2.1.1 Forming impressions / perceptions as part of the 'interactional model'	65

3.2.1.1.	
A] The averaging theory / principle of impression formation	66
3.2.1.1.	
B] The consistency theory / principle of impression formation	68
3.2.1.1.	
C] The cognitive theory / principle of impression formation	69
3.2.1.1.	
D] Central traits theory / principle of impression formation	70
3.2.1.1.	
E] Salience theory / principle of impression formation	71
3.2.2 Intolerance effects at different levels of the organisation	72
3.2.2.1 Individual level factors	72
3.2.2.1.	
A] Prejudice and / discrimination	72
3.2.2.1.	
A (1) Sources of prejudice / discrimination	74
3.2.2.1.	
A (1.1) Intrapersonal sources of prejudice	74
3.2.2.1.	
A (1.2) Interpersonal sources of prejudice	75

3.2.2.1.	
A (1.3) Social reinforcement as a source of prejudice	77
3.2.2.1.	
A (2) Effects of prejudice in the organisation	78
3.2.2.1.	
B] Stereotyping	80
3.2.2.1.	
(B) (1) Potential effects of stereotypes	87
3.2.2.2 Intergroup level factors	91
3.2.2.2.	
A] Ethnocentrism	91
3.2.2.2.	
B] Intergroup conflict	93
3.2.2.2.	
(B) (1) Sources of Intergroup conflict	93
3.2.2.3 Organisational context factors	95

3.2.2.3.	
A] Acculturation	95
3.3 Components of attitude	96
3.3.1 Belief	97
3.3.1.1 The accuracy of inferences during belief formation	99
3.3.2 Intention	99
3.3.3 Affect	100
3.4 Changing attitudes of cultural intolerance to cultural tolerance	101
3.4.1 Defining attitude	101
3.4.2 Theories of attitude	102
3.4.2.1 Learning theory	102
3.4.2.2 Incentives theory	103
3.4.2.3 Cognitive consistency theory	104
3.4.2.4 Cognitive dissonance theory	107
3.4.2.4.	
A] Attitude-discrepant behaviour	110

3.4.2.4.	
B] Communication discrepancy	112
3.4.2.4.	
C] Expectation violation	113
3.4.2.4.	
D] Modelling	114
3.4.3 Attitudes and Behaviour	115
3.4.3.1 Strength of attitude	115
3.4.3.2 Stability of attitude	116
3.4.3.3 Relevance of attitude to behaviour	116
3.4.3.4 Salience of attitude	116
3.4.3.5 The reasoned action model	117
3.5 Summary	120

CHAPTER FOUR

Programme development

4.1 Introduction	122
4.2 Characteristics of an effective training practice within the organisation	123

4.3 Steps in the design of organisational development programmes	124
4.4 Selection of a training technique	127
4.5 Reasons for measuring training outcomes	129
4.5.1 Essential elements for training	130
4.6 Programme development design	131
4.6.1 Programme design justification	131
4.6.1.1 Dimensions required for cross-cultural training	132
4.6.1.2 Benefits and arguments for utilising a current cross-cultural tolerance programme	134
4.7 Summary	135

CHAPTER FIVE

Research methodology

5.1 Introduction	136
5.2 Practical programme implementation	136
5.3 Selection of test participants	138
5.4 Gathering data – measuring instrument	140

5.4.1	Composition and aims of the Gasser and Tan tolerance scale	141
5.4.2	Administration, validation and description of the measuring Instruments structure	141
5.4.3	Interpretation of the Gasser and Tan tolerance scale	145
5.5	Statistical methods	146
5.5.1	The t-test with independent samples	146
5.5.2	Correlation coefficients	147
5.6	Procedure	147
5.7	Summary	148

CHAPTER SIX

Objective results

6.1	Introduction	149
6.2	Demographic characteristics and descriptive statistics of the sample	150
6.3	The t-test with dependent samples and correlation coefficients	155
6.3.1	The t-test with dependent samples – experimental group and control group	155

6.3.2 Correlation coefficients for the experimental group and the control group	159
--	-----

6.4 Summary	163
-------------	-----

CHAPTER SEVEN

Discussions and recommendations

7.1 Introduction	164
7.2 Discussions and recommendations	164
7.3 Summary	170

LIST OF FIGURES

2.1 Four phases in cross-cultural training	13
2.2 Superior / Subordinate relationship	33
3.1 The 'interactional model'	64
3.2 Internal Attributions	87
3.3 The reason action model of factors determining a person's behaviour	119
6.1 Demographic characteristics of the experimental group	150
6.2 Demographic characteristics of the control group	151

LIST OF TABLES

5.1 Correlation of scores on country subscales, attitude component subscales and the total cultural tolerance scale with scores on personality scales	144
6.1 Descriptive statistics (i.e. post measurement) for the experimental and control group	152
6.2 t-test for dependant samples (i.e. tolerance)	156
6.3 t-test for dependant samples (i.e. intolerance)	157
6.4 Correlation coefficients for the experimental group	160
6.5 Correlation coefficients for the control group	162

LIST OF APPENDICES

1. Programme design

180

Intolerance

“Truth does not so much do good in the world as the semblance of truth
does evil” - La Rochefoucauld (cited in Noel, 1994)

CHAPTER ONE

Introduction and overview

1.1 Introduction

The purpose of the existence of the human being is to promote living that includes living with equality, peace, understanding, tolerance, and co-operation with all. This includes a respect for justice, for the rule of law and for human rights and fundamental freedoms which are affirmed for the people of the world, without distinction of race, sex, language, or religion (Federico, 1996: 1).

In 1995, at the 50th anniversary of the United Nations and UNESCO (United Nations Educational, Scientific and Cultural Organisation), it was stressed that it is only through a daily effort to know others better and respect them that we could actually tackle the problems of marginalization, indifference, resentment and hatred from people to others (Federico, 1996: 1).

It is vital that the root of these problems be identified and worked upon. 'Knowing' creates the ability to foresee - 'Foreseeing' creates the ability to prevent.

The mobilisation from a culture of war to a culture of peace demands co-operation from every individual (Federico, 1996: 3).

Currently in South Africa and generally all over the world, there is a general desire for peace and most important, the desire to promote cultural understanding and tolerance. The distillation of traditions, thoughts, languages, forms of expression, memories, things forgotten, wishes, dreams, experiments, rejections, finds its supreme expression in every-day behaviour (Federico, 1996: 4-5).

Giving people from different cultures the chance to gain knowledge and understanding of others might help people understand and realise the dynamic nature of their environment. When people have these skills of understanding other ways and means of doing things, these individuals have the chance to become their own masters and architects of their destinies (Federico, 1996: 5).

It follows that if an individual really wants to understand the cultures of different individuals and groups, then it is important that the individual understands his / her origins, development and prevailing status. To discover the views and perceptions of others, it is necessary for the individual to be open-minded, and do a great deal of soul-searching, which at times exposes a lot of raw nerves (Tusenius, 1988: 1).

In order to apply the above, 'diversity' and 'transformation' in the working environment need to be emphasised because they are relevant to important issues facing the business / working environment today. This includes the fact that the misuse of issues like 'diversity' and 'transformation' in the working environment, need to be taken into consideration concerning the South African working / industrial environment as well as the European and American working environments of today (Tusenius, 1988: 1).

It is important to note that in a South African context, individuals within the working environment are not reducing related problems due to 'diversity' and 'transformation', but are actually modernising the entire process to suit their specific needs (Human, 1996: 4).

The related problems that organisations are experiencing are:

- Individuals perceiving culture as static and unchanging, as primitive or modern, whereas, in reality, most cultures are dynamically varied and contain elements of both the modern and the traditional.
- Individuals tend to perceive people as 'Chinese', or 'French' in the absence of other social identities.
- The exoticism of other individuals also draws the attention away from what people have in common, not only in terms of other social identities but also in terms of values.
- The process of identifying 'us' and 'them' does not occur in a neutral environment. It tends rather to reflect and perpetuate power relations in the sense that people tend to perceive and react to others in terms of 'them' being superior to 'us' or 'us' being superior to 'them' (Human, 1996: 4-6).

This transmission of positive or negative expectancy communications has a powerful impact not only on the conversations individuals have with others but also on the conversations individuals have with themselves. This, in turn, has a

significant impact on self-confidence, motivation and productivity within the working situation (Human, 1996: 4-6).

Thus, it is important to take note of the following factors that the organisation has to take cognisance of:

- Many managers have not transformed their attitudes that hamper the processes of 'diversity' and 'transformation'. They have adapted incrementally - which is not aiding in the implementation of 'diversity' and 'transformation'.

- Diversity concerns all that forms part of the organisation, even in the most seemingly homogeneous groups. It is precisely this tendency to perceive diversity in terms of broad racial or gender categories that detracts from the individual's ability to manage diversity on a practical level (Human, 1996: 6-8).

One way to change the problem of prejudice and intolerance, would be to bring people to understand differences in cultures and the way people perceive the world. This would involve the development of a cross-cultural tolerance programme by the current researcher to enable individuals to realise the importance of tolerance and to understand that they as individuals have the ability to accept and tolerate differences in the organisation and in life generally.

According to Beaty and Mendenhall (1989) (cited in Black and Mendenhall, 1990: 13), between the period of 1971 to 1980, only one per cent of the eleven thousand articles published in twenty-four management journals focused on cross-cultural work

interaction and the subsequent tolerance of cross-cultural differences in the working milieu (Black and Mendenhall, 1990: 113).

The above percentage is particularly unfortunate, as increased internationalisation in the economic, political, as well as social arenas has led to a greater frequency of in-depth cross-cultural interactions. These interactions occur in a variety of work-related situations (Black and Mendenhall, 1990: 113).

However, work-related cross-cultural interactions are not always successful. For example, studies have shown that between sixteen and forty per cent of all expatriate managers who are given foreign assignments, end these assignments early because of poor performance or the inability to adjust to the foreign environment (Baker and Ivancevich, 1971; Black, 1988; Dunbar and Ehrlich, 1986; Tung, 1981) (cited in Black and Mendenhall, 1990: 114).

Other studies have shown that negotiations often fail because of problems related to cross-cultural differences (Adler, 1986; Black, 1987; Graham, 1985; Tung, 1984) (cited in Black and Mendenhall, 1990: 114). Unsuccessful cross-cultural interactions become even more important when the cost of failure is high, and they often are.

For example, studies have estimated that the cost of a failed expatriate assignment is \$50 000 to \$150 000 (Copeland and Griggs, 1985; Harris and Moran, 1979; Misa and Fabricatore, 1979) (cited in Black and Mendenhall, 1990: 114).

Copeland and Griggs (1985) (cited in Black and Mendenhall, 1990: 14), have estimated that the direct costs to U.S. firms of failed expatriate assignments are over

two billion dollars a year, and excludes unmeasured losses such as damaged corporate reputations or lost business opportunities.

Although no specific research has been undertaken to capture financial losses made by the gold mining industry due to unsuccessful cross-cultural interactions, particular problems do exist within the researcher's current working place such as intolerance towards current changes such as 'diversity' and 'transformation' within the organisational sphere.

The question that arises for the purpose of this study therefore includes inter alia:

1.2 Research question

'What is the level of cultural acceptance / tolerance amongst skilled workers in the working place after being subjected to a cross-cultural tolerance programme'.

1.3 Primary objective

'To develop a cross-cultural tolerance programme and subject individuals to this programme, thereby providing individuals with the realisation of having the ability to tolerate differences in the working environment.'

1.4 Secondary objective 1

‘To evaluate a sample of subjects’ cross-cultural tolerance after completing a cross-cultural tolerance programme (i.e. the experimental group) and to evaluate a sample of individuals’ cross-cultural tolerance who have not been subjected to this cross-cultural tolerance programme (i.e. the control group).’

1.5 Secondary objective 2

‘To enhance the understanding of developing an attitude of cross-cultural tolerance by progressing through an adapted model with four distinct phases ultimately providing the foundation for the development of an attitude of cross-cultural tolerance from an attitude of cross-cultural intolerance.’

1.6 Hypotheses

Hypothesis 1:

H0: ‘There is no statistically significant difference in the workers’ cultural tolerance towards other workers’ cultural differences, once subjected to a cross-cultural tolerance programme, (i.e. workers are able to tolerate differences among individual workers and work groups more effectively) compared to workers who are not subjected to this programme’

H1: 'There is a statistically significant difference in the workers' cultural tolerance towards other workers' cultural differences, once subjected to a cross-cultural tolerance programme, (i.e. workers are able to tolerate differences among individual workers and work groups more effectively) compared to workers who are not subjected to this programme'

Hypothesis 2:

H0: 'There is no statistically significant relationship between the dimensions measuring attitude (i.e. affect, belief and intention) and tolerance and intolerance, respectively.'

H2: 'There is a statistically significant relationship between the dimensions measuring attitude (i.e. affect, belief and intention) and tolerance and intolerance, respectively.'

1.7 Outline of the current study

Chapter two focuses on the foundation that has to be set in creating and assessing attitudes of individuals in regard to cultural tolerance. In this case, the chapter will start by providing the building blocks that have to be set in order to achieve the objective in creating attitudes on cultural tolerance. This chapter will focus on the following factors that will be dealt with in great depth:

- The definitions of culture
- The meaning of tolerance
- Cross-cultural communication

Chapter two also deals with the theories of attribution and their origins and the impact they have on the process of 'impression forming' of tolerance and intolerance on the individual.

Chapter three deals with the impact of diversity on the organisation as well as how impression formation can influence the organisation in this way. This section will indicate the consequences of inaccurate perception leading to different cognitive processes in the organisation. The second section of chapter three, deals with changing individual attitude / s and ultimately group perceptions and judgements in order to transform attitudes of cultural intolerance to cultural tolerance. This is accomplished by taking heed of incongruent attitudes and cultural dissonance.

Chapter four deals with the development and implementation of a programme, addressing attitudes of cultural intolerance.

Chapter five deals with research methodology that was utilised for the collection and the interpretation of the relevant data of the current study.

Chapter six provides an analysis of the obtained results as well as a summary of all significant findings in regard to the current research conducted.

Chapter seven provides discussions and recommendations that can be made for future research.

1.8 Glossary of terms

➤ Attitudes	-	mental view or opinion
➤ Attribution	-	quality, property or characteristic of anything
➤ Cognition	-	act or faculty of knowing
➤ Discourse	-	speak or to converse
➤ Disposition	-	character / nature
➤ Diversity	-	making diverse or creating variation
➤ Gestalt	-	formation
➤ Individuality	-	distinctive character
➤ Phatic	-	initial encounter
➤ Power distance	-	social distance held between superior and subordinate
➤ Schemata	-	mental structure / model
➤ Transformation	-	change shape of character

- **Uncertainty avoidance** - high levels of avoidance in uncertain (i.e. insecure) situations
- **Values** - standards or principles
- **Self-serving bias** - Personal predisposed evaluations of one self
- **Self-efficacy** - Self evaluation

CHAPTER TWO

Phase one and phase two – Initial foundations leading to impression formation in transforming attitudes of intolerance to attitudes of tolerance

2.1 Introduction

The following chapter will begin to focus on phase one of figure 2.1, where an initial foundation will be set for the purpose of transforming an attitude of cultural intolerance to an attitude of cultural tolerance. In order to provide the initial building blocks or foundation in transforming attitudes of cultural intolerance to cultural tolerance, an in-depth understanding of 'culture', its related attitude of acceptance (i.e. tolerance) and the initial skill to promote acceptance (i.e. cross-cultural communication) is required.

The following key factors will be dealt with in great depth in section one (i.e. phase one) in this chapter:

- The definitions of culture

- The meaning of tolerance
- Cross-cultural communication

The second section of this chapter will deal with phase two of figure 2.1, which will further explain the factors that contribute in furthering the foundation in transforming attitudes of cultural intolerance to cultural tolerance. Therefore, once completing phase one, where the foundation for transforming attitudes of cultural intolerance to cultural tolerance will be established, phase two (i.e. the second section) will deal with the theories of attribution and their origins and the impact they have on the process of ‘impression formation’ of tolerance and intolerance on the individual.

FIGURE 2.1: Four Phases in cross-cultural training

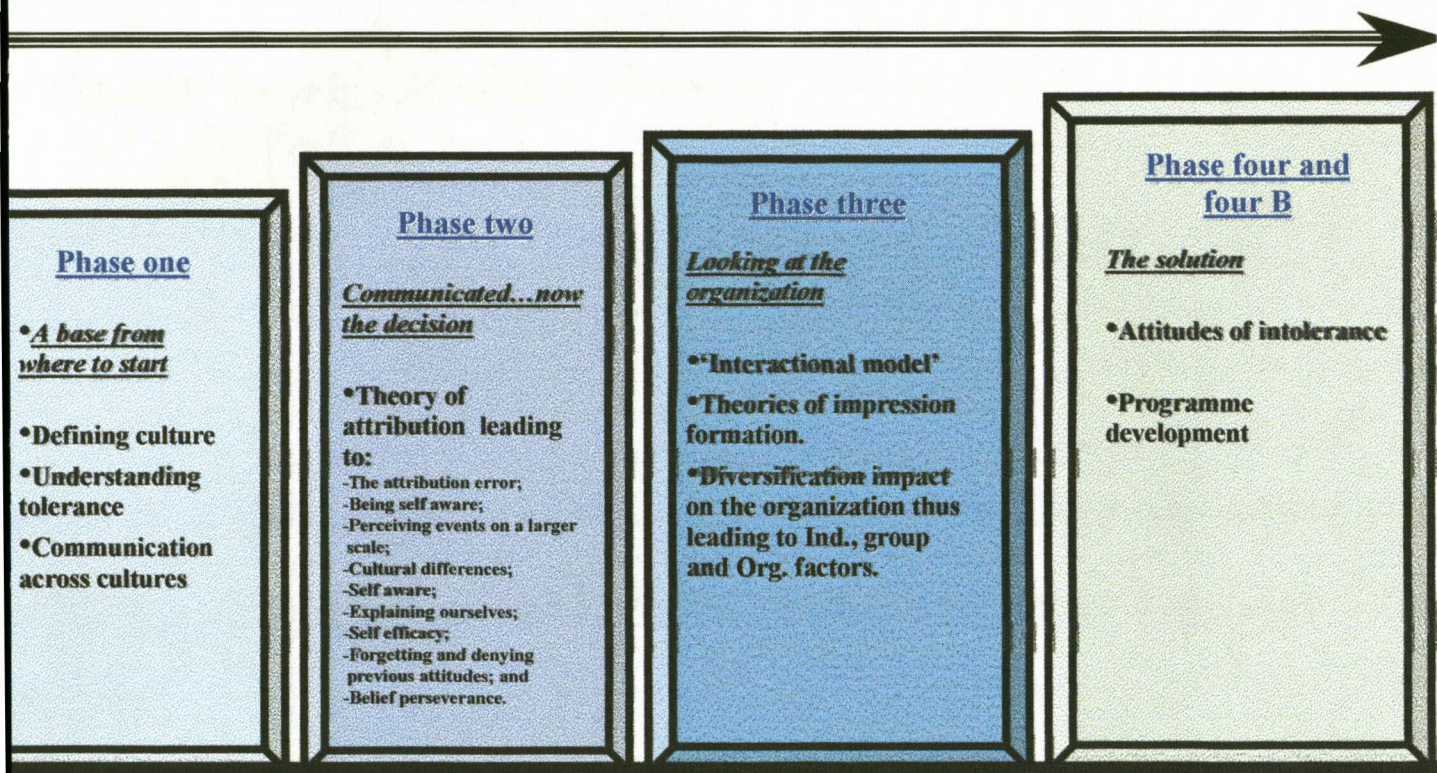


Figure 2.1 represents an adapted model comprising four phases in cross-cultural tolerance training and attitude transformation, whereby foundations are set for effective cross-cultural training.

The information utilised to construct the current model according to phase one (i.e. 'A base from where to start' - the definitions of culture, understanding of tolerance and communicating across cultures) where it is essential that a foundation is set in understanding exactly what is referred to as 'culture', tolerating culture / s and being able to communicate across different cultural barriers. This is represented in the research of Clyne, (1994: 211); du Preez, (1997: 40-69); Hofstede, (1997: 157) Mead, (1991: 14-163); Russell and Anthonissen, (1995: 84).

The information utilised to construct the current model according to phase two (i.e. 'Communicated...now the decision' - the theories of attribution) where it is imperative that the theory of attribution come into play as an important factor in the way the individual / s perceive others and the way that the individual / s perceive him / herself. This is represented in the research of Bloom, (1998: 127-132) Feldman, (1995: 92-119) Myers, (1990: 73-109); Richmond, (1994: 206-210);

The information utilised to construct the current model according to phase three (i.e. 'Looking at the organisation' - "Interactional model", Theories of impression formation and diversification impact on the organisation) where it is significant that the manner in which attitudes are created and influenced within the organisational environment as well as the impact of diversity has in this respect. The consequences

of inaccurate perceptions and / impressions being formed, leading to different cognitive processes by individuals within the organisation is also dealt with.

This is represented in the research of Anstey, 1991: 241-247; Barling, 1983: 73-76; Bloom, 1998: 127-132; Cox, 1993: 3-87; Feldman, 1995: 92-96; Fishbein and Ajzen, 1975: 131-320; Freedman, 1970: 50-57; Gasser and Tan, 1999, 1-13; Hannigan, 1990: 89-111; Kamfer and Venter, 1993: 13; Leippe, 1991: 42-51; Myers, 1990: 107-128; Pienaar and Spoelstra, 1991: 152; Prinsloo and Stephan & Stephan, 1992: 13; Richmond, 1994: 206-210; Sears 1998: 55-183; Zimbardo Foster and Louw-Potgieter, 1991: 129.

The information utilised to construct the current model according to phase four (i.e. 'The solution' – Attitudes of intolerance and programme development) where the four components of attitude are dealt with as well as relevant theories concerning attitude. This is preceded by programme development and the associated steps in programme development. This is represented in the research of Black and Mendenhall, 1990: 117-120; Cascio, 1991: 270-406; Kamfer and Venter, 1993: 13.

PHASE ONE

2.2 The definitions of culture

Before any studies can be undertaken in understanding the individual's ability to tolerate differences in different cultures, it is important to understand where and what culture constitutes to individuals and society as a whole.

According to Mead (1991: 14), "Culture is the collective programming of the mind which distinguishes the members of one human group from another. Culture in this sense includes systems of values; and values are among the building blocks of culture".

According to Simons (1996: 214), any group of people that must survive in a specific environment must have a specific culture. Simons defined culture as a form of internal programming that can be described as a set of mental formula and success developed by a specific group of people stored as unconscious instructions in the mind and sometimes heard as conversations with oneself in the conscious mind.

Generally, culture is perceived as a cognitive whole which constitutes the value systems that makes one group different or unique to another surrounding group in order to survive in the related environment (Mead, 1991: 14).

Once culture, as a general term is understood, it is important that the understanding of tolerance comes into being when differences are experienced across different cultures.

2.3 The understanding and comprehension of cultural tolerance

Tolerance is the acceptance as well as the appreciation of different cultures around the world, for example the manner of accepting different ways in which human beings express their feelings. Ultimately, it would involve the appreciation of different ways of being human. Tolerance is harmony in difference. It is not only a moral duty, but also a legal and political requirement (Federico, 1996: 73).

Tolerance is the virtue that makes peace possible, and contributes to the replacement of the culture of war with a culture of peace (Federico, 1996: 73).

According to Gasser and Tan (1999: 2) cultural tolerance is defined as the attitude of the individual toward the customs and social norms of a culture perceived as foreign.

Once understanding and comprehension of culture and the subsequent tolerance is taken into consideration, it is of utmost importance that an ongoing process is established by utilising skills in order to interact across cultures effectively. One such skill is being able to communicate across different cultures.

2.4 Cross-cultural communication

Apart from perceptions as well as other cognitive processes that result from the process of cross-cultural communication (which are dealt with substantially in chapter three), it is of utmost importance that two specific factors be taken into direct consideration when considering cross-cultural communication.

- Cultural meaning of the situation
- Appropriateness of the information communicated

2.4.1 Cultural meaning of the situation

From understanding what culture and tolerance is, it is important to note that when an interaction occurs between individuals or groups, communication is the first factor or

building block that comes into being at the very beginning of the future relationship that will be built.

Although individuals may not all be conversant with all kinds of communication styles in South Africa and around the world, people have to start being more tolerant towards other forms of communication from different cultures. If problems are caused by differences in cross-cultural communication, it can lead to complete and utter communication breakdown (Russell and Anthonissen, 1995: 84).

The cross-cultural communication that takes place between different cultures shows that even the simple social apology can make different individuals think or refuse to tolerate the other individual / s. When it comes to the emotional evaluations that individuals make in regard to forming an attitude in a specific situation (in this case a social apology), it is necessary to look at the following example where an effective illustration is given in two different cultures:

The typical westernised culture will network, where they will solve their day-to-day problems by moving around on an interpersonal basis from one individual to another, not making personal contact in this period and not adding this personal contact to their value systems, thereby keeping their interpersonal communication remotely attached from others. On the other hand, in the Chinese culture people will base their communication and networking on a much more personal family-orientated manner or level. It is therefore important to note that different cultures have different emotional evaluation structures, which will effect cross-cultural communication (Clyne, 1994: 211).

Once the individual starts to communicate with the other individual from a different culture in a specific situation, it therefore creates a great impact on future relations between these two individuals and ultimately starts creating dynamic resultant processes (Clyne, 1994: 211).

If there is one situation where cross-cultural communication is extremely crucial it is definitely in the multi-cultural workplace.

Successful inter-cultural communication has both social and economic consequences for both management and employees, since a breakdown in inter-cultural communication can lead to personal conflict and ultimately a loss in productivity and time loss in negotiation of meaning (Clyne, 1994: 211).

Although it is important that the cultural meaning of the situation be taken into consideration, it is also important that the information that the individual or the group receives also be taken into consideration.

2.4.2 Appropriateness of information communicated

The appropriateness of information communicated depends on the situation as well as the cultural context. It is of utmost significance that the situation be read accurately with regard to the specific culture in question. Information is only communicated persuasively when it reflects these contexts in the way that the receivers perceive to be appropriate.

For a verbal message to be appropriate, the following variables have to be taken into consideration:

- Who communicates the message and to whom
- What message is communicated
- How the message is communicated
- Where the message is communicated
- When the message is communicated
- Why the message is communicated

These variables are extremely important in the process of cross-cultural communication, and will now be dealt with in length (Kreps, 1990: 123-146; Mead, 1991: 68-71).

2.4.2.1 Who communicates the message and to whom

In all cultures, people are not completely free to communicate to whom ever they desire to communicate with. In most cultures, the person who has most freedom in initiating the communication has the most freedom to end the communication.

A westernised manager will provide less of a restriction on subordinates to engage in conversation with him or herself. In contrast, during a criminal trial, the individual communications are restricted to certain individuals with whom they can communicate and individuals that they cannot communicate with (Kreps, 1990: 123-146; Mead, 1991: 68-71).

2.4.2.2 What message is communicated

In an organisational-managerial situation, relevance is determined both by the function of the particular office as well as the organisation in question. This also includes the need to manage personal relationships. Thus, significance is placed on the situation where communication is taking place (Kreps, 1990: 123-146; Mead, 1991: 68-71).

In contrast, rules of relevance are stricter in a courtroom during a criminal trial. The attorney is restricted to the topics that may be introduced by the facts of the case and the witness's actual experience in this regard. Once again, significance is placed on the situation where communication is taking place (Kreps, 1990: 123-146).

2.4.2.3 How the message is communicated

Deciding how the message is going to be communicated to a specific person or group from a specific culture involves choosing the correct channels and medium that will be used to achieve this objective.

In an organisational-managerial situation, more flexibility is allowed when it comes to choosing what type of communication method or mode is going to be used. However, on the other side of the coin, it is important to take into consideration what the manager would do in an organisational disciplinary hearing. In a typical courtroom fashion of communication, it is important that the type or mode of communication is restricted mostly to face-to-face communication (Kreps, 1990: 123-146).

2.4.2.4 Where the message is communicated

In westernised management culture, the place of communication is not really restricted psychologically. Communication can occur anywhere from the office to a hotel lobby. The interactions are determined by the whereabouts of the individuals concerned. On the other hand, it is important to take into consideration the restriction of communication in the case of the typical courtroom dialogue (Kreps, 1990: 123-146; Mead, 1991: 68-71).

2.4.2.5 When the message is communicated

When the organisational-managerial situation is scrutinised, it is evident that objects such as telexes, telephones, etc. are used so as to communicate the message without any warning. Managers may even create timetables for their activities during the week, and ultimately end up looking like the courtroom ideal. In this case all communications are restricted to a timetable (Kreps, 1990: 123-146; Mead, 1991: 68-71).

2.4.2.6 Why the message is communicated

In the organisational-managerial situation, he / she communicates the message to achieve a certain objective at the end of the day (i.e. to make a profit for example). Thus the manager is communicating directly to the workers in order to communicate a certain message. On the other hand, the attorney persuades the court to accept his / her evidence and does not communicate directly to the individual (i.e. accused / witness). It is therefore important to remember that all the above variables should be seen in the light of communication being used in different cultural settings (Kreps, 1990: 123-146; Mead, 1991: 68-71).

When taking cross-cultural communication into consideration, it is important that the above-mentioned factors be taken heed of. Furthermore, cultural value systems should also be taken into consideration when analysing cross-cultural communication. The reason for this would be that value systems provide the explanation and justifications for cross-cultural communication patterns (Kreps, 1990: 123-146; Mead, 1991: 68-71).

2.4.3 Cultural value systems

In order to explain communication patterns, it is important to consider various cultural value systems (as described in various Anthropological / Ethnographical studies), and to indicate limits within the arena of sociocultural interactions (Clyne, 1994: 178). However in the same light, it is important to note that due to limited cross-cultural

research in South Africa, fewer South African examples will be dealt with in this regard.

It is significant to take into consideration the following relevant examples of different cultures interacting and ultimately communicating through their different cultures. In order to demonstrate cultural value systems practically in a Southern African context, it is important to consider South African black cultures and the South African white cultures in regard to greeting each other.

In the case of black South Africans, it is evident that it is very important that the other individual (regardless of the type of culture) greet the black individual (in this case a white individual greeting the black individual). The white South African on the other hand will not deem it as very significant for greeting to take place as would the black individual in this case (du Preez, 1997: 3-9).

To provide greater depth and variety within this context, it is important to note Austrian and Vietnamese cultures in regard to phatic introductions. According to Hofstede (1997: 157), Austrians use a small power distance, which indicates that relationships between superiors and individuals prevail without the typical threatening personal relationships. An 'easy-going' relationship in this regard is prevalent. In other words, the smaller the power distance between the two individuals is, the less threat the more senior individual has on the subordinate.

Contrary to the Austrian culture, communication between Vietnamese individuals and their superiors involves a high power distance, thus creating the threatening personal

relationship that exist in this case. The stability of the Vietnamese society is therefore based on the unequal relationships between individual / subordinate and superior.

In order to provide a further practical example of inter-cultural interaction, it will be useful to look at an example of a Croatian and a South East Asian giving and accepting expressions of authority. According to Hofstede (1984: 157), Yugoslavs combine large power distance between each other (i.e. in regard to superior – subordinate relationships), low individuality (i.e. a greater sense of confidence in the group rather than taking part as an individual) as well as high uncertainty avoidance (i.e. preferring to stay away from uncertain situations). This can be illustrated from the following example of Croatians (i.e. Slobodan's communication patterns) interacting with a Southeast Asian woman.

"I don't understand the one things people are not ashamed to sitting doing nothing if somebody doesn't like the job then try to escape from a job because doing it wrong no hope about that".

These communication patterns indicate that there is a large amount of authoritarianism as well as loyalty to the job itself, which is based on a strong collective work ethic. This communication pattern also indicates a strong level of anxiety and rules that must be present for almost everything. It is therefore important to take into consideration the influence of Protestantism that gave rise to individualism and capitalism after the influence of Catholicism, which contributed to a sense of low individualism (i.e. greater sense of socialism within the group context).

From this assumption it is important to take “Slobodan’ pre-Australian experience in a German industry. It is clear that Slobodan has been influenced by the ethos of self-discipline and individualism (contrary to the Catholicism influence) e.g. *“not much sorry about it, if we blame you for things what you didn’t done we apologize but anyway it would happen.”*

A further example is when the Filipinos (i.e. east and west) engage in ‘small talk’, it is important to consider that the Philippines culture is definitely at a point where adaptations in regard to culture will start being developed. The Filipinos culture (i.e. after the influence of American then Spanish and finally the Chinese) has been formed into a kind of hybrid communication style. This culture of communication indicates a very large power distance, low individuality, and low uncertainty avoidance. This is seen specifically in deference to ‘the boss’, but articulate chatty conversations with equals. When it comes to the Filipinos, the deference is exhausted when the Filipino’s face is threatened (Clyne, 1994: 150 – 166).

The last cross-cultural value to discuss is ‘harmony’, which is communicated by the Vietnamese as well as ethnic Chinese and Southeast Asians interacting with Central Europeans. The ideal of harmony is a collective ideal for both the Chinese and the Vietnamese. It is also indicated that the Vietnamese perceive withdrawal from conflict resolution as a lack of respect. The harmony value of the ethnic Chinese and Southeast Asians in general includes a value of backing down rather than engaging in simultaneous speech (Clyne, 1994: 178 – 186).

Apart from cultural value systems, communication generally through written discourse should also be taken into consideration when analysing cross-cultural communication. Written communication again provides another explanation and justifications for cross-cultural communication patterns.

2.4.4 Communicating across cultures by using written discourse

In the following section, four cultural parameters have been chosen to help account for the differences in the structure of written communication across different cultures, namely:

- form vs. content;
- verbal vs. literate;
- rhythm of discourse; and
- directionality.

Once again, it must be stressed that that due to limited cross-cultural research in South Africa, fewer South African examples will be dealt with in this regard and more foreign cultures will be looked at to provide a richer base for illustration purposes.

2.4.4.1 Form vs. content

All cultures may apply a combination of formal and content criteria to determine the structure and effective progression of a piece of discourse. Some cultures such as the English-based ones emphasise foreground form more strongly, while others, such as

the Central European ones, are more content-orientated. It is evident that individuals from content-orientated cultures may have difficulty in mastering or understanding the discourse rules of a language with a formal cultural orientation. This may happen because these rules do not play an important role in their culture or because they consider the content of their message to be of utmost importance (Clyne, 1994: 188).

Content-orientation often correlates with the idea of cultural idealisation of knowledge, the authority of the academic or intellectual, and with an education system orientated towards the cultivation of the entire culture.

A good example to describe the above would be between the German culture and the English culture. The German individual would be insulted if someone had to state that "*your text is reader friendly and easy to follow*" (i.e. foreground-orientated), as the German culture would indicate that anything that is easy to follow would be unsuccessful (Clyne, 1994: 188).

The above example indicates the difference between foreground-orientations and content-orientations during effective discourse. However, during discourse the Japanese culture places the onus on the reader to understand and follow the material in discourse, while the westernised individual will put the onus on the author to make the reading material simpler to follow.

2.4.4.2 Verbal vs. Literate

It has been established that some cultures have a long oral tradition and ultimately have not yet developed a culture of written language. It is important to note that even

in the literate cultures, these cultures instil a high sense of oral or written language in their children (Clyne, 1994: 189).

To illustrate this further, the British and Australian cultures conduct most of their upper-school examinations in a written fashion / language. On the other hand, cultures such as the Dutch, Finnish and the Czech conduct most their upper-school examinations in an oral and factually orientated manner (Clyne, 1994: 189). In the same light, this can be taken further within the organisational context, where in some cultures businesses prefer to do business over the telephone, while others conduct it through correspondence or in a written format (Clyne, 1994: 189).

2.4.4.3 Rhythm of discourse

According to Clyne (1994: 189), cultures vary in their structure of their discourse.

For instance, a study of formal meetings in Australia (Clyne, 1994: 187) showed that English meetings tended to constrain the discourse rhythm – e.g. by moving that “the motion now be put” or by referring the item to a committee – while the meetings of Italian, German, Dutch ethnic groups generally did not.

It is important to note the ‘positive politeness’ - to take away the loss of face avoids threatening acts of directives and complaints - and the South East Asians’ need, (within Brown and Levinson’s concept of ‘negative politeness’) to say as little as possible about bad things (Clyne, 1994: 190).

Similarly, Chinese individuals tend to provide positive appraisal early in academic reviews and to avoid making negative criticisms. In fact, being verbose in Chinese and Vietnamese cultures is not accepted at all. Kirkpatrick's findings (5.3) (cited in Clyne, 1994: 190) indicate that Chinese written discourses are shorter and less dialogic than those in western cultures. The Arabic discourse pattern, on the other hand demonstrates the importance of rhythm in the written discourse of some cultures (Clyne, 1994: 190).

2.4.4.4 Directionality

It is important to note that the English-based cultures seem to emphasise linearity in their cultural discourse, both written and verbal discourse. This is reflected not only in their written communication (i.e. discourse), but also in other areas such as Westminster meeting procedures, where only one motion can be brought to the chair at a time, and the amendment becomes a motion so that the meeting can proceed in a linear way (Clyne, 1994: 191).

On the other hand, where a culture has no linearity in its communication, it tends to be more of a circular direction. These apparent tendencies are more likely to result from a strong content orientation, which detracts from the importance of linearity.

Apart from conventional communication across cultures (i.e. written or verbally), it is also important to consider what impact this communication has when it is perceived by the individual.

2.4.5 Communication in action and politeness

It is evident from the past sections on cross-cultural communication (i.e. emotional values etc.) that Southeast Asian Chinese and Vietnamese cultures express a commitment linguistically if it appears that the other person (especially if the other is the superior) expects it. In the case of Vietnamese individuals, the politeness routine is expressed not only through verbal communication, but also through non-verbal communication, such as gestures.

The politeness is determined not so much by the future action to which the commitment has been made, but rather by the commissive (i.e. the initial action). In European cultures, the commissive and future action is meshed and combines as a requirement of being polite. This has an important implication:

- Different expectations may not only lead to a breakdown in the cross-cultural communication, but also to inter-cultural communication conflict, stereotypes, and prejudice, which will be dealt with in chapter three.

In some cases, there is a tendency to integrate into the verbal commitment a rider that the commissive will not be honoured in the present time-frame. This indicates a concession to the westernised / European significance of truth in a language / culture contact situation, in other words if the individual concedes that what he / she does now, will not necessarily be committed to now, but will commit to in future actions.

The above manifestation is understood by looking at 'Lee' (i.e. responding to the request by her friend to look at the meat) Lee says: "Okay but now we *have to clean*

all the trays" (i.e. a commitment to look at the meat with her friend when she does not intend to do it now) (Clyne, 1994: 191-192).

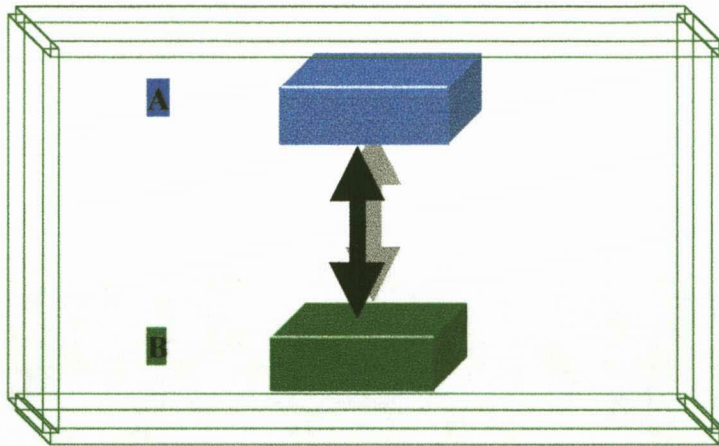
Although it is important to consider cross-cultural communication within a social context, it is of utmost importance to couple this form of cross-cultural communication to an organisational context.

2.5 A model for cross-cultural communication in the organisation

In all bureaucratic organisations there is the typical relationship of superior, peer and subordinate, all engaged in communication as well as cross-cultural communication in this sense. These relationships enable communication to take place and also enable the message to reach the recipient. It is therefore important that the relative weaknesses and strengths of the relationships are determined by the bureaucratic organisation.

Figure 2.2 indicates the simple relationship that exists between a superior (A) and subordinate (B). What degree of control does A exert on B and what types of messages are communicated down and up?

FIGURE 2.2: Superior / Subordinate relationship (Mead, 1991: 29).



As Figure 2.2 indicates, the wider the power distance from A and B, the more restricted are the opportunities for communication. The control that A imposes, and the distance between A and B, is determined by the following:

1. The task. When the task is complex and B needs assistance, or B is new to the task, A imposes more control and may need to invest heavily in giving instructions and checking B's understanding.
2. The culture and how influences rule governing structural relationships. When there are wider power relationships between the superior and subordinate and are governed in this way, and A expects to exert heavy control and B to be controlled, the distance between A and B is wide. Even when the task is routine, A imposes heavy control in a wide power-difference culture.
3. Relationships with other members of the organisation. In this case when another worker, C joins then the relationship becomes more complex and the

vertical relationship becomes more important than the horizontal relationship (i.e. between A and B). The cultural communication is absolutely vital in this case, as the superior has to make sure that he / she gets the message decoded accurately.

Communication is therefore more vital when B and the second party communicate to the Superior (i.e. A) than when the two subordinate levels communicate with each other (Mead, 1991: 29).

Although communication can be expressed verbally by the individual / s, it is also important to note that the process of communication in a non-verbal manner must also be scrutinised in detail.

2.6 Non-verbal communication across cultures

Cross-cultural communication does not only originate from verbal communication as was noted in preceding sections, but also through a form of communication called non-verbal communication. This section deals with non-verbal languages that are sent to other cultures as well as signs that are sent to other cultures and are, or can be, perceived as a completely different sign or meaning in body language.

According to du Preez, (1997: 69) "Non-verbal communication is signs, apart from words, which help to give meaning to a situation. This includes posture, movements and gestures, appearance, facial expressions and eye contact, clothing, touch, and the use of space and sound".

Typically in the black South African tradition, black individuals are offended when the white individual may beckon the black individual to come to him / her by using his / her finger (i.e. in order for the white individual to get the black individuals attention to approach him / her, the white individual uses his / her finger to alert the black individual). This is seen as an insult to the black individual (du Preez, 1997: 70)

Other factors in non-verbal communication such as time, space, material possessions, dress, entertainment, stance, gestures, distance, as well voice will also be dealt with in some depth (Knapp, 1992: 240-253; Mead, 1991: 143-163).

2.6.1 Time

It is important to note that the way time is managed and divided varies to a great degree across different cultures. In the organisational context, it is important to note the following factors when business is communicated across cultures:

- Appointment time – this section deals with the issue that what is punctual in one culture is not necessarily correct in another culture. When a westernised manager is five minutes late for a meeting, this may seem acceptable and no real apology is necessary. However in the Swedish culture, this may seem lax and unacceptable. The Middle Eastern and Latin American cultures attach less urgency to time and have fewer inhibitions about making multiple appointments and talking with casual visitors at the same time (Knapp, 1992: 240-253; Mead, 1991: 143-163).

- Schedule time – the scheduling of time refers to the time when the job should be finalised. Westernised cultures place a premium on time of appointments (Mead, 1991: 143-163). Cultures that are less optimistic about the possibilities of controlling future time, and place much less importance to scheduling. On the other, hand black South African people who have not yet been influenced by the modern way of living, generally have little idea of punctuality, and have tremendous patience when waiting for their colleagues to arrive. This notorious lack of punctuality is often referred to as ‘African time’, which of course, infers that any time will do (du Preez, 1997: 40).

- Discussion time – it is of significance to note how much time should be spent on a discussion. In westernised cultures, the meeting should be as short as possible without wasting time. The length of the meeting also depends on the status of the person as well as the topic that is going to be discussed. On the other hand, collectivist cultures spend more time on discussion (Mead, 1991: 143-163).
On the other hand, According to Hall and Whyte (cited in Mead, 1991: 143-163), “Latin Americans tend not to be overly concerned by reserving you your segment of time, and not separate business from non-business rigidly.”

- Acquaintance times – Hall and Whyte (1973) (cited in Mead, 1991: 143-163) indicate that in the westernised American culture, acquaintance time is short and business as usual will take place as soon as possible. On the other hand, in the Arabian culture acquaintance with the individual is of more significance than with further business or with the organisation (Mead, 1991: 143-163).

2.6.2 Space

The workplace and its arrangements have symbolic meanings or values, which vary across cultures. In certain cultures, the lack of or access to space and the way it is organised and utilised determine the power and status of individuals in different cultures. Hence, space is used as a symbol to exert power over the subordinate and impress others.

In westernised cultures, the larger the office and the higher the floor the office is on, the greater the prestige. One American manager reports her experiences of working as a junior in a communal office where seniority and years of experience were indicated by the area allotted to the individual. This reflects the narrow power distances between the individuals in the typical American-cultured organisation. Because these power differences are narrow, it does not mean that they are unimportant. This means that those with greater power try to the best of their abilities to exert their greater power. Thus when resources are allotted more abundantly, this serves as a symbol of power to the superior.

On the other hand, the Oriental manager would be placed in a small office that would normally be made available to a secretary in a western-cultured organisation (Knapp, 1992: 240-253; Mead, 1991: 143-163).

In regard to black and white South African individuals, the white individual would require more space than the black individual. A typical example in this case in contrary to the black individual, would be where a white individual would become

irritated when in a crowded space like an elevator or even when the white individual is browsing in a shop and someone else comes and browses at the same rack of clothes, it is regarded as a bad-mannered intrusion (du Preez, 1997: 42)

2.6.3 Material possessions

In many cultures, power is symbolised by the number of possessions owned by the individual. In different cultures, different possessions may fulfil different functions. In the Western cultures, the manager might put valuable pictures on the wall. In Eastern countries, including Japan, decorative fish are valued. In Arabic countries it is in bad taste to admire other people's possessions, as the owner of the possession would have to give this possession to the admirer (Knapp, 1992: 240-253; Mead, 1991: 143-163).

2.6.4 Dress

In different cultures, style indicates the difference between formality and informality. In Malaysia, a long-sleeved shirt is seen as acceptable formal dress when going out. A short-sleeved shirt would be seen as completely unacceptable in any formal situation. In India on the other hand, status is attached to wearing simple dress - the top manager would go tieless, where his subordinates would wear ties (Mead, 1991: 143-163).

2.6.5 Entertainment

Entertaining is more or less important across most cultures. To illustrate this further, the following is relevant: "To a foreigner, the Arab's outstanding trait may well be hospitality... a guest is considered almost a sacred trust to be treated as well as or better than one's immediate family."

As part of entertainment, food is also an important symbolic value in all cultures. The Westernised individual may be offered a dish that is ordinary in this different culture, but extremely distasteful in Westernised cultures (Knapp, 1992: 240-253; Mead, 1991: 143-163).

2.6.6 Stance, distances and gestures

By using stance and gesture, the individual in any culture is communicating feelings and an attitude about a relationship. These messages are conveyed and received by the sub-conscience and are not easily controlled.

Research has not yet been able to find a universal gesture throughout all cultures or to determine if certain behaviour is universal. To illustrate this further, the following is noted:

Klineberg (cited in Mead, 1991: 143-163) cites a story of a Japanese woman servant who " *Smilingly asked her mistress if she might go to her husband's funeral. Later she returned with his ashes in a vase and said, actually laughing, 'Here is my husband'. Her white mistress regarded her as a cynical creature.* Hearn, (cited in Mead, 1991: 143-163) suggests that this may have been pure heroism.

When it comes to gestures of greeting, some cultures perceive the physical greeting as embarrassing and other cultures accept it as the norm (Knapp, 1992: 240-253; Mead, 1991: 143-163).

The following example may illustrate this effectively; *“Australians have reached the conclusion that “G’day mate, how’s it going”, followed by a hearty slap on the back, is no way to do business in Asia. The blunt greeting has in the past been an endearing formula for winning contracts in many parts of the world. But in Asia it can be insulting as a slap in the face.*

Australians are now being encouraged to try the more subtle approach of learning Asian languages and culture”.

Lastly, the voice is also important in different cultures. The following factors with regard to the voice, as a means of cross-cultural communication influence are important:

- Voice quality – for instance, the harshness, hardness, thinness and strength
- Tempo
- Pitch variation
- Volume (Mead, 1991: 143-163).

Once culture, tolerance and cross-cultural communication have been dealt with (i.e. the foundation and first phase – Figure 2.1), it is imperative that the second phase (i.e. phase two – Figure 2.1) is incorporated into achieving the objective in changing attitudes of intolerance to attitudes of tolerance. Therefore it is important that the

theories of attribution and their origins and the impact they have on the process of 'impression formation' of tolerance and intolerance on the individual be dealt with in detail.

PHASE TWO

2.7 Impression formation and the theory of attribution

Once completing phase one, where the foundation for transforming attitudes of cultural intolerance to cultural tolerance was established, the following phase (i.e. phase two – Figure 2.1) is required to further explain the factors that contribute to further the foundation in the structure for transforming attitudes of cultural intolerance to cultural tolerance.

As stated in phase one (i.e. section one), this can only occur once a comprehensive understanding of 'culture', its related attitude of acceptance (i.e. tolerance) and the initial skill to promote acceptance (i.e. cross-cultural communication) is established.

It is thus logical to include the theories of attribution and their origins and the impact they have on the process of 'impression formation' of tolerance and intolerance on the individual, thus furthering the objective at hand (i.e. transforming attitudes of intolerance to tolerance).

2.7.1 Explaining behaviour with the theory of attribution

Once interaction has occurred as a result of communication (i.e. cross-culturally) and the understanding of 'culture', and its related attitude of acceptance (i.e. tolerance), it is important that an analysis is made of how individuals form judgements about other individuals and / groups. Thus the use of the theory of attribution is essential.

The theory of attribution theory analyses how people perceive others and ultimately form judgements about them. Fritz Heider (1958) (cited in Deaux, 1988: 79-123; Myers, 1990: 73), seen as the originator of the theory of attribution, analysed 'common-sense Psychology' whereby people explain everyday events. Heider suggested that people attribute other behaviours either by internal causes (e.g. a person's disposition – i.e. the individual may be seen as a non-punctual individual as he / she comes late to school everyday) or by external causes (e.g. something about a person's situation that may influence him / her in his / her actions). It has been noted that individuals attribute people's behaviour to their dispositions rather than to their situations.

At the same time, it is equally important to take note of how individuals infer other individual's intentions and dispositions from individuals actions. A black individual making a hurtful remark to a white individual may entice the white individual to state that this black individual is a cruel and non-feeling person (Fritz Heider, 1958) (cited in Myers, 1990: 73).

In the same light, Jones and Davis's theory of 'corresponding inferences' specifies the circumstances under which the conditions are most likely to occur (Deaux, 1988: 79-123; Myers, 1990: 73).

A typical example used in Jones and Davis's theory of 'corresponding inferences' would be to analyse how normal, everyday behaviour' in an individual tells us less than we want to know, compared to 'unexpected' and 'unknown behaviour' which usually tells us much more. 'Corresponding inferences' (cited in Feldman, 1998: 102-119; Myers, 1990: 73) also considers common-sense attributes as significant in this regard. In this case, people use information about other people in the following way:

- 'Consistency' - *Does Bob often trip over Lisa's feet?*
- 'Distinctiveness' - *Does Bob trip over the feet of his other dance partners?*
- 'Consensus' - *Do others trip over Lisa's feet?*

Research in regard to information integration undertaken by Norman Anderson (1974) (cited in Myers, 1990: 73) indicates that for individuals to create an overall impression of another significant person or group, specific bits of information are gathered for this purpose. Anderson's research (1974) (cited in Myers, 1990: 73) indicates that there are different rules according to which the individual combines information about a specific person into one overall or general impression. In this case, individuals weigh each chunk of information or the generalisation according to its importance.

Other research undertaken by Zanna, Hamilton, Hash and Hodges (1974) (cited in Myers, 1990: 73) indicates that individuals also give extra weight to information that comes first as well as information that is perceived as positive or negative. In the same light 'first impressions' cloud judgement or perception of a specific individual where great care has to be taken if a change of attitude has to take place. Thus, once the first impression has been formed, it can be very difficult to alter attitudes (Deaux, 1988: 79-123; Myers, 1990: 73).

In creating impressions of another group or individual, it is important to note that during the impression-forming period, certain errors can be made in this regard. It is therefore important to consider the 'attribution error' in explaining behaviour that is commonly found during impression-formation (Deaux, 1988: 79-123; Myers, 1990: 73).

2.7.1.1 The attribution error

As stated, it is of utmost importance to consider the 'attribution error' during impression formation. Regarding this aspect, it is important to note the way the individual or group perceives others internally (i.e. by disposition) or perceives others situationally (Deaux, 1988: 79-123; Myers, 1990: 73). To explain this further, what the individual says and what he / she does, depend on the situation as well as what the individual brings to the situation (cited in Deaux, 1988: 79-123; Myers, 1990: 73).

When it comes to explaining an individual's behaviour, people seem to underestimate the impact the situation has on the individual / s and overestimate the way it reflects

the person's traits and, in this case, attitude. Thus, the individual may assume that all people that tend to go home late from work are 'workaholics' and that all people that go home early are not really interested and prepared to put effort into jobs or careers (Deaux, 1988: 79-123; Myers, 1990: 73).

It now becomes clear how the attribution error comes into play when an individual starts to form an impression of and ultimately how an attitude to another person or group is formed.

2.7.1.1

a] The causes for the attribution error

It is important to note that individuals tend to underestimate the power of a situational influence on themselves, apart from looking at other people and then explaining their behaviour from this angle. The above provides the reason for focussing on the attribution error (Myers, 1990: 76). For example, when individual A observes individual B undertaking a certain activity, the focus of attention is on what individual B is doing, and individual B is the one that causes everything to happen the way it does, which produces the typical attribution error.

If these roles were reversed and individual A could see him / herself the way individual B saw him / herself, then the question would stand: "Would this not eliminate the typical attribution error that was discussed?" In other words, would the reversal of individual A and individual B's actions not eliminate the error where the

person is perceived by his / her dispositions rather than their situation influencing the individual (Deaux, 1988: 79-123; Myers, 1990: 76).

To illustrate the above explanation more practically, an experiment conducted by Michael Storms (cited in Myers, 1990: 76) leads to the following conclusion:

When an observer looks at a video recording of another individual interacting with others (i.e. internal perception), he / she is looking at the individual situation / environment, which ultimately makes up the situational perception. According to Storms (cited in Myers, 1990: 76), it was discovered that the observer (i.e. the individual that is looking at the video), would attribute the least importance to the situation, which brings about the typical attribution error.

On the other hand, if the roles were reversed and both the observer and the participant had to view the video (i.e. from both the observer and the participants perspective) the participant will view him / herself from the situation he / she was in at the time of the video, and the observer will perceive and understand what the person (i.e. the person that was in the video) saw of him / herself. The participant (i.e. the person in the video) starts to see the situation from a situationally influenced perspective and the observer starts to see it from the situation the participant faced, ultimately reversing the attributions that have taken place.

To extend this typical attribution error further in regard to how individuals perceive a situation in a micro-environment (i.e. an observer perceiving a participant), it is of the

utmost importance that individuals on a larger scale are scrutinised (i.e. the way social events are perceived and interpreted generally).

2.7.1.1

B] The attribution error where individuals interpret and perceive events on a larger scale

There is definitely more to a social perception (i.e. viewing others from either a situational or a dispositional perspective) than meets the eye. For example, when considering two sport teams, the opposing side of one sports team may perceive the other side as bad and villainous.

To explain the above example further, an experiment undertaken by Vallone, Ross and Lepper (1985) (cited in Myers, 1990: 106-109) indicates how powerfully individuals' preconceptions may influence their social perceptions. The researchers showed pro-Arab and pro-Israeli university students' news, describing the massacre that took place in Beirut in 1982. In this, they showed the killing of civilian refugees in two camps in Lebanon. Each of these student groups perceived these people to be hostile to its side and likely to sway non-partisans towards the opposing view. This applies exactly to sport fans that see the referee as taking the side of the person whom the individual does not support.

People with generally shared assumptions of the world can even make contradictory evidence seem supportive. Research done by Ross, Lepper and Lord (1985) (cited in

Myers, 1990: 106-109), showed that half the students in a university showed support for capital punishment and half opposed it.

To extend the above study by Ross, Lepper and Lord (1985) (cited in Myers, 1990: 106-109), a further study confirmed that the deterring effectiveness of the death penalty (i.e. capital punishment) was not confirmed. Both parties that were against and for capital punishment readily accepted the research that confirmed their belief, but were extremely critical of the disconcerting evidence.

Showing the two opposing sides one identical body of mixed evidence therefore did not decrease their disagreement, but increased their disagreement. This is why, especially in culture, religion, politics and science, contradictory evidence often increases conflict between people that hold strong opinions. People's beliefs and values shape everything that they perceive in their environments, which ultimately makes it difficult to convince people otherwise of their current attitudes (Deaux, 1988: 79-123; Myers, 1990: 106-109).

When people's perceptions are formulated on a one-to-one basis (i.e. a micro-level) and a group level (i.e. a macro-level), it is important to take cognisance of how the diversity of cultures influences the way attribution / impression formation takes place (Deaux, 1988: 79-123; Myers, 1990: 78).

2.7.1.2 Cultural differences in attributions – Internal Vs external locus of control

According to Ickes (1980) and Watson (1982) (cited in Myers, 1990: 78-80), the Western culture views people as the source of what happens and not the situation itself (i.e. the effect originates from what the person does and not what the situation presents itself as influencing the individual in this way). The typical saying by the Western cultures, "*You can do it!*" proves just this. As children grow up in the Western culture, they eventually become socialised and describe others according to their personal characteristics (Ross *et al.*; 1978; Ross, 1981; Ruble *et al.*, 1979) (cited in Myers, 1990: 78-80).

Other cultures, such as the Spanish culture, promote external attributions. Instead of saying, "*I was late*" Spanish idiom allows one to say, "*The clock caused me to be late*" ultimately blaming the environment or external factors for the individual's actions. Other cultures that are not as individualistic tend to not see people as part of their personal dispositions. Thus the Hindus in India would say "*Her friends were with her*" as a situational explanation, instead of offering dispositional explanations such as "*She is kind*" (Deaux, 1988: 79-123; Myers, 1990: 78-80).

When attributions take place, the attribution error is minimised, and individuals become aware of themselves. It is important that the consequences of being self-aware are scrutinised in some detail as to indicate to the individual the extent of his / her attribution error at a particular point in time.

2.7.1.3 The consequences of being self-aware

Different techniques can be used to make people self-aware; techniques such as the individual seeing him / herself on television or seeing him / herself through a mirror can be utilised. According to Darryl Bem (1972) (cited in Myers, 1990: 58), the individuals inner attitude often lies dormant, unless attention is drawn to these attitudes. Individuals that are made more aware of their attitudes are more in line with their attitudes. In the same light, when people's attention is focused upon themselves, they tend to take greater responsibility for themselves. Therefore, it is important that the manner in which people perceive and explain themselves is discussed (Deaux, 1988: 79-123; Myers, 1990: 78).

2.7.1.4 Perceiving and explaining ourselves

It is now evident that the behaviour of others can be explained by attribution errors. However, it is also important that the individual's own behaviour be explained by the way this individual acts him / herself, and ultimately how these perceptions of themselves influence the way that they select, interpret and recall information. When individuals look at themselves, the information that they gather and have interpreted about themselves can be remembered and processed more effectively as this information relates to themselves, which is called 'the self-reference effect' (Deaux, 1988: 79-123; Myers, 1990: 82-83).

When individuals start collecting information about themselves, an important factor called self-serving bias comes into play. Most individual self-awareness is of a very

low level which results in the individuals suffering from the typical "I'm not OK - You're OK" problem, which ultimately leads to a low self-esteem. These individuals see themselves as worthless and unlovable.

To explain self-serving bias further, Mullen and Riordan (1988) (cited in Myers, 1990: 82-83) states that when the individual has succeeded in achieving success, he / she will attribute this success to personal attributes, such as ability, etc. However, when the individual performs poorly and does not achieve success, he / she may blame external factors for this lack of success (Deaux, 1988: 79-123; Myers, 1990: 82-83).

The above situation also needs to be taken into consideration, where the individual sees him / herself as above average or better than others, extending the self-serving bias even further, but in this case in an unrealistic or false environment.

2.7.1.5 Individuals seeing themselves as above average or even better than others

According to a Chinese philosopher Lao-Tzu (cited in Myers, 1990: 83), "*At no time in the world will a man who is sane overreach himself*". According to this theory, most individuals are a bit insane, where most people rate themselves above average or superior to others in their environments and beyond (Myers, 1990: 83). The following examples should be considered:

U.O.V.S. BIBLIOTEER

1 152 971 72

- Most business people see themselves as more ethical than the average businessperson (Baumhart, 1968; Brenner and Molander, 1977) (cited in Myers, 1990: 83); 90% of businesses rate their performance as superior to their average peer (French, 1968) (cited in Myers, 1990: 83); and most managers see their leadership as more encouraging in the sense of openness and innovation than do their subordinates and neutral observers (Hollander, 1985) (cited in Myers, 1990: 83).

- Most community members see themselves as less prejudiced and fairer than others in their communities (Fields and Schulman: Lenihan; Messick *et al*; O’Gorman and Garry, 1976) (cited in Myers, 1990: 83).

- Most drivers, even those that have been hospitalised from being in accidents, see themselves as safer drivers (Fields and Schulman: Lenihan; Messick *et al*; O’Gorman and Garry, 1976) (cited in Myers, 1990: 83).

- Most Americans see themselves as better than their peers (Wylie, 1979) (cited in Myers, 1990: 83), and even better looking (Public opinion, 1984) (cited in Myers, 1990: 83).

- Even ‘smog-breathing’ residents from Los Angeles perceive themselves as healthier than most other individuals and most college students believe that they will outlive their predicted life span by ten years (Larwood and Snyder, 1978) (cited in Myers, 1990: 83).

Other self-serving tendencies include the following:

- Self-serving attributions – e.g. where the individual may attribute either a realistic or an unrealistic attribution to him / herself.
- The belief of self- flattering rather than self- deflating information – e.g. where the individual will create a positive perception of him / herself rather than creating a negative perception of his / herself.
- Overestimate how individuals would act in a given situation – e.g. where the individual would create an extreme attribution / perception of how another individual would react in a certain situation.
- Overestimating the accuracy of own beliefs and judgements – e.g. where the individual would believe that his / her decisions and / perceptions are overly correct in most situations.
- Misremembering own past in self-enhancing ways – e.g. where the individual may choose to remember his / her past in an inaccurate manner in order to create a positive perception.
- If an act that is undesirable and cannot be undone or even dealt with by the individual, the individual tends to justify this act (Lewicki, 1983) (cited in Myers, 1990: 85).

- The more favourably we judge ourselves on a particular aspect (e.g. intelligence), the more the individual uses this aspect to judge others (Lewicki, 1983) (cited in Myers, 1990: 85).

- Individuals tend to see themselves in the centre stage, in the sense that individuals overestimate their importance when they were only involved in a very minor way (Fenigstein, 1984) (cited in Myers, 1990: 85).

- Judging from photographs, individuals not only guess that attractive people have desirable personalities, but sense that they have these personalities unlike unattractive people (Marks, 1981) (cited in Myers, 1990: 85).

It is important to note the difference between a false situation, where the individual perceives him / herself as above average or better than others, compared to the situation where the individual perceives him / herself as positive (and not unrealistically better than the next person), which presents a realistic and healthy environment, leading the individual / s to realise that they are self-sufficient.

2.7.1.6 Self-Efficacy

According to Deaux (1988: 189), “self-efficacy is the degree to which a person believes that he / she will be effective in taking the recommended action”.

Compared to those that have a low self-esteem and still perceive themselves as better than the next person resulting in a falsely perceived environment, there are individuals

that have a high self-esteem, people who are happier, less neurotic, etc. and who live in a realistic and healthier environment.

People with a strong feeling of self-efficacy are more persistent, less anxious and depressed, and academically more successful (Maddux; Stanley; Scheier, 1986 and Carver, 1988) (cited in Deaux, 1988: 190; Myers, 1990: 94).

In a nutshell, how competent and effective the individual feels, depends on how well the individual explains events that are negative (Deaux, 1988: 189; Myers, 1990: 93).

Students at university could blame their poor examination results on stupidity and poor lecturers etc. If these students were given more hopeful attitudes to believe that with good study habits and efforts, their grades will improve, it would happen. In the same light, successful people have the ability to see setbacks to their success and can rectify these factors (Deaux, 1988: 189; Myers, 1990: 93).

When the individual can finally state that he / she has successfully changed his / her attitude, it is important to note whether the individual has really changed or rectified his / her attitude on the basis of being self-aware of the changes, or has changed as a result of forgetting previous attitudes (Deaux, 1988: 189).

2.7.1.7 Forgetting previous attitudes

When people talk about change of attitudes, are they aware of the extent of their attitude change? Bem and McConnel (1970) (cited in Deaux, 1988: 79-123; Myers,

1990: 103-104) conducted a survey among university students. The research question concerned student control over the university curriculum. A week later the students agreed to write an essay opposing student control. After this session, their attitudes shifted to an attitude of greater opposition to student control. When asked to recall how they answered the question a week previously, they remembered holding the attitude they held currently and denied the fact that the experiment had any effect on them.

The same situation can be related to the South African society in regard to the 'Apartheid' system. The more the situation is presented to people as negative (i.e. Apartheid), the greater the change from a 'pro-Apartheid' attitude to an 'anti-Apartheid' attitude is realised, ultimately forgetting previous attitudes (Bloom, 1998: 127-132; Richmond, 1994: 206-210).

Further research undertaken by McFarland and Ross (1985) (cited in Myers, 1990: 104) in regard to forgetting previous attitudes, indicates that individuals generally revise their recalled views of other people as their relationships with them change. McFarland and Ross (1985) (cited in Myers, 1990: 104) indicate that students that were in love with their partners recalled being in love at first sight. However, students that had broken the relationship with their partners, recalled their partners to be selfish and ill-tempered.

This does not indicate that the individual is unaware of how he / she feels, it just indicates that the individual uses current feelings as a guide to recall how they used to

feel in their past according to their memories (Deaux, 1988: 79-123; Myers, 1990: 103-104).

Leading to the next section, it is important to note that when an individual is confronted by information that may change his / her attitude, he / she may deny the indisputable influence that may impact upon him / her.

2.7.1.8 Denying actual influences on the individual

Certain questions arise, such as why did the individual choose to see Croatians at a lower social level than him / herself, or why did the person fall in love with his / her spouse? The above questions may arise in analysing what really influences the individual / s in his / her perceptions or impressions.

At times the individual will know why he / she has been influenced and subsequently perceiving in a particular manner. In other circumstances, the individual may not realise the real influences causing him / her to perceive others the way in which they do. The individual is compelled to explain him / herself and create an impressive but inaccurate story (Myers, 1990: 104).

When individuals are asked why they acted or felt the way they did, they tend to have answers readily available. However, when determinants are not obvious, self-explanations often end up with an insecure hesitation (Myers, 1990: 104).

It is important to take into consideration that although people in general are presented with information in order to formulate impressions or attitudes in this regard, it is important that even though the information is proved false to the individual / s, the belief and subsequent attitude or impression may remain intact.

2.7.1.9 Belief perseverance

Experiments by Ross and Anderson (1982) (cited in Myers, 1990: 110) purposefully planted false information into the person's mind to see if this person would discredit this information. If the false information biases peoples' processing of information, and if the idea is later discredited, will its effects upon thinking be erased?

Experiments indicate that it is indeed very difficult to erase this false information. In the experiment, subjects were informed that the information was true by showing them samples. The people were then asked to explain why it was true. Finally the subjects were told that this information was false information and that the other half of the subjects were given the correct information. According to the data that were collected and interpreted after the experiment, the subjects involved in the experiment kept 75% of the initial false information intact. This phenomenon is called 'belief perseverance', which indicates that beliefs can take on their own lives, surviving the discrediting of the information that gave it birth. Belief perseverance also indicates that the more in-depth an individual scrutinises and explains how true their theories are, the less they will discredit their theories (Myers, 1990: 110).

2.8 Summary

This chapter focussed on the first two phases (i.e. phase one and phase two) in developing cultural tolerance. The various definitions of culture were discussed in great depth as well as the meaning and essence of tolerance, in this case cultural tolerance.

Another important aspect that was dealt with was cross-cultural communication, where a number of factors were taken into consideration when communication is undertaken across different cultures.

The significance of the cultural value system in its entirety was also stressed in the current chapter. The section emphasised the importance of the different belief and value systems across different cultures and how these different value systems can affect communication across different cultures.

Another important factor that was dealt with was written discourse and how it differs and is perceived across different cultures. In the same light, the importance of written discourse across different cultures also emphasised the effect it could have on effective cross-cultural communication.

The chapter also indicated the importance of politeness and the action thereof across different cultures. It was stressed that this factor is of utmost importance as it too plays a large part in effecting cross-cultural communication and its effects.

An important section of this chapter referred the reader to cross-cultural communication within the organisational context. A specific model and its implications on cross-cultural communication within the organisation was discussed. The importance of non-verbal communication and its significance across different cultures was also discussed. In this section, factors such as time, space, dress, etc were discussed as implications for cross-cultural tolerance.

The second section of this chapter dealt with phase two, where the theories of attribution, their origins and the impact they have on the process of 'impression forming' of tolerance and intolerance on the individual were discussed and analysed in detail. This section was the next logical step (i.e. phase two) from the preceding section (i.e. phase one), in creating the structure for transforming attitudes of intolerance to attitudes of tolerance.

The attribution theory and the manner in which it explains the individual / s and how he / she forms impressions and the subsequent consequences was discussed. The attribution error was also discussed in great depth, where individual perception was categorised into internal disposition as well as situational perception. In the same light, the reasons for attribution were discussed as well.

An important factor that was dealt with, was the way in which the attribution theory can be utilised whilst taking cultural differences into consideration. This included the consequences of the individual being self-aware in finally perceiving and understanding his / her own attitude.

Other factors that were dealt with in this chapter included the manner in which individuals forget previous attitudes and the manner in which individuals deny real influences that may effect the individual.

The last section of this chapter dealt with the importance of information in attitude formation and the perseverance of the belief of information in creating the attitude.

Proceeding from this, is the next step (i.e. phase three) where it would be logical for the purpose of the current study to bring the entire concept of cultural tolerance formation into an organisational context.

CHAPTER THREE

Attitude / impression formation within organisational structures

3.1 Introduction

Once the basic structure for the transformation of attitudes of intolerance to attitudes of tolerance is in place within phases one and two (i.e. chapter two – figure 2.1), it is appropriate that the current chapter (i.e. phase three – Figure 2.1) deals with the manner in which attitudes are created and influenced within the organisational environment as well as the impact diversity has in this respect. This section will indicate the consequences of inaccurate perception and / impressions being formed, leading to different cognitive processes by individuals within the organisation.

The second section (i.e. phase four) of the current chapter will (i.e. now that the foundations and subsequent structures have been developed to foster an environment of transforming an attitude of tolerance to an attitude of intolerance from phase one to phase three), deal with the change of individual attitudes and ultimately group perceptions and judgements, which must be brought forward.

This will be accomplished by scrutinising attitude, and by taking heed of incongruent attitudes and cultural dissonance.

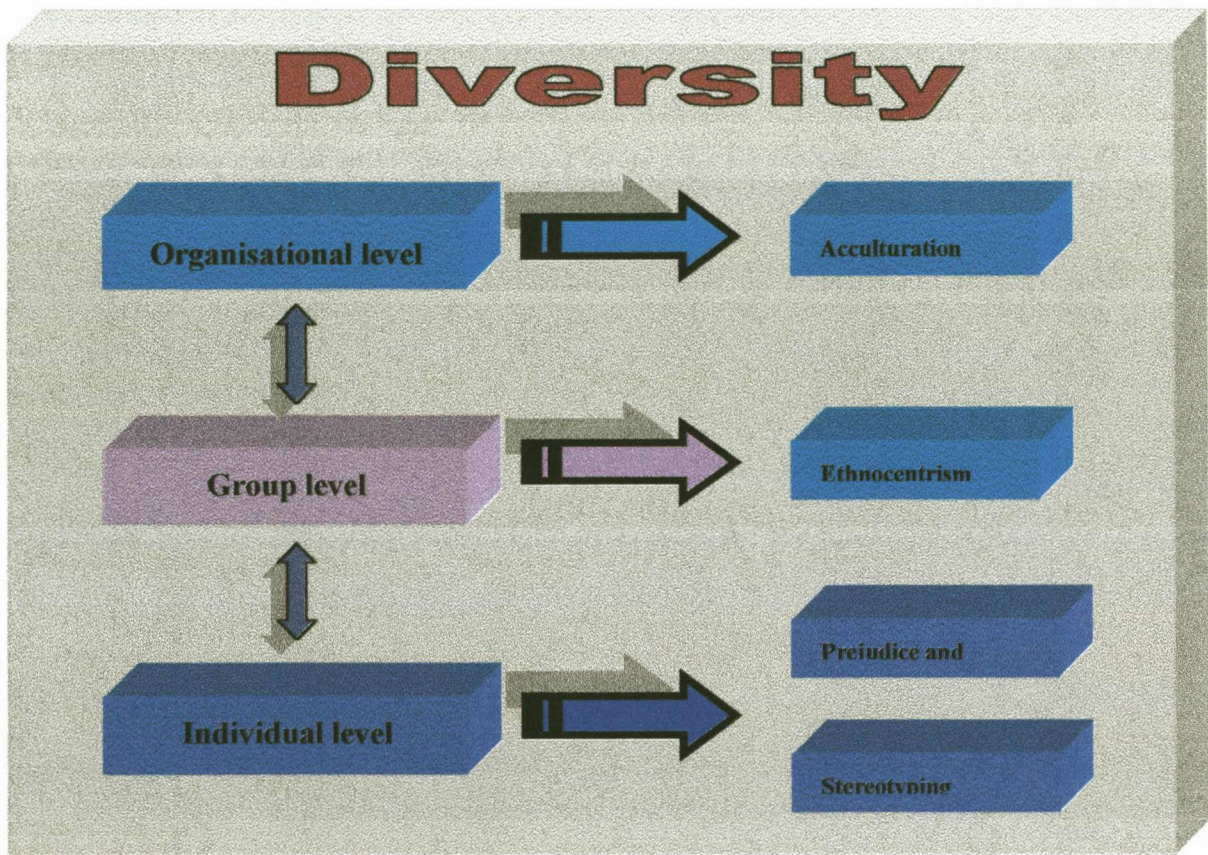
PHASE THREE

3.2 The 'interactional model' of the impact of diversity in the organisation

The workforce of our world and its organisations are becoming more and more diverse when it comes to gender, race, and nationality. It is therefore crucial that the understanding of human behaviour (i.e. when it concerns the effects of 'culture') be taken very seriously if there is to be any progress in regard to handling factors like diversity within multinational companies (Cox, 1993: 3-6).

This model shows the importance of understanding human transactions and the important inter-play between the individual, group and the related environment (i.e. the organisational environment). The current model indicates a structure, where individual identities in the organisation are portrayed in a sophisticated manner. The model provides details of all kinds of cultural identities including job function, religion, age, and physical ability within the organisation, rather of how people should act, because it was handled like this in the past.

FIGURE 3.1: The interactional model (Cox, 1993: 3-6)



3.2.1. The logic of the 'interactional model' during impression formation

The foundation and of this model (i.e. Figure 3.1) points out three different levels of interaction within the organisation. Firstly, individual level factors, which result in cognitive processes including stereotyping, prejudice and discrimination. Secondly group level factors, which result in cognitive processes including intergroup conflict as well as ethnocentrism. Thirdly, within an organisational context, the cognitive process of acculturation will be dealt with. All three factors define the increasingly diverse culture of the organisation which addresses the importance they have in attitude / impression formation (Cox, 1993: 6-10).

The result of these cognitive processes from the different levels of interaction (i.e. individual, group and organisational) ultimately lead to cultural intolerance and the inhibition of diversity amongst individual employees within the organisation. Thus in order to prevent these cognitive processes from taking place, the formation of impressions and perceptions and their resultant consequences within an organisational context should must be taken heed of at all times (Cox, 1993: 6-10; Freedman, 1970: 50-57).

Due to the fact that from the interaction that takes place at different levels (i.e. individual, group and organisational), impressions and ultimately attitudes begin to be formed with the resultant cognitive processes (i.e. prejudice, stereotyping, acculturation and ethnocentrism).

3.2.1.1 Forming impressions / perceptions as part of the 'interactional model'

In the first instance, individuals use whatever information they can to form impressions of other people and their cultures. In doing so people form their judgements of other people's personalities and adopt an impression of individuals.

From this notion, it is important to adopt the attitude that these impressions people form when they come into contact with others, creates the arena for the attitude of tolerance or intolerance within an organisational context (Freedman, 1970: 52; Myers, 1990: 107-128).

The great concern about forming impressions of tolerance or intolerance, is the fact that people of all cultures form these impressions from a very limited amount of information at their disposal. In essence, the most powerful aspect to consider in this case is the fact that first impressions are 'evaluation' at the most extreme (Freedman, 1970: 52; Myers, 1990: 107-128).

From the limited information people gather in this way the impressions, and ultimately the attitudes they create, become consistent over time. In circumstances where people cannot create these consistent patterns of impressions (i.e. from contradictory information from other cultural personalities) people tend to create unrealistic and unintegrated impressions of other people's cultures, thus creating intolerance (Freedman, 1970: 52; Myers, 1990: 107-128).

As a result of this problem found in the organisational environment, it is logical that theories regarding impression formation be discussed in detail (Freedman, 1970: 52) and (Myers, 1990: 107-128).

3.2.1.1

A] The averaging theory / principle of impression formation

According to Sears, (1988: 55), the concept 'averaging' is the way in which people place or structure different pieces of information in a more simplistic schema (i.e. mental model). There are two main views that psychologists hold in this regard.

The first view in which people place or structure different pieces of information in a more simplistic schema, is the learning approach, where people combine information in a mechanical-simplistic manner, in which the individual does not think about combining information very much. In other words, the information the person receives from the stimulus is not analysed to a great extent. This simply means that when a person receives favourable information, he / she will have a favourable perception about the other person and vice versa (Sears, 1988: 55; Zimbardo and Leippe, 1991: 42-51).

According to Anderson (1965) (cited in Sears, 1988: 55), this learning approach has developed into the averaging principle. Consider the following example: "*Suppose Susan has just met her blind date, John. She quickly perceives that he is witty, intelligent and courteous – but very short and poorly dressed*" (Sears, 1988: 55). She processes this information in terms of how positive and negative those traits are. Once she has decided what traits of John's are negative and what traits are positive, she creates an overall impression of John.

The averaging theory states that once the individual (i.e. Susan) gets an overall impression of a particular person, in this case John, Susan will take an average of all his traits and judge him accordingly (Sears, 1988: 54).

The last factor to consider in regard to the averaging theory is the 'negativity effect'. People in general attach more meaning and importance to negative information than to positive information in arriving at a complete impression. In this case, a negative trait will therefore effect an impression more than a positive impression (Fiske, 1980)

(cited in Sears, 1988: 65). According to Hodges (1974) (cited in Sears, 1988: 65), a positive impression is more easily altered than a negative impression. People are more confident in relying on negative traits than positive traits (Hamilton and Zanna, 1972) (cited in Deaux, 1988: 94-111; Sears, 1988: 65).

3.2.1.1.

B] The consistency theory / principle of impression formation

The consistency theory also introduces distortions and inaccurate perceptions that people make when they perceive others. One of the methods that people use to create impressions is one of creating consistent characterisations of others, even when they do not have sufficient information to make these evaluations. Individuals tend to classify others as either good or bad, but not both. Even if the individual is perceived as being good and there is some other contradictory information, the perception of this individual being good remains constant (Deaux, 1988: 94-111; Sears, 1988: 56).

The tendency towards consistency is called the 'halo effect'. Once the individual with this effect perceives someone as being good, then this person who is perceived as being good will generally have a positive aura around him or her. A good example of this effect can be noted in the research of Dion, Berscheid, and Walster (1972) (cited in Deaux, 1988: 94-111; Sears, 1988: 56), where transgressions committed by attractive children were viewed less harshly by adults than the same acts committed by unattractive children. According to Erber and Fiske (1984) (cited in Sears, 1988: 58), the only way to ensure consistency is to avoid inconsistent information.

To summarise, people create consistent evaluations of others, where individuals like some people and dislike others ultimately creating a coherent impression of others (Deaux, 1988: 94-111; Sears, 1988: 56).

3.2.1.1.

C] The cognitive theory / principle of impression formation

Human beings in general are bombarded by stimuli every minute. These stimuli are filtered and are repositioned in the subconscious. To retrieve this information when needed takes a while. In this same light, McGuire (1969) (cited in Sears, 1988: 60) states that humans are known to be 'lazy perceivers' or according to Taylor (1981 a) (cited in Sears, 1988: 60) humans are known to be 'cognitive misers'. In other words, when an individual tries to perceive others, he / she tries to cut corners to save time and effort. The individual does not try to remember all the information that is provided by the environment.

Only certain amounts of information are taken in to create the clear picture that the individual needs to have in order to know what is going on. According to the cognitive approach, evaluations therefore take place according to certain principles (Deaux, 1988: 94-111; Sears, 1988: 60).

- Context - When individuals select certain pieces of information, a meaningful gestalt is created that clarifies and adds meaning to the information gathered. This is undertaken further by considering the following:

- Meaning - Processing information about different individuals requires a process of perceiving some or other meaning in the object that provides clarification.
- Salient features - When the individual perceives an object or situation, the individual pays special attention to the salient features of the object or the situation.
- Categorising - Individuals generally categorise or group objects or specific information that is received. The individual does not seem to see things in this way, but tends to see a separate stimulus as a part of a grouping or category.
- Structure - All people perceive stimuli as part of a specific structure. Everything the individual perceives forms a part of other aspects related to time, space and causal flow (Sears, 1988: 60).

3.2.1.1.

D] Central traits theory / principle of impression formation

The next theory on impression formation that the cognitive approach takes into consideration when impression formation takes place, is the central traits theory which applies more to an individual in a specific situation than to other theories do. The averaging approach implies that all situations in a particular context are grouped in a specific manner according to whatever value the object / s and / or situation / s may have. The cognitive approach states that some traits are more meaningful than others. According to the cognitive approach, traits associated with many other characteristics are called central traits (Deaux, 1988: 94-111; Sears, 1988: 62).

3.2.1.1.

E] Salience theory / principle of impression formation

People utilise different cues in impression formation and are therefore extremely sensitive with regard to these cues. However, not all cues are generally used effectively by people when forming impressions.

A major factor to consider in this theory is 'figure-ground'. In this case, when people perceive specific stimulus, the individual notices the aspects that are prominent and the background is not noticed or taken into consideration. In the case of cues being used, the more salient ones will be used rather than others. It is important to note what makes certain cues stand out more than others do:

- Brightness
- Motion
- Novelty (McArthur and Post, 1977) (cited in Sears, 1988: 63)
- Vividness (Nisbett and Ross, 1980) (cited in Sears, 1988: 65)

From the resultant impression formation, explained in detail by the different theories of impression formation, certain attitudes may be formulated. An attitude that can be created at different levels of the organisation by impression formation is the attitude of intolerance.

3.2.2 Intolerance effects at different levels of the organisation

Together with people's evaluations of each other, it is important to note that other factors also come into play when individuals form impressions of others. From intolerance, a dynamic process starts occurring at the three different levels of interaction (i.e. individual, group and the organisation). From these inaccurate perceptions created at the different levels of interaction, the following cognitive processes come about (Cox, 1994: 60; Halberstadt, 1990: 258-270).

3.2.2.1 Individual level factors

3.2.2.1.

A] Prejudice and / discrimination

As a result of the complexity of attitudes that create the foundation of personality, it is important that the attitudes of prejudice and discrimination be taken heed of and how these personalities form a great part of creating a climate for prejudice and discrimination among individuals and their different cultures.

This section deals with the bias in attitudes people have towards other cultural groups. According to Cox (1994: 64) prejudice refers to 'the attitudinal bias and means to prejudge something or someone on the basis of some characteristic'.

Prejudice can either be positive or negative. According to Cox (1994: 64) discrimination refers to 'behavioural bias towards a person based on the person's group identity'.

When it comes to cognitive foundations of prejudice, all individuals have the ability and tendency to simplify reality by categorising and sorting objects into groups. In the same way, individuals use 'social categorising', (i.e. the process of classifying people into social characteristics), in order to sort out the world of people that surround them. Thus the individual's schemata are also influenced by other factors such as age, sex and race in different cultural groups.

When the individual meets another individual for the first time, a rich (but not necessarily accurate) set of expectations of what the new individual is like, is formed (Brewer, 1988; Brewer and Lui, 1989; Jussim and McCauley, 1995; McCauley, 1985; Zarate and Smith, 1990) (cited in Feldman, 1998: 92).

Cognitive approaches in regard to prejudice, state that social categorisation lies at the heart of prejudice (Feldman, 1998: 92).

It is also important to take note where the different sources of prejudice originate.

3.2.2.1.

(A) (1) Sources of prejudice / discrimination

The sources of prejudice comes from three sources namely:

- intrapersonal factors;
- interpersonal factors; and
- societal reinforcement factors (Cox, 1994: 64-72).

3.2.2.1.

(A) (1.1) Intrapersonal sources of prejudice

Intrapersonal sources of prejudice show that the personality type (e.g. authoritarian type - which is classified as aggressive, power-orientated, politically conservative and a strong commitment to conform to authority) determines if the individual has the potential to be prejudiced or not (Cox, 1994: 64-72).

Another body of work by Cox, (1994: 64-72) includes responses by people to other cultures, where tolerance for ambiguity is concerned. In this case the individual that finds a situation ambiguous and cannot understand the situation, will perceive the situation as a threat. A person who is tolerant, on the other hand, and does not perceive the situation as ambiguous, will not find the situation or perceive the situation as a threat.

From this, it can be stated that people may receive diversity well or resist diversity in work groups, according to the levels of tolerance for ambiguity in their individual personalities in their specific cultures. Thus a distinct correlation may be drawn between tolerance for ambiguity and human behaviour / personality (Cox, 1994: 64-72).

From the above text, it is important for organisations to screen and assess individuals with authoritarian personalities which may lead to a lack or lower levels of tolerance for ambiguity and maintain those individuals that have anti-authoritarian personalities and have higher levels for tolerating ambiguity (Cox, 1994: 64-72).

3.2.2.1.

(A) (1.2) Interpersonal sources of prejudice

The sources of this prejudice stems from the following:

- (a) Research has indicated that bias and lack of bias are determined by the sheer physical attractiveness of a person. According to Bull and Rumsey (1988) (cited in Cox, 1994: 64-72), more attractive people are viewed more positively than people that are less attractive. People that have more social skills and more intelligence than other individuals tend to be perceived more favourably (Yuker, 1988; Clifford and Walster, 1973) (cited in Cox, 1994: 64-72). Further research has shown that employment decisions have been influenced by the attractiveness of the individual (Cash and Kilcullen, 1985) (cited in Cox, 1994: 64-72).

While standards of attractiveness vary in the society, there are also clear cultural-based biases in social systems. Thus the significance of attractiveness leads to the rejection of individuals from certain cultural groups. Deviations from the norms of physical attractiveness have shown that prejudice does exist where persons have certain physical disabilities (Cox, 1994: 64-72).

- (b) Interpersonal sources of prejudice also occur as a result of communication barriers related to group identities (See Chapter two, section 2.4 for more detail). A good example of this is that people with speech disabilities receive negative attitudes from individuals who experience discomfort with such people. Yunker (1988) (cited in Cox, 1994: 64-72), states that people also tend to shorten speech and avoid making conversation with people who do not speak their specific native language.
- (c) It is important to deal with the historical factors that also make up sources of discrimination. The feelings and attitudes of different cultural groups are very much influenced by the historical factors that caused tension between these groups (Cox, 1994: 64-72).

There are two ways in which this source of prejudice is manifested:

- The micro-effect. In this case, individuals that make up the cultural group, have their own personal histories, which ultimately create their own attitudes and beliefs. What is important in this context, is the fact that the bias that these groups

receive from the other is targeted not at the individual *per se*, but at the group and its identity.

The macro effect. A typical historical example shows that there are very gloomy attitudes within the Indian reservations in the United States of America as a number of Indians were forced off their reservations. In the same light, a gloomy spirit also exists in the black South African community as a result of white oppression of the black people during the Apartheid era. This does not mean that historical events will tarnish the relations between these groups forever. However, it merely states and indicates that the likelihood of this actually happening will not increase, unless the relevant historical factors are researched (Brown, 1970; Trimble, 1988) (cited in Bloom, 1998: 127-132; Cox, 1994: 64-72; Richmond, 1994: 206-210).

3.2.2.1.

(A) (1.3) Social reinforcement as a source of prejudice

Social reinforcement as a source of prejudice is often strengthened by societal factors. An example was the Apartheid ruling in South Africa once again, which was entrenched and enforced by law in this society, ultimately strengthening the source of prejudice from social reinforcement processes (Bloom, 1998: 127-132; Cox, 1994: 64-72; Richmond, 1994: 206-210).

In the United States of America, most of its prejudice also stemmed from the rules and values of its society. One way that the educational system, especially in the

United States of America, has portrayed members of minority groups in stereotypical ways in their school textbooks (e.g. the American Indians) (Cox, 1994: 64-72).

3.2.2.1.

(A) (2) Effects of prejudice in the organisation

The different ways in which prejudice may effect the careers of individuals may include the effect on interpersonal trust, effects on individual motivation, processing feedback, employee motivation and self fulfilment prophesy.

Effect on interpersonal trust: Interpersonal trust is a very important ingredient for effective relationships between people. Although many other factors have an effect on trust between people, prejudice and discrimination have a very strong influence.

Effects on individual motivation: One of the most difficult problems that exist when researchers talk about prejudice and discrimination is 'attribution uncertainty'. This refers to the added complexity of determining the cause of events and life experiences (Cox, 1993: 80-87).

Processing feedback: When an employee receives negative feedback from his / her superior, this employee will try to improve in this area. However, it is normal for the employee to see prejudice involved in the negative feedback received. Thus the individual employee perceives this feedback as a mixture of prejudicial feedback and realistic performance evaluation. It is therefore difficult for the employee to sort out what must be changed and what does not have to be changed. This is one of the most

vexing problems that minorities have to face within the organisation. A solution to this would be to develop such strong credentials, that the possibility of discrimination is ruled out. However, research has shown that no matter how high the credentials are of the minority group employee, the prospect of identity group discrimination cannot be ruled out (Cox, 1993: 80-87).

Employee motivation: According to the 'expectancy theory of motivation' (Vroom, 1964; Lawler, 1973) (cited in Cox, 1993: 80-87), motivation to perform within the organisation in a particular job depends on the following three factors:

- a) The probability that the given effort level will produce the desired performance level.
- b) The belief that achieving a prescribed performance level will result in certain outcomes (e.g. raise or promotion).
- c) The values placed on the outcomes in the personal need structure of the individual.

If factors a and b are considered, it is evident that problems do exist in these two areas, in the sense that when group-based discrimination exists, individuals may not believe that performance ratings will correctly reflect effort, and therefore motivation may suffer.

This is also relevant where a problem may be experienced when individual evaluation of performance is not influenced by group identities. This will still hamper

motivation, as employees believe that outcomes are not strictly performance-based, but somewhat dependent on group identity prejudice (Cox, 1993: 80-87).

Self-fulfilling prophecy: This phenomenon (SFP) refers to the sequence of events in which expectations of a result induces behaviour that increases the likelihood of the result occurring (Cox, 1993: 80-87). Research on SFP indicates that the performance of employees within the organisation is influenced by the expectations of those in positions of influence or authority (Merton, 1948; Eden, 1990) (cited in Cox, 1993: 80-87). The SFP effect has also been shown to have a staggering effect on managers' leadership behaviours towards subordinates in accordance with their expectations of these employees (i.e. subordinates) (Eden and Shani, 1982) (cited in Cox, 1993: 80-87).

3.2.2.1.

B] Stereotyping

According to Cox, (1994: 880), "stereotyping is a perceptual and cognitive process in which specific behavioural traits are ascribed to individuals on the basis of their apparent membership in a group".

Stereotyping is the information individuals keep in their minds and the way that they see other people and ascribe certain behaviour to other groups of people. This process may be seen as people trying to make life simpler by trying to put people in to similar categories. In other words, we utilise social / cognitive filters when looking at other

groups of individuals. Stereotyping occurs all over the world and the reason for people stereotyping can be explained in several ways:

- Environmental simplification
- Member represents the group
- Low complexity evaluation in-group (I belong to) rates out-group lower
- Absence of information about people and their groups amplifies stereotyping
- Overreaction to behaviours that are not part of our expectations

(Cox, 1994: 88-93)

According to Elms (1992) (cited in Kamfer and Venter, 1993: 13), social processes such as ethnocentrism, in-outgroup dynamics, the maintenance of status differentials and social identity conflicts will inevitably occur in diverse organisations. In this case, stereotyping can be added to the list of social / cognitive processes.

The social process of stereotyping is an extremely important factor in intergroup dynamics, as the group is resistant to change. This is also due to the fact that stereotypes of the outgroup / s are often negative, due to a variety of cognitive information-processing biases (Prinsloo, Stephan and Stephan, 1992) (cited in Kamfer and Venter, 1993: 13).

Apart from the negative aspect of stereotyping, it also provides many other positive vital functions within the group; which include maintaining self-esteem, values, and the status of one's group. To this end, perceptions of other groups are often distorted.

Stereotypes contain both descriptive and prescriptive beliefs about others (Terborg and Fiske, 1978) (cited in Cox, 1993: 80-87). When descriptive stereotypes are

studied, it provides information about the way most people behave in their specific groups, their preferences, as well as their competencies. A good example of this stereotype is the fact that women make good secretaries and men make good engineers.

Prescriptive stereotypes on the other hand, show how people in a group ought to think, behave and feel in any specific situation. A good example of this stereotype is the statement that “boys should be tough and should not cry, while girls should be kind and loving”.

In an organisational setting, individuals tend to place others into social categories, and therefore seem to associate a specific behaviour with these individuals in their groups in which they have been placed. In other words, people seem to perceive others in these groups as “all acting the same” or “all looking alike”. Social categorisation results in people minimising the differences between people in the same classification and – at the same time – overestimating the degree of difference that exists among individuals in different social categories (Wilder, 1981; Capozza and Nanni, 1986) (cited in Feldman, 1998: 92-96; Halberstadt, 1990: 258-270).

Individuals tend to categorise people according to an in-group and out-group membership. An in-group is a group an individual feels part of or belonging to. An out-group on the other hand, refers to a group that an individual feels that he / she does not belong to. From this assumption as a part and result of stereotyping, it is important to consider the in-group out-group bias, the “us verses them” mentality.

Research has proven that if two teams were created by random assignment, the individuals in these two teams would automatically start favouring their own values as a team, and start to discriminate against the other team (Vanbeselaere, 1993) (cited in Feldman, 1998: 92; Halberstadt, 1990: 258-270). The reason for this in the in-group out-group bias would be that there is a tendency to hold less favourable views about groups to which the individual does not belong to, while holding more favourable opinions about groups to which the individual does belong (Wilder, 1986, 1990; Flippen et al; Marques; Perdue, 1990; Robalo and Rocha, 1992; Mullen and Brown, and Smith, 1992; Flippen, 1996) (cited in Feldman, 1998: 92-96; Halberstadt, 1990: 258-270).

As was stated, the in-group out-group bias is consistent with the self-serving bias. Individuals perceive the success of their group according to their own abilities of the group, where as they see their failures as a result of circumstance. Individuals see the success of the out-group as luck or atypical hard work, whereas these individuals see out-group failure as illustrating ineptness (Brewer and Kramer, 1985; Hamilton and Troler, 1986) (cited in Feldman, 1998: 92-96). The bias against out-group members and the favouring of in-group members may be the result of a perceptual phenomenon (Turner, 1987) (cited in Feldman, 1998: 92).

Categorisation leads to perceptual distortion, in which an object / s in the same category (e.g. the in-group) appears more similar to one another and more different to objects in different categories (e.g. out-groups), than if they had not been categorised (Wilder, 1986; Turner, 1987; Herringer and Garza, 1987) (cited in Feldman, 1998: 92-96; Halberstadt, 1990: 258-270).

Recent research undertaken by Esses and Zanna, 1995; Forgas and Fielder, 1996 (cited in Feldman, 1998: 92-96) has indicated that individuals are most prone to discriminate against an out-group.

One of the most important factors is the mood the person is in. For instance, when an individual's relevance to the in-group is high and he / she is in a bad mood, he / she tends to favour his / her own group at the expense of the out-group. They are also more likely to make harsh racial or stereotypical remarks about this out-group (Esses and Zanna, 1995; Forgas and Fielder, 1996) (cited in Feldman, 1998: 92-96; Halberstadt, 1990: 258-270).

Together with the in-group out-group bias, the concept of out-group homogeneity bias is also very important. This sort of bias stemming from, and being a part of stereotyping, is a perception that there is less variability among members of out-groups than within one's own group (Feldman, 1998: 93; Carrell, 1998: 51). The individual in this case, is aware that people of other groups are similar to one another, but the individual is more keenly aware of the differences among members of his / her own group (Linville; Fischer and Salovey, 1989; Mullen and Hu, 1989; Linville; Fischer and Yoon, 1996; Lorenzi and Cioldi, 1993; Ostrom and Sedikides, 1992) (cited in Carrell, 1998: 51; Feldman, 1998: 92-96).

The relevant question arises: "Why do people have such homogeneous perceptions about individuals in the out-group?" The reason for this is that individuals have less complicated conceptualisations of the out-group. Individuals are also likely to ascribe attributes to a group or in this case attribute categories. Thus the individual applies

more attributes to the group rather than to the individuals that make up the group as such (Carrell, 1998: 51; Feldman, 1998: 92-96).

On the other hand, in-group members tend to associate their attributes with individual differences unlike the case of the out-group, where the group as a holistic perception is judged (Linville and Fischer, 1993) (cited in Carrell, 1998: 51; Feldman, 1998: 92-96).

The last important factor to consider as part of stereotyping, is the 'illusory correlation factor'. When individuals want to make sense of the world, they tend to create relationships or overestimate the relationship that does not really exist. Illusory correlation indicates and justifies why stereotypes exist and survive; even when there is contradictory information about this particular stereotype (Mullen and Johnson, 1990; Meenhan and Janik, 1990; Hamilton and Rose, 1980; Mullen and Johnson, 1995) (cited in Feldman, 1998: 92-96).

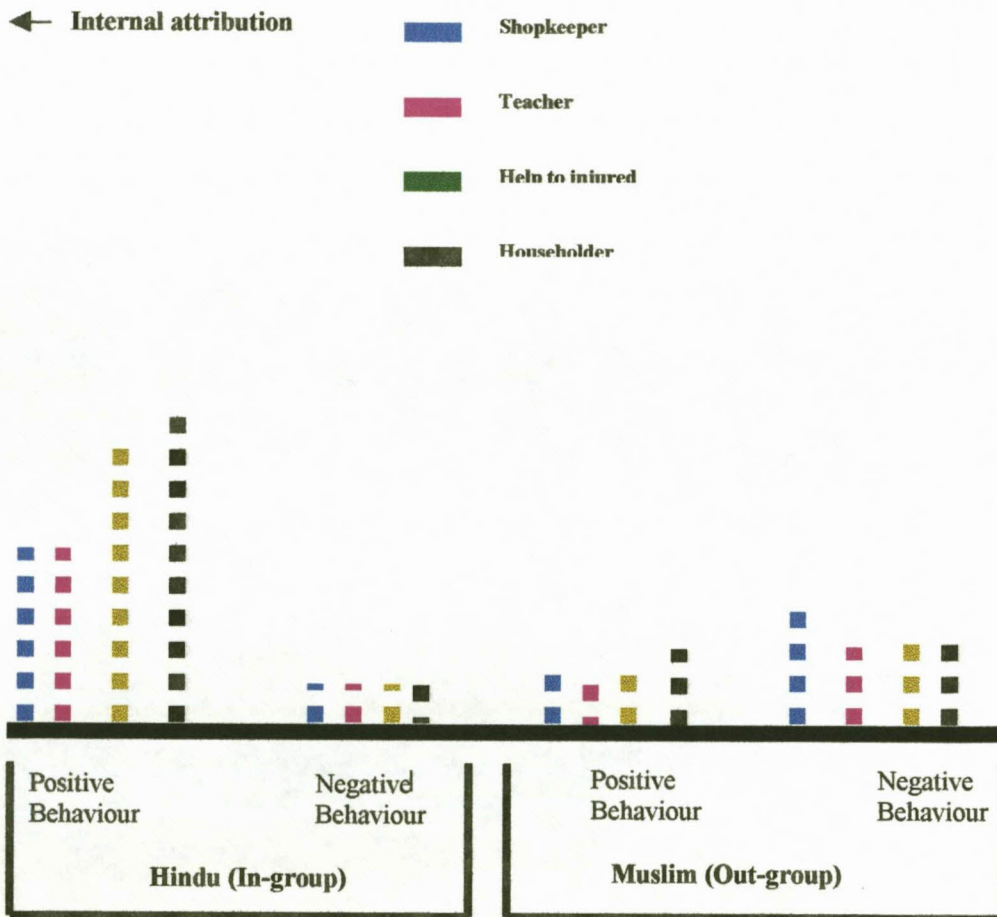
In short, when a white individual meets a black individual, this is seen as rare and ultimately making this interaction (if unpleasant) strong in the memories of individuals. As a result illusory correlation comes into play when the two interactions are seen to be strongly correlated, when actually they are only minimally associated (Schaller, 1991; Johnson and Mullen, 1994) (cited in Feldman, 1998: 92-96). Furthermore, this distinctiveness may make the individual recall the events more readily, making the individual overestimate the number of times the incident has actually occurred (McConnell; Sherman and Hamilton, 1994) (cited in Feldman, 1998: 92-96).

Although stereotyping has positive as well as negative attributes as a social process that takes place, it is important to note that according to research undertaken by Allport (1979) (cited in Carrell, 1998: 51; Kamfer and Venter, 1993: 13), prejudice and the consequent stereotype that is created in this way, is based on ignorance and can be illuminated with the presentation of factual information.

By referring to Chapter two (see section 2.7.1.1 for more detail), the ultimate attribution error occurs when stereotypes cause people to structure attributions inaccurately in regard to the causes of behaviour from both the minority and majority group. People that hold stereotypes are prone to this ultimate attribution error, which is an extension of the fundamental attribution error (i.e. internal factors and situational factors). The ultimate attribution error goes even further when an individual observes the minority group engaging in negative behaviour, ultimately making the individual attribute this behaviour to dispositional factors (Feldman, 1998: 92-96; Halberstadt, 1990: 258-270).

However, when the minority group engages in positive behaviour, the individual will attribute this behaviour to situational factors. A good example is when a Hindu participant read about positive behaviour on the part of the in-group (i.e. Hindu) actor, internal attributions were made, but negative behaviours were not seen as internal characteristics. On the other hand, attributions were made in the opposite direction when the actor was an out-group member (Refer to figure 3.2 Internal attributions) (cited in Feldman, 1998: 92-96; Halberstadt, 1990: 258-270).

FIGURE 3.2: Internal attributions (Taylor - Table 2 -Internal attributions) (cited in Feldman, 1998: 92-96).



3.2.2.1.

(B) (1) Potential effects of stereotypes

According to Gregory (1990) (cited in Cox, 1993: 88-101; Smith, 1993: 55-57), the impact of stereotypes of gender in organisational experience includes the following eight key factors:

- **Role status incongruence:** In most countries (e.g. Japan, Europe, etc.), social status is of great importance. This can extend further into the organisational context, where status is attached to formal roles in the organisation, such as authority and the chain of command. As a result of this, stereotypes exist that diffuse status characteristics in group identities, such as age, gender and racio-ethnicity. This means that the attributions that are attached to individuals are determined by the social status of the individual and the social situation (Eagly, 1983) (cited in Cox, 1993: 88-101; Smith, 1993: 55-57). In many parts of the world, men are seen as of a higher status than women, and older people are also seen as having a higher social status than younger people, thus being valued on a greater scale.

As individuals are not aware of these stereotypes, which are of an unconscious nature, role-incongruence barriers are created that influence the interaction between different groups of people. This has to be overcome in order to be accepted in leadership roles within the organisational context (Cox, 1993: 88-101; Smith, 1993: 55-57).

- **Role conflict:** In this case, roles that the individual is expected to perform outside the working environment, conflict with the expectations inside the organisation. The obvious example is a woman who has to look after her children and maintain an effective working life at the same time (Cox, 1993: 88-101; Smith, 1993: 55-57).
- **Career mobility:** The most typical effect of career mobility is the 'glass ceiling' effect. This is seen in most male-dominated organisations that attribute the male

role as the ingredient for management / leadership positions (Powell, 1988) (cited in Cox, 1993: 88-101; Smith, 1993: 55-57).

- Evaluation: One of the best research examples of evaluation of performance in the organisation is done on performance attributions. This research focuses on attained performance levels rather than performance ratings themselves. The research addresses the assumed causes of attained performance levels. Research has shown that given performance levels are more likely to result in promotion when the rating is assumed to result from ability and effort rather than factors such as luck (Green and Mitchell, 1979; Heilman and Guzzo, 1978) (cited in Cox, 1993: 88-101).

Thus, due to preconceptions about ability and effort, performance attributions will also be influenced and will differ for the majority and minority group members. Research has shown that performance attributions are indeed influenced by gender and racio-ethnic identities of workers (Cox, 1993: 88-101; Halberstadt, 1990: 258-270). For instance, the successful work of women has been attributed to luck, while the successful work of men has been attributed more to ability (Cash, 1977; Deaux and Emswiller, 1974; Gillen and Burns, 1977) (cited in Cox, 1993: 88-101).

- Power differences: As in role-status incongruence, stereotypes can also make an impact on the way that power is distributed within the organisation. Preconception of different cultural groups may result in impeding these individuals from being placed in positions of power. Thus it may be difficult for minority group

individuals to have an influence on the decision-making in the organisation (Cox, 1993: 88-101; Halberstadt, 1990: 258-270).

- Differences in training and development: Stereotyping definitely impedes the upward mobility and development of people in the organisation. Recent research has indicated that older workers with performance problems are less likely to receive training and development than younger counterparts who have the same performance problems (Dietrick and Dobbins, 1991) (cited in Cox, 1993: 88-101).

- Feedback effects: As is widely known in the organisational context, feedback is of utmost importance when it comes to the planning of the workers' future self-improvement or development. This problem becomes worse when managers do not have the skills to provide this feedback when necessary (Halberstadt, 1990: 258-270).

To make matters worse, stereotypes create even more problems. Research has shown that women and disabled individuals are less likely to get negative feedback from their managers, as these people are perceived to be more sensitive and emotional (Best, 1985; McCarthy, 1985) (cited in Cox, 1993: 88-101). This may ultimately lead to sub-performance of this group of people (Cox, 1993: 88-101).

- Job segregation: The most important influence of stereotypes on career experiences is the fact that different members of a cultural group are placed into certain job categories in the organisation. Although research has shown this to be

true in certain circumstances, (Buono and Kamm; Johnson, 1987, 1983) (cited in Cox, 1993: 88-101), it should also be noted that the existence of occupational segregation based on identity groups does not in itself indicate effects of stereotypes.

- With regard to women in particular, much of the occupational distribution has been undertaken through their own preferences and not stereotype-driven job placement decisions by the manager / s in the organisation (Halberstadt, 1990: 258-270). Research that has shown that occupational preferences are influenced by group identities such as gender and racio-ethnicity (Bailyn, 1987; Bigoness, 1988; Brenner and Tomkowitz, 1982) (cited in Cox, 1993: 88-101).

3.2.2.2 Intergroup level factors

3.2.2.2.

A] Ethnocentrism

According to Shimp and Sharma (1987) (cited in Cox, 1993: 130-135) ethnocentrism can be defined as “the proclivity of viewing members of one’s own group as the centre of the universe, for interpreting other social groups from the perspective of one’s own group somewhat more positively than those of the out-groups.”

According to research, ethnocentrism seems to be very ripe and abundant throughout the world. People generally throughout the world classify themselves and their cultures according to specific boundaries. Such boundaries would include work function, organisational level, etc (Cox, 1993: 130-135; Moghaddam, 1993: 93-128).

Ethnocentrism is the group-level version of individual prejudice. In this section, ethnocentrism will be dealt with as a form of human behaviour rather than as an association with prejudice *per se*. Ethnocentrism will be discussed according to the following two factors:

- Persuasiveness of in-group / out-group bias
- In-group favouritism

Persuasiveness of in-group / out-group bias: It is evident from research that people define group boundaries according to various criteria, and then seem to make distinctions between themselves based on these criteria. This explains why members of the organisation often respond ethnocentrically based on group boundaries such as work function, organisational level, and academic discipline (Cox, 1993: 130-135; Moghaddam, 1993: 93-128).

Ethnocentrism as in-group favouritism: Although ethnocentrism means favouring the in-group more readily than the out-group, it does not necessarily mean that ethnocentrism always leads to hostility and hatred. Ethnocentrism may mean “an all-other-things-being-equal” preference to interact with other with whom we readily identify and whom we perceive as being most like ourselves’. However, seeing that ethnocentrism may be of benefit to the organisation, it is important to mention that it is of great value in addressing opposition to affirmative action initiatives, which ultimately create sources of intergroup conflict in the organisational environment (Cox, 1993: 130-135; Moghaddam, 1993: 93-128).

3.2.2.2.

B] Intergroup conflict

While the presence of diversity within the organisational context provides benefits in many ways, it also provides a great deal of intergroup conflict. Although there are many definitions or explanations of intergroup conflict within the organisation, it is seen as “an overt expression of tensions between the goals or concerns of one party and those of another”. Thus the core conflict lies within the involved parties (Rummell, 1976) (cited in Cox, 1993: 130-135). Intergroup conflict in the context of cultural diversity has two main features:

- Group boundaries and group differences
- The conflict is directly or indirectly related to cultural group identities (Cox, 1993: 130-135; Moghaddam, 1993: 93-128; Turner, 1989: 1-24).

3.2.2.2.

(B) (1) Sources of intergroup conflict

In context of cultural diversity in the organisation, the following three factors are relevant to intergroup conflict:

- Competing goals
- Competition for resources
- Power discrepancies

Competing goals: The competing groups within the organisation may compete for the same goal, and thus may cause intergroup conflict. According to Sherif (1966) and Cambell (1965) (cited in Cox, 1993: 137-147), organisations may be seen as macrogroups in which many microgroups operate. The potential for intergroup conflict is absolutely enormous in this case (Cox, 1993: 137-147; Moghaddam, 1993: 93-128; Turner, 1989: 1-24).

Competition for resources: A second source of intergroup conflict is the disagreement about the allocation of resources. In many cases, like the American Indians and the white Americans, historical tension creates the tension in the intergroup relations. In the same light, when it comes to women and men in the search for top positions, intergroup conflict may also exist and be embedded in organisational issues. This can be seen in European cities where immigrants, most of them non-white, are being harassed by natives that see them (i.e. immigrants) as not welcome, because of the immigrants taking jobs away from them (Cox, 1993: 137-147; Moghaddam, 1993: 93-128; Turner, 1989: 1-24).

Power discrepancies: In any organisation, the majority groups hold the power over the minority groups. According to Alderfer and Smith (1982); Landis and Boucher (1987); and Randolph and Blackburn (1989) (cited in Cox, 1993:137-147), the primary source of intergroup conflict is power discrepancies.

The intergroup hostility that is created in this sense, is a natural result of groups competing for an equally competitive resource (Giles and Evans, 1986) (cited in Cox, 1993: 137-147).

On a general level, intergroup conflict can also be seen as the conflict between the minority and majority groups whether to change the status quo or not. This can be seen in the interethnic conflict of countries such as South Africa during the Apartheid period (blacks versus whites) and Malaysia (Malays versus Chinese) (Cox, 1993: 137-147).

3.2.2.3 Organisational context factors

3.2.2.3.

A] Acculturation

As a result of new cultures being learned about on a regular basis, and the importance of how people reject and accept these new cultures into their life environments, it is important that the process of acculturation be taken into account at all times.

Acculturation refers to the "process whereby people adapt or do not adapt to an eco-culture system that is not their own." Some examples are migration and immigration, urbanisation, and westernisation (Barling, 1983: 73-76).

It is also important to note that all people that go through the acculturation process first take great cognisance of the Western culture or ways of doing things for example and then eventually revert to their own semi-traditional ways and means of doing things in their own culture. In the same light, it should be noted that people adapt or go through acculturation at different levels. Some accept this process very well, while others do not accept this process at all (Barling, 1983: 73-76).

Very important is the fact that both white and people of colour in South Africa have to go through a period of acculturation. Not only the white individual accepting the black culture and vice versa, but there has to be a new combined culture created for the whole of South Africa, so that all can start to understand the essence of what the 'mixed culture' in South Africa means to all that inhabit the country (Barling, 1983: 378; Cox, 1993: 165-168).

The culture of a society is not a static construction in time and space; it is rather in a state of constant change. Thus man is the originator of his culture; he is also a creative changer (Barling, 1983: 378; Cox, 1993: 165-168).

Once the foundations and subsequent structures have been developed to foster an environment of transforming an attitude of tolerance to an attitude of intolerance (i.e. phase one to phase three, it is of the utmost importance that the change of individual attitudes and ultimately group perceptions and judgements be brought forward (i.e. phase four). This will be accomplished by scrutinising attitude, and by taking heed of what the components of attitude are, changing attitudes of cultural intolerance to cultural tolerance, and attitude discrepant behaviour.

PHASE FOUR

3.3 Components of 'attitude'

The main objective of the current study is to provide information on how to change the current attitude from an attitude of intolerance to an attitude of tolerance.

Greenberg and Baron (1986: 154) posed the view that attitudes are important since they constitute an integral part of the quality of life experienced on the job, and are related to key aspects of organisational behaviour, inter alia, job performance, absenteeism and turnover. Greenberg and Baron (1986: 157) argue further that due to the potential effects that attitudes have in work-related activities, it is deemed expedient to determine how attitudes can be altered.

In doing so, it is important to note that the subject's attitude is measured according to the following constructs:

3.3.1 Belief

According to Fishbein and Ajzen (1975: 131) and Gasser and Tan (1999: 1-13), belief is defined "as the attribution of some characteristic to an object". Belief can also be described as a person's subjective probability judgements discerning some discriminable aspect of the individual's world; beliefs deal with the person's understanding of self and the individual's environment (Cronkhite, 1969; Ostrom, 1968; Rokeach, 1968; Scheibe, 1970; Thurstone, 1931) (cited in Fishbein and Ajzen, 1975: 131).

Thus it is important to note that beliefs about a specific object provide the basis for the formation of the attitude towards the object in question, and it has been shown that attitudes are usually measured by assessing a person's beliefs (Fishbein and Ajzen, 1975: 131; Gasser and Tan, 1999: 1-13). Clearly, in order to account for the change of

the attitudes and intentions, the process of belief formation has to be thoroughly investigated.

The definition implies that the formation of a specific belief involves the linking of any two particular aspects of an individual's world. One way to illustrate this aspect is natural observation. For instance, an individual might feel that the table is round or may taste that the milk is sour or even note that a specific person has a dark skin or a light skin. These direct experiences result in the individual forming descriptive beliefs about these specific objects.

Burner (1957) (cited in Fishbein and Ajzen, 1975: 132; Gasser and Tan, 1999: 1-13) suggested two ways in which people could go beyond observable events or experiences in belief formation. In the first instance, individuals may be influenced by past relationships or previously learned relationships. A second manner in which the individual can reach beyond an observable experience in belief formation is the 'formal coding system'. *On the basis of the observations that Joe is taller than Ralph and Ralph is taller than Harry, an individual may form a specific belief that Joe is taller than Harry – even though Ralph has never observed Joe and Harry together.*

Formal coding systems therefore refer to various rules of logic that allow the formation of beliefs about unobserved events. Beliefs that go directly beyond observable events are called 'inferential beliefs' (Fishbein and Ajzen, 1975: 132).

Many of the beliefs that an individual forms stem from the basis of direct experience neither with a specific object nor by the way of inferences being processed. Instead, individuals generally accept information about objects from outside sources. These

include newspapers, books and magazines, radios and television. Thus when the individual accepts information from outside sources, a descriptive belief will be formed. The person will come to believe the source that provided the information concerning the relationship between the object and some attribute of this object (Fishbein and Ajzen, 1975: 133; Gasser and Tan, 1999: 1-13).

Thus far, descriptive and inferential accounts of belief formation have been dealt with in detail. A very important factor to consider in belief formation is the accuracy of inferences.

3.3.1.1 The accuracy of inferences during belief formation

Festinger (1954) (cited in Fishbein and Ajzen, 1975: 165) suggests that people strive to hold correct opinions or beliefs about the world. Thus a drive was postulated where people want to determine whether their opinions are 'correct'.

It is also suggested that when there is no objective, non-social means available, people tend to test the accuracy of their opinions by comparing them with the opinions of others. Thus individuals tend to revise their beliefs and opinions according to the positive or negative feedback they receive from a social or non-social environment (Fishbein and Ajzen, 1975: 165; Gasser and Tan, 1999: 1-13).

3.3.2 Intention

According to Fishbein and Ajzen (1975: 289; Gasser and Tan, 1999: 1-13), intention is defined "as the probable action people might take".

Intentions can also be viewed as the 'cognitive component of attitude' and it has been assumed that this conative component is related to the attitudes of affective component (Fishbein and Ajzen 1975: 289; Gasser and Tan, 1999: 1-13).

Intentions involve four different elements: the behaviour, the target object at which the behaviour is being directed, the situation in which the behaviour is to be performed, and the time at which the behaviour is to be performed (Fishbein and Ajzen 1975: 292; Gasser and Tan, 1999: 1-13).

It is also important to note that it is necessary to distinguish between specific behaviour and general behaviour intentions. When an individual has the intention to be gregarious, co-operative, or cautious, these can be seen as very general intentions, as many other sub-intentions may fall under these main intentions. Thus the intentions to go to a party, or even join a social club, and to invite a friend to dinner can be possible intentions to be gregarious. Jointly, it is more difficult to determine whether the intention is specific or general. For instance, inviting a friend to dinner may be an intention of being gregarious, but it may also represent general intentions to seduce (Fishbein and Ajzen 1975: 289; Gasser and Tan, 1999: 1-13).

3.3.3 Affect

According to Fishbein and Ajzen (1975: 320; Gasser and Tan, 1999: 1-13) affect is defined "as either a favourable or an unfavourable emotional evaluation of some object".

As a result of an individual's beliefs and intentions, the affect is of utmost importance where attitudes are concerned. A logical progression would be to alter the specific attitude / s.

Once the component 'attitude' is fully comprehended, the next step would be to go about changing attitude / s. In this case it would be important to understand what comprises the building blocks of attitude.

3.4 Changing attitudes of cultural intolerance to cultural tolerance

As a result of all the complexities of individuals not tolerating different cultures, it is important to look at what constitutes attitude in detail and what measures can be taken to rectify the problem of intolerance.

3.4.1 Defining attitude

Attitude is defined by Allport (1935) (cited in Sears, 1988: 156), "as a mental or neutral state of readiness, organised through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related".

According to Zimbardo and Ebbesen (1970) (cited in Anstey, 1991: 241), attitudes have generally been regarded as either mental readiness or implicit predispositions which exert some general and consistent influence on a fairly large class of evaluative responses. These responses are usually directed toward some object, person or group.

In addition, attitudes are seen as enduring predispositions, but ones that are learned rather than innate. Thus, even though attitudes are not momentarily transient, they are susceptible to change.

In order to understand the origination of attitude and the different schools of thought regarding attitude, different theories making up attitude must be discussed in detail.

3.4.2 Theories of attitude

3.4.2.1 Learning theory

The basic assumption behind this theory is that attitudes are learned in much the same way as other habits. People acquire the information when gathering the facts about a specific object or event. They also learn the feelings and values associated with the facts that are gathered in this way (Sears, 1988: 161).

Children learn that a particular animal is a dog, and that dogs are friends and that they are good; finally they learn to like the dog / s. The child learns both the cognitions and the affect of an attitude (see section 3.3.3 for more detail). This means that the basic processes by which learning occurs should be applied to the formation of attitudes. Individuals can acquire information and the associated feelings by the process of association. This process occurs when stimuli occur at the same time and in the same place (Hannigan, 1990: 89-111; Zimbardo and Leippe, 1991: 42-51).

Learning can also occur through the process of reinforcement. If a student takes a class in Geography and achieves a good result in this subject and at the same time enjoys the subject very much, the individual will be reinforced into carrying on with this subject. If the individual's friends support this individual in liking Geography, the whole perception is reinforced even more (Hannigan, 1990: 89-111; Zimbardo and Leippe, 1991: 42-51).

Finally attitudes are learned through the process of imitation. People normally learn or imitate attitudes from other people that are important or strong people. One of the most important social and political sources for a child, is the family. Children are more likely to imitate the behaviour of their parents.

Thus the learning theory views people as primarily passive. People are exposed to stimuli and learn by means of one of the above learning processes. According to Fazio (1983); and Sheffrin and Scheider (1977) (cited in Sears, 1988: 162; Zimbardo and Leippe, 1991: 42-51), people encounter an attitude object, when the process of automatic processing comes into being.

3.4.2.2 Incentives theory

Taking this theory into an account, attitude formation as a process of weighing the advantages and disadvantages of various possible positions and then adopting the best alternative (Hannigan, 1990 89-111).

With this theory, a more considerate thoughtful process is taken into consideration than the learning theory. A student might know that having fun every night is very good for him / her, but at the same time the student knows that this fun will also interfere with academic success (Hannigan, 1990 89-111).

One common version of the incentive theory is the expectancy-value approach. According to Edwards (1954) (cited in Sears, 1988:164), people adopt attitudes that will lead to the most probable good effects, and reject positions that will lead to bad effects.

Another approach to the incentive theory is the cognitive response theory. According to Greenwald, (1968); Ostrom and Brock, (1981) (cited in Sears, 1988: 164), this approach assumes that people respond to communication with some positive and negative thoughts (i.e. cognitive responses). These thoughts determine if the individual will change the current attitude or not due to this incoming communication.

The assumption of this approach is that people are active processors of information that generate cognitive responses to messages, rather than being mere passive recipients of whatever information in the form of a message the individual is exposed to (Hannigan, 1990 89-111).

3.4.2.3 Cognitive consistency theory

This theory depicts people as striving for cognitive coherence and meaning in their cognitive structures. People who have certain beliefs and values that are inconsistent

with each other, strive to make these beliefs more consistent. Similarly, when people are faced with information that makes consistent information inconsistent, these people will strive to minimise the inconsistency to the fullest (Hannigan, 1990 89-111).

There are three main variants that are very evident in the cognitive consistency idea. The first variant is the balance theory, which according to Sears, (1988: 165), consists of two specific objects (one of which is another person), the relationships between them and the individual's evaluations of them.

Two assumptions are relevant in the balance theory:

- The first assumption is when the individual evaluation of each of the objects and of the relations of the objects to each other. That is one person's feelings about another person and both their feelings about an object (e.g. a student's attitude towards a teacher and both two feelings about abortion). Thus the ultimate aim is to achieve balance in attitudes that are developed between the two individuals. If both the attitudes are positive towards abortion, then a balance of attitude formation has been achieved.
- A second assumption of the balance theory is that unbalanced systems produce pressures towards attitude change and continues this pressure until the attitude / s have been changed. These attitudes can change as a result of the 'least effort' principle. In this case, people will change a few affective relations as they can when changing the attitude.

The second variant in the cognitive consistency theory, is cognitive-affective consistency. In this case it is assumed that people in general make cognitions consistent with their affects. In research undertaken by Rosenberg (1960) (cited in Sears, 1988: 167), white subjects were asked to give a comprehensive description of their attitudes towards blacks, racial integration, and the question of relations between black and white. Rosenberg then hypnotised the subjects and told them that their attitudes towards blacks moving into their community was the opposite of what it was previously.

If the subject were against integrative housing, the subject would be told that he was now in favour of integrative housing. Thus Rosenberg reversed the subjects affect towards integrative housing. Once the subjects were awoken, Rosenberg found (when questioning the subjects about their attitudes towards integrative housing), that many dramatic reversals in the subjects cognitions had taken place relevant to integration. The important point is the fact that Rosenberg changed the subjects' affects without supplying any new cognition's or changing any old ones, since this was done by hypnotic induction. This process is important, as many individual attitudes are acquired as strong affects without much supporting cognition (Sears, 1988: 167).

The third variant in the cognitive consistency approach is that attitudes will change in order to maintain consistency with overt behaviour. As originally proposed by Leon Festinger (1957) (cited in Sears, 1988: 167), dissonance theory focused on two principle sources of attitude-behaviour inconsistencies: the effects of making decisions and the effects of engaging in counterattitudinal behaviour.

A decision creates some inconsistency, such as when an individual wants to make a decision, another desirable factor has to be sacrificed. An individual engaged in counterattitudinal behaviour may also produce inconsistency. If a student finds a class boring but needs this class as a passing requirement, inconsistency is created. This entire inconsistent process causes cognitive dissonance (Sears, 1988: 167).

3.4.2.4 Cognitive dissonance theory

As stated in the consistency approach, cognitive dissonance is trying to change another's attitude by means of persuasive communication. To do this the communicator exposes the target to information that is discrepant to his behaviour (Anstey, 1991: 244; Freedman, 1970: 347-385).

The dissonance theory assumes that there is tension or pressure towards consistency (Sears, 1988; 176).

Brown (1977) (cited in Anstey, 1991: 244) suggests that all messages designed to modify attitudes occur in three stages. These include drawing attention to and arousing interest, emotional stimulation and showing how tension created can be relieved. Since different people have divergent interests and priorities, a persuader may not succeed in arousing the attention or interest in all. The attempts of the persuader to arouse scepticism within the minds of the audience it hopes to persuade produces a state of cognitive dissonance.

The cognitive dissonance theory proposes that psychological inconsistency exists when an individual holds cognitive elements, that are in conflict with one another. The amount of dissonance generated depends on the importance of the elements to the persuader and this in turn determines the strength of the pressure to reduce dissonance. Hence, the dissonance theory predicts that once people make decisions to take certain courses of actions their attitudes will change accordingly (Pienaar and Spoelstra, 1991: 149).

The theory of cognitive dissonance begins with the consideration of the relations between two cognitive elements. These elements refer to what the individual knows about him / herself, about the other person's behaviour, and the surroundings (Fishbein and Ajzen, 1975: 39).

The terms dissonance, consonance and irrelevance are used to describe three kinds of relations that may exist between any two cognitive elements. Two elements are in a dissonant relation if, considering these two alone, the obverse of one element would follow from the other. That is, x and y are dissonant if, x does not follow from y. (Festinger, 1957) (cited in Fishbein and Ajzen, 1975: 39).

The basic hypothesis of dissonance theory was stated as follows: *"The existence of dissonance, being psychologically uncomfortable, will motivate the person to try and reduce the dissonance and achieve consonance.... The strength of the pressure to reduce the dissonance is the function of the magnitude of the dissonance"* (Festinger, 1957) (cited in Fishbein and Ajzen, 1975: 40).

According to Anstey, (1991: 244) and Sears (1988: 177), dissonance draws near especially when it comes to the individual making a decision. Whenever a person needs to make a choice, some of the ideas that brought about this so-called choice will definitely be in conflict with the individuals belief and value system. Once the person has made the choice, all the good aspects of the unchosen alternative and all the bad aspects of the chosen alternative will be in dissonance with each other. The dissonance can be reduced by improving the evaluation of the choice that has been made, as everything positive about this alternative or choice is consonant with the decision. Lowering the evaluation of the unchosen alternative can also reduce dissonance.

The less attractive this alternative is, the less dissonance or conflict is caused when rejecting the alternative. Therefore, when people make decisions, they tend to increase their liking for the chosen alternative rather than for the alternative that was not chosen (Sears, 1988: 177).

According Brehm (1956) (cited in Sears, 1988: 177), when an individual perceives two objects as two equally attractive objects, the individual will experience greater dissonance when making a choice than when one object's attractiveness outweighs the other to a large extent.

It is important to note that when an individual holds a certain belief and acts contrary to this belief, (which may ultimately cause dissonance from discrepant behaviour), he / she may in turn start aiding to the process of attitude transformation.

3.4.2.4.

A] Attitude-discrepant behaviour

The other situation where the theory of cognitive dissonance has been applied is that of attitude-discrepant behaviour. When an individual holds a certain belief and acts contrary to this belief, this may cause dissonance. When an individual produces inconsistencies when undertaking a certain act against the individual's belief system, it will cause dissonance. Much of the research that has already been undertaken in this regard has therefore tried to identify certain conditions under which attitudes that are dissonant can be changed. The following conditions are relevant in this case:

- Barely sufficient incentives: This factor involves the amount of incentive that is available to produce attitude change. On the one hand, there must be enough incentive for the individual to commit the counterattitudinal act.
- Positive incentives: The most important factor to consider when getting an individual to undertake a certain act is positively influencing the person. A good example in this case is money. Some minimum payment is necessary to get the person to perform it. Thus the more the money is, the less dissonance there would be. The greater the positive incentive is, the less the dissonance will be.
- Threats: In principle, negative incentives ought to work exactly the same as positive incentives. A manner of getting people to perform disliked acts is to threaten them with punishment. Threats are also used to prevent people from doing things. In experiments undertaken by Carlsmith (1963) and Freedman (1965) (cited in Sears, 1988: 181), children were shown a group of toys and then forbidden to play with

one of them. The children were threatened either with mild or severe punishment if they played with that particular toy. Under these specific circumstances, if the children obeyed and did not play with the toy, dissonance was aroused. The attitude "I would like to play with the toy" was dissonant with the behaviour of not playing with it. On the other hand, the behaviour of not playing with the toy was consonant with the perceived threat of punishment. Therefore, the less severe the threat, the more dissonance was provided. Thus the less dissonance, the more chance there would be for an attitude change to take place (Sears, 1988: 182).

- Irrevocable commitment: An important aspect of the effect of decisions is that the reevaluation appears only when the results of the decision are certain. The key to attitude change as a dissonance-reducing mechanism is maintaining the person's commitment to the decision or the behaviour. As long as the person feels irreversibly committed to that course of action, dissonance promotes attitude change. However, if an individual feels that they can get out of the decision if it works out badly, or the individual can do it half-heartedly, or the individual may not have to go through it at all, dissonance will not be present and the attitude in this case may not change at all (Sears, 1988: 183).

Foreseeable consequences. A very important factor is that people must feel that they could have anticipated the consequences of their behaviour. There should be nothing dissonant about making a choice or performing an act that turned out badly as long as there was no way for the individual to foresee this negative outcome. Goethals, Cooper and Naficy (1979) (cited in Sears, 1988: 183; Pienaar and Spoelstra, 1991:

152) predicted that foreseeable consequence, even if unforeseen, would produce dissonance and ultimately attitude change; only unforeseeable changes would not.

➤ Choice: Another major factor to consider in the dissonance theory is the feeling of choice about the behaviour. Without the feeling of choice, there is no dissonance (Pienaar and Spoelstra, 1991: 152).

Responsibility for choice. The significance of perceived choice is that it brings with it perceived responsibility for all consequences, whether or not it is logical to feel responsible for them. Even unforeseen negative consequences provoke dissonance, as long as decision-makers feel responsible for the consequences (Sears, 1988: 183). If there is no responsibility felt by the individual in regard to the outcome, there is no dissonance regardless of how disastrous the result. If the individual does feel responsible, dissonance will occur whether the consequence could reasonably have been foreseen or not (Pienaar and Spoelstra, 1991: 152).

Apart from a single individual holding a certain belief and acting contrary to this belief, the attitude of the audience and the communication can also be discrepant, thereby causing dissonance.

3.4.2.4.

B] Communication discrepancy

Often, the attitude of the audience and the communication is discrepant. Hence, communication discrepancy refers to the difference between the audience's attitude and

the attitudes being advocated in the communication. If the attitude being advocated is very similar to that of the audience, then there is very little discrepancy. Generally, the greater the discrepancy, the greater the attitude change that will occur (Hovland and Pritzker, 1957) (cited in Pienaar and Spoelstra, 1991: 152; Tyson, 1987: 338).

As the discrepancy increases, it becomes increasingly difficult for the individual to reduce the discrepancy by changing his / her attitudes, and correspondingly easier to reject the communicator. Thus greater discrepancy will lead to greater attitude change up to a point, but thereafter the amount of attitude change decreases. Dissonance may also occur from the communicator to the audience in regard to the communicator being different from what the audience expects.

3.4.2.4.

C] Expectation violation

Another skill involves the concept of expectation violation, in which an audience's expectations or stereotypes are contradicted by the reality of what they face. Although initially expecting to face a persuader with predictable tendencies, the audience is faced with a persuader whose *modus operandi* they are unfamiliar with.

In such instances, these unanticipated deviations in style, or violations of expectations constitute effective persuasion tools (Lewicki and Litterer, 1985) (cited in Anstey, 1991: 247).

Apart from just communicating to individuals in changing attitudes, it is also important to expose individuals to other individuals actions or attitudes over a certain period of time.

3.4.2.4.

D] Modelling

Research by Stroebe and Jones (1988) (cited in Foster and Louw-Potgieter, 1991: 129) has shown that mere exposure to objects over time may result in more favourable attitudes. It is also known as 'modelling' - a powerful process whereby people may change their behaviour merely by observation of the actions of others.

One way to bring about the change of attitudes within the individual / s, is to create an intervention that will enhance the understanding and realisation that the individual / s have of the ability to tolerate cultural differences. In order to create the programme that will change the attitude / s from cultural intolerance to cultural tolerance it is necessary to create the programme in line with the above modelling technique (Harrison, 1994: 58).

At this point, it is important to note that although theories can provide a clearer understanding in regard to attitude in general, it is also important that a detailed explanation be dealt with in regard to attitude affecting-behaviour during its subsequent transformation.

3.4.3 Attitudes and behaviour

It has been stated by many theories of attitude (i.e. affect, belief and intention) that attitude is determined by people's behaviour (Fishbein and Ajzen 1975: 280; Gasser and Tan, 1999: 1-13).

Lapierre (1934) (cited in Sears, 1988: 169) states that attitude is determined by other more important factors, such as strength of attitude, stability, relevance, salience of attitude and the action-reaction model.

3.4.3.1 Strength of attitude

One of the most important factors effecting attitude and the consistency thereof, is whether the attitude is strong and clear. Inconsistencies can come about when the attitude is weak or ambivalent.

Anything that contributes to a strong attitude should increase attitude-behaviour. One factor that contributes to the strength of an attitude is the information about the attitudinal object (Hannigan, 1990: 89-111).

Another factor that strengthens attitude is being forced to rehearse and practice them. Fazio (1982) (cited in Sears, 1988: 170), showed that when people had to think about and express their attitudes, their behaviour became more consistent with the attitude, presumably because this helped to strengthen the attitude. Thus, having direct

personal experience with a particular issue gets the individuals to think and talk about it more than they would if the issues were remote to them.

3.4.3.2 Stability of attitude

Another important factor to take into consideration is the fact that an attitude may change over a period of time. The attitude that was created ten years ago will definitely not influence the individual currently, compared to the currently held attitude. The longer the interval between measuring the attitude and measuring the behaviour, the more unforeseen contingencies might come about (Hannigan, 1990: 89-111).

3.4.3.3 Relevance of attitude to behaviour

Another point is that the more relevant attitudes are to behaviour, the more they will be correlated. Attitudes vary to a large extent in how relevant the attitude / s are to the behaviour. In general, behaviour tends to be more consistent with attitudes specifically relevant to it than with very general attitudes that can be applied to larger classes of potential behaviours (Sears, 1988: 17; Hannigan, 1990: 89-111).

3.4.3.4 Salience of attitude

In most situations several different attitudes may be relevant to behaviour, for example 'white flight' behaviour, where parents put their children in a private school

because of a negative attitude towards integrated schools or because of lower quality education in public schools.

One important determinant of attitudinal behaviour is the salience of the specific attitude. The consistency between intolerant attitudes and discriminatory behaviour will probably be low if the individual / s have other attitudes in mind at the same time. Salience is particularly crucial when an attitude is not very strong (Sears, 1988: 173).

When an attitude is very strong, it does not have to be presented with a lot of strength for the attitude to be strongly associated to behaviour (Hannigan, 1990: 89-111). In the same light, it is important to note that situational pressures also influence the attitude / s of an individual. When the situational pressures are strong, attitudes are not generally likely to determine the behaviour as strongly as when pressures are relatively weak.

A well-dressed, respectable looking individual asking for rooms is hard to refuse, despite feelings of prejudice against their his / her group. The external pressures are even stronger when the law requires that rooms be given to anyone who wants one and can pay for one (Hannigan, 1990: 89-111; Sears, 1988: 174).

3.4.3.5 The reasoned action model

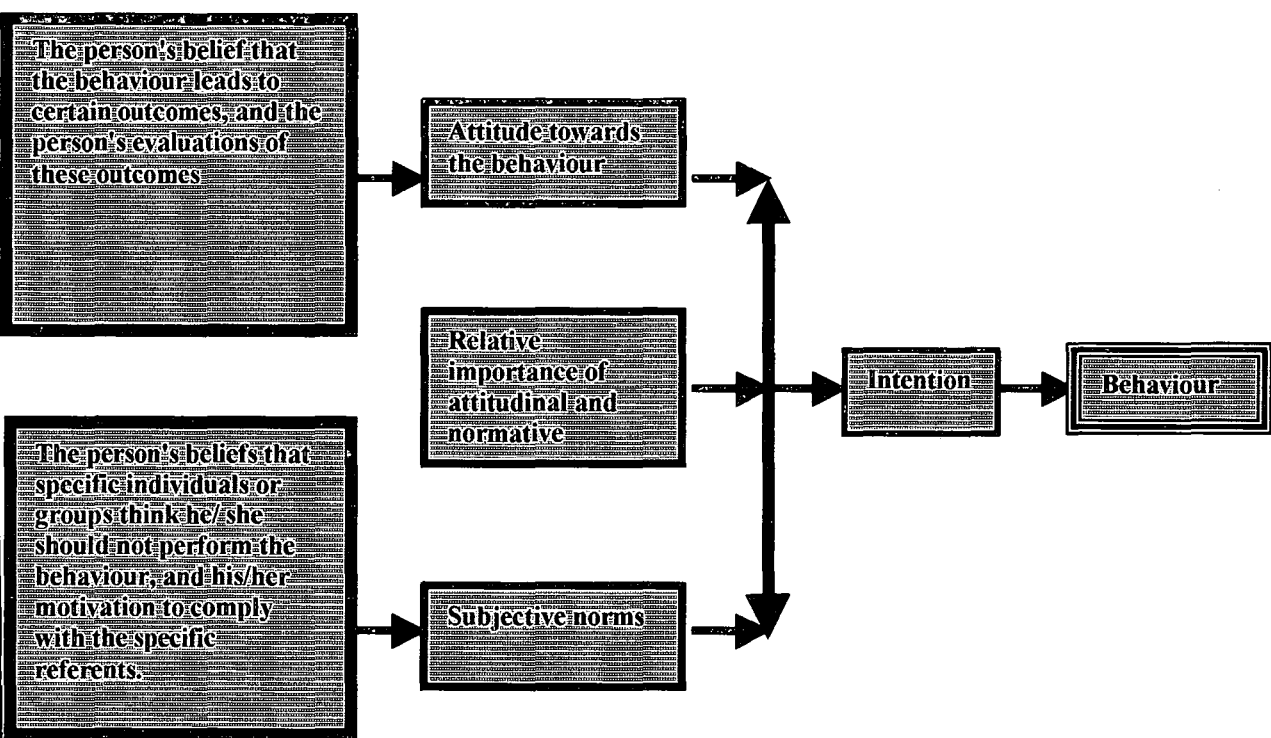
According to this model and its findings, the fact that attitudes determine behaviour is too simple. At times attitudes do determine behaviour and in other circumstances they

do not Ajzen (1975); Fishbein (1980) (cited in Sears, 1988: 174), assume that people behave fairly rationally.

The Ajzen-Fishbein model has three steps:

1. It predicts that a person's behaviour can be predicted by intention.
2. Behavioural intentions can be predicted from two main variables: a person's attitude towards the behaviour, and the subjective social norm (i.e. the individual's perception of what others think should be done).
3. Attitudes towards behaviour are predicted using the 'expectancy-value framework'. Attitude is a function of how good the behaviour will be considering how likely each outcome is. The predictors of the social subjective norm are the individual's beliefs about others' preferences and the person's motivation to comply with the rest of society.

FIGURE 3.3. The reason action model of factors determining a person's behaviour (Sears, 1988:174)



One of the most important objectives of the current study is to change attitudes of intolerance to attitudes of tolerance. As was stated in phase one, the initial skill to promote acceptance and transformation in this case (i.e. communication) is required.

Thus, once the understanding of attitude and its resultant consequences during transformation are explored, the ultimate aim is to change the prevailing attitude.

When trying to change the attitude of the individual / s, it is of utmost importance that communication be undertaken effectively in regards to changing the individual / s attitude.

3.5 Summary

The first section of the current chapter dealt with the third phase (i.e. Figure 2.1) of cultural-tolerance development, where once the basic structure for the transformation of attitudes of intolerance to attitudes of tolerance was in place (i.e. phases one and two (i.e. Chapters two – Figure 2.1), it was appropriate that the first section (Phase three) of current chapter be dealt with where attitudes are created and influenced within the organisational environment as well as the impact diversity has in this respect.

As a result, the current chapter dealt with the ‘interaction model’ of the impact of diversity and its implications within the organisation. The section dealt with the way individuals (i.e. within the organisation), form impressions or perceptions, by taking heed of the following theories of impression or perception formation:

- Averaging theory
- Consistency theory
- Cognitive theory
- Central traits theory
- Salience theory

The effects of intolerance (as a result of not managing diversity), at three different levels was also discussed at the following different level:

- The individual level

- The intergroup level
- The organisational level

This section included the cognitive configuration that is produced by individuals as a result of ineffective diversity management.

The last step in the development of cultural-tolerance was dealt with (i.e. phase four), where the importance of attitude and its subsequent transformation were analysed in great depth. Factors that constitute an attitude were dealt with, which involved three main factors making up the sum of an attitude:

- Belief
- Intention
- Affect

The second section (i.e. phase four – Figure 2.1) dealt with how to change attitudes of intolerance to an attitude / s of tolerance. This factor was discussed by taking into consideration the theories of attitude and consequent behaviour.

Together with the theories of attitude, the structures and formation of attitudinal components and substructures were also dealt with in great detail.

This chapter (i.e. phase three and phase four), logically progresses to the next chapter (i.e. Chapter four) where programme development will be discussed in detail (i.e. phase four B) as a part of attitude transformation within the organisational context.

CHAPTER FOUR

Programme development

4.1 Introduction

As already stated, individual attitudes and ultimately group perceptions and judgements must be changed from intolerance to tolerance. This is achieved by providing an in-depth understanding of 'culture'; its related attitude of acceptance (i.e. tolerance), and the initial skill to promote acceptance (i.e. cross-cultural communication). This includes the understanding of the main components making up attitude and how to transform impression / attitudes. This was dealt with from phase one to phase four – Figure 2.1.

Once interaction starts to take place (i.e. phase 1 understanding culture, tolerance and communicating across cultures); the period where decision making starts to form part of the entire process (i.e. phase two – the theory of attribution), transferring the entire process (i.e. phase 1-2) into an organisational context (i.e. phase 3), the way impressions are created and ultimately influenced by diversity throughout the organisation are dealt with, it will finally be essential to effectively transform attitudes

of intolerance to attitudes of tolerance by understanding the components that make up attitude (i.e. phase 4).

This will finally lead to developing an effective training programme (i.e. phase 4 B), where the characteristics of an effective training practice within the organisation; the steps in the designing and developing of an effective organisational development programmes (i.e. in this case developing a programme to address cultural intolerance), as well as the training techniques that can be used and the methods by which they (i.e. the training techniques) are measured.

PHASE FOUR (B)

4.2 Characteristics of an effective training practice within the organisation

According to Cascio (1991: 270-406), prior to any programme implementation within the organisation, it is important to identify the key characteristics of an effective training practice within the organisational structure.

- Top management must be committed to the training of employees.
- The training undertaken, must be a part of the corporate culture.
- The training must be linked to the business strategic objectives and results.

- There must be a comprehensive and systematic approach to the training undertaken. This training and / retraining must be undertaken at all levels of the organisation as well as on a continuous and ongoing basis.
- There must be sufficient time and money allocated for the training purpose in this regard.

4.3 Steps in the design of organisational development programmes

According to Cascio (1991: 270-406), the following essential steps in designing and developing organisational Programmes are as follows:

1. Training and development subsystems – relevancy and importance of the training objectives must be in line with organisational objectives. The training and development must supplement other personnel management functions as well as taking the broad organisation into consideration. In regard to the current programme (i.e. the cross-cultural tolerance programme), the symptoms were identified and aligned with organisational objectives. This alignment was undertaken in conjunction with the ‘twenty first century strategic objectives’ of the organisation.
2. Determine training needs – it is significant that the analysis of needs be undertaken. This includes focus on the organisational, job as well as individual analysis. With organisational analysis, the focus is on connecting training objectives with strategic planning as well as to identify ineffective departments

within the organisation. The organisational support for training must be operationally defined. Personnel inventories can be utilised to design profiles of employees regarding variables, which are important to the organisation (e.g. individual qualifications). Training programmes can then be focussed according to the need. In this case, demographic analysis can be used to determine the needs of a specific group / s. With job analysis, managers as well as employees are involved in determining training needs. This gives rise to their commitment in the training effort.

Involvement in the determination of the training need can assist to adapt to technological changes more effectively. In essence it comes down to determine which tasks must be done, and what must be undertaken to do the task effectively. With personnel analysis, critical incidents can be used to connect task behaviour with training content. Learning agendas (i.e. self evaluation) can be used where individuals determine their own learning agendas. Objectives are determined by means of career planning workshops as well as management objective programmes.

In regard to the current programme (i.e. the cross-cultural tolerance programme), a detailed analysis was undertaken in regard to employee profile as well as the levels of significant interaction that took place with the subject in question and his / her subordinate / s. In this case a needs analysis was undertaken to determine performance gaps in regard to tolerating different cultures and the impact it had on work performance.

3. Specify training objectives – It is important in this case to define what the learner is supposed to know after the completion of the training programme. This can be stated in behavioural terms (i.e. behaviour must be measurable and be perceived). Each objective must describe the following:

- The desired behaviour;
- The circumstances under which the behaviour must occur, and
- The success criteria by which the trainees behaviour is to be judged.

In regard to the current programme (i.e. the cross-cultural tolerance programme), the desired behaviour required was that the employees show greater levels of tolerance for difference across cultures and effectively improve work relations and performance. The behaviour would be required during working shifts, where effective interaction would be required to perform at effective levels of success. The success criteria by which the subjects were judged was undertaken by measuring tolerance levels by utilising a psychometric instrument.

4. Decompose the learning task – This is undertaken in parts after determining what is to be learned and why. The tasks are divided into parts and the sequence of the parts are determined (**See appendix section**).

5. Various ways of learning skills and the attitudes of persons must be reflected in the way of learning. In the same light, various models to support training can be considered. In this case, models based on individual differences (i.e. differences in aptitude, skills and personality) are considered. Factors such as initial skills and

training expectations can be used as predictors of training performance (See **appendix section**).

With principles of learning, the focus is on the knowledge of the results, the transfer of training, reinforcement of what must be learned as well as to provide individuals the opportunity to practice what they have learned. Lastly, the individuals' motivation to learn must be considered in great depth. In this case, goal setting can aid in improving individual motivation. In the case of behavioural modelling, the focus is on learning by means of perception. In this case, modelling (for instance a video) and role-play (where the individual demonstrates a task) can be used. Research indicates that behaviour modelling can be used effectively in most training situations (Cascio, 1991: 270-406).

Once the steps are scrutinised in detail in effectively developing an effective training programme, the technique that will be utilised to train individuals must be decided upon.

4.4 Selection of a training technique

When deciding on a training technique, it is essential to define what has to be learned and then decide on a specific technique that can be utilised for this purpose. The technique should:

- Motivate the trainee to improve his / her performance.
- Illustrate desired skills.

- Provide for the learner's active participation.
- Provide an opportunity to practise.
- Provide feedback on performance while the trainee learns.
- Provide some means for the trainee to be reinforced while training.
- Be structured from single to complex tasks.
- Be adaptable to a specific problem.
- Enable the trainee to transfer what is learned in training to other situations.

Once scrutinising the above factors, it is important to consider what training technique would best suit the training that must be undertaken within the organisation. The following training techniques should be considered:

- On the job
 - Subject matter experts
- Classroom presentations
 - ABET (Adult basic education and training)
- Classroom facilitation
 - Mindstorming / Brainstorming
- Simulations
 - Checkouts
 - Assessment centre
 - Scenarios
- Mentoring
 - Higher level development (Cascio, 1991: 270-406).

The training technique specifically use in the current context was as follows:

- Classroom presentations
- Classroom facilitation
- Simulations
- Mentoring (**See appendix section**).

Once the specific technique / s are decided upon, it is important to understand why the training outcomes must be measured as well as the essential elements for measuring purposes.

4.5 Reasons for measuring training outcomes

The following are significant key reasons and questions the researcher needs to ask in regard to measuring the training results or outcomes:

1. It is important to identify whether the change did take place.
2. Is the change in the individual due to training that has taken place?
3. Is the change positively related to the achievement of organisational goals?
4. Will similar changes occur with new participants in the same training programme?

In regard to the current training programme (i.e. cross-cultural tolerance programme), subjects were measured by utilising a psychometric instrument, where changes in behaviour were identified according to fixed criteria. The changes were assessed by

comparing a control group that did not receive the cross-cultural training. The change was in line with the organisational strategic objectives.

Although it is significant to consider the significance in measuring training outcomes, it is just as important to consider how the essential elements for training influence the outcome of the training programme.

4.5.1 Essential elements for training

1. Criteria – Use multiple criteria, which can include time, type of criteria and the levels of criteria.

- Time – must criteria data be collected before, during, after or long after the programme?
- Types – Decide on the interval (connected with performance in training) or external (connected with performance with the job) criteria. Qualitative or quantitative criteria can also be used. A combination of types is probably the most effective.
- Levels – Data can be obtained from trainees; as well as from the trainer, peers and supervisors. This can be understood at four different levels:
 - Reaction criteria is the reaction of the trainee;
 - Learning criteria in written exams;
 - Behavioural criteria is evaluation of behaviour in the job;
 - Results criteria is the evaluation of training in terms of contribution to the organisational objectives.

Once understanding measurement and its effectiveness, it is important that the following forms of measurement be taken cognisance of:

- Practical / demonstration;
- Pen and paper;
- Inspections by consultants;
- Customer feedback; and
- “React surveys” (Cascio, 1991: 270-406).

Once foundations are in place in regard to developing a specific programme (in this case a cross-cultural tolerance programme), justifications must be given as to how and why the cross-cultural tolerance program is to be developed and how techniques within the programme can effectively be justified in order to achieve the ultimate objective (i.e. to transform attitudes of intolerance to attitudes of tolerance).

4.6 Programme development design

4.6.1 Programme design justification

It is important to note that inter-individual and inter-group interaction is of the utmost importance when the development of the programme is considered at any point in time. In terms of this contact, hypothesis attitudes towards a disliked group or individual will become more positive with increased interpersonal interaction (Allport, 1979) (cited in Kamfer and Venter, 1993: 13).

According to Wilder (1978) (cited in Kamfer and Venter, 1993: 13), illustrating commonalities with out-group members and countering in-group assumptions that out-group members are dissimilar, encourages identification with a more encompassing group. Judd, Ryan and Park (199) (cited in Kamfer and Venter, 1993: 13) states that the identification can be encouraged with a more encompassing group by indicating to individuals that the complexity and the diversity within out-groups are not homogeneous.

It is important to note that certain skills need to be fostered when improving the attitude of tolerance. Three dimensions have to be addressed during programme implementation while performing cross-cultural training (Mendenhall and Oddou, 1985) (cited in Black and Mendenhall, 1990: 117-120).

4.6.1.1 Dimensions required for cross-cultural training

- The self-dimension: From a sample 29 studies that were taken, 10 were utilised where the relationship between cross-cultural training and the development of greater feelings of well-being and self-confidence were examined, and found a positive relationship in this regard (Dege, 1981; Fernandez, 1986; Fukuyama, Bingham, Hall and Mussenden, 1986; McGoarty, 1984; Neimeyer; O'Brien, Fiedler, and Hewett, 1970; O'Brien and Plooij, 1976; PSI Associates, 1982; Randolph, Landis, and Tzeng, 1977; Salisbury, 1971; Worchel and Mitchell, 1972) (cited in Black and Mendenhall, 1990: 117-120).

The current programme (i.e. cross-cultural tolerance programme) emphasises the need to attain certain skills in order to deal with differences experienced as well as the related attitudes in this case. This would coincide with feelings of well being (See section 2.7) and self-confidence.

- The relationship dimension: Nineteen of the 29 studies examined the relationship between cross-cultural training and skills related to the fostering of relationships in this regard (Chemers *et al*, 1966; Earley, 1987; Gudykunst *et al*, 1977; Landis, Brislin, 1986; Landis *et al*, 1976; Mitchell *et al*, 1972; Mitchel and Foa, 1969; Randolph *et al*, 1977; Salisbury, 1971; Swanner *et al*, 1985; Weldon *et al*, 1975; Worchel and Mitchell, 1972) (cited in Black and Mendenhall, 1990: 117-120).

The current programme (i.e. cross-cultural tolerance programme), emphasises the need to attain certain skills where effective relationships are progressively developed throughout the programme (See appendix section).

- The perception dimension: A total of 16 of the 29 studies examined the relationship between cross-cultural training and the development of appropriate perceptions relative to members of another culture, and all 16 studies found a positive relationship (Chemers, 1969; Chemers *et al*, 1966; Earley, 1987; Katz, 1977; Landis, Brislin, Hulgus *et al*, 1985; Landis, Brislin, Swanner *et al*, 1985; Landis *et al*, 1976; Lefley, 1985; McGroarty, 1984; Nayar *et al*, 1986; O'Brien and Plooij, 1976; Randolph *et al*, 1977; Steinkalk and Taft, 1979; Vigushin, 1982; Weldon *et al*, 1975; Worchel and Mitchell, 1972) (cited in Black and Mendenhall, 1990: 117-120).

The current programme (i.e. cross-cultural tolerance programme), emphasises the need to attain certain skills in regard to perceptions as well as attributions in this case. This would be emphasised on how the individual would perceive him / herself as well as external perceptions (**See section 2.7**).

Now that the justification from relevant research was given in regard to developing a cross-cultural tolerance programme, it would be logical to identify the benefits from developing and subsequent implementation of a programme of this nature.

4.6.1.2 Benefits and arguments for utilising a cross-cultural tolerance programme

The following factors provide benefits for developing and implementing a cross-cultural tolerance programme:

Adjustment - The main reason and justification for using cross-cultural training is that it allows the individual to adjust to a new culture and therefore to be more effective in newly acquired roles. Adjusting to a new attitude and / a new culture involves the gradual development of familiarity, comfort, and proficiency regarding expected behaviour, values and the assumptions inherent in the new culture (Torbiorn, 1982) (cited in Black and Mendenhall, 1990: 117).

Performance - Organisations that send prospective employees overseas or into a multi-cultural or diverse working environment expect these individuals to perform effectively.

Thus the important issue to take into consideration would be to ponder on whether the relationship of cross-cultural training to performance is a critical concern. The critical question would be to ask whether such training assists and enhances work performance in a cross-cultural setting, or are its effects negligible?

Fifteen of the 29 studies examined the relationship between cross-cultural training and performance and 11 of the 15 studies found a significant relationship between cross-cultural training and performance (Dege, 1981; Earley, 1987; Katz, 1977; Lefley, 1985, 1986; McDaniel, and McDaniel, 1988; Nayar *et al*, 1968; O'Brien and Plooij, 1976; O'Brien *et al*, 1970; Salisbury, 1971; Randolph *et al*, 1977; Worchel and Mitchell, 1972) (cited in Black and Mendenhall, 1990: 119).

4.7. Summary

In this chapter, the first section dealt with the characteristics of an effective training practice within the organisation; the steps in the designing and developing of an effective organisational development programmes (in this case developing a programme to address cultural intolerance), as well as the training techniques that could be used and the methods by which they (i.e. the training techniques) could be measured, were discussed in detail.

The last section identified justifications that were given as to how and why the cross-cultural tolerance program should be developed.

The next chapter will deal with all the relevant research methodology that was utilised for the collection and the interpretation of the relevant data of the current study.

CHAPTER FIVE

Research methodology

5.1 Introduction

The aim of the current study is to measure cultural tolerance within subjects that were subjected to a cross-cultural tolerance programme compared to subjects who were not subjected to a cross-cultural tolerance programme.

The following chapter deals with research methodology that was utilised for the collection and the interpretation of the relevant data of the current study. This includes the practical programme implementation, selection of test persons, statistical methods, and the measuring instrument for data gathering.

5.2 Practical programme implementation

The cross-cultural tolerance programme that was developed and implemented was committed to by top management of the organisation and was part of the general organisations strategic objectives. The training that was undertaken was done at different levels in regards to disciplines throughout the organisation. Both sufficient time and money was allocated to this project implementation. An organisational

analysis was undertaken in regard to symptoms that were identified. These symptoms included

- Prejudice;
- Stereotyping;
- Ineffective communication;
- Low levels of 'Difference' understanding;
- Negative attitudes in regards to team dynamics and a new culture in workplace;
- and
- Reduced effective interpersonal and intrapersonal relations.

Specific training objectives were identified in the way that the trainee / s had to display a more tolerant approach to differences generally and cultural differences specifically. This desired behaviour was measurable and was perceived according to specific theoretical constructs.

The entire programme was divided into meaningful tasks, where the end result was to be achieved by the trainee / s. Various methods of learning were also brought forward. This included a training model related to individual differences in regards to skills and where personality was considered as important criteria. Principles of learning were also used as an effective model for training purposes. In this case, the transferring of the knowledge of results; the transfer of training as well as giving the trainees the opportunity to implement what they had learned (**See appendix 1**).

An important factor to consider was the fact that through behaviour modeling, goal setting was utilised to improve the trainee / s or subjects motivation. This included modeling by using videos and role-plays (See appendix 1).

Lastly, the following technique were used to enhance training effectiveness within the programme:

- Classroom presentation;
- Classroom facilitation;
- Simulations; and
- Mentoring – high level development.

5.3 Selection of test participants

Skilled workers from a population of 142 individuals were drawn. Due to operational requirements of the organisation, this sample does not constitute an entirely representative sample, which will have an adverse effect on external validity.

The age of the subjects ranged between 35-50 years and comprised of both males and females drawn from a variety of disciplines across the organisation.

A sample of 16 were chosen where 50% (i.e. 8) of the individuals were subjected to the programme as the experimental group and the other 50% (i.e. 8) of the subjects were not subjected to the program, which made up the control group. The sample

criteria were established due to available resources as well as operational requirements, of the organisation where the current study was undertaken.

Group A (i.e. the experimental group) and group B (i.e. the control group), were composed of both 'people of colour' and white people, all being equal in respect of work experience, age, job grading, race and gender.

It is important to note that subjects in both the experimental as well as the control group were chosen on the basis of race; job grading; age and gender. In this respect, the groups were equated as far as possible according to operational requirements and resources available to the researcher. It is essential to note that equality was achieved as far as possible in regards to race; job grading; age and gender. Once again, it is essential to mention that operational requirements and resources available compromised total equality to a small degree.

Stratified random sampling was used to select subjects, as the population was first divided into meaningful segments. Thereafter subjects were drawn according to four factors:

- race group;
- job grading;
- age; and
- gender.

5.4 Gathering data - measuring instrument

The cultural tolerance scale developed by Gasser and Tan, (1999: 1) was utilised as the measuring instrument because of its overall reliability coefficient of 87.6, and because the scale takes into account three major important dimensions of tolerance and intolerance attitude, namely affect, belief and intention.

The three dimensions namely affect belief and intention provides the corner stone of the components making up attitude, (in this case an attitude of intolerance or tolerance towards difference). Therefore, the three dimensions provide a conceptualised breakdown of the components of attitude, describing how the attitude has changed and what the new components of the attitude are. The three dimensions also provide an explanation of what contributed in forming impressions (see chapter three, section 3.3 for more detail).

Therefore the detailed break down of attitude (which is fully analysed and evaluated by the current instrument), provides an effective description of what the subject believes to be true, what effect this experience has on the subject as well as what the subject intends to do in a particular situation in this regard. Thus a full evaluation is provided by the instrument where a full true reflection is provided in regard to the attitude of the subject / s.

In the same light the current instrument coincides very effectively in a workplace that is becoming more of a multicultural workplace environment (Jonston and Packer: 1987; Kane, Berryman, Goslin, and Meltzer: 1990) (cited in Gasser and Tan: 1999, 1).

5.4.1 Composition and aims of the Gasser and Tan tolerance scale

This scale was developed by Gasser and Tan (Gasser and Tan, 1999: 1) where it (i.e. the cultural tolerance scale) was administered to three samples of students from the University of Minnesota. Results based on multidimensional scaling suggested that a two-dimensional structure was the most parsimonious solution.

One dimension of the scale represents items assessing affect and belief at one pole and items assessing intention to behave at the other pole. The second dimension represented a continuum, with the items related to specific cultures.

The components of the scale were shown to correlate differently with measures of personality constructs. The entire scale takes approximately one and a half hours to complete.

It is thus important that understanding is enhanced concerning the administration, validation and the description of the measuring instrument by analysing the three sample studies undertaken by Gasser and Tan (1999: 4).

5.4.2 Administration, validation and description of the measuring instruments structure

Given this hypothetical three-component conceptualisation (i.e. affect, belief and intention), a person who receives a high score on the 'affect' component (i.e.

outweighing negatively answered responses) would feel that the customs and social norms encountered while in another culture were pleasant.

However, a person who receives a low score (i.e. outweighing positively answered responses) would have negative feelings towards those customs and social norms. A person who received a high score (i.e. outweighing negatively answered responses) on the 'belief' component would attribute a positive reason to the performance of a custom or a social norm.

A person who received a low score (i.e. outweighing positively answered responses) would associate a negative rationale with the demonstration of a custom or a social norm.

Finally, a person who received a high score (i.e. outweighing negatively answered responses) on the 'intention' component would behave agreeably upon encountering another culture's customs and would adopt or conform to some social norms in a host culture. A person who received a low score (i.e. outweighing positively answered responses) would demonstrate reserve upon encountering the same customs and would be likely to maintain his or her own cultural practices despite conflicts that could arise (Gasser and Tan, 1999: 1-13).

The tolerance scale is made up of the following structure:

- Writing scenarios – each custom or social norm is presented on the scale where a written scenario is presented describing a specific intercultural interaction.

Indications of how the individual feels are eliminated so that any suggested response will not bias the examinee.

- Open-ended questions – open-ended questions are used to assess how respondents feel in a situation, what their beliefs about the custom is and how they would act if they encountered a certain conflicting situation. The creation of the six Likert-type items with unipolar scales, with two items to measure each of the three theorised components of attitude follows each scenario. For each scenario, two items that assess the respondent's affective responses to the custom or the social norm are presented in the scenario (Gasser and Tan, 1999: 1-13).

Before any scores are calculated, subscores are created by reverse scoring all negatively worded items so that higher values indicated more cultural tolerance and lower values indicated less cultural tolerance. A total score was created for each respondent by summing all 288 Likert-type items. Subscores for each of the three-hypothesised attitude components were calculated for each respondent by summing the appropriate attitude component.

Table 5.1 provides a summary of results obtained from various countries. Correlation scores on country subscale, attitude component subscales and the total cultural tolerance scale with scores on personality scales are provided. Even though South Africa was not included in the research, these findings provided a detailed description of the effectiveness of the measuring instrument.

Results indicate, that if the cultural tolerance scale measured the construct as intended, it would be correlated positively with the measure of openness, correlated negatively with the measure of authoritarianism (a construct similar to cultural tolerance, but scored in the opposite direction) and uncorrelated with the other measures.

Results also indicated that the openness measure correlated positively with the cultural tolerance scale and each of its subscales. The correlation of the neuroticism scale, extraversion scale, conscientiousness scale, and the social desirability scale with the cultural tolerance scale and its subscales were all low (Gasser and Tan, 1999: 7).

TABLE 5.1: Correlation of scores on country subscales, attitude component subscales and the total cultural tolerance scale with scores on personality scales.

Legend

- B. Country subscales**
- C. Personality scales Neuroticism**
- D. Personality scales Extraversion**
- E. Personality scales Openness**
- F. Personality scales Agreeability**
- G. Personality scales Conscientiousness**
- H. Personality scales Social desirability**
- I. Personality scales Authoritarianism**

A	B	C	D	E	F	G	H
Saudi Arabia	-10	-10	.11	.09	.00	.02	.03
Thailand	.05	-.08	.26	.12	.05	.01	-.20
Honduras	.03	.02	.37	.20	-.12	-.07	-.34
Japan	.04	-.08	.30	.21	.00	.12	-.19

A	B	C	D	E	F
				G	H
Britain	-.08	.08	.23	.28	.09
				.06	-.10
<u>Attitude subscales</u>					
Affect	-.02	-.04	.14	.02	-.10
				.01	-.03
Belief	-.02	-.05	.24	.11	-.03
				.03	-.15
Intention	-.01	-.02	.39	.38	.06
				.05	-.27
Cultural tolerance scale	-.02	-.04	.32	.23	-.01

5.4.3 Interpretation of the Gasser and Tan tolerance scale

By adding up all responses in the questionnaire, a general score for positively worded items (i.e. tolerance) and a general score for negatively worded items (i.e. intolerance) is provided.

Subsequently, values for the 'affect', 'belief' and 'intention' dimensions are also scored on a dominant negative or positive value, based on the general scores obtained from intolerance (i.e. negative values) and tolerance (i.e. positive values), is obtained.

These tolerant and intolerant scores are directly related to the subsequent dimensions of 'affect', 'belief' and 'intention'. The formation of the above method of scoring is based on studies undertaken by Gasser and Tan (1999: 13).

5.5 Statistical methods

5.5.1 The t-test with independent samples

The t-test with dependent samples is used to make inferences based on sample information. The rationale underlying statistical t-tests and the type of inferences based on them are justified according to the type of sampling procedure that the researcher uses to obtain sample information (Anthony & Raulin, 1993: 110).

The statistical hypothesis is as follows:

HO: 'There is no statistically significant difference in the workers' cultural tolerance towards other workers' cultural differences, once subjected to a cross-cultural tolerance programme, (i.e. workers are able to tolerate differences among individual workers and work groups more effectively) compared to workers who are not subjected to this programme'

H1: 'There is a statistically significant difference in the workers' cultural tolerance towards other workers' cultural differences, once subjected to a cross-cultural tolerance programme, (i.e. workers are able to tolerate differences among individual workers and work groups more effectively) compared to workers who are not subjected to this programme'

5.5.2 Correlation coefficients

Correlation coefficients are used to make inferences based on sample information. The rationale underlying this method of data measuring is to measure the degree of relationship (i.e. correlation) between two or more variables (Graziano, 1993: 105-109). The Pearson's Product Moment correlation that will be utilised for the current study is stated as follows:

$$r_{xy} = \frac{N\sum XY - (\sum X)(\sum Y)}{\sqrt{[N\sum X^2 - (\sum X)^2][N\sum Y^2 - (\sum Y)^2]}}$$

The statistical hypothesis is as follows:

H0: 'There is no statistically significant relationship between the dimensions measuring attitude (i.e. affect, belief and intention), tolerance and intolerance, respectively.'

H2: 'There is a statistically significant relationship between the dimensions measuring attitude (i.e. affect, belief and intention), tolerance and intolerance, respectively.'

5.6 Procedure

All information from the experimental group was gathered after the last day of the cross-cultural tolerance programme as post-score information. All subjects were informed and explained to in detail how to complete the scale. A two-hour session

was made available for the control group, where the scale was also explained in detail and completed by all subjects present.

As to prevent subjective bias from the subjects that were evaluated, no scientific objective pre-evaluation was implemented. However pre-course information was provided to the subjects as to inform them of the programme structure and the subjects subsequent progressive development throughout the programme.

5.7 Summary

This chapter served to provide an explanation of the research methodology that was utilised for the collection and the interpretation of the relevant data of the current study. This included the practical programme implementation, selection of test persons, statistical methods, and the measuring instrument for data gathering.

The administration, validation and description of the measuring instrument was also explained in depth including three sample studies that were undertaken for validation purposes.

CHAPTER SIX

Objective Results

6.1 Introduction

The aim of the current study is to establish whether a cross-cultural tolerance programme would increase the individual's ability to tolerate cultural differences in his / her environment. The current chapter provides an analysis of the obtained results as well as a summary of all significant findings in regard to the current research conducted.

Salient biographical characteristics, based on the sample drawn, are presented in graphical form.

6.2 Demographic characteristics and descriptive statistics of the sample

The following graphical descriptions (i.e. Figure 6.1 and Figure 6.2) provide an explanation of the biographical details concerning the experimental and the control group.

FIGURE 6.1: Demographic characteristics of the experimental group

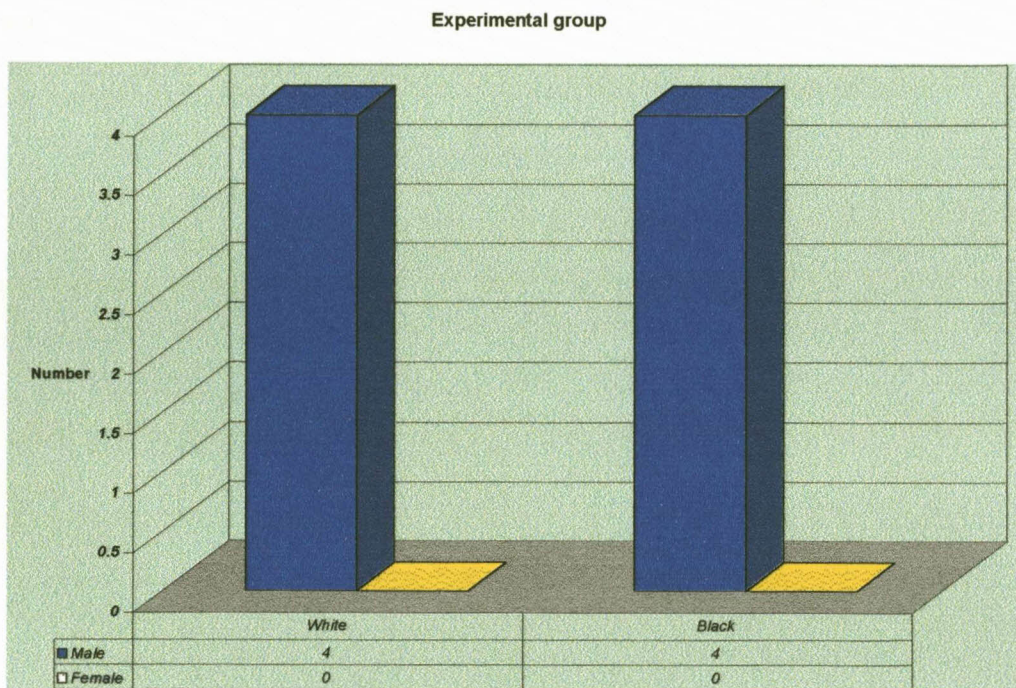
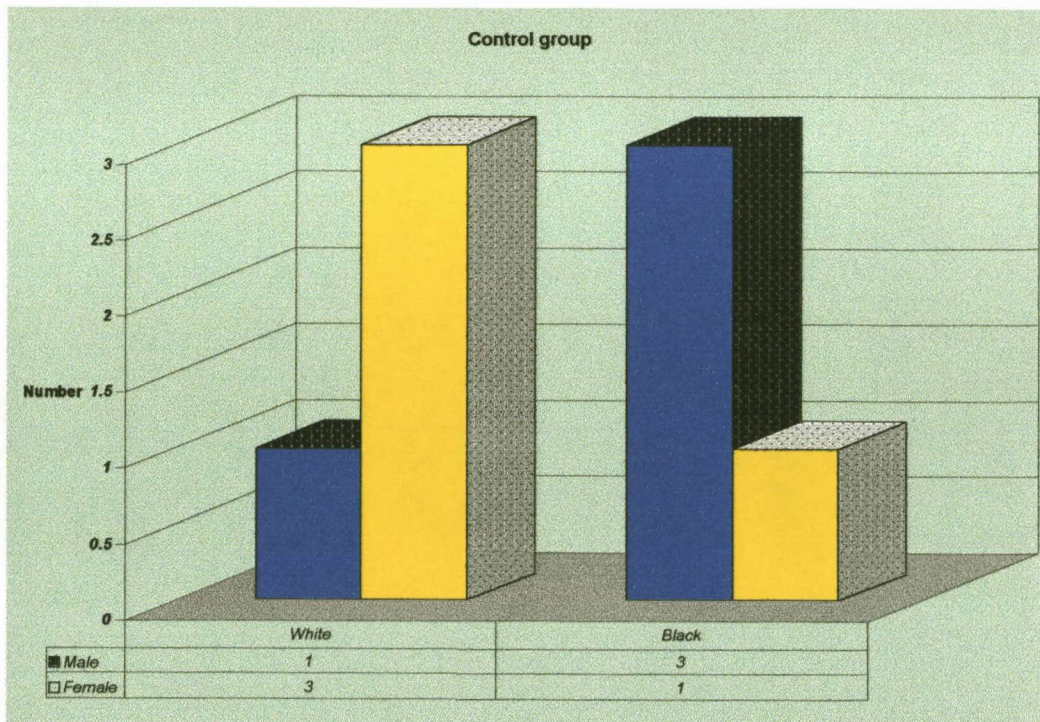


FIGURE 6.2: Demographic characteristics of the control group



Although it was planned initially that in regard to gender, both experimental and control group would be equitable in every respect, it was necessary due to operational requirements, to exclude four females from the experimental group. Thus both the experimental as well as control groups were to a large degree equitable, but to some extent, equability was compromised due to resources available as well as operational requirements within the organisation.

The experimental group accounted for eight males (N= 100%), where four were white (N= 50%) and four were black (i.e. N= 50%).

The control group on the contrary accounted for four males (i.e. N= 50%) and four females (i.e. N= 50%). The gender mix included one black female (i.e. N= 12.5%) and three white females (i.e. N= 37.5%), as well as three black males (i.e. N= 37.5%)

and one white male (i.e. N= 12.5%). The total number of subjects accounted for in the control group equalled the experimental group of eight subjects (i.e. N= 100%).

The following table (i.e. Table 6.1), provides the descriptive statistical information concerning the experimental group which was subjected to the cross- cultural tolerance program as well as the control group, which was not subjected to the cross-cultural tolerance program.

TABLE 6.1: Descriptive statistics (i.e. post-measurement) for the experimental and control group

Variable	Cases		Mean		Standard Deviation	
	Experimental Group	Control Group	Experimental Group	Control Group	Experimental Group	Control Group
Affect	8	8	336.6250	294.000	49.8396	47.2410
Belief	8	8	292.3750	297.1250	33.9577	51.6843
Intention	8	8	214.3750	196.3750	44.8774	66.0129
Tolerance	8	8	425.5000	378.8750	44.1976	87.6917
Intolerance	8	8	423.6250	376.5000	53.0416	99.1593

Table 6.1 provides a detailed explanation of the descriptive statistics concerning the experimental group and the control group.

It is evident that the variables affect and belief both indicate a high average or mean (i.e. affect = 336.6 and belief = 292.4) in the experimental group. On the other hand, the variable intention indicates a lower average or mean than the other two variables (i.e. intention = 214.4).

In regard to the control group, it is evident that the variables affect and belief both indicate a high average or mean (i.e. affect = 294.0 and belief = 279.1). On the other hand, the variable intention indicates a lower average or mean than the other two variables (i.e. intention = 196.4).

Theoretically and conceptually, the experimental group attributes some characteristic to an object at a higher average. However, the emotional evaluation of a particular object as favourably or unfavourably, takes precedence over belief formation in that affect having a higher average score (i.e. mean) than belief.

In the same light, the control group (as in the case of the experimental group) attributes some characteristic to an object at a higher average. However, the emotional evaluation of a particular object as favourably or unfavourably, once again takes precedence over belief formation, in that affect having a higher average score (i.e. mean) than belief.

The last variable intention (i.e. the experimental group) indicates that the probable action that subjects might take is situated last on the priorities in forming the entire attitude of tolerance or intolerance.

The last variable intention within the control group indicates that the probable action that subjects might take is situated last on the priorities in forming the entire attitude of tolerance or intolerance.

In regard to tolerance and intolerance, the experimental group indicates a higher average or mean of 425.5 in regard to tolerance in comparison with intolerance, which indicates a lower average score of 423.6. Thus the affect, belief and intention that formed the attitude of tolerance can be interpreted as the dominant or higher average (i.e. mean) in comparison with intolerance and its co-variables (i.e. affect, belief and intention).

In the same light, the control group indicates a higher average or mean of 378.9 in comparison with intolerance, which indicates a lower average score of 376.5.

As in the case of the experimental group, the controls groups affect, belief and intention that formed the attitude of tolerance, can be interpreted as the dominant or higher average (i.e. mean) in comparison with intolerance and its co-variables (i.e. affect, belief and intention).

6.3 The t-test with dependent samples and correlation coefficients

6.3.1 The t-test with dependent samples- experimental group and control group

TABLE 6.2 : t-test for dependent samples (i.e. tolerance)

In regard to tolerance, table 6.2 provides the t-test results for dependent samples in regard to the following hypotheses:

Null hypothesis:

H₀: 'There is no statistically significant difference in the workers' cultural tolerance towards other workers' cultural differences, once subjected to a cross-cultural tolerance programme, (i.e. workers are able to tolerate differences among individual workers and work groups more effectively) compared to workers who are not subjected to this programme'

Hypothesis 1:

H1: 'There is a statistically significant difference in the workers' cultural tolerance towards other workers' cultural differences, once subjected to a cross-cultural tolerance programme, (i.e. workers are able to tolerate differences among individual workers and work groups more effectively) compared to workers who are not subjected to this programme'.

TABLE 6.2 : t-test for dependent samples (i.e. tolerance)

VARIABLE	MEAN	STD DEV	t-VALUE	p-VALUE
TOLERANCE				
EXP GRP	425.5000	44.198	.084	.208
CONT GRP	378.8750	87.692		

Table 6.2 indicates the t-test for dependent samples where there is no significant difference between the experimental and the control group in regard to tolerance (i.e. $p < 0.05$), although tolerance is depicted more frequently by the experimental group (i.e. mean = 425.500, SD = 44.198) than by the control group (i.e. mean = 378.8750, SD = 87.692).

Thus, the null hypothesis will be accepted in this regard and the alternate hypothesis is rejected.

TABLE 6.3: t-test for dependent samples (i.e. intolerance)

VARIABLE	MEAN	STD DEV	t-VALUE	p-VALUE
TOLERANCE				
EXP GROUP	423.6250	53.042	.173	.262
CONT GROUP	376.5000	99.159		

Table 6.3 indicates the t-test for dependent samples where there is no significant difference between the experimental and the control group in regard to intolerance (i.e. * $p \leq 0.05$), although intolerance is depicted more frequently by the experimental group (i.e. mean = 423.6250, SD = 53.042) than by the control group (i.e. mean = 376.500, SD = 99.159).

The null hypothesis will be accepted in this regard and the alternate hypothesis is rejected.

Table 6.2 and Table 6.3 both provided a detailed explanation of the descriptive statistics concerning the t-test for dependent samples (i.e. for tolerance and intolerance), where in both cases, the null hypothesis was accepted and the alternate hypothesis rejected.

Kamfer and Venter (1993, 13-19), also made use of a control and experimental group where compared to the current study, suffered a lower level of external validity, due

to the fact that the control groups and the experimental groups, did not entirely match. This was also due to operational requirements of the organisation and natural attrition.

The difference in regard to Kamfer and Venter's research compared to the current research, was the fact that the experimental group (i.e. of Kamfer and Venter) consisted of subjects who were available to attend the workshop, while the control group was made up from students from the same groups who were not able to attend. In regard to the current research, the experimental group and the control group were both made up of two separate groups.

Another difference in regard to Kamfer and Venter's research compared to the current research was the fact that research undertaken by Kamfer and Venter assessed their subjects one month after the stereotype workshop was completed by the subjects. In the case of the current research, subjects were assessed subsequent to the completion of the program that was implemented.

In conclusion, in both the experimental group and the control group, the null hypothesis was accepted where there was no statistically significant difference in the workers' cultural tolerance towards other workers' cultural differences, once subjected to a cross-cultural tolerance program, compared to workers who are not subjected to this program (i.e. workers are able to tolerate differences among individual workers and work groups more effectively).

6.3.2 Correlation coefficients for the experimental group and the control group

Table 6.4 provides the correlation coefficient results for experimental group in regard to the following hypotheses:

Null Hypothesis:

H0: 'There is no statistically significant relationship between the dimensions measuring attitude (i.e. affect, belief and intention) and tolerance and intolerance, respectively.'

Hypothesis 2:

H2: 'There is a statistically significant relationship between the dimensions measuring attitude (i.e. affect, belief and intention) and tolerance and intolerance, respectively.'

TABLE 6.4 : Correlation coefficients for the experimental group

	AFFECT	BELIEF	INTENTION	TOLERANCE	INTOLERANCE
AFFECT	1.0000				
BELIEF	0.4942 p=.213	1.0000			
INTENTION	-0.1041 p=.806	-.1861 p=.659	1.0000		
TOLERANCE	0.7272 p=.041 *	.5364 p=.171	.4835 p=.225	1.0000	
INTOLERANCE	0.5858 p=.127	.3408 p=.409	.5924 p=.122	.9522 p=.000 *	1.0000

In providing the correlation coefficient results for the experimental group in table 6.4, the null hypothesis can be rejected in respect that there is a significant statistical relationship between tolerance and affect (i.e. $r = 0.7272$, $p < 0.05$), as well as a significant statistical relationship between tolerance and intolerance (i.e. $r = 0.000$, $p < 0.05$). Thus the favourable or unfavourable emotional evaluation of some object has a positive correlation in regard to displaying levels of tolerance in the individual's attitude formation. This also includes a positive relationship in the development of attitudes of tolerance and intolerance at one single point in time.

However, the alternate hypothesis can be rejected in respect of the relationship between all other variables not depicted in the latter in regard to attitude formation (i.e. tolerance / intolerance).

TABLE 6.5: Correlation coefficients for the control group

Table 6.5 provides the correlation coefficient results for control group in regard to the following hypotheses:

Null Hypothesis:

H0: 'There is no statistically significant relationship between the dimensions measuring attitude (i.e. affect, belief and intention) and tolerance and intolerance, respectively.'

Hypothesis 2:

H2: 'There is a statistically significant relationship between the dimensions measuring attitude (i.e. affect, belief and intention) and tolerance and intolerance, respectively.'

TABLE 6.5: Correlation coefficients for the control group

	AFFECT	BELIEF	INTENTION	TOLERANCE	INTOLERANCE
AFFECT	1.0000				
BELIEF	.8897 p=.003 *	1.0000			
INTENTION	.7440 p=.034 *	.8550 p=.007 *	1.0000		
TOLERANCE	.9021 p=.002 *	.9146 p=.001 *	.8831 p=.004 *	1.0000	
INTOLERANCE	.8854 p=.003 *	.9318 p=.001 *	.8955 p=.003 *	.9835 p=.000 *	1.0000

In providing the correlation coefficient results for the control group in table 6.5, the null hypothesis can be rejected in respect that there is a significant statistical relationship between all variables in question.

Thus, through the process of attitude formation (i.e. tolerance and intolerance), attitude variables (i.e. affect, belief and intention) have a positive statistical relationship with each other, as well as attitudes of tolerance and intolerance.

In this case, the null hypothesis can be rejected in all cases and the alternate hypothesis accepted.

6.4 Summary

The current chapter provided an analysis of the obtained results, in determining the statistical significance between tolerance and intolerance. This included correlation's that were identified with tolerance and intolerance including the three dimensions, affect, belief and intention.

It was made clear that no statistically significant difference in regard to tolerance and intolerance was found between the experimental and the control groups. On the other hand, correlation coefficients were identified in regard to the dimensions measuring attitude (i.e. affect, belief and intention) and tolerance and intolerance, respectively.

All results of the statistical analyses were presented in tabular form, followed by a discussion on all the relevant findings.

CHAPTER SEVEN

Discussions and Recommendations

7.1 Introduction

The current chapter provides discussions that can be drawn and recommendations that can be made for future research.

7.2 Discussions and recommendations

It can be inferred from the results attained from the t-test as well as correlation coefficients, that no significant statistical difference was established between subjects that were subjected to a cross-cultural tolerance programme, and those who were not subjected.

It was, however evident, that averages were higher in regard to tolerance compared to intolerance in both the experimental and control group.

A significant fact to take note of is that the group of subjects that were not subjected to the programme (i.e. the control group) also indicated higher levels of tolerance than intolerance than the group of subjects that were subjected to the programme. However, the group of subjects that were subjected to the programme (i.e. the experimental group) showed a weaker relationship in regard to the two attitudes being formed (i.e. tolerance and intolerance) and their co-variables (i.e. effect-tolerance and tolerance-intolerance).

Thus the co-variable affect had a great share in developing the attitude of tolerance as well as tolerance influencing the development of intolerance and vice versa.

The control group however demonstrated an imposing relationship between the two attitudes being formed (i.e. tolerance and intolerance) and all their co-variables (i.e. affect, belief and intention). Thus all co-variables had a significant part in forming attitudes of tolerance and intolerance. This indicated that the control group demonstrated that a larger source of components (i.e. tolerance, intolerance, affect, belief and intention) contributed to the attitude of tolerance.

To consolidate the above interpretation, the statistical information of the group that was subjected to the programme (i.e. the experimental group) indicated that the co-variable affect was emphasised in its contribution to the development of the attitude of tolerance specifically. Therefore, the actual subject's evaluation of a particular scenario, which was perceived as 'different' to the subject, contributed to a large extent in developing the attitude of tolerance.

It was also evident that the attitudes of both tolerance and intolerance had a profound impact in regard to their final development or formation whereby having a significant correlation. Once again the components tolerance and intolerance indicated a positive correlation in this regard. Although high tolerance levels were demonstrated with the experimental group which indicate high levels of desirability, openness and agreeability, high levels of intolerance were also indicated which still indicates that further development needs to take place in regards to strengthening the attitude of tolerance towards difference.

In general, the suggested emphasis should be that although an individual's evaluation of a particular situation is strong in regards to developing an attitude of tolerance to difference, it must be stressed that other dimensions should be focussed upon such as belief and intention due to the fact that high levels of intolerance are still prevalent after programme implementation.

It is also significant to note that the group that was not subjected to the programme (i.e. the control group) demonstrated significant correlations with all co-variables and their relationship with attitude formation (i.e. tolerance and intolerance).

It is therefore evident that the co-variable affect (i.e. either a favourable or an unfavourable emotional evaluation of some object) (Fishbein and Ajzen, 1975: 320), was singled out as a significant or focussed co-variable in the development of the attitude of tolerance. This can also hold true in the case of intolerance having a profound effect on the development of tolerance and vice versa.

The actual development of the current cross-cultural tolerance programme, did not improve the levels of tolerance within subjects significantly (i.e. statistically). This indicates that the cross-cultural tolerance programme did not fully achieve success in improving the levels of tolerance within participants subjected to the above programme and ultimately indicating a difference in levels of tolerance between the experimental group and the control group. However, according to descriptive statistical analysis, higher levels of tolerance averages were indicated in both the experimental and control group which indicates that the attitude / s of tolerance among both the experimental and control group were significantly higher than assumed.

A suggested reason for the lack of statistical significance of increased tolerance levels between the experimental group and control group could be due to the fact that the participants in the experimental group were assessed to soon after they (i.e. the participants) were subjected to the cultural-tolerance programme.

Thus, a suggested solution to the above problem (i.e. the lack of statistical significance of increased tolerance levels between the experimental group and control group), would be to provide pre scores when participants are assessed. The reason why no pre assessments were undertaken in the current study was due to the fact that the experimental and control groups had not been matched all together. It was necessary to eliminate the possible effects of post test scores (i.e. subsequent to programme implementation).

To indicate and justify the above further, research undertaken by Kamfer and Venter (1993: 15) in regard to stereotype reduction workshops, indicates that due to the fact

that the experimental and control groups had neither been randomised nor matched, it had been necessary to eliminate pre and post test scores in the entire project. While the pre-scores had a significant effect on post scores ($P < 0.001$) this effect was not different to the experimental group and the control group. When the difference in the pre-scores was allowed for, there was no significant difference in the adjusted means (i.e. the number of stereotypes produced by the two groups after the intervention) (Kamfer and Venter 1993: 15).

Another reason for the lack of statistical significance of increased tolerance levels between the experimental group and control group could be due to the fact that the study was conducted on a very small sample.

In general, although Pettigrew and Martin, (1987) (cited in Kamfer and Venter, 1993: 13) stress that training programmes designed to alleviate modern forms of prejudice are extraordinarily difficult to design, deliver and evaluate, the current cross-cultural tolerance programme (although not succeeding in achieving the objective of improving tolerance levels significantly i.e. statistically), brought forward a more effective assessment measure (i.e. the cultural tolerance scale).

The current cross-cultural tolerance programme enabled a fuller multi-method, programme evaluation approach, compared to the research undertaken by Kamfer and Venter (1993: 15) in regard to the stereotype reduction workshop where the contrary was experienced.

The following recommendations for future research are based on experience and observation that emanated from the present study. The following is recommended:

1. A larger sample be brought together as this will increase levels of external validity.
2. A greater amount of equality in regard to group composition (i.e. demographic characteristics) to increase external validity.
3. A larger database needs to be developed so as more powerful statistical analyses can be undertaken.
4. An increase in the amount of counselling services preceding programme implementation. This would be due to certain sensitive issues brought up during the course of the programme that need to be dealt with.
5. A second post-assessment be undertaken in regard to the further progression and development of positive attitude formation (i.e. tolerance).

A pre-assessment be undertaken to assess levels of tolerance prior to programme implementation.

7.3 Summary

The current chapter, presented a summary of all significant findings in regard to the current research conducted as well conclusions that can be drawn and recommendations that can be made for future research.

BIBLIOGRAPHY

Abrahams, C and Shaney, E. 1992. Social Psychology for Nurses. Great Britain: Publication data.

Abrams, B. 1996. Cultural diversity source book. Massachusetts: HRD Press, Amherst.

Adair, J. 1990. The art of creative thinking. England: The Talbot Adair Press.

Adey, A. and Andrews, M. 1990. Getting it right. The manager's guide to business communication. Kenwyn: Juta and Co Ltd.

Altemeyer, B. 1988. Enemies of freedom. Understanding Right-Wing Authoritarianism. San Francisco: Jossey – Bass Publishers.

Anstey, M. 1991. Negotiating Conflict: Insights and Skills for Negotiators and Peacemakers. South Africa: Juta and Co. Ltd.

Anthony, M. and Raulin, L. 1993. Research methods – A process of inquiry. New York: Harper Collins College Publishers, Second edition.

Arndt, W.B. 1974. Theories of personality. New York: Macmillan Publishing Co.

Arnold, M.J. and Geary, C. M. and Hardin, K.L. 1996. African Material Culture. Indiana: University Press.

Barling, J. et al. 1983. Behaviour in organisations. South African perspective. Johannesburg: McGraw-Hill Book Company.

Barling, J.; Fullagar, C and Bluen, S. 1987. Behaviour in Organisations: South African Perspectives. South Africa: Lexicon Publishers.

Black, J. and Mendenhall, M. 1990. Cross-Cultural Training Effectiveness: A review and a theoretical framework for future research. Academy of Management Review. 15, (1): 113-136

Bloom, L. 1998. Identity and Ethnic Relations in Africa. Vermont, U.S.A: Ashgate Publishing Ltd.

Bohannon, P. 1995. How culture works. New York: The Free Press.

Brislin, R. and Lonner, W.J. and Thorndike, R.M. 1973. Cross-cultural research methods. Comparative studies in behavioral science. New York: John Wiley and Sons.

Brislin, W. and Crusher, K. 1986. Intercultural Interactions, A Practical Guide. Beverly Hills: Sage Publishers.

Carrell, M.R; Elbert, N.F and Hartfield, R.D. 1998. Human Resources Management in South Africa. South Africa: Prentice Hall South Africa (Pty) Ltd.

Cascio, W. 1991. Applied psychology in personnel management. Englewood cliffs: Prentice Hall publications. Fourth edition.

Christie, P. and Lessem, R. and Mbigi, L. 1993. African Management. Philosophies, Concepts and Applications. Randburg: Knowledge resources publications.

Clyne, M. 1994. Inter-cultural communication at work. Cultural values in discourse. Cambridge: University Press.

Corrado, M. 1994. Communicating with employees. Improving organisational communication. Menlo Park California: Crisp Publications, Inc.

Covey, S. 1994. First things first. London: Simon and Shuster publications.

Cox, T. 1993. Cultural diversity in the organisation, theory research and practice. San Francisco: Berrett Koeler Publishers, Inc.

Cox, T. 1994. Cultural diversity in the organisation, theory research and practice. San Francisco: Berrett Koeler Publishers, Inc.

Crutchfield, R.S. 1962 Individual in the society. Berkley: MacGraw-Hill Book Company.

de Beer, F. and Swanepoel, H. 1993. Training and development. A manual for students. Johannesburg: International Thomson Publishers.

Deaux, K. and Wrightsman, L.S. 1988. Social psychology. Fourth edition. California: Brooks / Cole publishing company

de Wett, J.J. 1990. Navorsingsmetodes', n' inleiding tot empiriese navorsing. Durban: Butterworth.

Dorgan, M.F. 1991. Culture, schooling and education in South Africa. Johannesburg: The University of the Witwatersrand, Education Department.

du Preez, H. 1997. Meet the Rainbow Nation. Pretoria: Sigma Press.

Edward Beck, D. and Keith van Heerden, H. 1989. The cutting edge of tomorrow- Blueprint for successful organisation. Pretoria: Value Management Group.

Federico, M. 1996. A plea for tolerance. UNESCO Courier, Vol. 49 (34): 1.

Federico, M. 1996. A plea for tolerance. UNESCO Courier, Vol. 50 (8): 73.

Feldman, R. 1995. Social Psychology. New Jersey: Prentice Hall International.

Feldman, R. 1998. Social Psychology. Second edition. New Jersey: Prentice Hall International.

Fishbein, M. and Ajzen, I. 1975. Belief, attitude, intention and behaviour. Reading, MA: Addison-Wesley.

Fletcher, R. 1981. Sociology. The study of social systems. Volume 2. London: Charles Scribner's Sons.

Foster, D and Louw-Potgieter, J. 1991. Social Psychology in South Africa. Johannesburg: Lexicon.

Fourie, P.J. 1998. Introduction to communication. Kenwyn: Juta and Co Ltd.

Freedman, J. 1970. Social Psychology. U.S.A: Prentice Hall Inc.

Gasser, B. and Tan, R. 1999. Cultural Tolerance: Measurement and latent structure of attitudes towards the cultural practices of others. Journal of Educational and Psychological Measurement. 59 (1): 110-126.

Graziano, A. 1993. Research methods. Second edition. New York: Harper Collins College Publishers.

Greenberg, J. and Baron, R.A. 1986. Behaviour in Organisations: Understanding and Managing the Human side of Work. Boston: Allyn and Bacon.

Greenberg, J. 1997. Behaviour in organisations. Sixth edition. New Jersey: Prentice-Hall International, Inc.

Gupta, R.M. and Coxhead, P. 1998. Cultural diversity and learning efficiency. Recent developments in assessments. Johannesburg: The Macmillen Company Press Ltd.

Halberstadt, A.G and Ellyson, S.L. 1990. Social psychology readings – A century of research. U.S.A: McGraw – Hill, Inc.

Hannigan, T.P. 1990. Traits, attitudes, and skills that are related to intercultural effectiveness and their implications for cross-cultural training: A review of the literature. International journal of intercultural Relations. 14, (89): 111.

Hare, H. and Wiendieck, G and Von Broembsen. 1979. South Africa: Sociological analysis. Cape Town: Oxford University Press.

Harrison, M. 1994. Diagnosing Organisations. Methods, Models, and Processes. Second edition. London: Sage Publications.

Hay, J. 1993. Transactional Analysis for trainers. London: McGraw-Hill Book Company.

Hofstede, G. 1997. Culture and the organisations, software of the mind. Intercultural cooperation and its importance for the survival. England: McGraw-Hill Book Company.

Human, L. and Hofmeyer, K. 1985. Black managers in South African organisations. A guide for companies and practitioners. Johannesburg: Juta and Co, Ltd.

Human, L. 1996. Diversity during transformation. Human Resource Management. 12 (2): 3-12.

Kamfer, L. and Venter, D.J.L. 1993. First evaluation of a stereotype reduction workshop. South African Journal of Psychology. 24 (1): 13-20.

Kanneth, K. 1998. African identities. Race, Nation and Culture in Ethnography, Pan African and black literatures. Pretoria: Routledge.

Kareem, J. and Littlewood, R. 1991. Intercultural Therapy. Themes, interpretations and practices. Oxford: Blackwell Science.

Knapp, M.L and Hall, J.A. 1992. Non-verbal communication in human interaction. Third edition. U.S.A: Library of congress.

Koopman, A. 1991. Transcultural management. How to unlock global resources. Oxford: Basil Blackwell Ltd.

Kreps, G.L. 1990. Organizational Communication – Theory and Practice. Second edition. New York: Longman Publications

Kroon, J. 1995. General management. Second edition. Pretoria: Kagiso Tertiary Publications.

Kruger, S.J; Smit, E. and Le Roux, W.L 1996. Basiese sielkunde vir menslike hulpbron-praktisyns. South Africa: Juta en Kie Bpk.

Lemelle, S. and Kelly, R. 1994. Class, Culture and imagining nationalism in the home of African Diaspora. London: Verso.

Lessem, R. and Nussbaum, B. 1996. Sawubona Africa. Embracing four worlds in South African Management. Sandton: Zebra Press.

Lippa, R.A. 1994. Introduction to Social Psychology. Second edition. California: Brookes Cole.

Louw, D.A and Edwards, D.J.A. 1993. Psychology. An introduction for students in South Africa. Johannesburg: Lexicon Publishers.

Luthans, F. 1992. Organizational behaviour. Sixth edition. Singapore: McGraw – Hill international publications.

Marais, H.C. 1988. South Africa: Perspectives on the future. Pinetown: Owen Burgess Publishers.

Mauer, K.F. and Retief, A.I. 1987. HSRC investigations into research methodology. Psychology in context: Cross-cultural research trends in South Africa. Pretoria: Human Sciences Research Council.

Mead, R. 1991. Cross-cultural management communication. London: Chichester Wiley Publications.

Meyer, C. 1992. The DYNEM Performance Appraisal System. Information booklet. South Africa: Nassar Associates, Flamingo Press.

Moghaddam, F.M; Taylor, D.M and Wright, S.C. 1993. Social psychology in cross-cultural perspective. U.S.A: W.H Freeman and Company.

Myers, D.G. 1988. Social Psychology. New York: McGraw-Hill Company.

Myers, G. 1990. Social Psychology. Third edition. New York: McGraw-Hill Company.

Nieuwmeijer, L. and Du Toit, R. 1994. Multicultural conflict management in changing societies. South Africa: H.S.R.C. Publishers.

Noel, L. 1994. Intolerance. Canada: McGill-Queen's University Press

Papadopoulos, R.K. 1992. Carl Gustav Jung. Critical assessments. London: Chapman Hall Inc.

Pienaar, W.D. and Spoelstra, M. 1991. Negotiation: Theories, Strategies and Skills. South Africa - Westport: Creda Press.

Puth, G. 1994. The communicating manager. Pretoria: Sigma Press, Pty Ltd.

Rhodie, N. 1978. Intergroup accommodation in plural societies. Pretoria: The Macmillan Press Ltd.

Richmond, A.H. 1994. Global Apartheid. Refugees, Racism and the New World order. London: Oxford University Press.

Rojot, J. 1991. Negotiation: From Theory To Practice. Hong Kong: MacMillan Academic and Professional Ltd.

Russell, H. and Anthonissen, C. 1995. Communication across cultures in South Africa. Towards a critical language awareness. Johannesburg: Hodder and Stoughton Publications.

Sears, D.O. 1988. Social psychology. Los Angeles: Prentice-Hall International, Inc.

Senge, M. 1997. The fifth Discipline fieldbook. Strategies and tools for building a learning organisation. London: Nicholas Brealey Publishing.

Sillars, M.O. 1991. Messages, meanings and culture: approaches to communication criticism. Utah: Harper Collins publishers.

Simons, G.F. 1996. Cultural Diversity. Source Book. Amherst Massachusetts. H.R.D Press.

Slabbert, J.A.; Prinsloo, J.J. and Backer, W. 1990. Managing Industrial Relations in South Africa. South Africa: Digma Publications (Pty) Ltd.

Smith, P.B and Bond, M.H. 1993. Social psychology across cultures – Analysis and perspective. Cambridge: University press.

Spielburger, C.D. and Diaz-Guerrero, R. 1990. Cross-cultural anxiety. New York: Hemisphere Publications.

Steyn, M.E. and Motshabi, K.B. 1996. Cultural synergy in South Africa. Weaving Strands of Africa and Europe. Randburg: Knowledge Resources.

Super, D.E. and Bohn, M.J. 1971. Occupational Psychology. London: Tavistock Publications.

Turner, J.C and Giles, H. 1989. Intergroup behaviour. Oxford: Basil Blackwell Ltd.

Tusenius, R. 1988. Peace and prosperity through understanding. Cape Town: Pivot Press Pty Ltd.

Tyson, G.A. 1987. An Introduction to Psychology: South African Perspectives.
Johannesburg: Westro Educational Books.

Van der Walt, B.J. 1997. Afrocentric or Eurocentric? Our task in a multi-cultural South Africa. Potchefstroom: Potchefstroom Universiteit vir Christilike Hoer Onderwys.

Zimbardo, P. and Leippe, M.R. 1991. The psychology of attitude change and social influence. London: McGraw-Hill Publishers.

APPENDICES

Appendix 1

Programme design

In regard to the cross-cultural programme that was developed to transform attitudes of intolerance into attitudes of tolerance, it would be justified that the current section provide a day-to-day structure of what was dealt with by the researcher within the current programme addressing cross-cultural tolerance.

The programme focused on the following ground factors:

The programme extended over a period of three days and the time period during normal working hours from 08:00 to 16:00.

The programme used the following models in programme development:

- Group designing
- Develop systems thinking
- Mental model development
- Group / team learning

Day one

Introduction to programme

Module 1

Icebreaker

In the first place, this programme used the television series, 'Suburban Bliss', as this series displays, in the South African context, examples of cultural diversity and cross-cultural tolerance.

- Through these programmes it was essential that the organisation be taken into consideration. It was important for the organisation to be seen as a community and in this way the following factors have to be dealt with and worked through (Senge, 1997:61).
- Snippet workshop – Enhanced concept understanding.
- Relevant literature on tolerance in general and throughout South Africa.
- Individual styles of learning (utilise learning style inventories for assessment).
- Make use of the Firo-B for the assessment of inter-group and inter-individual dynamics.
- Wheel of learning session (repeated throughout the programme). This technique concentrates on the following procedure, which allows all new stimulus

information to become part of the individual and the group and ultimately part of the organisation.

- Reflecting: becoming an observer of the individual's own thinking and acting. This phase might start with a post mortem about a previous action: "How well did it go?" "What were we thinking and feeling during this process?" etc.
 - Connecting: Creating ideas and possibilities for action, and rearranging them into new forms. During this stage, the individual will look for potential actions and other patterns of behaviour in the system. This phase enhances hypothesis making, where the individual generates hypotheses about the way the world looks.
 - Deciding: Setting on a method for action. From the alternatives and options gathered in the connecting stage, the individual chooses and refines the approach.
 - Doing: This stage includes performing the task. What the individual undertakes may be hurried, but is still supported by the three reflective stages, which precede (Senge, 1997:61).
- Developing mental model visions (i.e. group and individual) – The future organisation scenario planning becomes a shared "memory of the future" (i.e. video recording presentation session).
- Systems thinking on four different strategic levels converging into personal vision

/ s

- Wheel of learning session

- Understanding tolerance literature

- Understanding culture literature

- Determining the 'container' (i.e. the group).

- In the beginning, people have 'dirty laundry' involved. "We can't move forward", people feel "until we clean up our relationship". This would involve the researcher to begin working with dialogue or skillful discussion (Senge, 1997:357, 385 and 407). Team-learning efforts invariably lead to discussion of roles: how people's behaviour, attitudes and positions better fit together.

Eventually the group being subjected to this programme will recognise that it is not isolated; it needs to filter its new understandings out to the rest of its group members as well as the organisation. This typically requires work with systems thinking and shared vision of a particular goal that is trying to be reached and ultimately understood (i.e. being able to tolerate cultural differences).

- The 'fishbowl' technique

- Wheel of learning session

Day two

Module 2

- Looking at the organisation and its diversity: This also involves inaccurate perceptions being formed and ultimately inhibiting the furthering of diversity within the organisational context. This would inherently follow the formation of complex processes such as prejudice, stereotyping, ethnocentrism, etc and the explanation of these factors or processes.
- Mental modelling techniques must be used of the organisation (e.g. the ladder of inference technique).
- Beginning with the analysis of the organisation's current capacity in the case of cultural diversity and its place in the organisation, as well as the capacity and the ability of the organisation to tolerate difference.
- Systems thinking as an effective technique needs to be utilised as well as other self-assessment tools to come to grips with current realities (i.e. inter-organisational), the environment (i.e. external), and the character of the organisation.
- The five 'why questions' technique– systems thinking
 - Picking the symptom is crucial in this first exercise; ask the first 'why' of the group: "Why is such and such taking place?" Put up all the answers on the wall with sufficient space / room around them.

1. Promoting intimacy
 2. Sharing authority
- } Mental models

- With this module it is important to take into consideration the mental model on “fixes that backfire”. It is important that the group’s mental, emotional and social facets are exposed sufficiently at this stage.
- Indication of different mental models / perceptions of individuals and the group.
- Two important skills will be developed in this stage of the programme. They are reflection (i.e. slowing down the individuals thinking processes to become more aware of how the individual forms mental models) and inquiry (i.e. holding conversations where individuals openly share their views and knowledge about each other’s assumptions) (Senge, 1997:237).
- Use the ladder of inference technique for the above.
- Wheel of learning session.

Day three (A)

Module 3

- Before dialogue development (i.e. by utilising the projector and screen technique), deeper listening skills are improved by using the blind fold technique
- Once all the important problems are brought to the surface, the solution and reasoning of the problem has to be dealt with in great depth. This would involve the changing of attitudes of intolerance into tolerance by taking into account different social psychological schools of thought.
- Roleplay one and roleplay two
- How the mental model can be brought into reality and thus ultimately to improve the individuals' ability to tolerate.
- Video sessions on the initial future of the organisational vision and current vision on the group and external environment.
- Wheel of learning session

Day three (B)

Module 4

- At the end of this facilitation workshop, the researcher will administer the scale that will determine whether the desired result has been achieved on the group that has been subjected to the cross-cultural tolerance programme.

- In the same light another group will be required just to complete the measuring instrument as stated above and not subjected to the programme. This group will be used as the control group.

- At the end of the session, each participant has the opportunity to commit himself to the strategic plan that was decided upon in the group.

Programme objectives correlated to planned sequence

(Senge, 1997:61-237)

