### ACT ONE
#### YESTERDAY

March 2001

**Scene 1: Prepare the Scripts**
Explain the diversity management process to the company.

March and April

**Scene 2: Casting Session**
Collect feedback from staff regarding their experience, both positive and negative in the company.

**Scene 3: Make a Choice**
Report to Management on the outcomes of the staff feedback and the proposed priorities of the workshops.

May

**Scene 4: Pre-Production Planning**
Plan workshops that enable each group, black and white, to review their personal lives, the interaction between them and the effect of Apartheid on them as individuals and as a group.

May and June

**Scene 4: First Reading**
Workshop 1 and 2

June and July

**Scene 5: Direction**
One-on-one interviews with each person after the workshop to evaluate the workshop and to offer any necessary counselling as a result of the workshop.

### ACT TWO
#### TODAY

July 2001

**Scene 1: Re-group**
Explain the transformation process to the partner/spouse of the staff member to promote understanding and support.

August

**Scene 2: Final Dress Rehearsal**
Workshop 3 and 4. The groups are integrated and the aim is to focus on Gender Awareness and include space for personal growth, relationship building and team development.

September & October

**Scene 3: Final Directions**
Include the partner or spouse of each staff member in a one day workshop so that the partner/spouse can begin to understand the transformation process and its effect on the staff member.

September – October

**Scene 4: Opening Night**
Completion of Company Mission statement and make any necessary changes within the company as a result of the process.

October - December

**Scene 5: Backstage**
Evaluate the process and make plans to continue it in-house.

### ACT THREE
#### TOMORROW

January to June 2002

**Scene 1: The Run**
Monthly group meetings consisting of 12 members of staff aimed at continuing the process of communication between people.

Where necessary, adjust policies and procedures to meet the new needs of the company as a result of the process.

Include the children of the staff in the process so that the integration of families can be transferred outside of the workplace.

July to October

**Scene 2: The Last Night**
The company continues. Plans put in place for the future. Evaluation/Assessment
**Introduction**

In this section I will present the results of the research in the form of a theatre production in three acts. In Act 1 I present what happened in the past and its impact on the present. Act 2 covers the training and development in the present. The results of training and development plus the analysis of the past, are the subject of Act 3. Throughout this chapter I will head each section in line with the theatre sequence except where the sequence had to be changed to adapt to the reality of the intervention process.

**THE PLAN**

**Act 1: Scene 1  Prepare the Scripts. Talk to the Company**

The whole company assembled in March in their meeting room for a power-point presentation of the process we hoped to follow. We chose the symbol of a train taking a journey. On the train the whole company would travel first class. There was no other class.

**The Slide Presentation**

**Slide 1**

The title of Slide 1 is “Travel by Train.” A train chugs along a railway track to the music of Umoji, a Tswana-speaking singer. The name of the company is on the engine, and Innergize – the name of our consultancy - is behind it, but still on the engine. Together the company and the consultancy are driving the train and the process of the journey.

Throughout the presentation the facilitators explained the slides in English, Sepedi, Zulu and Afrikaans. We were convinced that in order for South Africans to respect one another, our first step was to show respect towards the language each person spoke. If each person was going to participate it was vital that s/he could understand what everyone else said and that everyone understood what he/she says. Also many non-Zulu/Sepedi/ Setswana/ Venda/ Ndebele/ Shangaan/ Sesotho/ Xhosa/ speaking people tend to view any language other than English or Afrikaans as inferior and this attitude is often transferred to the person who does not speak either English or Afrikaans fluently. There is also prejudice as regards which language is “the best”
amongst the speakers of black African languages. This is due in part to colonialism and results in distinctions based on language.

**Slide 2**

Two copies of South African stamps appear on the left side of the screen. Their background is the ‘old’ pre-1994 South African flag, the “Vierkleur” meaning Four Colour. This represented the four provinces (Transvaal, Cape, Orange Free State and the Eastern Transvaal). One stamp has the faces of four National Party leaders; the other represents the Voortrekker Movement, which was the journey of the early white Dutch settlers into the interior of South Africa. These stamps reflect the white-dominated Apartheid era. The words “Our shared past” are written above these stamps. This was a forced “shared past” for the majority of the population. For some of the staff, these symbols may have had meaning, but for many of the staff they could evoke feelings of bitterness, frustration and acute dislike. During the course of the process we would encourage these feelings to surface.

On the right side of the screen another set of stamps appear. They are set against the backdrop of the new South African flag which is multi-coloured. These show the face of Nelson Mandela and the motto “Masakhane- Building Together Now.” These stamps represent the African National Congress. “To our present” appears above these stamps.

A pair of yellow hands with the palms facing the audience are then superimposed over the stamps with the words: “and together we create”. Then a red heart appears inside the hands with the words: “Our future.” The music “Trains to Taung” by the South African pianist, Paul Hamner, accompanies this slide. The message of the slide therefore reads: “From our shared past to our present – and together we create our future.” We used the symbol of a heart to suggest the motive for building together is love that is, the unqualified acceptance of one another as unique persons.

We explained that the whole company was going on a trip. In order to board the train one needed a ticket. The ticket was the willingness to take the journey. There would be several ‘stops’ along
the way, that represented various activities. It would be possible to get off the train, that is, not to take part. We would be going back to our past, to the era of separate development, looking at its effect on our lives and then joining together to create a future we could share.

Slide 3
The third slide informed the audience that the journey was for two years and that it would consist of building relationships within the company. Through a new understanding of one another it was hoped that people would discover how to work together well. This could result in a highly successful company. The CEO motivated the decision to stretch the process over two years. It was an attempt to ensure that change was sustained and that everyone understood what was happening and why.

Slide 4
In this slide a black person sits across a table speaking to a white person. The word “How?” referred to the previous slide where the aim stated that the company would be at the top of its field. This was followed by the words” You talk, we listen.” This referred to the group interviews the team would facilitate in order to gauge the level of trust among employees in the company and identify issues which needed to be resolved.

Envelopes were handed out. These contained a page of questions which the staff were asked to think about in preparation for the group interviews. The questions were translated into Afrikaans, Sesotho and Zulu. Three facilitators read the questions whilst a medley of Afrikaans songs and music played.

Questions
- Tell us about your positive and negative experience within the Company.
- What are your concerns about this process?
- What do you hope for from this process?
- What do you understand by the words “Transformation” and “Diversity”? 
- How do you feel about us making a video of the process?
- Is there anything else you want us to know?

If the staff came to the interview prepared the process would be quicker. We still had to win their
trust during the interview. We asked that the staff just think about the questions. We wanted to make the interview easy. We hoped it would not be viewed as “work”. There would be some written responses but they would be spontaneous. The facilitators were able to speak a number of languages and the small group interview would be oral. Of course if any staff wanted to write their responses that was up to them, but we would not formally “take in” those responses.

We would ask people to write some responses on special cards which we would then stick up onto a surface and group the responses. If a person did not want to write his/her response, one of us would write it for that person.

**Slide 5**

This slide depicts an African landscape- a scene with trees, bushes and hills growing alongside a winding road. The words: “A weekend away” appeared on the screen. Following them, the words “Leave yesterday behind” appeared. We explained that we had decided to hold separate workshops for factory and office staff for the first round. The reason was that our experience had shown that when people from a shared history of oppression, that is, oppressor and oppressed, are placed together with no introduction or preparation in the hope that they will communicate, the level of tension and resistance is high (Friedman, 2004:8). When a safe space is created for each group to reflect and deal with their feelings and issues first, then people are more ready to listen to one another. It was out of respect for each group that we separated the two. Each workshop was to deal with personal growth, team building and recovery from the past – both personally and politically. It would also deal with issues around the workplace that emerged in the group interviews. The date set for this was May 2001.

**Slide 6**

In this slide a black woman and a white man are sitting and talking. This represents the one-on-one interview held with each person before and after the workshop. Each person is a vital part of the company and is important. We wanted to make sure that we were sensitive to the needs and situation of each individual. A second, third and fourth picture behind the pair revealed a
child writing on a blackboard; a mother feeding her baby, a young couple walking under an umbrella, and a boy on a scooter.

We explained that whatever happened to a person at work was taken home with her/him. Partners and children are affected by the working life of the staff member. Our intention was to include the families, to let them know what the staff member was experiencing and find a way to share it with them. We planned to offer a workshop where the partner/wife/husband of the staff member attended. The partner’s workshop was scheduled for later in the year, whilst the initial interviews took place immediately after the first workshop in May 2001. The results of the interviews are dealt with in the next section.

**Slide 7**

This was the same slide as slide 5. It represented the second workshop. The questions: “Who am I? Who are you? Who are we?” appeared in bubbles on the screen. This was followed by “In the present we create the future.” In the second weekend workshop we combined the factory and office staff. This gave each person a chance to get to know other staff members in a way that was not possible before due to the structure of the organisation and the tension that existed between black and white staff members. Here we concentrated on forming constructive relationships and moving towards promoting a team effort at work. Details of how we attempted to achieve this follows in the step by step explanation of the workshop itself and the methods we used to achieve this and to evaluate the workshop.

**Slide 8**

On this slide the question asked: “How do we build a winning team? At home? At work?” This reinforced the fact that one’s personal relationships affect one’s work and vice-versa. The emphasis was on the pronoun “we” indicating once again that each person plays his/her role in building the company and the family. The answers to these questions were not yet known and through the process would emerge from the staff. Management did not see itself as providing these answers.
Slide 9
Slide 6, the one on one interview, was repeated. After the mixed workshops each person had the opportunity to speak to one of the facilitators in a personal interview. This allowed us to gather general feedback and to spend time with each person making sure that any emotional ‘loose ends’ were tied up. These were set up for September or October of 2001.

Slide 10
“We take time to adjust.” A circle of different people holding hands encompasses an inner circle. The words ‘Personal Mission Statement’ were followed by ‘Company Mission Statement.’ The explanation here was that the process would take 2 years so that any organisational and/or personal changes would be integrated. The significance was that a personal mission statement could precede a company mission statement, thus placing responsibility on the individual. Both staff and management needed to move forward in uniquely personal ways towards the same goal or outcome for the company. The period of adjustment was planned for November and December of 2001.

Slide 11
A person stands behind a camera. We explained that we hoped to shoot a video of the entire process. The video would capture each stage, each scene of the intervention. This meant a number of people, who agreed to be interviewed at regular intervals, would be followed through to the point of closure. This would enable us to have a visual record of what happened and allow people an opportunity to evaluate their experience by critically reviewing the video.

Slide 12
The train appears again with the words: “The Journey Continues” and with the date: 2001. Tastory was now driving the train and Innergize consultancy was the last carriage. The plan was for the consultancy to drive the process for a certain time and then begin to move out so that the company took full ownership and was back at the helm.

Slide 13
‘Implementation’ is the name of this side. People of diverse groups sit around a table. In the background another three people are engaged in lively conversation. This slide depicted the company putting into practice what the workshops aimed to achieve in terms of

- Group meetings
- Relationship growth
- Responsibility growth.

The explanation was that by the end of 2001, when any necessary changes had been implemented, the new spirit of the company could be kept alive by small group meetings of the staff. It was hoped that relationships between office and factory staff would continue to develop. At the same time staff with leadership potential would be trained and mentored into positions of responsibility. This was scheduled for the first six months of 2002.

**Slide 14**

This refers to the policies and procedures of the company. It asked the questions: “What needs to change in the company? How do we do this?”

This aimed to assure the staff that management were committed to change and that there would be room for hope. The time frame for this was also the first six months of 2002.

**Slide 15**

“Let’s start with the children. Teach our children to love one another.”

These words are superimposed over a group of children and adults engaged in play.

In their attempt to form a community as well as a company, Tastory agreed to include the children of the families in the process. The rationale behind this was that change does not occur in isolation within an organisation. We hoped that a community committed to change could emerge where social contact between parents and children would develop. Children of different races and religions playing together would include the parent in each others’ lives. In this way the alienation caused by geographical boundaries would be erased as people who might otherwise never get to interact would meet with a common objective: the future of the country and the readiness of their children to create that future. This was scheduled to take place in the second half of 2002.
Slide 16
‘Sustainability’. The final slide is a graph which depicts staff trust and interaction increasing on the vertical and horizontal axes. Tastory profit grows. Along the axis the staff are depicted making this happen. The line of growth rapidly escalates. The words “Effective” “Efficient” appear underneath the axis.

This slide aimed to assure management and staff that the process was related to profit but not in a way that dehumanised people. Because the staff would be able to resolve conflict and work towards their potential and because the level of trust was high, the natural outcome would be an increase in profit. This also meant profit through which the entire company benefited. The CEO had discussed with the team the possibility of raising salaries in line with increased profits. The possibility of the staff being able to buy shares in the company was not communicated to the staff at this early stage.

Act 1 Scene 2: Casting Session

The Interviews
The facilitators worked in pairs and interviewed the entire company of 66 people. The first group to be interviewed was the management team which consisted of 8 people. Groups 2 and 3 were the office staff; 9 and 8 people respectively. Groups 4, 5 and 6 were factory staff: 13, 14 and 10 people respectively. Four people who were absent comprised the last group, Group 7. The groups were divided along departmental lines. Each session lasted for two hours except the management team, which lasted on hour. Our priority was to find out as much information as possible about relationship within the company, particularly in the area of race-relations.

The Climate of the Interviews and the Method
It took time for the groups to open up, especially the factory workers. Our attitude was that we had come to listen and to gather information so that we might know how to proceed in designing a process that would meet the needs of the participants and foster change where necessary. The method used was that each person wrote on a piece of blue paper what they
thought was positive about their experience in the company and on a yellow paper what was negative. These were handed in and grouped according to issues. People wrote in a language of their choice. If someone feared his handwriting would be recognised he would tell a facilitator and s/he would write up the issue.

After the interviews a report was given to the Managing Director. Positive comments comprised 25% of the report.

**Act 1 Scene 3: Make a Choice**

**Results of the Interviews**

**Racism**

Racism was apparent in many ways: only factory staff wore name-tags that were sewn onto their overalls. If a person had no name-tag white staff did not know who the person was. The supervisor was unable to recognise his staff without them wearing a label. The factory staff wanted to know why the rest of the staff did not wear name tags. Was it because white people found it too difficult to remember the names of their black staff but easy to remember the names of the other white staff? Or was it that the white staff could not, would not, pronounce the names properly because it required effort? Did they prefer (without asking the black staff) to shorten the names of the black staff to make it easier for them to remember? Why was it that even when the black staff wore their name tags and met the same white staff many times, the white staff still did not know their names? The black staff wondered if the white staff were unable to distinguish one black face from another.

The factory staff complained that when they had to carry messages to the white staff or collect samples they were often ignored or left waiting for long periods of time. Regularly the white staff did not greet them. They saw this as racist.

All management positions were occupied by white staff. “You know how was it with this country – the privileges- some of the guys got this thing they are black and they must not talk with the white ladies or white guy.” (Factory worker: Evaluation Video.)
Combined staff functions did not take the factory staff into account in terms of inclusion: time, food and venue. Often the factory staff were excluded because the availability of transport necessitated their leaving at a certain time. The venue selected was always the office block which represented the white staff. Little attempt was made to integrate factory workers at such functions. In his first video interview the managing director remarked: “I think I inherited what could be described as a typical South African company, a fairly large divide between black factory staff and office staff. It was very much an “Us and Them” scenario- that was shared by both sides.”

Unfair Labour Practices
The factory staff felt intimidated and did not express their concerns. This intimidation took various forms. If they complained they were threatened that they could easily be replaced. “We are afraid to face them (White staff). If I’ve got a problem with a white person I’m afraid. If I can face that white person I’ll definitely lose my job.” (Factory worker. Evaluation video.) On a few occasions members of the staff were accused of stealing without any proof offered. Also they were not encouraged to develop. They had to choose either to study to improve their status and lose their jobs, or to keep their jobs and study after hours. For most people this would be an almost impossible task due to the nature of their work, the amount of time they took to travel to work and back and the lack of family support, in that most men’s wives lived in the rural areas. In spite of this some people managed to study. The black staff saw this as racist in that they believed that if they were white they would have been encouraged to study and develop so that they could apply for other positions in the company. For them this was the same as the Apartheid era where blacks were ‘kept in their place’ – which meant they were uneducated.

There was no assigned tea break. This was perceived as a strategy to prevent the workers from socialising. It showed a lack of respect for their social customs and many, if not all, of the factory staff would eat their first meal in the late morning. This lack of respect was carried over to the work sphere. Some factory workers did an unreasonable amount of work. Others had to multi-task. This also meant that when there was a problem in a particular area, no one staff member could be called accountable, or one staff member was consistently blamed. This was the result of poor management and was linked to the lack of job
descriptions and appraisal policy. This emphasised management’s reluctance to set goals
or to recognize each factory worker’s progress. No skills audit had been done in the company as
a whole and there were no career charts or staff. Inadequate computer systems made it difficult
for work to be done well. Neither computer skills training nor further training for staff was
offered.

There was no policy around promotion, for example from temporary to permanent staff in
terms of time or qualifiers. Legally, workers hired as temporary workers became permanent
after six months or they would be asked to leave. Some of the factory workers still earned
temporary wages after years. Management seemed to rely on none of the workers bringing this to
the attention of either the Unions or the Managing Director. This was complicated by the labour
practice which stated that when a staff member became permanent she or he began to receive a
pension. No note was kept of staff who had worked long enough to become permanent and who
should have been receiving their benefits. They had been short-changed and on retirement those
workers would suffer financially. There was also no policy around wages. Some newcomers
earned more than long-standing workers for the same job.

Communication Problems
There was competition between departments in the office section rather than co-operation.
Departments did not share information. Communication from management to staff was
inadequate. Often staff found out information through ‘gossip corridors’ or information was
given to only a few. The mainly white laboratory staff felt they were treated with disdain by
the rest of the white staff as though they were of no importance to the company or that
their credentials were not respected. There was a lack of cohesion and trust among
both the black and white staff. There were no staff rooms, neither for factory nor office
staff nor a combined staff room.

Favouritism and Nepotism
Empire-building was evident within the company including nepotism and elitism. Some
Managers were related. Sisters and mothers of staff held temporary and permanent positions
in the office. Many of the factory staff belonged to one family.

“We have a vacancy popping up and we need someone to fill that vacancy. Whoever speaks first gets it – it’s been the family route. There’s been no equitable practice in terms of ‘these are the skills we need, let’s go out and find the skills.’ It’s – so who do you know? That’s not atypical. Many South African companies are run like that.” (The Managing Director: Video)

Random annual bonuses and reward systems set the tone there. The supervisor favoured people who were related to him and this caused resentment. Often new recruits received higher wages than long-term employees:

“They upgraded the guys who - the guy who’s in charge in the factory, he’s got a lot of his family- in here. You can come early (be hired) only to find that the guy who came late can be registered (made a permanent staff member) and he’s a favourite or he’s in that family and earns more money than we do.” (Luke, factory worker: Evaluation video.)

The operations manager left many of the decisions to the supervisor who was biased in favour of his family.

**Act 1 Scene 4: First Reading**

**WORKSHOP 1 PLANNING MODEL**

**Overall objective:**

To prepare the white staff to be ready to communicate with the black staff so that the organisation has the tools to operate as one team and be more productive in the long-term.

**Guiding thread:**

To focus on individual awareness, group reconciliation, and background to South Africa.
<table>
<thead>
<tr>
<th>LOGIC</th>
<th>WHY Objectives</th>
<th>WHAT Themes and sub-themes</th>
<th>HOW Activities * Procedures</th>
<th>WITH WHAT Resources</th>
<th>WHEN Time Who</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Start with experiences</td>
<td>To gain more understanding of self-awareness for each person.</td>
<td>Who am I? Personal history, Myself as part of this company, Attempting to understand what being a black person in South Africa might be like, What I can do now.</td>
<td>Drawing and sharing, Visualisation, Handout on choice, Positive and negative feedback, Being white in Tastory and South Africa, Being black in Tastory and South Africa, Taking practical action.</td>
<td>Flip charts Drawing paper and crayons Handouts Exercise books, Handouts Flipchart Video: Black Man Healing, CD’s and sound system.</td>
<td>Eve:1 Michelle Day 2: Nico Day 2: Michelle Nico and Tebogo</td>
</tr>
<tr>
<td>and perceptions of staff</td>
<td>To build trust between the staff and create a better understanding of one another as individuals, as employees and as South Africans.</td>
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<td>2) Deepen analysis, develop new skills</td>
<td>To integrate the experience through understanding and apply the learning to one’s current situation. To understand how open communication and risk-taking develops relationships and builds trust and team-spirit. To gain insight into how being white in South Africa has impacted on me in every way. To begin to apply this understanding to how black people may feel about me now.</td>
<td>How my childhood has affected me (+ve and –ve), The relief and release of energy in reconciling, How black people experienced <em>Apartheid</em>. My fears about democracy now.</td>
<td>Feedback on morning of Day 2, Feedback after exercise on Day 2, Video: Black Man Healing and small group discussion, Large group brainstorm exercise.</td>
<td>Handouts “Uprooting Racism” by Paul Kivel, Handouts Exercise books, Video: Black Man Healing</td>
<td>Day 2: Michelle Day 2: Nico Day 2 evening and Day 3 morning: Michelle Nico and Tebogo</td>
</tr>
<tr>
<td>3) Develop plans for action</td>
<td>How to apply all this learning to the workplace and at home personal accountability and responsibility.</td>
<td>Practical suggestions for application at work.</td>
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<td></td>
<td>All 3 facilitators</td>
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The First Workshop: The first group to attend a workshop was the white staff. This was due to the need for the factory to keep running on schedule. The theme of the workshop was: Being me and understanding you.” It ran from a Thursday evening and ended on Saturday at lunchtime. It took place out of the city at a conference centre. The sessions were divided into

1) Who am I?
2) You and I in Tastory
3) Being white in Tastory and in South Africa,
4) Understanding being black in South Africa,
5) Being an ally for myself and for others.

One member of staff was not sure which workshop to attend. Caroline worked in the office. She is of mixed race descent and in South Africa is classified as “coloured”. She decided to attend both.

“At the first workshop at the beginning on the first night I was afraid they’re (the white staff) going to be scared to say things because I’m the only non-white there and I felt like- um - I’m the only coloured person- I don’t know where I fit in and its always been like that. At first I felt like I must behave now or I can’t be myself ‘cos what if I’m going to look bad but after that weekend I felt like I’m one of – we’re all people and I didn’t feel like I’m the only coloured person in this company.”

Session 1: Who am I? Self-awareness.

This session set the tone for the workshop. It suggested the philosophy that we as individuals are influenced or have been influenced by various factors in our lives and it is useful to be aware of those influences and be in a position to choose which of them we currently find useful. The more one is aware of how one’s personal past impacts on one’s life, positively or negatively, the more likely thoughtful interaction will result. Also the impact of one’s conditioning on one’s life cannot be underestimated. In order to find out the degree to which one tends to think the way others have insisted one thinks, one needs to watch one’s thoughts carefully and make decisions all the time as to whether one is thinking clearly or thinking reactively. This workshop would be a process of evaluation and examination of the above.

Objectives:
- Using art and the imagination, to spend time on introspection as a means of self-knowledge;
- To communicate aspects of self-knowledge to others so as to increase self-esteem and build relationships;
- To provide theory, evaluate the exercise and adapt it to practice.

Thursday evening started with an ‘ice-breaker’ and included setting up ground rules and discussing expectations and anxieties.

**The Drawing Exercise**
As noted in Chapter 2, this non-verbal exercise allows the person to move out of the head-space into an intuitive and a play mode. It taps into the subconscious and can provide insights into the person. Most people think they cannot draw, so people start on an equal basis. The exercise is engrossing. Using another modality of expression other than the verbal, the person may see her/himself in a new perspective. It transfers awareness and triggers a different understanding and learning process. It unleashes creativity.

**Process**
Each person was asked to draw her/himself. The participants then talked in small groups about their drawings – how they saw themselves as adults. They had been asked to bring a photograph of themselves as children. I then talked about the concept of the inner child, and his/her effect on the adult. The inner child is the cellular memory of childhood feelings and experiences which can be both positive and negative and which continue to influence the behaviour of the adult. (Bradshaw, J: (1990) Home Coming. London: Piatkus) I referred to my own experience as a child and how that had impacted on my life. Each person received a copy of my talk plus a handout which acted as a guide to a personal mission statement.

The theory here is that when we are children we see ourselves as the centre of our universe and anything a parent or person in authority does or says influences us strongly. We blame ourselves for the negative reactions, remarks, behaviour of our caregivers and that combination of feelings and thoughts about ourselves remains with us as we grow. We tend to attract to ourselves the same kind of situations in our adult lives that reinforce those feelings and thoughts until we recognize the similarity with our childhood. We then need to connect with the small boy or girl who initially felt this way and substitute his or her lack of positive parenting by talking or writing or communicating in some way with the essence of this child who still affects
us on a cellular-memory level. Once we are able to do this and do it consistently, we move into a more adult framework and our experience changes.

The Visualisation

Humans have the ability to imagine and to create within their imaginations. This exercise allows people to relax, to use their imaginations and to allow for the person to communicate with her/himself through an imagined visual process.

The group lay on the floor between blankets and with pillows while a pre-recorded visualisation exercise- a journey- was played. Each person had a notebook in which they were asked to record their experience of the visualisation and any thoughts after it or during the rest of the evening. Before leaving the conference room each person attached their picture of themselves as a child to their drawing of themselves as an adult.

Session 2: Feedback from Session 1

Objective: To find out how the participants reacted to the previous evening’s session and how they felt at the start of the new day. Feedback allows each person to voice their responses and to hear how others responded to the same situation. It connects the group. Feelings are released and the person moves into the next session with less “baggage.” The feedback sessions become the glue that knit the group. They are lightly structured and make it possible for spontaneity.

In talking about how they had experienced the evening, many people related stories from their childhood which continued to affect them. Some people were emotional. They talked about the visualization process, what aspect of themselves they recognised and how they related to that part of themselves at work and at home. An integration process between the adult and the child was in progress. Experiences differed.

Session 3: You and I in Tastory

Objective: To give the group the opportunity to resolve unresolved issues from the past and to give positive feedback to one another.
The interviews reflected that the white staff were a divided group. Unless this was remedied and resentment released, we were of the opinion that the group could not function cohesively. We also wanted to offer the group a tool to maintain open and transparent communication. The previous exercise - in which people were asked to consider how the result of their childhood might take a practical form today - assisted in them understanding some of their behaviour towards one another and took the blame away.

Nico du Bois took the group through a process in which they were encouraged to evaluate their relationships with one another at work. Each person spent time with every other person giving that person both negative and positive feedback. Two hours of preparation went into this and people took the opportunity to reconcile with one another in a climate of honesty and trust as adults.

**Session 4: Being White in Tastory and in South Africa**

**Objective:** For each person to evaluate his/her experience as part of a particular race-group and to assess how that experience impacted on his/her thoughts about, attitudes to and relationships with people from different race groups; to gain some measure of understanding how black South Africans experienced *Apartheid*.

Although the company knew the objective of our intervention, this group had already expressed some wariness around the race issue. A blaming stance or any confrontation could result in resistance and defensiveness. First we asked the group to assess their life experiences (family, neighbourhood, school, religious activities, friends, work experiences etc.) in terms of how mono or multi-cultural they had been. (See Appendix C) This gave each person a profile of the extent to which they had been asked to adjust to the present situation in the country.

The second exercise involved the group reflecting on personal attitudes. This aimed at surfacing subconscious attitudes and creating a space where they could be explored. Each person worked on his/her own. The page was divided into all the race groups of the *Apartheid* past. Under each group the person wrote ten positive and ten negative attitudes or feelings. Four questions followed: a) Which of these attitudes would you like to change? b) Which of these attitudes are
you satisfied with and do not want to change? c) Which of the attitudes do you feel you “ought not to have “ but find you are unable to change? d) Which attitudes do you realise you once had but no longer have now? A general discussion followed.

“The whole process built up to the racism issues that we dealt with last night. First looking at ourselves, where we are and then going a bit broader and looking outside is a very clever way to do it – we need to see where we’re at, we’ve got issues ourselves that we have to sort out first before we can fix the world” (Claire: Human Resources).

Current fears of the group as regards being White in South Africa surfaced. People released their feelings, frustrations and expectations, or lack of them. This led us into looking at the experience of black people in South Africa before the new democracy. A video called “Black Man Healing” was shown. This is a documentary made for South African national television. It attempts to investigate the reasons for the violence in the country and covers aspects such as the Pass laws; the migrant labour system with reference to the mines; the break-up of the family and the results of that; the emasculation of men; the role of women; poverty and discrimination; the abuse of women, alcohol, drugs and the aftermath of The Struggle for activists.

Many of the staff expressed feelings of shock and horror. They said they had not realised how difficult it had been for black men and women. “Some of the things we spoke about and some of the footage that was shown – quite a number of those people have never been exposed to that, didn’t even know it had happened and it’s had a profound effect on those individuals. On a personal level, myself, I’ve come through quite a bit of that and unfortunately on a personal level I’ve been involved in some of the misdoings in the past. Like I said in the group I have to go forward, I can’t dwell, but to go forward in such an atmosphere and be surrounded by people that love you and care for you and ah, discovering the inner self has been vitally important to me” (Terry: Operations manager). A long and heated discussion followed ending in a session in which we looked at how white people could contribute in the present and what each person’s gift to the country might be. We were joined in this session by Tebogo Makgabo, a co-facilitator. We looked at how white people could be allies to black people and how white people need to be aware of the subtleties of their own racism. We discussed the main grievances brought up by the
factory workers and looked for ways in which the white staff could improve the situation at work. A few more personal growth and team-building exercises concluded the weekend. “I had mixed feelings, if I think back now. I think it was actually good – at that stage there were times when I didn’t enjoy it. My family – I’m talking about my husband now – is not really very happy with the whole situation. He feels that it’s been forced on us. I don’t think it’s changed me, no. I didn’t chose to do it. Working at McCormick, it’s been forced on me. I don’t know if it should have changed me, but no” (Lillian, Video).

Act 1 Scene 5: Direction

Post Workshop One-on-One interview

The questions below were guidelines for the one-on-one interviews which began immediately after the workshop. There were 17 participants in the workshop. Each person chose the facilitator of her/his choice.

Post Course Interview Question Guidelines

1. Was there anything or any session you feel left you “in the air”. Are there unresolved feelings you’d like to discuss?

2. Is there anything you’d like to have seen included in the course?

3. What is it like for you at work now? What is it like for you at home now? What is it like for you as a white person now?

4. What do you expect from the next workshop?

5. How are you enjoying writing out your mission statement?

   Is there anything else you’d like to talk about?
The feedback has been divided into two groups: group one consisted of six participants and group two consisted of eleven.

**Group 1: 6 Participants**

All six reported that their way of interacting with their co-workers had changed. They had started greeting and speaking to each other every morning.

The **Drawing Exercise** was found to have been very useful although threatening to some participants initially. They thought they couldn’t draw; they were nervous they would be exposing themselves. Most people enjoyed drawing themselves. It helped them to express how they felt about themselves and their lives as well as sharing feelings at the workshop and in the interview. It gave participants the opportunity to talk more about themselves and attempted to provide tools they could use to deal with their pain, anger, fear and increase their self-esteem.

The **Positive and Negative Feedback Session** was found to be difficult and painful. Some participants struggled to give negative feedback as they resisted confrontation, but, through intervention by the facilitator they were able to be honest and express themselves. It was overwhelming for some participants to accept positive feedback. They were not used to being told their strengths and had been taught to suspect people who praised them. Acknowledging strength or virtues was also perceived as pride. Participants also reported that they would begin to use both positive and negative feedback to improve their communication skills at work and at home.

**The Documentary: Black Man Healing**

The documentary helped all of the participants to understand the anger, aggression and bitterness sometimes expressed by black people. Some young adults reported that the video created a new awareness and more understanding of violent behaviour. Some expressed guilt since they represented white oppression and they felt they needed to reach out and try to make a difference where they could, especially in the workplace.
Four participants were keen to have their spouses or partners undergo a similar process as they felt it would benefit them. All were looking forward to see how the workshop for black employees impacted on relationships them and they were looking forward to the mixed workshop. All expected that the next workshop would enable better understanding and knowledge of each other personally and on the cultural level.

General Feedback

The six people interviewed saw themselves as privileged to have been given this opportunity by the company:

“ It could not have been better”
“ It was excellent”
“ The workshop was well structured”
“ It was amazing”

Group 2: 11 Participants

The other 11 participants interviewed used the opportunity to explore their personal lives further. Due to the intimate nature of the interviews it is not possible to report on them. The Managing Director’s interview remained a private one between the facilitator he chose and himself.

The only general feedback that is possible to give is that the workshop generated personal insight and a willingness to explore issues that had not been dealt with before. The participants were willing to gauge the impact of their early childhood experience on them as adults, on their attitudes, on their relationships and on their work.

Act 1 Scene 4 First Reading

**WORKSHOP 1 PLANNING MODEL: Being me, being black, being free**

**Overall objective:** To prepare the black staff to communicate with the white staff so that the organisation has the tools to operate as one team and be more productive in the long-term

**Guiding thread:** To focus on individual healing, group reconciliation, and issues at the workplace.
<table>
<thead>
<tr>
<th>LOGIC</th>
<th>WHY</th>
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<th>WITH WHAT</th>
<th>WHEN</th>
<th>TIME</th>
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<tr>
<td>Start with experiences and perceptions of staff</td>
<td>To gain more understanding of self-awareness</td>
<td>Who am I? Personal history</td>
<td>My name, its history. Visualisation.</td>
<td>CD’s and sound system</td>
<td>Eve:1</td>
<td>Michelle, Jerry</td>
<td>Day 2 &amp; 3 Michelle, Jerry, Tebogo Nico</td>
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<td></td>
<td>To build trust between the staff and create a better understanding of one another as individuals, as South Africans and as employees.</td>
<td>Myself as part of South African history</td>
<td>Being black in South Africa; Being black in McCormick</td>
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<td>2) Deepen analysis, develop new skills</td>
<td>To integrate the experience through understanding and apply the learning to one’s current situation;</td>
<td>How my life in South Africa has affected me.</td>
<td>Feedback on morning of Day 2</td>
<td>Paper, paint, Water, brushes, Prestick, Notebooks, pens.</td>
<td>Day 2: Michelle, Tebogo, Jerry and Nico</td>
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<td>To gain insight into how being black in South Africa has impacted on me in every way. To take the opportunity to release any negative past experiences</td>
<td>The relief and release of energy in reconciling with oneself and with those who hurt me.</td>
<td>Drawing in groups of 3- my individual and group experience of being black in SA. Feedback and procession</td>
<td>Candles, matches</td>
<td>“”</td>
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<td>To understand how open communication and risk-taking develops relationships and builds trust and team-spirit</td>
<td>The relief and release of energy in reconciling with one another at work</td>
<td>A process of releasing the past through one on one interaction with four facilitators.</td>
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<td>3) Develop plans for action</td>
<td>How to apply all this learning to the workplace and at home</td>
<td>Personal accountability and responsibility</td>
<td>Practical suggestions for application at work</td>
<td>All 4 facilitators</td>
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Session 1: Introduction

The workshop for black staff began in a similar way to the workshop for white staff. All four facilitators were present. The managing director introduced the staff to the workshop. For most of the 38 participants this was their first experience of spending a weekend at a Conference centre. They were excited and nervous. They did not know what was expected Of them. We worked in English, Sepedi, Zulu and Afrikaans. Where people did not understand a language they sat next to someone who could translate.

**Objectives:** The objective of this session was to put the group at ease; to spend time on introspection as a means of self-knowledge and to place the workshop in a political context.

An introductory exercise centred on the meaning and history of our names. The poem “My name” by Magoleng wa Selepe was read by an English speaker and a Xhosa speaker. (See Appendix A). In the past most whites in many areas of life had difficulty pronouncing names in languages other than English and Afrikaans. In mission schools in particular, the perception was to remove the pagan or the heathen name and “save” the children by giving them Christian names. I was a nun in black schools for ten years and this was standard practice at enrolment. As a result of this session three people reclaimed their names. The same process of exploring expectations, concerns and ground rules as in the first workshop were followed, as was the short talk plus the guided visualisation. We asked the group to spend time writing down their reactions and thoughts and to have a good night’s rest.

Session 2: Feedback from the previous day

**Objective:** To find out how the participants reacted to their arrival at the site, the meal and the evening activity. Many of the participants explained their experience of the visualization. Jerry Mofokeng was surprised that they were able to do so. He thought we were taking a huge risk in attempting to do this.

Session 3: Myself as part of South African history

Objective: To move from verbal communication to non-verbal in an attempt to depict
the past and in so-doing bring the experience back to life so that healing can occur.
Objective: To work in groups so that the experience becomes personal and communal.

We asked people to work in threes and to paint their experience of their lives under Apartheid. We provided long sheets of paper, paint, brushes, water, and background music by African artists. As they painted people talked about their lives and how they felt. The idea of painting suggested an element of play. Once people expressed uncertainty about drawing and painting we assured them it was not a competition and it did not matter if they were ‘good’ or ‘bad’ at it, and they relaxed and set to the task in earnest. We told participants to choose the colours that meant the most to them. Here is one participant’s account of his artwork:

“That’s a school and it’s a beautiful building, for whites only. Black people attend school under a tree. Teachers are under qualified. White teachers are well equipped; they receive good training. Here is a policeman with his dog. He found Black people sitting around and he decided to attack them because in the past Black people were not supposed to sit in a group – police thought they were doing something devious.” (Alpheus)

For many people drawing rather than speaking engages them on a more subconscious level. They do not have to judge or select words; they immerse themselves totally in the act of creating. The music in the background was familiar to many and it aimed to provide a soothing effect. If an artist the participants knew was singing in a language they knew, so much the better. Sometimes people chose to paint kneeling or lying on the floor. This reminded them of being a child and they were less guarded, more spontaneous. They were working in a team and this was a supportive framework. Often people inspired one another and group creativity was fed. As they thought about their lives, memories were recalled, which triggered emotions surrounding the past. The use of the page, choice of colour and symbols were dense with meaning for each participant.
The paintings were stuck up along the walls as if in a gallery. We formed a processional group and walked through the ‘gallery.’ Each painting was explained by the artists. Being able to explain one’s experience was beneficial in that the person speaking felt accepted in the social context; he was validated. As he spoke others recognized themselves in his story and a bond resulted. Any expression of emotion was acceptable. We had included this in the ground rules.

A Gallery of Paintings

The following description depicts the disrespect shown to a black man by a white child:

“This is a white boy and this is a black person. This black person is not free. He is very rigid and he is a very elderly person and the small boy doesn’t respect this elderly man. My wish is that this could change. It hurt me. I used to respect my grandmother and she was always humiliated by young white boys.” (Jeremiah)

The following description reflects the level of poverty and humiliation the person experienced:

“This represents life in the past. We blacks are used to poverty because we grew up in that poverty and we’re still in that poverty. We struggled more than the Whites who had everything. Because we were poor our parents had to leave us back home and come to the city to look for a job. We had to take care of each other. Our parents didn’t even have a place to sleep. They would sleep under the bridges. They would take their bicycles and hide them inside the trees. They didn’t have a place to wash themselves. They’d go to the taps to wash themselves. Then they’d go job hunting. Sometimes they’d be chased away and told they were stinking. When they got a job, finding a place to stay was another problem. They would end up in a hostel or in a shack and that divided our families a lot.” (Isaiah)

The following description emphasises the racist environment the person grew up in:

“My parents died when I was 12 and I had to start working to make sure that my siblings and I survived. This is a picture of a white boy. I had to call him Baas. When they gave us food they used to give it to us in the dishes they used for their dogs. When they called us, they called “Kaffir, kaffir “and you had to answer “Baas, Baas.” And when we went to look for a job they would open the gate so that the dogs would come running out and they would howl at you.” (Lydia)
Here the speaker describes the discrepancy between Whites and Blacks during *Apartheid*:

“Here’s a picture of a bus that only transports Whites. Black people were not allowed in the bus. Black people travel long distances by tractors or on foot. There’s a woman from the river, fetching water. For a person to cook, especially in the rural areas, they have to fetch wood first. For White people electricity is always available. Black people’s children play in the street with broken bicycle wheels while White children ride on bicycles, This is because White people have got money and we Blacks don’t have money.” (Joshua)

This description highlights the abuse meted out to black people by whites:

“This shows how Black people suffered. Here’s a black man and a white man. The name of this guy is Jacob and the white man is Van Wyk. Jacob is 45 and Van Wyk is 25 years old. This black man’s hands and feet are chained; his face is covered and he is being thrashed with a sjambok. Here is a dog. This is a prison. Immediately when they remove the cloth on his face, they take him to prison.” (James, Albert and Edna.)

We listened to each person. After each group had spoken a short silence followed out of respect for their experiences. The tension increased as we walked round the room. Some people were very angry, some people were in tears. We drew the process to a close and the participants went outside to relax in the beautiful surroundings and have tea.

For the men and women present this was their personal experience. Not all white people may have acted in this way but certainly the whites with whom this group had contact, did.

After the workshop we displayed the paintings in the company meeting room so that the rest of the staff, that is the white staff, could view them.

**Session 4: Reconciling with oneself**

**Objective:** To communicate directly to white people any unresolved experiences as black South Africans and to be listened to intently.
The workshop team facilitated the communication of personal experiences directly related to experiences of oppression or racial separation. The room was dimly lit to create an atmosphere of privacy. Six people entered and sat in a row. One person stood at the door with a drum. We used the signal of a drum beat to let people know that there was a time limit. Two minutes was the time available at each facilitator’s “station.” The procedure had been carefully explained before the session began. The short time allocated meant that what was uppermost in the person’s mind or memory would be communicated.

The drum beat signalled the first person to approach the first facilitator Nico, who symbolically represented all white males, and speak to him for two minutes. The participant had the opportunity to freely express him or herself and communicate what was still unresolved regarding past experience and feelings. At the next drum beat, the participant moved to the second facilitator, a black woman, who ensured that the participant had spoken his/her mind. She offered comfort if necessary. At the next drum beat the participant sat opposite a white woman who symbolised all white women, and had the last opportunity to resolve any outstanding issues to do with white women in general or a white woman in particular. Two minutes later, the participant sat opposite a black male who served the same purpose as the black woman. If the participant desired, he or she could take the route for the second time. People moved every two minutes. The person at the door invited six more participants in as those who had ‘travelled’ the route lit a candle on a table to symbolise all ‘darkness’ of past negative memories had been erased, and left the room.

“Thank you. And today I am a black man and I am happy for that. I managed to reveal what I wanted to say all this time. I wish that we can light up the candles so we can be in the light always.” (Isaac)

This was a powerful experience for all of us. When people confronted me, the white woman, they took the opportunity to tell me what they had suffered in a personal way while working in the company. They saw me as having authority and the ability to change their situation for them. I felt overwhelmed. After the last person had left the room I sobbed. Immediately after this
session, I phoned the Managing Director. I suggested that each person who wanted to should have the opportunity to speak to him face-to-face. I could not replicate the exercise nor could I recall the details of each person’s experience. What I felt was necessary was that the person who had the authority to make changes heard for himself the verbal and emotional content. The MD agreed and set up meetings for the following Monday morning where each person would have five minutes with him. Tebogo Makgaba, our facilitator, would be present at the meetings and translate if necessary. I gave feedback to the group immediately after lunch. There was a sense of exhilaration and expectation of real change.

Mpumi: The workshop reminds me of when God sends Moses to Egypt to release the Israelites. So I say to the workers, we must cross the Jordan River to Canaan for milk and honey.”

Session 5: You and I in Tastory

Objective: The relief and release of energy in reconciling with one another at work
The afternoon session followed the same pattern as the first workshop. After the theory of the exercise was explained by Nico, people spoke to one another and resolved conflicts within the group. For the factory workers, conflict had extended over years within one family in particular. People took the opportunity to apologize and to reconcile their differences. It was again a very moving experience. Although trouble existed between individuals and family members, those involved wanted to set the record straight in front of the whole team. It had to be a community experience as well as an individual one. In this way it was different to the experience of the office staff.

“I take this workshop as a doctor that healed all the illness that was in my body. I hope and wish this is going to continue.”( Sibusiso)

Session 6: Application of the exercises to life and work
Objective: To reflect on our attitudes to people who are different to us
Tebogo Makgabo facilitated the final after-dinner group exercise where each group consisted of members of one particular language group. Their attitudes to all the other language groups and
those culturally different from themselves in South Africa were written up on flipchart paper and discussed. Stereotypes emerged. This was amusing to everyone as it became apparent how easy it was to absorb the *Apartheid* mentality and apply it to others in subtle ways. We discussed what could be done in our private lives, at work, and in South Africa as a whole to be more inclusive and tolerant.

“I would like to ask that the teachings from this workshop must not end here but must be practiced outside. We must practice it at our homes, even outside, to poor and rich people. Every person that we meet – we must know a person is a person by the people.” (Samson)

The evening closed with a popular dance that originated within the African dance framework. It had been taught to the white office staff in the first workshop. It became the Tastory dance. Our aim was to use it as a symbol for the integrated team.

**Session 7: Closure**

**Objective:** To celebrate the experience of the workshop

The final session the following morning was used in both workshops. It gave each participant an opportunity to express him/herself in movement/dance in response to a particular piece of music. There was time for personal reflection followed by feedback. Participants expressed their overall responses to the workshop in a ceremony of light. We were joined by the Managing Director for the closing session.

“I chose to call this workshop the ‘in search of self’ workshop in the sense that everybody who participated was able to find themselves. They were able to dig deeper, and to better understand who they are, where they’re coming from and where they’re going to; also to be proud and reclaim their identity as black people.” Tebogo Makgabo (Facilitator)

As the participants left the workshop they were invited to express their immediate response in front of the camera. There was not one negative or partly negative response to the workshop, neither in the feedback in front of the camera nor in the group feedback in the closing session.
Act 1 Scene 5: Direction + Act 2 Scene 4: Opening Night

Post Workshop Experience

1) The factory staff meet with the Managing Director
2) The factory staff meet with the Operations Director
3) A Legacy Forum is set up.

1) A direct result of the workshop was the five minute interview each factory worker had with the Managing Director. Here the person was able to articulate his/her personal grievances and general concerns. These included the following:

*Job descriptions* needed to be defined. *Performance indicators* were required in writing so that all understood what “performing well” meant and what the rewards were. Independent *appraisal interviews* needed to be conducted. There needed to be an *Africanisation* of the bonus procedure. This means that team work should be rewarded and competitiveness discouraged. The *bonus procedure* should be documented clearly so that all staff could understand. *Career paths* should be plotted, ie: with certain skills what can a worker hope to achieve? Skills audit and career planning needed to be implemented. The *documentation of status* was necessary. Length of temporary status needed to be defined and conditions for promotion to a permanent employee understood. When promotion occurred documentation and salary scales should be handed over as soon as possible. *Hiring and dismissal procedures* needed to be detailed and put in writing and nepotism strictly guarded against. *Complaint forums* free from fear of reprisal or loss of job needed to be established. *Authority figures* needed to be accountable and channels of communication opened up. There was dissatisfaction with their *Medical Aid* which worked only for clinics and excluded hospitals and dentists. There were no *school bursaries or subsidies* for the children of staff members and this was a concern.

2) As most of the factory staff had a personal grievance against the Operations Manager, the Managing Director set up a meeting with all factory staff and the Operations Manager the next day. Here each factory worker outlined briefly his or her grievance. It was a public forum to
ensure transparency. It also gave the factory staff assurance that they had been heard. The managing director was present.

3) A Ditaba or Legacy Forum committee was set up to address the injustices of the past as recounted by the factory staff. It consisted of representatives voted onto it by the factory workers, the Operations Manager and members of the Human Resources Department. Long-term grievances which could be rectified, either financially or in other ways, would be discussed and attempts made to resolve them. For instance, a woman who had been hired on a temporary basis and kept on for years would now claim back-pay from the date she was supposed to have been made permanent and her pension would reflect that. Other issues such as the need for job descriptions, fair hiring practices etc. would be discussed once the second round of workshops were complete.

**Act 1 Scene 5: Direction**

**Post Workshop Interviews**

Ms Tebogo Makgabo, facilitator, interviewed 21 members of the factory staff.

**General response**

All the participants reported that they found the workshop useful and rewarding. They had shared their experiences with their family members and they were impressed by the opportunities they were given to voice their problems and concerns during the workshop weekend and to tell their immediate boss too. Typical comments were:

“It gave us dignity.”

“I can see a support group already.”

“It has given us a chance to prove ourselves,”

“It motivated me.”

Drawing or painting a picture of life during the *Apartheid* era enabled them to tell their stories and this, they mentioned, could help the white staff to understand how they (as blacks) were dehumanised and humiliated. Some staff mentioned that for the first time they felt they were being treated as respectable human beings. The timing of the workshop was experienced as
relevant as they group had lost a sense of hope in their future. The new atmosphere in the factory was encouraging.

**Communication**

The staff felt they were listened to during the weekend. They used the workshop as a vehicle to send a message to management. Participants reported having been given a chance to confront each other through positive and negative feedback. People who had not talked to each other for a long time were able to iron out their differences and reconcile. Some people reported that their ability to communicate had improved.

**Spiritual advancement**

Over half the staff mentioned that the workshop revived their spirituality and their relationship with God. The workshop taught them about love. It revived the spirit of *Ubuntu*. Feeling at peace, hopeful and confident, especially after having spoken to the Managing Director, most of the staff reported an increase in trust and a sense of optimism.

**Self awareness and relationships**

Over 60% of the participants in the second workshop found that they were able to reflect on their lives and improve. They reported that they had formed strong bonds with peers which they felt needed to be nurtured. They learnt about respect both for themselves and others and how to listen with understanding. Some participants realised for the first time that racism occurs amongst people of the same race group. Blacks from neighbouring countries were often undermined. The workshop was an eye opener to some participants as they were not aware of the depth of the problems their co-workers were experiencing.

**Concerns**

**Operations manager issues**

Some participants felt that the Operations Manager and his supervisor manipulated them and that neither one was prepared to take responsibility for what happened in the factory. There seemed to be a lack of trust with regard to the Operations Manager. They were waiting to see how he would react after they had spoken about their problems to him. They refused to speak to him
individually since they felt he manipulated them and turned them against one another. As long as they still reported to him they felt the situation would not change. Some suspected and feared that one of the staff who was recognized by them as a leader might be influenced by the Operations Manager and made to do what he wanted. This was taken into consideration when the Managing Director decided to create an open forum where the staff members could speak out to the Operations Manager with the entire factory staff and himself present.

**General fears**

Some staff were afraid of losing their jobs after the Innergize group left. They wondered if the open-door policy of the Managing Director would last. A few people who could not attend the workshop either because of illness or because they were on leave or at work, wished to be briefed so that they could catch up not only in so far as the content of the workshop but the spirit of it. They were afraid of being outside the group which had now formed.

**Summary**

Both workshops could be considered successful based on the feedback received from the participants. Participants saw the relevance and usefulness of each intervention and how they formed a process. They looked forward to the mixed workshop and hoped they would be able to get to know the white staff better and vice-versa and encourage sharing and teaching each about other’s culture, food, practices, rituals, etc. Mutual respect and the company’s growth were expected as a result. Participants appreciated the Managing Director’s efforts to address and redress the imbalances of the past.

**Act 2 Scene 1: Re-group**

At this stage a letter was sent via each staff member to his or her partner. It included a brief explanation of the objectives of the transformation process together with an invitation to participate in a one-day workshop with the staff member. This aim of this workshop was to introduce the partner to some aspects of the programme experienced by the staff.
### Act 2 Scene 2: Final Dress Rehearsal

**The Mixed Workshops: Being the Tastory Team**

**Overall objective:**

To facilitate an environment where factory staff and office staff develop an increased understanding of one another.

**Guiding thread:** To focus on people getting to know one another, building on this to create a team.

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<th>Techniques/Activities</th>
<th>HOW</th>
<th>WITH WHAT</th>
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<td>Objectives</td>
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<td>Resources</td>
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<td>Who</td>
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<td>To create a safe space for people to gain insight into the program and one another</td>
<td>To have fun and relax;</td>
<td>Dancing in pairs</td>
<td>On newspaper folded into smaller pieces</td>
<td>newspapers CD’s and sound system</td>
<td>Day 1 Jerry</td>
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<td>To use the theme of Choice as central to the process</td>
<td>To empty the mind;</td>
<td>Express concerns and expectations around the process</td>
<td>In small groups on flip-chart paper; large group discussion</td>
<td>flipcharts exercise books</td>
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<td>To build trust;</td>
<td>Talk about an aspect of one’s history</td>
<td>Poem: My name History of my name in groups</td>
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<td>Tebogo</td>
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<tr>
<td></td>
<td>To introduce the theme of choice</td>
<td>Mini interactive lecture on choice</td>
<td>Large group: Case study</td>
<td>Copy of case study</td>
<td>Michelle</td>
</tr>
</tbody>
</table>
| | To prepare for sleep | Meditation exercise | On floor, sitting or lying down | Tape | Michelle “

| 2) Deepen analysis and theoretical understanding. Using the theme of gender and choice, to highlight our different/similar ways of thinking, our cultural backgrounds, our basic humanity and our personal stories | To evaluate the process and one’s choices; To focus on gender issues and choice; To experience interaction as non-verbal; To define oneself if | Report back | Small groups reflect on Day 1 4 groups of 9; each group has a different issue to discuss & report back on. Followed by plenary Communicate emotion in pairs without speaking | Relevant handouts/songs/news articles/photos | Day 2 Michelle All four facilitators |
| | | Gender issues | Answer question: | | Michelle Nico |
possible. To give feedback to one another.
To develop respect for one another; To share our cultures; To learn to be an ally.
To close the day

<table>
<thead>
<tr>
<th>Activity</th>
<th>Description</th>
<th>Participant(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Explain who one is.</td>
<td>A person or experience that changed your life.</td>
<td>Nico</td>
</tr>
<tr>
<td>Drama</td>
<td>Input followed by role-play</td>
<td>Jerry and Michelle</td>
</tr>
<tr>
<td>Closure exercise to draw the day together</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Who am I? Who are you? Pairwork</td>
<td>Facilitators tell their stories; in small groups participants do the same.</td>
<td>Jerry</td>
</tr>
<tr>
<td>Resolve unresolved issues between people.</td>
<td>Group divided into cultures and acts out a ceremony.</td>
<td>Michelle</td>
</tr>
<tr>
<td>Facilitators tell their stories; in small groups participants do the same</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group divided into cultures and acts out a ceremony.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The five stages of being an ally; groups act out one and the rest guess which it is</td>
<td>Expression in movement about the day</td>
<td></td>
</tr>
<tr>
<td>Whatever props available</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Whatever props available</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Relevant music</td>
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<td></td>
</tr>
</tbody>
</table>

3) Return to practice, develop action plan, create a vision for the company and act on it.

<table>
<thead>
<tr>
<th>Activity</th>
<th>Description</th>
<th>Participant(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The McCormick Dance</td>
<td>The group dance together with specific steps to a specific song by Brenda Fazie.</td>
<td>Day 3</td>
</tr>
<tr>
<td>Group creates a short statement that defines their vision</td>
<td>Facilitator builds process with group</td>
<td></td>
</tr>
<tr>
<td>Using clay, sculpt what the weekend meant to you.</td>
<td>Each person expresses his/her sculpture verbally</td>
<td></td>
</tr>
<tr>
<td>Closing song</td>
<td>Each person gets 2 red roses, one for participant and one for him/her to give away</td>
<td></td>
</tr>
<tr>
<td>Brenda Fazie CD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Flipchart</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clay</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Enough long-stem red roses. Song “The Rose”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
36 participants, consisting of staff from both factory and office, attended two workshop weekends. The ratio of black to white participants was 22:13. Accommodation was shared to maximize cultural immersion. People were asked to select a roommate of the same sex. A few people insisted on a single room, and some participants did not mind whom they shared with.

**Day 1**

**Session 1 to 4**

The objective on the first evening was to get everybody to feel relaxed as soon as possible. Jerry Mofokeng did this by introducing an exercise in which people chose a partner least like themselves. Every pair had to dance on a piece of newspaper that was folded into a smaller and smaller area. The only rule was that each pair had to remain on the paper. It was amusing but challenging and all participated in the activity.

After the workshop one of the white participants reported on this experience:

“I was very nervous in the beginning. I had to pluck up a lot of courage. What I’ve learnt about myself is that I have got the courage.

We had to do this dance on Thursday night and Jerry said we must choose a different person, not the same weight as you and not the same culture as you so I landed up with a little black guy Michael, Pilane- we renamed him, well he renamed himself.

I landed up with him and they gave us these newspapers and they started playing this wonderful African music with this nice rhythm and we had to dance- and that-we had to stand both on the newspaper. Then the music stopped they folded the paper in half and we weren’t allowed to get our feet off that paper and eventually the paper was ‘that big’ (gesture) and you had to stand like this (gesture) and you can imagine how close we were- like this- and we had to dance.

At the beginning it made me feel uncomfortable but then as I started to relax and I started….he was like holding me here (gestures to her waist) because you had to cling on to each other or
you were going to fall off you know. I realised he’s just a person like what I am and what actually made me – what was an eye-opener for me this weekend is if they had to come and close our bodies up and they have to cut us open, they’re all going to see the same thing you know, we’ve all got red blood, we all look the same inside, so we are really all the same.” (Lillian, Video)

One young man from the factory had been drinking alcohol before the workshop. No alcohol was permitted on the weekend. One of his friends took him outside but he returned. Some years previously he had been involved in a theft from a white person’s home. This returned to plague him and he found it very difficult to look his white colleagues in the eye. Once he had explained this to the small group he would interact most with over the weekend and they accepted him, he took part in the rest of the workshop with a willingness to be involved in all activities.

The same process of establishing expectations, concerns, and ground rules enabled everyone to understand the purpose and boundaries of the encounter. The facilitators ensured that each person’s language was valued and translators volunteered to sit alongside those who could not understand English, Sepedi or Zulu.

The exercise on the explanation of one’s name was repeated in the mixed group. This enabled people to begin to understand one another in regard to some aspects of their lives and early relationships. The exercise was run in small groups of eight people. This allowed participants to relax quickly and feel comfortable. Prior to the workshop the facilitators had divided the groups so that they were as diverse as possible. Each exercise was followed by an evaluation. The name exercise we had used in both previous workshops proved to be an eye-opener. Some participants did not know the history or meaning of their name. Others dug into their past, explaining the origin of their name and why they might want to change it or make sure it was pronounced correctly. Again, at least four people reverted to their names or chose other names that they preferred. Both black and white people changed or corrected their names or the pronunciation of them.
The theme of choice was introduced in Session 4. I told a joke that involved a wife, a husband, a lover and a child.

“The joke is set in Ireland. Mrs Macpherson is engaged in a somewhat strenuous activity in her bedroom one Tuesday morning when she hears the sound of her husband’s car in the driveway. In a flash the two occupants of the bed throw off the blankets. Mrs Macpherson rushes out while her male companion grabs his clothes and dives into the cupboard.

“Cor, it’s dark in ‘ere!” says a small voice.

Little Tommy has been hiding in the cupboard. The man digs into his trouser pocket and gives Tommy five pounds. When the coast is clear the man runs off.

On Sunday, Mrs Macpherson and Tommy go to church as usual. When the time comes for the collection plate, Tommy tosses in five shillings.

”Where’d you get that money?” demands his mother.

“I earned it, I did!” yelps Tommy as his mom twists his ear.

“You’re a liar, you are” she retorts, “now get into that Confessional and tell your sins!”

With that, she grabs Tommy by the scruff of his shirt and tosses him into the confessional. He lands with a bump in the curtained box.

“Cor, it’s dark in ‘ere” he complains and the voice from the other side says:

”You’re not going to catch me again!”

Together we analysed the scenario each of the characters found her/himself in and what the options were for each person. The choices were influenced by the values of the audience - to what extent was each person prepared to compromise their integrity or face the truth about her/himself and change? The subject was broad and, in retrospect, this exercise should have been conducted earlier in the evening as it could have been a useful focus of the four-hour session. A visualisation/meditation closed the evening session.

This is feedback from the person who was described by Lillian earlier: “I am the youngest employee and at first it was a little bit strange. When we got into the bus on the way to the workshop, the blacks were sitting at the back, the whites were sitting in the front.
I said to myself, Oh this is going to be just one of those trips where whites do their thing and blacks do their thing aside.

As we arrived here people started chatting and I was invited to join the white guys for a drink; they treated me very well and they chatted to me like I was just one of them. I do believe- that thing they told us to do the first day that we must dance with each other – to me it was mostly more like a dream, but it was reality.” (Philip, Video)

Day 2

Sessions 1 and 2. Check in and Gender Awareness

In the morning the black and white groups sat together to give one another feedback as to how they had felt on arrival, what the evening session meant to them and how they spent the night. This builds trust and prepares the groups for the day ahead.

Race was the theme of the first workshop, and in the second, gender was concentrated on. The discussions and exercises evoked a plethora of views and attitudes towards the roles of men and women. The Afrikaans and African cultures were seen to be alike in their view of role and task divisions. They felt that men were the head of the family and that women should be the nurturing partner. She should stay at home and take care of the children and do the domestic work. The man’s role was to be the sole provider and the disciplinarian. There were disagreements, though, and the Managing Director thought that the subject warranted a independent workshop at a later stage. Because we worked in small groups and held open discussions the debate was lively and all participated.

Sessions 3 and 4: Personal growth through communication

A couple of pair- exercises around personal growth were facilitated by Nico du Bois. These aimed to assist people to be more inclusive and not judge on the basis of race, gender or education. They challenged people to assess their ability to communicate non-verbally and emotionally. They made participants think about how each person defined her or himself and if that was accurate. The interaction became very personal. Each person also had the opportunity to
resolve issues with one another. Now both factory and office staff could speak to each other one on one on an equal basis giving positive and negative feedback.

**Session 4: Telling my story**

Participants were asked to think about a person or an experience that had made a difference in their lives and the significance that his individual or experience had on them. This task was introduced by two of the facilitators each telling their story. The impact was powerful and enabled people to understand what the exercise required. The result was that people talked about important influences on their lives in a personal way. Perceptions of one another altered as a common thread of suffering surfaced. Even people who felt their lives had been protected had not been spared pain. Many stories revealed high levels of courage. People began to identify with one another and mutual respect grew.

**Sessions 5 and 6: Cultural Exchange**

In the evening each language group presented a particular tradition to the rest of the group, such as the rituals surrounding a wedding, a form of celebratory dancing or English high tea. This was entertaining yet informative.

**Session 7: Becoming an Ally**

The evening concluded with an exercise on the six levels of becoming an ally. This illustrated what each person could choose to do, or not to do, when faced with a racist, gender-biased or homophobic situation.

The continuum ranged from:

1. recognising a racist/ sexist/homophobic action but doing nothing;
2. recognizing and interrupting the situation;
3. educating oneself and educating others;
4. questioning and interacting with others in the situation from a place of knowledge;
5. supporting and encouraging anti-racist and gender-equality actions and lastly,
(6) anticipating and identifying current racist, gender-biased and homophobic practices and engaging proactively to eliminate or change them before they emerged. (Appendix E)

What was interesting here was the choice of issues each group decided upon. The groups were as mixed as possible and the topics were linked to their lives. It was interesting for those people who were not aware of the distinct issues within culture/lifestyle groups. The issues ranged from HIV/AIDS to Anti-Semitism to Anti-Islamism to homophobia, sexism, racism, classism.

**Day 3: Closure – dance, sculpting, song.**

On the final day the group debated a vision for the company. The whole group then did the Tastory dance together. Each person used clay to mould his/her symbol of what the workshop had meant to them. This was presented to the entire group. The workshop closed with a song: ‘The Rose’. This song is about the power of love, the pain of growth and hope. Each person received two long-stemmed red roses. For many of the staff roses symbolised a loving relationship. It also symbolised the theme of personal growth in spite of ‘thorns’. The workshop had been a challenge for many staff. They were asked to keep one of the roses for themselves, to remind them of their experience, and to pass the other rose on to someone else by sharing what they had experienced.

**Act 2 Scene 5: Backstage**

**Evaluation**

Immediately after the workshop, video interviews were once again offered to those who wanted to express their feelings about the experience. In this extract a young white Afrikaans person who had made it clear during the workshop that he was gay, reported on his experience:

“I learned many things this weekend. Not just this weekend but during the previous one as well. But the thing that stands out from the rest is self-acceptance. If you learn to accept yourself then you can accept others for who and what they are.” Hannes (Spoken in Afrikaans)

In the following extract the person expresses the need for the experience to be rooted in change.
“When we started coming to the workshop it was like in the dark, so I made the sun which symbolises the dawn. So in this company we were in the dark, now we’re at dawn. I wish what is happening will not end up being only a picture. It must go on whites and blacks together into our lives.” Nonkululeko

At the end of the workshop questionnaires (Appendix G) that sought individual participant’s feedback were handed out. These consisted of ten questions which covered both workshops. Each person who completed the questions did so in her/his own language. (Appendices I to O). The final comment on the video came from Jerry Mofokeng, a facilitator:

“If you want to manage change, change the individuals. We’ve succeeded to get people to go back to themselves, to be brave enough to face themselves, face their co-workers. That spells hope. Answers that people have found for themselves, found their spine. The effect is beyond this company, beyond families, it’s for whoever gets an opportunity to be touched. I hope and pray we’re sending out an army of love. “

Act 3 Scene 1: The Run

Life After the Workshops

Statement of Purpose

A post-workshop joint session for all staff was held within a week of the two mixed workshops. A Tastory statement of purpose was developed from the Statement of Purpose worked on in the workshops. The meeting was aimed at combining both statements into one that was meaningful to every staff member.

Continuity Groups

Experimental Continuity Groups were introduced at this stage. Their objective was short-term. They were to facilitate the continuation of the communication that had begun between staff. The staff were divided into six groups that would meet once a month. Twelve members of staff were trained to facilitate the groups. Each group had two facilitators, one black and one white. Each
group decided on its own name and where and when it would meet. Although the original idea was to meet once a month the level of enthusiasm of the staff post-workshops were so high that people chose to meet once every two weeks.

The following quote from the video encapsulates the general feeling of equality:
“But now we’re happy because everybody, black, white, we are all the same and there’s no difference between the staff and the factory. All equal. If you’ve got a problem with office staff just face him and solve your problem.” (Edna, factory staff, Video)

A newly formed Strategic Transformation Team which consisted of the current management team and the Legacy Forum participants, met two weeks later to discuss the general definition of success, what had been achieved in the workshops, where the strengths of the company lay, and how this team could go forward in settling the issues of the past whilst maintaining the climate of communication and respect that the process had produced.

The following extract from the video comes from a man who became a recognised leader:
“Since we started the process I was really in a negative mood and I had the idea that a white person is not a person like me. But since we have travelled from one place to another going for knowledge I realised things have changed.

And I’ve realised there is no person who is living by mistake, that every person is important. No matter if you are black or white I have to offer you respect. This process took part of my life (he places his hand across his heart) and gave me an opportunity to think about myself as well as my future.

I have realised that really I am no longer a slave but I am a free man. I’m a changed man now because I’ve got a right to talk and face reality, I’ve got a right to understand what is going on in my company. My voice is being heard now.” (Elijah, factory staff, Video)
Act 2 Scene 3: Final Direction

The Partner’s Workshop

A month later voluntary Partner’s workshops were offered. Staff had the opportunity to bring their partner or significant other along for the day. Many factory workers live in Johannesburg but their homes are in the rural areas of South Africa. It took a lot of organising to ensure that their wives or partners could attend. These two days were also separated into Factory Workers and Office Staff.

The day was simple in that it outlined what Tastory had intended with the diversity process. The objective was for the partner to begin to understand what the staff member had experienced, for the couples to be able to spend some quality time together and to learn more about themselves as individuals, as a couple and as people who survived Apartheid. Part of the day focused on personal growth and then moved into relationship building, and the experience of Apartheid. 15 couples attended the Office Staff workshop and 18 couples the Factory Staff workshop. (Couples Workshop, Video)

The Consolidation of the Company and the Release of Innergize

Twice during the diversity process, the Executive Director of the Company’s British head office came to South Africa to monitor the intervention. It was he who had demanded it in the first place. On his first visit the Director was amazed at the transformation of the company. He said South Africa was now the most successfully integrated branch in the world of Tastory. The climate within the company was noticeably different even to customers who came only to the reception desk. This had been relayed to him by the receptionist. On the Executive Director’s second meeting he had decided in consultation with the Managing Director to release the Innergize team from the second year of the contract. The reasons for this follow later in this chapter.
Staff members leave Tastory

During the process a number of staff left the company for various reasons. After the first group interviews, one person resigned. She was the only black woman who held an administrative position and she had been consistently overlooked for promotion. It was apparent at the initial interview stage that she had decided to leave the company no matter what changes were made subsequent to the process.

A climate of uncertainty set in when a number of key staff members were dismissed during the course of the two workshops and soon after the process was completed. After the first workshop the Technical Sales Director was dismissed. It was found that she had behaved inappropriately under the previous Managing Director, and in addition she had let a particularly important account slip through her fingers.

The Human Resources Manager who had driven the process together with the Innergize team was dismissed at the end of the year 2000. She had no formal training in Human Resources management and had moved into the position from being a personal secretary to the previous Managing Director.

The Operations Manager resigned at the end of the year and a key employee in Accounts and Administration chose to leave at the same time, as the position she had hoped to move into was given to a younger person. Most of the previous management team were gone. The Financial Director’s position was uncertain for a few months, then it settled and she remained.

New management were brought on board at the end of 2001 and beginning of 2002. All were white staff: three women and one man. One of the factory workers had been brought into the Human Resources department in the middle of 2001 and he was earmarked to take over the position as Human Resource Director after a number of years. Early in 2002 the Managing Director’s personal secretary resigned. She had grown personally from the workshops and now wanted to move on.
In our initial meetings with the Managing Director, we discussed that staff might decide to leave. The company had just dismissed the previous Managing Director and the present one had to champion the transformation process to prove his worth. The current management staff had supported the previous Managing Director and the Innergize process gave him time to assess them and also to sort out what had led to the dismissal of his predecessor. If any of the management team had contributed to the lack of profits and poor administration, he would have no alternative but to let them go. This is what he did. It is not unusual in business for a new Managing Director to hire a new management team. They have no history with the organisation and will work hard to prove themselves.

The attack on the Twin Towers in New York in September 2001 seriously affected the Company. There was talk of its withdrawal from South Africa if necessary. The Company was an American company and now the focus shifted from transformation to profit. Could the South African branch bring in the necessary profit to secure its future? The Managing Director had proved himself as an agent of change, now he was called upon to run a tight organisation that would meet its targets. Tastory had spent a lot of money on the transformation process. That budget had to be cut. In order to do this the Company had to find reasons to let Innergize go. The reasons they found were related to the Continuity Groups and to the relationship Innergize had with the staff.

**The Continuity Groups**

These groups met regularly after the final workshop. The Managing Director began to doubt they were constructive and feared they might become a hotbed of complaints against the company. Also since Innergize was still in the process of training the facilitators, he felt the company was not in control of the process. He suggested that the Ditaba forum’s outcomes could be shared with the Continuity Groups and that should be their main function. They would be channels of controlled information for the company. When this happened, there would be no need for Innergize’s presence with regard to the Continuity Groups.
Diversity Catch-up Sessions
An induction programme had been designed to assist new staff to come on board. Innergize was to run this program. The Managing Director chose to replace Innergize with the new Human Resources Manager. This, too, would mean that Innergize was no longer needed.

Employee Survey
An evaluation survey was to have been conducted by Innergize. The Managing Director decided that this would be put off until the middle of the following year and the gender awareness session he had requested Innergize to provide would be put on hold. The funding allocated towards the gender awareness exercise would be transferred to the employee survey. The Managing Director had decided that Innergize would be dismissed and putting the gender awareness session on ‘hold’ was a diplomatic way of saying it would not happen.

Role Clarification
In the break between the end of 2001 and the beginning of 2002, one staff member had called me to say his son had died in a car accident. I consoled him as best I could and told him to call the new Human Resource Manager so that the correct procedures could be followed.

At the start of 2002 one of the factory staff called me to complain that the new Operations Manager, a white man, was planning to employ new staff who were family members of the factory supervisor. This had been a key complaint by the factory staff during the diversity process. They were anxious that understandings reached in the workshop would not be fulfilled. The staff member was afraid to take this to the new Operations Manager as the staff member had not yet established a relationship with him. He was an unknown factor to the factory staff.

I suggested she go straight to the Managing Director who had an ‘open-door policy.’ I was not sure if the new Operations Manager knew about the history in the factory as regards hiring family members. I called the Managing Director and told him about the complaint without mentioning the name of the staff member. He immediately called a meeting of the new Operations Manager, the new Human Resource Manager and myself. He explained to both of them why employing family members was unacceptable. The applicants were not hired.
Later this was used by the Managing Director to add fuel to the fire in his need to have Innergize off the premises. In the formal letter to me which was hand-delivered he stated he wanted staff to deal directly with their Line Management and censored Innergize’s actions. “At all times refer the person back to their line manager or the Human Resources department (or myself if required)” (See Appendix F for Letter from Tastory)

My life, your life: Steps to heal the Heart
In December 2001, I gave two staff members of the Company a copy of a book I had written which was on the verge of being published. In 2002 one staff member felt that a sentence in the book applied to her and she felt that what she had told me in confidence I had incorporated into the book. The Managing Director accused me of “quoting episodes out of the Tastory diversity programme” and threatened legal action. He also said that “Tastory personnel” had been asked to read the draft copy without permission from himself or the Human Resources manager. (Appendix F).

I explained that I had no reason to quote episodes out of the Tastory diversity programme as the book was an autobiography which ended in 1995. In the workbook section there were many illustrations of life experiences and the idea was that the reader could identify with at least one of them. The person I gave a copy to was a member of the management team who had found the book helpful and inspirational. My explanations were not accepted. Another ‘reason’ to release Innergize had been found.

A letter was delivered to the Innergize offices at the end of January 2002 stating Tastory’s stand on the above issues and cancelling the second year of the contract. I met with the Managing Director and the Human Resource Manager briefly. I was asked to meet with the facilitators of the Continuity Groups and tell them of the change in the groups and that Innergize would be leaving the process and that there would not be a second year to integrate the process. I refused to do this. Word spread fast through the company that Innergize had been dismissed. The facilitators asked for a meeting with me. Management agreed to a lunch outside company premises where the facilitators and myself met for the last time. I can understand that it was time
for the Managing Director to move the company on towards its core business. There had probably been enough “preparation” in terms of the diversity process.

**Feedback**

The young black man who was due to become part of the Human Resource department returned to the factory. The factory staff chose to join a trade union to protect them because few of their grievances had been attended to. A survey which aimed at assisting factory workers with finance for their children’s education and a survey aimed at ensuring that factory workers had a house to live in, were abandoned.

In this chapter, I have presented an account of the research results. In the next chapter I shall discuss their significance, and show the measure of our success by answering four main research questions which underpinned the process.