THE RELEVANCE OF INDUSTRIAL/ORGANISATIONAL PSYCHOLOGY RESEARCH IN 'POST'-COLONIAL/APARTHEID SOUTH AFRICA: EXPLORING THE VIEWS OF ACADEMICS

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MICHAEL ALAN CHRISTISON

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MR SANDISO BAZANA

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DECLARATION

I, the undersigned Michael Christison (student number g14c0464), hereby declare that this dissertation is my original work and it has not been presented at any other University for any other degree award.

Signature.....

Date..29../08/..2019.....

ABSTRACT

This dissertation explored the views of academics who teach and research in the area of Industrial/Organisational Psychology in South Africa about the utility of the field in engaging with the post-1994 South African workplace, thereby remaining relevant. When it emerged as a field of study and practice, Industrial/Organisational Psychology research's aim was to inform workplace practice and contribute to the betterment of society. It appears as if today this research is deemed irrelevant to the workplace and society, with many practitioners relying on their own knowledge and irrelevant repetitive one size-fit-all Euro-American developed theoretical framework and research evidence to solve the challenges of the post-1994 South African workplace, and to serve its society. The latter propelled the researcher to ask broadly the question of relevancy of the discipline in meeting the demands of the post-1994 South African workplace.

Face-to-face, semi-structured interviews were employed to collect data on 8 senior and younger generations of academics in 3 different universities. The collected data was analysed using Braun and Clarke's 6 steps of thematic analysis. The data and study as a whole was approached with a 'post'-colonial lens and a Contexualist paradigm in order to contextualise in the present time the past nuances that arose in our country during the colonial and apartheid eras. Themes discussed seemed to indicate a lack of research focus by academics and their students due to limited time and stringent bureaucratic publication structures present both within their universities and outside. When it came to the discipline as seen through the lens of the data and what this suggested in terms of speaking to post-1994 workplace organisational psychological problems, the study found that the findings arising out of the research in I/O psychology appear to be of little relevance to whom they are currently aimed, leading to the idea of these studies acting as a change agent in the workplace and society to fall to the wayside.

Keywords: I/O psychology research, teaching, relevance, workplace, society, 'post'-colonialism, westernised nuances, academics, Goldman, Bezuidenhout, Schreuder, Prasad, Nkomo.

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CHAPTER 1: INTRODUCTION TO THE RESEARCH

1.1 Introduction

This chapter introduces the reader to the topic and highlights the main aim of the study. It then discusses psychology's research context and industrial psychology's responsibility, questions I/O psychology's relevance and focus, briefly looks at colonialism's legacy of knowledge, touches on the dominant voices in the literature, and asks why psychology has arguably been so focused on the negative in the past. The rationale of the study is then explained and the research questions are outlined. The chapter ends with an overview of the argument to be found in the remaining chapters.

This dissertation seeks to explore the relevance of industrial/organizational psychology research in 'post'-colonial/apartheid South Africa. The main aim of the study is to understand I/O psychology research and teaching practices from the perspective of academics working in South Africa's institutions of higher learning. 'Post'-Colonial Theory is used alongside a contextualist paradigm in order to understand South Africa's uniquely diverse context as well as to assist the researcher in answering the research questions and interpreting participant responses.

1.2 Psychology's research context

Macleod (2004) speaks of how "psychological research has had a chequered history in South Africa" (p. 613). During the era of apartheid, psychology was accused of being irrelevant and helping to bolster the National Party's hold over the country (Macleod, 2004). While much has changed in psychology since the advent of democracy in 1994, there are some aspects that have remained the same (Macleod, 2004). The relevance debate of the 1980s accused South African psychology of ignoring the dialectical relationship between individuals and the socio-political context within which they live, adhering to a noncritical, conservative ideology, and thus either actively or inadvertently supporting apartheid ideology, ignoring working class issues, perpetuating inequalities in mental health service provision, lacking constructs for dealing with the process of change, and viewing culture in a mechanistic manner (Macleod, 2004; Macleod & Howell, 2013). Despite the brutal racial oppression that took place during apartheid, the lowest proportion of articles dealing with 'race' appeared in the *South African Journal of Psychology* (*SAJP*), which was probably due to researchers adopting a value-free medical model in their research, thus 'legitimately' ignoring issues of

'race' (Macleod, 2004). The question around whether or not these aspects of research, especially race, culture, gender and sexualities, have changed must be kept in mind when looking at the relevance of industrial/organisational psychology research in South Africa post-'94, leading up to our present day. Booysen (2007) also mentions race, culture and gender as salient factors in the South African workplace. Young (2012) then refers to the continued domination of race in South Africa's social landscape.

1.3 Industrial psychology's responsibility

Traditionally the mandate of industrial psychology has been the matching of the workforce to the workplace by attempting to explain and influence human behaviour in organisations (Van Vuuren, 2010). When reading this mandate, one cannot help but get the sense that industrial psychology's boundaries are in fact limited by organisational boundaries, essentially confining what industrial psychology can and can't do (Van Vuuren, 2010). Does that mean that industrial psychology's research and practice are limited to the narrowly defined needs of owners, shareholders and leaders in organisations (Van Vuuren, 2010)? As Fleetwood (2005) would argue, these same organisations, owners, shareholders etc. are themselves creations of the self-same society. And so, by virtue of its professional obligations, one could argue that industrial psychology also has a role to play when it comes to making the world a better place for society at large and therefore has an obligation to society as a whole (Van Vuuren, 2010). This means that research in industrial/organisational psychology MUST look at more than just the organisational or economic context and recognise that each aspect of society, no matter how 'big' or 'small' is interconnected and has the ability to have an impact on/influence other aspects.

On the question of relevance, Renecle (2001) argues that industrial psychology is only relevant in so far as the discipline, and not necessarily the profession, has an important impact on the country. "If a profession is an occupation requiring specific, specialized education, then Industrial Psychology in South Africa is clearly not a profession" (Renecle, 2001, p.22). This is due to the view that the discipline of industrial psychology is not only applied by industrial psychologists but also by a variety of other people working in the field of people management and performance (Renecle, 2001). This emphasises the importance of the discipline of industrial psychology in that it filters through a multitude of jobs and can be applied by a variety of people due to it being relevant to multiple situations. As a discipline, industrial psychology uses psychological principles in the workplace (Anderson, Ones,

Sinangil, & Viswesvaran, 2001) and, as such, this study views the discipline as pivotal in critically engaging with the socio-economic and political history of South Africa which was, and arguably still is, also reflected in the workplace (Webster & Von Holdt, 2005).

While South Africa has experienced a variety of changes since the advent of democracy, the legacy of the colonial conquest and the Afrikaner Nationalist policy of apartheid "has conferred on South Africans the dubious status of being a society with one of the highest levels of inequality in the world" (Zulu & Parumasur, 2009, p.1). This is heightened further by young people seeking jobs and trying to enter the labour market while at the same time South Africa is struggling with enormous unemployment rates (Rothmann & Cilliers 2007). While the democratically elected government, led by the African National Congress, placed poverty and inequality at the top of its list of policy priorities (Zulu & Parumasur, 2009), it is clear these issues have not been dealt with to the extent which was initially sought. Challenges like these, as well as on-going organisational and societal changes, are constantly giving rise to new sets of needs which the discipline of industrial psychology will need to respond to appropriately in order to ensure that it remains relevant (Renecle, 2001). This relevancy will be what allows industrial/organisational psychology to combat both old and new issues that plague the South African workplace and, since the workplace can be viewed as a microcosm of society in general, the country as well.

1.4 Questioning I/O psychology's relevance

That said, one cannot simply assume that industrial/organisational psychology or its research is relevant. Van Vuuren (2010) asserts that we can evaluate the field of industrial psychology according to who is doing what and for what personal reason at any point in history. Reasons for evaluating the field centre around a growing sense of discomfort amongst scholars with regard to merely accepting industrial psychology as 'good work' in that there appears to be disjuncture or tension between what industrial psychology can *potentially* contribute to and what it *does* actually contribute to (Van Vuuren, 2010). Some scholars believe that industrial psychology has not always grasped the opportunities to make a positive contribution to society: some say that "I/O psychology has been slow to recognise the implications of societal changes for its own agenda", while others assert that "*communities* and *societies* must receive more attention from a world-of-work perspective" (Van Vuuren, 2010, p.5). Speaking to the idea that the workplace is a microcosm of society mentioned earlier, some scholars recognise that the two are interrelated in that across the full spectrum of work

organisations in society, psychological interventions have the potential to solve both organisational and social issues (Van Vuuren, 2010). These interventions are said to be underutilized (Van Vuuren, 2010) and some view the profession as lacking evidence-based research (Briner & Rousseau, 2011).

In a paper published in 2010, Schreuder and Coetzee argue that research in Industrial/Organizational (I/O) Psychology 'should' "consider the socio-political uniqueness of the country" (p.1). According to Schreuder and Coetzee (2010) such research would incorporate research initiatives focussed on strengthening the skills and human resource base in organisations, and improving the health profile of employees by addressing such things as the prevalence of HIV/AIDS in workplaces and communities. They further argue that the discipline of I/O Psychology must recognise the national vision of an inclusive society with researchers contributing solutions that further the participation in decent work and sustainable livelihoods of designated groups (women, black people and people with disabilities) that have historically suffered from poverty and disadvantage. Schreuder and Coetzee (2010) follow the critical assertions of Rothmann and Cilliers (2007) on research in I/O Psychology in South Africa. Rothmann and Cilliers (2007) argue that research on diversity (e.g. the effects of stereotypes, affirmative action and employment equity, prejudices, and discrimination, employee relations, inter-culture communication, cultural differences, minority positions and migration, coping strategies) ought to be prioritized by researchers in the area of Industrial Psychology in our changing South Africa. In this, Sastry (2011) reminds us of the importance of exploring the political, social and economic developments of a country in order to understand various aspects of its society.

1.5 Colonialism and its legacy

Prasad (2003) and Young (2012) engage with the notion of a colonial legacy that remains at the core of societal sectors, including the workspace. Ruggunan (2016) then juxtaposes the creation of the South African workplace between the Dutch and English settlers, arguing that these identities still prevail in the South African workplace and in research and literature on organizational studies. So when looking at the South African workplace as well as the literature surrounding it, it is important that we engage with nuances such as modern management theory and practice, bearing in mind that they were born in the colonial era and founded on a colonizing belief in Western economic and cultural superiority (Goldman, 2016). This belief gave the impression that the elements of organisations are to be taken as

objectively real and universal in nature, only having contingent differences and variations (Jack & Westwood, 2006). This was further solidified in the presumption that the universal model of development, which was based on the economic rationalities of Western theorists, could be applied to any economic situation found in the world (Jack & Westwood, 2006). Any 'other' knowledge produced today that is found to be outside of Western parameters is often changed in such a way that Western audiences may understand it, thereby supporting business and trade practices designed to make use of that 'knowledge' in order to secure economic, commercial and competitive advantage (Jack & Westwood, 2006). This results in an ongoing reproduction of representations of the management and business practices of others that are now shaped by the interests, motives, ideologies, values and theories of dominant Euro-American powers without any reference to the knowledge systems and understandings of those of others (Jack & Westwood, 2006). This could be seen as Western imagery masquerading as knowledge (Jack & Westwood, 2006) in the hopes of getting to a point where it is the only perspective; the only truth.

1.6 I/O psychology's loss of focus

It is important for I/O psychology researchers then, to acknowledge the dominance what counts for "knowledge" in the "first World"/ West and how, at least for now, that will be the type of 'knowledge' that they will come across and engage with when conducting their studies, teaching or prescribing textbooks. This, however, is not the only challenge that researchers will come across. I/O psychology research has been said to overemphasise the negative aspects of work and life due to its failure to respond to the needs of all potential research stakeholders (Rothmann & Cilliers 2007). The framing and interpretation of research questions in I/O psychology is also said to be strongly influenced by a prevailing values perspective which emphasizes a utilitarian, cost-benefit approach (Rothmann & Cilliers 2007). One must remember that the utilitarian approach regards the achievement of goals set forth by one stakeholder group, this group often being that of the management of the organization, as the primary objective of applied research (Rothmann & Cilliers 2007). Furthermore this approach asserts that action and policies should be evaluated on the basis of the costs and benefits that they impose on the organization, showing its organizational rather than individual effectiveness approach (Rothmann & Cilliers 2007). This utilitarian perspective has the tendency to then focus solely on identifying the financial costs to the organization due to distressed, dissatisfied, and unhappy employees as opposed to the employees themselves (Rothmann & Cilliers 2007). At this point one may be inclined to

remember Van Vuuren's (2010) view discussed on page 3 above on evaluating the field of industrial psychology, especially since the challenges given here seem to echo what has been previously said by scholars.

Augustyn and Cillie (2008) argue that there appears to be a lack of focus when it comes to aspects of knowledge development in industrial psychology apart from the usual concerns of the discipline. This argument is seen again later in the perhaps rather extreme assertion of Schreuder and Coetzee (2010) that, previously, I/O psychology researchers had opted to "keep their pets, have their fun, suffer their delusions, keep their secrets, and ask their questions" rather than take a needs-driven and problem-orientated approach to research. This has the potential to result in industrial psychology becoming a purely academic discipline, where the application of psychology to the world of work may in fact be left up to practitioners who are, arguably, poorly trained theoretically and dangerously incompetent in the application of the body of knowledge of industrial psychology to real-world problems (Augustyn & Cillie, 2008). This seems to be further acknowledged by captains of industry in that they described published research as a "waste of time" (Augustyn & Cillie, 2008, p.70). Despite sizeable growth in the discipline, industrial and organisational psychology don't seem to be able to provide the answers to issues such as decreasing educational achievement, shrinking job skills and drops in productivity (Augustyn & Cillie, 2008; Briner & Rousseau, 2011). It is clear then that research in industrial/organisational psychology in South Africa needs to experience a paradigm shift - hopefully towards a more aware and dynamic research process and purpose.

This has also been echoed by Pietersen (2005) who speaks of the imbalance between I/O psychology as a science and as a profession and how this has a negative impact on research. His study then discusses (in part) the importance of I/O psychology in retaining its identity and standing amongst organisational science while also moving out of its "groove of uncritically following only one meta-approach to knowledge" (Pietersen, 2005, 84). In this sense, research in I/O psychology must be sensitive to current and foreseen pressures, demands and needs in South Africa's changing society, with a focus on the South African workplace (Pietersen, 2005).

1.7 Dominant voices in the literature

Schreuder and Coetzee's (2010) research into research trends in the field of industrial and organisational psychology found that research publications were lacking a critical edge. This

study then also aims to explore some of the gaps that exist in Industrial/Organisational psychology literature. While some gaps may have to do with the content found in the literature, others have to do with those who actually do the research. For example, the studies of Macleod (2004) and Macleod and Howell (2013) found that a vast majority of published research continues to come from historically white, advantaged, urban-based universities. While this may not necessarily reflect on the so-called 'race' of authors, some researchers do "comment on the on-going under-representation of black authors in publishing" (Macleod, 2004, p.623). While there were multiple factors that contributed towards this inequality, the fact that many so-called 'black' academics were, and perhaps still are, located at historically disadvantaged universities that face severe structural constraints including appropriate support for research-based activities, stood out (Macleod, 2004).

Questions that relate to this issue are those around who actually writes the research, who is the researcher and who gets included/excluded in the process of social research and writing. These epistemological issues are dealt with in 'post'-colonialism. Research projects of 'post'-colonialism have been found to be of a diverse scope and usually interdisciplinary, as seen in the disciplines of geography, history, sociology and anthropology (Leroke, 1998). Together these disciplines provide a cross-section of themes including, but not limited to, "space, time, narrativity, identity, translation, construction, representation, knowledge production/construction, orality, writing, and social research" (Leroke, 1998, p.59). In South Africa 'post'-colonialism's initial emergence largely took place within historically 'white' universities (HWUs) and so the research produced around it was found to lack diversity and interconnectedness (Leroke, 1998).

This point is corroborated by Morreira's (2017) article where she engages with the existence of particular epistemic hierarchies within African knowledge systems and their resources. These 'knowledge' hierarchies seem to have their "roots in a colonial past, where other knowledge systems and ways of being were systematically disregarded and perceived negatively" (Morreira, 2017, p.4). This leads Morreira (2017) to call for the examination of ways in which knowledge is formulated and valued in the 'post'-colonial humanities, thereby exposing the ways in which this faculty is still deeply entangled in a colonial power matrix.

1.8 Rationale and research questions

In some universities in South Africa the social sciences can now be found under the faculty of Humanities, within which both the subjects/fields of psychology and organisational

psychology fall. This makes sense since I/O psychology and its research focuses have been said to evolve in order to address the changing needs of societies and organisations alike, and then generate new knowledge and technology with a view to dealing with the resulting demands of globally and nationally changing contexts (Schreuder & Coetzee, 2010). That being said, Schreuder and Coetzee (2010) also concluded that "the relevance and value added by the research to the practical realities, and especially to the work place today, are open to debate" (p.10). There seemed to be an imbalance in research trends and many so-called 'popular' themes, leading Schreuder and Coetzee (2010) to assert that available data was recycled in the pursuit of 'hot topics'. In order for the field of I/O psychology to have an optimal impact, it is necessary for it to continuously predict the various needs based on changes in the business environment, without disregarding the socio-political and economic changes within a society (Schreuder & Coetzee, 2010).

This leads this researcher to argue that, when it comes to the content of I/O psychology research, the main gap comes in the form of the need to explore the South African workplace's 'post'-colonial/apartheid nuances. There is a need, especially now, for research to become reflexive and aware of its ontological and epistemological assumptions, as well as its political and ethical obligations at whom it is aimed (Jack & Westwood, 2006). This calls for a true recognition of what one is researching, acknowledging the environment within which one conducts research and then being critical of that same research and environment.

In the light of this brief review of current literature the highly significant changes that have taken place socially, politically and economically in South Africa over the past three decades, this research asked the following question:

- How has I/O psychology research and teaching responded to large scale social, political and economic changes in South Africa since 1994?

And more specifically;

- How do researchers/academics report dealing with questions of identity, culture, race, gender and sexualities in their research or teaching take into account the changes that have occurred in South Africa post-1994?

- And which courses or research topics and theoretical lenses allow them to engage with such societal (and workplace) challenges in South Africa, post-1994?

The objective of this study is first to review relevant literature and then to interview academics working in South African institutions of higher learning in order to find out if their research and teaching take into account the effects of the residual legacy of colonialism and apartheid as well as the resulting nuances.

1.9 Overview of the chapters

The following chapter seeks to explore the relevancy of industrial/organisational psychology research in universities, the workplace and society at large in current day South Africa by looking at the country's historical context as well as the legacy left by its colonial and apartheid eras. Writings from authors like Hepple (1963), Bezuidenhout (2004), Goldman (2016) and Mungwini (2018) are used to engage with past and current eras and events as well as their effects on the country. The history of I/O psychology research in South Africa is then looked at along with some of its common trends, as well as the discipline's knowledge in a university space in light of calls for curriculum transformation. As a theoretical framework, 'Post'-Colonial Theory's applicability to this study and its research questions is explored through the work of researchers like Prasad (2003), Nkomo (2011) and Young (2012).

CHAPTER 3 documents how data was collected and then analysed. This chapter also outlines the research design as well as the contextualist paradigm used in this study and its relation to 'post'-colonial theory. Ethical considerations such as reliability, validity, anonymity and confidentiality are also discussed in this chapter. **CHAPTER 4** then reports and discusses the results. In this chapter, the researcher outlines the main themes and sub themes derived from the analysis process, discussing them alongside relevant literature. This discussion makes use of available literature as well as the study's theoretical framework and paradigm to make sense of results. This dissertation concludes with **CHAPTER 5** where the researcher gives an overview of the whole study and summarises the findings. The study's limitations are also discussed in this chapter before the researcher finally gives recommendations and suggestions for future research.

CHAPTER TWO: LITERATURE REVIEW

2.1. Introduction

This chapter will briefly review and expand on the key variables of the research questions that the study seeks to ask. This means initially engaging with I/O psychology's origins, definitions, and previous research agenda. Since each of these factors exist in the South African context, it is important then to track our country's historical eras and, more specifically, the workplace that emerged in the 'post'-apartheid landscape. This chapter will also highlight the importance of the present enquiry in relation to transformation in higher education. Lastly, this chapter will explore the role of 'Post'-Colonial Theory as a framework for engaging with the changing South African political, economic and societal landscape and the role of that theoretical framework in organisation studies.

2.2. Origins of Industrial/Organisational Psychology

It is generally accepted that as a subject, industrial psychology originated in the USA at the beginning of the 20th century (Schreuder, 2001). This is confirmed by Goldman (2016) who reminds us that the kind of business organisation we see today emerged during the Industrial Revolution. This study will revisit, briefly, the history of management, starting with Scientific Management, the Hawthorne studies, the Human Resources Management Approach, and the Contingency Approach.

2.2.1 Scientific management

Scientific management's objective is to secure maximum prosperity for the employer, coupled with the maximum prosperity for the employee (Taylor, 2004). Interesting to note here is how the prosperity of the employee is 'coupled' with that of the employer, revealing where the emphasis of this approach lies. When speaking of 'maximum prosperity', Taylor (2004) uses these words broadly to encompass not only the company/owner, but also each branch of the business in that, through their development, prosperity will be permanent. In this same way, maximum prosperity for the employee means more than just higher wages; it means the development of employees' skills to a state of maximum efficiency where they are able to perform the highest grade of work (Taylor, 2004). What type of relationship, then, exists between employees and their employers? At its foundation, scientific management has the firm conviction that the true interests of employees and employers are one and the same;

although this does not seem to be a view shared by most employees about their employers or vice versa, with both opting to believe that the antagonistic relationship that exists between them is necessary (Taylor, 2004).

It could then be argued that the principles of scientific management are ones that only consider results, procedures and methods and do not look specifically at who is involved. Scientific management seeks to find ways of getting employees to produce more which in turn causes the organisation's output to increase, essentially making profits for the organisation at the expense of employees; this is its the main focus (Merkle & Riley, 1980). The idea of controlling the time and performance of workers was central to ensuring efficiency and effectiveness above all else (e.g. human fatigue, social and family challenges that might affect performance). In this example, the Human Relations approach, arising from the Hawthorne Studies, became important to look into such issues.

2.2.2 Hawthorne studies

The phenomenon known as the 'Hawthorne effect' came about through the studies done by the management of the Hawthorne plant of the Western Electric Company in Chicago, Illinois, in the USA and is often mentioned as a possible explanation for observed changes that arise from intervention studies (Wickström & Bendix, 2000). This term mostly refers to the behaviour-modifying effects of being a subject of social investigation, regardless of the context of the investigation (Wickström & Bendix, 2000). The Hawthorne studies themselves were influenced by the principles of scientific management (Wickström & Bendix, 2000). The study began by looking at the relationship between illumination and productivity and was concerned with the effects of changes in rest pauses and work hours on productivity (Wickström & Bendix, 2000). The aim of this approach was to 'manage' employees and organise work for the attainment of the goals of management capital.

The study found that as long as illumination was kept at a reasonable level it did not significantly affect worker productivity, but instead that it was evident that there were other factors that were more important (Wickström & Bendix, 2000). Further experiments were conducted that looked at specific aspects of worker productivity but again it was not these variables that were responsible for observed social change (Wickström & Bendix, 2000). After the compilation of the main report, it was suggested that the most important factor with regard to the improvement of worker productivity was improved personal relations between workers and management (Wickström & Bendix, 2000). What had actually happened was

that investigators had built close relationships with those participating in the experiment in the hopes of making them feel more comfortable and it was these unintentional manipulations which had caused workers to improve in productivity, giving birth to what we know now as the Hawthorne effect (Wickström & Bendix, 2000). The effect refers to the significant increase in worker production as a result of special social position and positive social treatment in the workplace (Wickström & Bendix, 2000).

The 'Hawthorne Effect' showed that it is not necessarily specific changes in the work environment that have an effect on worker productivity but rather that the productivity of workers increases or decreases depending on the type of involvement that management has in their workplace lives. The findings of this research, that the social and psychological environment has potentially greater importance than physical working conditions, enabled industrial psychology to advance beyond selection and placement to more complex problems like interpersonal relationships, motivation and organisational issues (Schreuder, 2001). During the early period (1920s), it was the Hawthorne studies that probably had the greatest influence on the development of industrial psychology as a discipline (Schreuder, 2001).

However, as influential as the Hawthorne studies were, they were not without their shortcomings. Cary (1967) says that the results of the Hawthorne studies do nothing to support the "human relations approach" and are consistent with the old-world view about the value of monetary incentives, driving leadership and discipline. This led to the formulation of the Human Resources Management approach aimed at emphasising the importance of the worker.

2.2.3 Human Resources Management Approach

HRM is an umbrella term that encompasses specific human resources practices such as recruitment and selection, workplace appraisal and formal human resource policies which directly and partially constrain the development of specific practices, as well as various overarching human resource philosophies which specify the values that inform an organisation's policies and practices (Jackson & Schuler, 1995). So although not a unified theory, there are various principles that make up the Human Resources Management (HRM) approach. In some cases, acceptance of the principles goes no further than specifying that the most important assets of an organisation are its human resources (Hendry, 2012). This statement is very broad however, and does not seek to unpack the meaning of human resources management. An aspect of this approach is about matching employment practices

to an organisation's strategy as well as combining these practices in such a way that they reinforce each other (Hendry, 2012). Employment decisions, then, should not be conceived in isolation but should rather be integrated through mechanisms such as personnel planning (Hendry, 2012). At the same time factors such as reward systems, the way promotions are made, as well as who gets trained and why all have effects on motivation and show the type of organisation which is being looked at and the behaviours promoted within that organisation (Hendry, 2012). HRM's aim is to make sure that such personnel practices are consistent (Hendry, 2012).

One can also look at HRM as a distinctive philosophy - as opposed to simply a set of values - with this philosophy emphasizing the securing of employee commitment and motivation in organisations that are characterized by high-trust relations with a place for employees to exercise their influence (Hendry, 2012). Management style and organisational culture then become an important focus for action in their own right because it is not enough for employment practices to simply cohere, nor even that they should express the values of the organisation: these values are of a particular kind (Hendry, 2012).

However, there are European critics who see HRM as a practice that skates over potential differences of interest as well as a practice that makes doubtful assumptions about the common interests of the individual and organisation, while undermining trade union representation of employee interests against the employer (Hendry, 2012). The underlying values of HRM appear to be unitarist and individualistic in that they don't assume any underlying differences of interest to exist between management and workers, and they emphasize the individual-organization linkage as a preference to operating through group and representative systems (Hendry, 2012). These shortcomings of the HRM movement informed the development of the contingency approach which was concerned with the various aspects (structures, characteristics, etc.) that make up the workplace.

2.2.4 Contingency Approach

The contingency approach to management has its roots in general systems theory and involves the identification of commonly recurring settings as well as the observation of how different structures, strategies and behavioural processes fare in each setting (Zeithaml, Varadarajan, & Zeithaml, 1988). The more popular contingency theories look specifically at organisational environments, characteristics and structures, competitive conditions and

organisational strategies, and organisational characteristics and behavioural processes (Zeithaml et al., 1988).

This perspective provides an opportunity to build a body of knowledge that is centred on appropriate strategic choices for commonly recurring marketing settings (Zeithaml et al., 1988). This speaks to the findings of Holten and Brenner (2015) whose study supports the contingency approach to leadership behaviour and the theory of situational leadership that suggest there may be a "right style for the right situation". However, in order for the approach to be effective, there are certain key issues which must be addressed. In the first place, the selection and measurement of performance variables in contingency frameworks will influence the match between contexts and the appropriate response variables (Zeithaml et al., 1988). Secondly, effectiveness is often related to numerous contingency variables and so the identification and grouping of contingency factors is key when it comes to identifying the contingencies which explain the greatest variance in performance (Zeithaml et al., 1988). This is especially important when dealing with numerous variables such as performance improvement, employment equity, training and development, the expectations of trade unions (Horwitz, 2017) and the overwhelming feeling one can get when trying to manage them all at once. Thirdly, due to conceptual confusion in specifying the contingency variables or from high correlations between variables there is a lack of independence of contingency variables (Zeithaml et al., 1988). The argument here is that an organisation does not operate in isolation from its immediate and global environment (Maasdorp, 2001).

So in this sense the contingency approach sensitizes organisations and their leaders to the external factors that directly impact on the internal organisational factor.

2.2.5 Definitions of Industrial Psychology

Furnham (2004) speaks of how there are at least ten different titles that exist for psychological workplace practices:

- Applied psychology
- Business psychology
- Industrial psychology
- Management psychology
- I/O psychology
- Occupational psychology

- Organisational behaviour
- Organisational psychology
- Vocational psychology
- Work psychology

Contrasted with 'pure' psychology, 'applied psychology' encompasses the psychology disciplines that look at the direct application of theory and methods from psychology research (Furnham, 2004). 'Business psychology' is a term used occasionally by consultants and management scientists when it comes to denoting problems found in everyday management (Furnham, 2004). It has supposedly gained wider approval, being used synonymously with organisational psychology, although critics may argue that this definition takes the perspective of management as opposed to the worker (Furnham, 2004). 'Industrial psychology' was perhaps the first term used in this area, reflecting the early interests of applied psychologists who were interested in environmental and physical factors at work (e.g. Hawthorne Studies), economics and human groups (Furnham, 2004). However, the term 'Industrial Psychology' is considered old-fashioned and is seldom used today because it no longer encompasses the focus of research in organisations nor does it have the same value as it did before (Furnham, 2004). It could perhaps be said then, that 'Industrial Psychology' refers more to the mechanisms of industry and how to make sure that these mechanisms function at the highest level to produce maximum output.

An older and arguably unpopular term due to its management bias, 'management psychology' was occasionally used in the 1970s (Furnham, 2004). Coming now to the principal term used in this dissertation, 'I/O psychology' is almost exclusively an American term used to include the older concerns of industrial psychology as well as the more recent concerns of organisational psychologists and is a term that can be used interchangeably with organisational psychology (Furnham, 2004). The more British term 'occupational psychology' refers to the area of organisational and industrial research as a whole and also remains interchangeable with 'organisational psychology' (Furnham, 2004). 'Organisational behaviour' is a term used to cover a multidisciplinary area with theories and methodologies which are borrowed from management science, psychology and sociology (Furnham, 2004). The importance of this title is furthered in Donaldson and Ko's (2010) study with their discussion on positive organizational behaviour, a term that looks at positively-oriented human resource strengths and psychological capacities that can be measured, developed, and effectively managed to improve performance in today's workplace.

‘Organisational psychology’is probably the most widely used term that embraces the whole concept of work-psychology and most areas of behaviour at work (Furnham, 2004). When it comes to the etymological battle, Furnham (2004) says that this term is most likely to “win through” (p.423). This has also been built on with the notion of positive organisational psychology that seeks to look at the positive subjective experiences of individuals as well as their positive individual traits, and positive institutions (Donaldson & Ko, 2010). A term used to denote a quite specific area of research ‘vocational psychology’ is concerned with the ‘fit’ between an individual’s characteristics and the requirements of the job, as well as the differences between people in different vocations (Furnham, 2004). The term ‘work psychology’ is a relatively recent one and is used mainly by European psychologists to encompass business, industrial, occupational, organisational and vocational psychology (Furnham, 2004).

2.3. Industrial/Organisational Psychology research in South Africa

Two of the more popular names that come up when looking at the history of industrial psychology are Walter Dill Scott and Hugo Munsterberg (Schreuder, 2001). Scott was the first person to apply psychological principles in advertisements, personnel selection and management issues, with his famous works around the psychology surrounding advertising and human efficiency in business having a profound influence on the public’s awareness of industrial psychology (Schreuder, 2001).

Munsterberg on the other hand, who many authors regarded as the ‘father’ of industrial psychology, was interested in the application of traditional psychological methods to practical industrial issues (Schreuder, 2001). When it came to his work on the selection of workers and the application of psychology in selling, (Schreuder, 2001) points out that “there were even indications of the present core areas in industrial psychology, namely organisational and personnel psychology” (p.2). Munsterberg’s 1909 paper titled "Psychology and the Market" suggested that psychology could be used for a variety of industrial applications including management, vocational decisions, advertising, job performance and employee motivation. His research was later summarized in his book *Psychology and Industrial Efficiency* (1913), which suggested that hiring workers who had personalities and mental abilities best suited to certain types of work was the best way to increase motivation, performance, and retention (Munsterberg, 1998). While these were indeed important findings, it was the application of the Hawthorne studies in 1924 that expanded the subject considerably (Schreuder, 2001).

One could argue then, that the prominence of these aspects in the workplace today shows the influence and the reach of the so-called 'great' northern power that is America. This further justifies the need for the bringing in of a 'post'-colonial conceptualisation of organisational studies to the global south. Research in industrial psychology then came into its own in South Africa in 1946 (Schreuder, 2001). Simon Biesheuvel, who is regarded as the father of industrial psychology in South Africa, conducted research on the selection of flight crews and made a number of presentations of scientific papers (both national and internationally), making him one of the most respected psychological researchers in the country (Schreuder, 2001).

In 1969 the Human Sciences Research Council (HSRC) was then established and made a significant contribution to the development of industrial psychology in South Africa, with the contributions of the HSRCs Institute of Manpower Research, Institute of Psychometric Research and Institute of Statistical Research in particular being of special significance to the subject (Schreuder, 2001). When it came to the development of industrial psychology as a discipline at different South African universities, it initially fell under the Department of Psychology (Schreuder, 2001). At various traditional Afrikaans universities during the 1960s it underwent significant development where it was then transferred to the Faculty of Economic and Management Sciences (Schreuder, 2001). This move was due to industrial psychology's specific relationship with economics, allowing the application of economic principles to be maximised (Schreuder, 2001).

The 1970s and 80s brought with them further development when departments at certain universities changed both the name and field of study to 'Personnel Management', and later 'Human Resource Management' (Schreuder, 2001). These moves were justified by Professor Vermeulen (1989 as cited in Schreuder, 2001) when he said that "firstly, the designation 'Personnel Management' expresses a stronger practical and career-oriented image, secondly, only a small percentage of students ultimately qualify as industrial psychologists, while the vast majority find themselves in human resource management jobs, and thirdly, in the 1970s, researchers described industrial psychology as being in a disorganised theoretical-conceptual state" (p.12).

Changing the name and debates about the actual focus of I/O psychology seem to be two different things, so one could argue that the real question here is: were they considering changing the name of I/O psychology to 'Personnel Management' or to 'Human Resource

Management'? I/O psychology is clearly not devoid of the influence of human resource management (HRM) so therefore there is a need to understand this aspect of the field. Applied psychologists are the ones who engage with the work space in order to develop a variety of sophisticated tools and techniques with the intention to improve the effectiveness of organisations (Jackson & Schuler, 1995). These tools and techniques are what are then used by human resource managers when it comes to influencing organisational policies and practices (Jackson & Schuler, 1995).

While there are many theoretical perspectives based in sociology, economics, management and psychology that focus on various aspects of the domain of HRM in context (Jackson & Schuler, 1995), this study will only touch on one to show HRM's connection to industrial psychology. In this model, HRM acts as a subsystem that functions to acquire, utilise, retain and displace a variety of competencies (Jackson & Schuler, 1995). From this perspective, one can see how HRM can be viewed as a subsystem that is embedded in a larger organisational system; hence its association with industrial psychology and its subfields (Jackson & Schuler, 1995).

It is also important in this section to engage with some of the issues that surrounded university professional bodies and their practices in terms of racial gatekeeping that existed during the period of I/O psychology's growth in South Africa. Writing during this time, Seedat's (1997) study reminds us that there was a paucity of research activity at South Africa's so-called 'black' universities. This may have been due to the historical dominance of academic departments by a few senior mediocre academics, along with the lack of financial encouragements and resources, the primary emphasis on teaching, the lack of a comprehensive graduate programme as well as the recruitment and absorption of the brightest so-called 'black' graduates into historically white, English universities (Seedat, 1997). On top of this, young so-called 'black' potential researchers were often times discouraged and disenabled by the absence of institutional and collegial support from their progressive so-called 'white' and senior so-called 'black' counterparts (Seedat, 1997).

When the support was forthcoming, the so-called 'black' staff would function as junior partners of their so-called 'white' colleagues who usually assumed the position of arrogant, covert supervisors (Seedat, 1997). The data and intuitive experience that was gathered by young black academics through their immersion in community struggles would sometimes be exploited by senior researchers who were anxious to maintain and expand their publication

record (Seedat, 1997). The commitment of historically white English-medium universities' to affirmative action remained (and arguably still remains) embedded within the values of these institutions (Seedat, 1997).

Due to liberal values that stressed exclusive personal achievement, selfish individualism and extreme competitiveness being uniformly applied to so-called 'black' and so-called 'white' students, these historically white English-medium universities seemingly ignored the differential consequences that came with varying socio-economic biographies of dispossessed 'blacks' and affluent 'whites'. So-called 'black' academics were believed by Seedat (1997) to not have fully transcended their primary function of transmitting knowledge. This was arguably understandable since, historically, so-called 'black' students were the recipients of knowledge that was produced and disseminated by so-called 'white' liberal academics, after which these students became disseminators of knowledge generated by so-called 'white' radical intellectuals themselves (Seedat, 1997). This progression however, from passive recipient to active disseminator, was/is inadequate when it comes to altering the power base which remained/remains vested in the so-called 'white' hands in academia (Seedat, 1997).

2.3.1 Prominent research in the *South African Journal of Industrial Psychology* (SAJIP) and the *South African Journal of Human Resource Management* (SAJHRM)

During times of rapid and fundamental change in our country, Renecle (2001) argues that we must question the relevancy of Industrial Psychology as a discipline and a profession. This is especially important due to assertions by Schreuder (2001), Rothmann and Cilliers (2007), Schreuder and Coetzee (2010) and Van Vuuren (2010) that research in I/O psychology is losing its relevancy through repetitive research topics, quantitatively focused methodologies and global - rather than local - orientation.

Presented below are the common trends that emerged during an analysis of the data found in the SAJIP and the SAJHRM. These trends allow for one to gain a clearer understanding of what researchers in the field of industrial psychology and human resources management are engaging with in their research. While the SAJIP contains journals that look at the development of concepts that pertain to organisational success and performance, leader and group effectiveness and the well-being of peopled in the organisation (Coetzee, & Van Zyl, 2014), the SAJHRM explores aspects that are related and relevant to Human Resource Management (HRM) in various organisational settings (About the SAJHRM, 2017).

2.3.1.1 Quantitative, cross-sectional and positivist studies

Research within the SAJIP is dominated by quantitative, cross-sectional research designs which were often seen to draw from a positivist theoretical framework. This framework is described by Macleod (2004) and Pietersen (2005) as being a 'hard' science framework. This shows that research in industrial psychology is still dominated by traditional research methods, indicating a lack of change. Reuben and Bobat (2014) said that there is little qualitative research and next to no research that incorporates a discursive methodology. Kinnear and Ortlepp (2016) were some of the few researchers who used discourse analysis in their research of the emerging models of power among South African women business leaders. Discourse analysis, according to Kinnear and Ortlepp (2016), is a process of critical reflection that seeks to deconstruct the forces that govern the mind as well as enable the emergence of empowering forces that allow subjects to change their lives. So when looking at quantitative research, which Bryman (2016) describes as being rigidly structured and having an "objectivist conception of social reality" (p.108), one must ask: where is the critical engagement in this traditional type of research methodology?

The quantitative nature of the majority of the articles meant that researchers had a greater ability to manipulate the data which they gathered to suit various purposes or 'needs'. This could be deemed 'mandated research' where I/O psychology researchers are doing research simply to do it rather than for an active purpose (Briner & Rousseau, 2011). In support of this point, one can look to Coetzee and Van Zyl's (2014) review of a decade's scholarly publications between 2004 & 2013 in the SAJIP. The study identified that there was a preference for cross-sectional quantitative empirical studies and analysis techniques amongst researchers, verifying the observation that scholars and practitioners in I-O psychology appear to prefer quantitative (hypothesis testing, statistical analysis) research methods in comparison to qualitative methods (Coetzee & Van Zyl, 2014). The vast majority of the articles published within the SAJIP between 2004 and 2013 were not aimed at addressing immediate practical concerns of businesses or practitioners, but rather sought to understand the psychology of individuals within organisational contexts and to address important research questions which do not have immediate relevance to the practitioner (Coetzee & Van Zyl, 2014). The advice/recommendations given by Coetzee and Van Zyl (2014) in their study is that, in order to stay relevant, the SAJIP should aim to bridge the divide between the scientist/researcher and the practitioner while also expanding the scope and focus of their

studies to include the applications of methodologies and practices in I/O psychology in emerging psychology domains.

2.3.1.2 Researchers' focus on global trends and neglect of the local

The data analysed showed that industrial psychology and human resource management researchers in South Africa seemed to place more importance on what was happening globally than locally; essentially employing a so-called 'best practices' approach. Schreuder and Coetzee's (2010) study confirms this in the finding that states "I/O psychology research in South Africa appears to be in line with international trends in I/O psychology research focus areas, which could be attributed to the demands and challenges posed by the changing business environment" (p.10). "Becoming world class implies becoming and being competitive with other similar businesses in the global arena" (Parker, 2008, p.1). This quote implies that organisations must constantly compare themselves to global trends and change in ways that suit global, rather than local, needs. I/O psychology researchers then, will be confined to investigating and engaging with topics that suit the organisation's place in the global market.

Eustace and Martins' (2014) study looked at the role of leadership in shaping an organisational climate within the context of "today's changing technological landscape" brought about by the increasing volatility and turbulence seen to characterise the business world (1). Calitz, Poisat, and Cullen,'s (2017) work is in direct response to global changes in technology and almost seems to force this big, global technological idea onto the African workplace. This shows a marked 'progression' over the years in terms of research conforming to global trends and engaging with the 'importance' of global practices.

Investigating global trends and attempting to adapt overseas procedures and methods should not be seen as necessarily a bad thing. On the contrary; we live in a 'Global Village' so the sharing of ideas between countries and researchers is something that should be happening. The problem, as this study argues, is the emphasis and importance placed on what happens globally by industrial psychology researchers in South Africa. South African researchers, it can be argued, are seen to reflect the country as a whole in the sense that they take their cues from global trends. They are passive as opposed to active agents. As if to back up this viewpoint, Schreuder and Coetzee (2012) looked at research done in the years 1970-2011 and found that much of the research addressed issues pertaining to career theory and concepts, the 'world of work' and career assessment and technology, with areas such as career

development, professional issues and organisational career interventions in the multi-cultural South African context appearing to be under-researched (Schreuder & Coetzee, 2012). Organisational career research in South Africa appears to need revival and innovation when it comes to addressing the needs and concerns posed by the global world of work as well as the post-apartheid, multicultural South African workplaces" (Schreuder & Coetzee, 2012).

This review will now explore some of the organisational entities (e.g. leadership, management, and organisational culture) that define the core of how the socio-political and economic history of a society influences organisations' internal structures.

2.3.1.3 Leadership and management

Such a focus amongst researchers could be informed by the industrialisation era that put emphasis on leadership and management as vehicles for implementing the strategies for organisational change as 'prescribed' by the leader. Again, such a top-down approach which is also encouraged by organisational development principles is governed by the discipline's paternalistic stance.

What is identified by various researchers is that leadership is essential to change or transformation. "A transformational leader is one who focuses on improving the performance of followers and developing them to their fullest potential because [such leaders] provide idealised influence or charisma, intellectual stimulation, inspirational motivation and individualised consideration for followers" (Kumako & Asumeng's, 2013, p.3). The business sector is not the only realm where leadership is viewed as important by researchers since Herbst and Conradie's (2011) study into the effectiveness of leadership in higher education institutions viewed leadership as an essential element of positive social change in any institution. In critically evaluating their study, Herbst and Conradie (2011) made the points that leaders who underestimate their leadership effectiveness are seen more favourably by others as compared to leaders who overestimate themselves, which resulted in them recommending that leaders should become less complacent and more self-critical about their effectiveness. Having the ability to be critical of oneself is essential to critical thinking; something that is lacking in many of the studies around leadership and in the studies in general. There is a fine line between arrogance and confidence which could be traced in the socio-political and economic history of a society. Many of the leadership studies failed to engage with these important concepts.

A similar concept was engaged with by Coxen, van der Vaart and Stander (2016) in their study around authentic leadership where they recommend that if leaders are more authentic it might result in an increase in both trust among co-workers and in the organisation in general, resulting in employees being more likely to exert additional effort in their work. While these studies engaged with important aspects of leadership, it seems like the 'title' of leadership is given to anyone holding a management, senior management, board member or CEO position. This dissertation argues that this is problematic based on the standpoint that simply because someone holds a position of power in an organisation this does not make them a leader. While researchers do not seem to engage with this point, it is still vital in critically analysing the aspect of leadership in organisations, especially for a society with such a fractured socio-political and economic history as South Africa which affected and still affects the core of being human (Macleod, 2004; Booysen, 2007).

Van Rensburg, Basson and Carrim's (2011) study looked at HRM as a profession in South Africa and found that HRM conforms to the four main pillars of professionalism; making it a "bona fide profession" (p.11). These so-called 'pillars' were not themselves looked at or critiqued, so the question around whether or not Human Resource Management is a profession still remains. For instance, in South Africa, one does not need academic qualifications e.g. a degree or diploma in HRM in order to work in human resources (HR) (Donald & Bleekers, 2012). Even a qualification like Matric suffices to enable one to work in the HR department in South Africa (Donald & Bleekers, 2012). No further study was done in this area which probably means that things have not changed in the area of HR for a number of years. Steyn, Bezuidenhout and Grobler, (2017) said that human resource (HR) practices denote organisational activities that are aimed at managing the pool of HRs and ensuring that these resources are directed towards the achievement of organisational goals and creating a competitive advantage.

Traditionally, HR practices play an important role in influencing employee attitudes and behaviour (Steyn et al., 2017). This dual function of HR practices represents the management processes and systems that are generally aimed at improving an organisation's performance and efficiency, as well as their employees' attitudes and behaviours (Steyn et al., 2017), but seldom includes the possibility of HR practices being seen as an agent of change. Abbott, Goosen and Coetzee's (2013) article looked at the contribution of the HR function to human development in South Africa, and engaged with "the appropriateness of current HR practice in South African socio-economic conditions" in order to make suggestions for improvement

(p.1). One could argue that researchers appreciate the need for organisations to change - however, caught up in the modernist, positivist methods of conducting research, they rely on the top-bottom approach that has always characterised the discipline since its inception. This again links directly with the Scientific Management view: employees need someone to think for them - generally they are lazy and need to be 'pushed'.

2.3.1.4 Organisational culture

According to Jordan, Werner and Venter (2015) "organisational culture is often seen as either the key issue or the most significant element in organisational change efforts" (p.1). The study also confirmed that the culture of the organisation is directly linked to increased organisational effectiveness and positive change outcomes (Jordan et al., 2015). In relation to employee effectiveness and performance with regard to organisational culture, one can look at Roodt, Rieger and Sempane's (2002) research into the relationship between job satisfaction and organisational culture. The study found that, to a degree, job satisfaction can be used to predict employees' perception of organisational culture (Roodt et al., 2002). What this study does not engage with however, is the culture of employees and how that may fit/not fit into the organisation, especially with an understanding that organisations are themselves not 'natural entities', they are 'created' and therefore socially constructed (Fleetwood, 2005).

Mtshelwane, Nel and Brink's (2016) study looked specifically at the Zulu culture in organisations and how this type of cultural upbringing can have an influence on impression management. Impression management tactics are identified as anything that highlights the positive qualities of a person (Mtshelwane et al., 2016). The Zulu culture seems to fit into what is required of employees with regard to impression management in organisations. While on the surface this may seem like a positive finding, one must look deeper and ask questions such as "do those members of an organisation who identify as having a Zulu culture (or any culture for that matter) work in a space that truly seeks to understand their values and beliefs?" or "do they conform and assimilate to the culture of the organisation in order to impress management?"; what Moerdyk and Coldwell (1982) call Person-Environment fit or Environment-Person fit.

Mnguni (2012) then looked at how culture is used by employees as a defence against incompetence. What is similar about these two studies is that culture is looked at in a negative light and is often spoken about in terms of the culture of previously disadvantaged groups of people. Solomon and Steyn (2017) explored cultural intelligence truths in

organisations. This is an important topic to engage with since different people from different cultures will experience and value intelligence in different ways (Solomon & Steyn, 2017). What the study found was that there is still some divide between theorised cultural intelligence relationships and how these play out under empirical investigation (Solomon & Steyn, 2017). It not clear how such studies influence decision making in organisations - one is made to believe that such studies, important as they may be, never influence the decision-making of HR practices. Such practices remain as if 'cast-in-stone'.

What is telling in the research on 'Organisational Culture' is the complete absence of the interrogation of power and powerlessness – in terms of who establishes such organisations, a phenomenon that is also defined by the socio-political history of South Africa. As Itika (2004) argues in his examination of emerging experiences of HRM from Africa the values of an organisation reflect those of the founders - anyone who 'joins' such an organisation has to don the colours that are defined by the founder. Hence Moerdyk and Coldwell (1982) argue that the South African workplace, or business space and practices are extracted from the values of the 'white man'. The question then would be around how literature and researchers engage with the phenomenon of organisational culture, and the extent to which they consider the histories of colonialism and apartheid in making sense of the post-1994 defining values of organisation culture in most South African organisations, both public and private. This of course implies the inclusion of racial and cultural integration that seems to be encouraged by the legislation mentioned above, the question of organisational culture remains a key question that must be critically engaged with.

2.4. South Africa: Politically, Economically and Socially

To understand any society, it is important to explore the socio-political and economic developments of that society (Sastry, 2011). Since South Africa is said to currently be in the era of democracy (Goldman, 2016), it is important at this point to track our country's history to see the effects that previous eras had on it and if we as a nation have effectively dealt with any damaging effects to the point that we may consider ourselves 'stable'.

2.4.1 Goldman's historical eras of South Africa

As with other parts of the world that have fallen victim to colonisation, South Africa's context exhibits a particular location in terms of its culture and history (Goldman, 2016). This location then is not necessarily compatible with the location so often represented in the so-

called ‘mainstream’ conception of the intellectual enterprise of business management and organisation theory (Frenkel & Shenhav, 2006; Ruugman, 2016). It is thus important to engage with and understand this location by looking at South Africa’s historical eras leading up to our current situation. Without going into a detailed discussion of South African history and the socio-cultural, political and economic legacies that developed during this history, Goldman (2016) mentions that South African history can be viewed as having four distinct eras. The first era is that of the pre-colonial which dates back some 75 000 years to the evolution of *Homo sapiens sapiens* in the southern area of Africa (Goldman, 2016). Moving through time to the 17th century, the region now known as South Africa came to be inhabited by various groups of people, most noticeably the Khoikhoi and the San people located in the west, the Zulu and Xhosa people in the east, as well as tribes that would later be known as the Sotho and Tswana people of the central and northern regions (Goldman, 2016).

The next era was that of colonialism which was ushered into the region by the arrival of the Dutch on 6 April 1652 (Goldman, 2016). While the Cape of Good Hope was initially intended to be used as a shipping station for long sea voyages from Europe to the East, its strategic value quickly became apparent since the power that controlled this waystation had control of the shipping routes between Europe and the East (Goldman, 2016). This brought about the establishment of a strong Dutch presence in the Cape of Good Hope, which then meant that more land, local labour and local resources were needed to sustain its presence, resulting in the development of a distinct colony by the end of the 17th century (Goldman, 2016). These colonies brought with them extensive economic growth in the effort to supply the needs of consumers in the colonisers’ home countries (Nkuhlu, 1989). South Africa then became one of the pockets of economic modernisation that were emerging all over Africa which concentrated on the production of minerals and agricultural products required in Europe and North America (Nkuhlu, 1989). This speaks to the paradoxes of colonialism where, on one hand, the colonized so-called ‘native’ is utterly disparaged and, on the other, essential in maintain the superiority of the settler (Ahluwalia & Zegeye, 2001).

This era of colonisation was distinctly marked by a strong Dutch and British component since the Cape of Good Hope/ Cape Colony was annexed by Britain and ended up formally becoming a British colony in 1806 after a short period of British rule from 1795 to 1803 (Goldman, 2016). The colonial project as a whole was informed by the discourse of ‘progress’ (Jack & Westwood, 2006), perhaps out of the need to create a positive image for an otherwise destructive process or possibly to help colonising nations to justify their actions.

The idea was that, since indigenous peoples were seemingly inferior when it came to things like race and knowledge systems, colonising nations felt like they had a moral obligation to help the former develop to a point where the latter might judge them as 'progressed' (Jack & Westwood, 2006). This can be described as an Enlightenment-based view of progress which resulted in hierarchal binaries that constructed the West as 'superior' and the non-West as 'inferior' (Jack & Westwood, 2006). This apparent "enlightenment" also had the effect of ingraining, deep within the souls of the 'non-West' or colonised peoples, a sense of inferiority brought about by the obliteration of their cultural origins (Ahluwalia & Zegeye, 2001). Bhabha (1984) asserts that this contributes to the colonial subject becoming a 'partial' presence in the sense that they are both 'incomplete' and 'virtual'. This resulted in what was considered by colonial oppressors as "partial reform" which produced an empty form of the colonial subject who only imitated English manners in order to remain under their protection (Bhabha, 1984).

While the Cape Colony witnessed the subjection of indigenous peoples to Dutch imperialism under Dutch rule, British imperial rule was marked by more widespread subjection aimed at both indigenous people *and* Dutch settlers (also known as Boers) (Goldman, 2016). This meant that not only were indigenous people marginalised and forced to adapt to a new form of imperialism but so too were the Boers, leading to a widespread resentment against the British which ultimately resulted in the 'liberation movement' amongst the Dutch-speaking settler population (Goldman, 2016). Whether it was Dutch imperialism or British imperial rule, the imperial dominance that plagued southern Africa underpinned the way in which people "knew" one another and, even more insidiously, sought to become the mode by which the colonized were persuaded to know themselves (Jack & Westwoord, 2006). This process of positioning and "othering" created a bitter dynamic (Jack & Westwoord, 2006) which the Boers clearly refused to accept.

This eventually crystallised in the Great Trek of the late 1830s which saw the establishment of the three Boer Republics; Natalia, Oranje Vrij Staat (OVS, Orange Free State) and the Zuid Afrikaansche Republiek (ZAR, South African Republic) and subsequently – after further wars of subjugation – the rise of Afrikaner Nationalism in the 1930s (Goldman, 2016). Although Natalia was initially annexed by the British in 1844, the OVS and ZAR established themselves as autonomous republics and functioned independently until the Treaty of Vereeniging was signed, marking the end to the South African War/ Second Anglo-Boer War in 1902 (Goldman, 2016). This then led to the establishment of the Union of South

Africa in 1910 which laid down South Africa's geographical boundaries as they are seen today (Goldman, 2016). The Union of South Africa (which was between the Boer and British) marked the establishment of an independent dominion of the British Empire ruled as a constitutional monarchy which, while initially ruled by a white, pro-British minority who aimed to work towards white unity, was eventually taken over by the Afrikaner Nationalist Party in 1948 (Goldman, 2016).

Under the National Party, South Africa entered the third and probably most remembered historical era - that of apartheid (Goldman, 2016). Apartheid, as described by Mangani (1984), was South Africa's version of colonial discourse. The Afrikaner Nationalists' initial aim was to rid themselves of British rule in order to gain independence, while at the same time championing Afrikaner interests which was often done at the expense of the interests of others (Goldman, 2016). This era brought with it the infamous 'apartheid laws' passed in the 1950s and 60s which sought to further disenfranchise the indigenous people as well as other so-called 'non-white' groups of South Africa (Goldman, 2016). These laws helped to refine to a fine art the techniques used by the National Party Government in assuming ideological control over the country's so-called 'black' majority (Manganyi, 1984). 1961 saw the Nationalists gaining their sought-after independence from British rule during a time when colonial 'masters' had begun to relinquish their political control, allowing the former colonised territories to enter the global politics as independent nation states (Goldman, 2016).

A major preoccupation of the apartheid state was the apparent 'scientific' racial classification of various groups of people living in South Africa, which resonated with the positivist philosophy of management studies at the height of apartheid. The view was that 'scientific' evidence could be collected in order to demonstrate why labour markets needed to be racially segregated and as a way to manage the moral panic of racial integration (Ruggunan, 2016). As mentioned, "the law itself embodied discrimination against people on account of their race" to the point where South Africa's political system became a racial oligarchy (Ahluwalia & Zegeye, 2001, p.464). Church, family life, personal relationships and the workplace came to be characterised by patterns of severe inequality and unbridled discrimination (Ahluwalia & Zegeye, 2001). Some of the more well-remembered and impactful laws that helped contribute to South Africa's segregated nature were the Mines and Works Act (1911), the Land Act of 1913, the Native Urban Areas Act (1923) and the Group Areas Act (1950) (Co, 2003), including the job reservations law (Hepple, 1963).

The Land Act of 1913 specifically seemed to have been more successful than any other measure in proletarianising a large percentage of the African population and in creating the exploitative and unjust system of labour repression (Terreblanche, 2018). The structural dominance of so-called 'whites' over so-called 'blacks' becomes very apparent when one sees how that the real wages of African workers in the mining and agriculture sectors did not increase between 1910 and 1970 (Terreblanche, 2018). The real wages of migrant labourers were in fact lower in 1972 than in 1911 but during this same period the real wages of so-called 'white' miners approximately doubled (Terreblanche, 2018). Due to this, Terreblanche (2018) argues that Land Act was in fact the rock on which the whole system of racial capitalism was built and then maintained for six decades.

While the apartheid period saw the intensified and institutionalised disenfranchisement and marginalisation of so-called 'non-white' segments of the South African population reaching its peak, protest action and guerrilla military action against the National Party also rose to its apex (Goldman, 2016). It is interesting to note here how this liberation movement echoes that of the Dutch during their ousting by Britain as colonial rulers. These various forms of internal action drew the attention of the international community who too took a stand against the injustices committed by the apartheid government through enforced economic sanctions against South Africa which started around 1985 (Goldman, 2016). These sanctions, along with the actions of key individuals like Nelson Mandela, Robert Sobukwe and Steve Biko brought about an end to the National Party's regime and helped to transform the country from a state of oppression into one of freedom. There was a view of Biko's, however, that could have perhaps been a word of warning to those who would come to power at the end of the National Party's regime. This view speaks to the gross inequalities in the distribution of wealth that existed during the apartheid era and recognises that any form of political freedom that did not touch on the redistribution of wealth would in fact be meaningless (Biko, 1978). Terreblanche (2018) echoes this notion as he believes that there was a symbiotic relationship that existed between so-called 'white' business and the apartheid state with these businesses being direct beneficiaries of the centuries-long system of white supremacy. He further adds that if there were merely to be a change of face of those people in governing positions, the country would essentially be governed as it was in the past, with only a few so-called 'black' people filtering through the bourgeoisie (Biko, 1978). Nelson Mandela himself became an example to the world as a leader who managed to effect peaceful change in a time where the country was anything but peaceful (Von Krosigk, 2006).

This moves into the fourth era of our country's history where we see the emergence of South Africa as a full democracy in 1994 (Goldman, 2016). This 'democratic' era can also be referred to as the 'post'-apartheid era. This era has its links to that of 'post'-colonialism since 'post'-colonialism's historical emergence is directly linked to the struggles against colonialism and oppression in most parts of the so-called 'Third World' (Leroke, 1998). This is the current era within which South Africans live and although it started out as a brighter era of hope, change and promise, the country may not have transformed to the extent to which many believed it would. While for many South Africans the change of government in 1994 signalled the end of racial oppression and discrimination and the beginning of an era marked by equality of opportunity and access to employment, this dream has yet to fully materialize (Gwele, 2009).

2.4.1.1 The results of power shifts

After decades of exploitation, repression, creeping poverty and rising unemployment, the poorer segment of the South African population was living in abject and destitution at the end of the apartheid era (Terreblanche, 2008). The newly appointed democratic government certainly had a monumental task ahead of them economically, socially and politically. This meant restoring international standings and reconciling distributional conflicts that had been brought about by the transformation of the apartheid regime into a democratic dispensation (Terreblanche, 2008).

It is not surprising then that, in a heterogeneous society, the shift of power from minority to majority rule resulted in feelings of marginalisation amongst minority groups due to efforts of the majority to redress the imbalances of the past (Goldman, 2016). However, as we have seen in the past decade or so, these feelings seem to have filtered throughout society with many people losing faith in the ANC-led government, especially as increasing evidence of personal enrichment and the looting of state coffers by democratically elected leaders begins to emerge which seems to point to a ruling clique who have ignored the needs of the electorate in general. While we have been told that our country has 'progressed' in a direction that has supposedly benefitted its people, could this 'progress' possibly be similar to what Jack and Westwood (2006) spoke of regarding the political distortions and moral condemnations of the colonial project? This means that simple assertions such as those made by Co (2003) that "black South Africans gained their status respect back after apartheid" (p.41) need to be critically interrogated. Meaningful change requires a radical transformation

of every kind of economic interaction as well as the economic policies in the country to the point where there is a judicious blend of private enterprise and state participation in industry and commerce (Biko, 1978).

South Africa is a country that has a complex and, at times, violent and irrational history (Goldman, 2016) which has led to our current point in time. In the eras previously outlined, it is seen that certain groups of our ever increasingly diverse society have been marginalised and disenfranchised to a lesser or greater extent (Goldman, 2016), often to the benefit of one group over another. When it comes to the nature of business and management in the South African context, the history previously described has arguably resulted in business ownership and management being viewed as so-called 'white', while labour was viewed as so-called 'black' (Goldman, 2016). This statement could be seen as somewhat of a generalisation, though, since there have been initiatives such as Employment Equity and Broad Based Black Economic Empowerment that have led to a rise in the so-called 'black' ownership and management, albeit at a relatively slow pace (Goldman, 2016). It was these initiatives that led to the politicisation of labour unions as well as widespread ongoing labour unrest in South Africa that has had a clear influence on decisions concerning foreign investment and the general economy of the country (Goldman, 2016). These attitudes towards foreign investment as well as the employment of emigrants must be understood in light of the African experience of colonial rule (Nkuhlu, 1989). With regard to South Africa's more recent experience of apartheid, this may be viewed in light of the experience that Africans had under National Party rule. Either way, the desire to reduce one's dependence (Nkuhlu, 1989) on those who once dominated their space cannot be disregarded due to the tension such dependence creates and the effects it can have.

At the core of the tension that brings about such unrest is the fact that the corporations dominated by 'white' management continue to employ Western principles that directly conflict with the values of the predominantly black labour force which are rooted in an African value system (Ahiazu, 1986; Goldman, 2016). This is consistent with the pattern of exorcizing and diminishing of the 'Other' as part of the colonizing mindset, in that African principles/principles of the Other are seen to hold a negative position of lacking something compared to the established Western principles (Jack & Westwood, 2006). Essentially this is a situation where one particular group's set of principles are forcibly in place over another's. At this point one could argue that the West has assumed a teacher role directed towards those they deem as 'Other' in the hopes of teaching them the "proper" way of doing things

according to them. When written in this way, one can clearly see the similarity between this situation and that of colonisation. This then creates tensions between groups which can lead to one group resenting another to the extent that they refuse to accept their principles, moving to replace them with their own. From the perspective of a previously undermined group, this may be seen as the right course of action. However if they are successful, the reality is that, once again, one group's principles overshadow the rest which results in more tension. And so the cycle continues.

What Goldman's division of South Africa's past into eras does is emphasise how important it is that we acknowledge what happened in the past in order to grapple with our present so that we may strive to achieve a better future for everyone. As South Africans we cannot remain in a situation where we do not engage with our past, simply waiting for it to fade away. The reality is that all this will do is allow for deep-seated seeded feelings to fester amongst those who are still hurting from what has previously happened. We must deal with the impact of apartheid first and recognise that it created a type of cultural hybridity which first emerged and then developed into what we see in our current era (Ahluwalia & Zegeye, 2001). If one wants to engage with the various tensions and interactions between the members of South Africa's diverse society, the workplace is probably the best place to do it.

2.4.2 The 'post'-apartheid workplace explored

With the dismantling of apartheid as a broader social system, it became important to reconstruct both the South African society (and workplace) as well as its economy (Bezuidenhout, 2004). It is important then to engage with the nature of the South African 'workplace regime' that has been created on what Bezuidenhout (2004) terms the 'apartheid workplace regime'. Bezuidenhout (2004) argues that the workplace in post-apartheid South Africa is still characterised by factors such as the racial division of labour, the racial segregation of facilities, the racial structure of power in the workplace, the system of migrant labour and the location of workplaces in a "bifurcated industrial geography" (p.4). One of the aims of this present study is then to explore the extent to which academics/lecturers in the field have taken into account such external factors in their teaching and research. Bezuidenhout (2004) offers empirical literature that can help this study in both exploring and justifying the existence of these five factors. It is important to remember here that while the specifics of these characteristics may not exist today, it can be argued that their principles are still very much alive.

A racially divided workplace was maintained during apartheid through the use of a colour bar that decided the positions of so-called 'black' workers and so-called 'white' workers as well as the relationship that existed between these races (Bezuidenhout, 2004). This colour bar could shift, often as a response to changes in production processes and the labour market; an example of this being where so-called 'black' workers who initially occupied positions such as labourers and assistants to artisans were later promoted to semi-skilled operators (Bezuidenhout, 2004). While their position in the workplace may have changed, their racial position remained the same as was seen in administrative departments where "no 'white' employee could be trained by a 'black' assistant training officer" (Bezuidenhout, 2004, p.5). This "established tradition of skilled artisan work being performed by white workers only, a tradition which carried on and entrenched itself" came about through the implementation of the *Apprenticeship Act 26 of 1922* (Rajah, 2000, p.79).

The Act itself was part of the 'civilised labour' policy and 'poor white' problem of the 1920s, leading to the Act becoming a way for the government to prioritise and enforce the 'civilised' standards of so-called 'white' people (Rajah, 2000). The *Native Building Workers' Act 17 of 1951* then came into effect and stipulated that so-called 'black' workers could obtain artisan status, but only for employment in their respective 'African' area or 'Bantustan' (Rajah, 2000). When it came to training facilities, African workers could only be trained in those facilities located in their homelands, thus denying them access to the potentially higher standard of training that was located in 'white' urban areas (Rajah, 2000).

With this racial division came established connotations or traits with regard to each 'race' group. While the so-called 'white' race group is seen as living in civilised urban modernity, the so-called 'black' race is viewed as living in rural and uncivilised conditions. Being 'civilised' is considered the norm and standard against which all others are judged, meaning that, in this case, only those who are identified as 'white' and living in urban areas exist within the norm. Regardless of the legitimacy of this norm, what it does not take into account is the aspect of opportunity. On submission of the bill that would enact the *Bantu Education Act 47 of 1953*, Dr H.F. Verwoerd very clearly stated that "education must train and teach people in accordance with their opportunities in life, according to the sphere in which they live…Native education should be controlled in such a way that it should be in accord with the policy of the state" (Rajah, 2000, p.79). This Act, among others, was enacted in order to ensure that education conformed to state policy (Rajah, 2000), speaking to the important role

that education plays in influencing people's lives. It was one of the most hated Acts of the apartheid era.

So-called 'black' employees may not have been allowed to be trained as artisans, but due to the laziness of their 'white superiors' they had to learn the practical skills to do the job, albeit informally (Bezuidenhout, 2004). However, due to increased competition in the future it was predicted that South African manufacturing firms would need to construct workplace regimes based on no-adversarial industrial relations as well as participative managerial styles, with terms such as 'team work', 'multi-skilling', 'flexibility' and 'world class manufacturing' becoming buzz words from the mid-1990s onwards (Bezuidenhout, 2004). While some of these terms were used in theory, it was argued that the workplace regime operated on a different logic when it came to practice (Bezuidenhout, 2004), essentially creating a disjuncture between research and practice. This is backed up by the fact that although African workers were being promoted to supervisory level, they felt that they did not have real authority when conducting their work and that they were under-qualified for their jobs, this being a reason for management's undermining of their positions (Bezuidenhout, 2004).

Another side to this is that even at some factories where all the supervisors were said to be so-called 'black' by workers, they also said that all members of management were so-called 'white' (Bezuidenhout, 2004). What's interesting here is that at one of these factories there was a Human Resource Manager as well as an African production manager who were so-called 'black', but were not considered by some workers to be 'black managers' on the basis of the manager's power and use of that power (Bezuidenhout, 2004). The HR manager was said not to have the power of a manager while the African production manager was said to be an "oppressor" (Bezuidenhout, 2004). So from this it can be argued that, in a way, one's 'racial identity' is determined by one's perceived power and the way in which one uses that power. This could mean that a so-called 'black' worker is either too 'black' to fully attain the power that comes with a management position, or they embrace the ways of the 'white oppressor' and become a manager, just not a 'black manager'.

"The second characteristic of the apartheid workplace regime is the racial structure of power in the workplace", this characteristic referring to the idea of *baaskap* – regardless of their position in the formal hierarchy, any black person was seen as a servant to any white person (Bezuidenhout, 2004, p.11). Von Holdt (2003) traces the idea of *baaskap* back to South Africa's deep colonial past where so-called 'black' people were seen as the servants of the

so-called ‘white’ race. This made the relationship between managerial authority and the racial structure of power rather complex in that while not all managers were so-called ‘white’, any ‘white’ person could issue instructions to any so-called ‘black’ person regardless of their respective positions, blurring the lines of managerial authority and job demarcation for ‘black’ workers (Bezuidenhout, 2004). “White men made the rules and the cardinal rule for black workers was ‘to obey that man’s rules’, however arbitrary or senseless” (Bezuidenhout, 2004, p.11).

This meant that, for so-called ‘black’ workers, a feeling of extreme insecurity was ever present, especially in the face of one so-called ‘white’ man’s rule possibly contradicting another to the point where the odds of a worker transgressing one or other instruction was fairly high (Bezuidenhout, 2004). Another cause for so-called ‘black’ workers’ feelings of insecurity was that of long-term contract work without the promise of permanent hire with all its attendant security and benefits (Bezuidenhout, 2004). Since these contracts were done on a month-to-month basis, it meant that factory owners could dismiss workers at the end of any given month (Bezuidenhout, 2004). Some workers reported that contracts would sometimes go on for as long as seven months with, seemingly, no hope of permanent employment (Bezuidenhout, 2004). One reason why employers may have used contract work rather than permanently employing workers is that contract work was cheaper and easier on time in the sense that contract workers could be dismissed almost immediately as opposed to the stages that one had to go through to dismiss a permanent worker (Bezuidenhout, 2004). This element of the colonial despotism was, as Bezuidenhout (2004) argues, retained in the new regime since although a significant segment of ‘permanent’ workers have managed to retain some form of security, a third of all employees employed were found to be in insecure temporary jobs. Even with permanent workers, their ‘permanence’ was seen to be under constant threat due to firm closures and they were constantly reminded of this as managers employed the language of globalisation (Bezuidenhout, 2004).

Another characteristic of the apartheid workplace regime is that of migrant labour (Bezuidenhout, 2004) which Mamdani (1996) calls “the rural in the urban” (p.30). This refers to a workforce divided by location – those workers who had lived in local townships near their places of work for some time and those “migrant workers who were housed in a hostel administered by the local municipality” (Bezuidenhout, 2004, p.15). This created two categories of workers who did not only live in two distinct social spheres but were also consciously allocated by management to different positions within the workplace

(Bezuidenhout, 2004). Von Holdt (2003) explains that while migrants were preferred when it came to jobs in hot and dangerous places, local workers were recruited for so-called 'softer jobs' such as artisan assistance. He then goes on to say that "this differentiated recruiting strategy was related to control, discipline and cost in the workplace" because of the fact that, in their desperation for work, migrant workers were more willing to "accept the toughest and most gruelling work, at the lowest pay, and under harsh treatment" (Bezuidenhout, 2004, p.15). While migrant labour is not a major feature in our current industry in the way that it once was, the segmentation of the labour market into 'permanent' and 'contract' employees is still maintained in certain workplace-dynamics (Bezuidenhout, 2004).

The fourth characteristic of the apartheid workplace regime is that of the racial segregation of facilities (Bezuidenhout, 2004). The *Shops and Offices Act 75 of 1964* enforced the racial separation of working areas and facilities, which meant that not only did different race groups have to use different canteens and toilets for example, but it also affected the job opportunities of so-called 'black' workers since employers were rather reluctant to incur further expenses in providing separate facilities (Rajah, 2000). While this was formally legislated by government, many firms continued with this practice even after the legislation was repealed (Von Holdt, 2003). This was, as Von Holdt (2003) further argues, due to racial identity not only being constructed by the law but rather, and more prominently, by white political, managerial, trade union and social power; leading to power in the workplace being something that was racially constructed. While a law is something that can be changed and then implemented, it is much harder to change the nature of human inherited beliefs and perceptions; especially when this nature or way of being has been 'drilled' into society to the point that it becomes an inherent part of one's everyday reality. Bezuidenhout (2004) also found that segregation within the workplace was not always along racial lines but rather operated along the contours of the company hierarchy; specifically between workers and management. A recurring theme amongst these characteristics seems to be the role played by management, with them often being portrayed as 'the bad guys'.

A situation of workers vs. management has been created that needs to be deeply investigated. Discrimination on the basis of 'race' may no longer be something that is legislated in the South African workplace but clearly the opinion of workers is that segregation still exists with regard to company hierarchy, implying that certain elements of racial segregation within the workplace remain (Bezuidenhout, 2004). While employment equity is something that is implored and in fact legislated and supported by state policies, workers continue to challenge

workplace practices due to their inequality; perhaps speaking to the inability of the 'post'-colonial state to 'penetrate' the workplace (Bezuidenhout, 2004).

The location of workplaces in a bifurcated industrial geography comes in as the fifth characteristic of the apartheid workplace regime (Bezuidenhout, 2004). This characteristic speaks to the way in which factories were inserted into the *industrial geography of colonialism*, creating, as Mamdani (1996) argues, different logics of colonial rule when it came to urban centres and rural areas. The migrant labour system had created the 'indirectly ruled' Bantustans, which were then formalised by the apartheid government (Bezuidenhout, 2004). While the changes to the labour laws in 1979 gave the status of 'employee' to African workers who worked within the area of South African labour law, those workers who were located in the so-called 'homelands' worked in what became known as an 'industrial decentralised zone' which essentially excluded them from any changes within South African labour law (Bezuidenhout, 2004).

Since the idea of this kind of 'spatial fix' predates formal apartheid (Bezuidenhout, 2004) one could consider it to be an inherent part of the country since the arrival of the Dutch in 1652. The way in which the bifurcated state shaped the industrial geography of apartheid is often overshadowed by the 'metro-centric' approach that allowed for urban workers to achieve some form of industrial citizenship but left rural workers to become the subjects of neo-traditional Bantustan rulers (Bezuidenhout, 2004). What one should take away from this and hopefully see in our current society is the great divide that exists between the so-called 'urban' and 'rural' workspaces but also the vast differences between these two groups of people in general.

Through the power offered by social changes such as political democratisation and trade liberalisation, South Africa has been constructed as a country whose transition is one that presents a radical break from the past (Beuidenhout, 2004). The country then has the potential to become a 'beacon' that the rest of the 'post'-colonial world should aspire towards rather than being a mirror (Beuidenhout, 2004).

2.4.2.1 Job reservation

As far back as 1963, Hepple spoke of how job reservation was one of the worst apartheid laws applied to the workplace, affecting the livelihood of thousands of South Africa's Non-White workers. Employed by the Nationalist Government as a supposed "measure to prevent

racial rivalry and friction in the field of employment", the reality was that it hung "over the heads of Coloured, African and Indian workers as a constant threat to their economic security" (Hepple, 1963, p.6). The Nationalists seized upon the fear in the minds of so-called 'white' workers in order to create a major political issue that fueled their campaign of "Vote for a White South Africa" (Hepple, 1963, p.6).

After the Nationalist Government came to power in 1948, they quickly set about appointing the Industrial Legislation Commission to investigate South Africa's labour laws and trade unions, inquiring and reporting on whether laws operated "as an adequate protection for all races, and if not, the steps to be taken to ensure the desired protection" (Hepple, 1963). Three possible forms of "protective measures" were considered by the Commission: "(i) job reservation on an occupational basis; (ii) job reservation on a quota basis; and (iii) industrial apartheid on a geographic basis" (Hepple, 1963). The Government was not happy with these options proposed by the Commission as they hindered their overall plan of giving preference to so-called 'white' workers regardless of any injustices suffered by 'non-white' workers or of the cost to the South African economy (Hepple, 1963). Even crueller than this, may have been the fact that even so-called 'white' immigrants would be given preference over South African 'non-whites' (Hepple, 1963). This aspect of job reservation displays the apartheid government's focus on the global (in terms of perceived productivity and competitiveness) rather than the local.

Hepple (1963) outlines the mandate of the Industrial Legislation Committee's (I.L.O.) adopted Convention on Discrimination (Employment and Occupational), "which laid down that all member countries should promote equality of opportunity and treatment in respect of employment and occupation, for all persons, without discrimination or preference on the basis of race, colour, political opinion, sex, religion, national extraction or social origin" (p.8). While the Nationalist Party did not share this sentiment, South Africa's current Constitution does enshrine this ideology. Through their autocratic rule, the apartheid government implemented and sustained their ideological policies that decided who shall work and where they shall perform it (Hepple, 1963). During this time, it was common for South Africans to simply accept the acts and decisions of the ruling party without considering their justice, practicability, their need or their reasonableness (Hepple, 1963). One reason for this was that all attempts at protest and civil disobedience were ruthlessly suppressed by the apartheid police.

The important question to ask ourselves at this point is "What has changed with regard to our view of those have power over our lives?" It is a common misconception that those in positions of governmental power know all and make decisions that are always best for the people. Hepple (1963) predicted that this type of attitude towards job reservation would have sad results for many unthinking 'whites' in the long run as it would not give them the protection that they were made to believe would be everlasting. With regard to so-called 'non-white' workers, Hepple (1963) believed that there would be rising bitterness and resentment, resulting in damaging effects upon race relations, industrial progress and the general economy.

One source of contention and frustration that filtered through in a rather direct manner from the apartheid state into our current one is that of the 'racial quota'. It could be argued that the racial quota previously spoken about by Hepple (1963) is still around today, albeit in reverse (as many have argued and continue to argue in the South African media). Hepple's (1963) racial quota had various effects; one of them was that if a factory had to close down then those so-called 'Coloured' workers in top positions at that factory would not be allowed to be employed by other factories needing their services due to the racial quota. It was only with special permission granted by the Minister of Labour that such workers would be able to find new employment (Hepple, 1963). The current quota system is embedded in governmental policies like Broad Based Black Economic Empowerment (BBBEE) and Affirmative Action that seek to 'right the wrongs of the past' such as blatant workplace inequality based solely on the colour of one's skin (Zulu & Parumasur, 2009). Therefore, while the apartheid quota system was used to oppress, the current one seeks to empower previously disadvantaged individuals.

However, due to this policy being construed by some as a reverse of the Job Reservation apartheid policy, there have been some 'unintended consequences' of such policies on other race groups. This brings to mind the phenomenon known as the 'brain drain'. Brain drain is essentially the movement of highly skilled people from one country to another and is regarded by Gwaradzimba and Shumba (2010) "as one of the greatest threats to socio-economic development in Africa" (p.209). This 'hotly' debated topic is considered not only to affect Africa but to also be a global phenomenon (Gwaradzimba & Shumba 2010). One of the effects specified by Gwaradzimba and Shumba (2010) is the emigration of highly skilled academics from institutions of higher learning in Africa. This brings up the question around what universities are doing to retain their academics. As centres of knowledge, surely this

should be a priority. That being said, researchers seem not to be so concerned with how these redresses further exacerbate the problems of distrust and social identity conflicts present in the post-1994 South African workplace (Booysen, 2007) which justify the use of Steve Biko's description of an 'artificial integration' (Biko, 1978).

2.5. Role of Industrial/Organisational Psychology in society

In order to see the effects and importance of I/O psychology, it is important to look at the role that it plays in the restructuring of organisations and the transformation of universities and how this role has changed and developed over the years.

2.5.1 Restructuring Organisations

It was after the 1950s that industrial psychology showed rapid development with this period being characterised mainly by the establishment of Carl Rogers's person-centred approach and Abraham Maslow's theories of motivation, the initiation of Skinner's research and the application of behaviourism in organisations, the propagation of Peter Drucker's approach to management by objectives, and an unprecedented interest among industrial psychologists in labour relations (Schreuder, 2001).

The subject of work motivation sparked much interest in the 1960s and '70s. Theories such as McGregor's X and Y theories, Porter and McClelland's performance theory, Herzberg's two factor theory and Locke's goal approach to motivation were important developments in the field of motivation (Schreuder, 2001). There were other subjects such as measurement of job satisfaction and quality of work life, the influence of work on people, and research on the validity and fairness of selection tests that came under the spotlight in industrial psychology (Schreuder, 2001). What was also seen was an increase in the application of the cognitive approach in certain topics in industrial psychology such as problem solving, decision making, performance evaluation, leadership, job design, motivation and consumer behaviour (Schreuder, 2001).

From the 1960s to the 1980s, there was a shift in focus from the individual worker, his or her work and work groups, to organisational behaviour (Schreuder, 2001). "Theories and research that dealt with matters such as communication in organisations, conflict management, socialisation, careers in organisations, organisational influence on individual work behaviour and organisation climate in particular, became more prominent in the literature" (Schreuder, 2001, p.3). Together with this interest in organisational psychology,

techniques were developed to facilitate organisational change and development in areas such as laboratory training, diagnostic interviewing, and team development (Schreuder, 2001).

During the mid-1980s to the early 1990s, further study was conducted around the above topics with continuous attention paid to validation strategies, validity generalisation, assessment centres, assessment, performance criteria, job analysis, training and development, employment equity, remuneration and promotion (Schreuder, 2001). At an organisational levels, researchers continued to study matters such as organisational design, change management, motivation, attitudes, leadership and job design, while topics such as work stress and the need to maintain a balance between work and family life, continued to receive on-going attention in industrial psychology (Schreuder, 2001).

The above summary outlines how Industrial Psychology emerged due to the need to create workers who function at their best in the most conducive environment, for both employees and employers. It is important to note the shift in focus that Industrial Psychology has taken over the years from focusing on the organisation, to focusing on people, to looking specific aspects of workers and how to make their lives at work better. Although this shift speaks to the autonomy of employees, one must still ask the question: who is in control? Even more specifically: who is the one that makes the decision to let the worker make decisions and what have they got to gain from this? Organisations clearly made major profit from the way that they were originally structured so have they truly given up their old ways? While mission statements, business visions, and policies change on paper for all to see, the structures still seem to remain (Nkomo, 2011). It could be argued then that these structures that originated in the time of colonialism exist in various facets of South African society and organisations, including higher education.

2.5.2 Universities and knowledge in I/O Psychology: the debate around curriculum transformation

In his article centred on the structure of knowledge in what he calls ‘westernised universities’, Grosfoguel (2013) questions how it was possible that the knowledge of a few men from the Western European countries of England, France, Germany, Italy and the USA came to form the base of all thought in the Social Sciences and Humanities disciplines. Perhaps in answer to this question, Mungwini (2018) reflects on the ‘unfinished humanistic project’ that is decolonisation in Africa. This reflection takes into account the hegemonic

centrism established by Europe through the systematic marginalisation of other civilisations (Mungwini, 2018).

The base spoken about by Grosfoguel (2013) seemed to allow for England, France, Germany, Italy and the USA to achieve "epistemic privilege to the point that their knowledge today is considered superior over the knowledge of the rest of the world" (p.74). This authority is referred to by Grosfoguel (2013) as "equal to neutrality and equivalent to a God-Eye view" since the knowledge from the West comes to replace 'God' as the new foundation (p.75). In order for this to happen, other forms of knowledge and ways of knowing needed to be exterminated, leading to the uncontested rise of modern/colonial structures of knowledge that now form the foundational epistemology of Westernised universities (Grosfoguel, 2013). This has resulted in the function of the Westernised University being reduced to that of propagating learning theories that were born out of the experiences and problems of particular regions of the world – the five Western countries - rather than local time/space dimensions (Grosfoguel, 2013). When it comes to management and organisation studies (I/O psychology included), Frenkel and Shenhav (2006) speak to Grosfoguel's (2013) point by describing such studies as being "rooted in North American and European epistemology" resulting in them coming across as "overwhelmingly western" (p.855).

These points are further echoes by Matthews (2016) who speaks of whole body of knowledge about Africa having been shaped within Western power and knowledge systems that subjugate Africa itself. This has led to rising concerns regarding the way in which knowledge about Africa is produced in relation to questions about epistemology, positionality, representation, privilege, and power (Matthews, 2016). Teaching Africa in a different way then, does not simply mean rooting out stereotypes here and adding a bit nuances there; rather that it can only be taught differently if one does so as part of an interrogation of the very project of trying to KNOW Africa (Matthews, 2016). The pedagogical question of how to teach Africa is inextricably tied up with broader questions around epistemology and power, meaning that those who are seeking to teach it differently need to relate that pedagogical goal to attempts to produce different knowledge about Africa and to fight against the continent's continued subjugation within the global order (Matthews, 2016).

The above-mentioned 'westernised university' and 'foreign canon' has fostered themes that call for transformation in the South African society as espoused by students in the recent 2015 and 2016 protests.

2.5.2.1 Transformation

As the result of apartheid legislation and policies, many universities in South Africa are described as 'historically white universities' and are often said to embody the principles of the West (Bazana & Mogotsi, 2017; Long, 2018). This underlines the relevance of the writings of Grosfoguel (2013) to this dissertation. However, according to Mungwini (2018) there have been recent developments in universities that have reawakened many unfinished struggles of decolonisation. In light of this, it is important for this study to now engage with the topics of universities and disciplines by looking at how universities produce knowledge and how this knowledge later gets taught to students.

As South Africa entered the process of social, economic and political reconstruction post-1994, it was clear that a thorough transformation of higher education was necessary in order to meet the national development needs of the country, as well as the requirements for participation in today's global work environment (Ulus, 2015; Jacobs, 2016). Speaking to this, Pinheiro, Ouma and Pillay (2012) point "to a number of tensions and critical success factors with respect to the university's ability to respond to external demands for a stronger engagement with surrounding society" (p.95). When it comes to transformative enablers, Pinheiro et al.'s (2012) and Torraco, Hoover and Knippelmeyer's (2005) studies found that leadership structures and local champions were important when it came to starting and then continuing organisational development and transformation efforts. However, major challenges are said to be around the lack of a strong and balanced academic core as well as the absence of structural linkages and tight coupling (Pinheiro et al., 2012).

The idea around transformation then is that since universities today are vastly different from those of the past in the way they pursue their core functions, in terms of the composition of their students and staff, etc., there is a need for progressive change that recognises these differences (Jacobs, 2016). Progressive change then often comes down to a university's capacity and willingness to change (Halász, 2010). A lack of willingness coming from structures such as university management, Senates and Councils can sometimes result in groups banding together under the common goal of forcing change. Recent developments in South African universities such as the 'Rhodes-must-fall movement' and the call to decolonise knowledge have brought with them some of the unfinished historical grievances and injustices that continue to define our present state (Mungwini, 2018). This is probably due to subjects in South Africa like Management and Organisation studies suffering "from *a*

colonial double bind" as Ruggunan (2016) puts it (p.104). This double bind creates a situation where these studies are caught between two dominant narratives: the hegemony of Anglo-Saxon knowledge production in the discipline, and a historic Afrikaner-nationalist dominance in the discipline (Ruggunan, 2016) with no intellectual contribution from 'other' groups that make up South Africa (Mungwini, 2018). Arguably, the former comes from the knowledge and ideas of colonial powers like the British, while the latter is a result of South Africa's experiences of apartheid.

In light of this, Ruggunan (2016) calls for the liberation of South African Organisation and Management studies from both of these binds through a double decolonisation. Ruggunan (2016) points to industrial psychology as being the 'mother' discipline of human-resource management, emphasising the relationship between I/O psychology and management studies. This act of resistance against knowledge dominance is also an act of love directed towards those involved in teaching and learning within the discipline, as well as the future of the discipline itself (Ruggunan, 2016). The development of this love and passion can only come from an understanding of our disciplines and their potential. This means that those involved in research must question the relevance of their disciplines and the roles they play. There is a responsibility for educators to remind students that it is permissible - indeed desirable - to question and scrutinize these rights. It is preferable that this is done in a somewhat grounded environment like a university than to let the frustration build and 'explode' in the workplace later.

2.5.2.2 Decolonisation

When speaking of explosions, one cannot forget about the wave of student protests that occurred in South Africa's higher education institutions during 2015 and 2016 under the #feesmustfall movement (Long, 2018; Mungwini, 2018; Ruggunan, 2016). This movement captured the attention and imagination of South Africans and the young members of our nation in particular who started calling for the decolonisation of university curricula (Ruggunan, 2016). At the time of Ruggunan's (2016) study, and even presently, the meaning of 'decolonisation' remains hazy. What is rather clear, however, is that the curriculum needs to change.

Morreira (2017) points to this as she engages with how, in the social sciences, colonial epistemology has seemingly created an ahistorical way of thinking about Africa, which sacrifices pluriversity for university in favour of one best way of attaining a singular and

universal truth. This singular model essentially positions students who come to university with other ways of knowing as outside of the standard discourse, and thus as an 'other' themselves (Morreira, 2017). This means that one of the founding tenets of the existing privileged discourse in the social sciences is that there is only one way of knowing rather than multiple, or, alternatively, only one legitimized knowledge form (Morreira, 2017). It is unsurprising then that hermeneutical injustices occur.

In terms of the process of decolonisation, some trends have been identified by students and academics (Ruggunan, 2016). Some students claim that higher education itself, as well as its curriculum in South Africa is highly racialized in that there seems to be an elevation of Anglo-Saxon and Afrikaner knowledge bases at the expense of so-called 'black African' indigenous knowledge (Ruggunan, 2016). This then contributes to asymmetrical relationships of power that exist between the majority of Black students and White faculty members (Ruggunan, 2016). An important point to remember that is engaged with by Ruggunan (2016) is that the decolonisation of management studies in South Africa, or any discipline/subject for that matter, "must not substitute one (colonial) knowledge-production model that legitimates managerial dominance and control for another (indigenous, African nationalist) model of dominance and control" (p.107). There is a need to provide emancipation from colonial and 'post'-colonial accounts of managerialism, even if it means emancipating universities from management studies altogether (Ruggunan, 2016). So decolonisation does not simply mean replacing North-American textbooks with African-authored textbooks that adopt the same managerialist ideology (Ruggunan, 2016).

Similar to Ruggunan (2016), Long (2018) speaks of how the definition of decolonisation remains in "a realm of pointless obscurity" (p.20). This led Long (2018) to remain distrustful of decolonisation rhetoric as he believed that this obscurity frustrates the cause of educative liberation, which is to reimagine "the entire knowledge making apparatus in the pursuit of a just, humane and equitable social order" (p.20). The need for this reimagining is mainly due to South Africa's contentious past. During South Africa's apartheid era, universities were seen to serve as an initial form of racialized social closure in certain professions (Ruggunan, 2016). It was within this context of racialized and unequal higher education that disciplinary academic and ideological identities were formed and further developed (Ruggunan, 2016).

It is imperative then that universities first recognise this, and then find a way to move towards a more inclusive identity that seeks to foster the development of knowledge relevant to South Africa's unique context and all its citizens.

2.5.2.3 Research and knowledge production

When it comes to research and knowledge production, Jacobs (2016) uses the example of Stellenbosch University to argue towards universities becoming places of discovery and excellence where staff and students alike are considered leaders in advancing knowledge in the service of all stakeholders. Innovation and creative problem solving are also promoted to the effect that these concepts will assist South African universities in overcoming their unique challenges (Jacobs, 2016).

Whether located in the Faculty of Humanities or the Faculty of Commerce, industrial/organisational psychology has the opportunity to involve itself in the use of critical lenses like 'Post'- Colonial Theory due to the theory's applicability to both humanities and business studies (Goldman, 2016; Jack & Westwood, 2006; Jack, Westwood, Srinivas, & Sardar, 2011; Leroke, 1998; Nkomo, 2011). In the pursuit of further applicability and relevancy, Nkomo (2011) expressed her shock at finding the reproduction of American literature in the study of leadership and suggests that we study South African leadership instead. This would mean that I/O psychology at universities would need to take a critical stance towards our country's leadership. It is important to remember that these critical lenses must be used in conjunction with in-depth data collection and analysis techniques (Jack & Westwood, 2006).

Currently when it comes to methodologies, there seems to be a preference for quantitative and structured forms of research such as questionnaires, tests and structured interviews rather than qualitative, unstructured, descriptive case studies, in-depth interviews and group techniques (Rothmann & Cilliers, 2007). As a direct contrast to this, Ruggunan's (2016) study must be praised for the auto-ethnography conducted on his own teaching practices and philosophies as an academic in the discipline of human resources management, within an even larger school of management studies. This reflexive lens that he uses to engage with the various phases of his research (Ruggunan, 2016) is similar to that used by Nkomo (2011). Ruggunan (2016) says that auto-ethnography is a well-established methodology and that it is becoming increasingly popular amongst scholars and teachers as a 'sense-making' exercise when it comes to understanding their work.

In addition to this, Jack and Westwood (2006) "point to the importance of embedding an epistemic reflexivity, morphed by a set of 'post'-colonial theoretical ideas, into future international business research" (p.497). These points arise from the on-going reproduction of representations of management and business practices of others which are almost entirely shaped by the interests, ideologies, motives, values and theories of dominant Euro-American powers that make little to no reference to the knowledge systems, understandings, interests or values of those deemed 'Other' (Jack & Westwood, 2006). These points are all part of the ontological discussion that Fleetwood (2005) says is characterised by ambiguity, making it difficult to get to the deeper levels of discussion topics. There is a need then for a methodological approach to change studies that encourages theoretical and empirical developments about long term processes of continuity and change, a study which, in particular, addresses questions about deep seated organisational cultural roots of power systems, as well as the strategies emanating from them (Pettigrew, 1985).

2.5.2.4 The relevance of I/O psychology in higher education

If the field of industrial/organisational psychology wants to remain relevant, it should strive to develop its capacity to face up to the emerging challenges of a technology-intensive knowledge-based economy and work towards aligning its research agenda to that of national and business imperatives, especially those challenges posed by South Africa's unique socio-political and socio-economic demands which are present in the 'post'-apartheid era (Schreuder & Coetzee, 2010). It is recommended that academic researchers should be responding positively to the needs expressed by industry, meaning that efforts must be made to bridge the gap between theory and practice by dealing with those issues found to be pertinent to the workplace (Schreuder & Coetzee, 2010). It is this attention paid to issues relevant to the South African workplace that will help to create some much needed balance between theory and practice (Schreuder & Coetzee, 2010). The academic community must also continuously reflect on its identity and relevance of I/O psychology research with regard to the community that it serves so that it may renew itself in the most progressive way possible (Pietersen, 2005; Schreuder & Coetzee, 2010).

When it comes to the development of a grounded knowledge of organisational life that incorporates indigenous ways of understanding and sense-making, Pietersen (2005) acknowledges the relevance of linguistic and metaphoric construction of human reality, especially due to the South African workplace being such a diverse space. In order for us to

understand the human behaviour that exists in these spaces, Pietersen (2005) believes that I/O psychology must make a deliberate and sustained effort when it comes to research and teaching to include relevant ideas, perspectives, methods and solutions found in other knowledge disciplines (e.g. philosophy, sociology, anthropology and linguistics).

However, writers like Roberts (1996) speak of a shift away from an education system that focuses on 'knowledge and understanding' to one that places 'skills and information' as its top priority. In this way knowledge arguably becomes static and lifeless as those who teach take on an authoritative role that only allows for their knowledge to exist in educative spaces (Roberts, 1996). These 'pre-packaged' accounts of regurgitated information are firmly deposited on students who are not given the space to think for themselves, resulting in their always seeking the answers from others rather than from within themselves (Roberts, 1996). Roberts' (1996) writing seeks to liberate the education system from these and other oppressive notions. Liberation literature can also be found in the writings of Frantz Fanon and Steve Biko who speak to the re-awakening of people's minds to the oppressive realities that surround them in their various postcolonial countries. In this way, one may argue that educative liberation is important to countrywide liberation.

2.5.2.5 The importance of leadership and effective management in transformative efforts

Although written in 1989, Nkuhlu's opinion of economic empowerment initiatives of the 'post'-colonial era, such as Africanisation, having very little success cannot be overlooked. This lack of success can be seen in South Africa's research agenda, which is almost entirely influenced by the West to reflect their interests and conceptualisations, to the point that any non-western study is forced to conform to westernised standards when it comes to the publication process (Jack & Westwood, 2006; Macleod & Wilbraham, 2006). Looking at this with regard to universities, and using Stellenbosch University as an example, various strategies need to be put in place that recognise and account for countrywide objectives like that of South Africa's ambitious National Development Plan (NDP) which aims to eliminate poverty and reduce inequality in the country by the year 2030 (Jacobs, 2016). Universities should be emphasising the development of leadership skills that are unique to the South African context to the point that they realise the country's development "goals by drawing on the energies of its people, growing an inclusive economy, building capabilities, enhancing the capacity of the state, and promoting leadership and partnerships throughout society" (Jacobs,

2016, p.215). In light of this, leadership is an area that needs to be researched in South Africa (Rothmann & Cilliers, 2007). Schreuder and Coetzee (2010) point to how "areas such as organisational dynamics, work groups and leadership, and employee morale" are important to the field of I/O psychology (p.1). While few academics or practitioners would argue against the notion of effective leadership contributing to the positive health of an organisation, little research has been done on the effects of leadership on the wellness of the individual (Rothmann & Cilliers, 2007).

As mentioned previously, Nkomo (2011) points out that the current leadership styles seen in Africa, with South Africa being no exception, seem to reflect the very westernised versions of what leadership actually means. When the 'Other' speaks or writes about leadership, they have to seemingly attach the prefix 'African' to any discussion around leadership and management (Nkomo, 2011), essentially furthering the 'othering' process. In terms of those referred to as 'African' leaders, a standout name is Nelson Mandela, who is frequently said to be an example of extraordinary transformational leadership and/or portrayed as the epitome of servant leadership; his commitment to peaceful transformation evoking respect, endearment and admiration from people all over the world (Von Krosigk, 2007; Nkomo, 2011). Nkomo (2011) encourages us then to focus on the personal-historical stories of those who inhabit organisations as leaders today. Graen, Wakanayashi and Hui (2013) remind us of the importance of managerial leadership since this type of leadership deals with placing people into the designated job so that employees will contribute their best efforts for the firm.

The common narrative of both development management and management studies in developing countries is that of the underdevelopment of Africa and the Third World, which is used to justify the intervention by the West who brought with them First World management practices to the pre-modern, so-called 'deficient' Third World (Nkomo, 2011). This 'intervention' left African nations in a position where they were unable to train effective managers for major institutions (Nkomo, 2011); these institutions were themselves created and informed by the West. This inability to effectively train managers has become one of the main inhibitive factors to economic and social development, leading to the appearance in management texts of statements such as how it is unfortunate that the African civil service has lost its capacity to manage (Nkomo, 2011).

Although the picture painted of management development education in Africa is rather gloomy, it offers a model for improvement that underscores the conflict between African

socioeconomic status and the use of Western knowledge in management development (Nkomo, 2011). Although authors in this area acknowledge the legacy of colonialism in the underdevelopment of managerial talent and the inappropriate fit that exists between African contexts and Western ideas around management and administration, they actually call for more Western ideas and approaches to management (Nkomo, 2011). Similarly, non-governmental local agencies funded by official aid agencies and multilateral funding giants like the World Bank, who claim to focus on the project of decolonisation have been found to become complicit in continuing the work of their precursors (Nkomo, 2011). The so-called 'Africanisation' of NGOs that occurred in the 1990s could then be viewed as an extension of the colonial project (Nkomo, 2011).

2.5.2.6 Academics vs. Practitioners

Another challenge is the growing disjuncture between academics and practitioners. As Rothmann and Cilliers (2007) point out, although there is a large body of research findings that exists, the potential users of such findings do not often react to them. It is possible that this is due to a lack of knowledge around research findings, a lack of the skills necessary to implement research findings, low levels of motivation or limitations created by the culture of organisations (Rothmann & Cilliers, 2007). Industrial leaders are said to uphold a variety of dysfunctional paradigms which may in fact diminish the effectiveness of I/O psychology research and teaching (Rothmann & Cilliers, 2007). If we react to the opinions of these leaders without first considering factors for organisational success to support their reasoning, it may be devastating to the subject (Rothmann & Cilliers, 2007).

Corroborating this point, Augustyn and Cillie (2008) and Briner and Rousseau (2011) speak of the discipline of industrial psychology being at a critical juncture for which both academics and practitioners are responsible. When it comes to practice, concepts like 'psychology' and 'industrial psychology' are seemingly disliked by those in the world of work (Augustyn & Cillie, 2008). Industry finds scientific method to be impractical, burdensome and often of little relevance when it comes to solving people-related problems in the workplace (Augustyn & Cillie, 2008). It is possible that many of the theories and models have little ecological value in the sense that they fail to address the real, practical issues (Augustyn & Cillie, 2008). Although spoken about quite often, Augustyn and Cillie (2008) and Briner and Rousseau (2011) seem to be under the impression that industrial psychology is not faring any better, resulting in the suffering of both academia and practice.

The disjuncture between what one experiences in academia and the experience that awaits in the working environment needs to be rectified to the point that there is a flow from university to the workplace. This means that research and practice need to improve their communication - which seems to be lacking at the moment. Lessons taught at university should be better aligned with what happens in the so-called 'real world'. Zulu and Parumasur (2009) clearly recognised this as they recommended that further research should take an in-depth look into the role of the education system in educating and preparing members of the South African youth to work in our country's multicultural environment.

2.5.2.7 The importance of institutional culture in transforming higher education

Since universities can be thought of as being microcosms of the broader society (Halász, 2010) it is important to engage with their institutional culture; especially in light of this notion being increasingly appealed to when it comes to discussions around the failure of South Africa's higher education institutions to transform (Vice, 2015). In our complex society the goal of creating an institution that is sufficiently complex and adaptive to reflect the culture of everyone is difficult (Halász, 2010; Vice, 2015). Due to culture being experienced in different ways by different people, it is difficult to define what it actually means (Vice, 2015). Even in a space where one feels complacent and unchallenged, there will still be challenges (Vice, 2015). "Surviving in one's natural sphere of agency requires the ability to recognise and respond appropriately to change" (Vice, 2015, 54). Having this sort of adaptability and resilience is essential to navigating both our transitional and transforming institutions and society at large (Vice, 2015). Hlengwa (2015) however, brings up how certain programmes at universities may hinder transformative efforts. The programmes she speaks of are those that seek to retain academics who have already assimilated to the university's culture in the hopes that they will fit in but also cause little trouble (Hlengwa, 2015). These programmes, while aiming to help transform institutions of higher learning, in fact undermine that very aim since those selected tend to conform to rather than question the status quo (Hlengwa, 2015).

This critical view of current transformation efforts in historically white universities is taken further by Bazana and Mogotsi (2017) who found that our current institutional culture in higher education has proved to harbour issues that affect the social identity of 'black' students. The culture has been described as unwelcoming and alienating towards 'black' students' social identities, further contributing to the challenges associated with social

identity negotiation (Bazana & Mogotsi, 2017). There is then a call from Bazana and Mogotsi (2017) for historically white universities to assist in breaking down discourses surrounding 'inferior black' and 'ideal white' as these discourses have a heavy (and negative) historical component.

So what would a transformed institutional culture look like? A possible situation provided by Vice (2015) sees a culture "that is unprejudiced, welcoming of diversity in all morally legitimate forms, intent on acknowledging and transforming a damaging legacy, responsive to its history and context" (Vice, 2015, p.47). While this could be described as being an idealised version of institutional culture, it should not be overlooked and rather used as a possible guide for transforming universities. Vincent (2015) adds another definition for institutional culture as 'the ways things are done' in an organisation, specifically when it comes to the traditions, customs, values, and shared understandings that underpin decisions taken, practices engaged in and those practices that are rewarded and supported. Towards transformative efforts, Vincent (2015) suggests "making room for the telling of new stories" but reminds us of leadership's important role in legitimising and welcoming such conversations (p.42). This speaks to Bazana and Mogotsi's (2017) call for universities' active participation in transformative efforts and creating a comfortable space that is free of feelings of alienation.

While transformation in higher education now forms part of 'post'-apartheid South African society, this movement appears to exclude the possible role and contributions of academics who are deemed to be part of the older generation (Bazana, McLaren, Kabungaidze, 2018). Universities can be described as storehouses for informed, critical and inquiring scholars and intellectuals that possess natural talent who, even in light of current transformation practices, are said to be irreplaceable (Bazana, et al., 2018). However, Bazana et al.'s (2018) study showed that at a historically white institution, these 'older intellectuals' were essentially cast aside with little appreciation shown for their contribution. This speaks to the idea of 'out with the old and in with the new' which seems to be a countrywide trend: it would be naïve to believe that the university space would have been left untouched.

When it comes to curriculum change, one cannot forget about the use of textbooks in research and teaching. Bertram and Wassermann (2015) recognise this and speak about how "the production of textbooks, from conception to distribution to use, is a politically and educationally contentious activity" (p.151). This means that 'textbook politics' will never be

far removed from the public sphere (Bertram & Wassermann, 2015). Wilbraham (2005) described undergraduate textbooks as seductive in their contents which, while seeming to speak to South Africa's political and social context, tend to engage with these aspects on a primarily surface level. Wilbraham's (2005) account of using textbooks for teaching and learning and how problematic these textbooks can be in engaging with our context is important here and needs to be something that academics in the field recognise and engage with effectively.

Furnham (2004) refers to textbooks that have been producing knowledge about I/O psychology as 'western textbook' as they tend to credit and prioritise American and European ideas and concepts that are then imported uncritically by other countries, even if they do not 'fit' well in the country's unique environment. This tends to ignore the argument that each environment is different and should be treated as a unique space with regard to the terms used to define various aspects of that space. This means that the definitions found in South Africa would have been taken from the West with little to no adaptation on our part, as alluded to by Nkuhlu (1989), due to the idea that the definitions of the West are taken as law and not be tampered with.

2.5.2.8 Final thoughts

Institutions are quick to react but slow to act. While the reasons behind the challenges explored above may be understood in light of past atrocities like those committed during apartheid and the colonial eras (Goldman, 2016), South Africa will never reach a point of 'togetherness' if the objective of replacing the old with something new continues. It is important that universities create spaces that give people reasons to stay. The institutional culture should be one that breeds inclusivity as opposed to alienation - whether this is through the feeling one gets when walking around campus or from university policies. The discipline is seemingly caught in the old paradigm, with this state affecting the production of knowledge as well as the content that is taught to students. The following section explores the postcolonial theory as a framework and lens for engaging with the nuances of the South African society and its microcosms; namely organisations in a post-1994 dispensation.

2.6 Theoretical framework: 'Post'-Colonial Theory in Organisational Studies

'Post'-Colonial Theory is involved in the studied engagement of the experience of colonialism as well as its past and present effects, both at the levels of 'ex'-colonial societies and the more general global developments thought to be the aftereffects of empire (Frenkel & Shenhav, 2006). Emerging from departments and scholars of comparative literature and literary criticism, 'post'-colonialism can be described as a broad rubric used for examining a range of social, cultural, political, ethical and philosophical questions that recognize the salience of the colonial experience and its persisting aftermath (Jack et al., 2011). Pettigrew (1985) argues that an organization or any other social system may profitably be explored as a continuing system that has a past, a present and a future. This is especially important in South Africa where we have a past that has seemingly damaged our present to the point that the future of the country is unknown. When it comes to a theoretical framework, 'post'-colonialism can be used as a lens through which the researcher could critically engage with their work.

2.6.1 Origins of 'Post'-Colonial Theory

Prasad (2003) and Frenkel and Shenhav (2006) point to the 'post'-colonial influence of Western powers and describe how, by the early years of the twentieth century, Western colonial powers controlled around 90 percent of the world's land surface. Although he recognises that conquest and colonisation is nothing new and goes on to list various historical colonial empires, Prasad (2003) states that an important difference between Western colonisation and earlier empires was the economic dimension. Western colonisation not only extracted wealth and tribute from their conquered territories, it also linked the West and its colonies to a complex structure of unequal exchange and industrialisation that made these territories economically dependent on Western colonial nations (Prasad, 2003). This long history of Western colonialisation, its global reach and the uniqueness of many of its practices and structures have resulted in Western colonialism and non-Western resistance to such colonialism playing a significant role in shaping the world as we know it today (Prasad, 2003).

Rooted in the historical processes of European/Western colonialisation and decolonisation, 'Post'-Colonial Theory and criticism is committed to developing a radical critique of colonialism/imperialism and neo-colonialism, and explaining how the colonial past reproduces itself in different ways in the present (Prasad, 2003; Young, 2012). According to

Prasad (2003) 'Post'-Colonial Theory is a set of productively syncretic theoretical and political positions that creatively employ concepts and epistemological perspectives deriving from a range of scholarly fields as well as from multiple approaches to inquiry.

According to Said (1986), a figure recognised by some as one of the founders of the 'post'-colonial theory (Kapoor, 2002; Goldman, 2016), the conception of 'post'-colonialism is one of a "retrospective reflection on colonialism, the better to understand the difficulties of the present in newly independent states" (p.45). 'Post'-colonial inquiry then seeks to thematise and challenge matters arising from colonial associations (Goldman, 2016). 'Post'-Colonial Theory considers the workplace a microcosm of a broader society that is itself still ruled by colonial hegemony (Prasad, 2003).

While, as seen in Prasad (2003), it is often written as 'postcolonial', this study is critical of such a formulation and puts the prefix 'post' in inverted commas resulting in it being written as 'Post'-Colonial Theory. This is due to the prefix causing protest; especially amongst indigenous scholars who view the 'postcolonial' as naively and problematically obscuring continuing colonial oppression, rather than signifying a temporal disjuncture and ending of colonialism (Jack et al., 2011). Corroborating this, Goldman (2016) says that although the "conception of postcolonialism" has indeed risen to prominence in recent times within the realms of humanities subjects like anthropology, literary studies and history, this retrospective reflection on colonialism is fraught with ambiguity both theoretically and politically (p.17).

There is in fact no exact timeframe when it comes to the 'end' of colonialism and the 'start' of a postcolonial order, with many so-called 'post'-colonial states still showing traces of colonialism (Goldman, 2016). These traces are often disregarded or even disguised as economic progress and development (Goldman, 2016). While previous 'post'-colonial writings claimed to prioritise the agenda of the marginalised and disenfranchised 'other', they also seemed to have little regard for the present consequences brought about by colonisation (Goldman, 2016). Westwood and Jack (2007) however, point to how the colonial condition and its formal structures of domination did not in fact disappear after the end of formal direct-rule since "the effects of colonialism continue to reverberate in profound ways, particularly when colonialism is understood as the contemporary global system of hegemonic economic power under late capitalism" (p.247). Through the continuation of the disparity between the 'coloniser' and the 'colonised', prespecific courses of action are imposed under the guise of

progress (Goldman, 2016). The effect then is that colonialism is still perpetuated; only now it takes on an economic appearance as opposed to an imperialist one (Goldman, 2016; Prasad, 2003).

While previous oppressive tools such as discriminatory laws may not exist in their previous capacity, the point that 'post'-colonial theory seeks to make is that the spirit of these laws has remained and is still affecting the world around us Prasad (2003). Young (2012) also acknowledges this as he states there have been successes such as the emergence of national liberation which, at one time, could only be found as a political dynamic written about by radical intellectuals, but the reality is that "oppressive forms of 'fourth-world' internal colonialism continue to operate on every continent of the earth, particularly with regard to exploitation of national resources that shows scant regards to the lives and lands of indigenous peoples" (p.24-25). The question here then is "who is authorising such exploitation" (Young, 2012)? Furthermore, is this authority direct, indirect or perhaps a combination of the two? Through the use a "postcolonial frame" Young (2012) points to the comparatively neglected topic of the indigenous struggles that are located in settler colonialism (p.25).

Post-independence African nations developed their own respective constitutions and bills of rights with the point of departure being that of the individual as opposed to that of community (Dolamo, 2013). This meant that these 'democratic documents' would have been aimed at bettering the lives of individuals rather than communities as a whole. The reason for this divergence from traditional African ideals of community can be traced back to the arrival of colonists, traders and missionaries on the African continent who altered and distorted African humanness (Dolamo, 2013). The work of these 'agents' of the West resulted in the African experience of identity, dignity, humanness and value being distorted to the point of disorientation (Dolamo, 2013). At the point of disorientation, one tends to latch onto the first thing put in front of them so that they have some way of bringing themselves back to the world around them - even if it is not a world they recognise.

It is at this point that the coloniser, missionary and researcher offered their form of 'salvation' that was so vastly different from anything the African people had experienced before that instead of helping them, as they were made to believe it would, it ended up plunging the African people into an existential diversion and state of dehumanization (Dolamo, 2013). Mbembe (1992) describes this as a process of 'zombification' which not only afflicted the

colonised but also the coloniser in that "each robbed the other of vitality and has left them both impotent" (p.4). This, according to Mbembe (1992), was due to the cohabitation that dominated the relationship between the dominant and those whom they were perceived to dominate. That being said, Western agents "regarded Africans as primitive, backward, irrational, ignorant, pagan and uncivilised" and so, in their minds, their mission was to 'correct' all of that by using any means possible (Dolamo, 2013, p.6). This included murder, pillaging, plundering and theft. The idea was that this type of 'correction' was needed to convert the 'lost souls' of Africa and give this 'dark continent' the light of the gospel and Western civilisation (Dolamo, 2013).

This is similar to the binary distinctions spoken about by Frenkel and Shenhav (2006) that were used "to describe the differences between colonizer and colonized (the logic of the observed)" (p.858). It was this basis that was used to justify the dehumanising acts of the colonizer which resulted in the destruction of African traditions, family values and social life, which were inherently based on communal religious and moral foundations (Dolamo, 2013). In order to escape total destruction and keep some level of humanity, African people were forced to reject everything that was African in favour of modelling themselves on the culture of their Western colonizers (Dolamo, 2013). This led to self-alienation which ultimately led to self-hate, due to the fact that the African could never become so-called 'white' in any real sense.

These are the type of conversations that make people feel uncomfortable. It could be for this reason that 'Post'-Colonial Theory unsettles people to the point that some of its critics may even pronounce it as being "over" (Young, 2012, p.19). These scholars discussed the theory as if it was purely an American phenomenon that only held interest within departments of English (Young, 2012). The reality is that 'post'-colonialism is not simply a disciplinary field, nor is it a theory which has or has not come to an end – its objectives have always involved a wide-ranging political project that seeks "to reconstruct Western knowledge formations, reorient ethical norms, turn the power structures of the world upside down, and refashion the world from below" (Young, 2012, p.20). In other words, those who are a part of the Global North know that their power and control is under threat from the line of questioning and critical thought found in 'Post'-Colonial Theory and they are trying to get rid of it in order to keep what they have. The theory originated from outside of the United States, never involving a singular theoretical formation "but rather an interrelated set of critical and

counterintuitive perspectives, a complex network of paronymous concepts and heterogeneous practices that have been developed out of traditions of resistance to a global historical trajectory of imperialism and colonialism" (Young, 2012, p.20).

2.6.2 'Post'-Colonial Theory in Organizational and Management studies

'Post'-Colonial Theory provides us with a rich resource for describing today's power relations found in organisations which reflect previous patterns of imperialist exploitation (Ulus, 2015). That the practices of European colonialism in social orders and forms of knowledge left behind legacies that resemble the coloniality of power present during the colonial era (Grosfoguel, 2013; Mungwini, 2018) is a concept that has been integrated into 'post'-colonial studies and writings.

Organisational control has been a constant theme in constructions and representations of 'euromodern' organisations with mainstream theories of organizational control having been critiqued as being coercive, insensitive to non-contractual trust-based control systems, or unmindful of the fundamental causal determinants of conflict (Prasad, 2003). Prasad (2003) argues that the construction of the modern organization, and the control systems it has fostered, is inextricably linked to the construction of the discourse of modernity, a discourse that owes its primacy to the processes of colonialism. This then is linked to the idea of the industrialisation of the Global South as this section of the world was largely made up of the former colonies. Nkomo (2011) is not surprised by this however, since theories around leadership and management have generally disregarded the voice of the racial 'Other'; whether this voice comes from Africans or other non-Western perspectives. This point is similar to those of Pinheriro et al. (2012), Grosfoguel (2013) and Mungwini (2018) who, as outlined in the previous section, question and critique the current university curriculum in terms of its being controlled by Western powers rather than local realities.

The emphasis seems to be on Western leadership and management discourse which typically sets up its authorial subjects as the reference or yardstick by which to encode and represent cultural 'Others' (Nkomo, 2011). An example of this yardstick could be leadership theory itself, which emanates from the United States and is based on studies of American leaders (Nkomo, 2011). This theory is then represented as having universal applicability, with scholars often missing the specifics of the term 'universal' (Nkomo, 2011). Minnick (1990 as cited in Nkomo, 2011) "labels this faulty generalisation or non-inclusive universalization as a significant error in the production of knowledge" (p.371). The kind of leader that the

literature encourages is one who is concerned with achieving the goals of the organisation with no regard for the context and its history — which would be important in the construction of leadership theory in South Africa — as Nkomo argues in her paper on leading change in South African organisations (2011). This importance of leadership was also recognised in Mbembe's (1992) writing where he critically engages with the notion of African leaders governing in ways that resemble those of their previous coloniser, sometimes going as far to make decisions and act in ways that are arguably more heinous than their previous rulers. This then speaks to Biko's (1978) idea that merely changing the race of those in governing positions would very likely mean that the country would be governed very much as it was in the past.

The modernist concept of industries and organisations seems to be centred on the technologized society and how this would create a better world for people (Prasad, 2003). While technology is a marker for organisational progress, such a perspective presents a very limited view of organisations since it neglects political and coercive forces that accompanied, and indeed facilitated, the processes of organizing, as well as the very aspects of technological development that rendered them possible (Prasad, 2003).

What Prasad (2003) is suggesting above, is that there seems to be negligence in terms of what is being looked at in organisations. This begs the question: is it really negligence or are researchers and those involved in organisations overlooking the inherent traits of coloniality that exist in organisations today? Although South Africa did not experience colonialism in the same way that other African countries did, one can still consider the period known as 'apartheid' as an form of colonial control. Supporting this notion, Manganyi (1984) speaks of "the South African version of colonial discourse called Apartheid" (p.7). 'Post'-colonialism in South Africa poses certain questions in the social sciences, with it being at the time of Leroke's (1998) writing a critique of predominantly Marxist-orientated social science. This orientation dealt with Karl Marx's insistence that the trouble with capitalist formation is its ability to distort the relationships of human beings to themselves, each other and the world (Long, 2017). Criticisms of Marxism developed in light of an international crisis around Marxist theory that was simultaneously linked to the collapse of communism in Eastern Europe (Leroke, 1998). According to Leroke (1998) this is what began the search for different theoretical alternatives regarding social theory, with 'post'-colonialism being one such reflection in South Africa.

Therefore, if one is speaking about coloniality in the workplace, one is also speaking about the 'apartheid workplace', making Bezuidenhout's (2004) work relevant to the current climate in South African organisations. Indeed while the colonial *state* is said to have 'collapsed', the 'racialised' 'post'-colonial *society* has been described as having the ability to hold onto colonial values (Bezuidenhout, 2004). One such aspect of the workplace that is often viewed as having maintained a 'colonial' or 'western' identity is that of management which, from the binary perspective provide by Frenkel and Shenhav (2006), is said to have formed as a western project. With reference to this study's research question in light of 'post-colonial' theory, one must ask if there has been a relevant shift in the focus of Industrial/Organisational research from the apartheid/colonial era to the democratic/post-colonial era in South Africa. As a profession, it is the duty of Organisational Psychology to adjust to the changes that have taken place in the society within which it functions. This means that it is important to examine whether the discipline has perhaps been complacent in the recreation of apartheid structures or whether it has critically engaged with possible issues brought about by the so-called 'apartheid workplace', as set out in Bezuidenhout (2004). Post-apartheid can then be likened to 'post-colonialism', meaning that it is through a 'post-colonial' lens that research in and around industrial/organisational psychology needs to be looked at in order to gain critical insight regarding this field of research.

Due to Schreuder's (2001) recounting of the history of industrial psychology in South Africa and its relation to organisation and management studies, a discussion of one of these fields is not entirely devoid of the other. This is especially important when talking about how critical studies of management unsettle its conventional wisdoms regarding its sovereignty and universality, as well as the impartiality of its professed expertise (Goldman, 2016). So the question arises: why does management not want to be looked at too closely? Is it possible that they realise the nuances informing their discipline? Or are they simply adhering to the wills of those heading up the bureaucracy (or controlling their capital)?

Nkomo wrote in 2011 about how organisational scholars began to turn to 'post'-colonialism as a theoretical lens for the critical interrogation of management and organisational studies, revealing the colonial and neo-colonial assumptions that underlie management and international management, cross-cultural and comparative management, globalisation, workplace diversity, organisation control, workplace resistance, the silencing of the 'Other' and organisational culture.

‘Post’-Colonial Theory allows the critical questioning of issues of identity in the ‘post’-colonial spaces, culture, race, gender and sexualities and comments on the normalisation of certain values and practices that continue to marginalise other voices (Coldwell & Moerdyk, 1981; Bhabha, 1994; Said, 1979; Spivak, 1990; Prasad, 2003). So how do academics/researchers in the field of I/O psychology engage with the questions of race, culture, gender, class, power etc. in their research and teaching? This line of questioning is especially important when it comes to inquiry into business management due to this institution being rooted in the mechanisms of capitalism which leads it to assume a position that is supposedly beyond refute (Goldman, 2016). Business management’s legitimisation on moral, ontological and epistemological grounds causes it also to assume an iconic status where managers are seen as the conveyors of management reality, and the very managerial structure of a business itself is seen as the quintessence of so-called ‘expert’ knowledge on business management, while also being the instrument of justice and democracy in the workplace (Goldman, 2016).

When trying to understand the applicability of ‘post’-colonial inquiry to the realm of business management and organisation theory one should bear in mind that, as mentioned earlier, our modern management theory and practice was born out of the colonial encounter (Goldman, 2016). So, as Jack and Westwood (2006) posit, we must be critical of “business research as exhibiting continuities with the colonial project” (p.481). However, it seems that this call has gone mostly unheeded. As a scholarly endeavour, industrial/organisational psychology continues to exhibit a strong continuity with the colonial project by striving for universality, the promulgation of the unity of science and the marginalisation of non-Western traditions through essentialising modes of representation that are offered under the guise of legitimate knowledge, causing business management to lose its historical, political and institutional locations (Goldman, 2016).

When it comes to organisational practices and discourses, ‘Post’-Colonial Theory can serve to defamiliarize these aspects of the workplace in a number of somewhat overlapping ways (Prasad, 2003). The ‘post’-colonial perspective is useful, for example, when it comes to analysing the roles “played by different management disciplines and sub disciplines in establishing/furthering colonial or neo-colonial control”, with this type of investigation helping us to see these sub disciplines in a new light (Prasad, 2003, p.32). As an example, Nwoye (2017) offers a ‘Post’-Colonial Theory perspective of African Psychology as a background to his article that critically comments on Kopano Ratele’s (2017) paper ‘Four

(African) Psychologies'. In this article, Nwoye (2017) uses the expression 'Post'-Colonial Theory "of African Psychology to refer to the discursive attempt by scholars of African Psychology to call into question, among other things, the assumption that Western Psychology imported to Africa is a universal Psychology that should centre the academic study of Psychology in Africa" (p.329). More specifically, he uses the expression to highlight ways in which African scholars in Psychology who are emerging from formerly colonised African societies make an effort to have a voice when it comes to refashioning a relevant psychology curriculum for use in Africa (Nwoye, 2017).

In fields such as cross-cultural management and international management, 'post'-colonial analysis is also helpful in unveiling the persistent imprint of colonialist ways of thinking and behaving (Prasad, 2003). This is important when looking at how the advancement of Western society, especially in so-called 'post'-colonial states (Mungwini, 2018), has brought about the emergence of the dominating and driving forces of capitalism and science (Goldman, 2016). Goldman (2016) goes on to remind us that the business organisation we see today emerged during the Industrial Revolution, and can therefore be viewed as an instrument through which capitalist activity takes place. Understanding this in the context of current management and research practices can give way to new orientations (Prasad, 2003), which may in turn lead to unexplored avenues that we can use to explore our world. Similarly, the 'post'-colonial perspective is useful in understanding non-Western management practices (Prasad, 2003).

Traditionally, Western management styles are often seen to be regarded as the universal norm, while non-Western management practices are usually judged against this norm (Prasad, 2003). This can lead to the view that if a practice that is commonly followed in Western management is found to be absent within the realm of non-Western management, this absence will then be treated as a sign of lack or deficiency in the so-called non-Western workspace (Prasad, 2003). On the other hand, if non-Western management is found to have practices that may be absent in Western management, such practices may sometimes be regarded as the residue of old, traditional cultural practices that actually impede organizational efficiency, effectiveness, and the like (Prasad, 2003). When it comes to addressing such ethnocentrism, the 'post'-colonial perspective can be helpful in developing an alternate understanding of non-Western management (Prasad, 2003). On this, Nkomo (2011) points to the scarcity of materials, texts and references to Africa in organisation studies, saying that "[Africa] is largely invisible" (p.371).

Ruggunan (2016) refers to Nkomo's empirical and theoretical work as dominating critical management studies in South Africa, even if she doesn't specifically label her work as Critical Management Studies (CMS). Ruggunan (2016) notes Nkomo's (2011) reflection on her own subjective position as an African-American when it came to her study. She understands that her position presents its own tensions, ambivalences, and contradictions when it comes to her voice: should she speak in the first place and can she speak unproblematically about 'African' leadership and management given her identities? (Nkomo, 2011). Ruggunan (2016) praises her reflexivity, saying that all South African scholars should be encouraged "to reflect more deeply on their own positionality as knowledge producers" (p.104). Nkomo's work is then said by Ruggunan (2016) to demonstrate "that a critical scholar is a reflective scholar" (p.104).

Relatedly, a 'post'-colonial approach to workplace management can be useful in offering a new understanding surrounding the "transfer" of management knowledge and practice from the West to the non-West (Prasad, 2003). Additionally, 'post'-colonialism's nuanced and in-depth analysis of colonizer–colonized dynamics can be usefully employed in management research to the point of developing fresh insights about power, control, and resistance in organisations (Prasad, 2003). Management scholarship has the potential to learn from and meaningfully contribute to the understanding of the implications of the vast needs for organization design, organizational agility, and interorganizational collaboration in rapidly changing political, social and economic contexts (George, Corbishley, Khayesi, Haas & Tihanyi, 2016).

At the time of Prasad's (2003) writing, researchers were said to have noted the important role that organisations frequently play in the construction of social and cultural boundaries. Jack et al. (2011) then speak of how "a postcolonial interrogative space has finally" and "belatedly, emerged in management and organization studies" (p.275). Both Prasad (2003) and Jack et al. (2011) speak to the appearance, growing interest and significant contribution of the 'post'-colonial term in literature since the 1990s. These contributions seemed to critically investigate the nexus of the 'post'-colonial and the organisation (Jack et al., 2011). Jack et al. (2011) does add though that the conditions for this term were under development even before the 90s. These developments seemed to take the form of critical interrogations of the orthodoxy of management and organisational studies which later resonated with 'post'-colonial readings, but were not located within any sort of 'post'-colonial frame (Jack et al.,

2011). These critiques were important precursors for 'post'-colonial organisational analysis to draw from (Jack et al., 2011).

This means that the boundaries created by organisations cannot be viewed as separate from the broader socio-political and economic consequences of colonialism (Prasad, 2003). 'Post'-Colonial Theory can then add to the institutionalist insights provided by scholars while at the same time helping us understand how the legacy of colonialism is reflected in organisational workspaces when it comes to constructing ethnical, racial, and sexual boundaries (Prasad, 2003). By these and other means, Prasad (2003) advocates that 'Post'-Colonial Theory has a highly productive role to play when it comes to the future development of institutional theoretic organisational research. In support of this, Goldman (2016) says that, "regardless of the political and theoretical ambiguities surrounding postcolonialism, the relevance of postcolonial thinking in the realm of business management is advocated as a possible avenue in the search for mechanisms to promote indigenous knowledge and Africa-centred wisdom as far as business management is concerned" (p.30). This is especially relevant in South Africa where we find our academic disciplines still dominated by American and European 'wisdom' and knowledge (Goldman, 2016). In order for researchers and employees alike to successfully engage with and overcome the unique challenges offered by the South African workplace, it is of paramount importance that we both search for and promote local and indigenous knowledge concerning business management (Goldman, 2016).

According to Prasad (2003), 'post'- colonialism was, and still is, relevant when it comes to the study of management and organisations due to massive transformations that happened during the last few decades that led up to his work with regard to the overall context in which contemporary organisations were operating. This study says it "is" relevant because during the time of writing, South Africa is going through massive changes of its own. For example, and as mentioned earlier, at a macro level, the global economy has been seen to witness large-scale changes during these last few decades (Maasdorp, 2001; Prasad, 2003).

2.6.3 A critique of 'Post'-Colonial Theory

Although critical, there has been debate around the relevancy and utility of 'post'-colonial theory in Africa (Nkomo, 2011). The argument made by some scholars is that the theory's post-structural/post-modern orientations and reliance on discursive practices have left little in terms of assistance in addressing the material realities that exist in Africa; which could be due to the omission of an 'authentic and well sustained African input' into 'post'-colonialism

(Nkomo, 2011). There are also those like Chibber (2014) who argue that the concept is difficult to define.

As early versions of 'post'-colonialism attempted to move away from mainstream social science these versions themselves actually developed within that same mainstream and so carried with them some problems from these disciplines (Leroke, 1998):

- 'Post'-colonialism operated with the philosophical dualism of subject/object; this being a critical issue when it came to power/knowledge
- It was found not to have problematized the issue of translation in social research practices. So how does the shift from one language to another occur in the conduct of social research? Whose language is the research reflecting? Who is it that speaks in the research text? These were (are?) problems that 'post'-colonialism was called to address.
- Linked then to the issue of translation were the questions of writing, representation, voice and appropriation, with all of these coming to the surface in social research.
- 'Post'-colonialism was said to have appropriated North American 'post'-colonialism. This meant a problem of perception where 'post'-colonialism was seen to be outside of and have no immediate relevance for contemporary politics in South Africa.
- 'Post'-colonialism appeared to be formalistic and elitist through its concentration in historically white universities
- Due to 'post'-colonialism being informed by a variety of disciplines, engagement with the concept requires both knowledge around and interest in interdisciplinarity. The problem is that there are very few scholars who actually have the requisite interdisciplinary breadth and experience to successfully engage with the complex issues at stake.

The initial voyage of 'post'-colonialism managed to raise new research questions in the social sciences (Leroke, 1998). 'Post'-colonial research then put into the research agenda of contemporary social scientific research issues of identity-formation, critiques around Marxist social theory, representation, narrativity, spatiality, and the power/knowledge relationship existent in social research (Leroke, 1998). 'Post'-colonialism is also emerging through systematic theoretical discussions, meaning that it operates with the combination of theory and research to the effect of providing guidelines which could be employed profitably in the social sciences (Leroke, 1998). So 'post'-colonialism is not concerned with the interpretation

of the totality called South Africa, but rather the articulation and appropriation of multiple localities that 'inhabit' the geopolitical space called South Africa (Leroke, 1998).

Another strong critique of 'post'-colonialism arises from the assumption that all formally colonised countries share a common past in terms of their contact with Europe (Goldman, 2016), and thus tends to ignore the historical and cultural differences between different countries. "This renders postcolonialism a culturally universal endeavour typified by singularity of thought and ahistoricity" (Goldman, 2016, p.18). Despite this critique against 'post'-colonialism, authors go on to highlight the applicability of 'post'-colonial inquiry to business management and organisation theory.

2.6.4 'Post'-Colonial Theory's critical approach

While it is important that we recognise Africa's curious silence in some formulations that make up 'post'-colonial theory, Ahluwalia (2001) "argues that it is 'post'-colonialism's challenge to and reconfiguration of dominant narratives which makes it a particularly empowering discourse for those who have been marginalized" (p.9). He further argues that adopting a 'post'-colonial lens in order to understand colonialism in Africa does not reject the importance of other theoretical formulations that emanate from earlier works on anti-colonialism, namely négritude, *Black Consciousness* (author's emphasis), and nationalism; but rather that the question of identity raised by earlier works is in fact linked to 'post'-colonial studies (Ahluwalia, 2001). Further supporting the theory is Young (2001, p.68 as cited in Nkomo, 2011) who said that, "although postcolonial theorists have typically been select with respect to their interest in third world anti-colonial thinking of the past, they owe everything to these critiques of imperialism and the ideological system that underpinned it" (p.368). The idea of looking to colonial dynamics when trying to understand organisations has only been engaged with substantially in recent years (Jack, et al., 2011; Nkomo, 2011), a point corroborated by Ulus (2015) who then says that "postcolonialism is still underused for uncovering new meanings in management and organisation studies" (p.3). However, it is important to acknowledge what 'Post'-Colonial Theory has done for research into various aspects of our society. By doing this, one is able to see how it may be used in further research into other, perhaps more critical, areas - or any area that one may deem to be important.

'Post'-colonial studies are described by Nkomo (2011) as being interdisciplinary in nature in that they range from literary and cultural studies to economics and politics with their theoretical underpinnings. 'Post'-Colonial Theory then draws from a diverse set of theoretical

agendas including Marxism, feminism, post-structuralism/post-modernism and psychoanalysis (Nkomo, 2011). This diverse nature and application of 'post'- colonial inquiry can also be seen in writings such as 'Redeploying Parker, post-colonially' by Macleod and Wilbraham (2006) where they "suggest reading Parker sideways, shifting his intellectual trajectory into directions that illuminate colonial and post-colonial issues through empirical/textual application to real South African contexts" (p.31).

The article by Macleod and Wilbraham (2006) looks at two of Parker's books, namely *Critical discursive psychology* (2002) and *Qualitative psychology: Introducing radical research* (2005). While at first glance it may seem like a foolhardy task to review "two books with such different purposes and styles in one paper" (p.33), Macleod and Wilbraham (2006) assure us that there are clear links between the theoretical aspects of an academic's writings and their practical hands-on advice to students with regard to research. Macleod and Wilbraham (2006) "argue that, taken together, these books represent useful resources for South African researchers and academics interested in a critical psychology that questions received wisdom in psychology, that leverages critical theory to understand social phenomena and power relations, and that deploys qualitative research with progressive intentions" (p.33).

The sense one gets is that this critical light is not being allowed to shine. Seemingly confirming this, Jack et al. (2011) refers to "whole zones of organisational-related situations, relations and persons that still have no voice within organisational and management studies, whose interests are simply not attended to, and whose life-worlds seem to be taken as non-consequential" (p.294). Management and organisational studies then remains a field of study that is focused on and concerned with the actions and interests of large corporations as well as their leaders located in the Global North (Jack et al., 2011). The field itself is researched by a privileged elite located in the centre of the metropole who choose to focus on persons, organisations and organisational systems from this position, for and on the behalf of audiences who are similarly located (Jack et al., 2011). This is further perpetuated through the service of structures of intellectual and academic dependency, alongside the workings of the publishing machine that itself has its own mandate (Jack et al., 2011; Macleod & Wilbraham, 2006).

As mentioned earlier and apart from organisational control, some of the other issues that 'Post'- Colonial Theory is interested in are race, culture, psychodynamic approaches to study,

leadership, class and privilege in organisations. This brings to mind an entrenched theoretical framework of the Hawthorne studies and later Human Resources Management approach that informed a shift in the conceptualisation of employees' needs as human needs, the so called theory of humanism: Maslow's Hierarchy of Needs. Such a theory would require a critical application in the post-1994 workplace where different people today inhabit the post-apartheid workplace; race, class (especially), gender and sexualities etc. For instance, an employee who comes from an underprivileged background (in terms of economic class) would have different priorities in terms of Maslow's hierarchy of needs compared to a privileged fellow employee (irrespective of race) especially in South Africa. The question would then be, do academics who teach and research in the field refer to these issues as factors that define human relations and perhaps remuneration structures of organisations in post-apartheid organisations? When it comes to teaching, Westwood and Jack (2007) refer to 'Post'- Colonial Theory's deeply political underpinnings due to its involvement in material projection into the classroom of a certain image in which 'post'-colonial fractions feature. This along with Roberts' (1996) ideas of educative liberation would ideally "infuse students with a greater political and activist imaginary" (Westwood & Jack, 2007, p.261), making them socially aware of the control structures that exist in our world today.

Jack et al. (2011) end their study with the hope that their work encourages and stimulates others towards undertaking further work and contributing to a meaningful reconfiguration of the fields that lie in management and organisation studies. Jack and Westwood (2006) speak of how 'post'- colonial research practice "seeks to resist unreflexive, universalizing, essentializing and exoticizing tendencies and pursue methods and modes of representation that are reflexive about their own conditions and effects and/or allow for a more inclusive and polymorphous approach to knowledge and knowledge practices" (p.495). It is imperative then to question the knowledge practices of South Africa's knowledge creating institutions such as our universities and schools of business management. Since disciplines like industrial/organisational psychology exist in university spaces, it is difficult to the expect one to change without the other.

2.7 Summary

Key variables such as scientific management and the Hawthorne studies were looked at in order to provide a background to Industrial Psychology as well as the various definitions of this topic. The development of industrial psychology in South Africa was tracked broadly but

the period of apartheid was engaged with in detail because of the impact that it has had and is still having on the country. This chapter then intended to explore the history of South Africa from before the colonial era up to our present day. This was important in showing how our country's past events have shaped our current world and how certain ideas and beliefs held in the past have seemingly remained to this day. On this point, this chapter then engaged with the South African workplace, looking both before and after the democratic dispensation to see what changes had taken effect and what structures had remained the same. Policies like employment equity and affirmative action, while noble attempts to right the wrongs of the past, were shown in fact to continue to perpetuate inequality in the South African workplace. Identity was an important factor when it came to one's understanding of workspaces and vice versa.

The subject of I/O psychology itself was said to have been influenced by both western and Afrikaner hegemony. There was also a time where industrial psychology research informed its practice in the workplace but that time seems to have passed. It has seemingly been replaced with a situation where there is little to no communication between academics in the field of I/O psychology and those in practice to the point that, while there is indeed a great deal of research being conducted in the university space, this research is completely disregarded by those working as industrial psychologists. Those in practice believe the work of those in academia to be irrelevant to what is really going on in the workplace. This disjuncture has tended to get worse over the years.

The argument being made in this chapter is that the very university in Africa is part of the colonial project. Therefore it is critical to shift the paradigm of the discipline to focus on the 'post'- colonial issues so that one may critically engage with the idea of 'a university'. This study will be exploring this aspect while interrogating the autonomy and discretion that academics have to restructure the curriculum and their research. The role of a university in a changing society should be one of change itself. Universities and their various disciplines must recognise their responsibility in recognising the past, using this recognition to understand and explain the present, in order to create a brighter future. This process itself should be dynamic in order for disciplines to remain relevant in their mission to teach for the future.

Towards the aim of remaining relevant, this chapter made a case for the use of 'Post'-Colonial Theory in I/O psychology as a critical lens through which to view the discipline of

I/O psychology itself, the reason for its existence, who or what influences its knowledge construction, as well as its future potential. Working from the points made by various 'post'-colonial authors such as Robert Young (2012), Anshuman Prasad (2003) and Stella Nkomo (2011), this chapter sought to advocate for the applicability to the realm of I/O psychology of this theory so often associated with sociology, philosophy, anthropology and other social science subjects. This was an important association to make, especially in light of current transformation debates and calls for the decolonisation of curricula at universities. It was important then to acknowledge and engage with the challenges that one may encounter within the university space.

CHAPTER 3: METHODOLOGY

3.1 Introduction

This chapter outlines the research questions and aims used to guide this study as well as the methods and procedures used by the researcher during the data collection and analysis process. This study's contextualist paradigm and its connection to the 'post'-colonial theoretical framework is also engaged with in this chapter in order to show how the literature inspired the use of this study's research methods. Finally, this chapter seeks to explain the researcher's reflexive mind-set when conducting the study as well as the ethical considerations that were made.

3.2 Aim and research questions

Highly significant changes have taken place socially, politically and economically in South Africa over the past three decades; changes which the discipline of organizational psychology ought to reflect in terms of research, practice and what is taught (Rothmann & Cilliers, 2007). These changes of the political, economic and social climates of South Africa after achieving democracy prompt the question whether research and teaching in the area of Industrial/Organizational Psychology has developed and/or remained the same since the apartheid era. More specifically, this study aims to explore the views of the expert academics who have taught and done research in Industrial/Organizational Psychology and have been doing so for more than one year.

3.2.1 Research question

As previously stated in the introductory chapter (Chapter 1, pg. 8) this research asked the following question:

- With the political and socio-economic changes that have taken place in South Africa, broadly; how have research and teaching in I/O Psychology taken these big changes into account?

And more specifically;

- How do researchers/academics report dealing with questions of identity, culture, race, gender and sexualities in their research or teaching to take into account the changes that have occurred in South Africa

- And which courses or research topics and theoretical lenses allow them to engage with such societal (and workplace) challenges in South Africa?

3.3 Research approach

Contrary to the way the practice of research is often taught and written up, the activity of research itself is clearly a social process and not merely a rationally contrived act (Pettigrew, 1985). It is a social process that is descriptively more easily characterised in the language of muddling, through instrumentalism and political processes, than it is a rational, foresighted, goal-directed activity (Pettigrew, 1985). The former characterisation of research gives it room to work and takes into account the social and political factors that have an effect on it, while the latter – it could be argued – forces the research process into a box.

The present study is qualitatively orientated with the nature of enquiry being exploratory. Although the kinds of research tackled by so-called qualitative researchers are found to be more unstructured than perhaps those favoured by more quantitative scholars, "all research involves the application of skills, knowledge, and the person in a variety of different problems in varying contexts, and in that sense it is a craft activity involving skills of individual judgment within a system of collective rules and communication" (Pettigrew, 1985, p.54). So the choice and adequacy of a method embodies a variety of assumptions regarding the nature of knowledge and the methods through which that same knowledge can be obtained, along with a set of root assumptions about the nature of the phenomena being investigated (Pettigrew, 1985). Brooks, McCluskey, Turley and King (2015) posit that there is not necessarily one "best" method of data analysis when it comes to qualitative psychology research, since choices regarding methodology are determined by the broader theoretical assumption that underpin the work as well as the research question.

A qualitative design was chosen because this study's fundamental aim is to find meaning in and make sense of academics' experiences and perceptions. Qualitative research studies seek to provide illumination and understanding of complex psychosocial issues that are useful when it comes to answering humanistic questions of "why" and "how" (Marshall, 1996). Bogdan and Biklen (2007) further substantiate this notion by saying that the goal of qualitative researchers is to know where, when, how and under what circumstances behaviour comes to fruition, with the historical context from which these circumstances arise being integral in understanding the data. In this way, qualitative methodologies are in line with this study's 'post'-colonial theoretical framework as described by (Chilisa, 2011) who advocates

for research methods' recognition of past inequalities. Chilisa (2011) also speaks of the need for research frameworks that integrate a variety of cultural views, advocating a movement away from the one dimensional methodologies of the West.

In the case of this study, what the qualitative method did was provide an in-depth understanding of the motives, attitudes and experiences of the issues under investigation, allowing for an appreciation of the social context in which the meaning was created (Braun & Clarke, 2006). In qualitative research, perfect degrees of reliability and validity can never be achieved, so researchers working in the paradigm look to the following aspects to guide them: trustworthiness or credibility, authenticity, creativity in the approach to research, triangulation and reflection on the research exercise in its totality, as well as best practice in overcoming any potential problems (Bryman, 2016). These aspects will be considered throughout the research process. Research of a qualitative character involves measurement; this measurement being of an apposite nature, i.e., created and sensitively linked to the contextual nuances and systems of meaning that exist in a particular research site (Pettigrew, 1985).

It is important to place a word of caution here before moving on to the next point. There is a danger that lies in the unqualified assumption that in conducting qualitative research as an alternative to positivist research, a scholar is being 'critical', essentially endowing interpretivism with an *a priori* from of critique (Jack & Westwood, 2006). This is naïve, especially since it is possible for interpretivist inquiry to result in mere rediscription of the status quo seen in social and organizational life, as opposed to critical inspection (Jack & Westwood, 2006). Those with humanist/structuralist paradigms tend to accuse interpretivists of reinforcing the status quo by ignoring the exercise of power as well as the propagation of hierarchies and inequalities in the social settings that they investigate (Jack & Westwood, 2006). The act of ignoring these properties of social reality then makes it impossible to change those same properties for the betterment of the participants with whom the researcher engages (Jack & Westwood, 2006). This all being said, it is also wise not to hold too rigid a distinction between interpritivism and critique (Jack & Westwood, 2006) since the two more often than not go hand in hand.

3.3.1 Contextualist Paradigm

This brings to light the contextual nature of research, which is especially pertinent to this study. Contextualism itself "offers some of the conditions for a natural identity of interest and

opportunity to conduct research which is useful for theoretical development and practice" (Pettigrew, 1985, p.55). Payne (1982 as cited in Pettigrew, 1985) calls for a greater use of the contextualist approach in organizational psychology due to the role of contextual variables when it comes to influencing content as well as the pace of organizational change. For these reasons, then, this study employed a contextualist paradigm.

This paradigm is concerned with the event in its setting and is a combination of the essentialist method "which reports experiences, meanings and the reality of participants", and the constructionist method "which examines the ways in which events, realities, meanings, experiences and so on are the effects of a range of discourses operating within society" (Braun & Clarke, 2006, p.81). This paradigm is also "concerned with the nature and construction of knowledge: how it emerges and how it comes to have the significance for society" (Andrews, 2012, p.40). This then speaks to the view that knowledge is created by the interactions of individuals in society (Andrews, 2012). In light of this study involving 'experts', it should be mentioned that Andrews (2012) is of the view that the division of labour, the emergence of more complex forms of knowledge as well as 'economic surplus' give rise to expert knowledge that is developed by people who have devoted themselves full-time to their subject. This leads these experts to lay claim to novel status and ultimate jurisdiction over that knowledge (Andrews, 2012). Contextualism seeks to expose this claim and recognize that the knowledge 'created' by these experts is actually just constructed in a particular context (Andrews, 2012).

Jack and Westwood (2006) contextualize the then recent interest in qualitative research in international business against the backdrop of the "legitimation crisis" that had occurred in Western social science in the decade leading up to their study (p.483). They do this in order to build a case towards using the ideas of 'post'-colonialism to draw attention to the neglected political aspects of qualitative research in international business and then to bring a new perspective to the debate around international business research (Jack & Westwood, 2006). They outline how 'post'-colonialism's distinctive nature can be used to reinstate the notion of the political into qualitative research (Jack & Westwood, 2006), which would seem to be an important factor for research to recognize in light of South Africa's current political climate.

The reason for this proposed reinstatement seems to revolve around challenges such as the cultural, linguistic and institutional differences that exist between researchers and

respondents, and even among researchers themselves (Jack & Westwood, 2006). The limitation however, has been that, in the past, "these challenges have been articulated with almost exclusive regard to the question of *method*" (Jack & Westwood, 2006, p.482). Adding to this, there appears to be a tendency to restrict the agenda for opening up discussions around the need to fully embedded qualitative data collection techniques in the discipline (Jack & Westwood, 2006). So research methods continue to be treated as if they were merely neutral or technical solutions to the problems of data-gathering, which are derived from an abstractly determined theoretical position, in a way that reinforces the mainstream of neopositivism (Jack & Westwood, 2006).

The idea is to challenge this restrictive view as it occludes discussion of the wider ontological, epistemological and political issues that are inherent in any research process (Jack & Westwood, 2006). This is important as any methodology is embedded in ontological and epistemological orientations and preferences, as well as the motivations, interests and values of the researcher, who is himself located in a historically, institutionally, culturally and ideologically informed context (Jack & Westwood, 2006). Qualitative research methods are not as innocent as some may think: they are themselves political (Jack & Westwood, 2006), making them ideal in starting the conversation that people do not always want to have. Bishop, Dzidic and Breen (2013) stress the importance of addressing research questions/topics within their political, social and cultural contexts while also taking into account these factors' historical background.

In light of this there is a call for methods that are more suited to the issues and problems of the field; ones that do not decontextualize in a damaging way and pay as much attention to external validity as internal (Jack & Westwood, 2006). For many, this has meant turning to qualitative methods, but it seems as if organization studies have been slow to heed this call - seeming to remain steeped in functionalist roots and accompanying neopositivist methodologies (Jack & Westwood, 2006). The result in organization studies has been the questioning of the legitimacy of equating pursuits of the social sciences "with those of the natural sciences, the decontextualizing effects of positivistic methodologies, and of universalizing and totalizing narratives" (Jack & Westwood, 2006, p.484). This is contrasted to the development in the social sciences generally, which have been seen to challenge the structural functionalist paradigm and widely accept alternative paradigmatic possibilities and methodologies (Jack & Westwood, 2006). This line of questioning and contrast has led to a critique that has penetrated into the mainstream arenas of organization studies, which seems

to have led to the emergence of increasingly diverse theoretical and political perspectives, like 'post'-colonialism, in contemporary organizational analysis (Jack & Westwood, 2006). This study aims to keep this diversity alive; hence the inclusion of 'post'-colonial theory as this study's theoretical framework.

3.3.1.1 Contextualism and 'Post'-Colonial Theory

The contextualist paradigm speaks to the 'post'-colonial theory used in this study in that it aims to describe, analyze, and open to scrutiny otherwise hidden agendas, power centres, and assumptions that inhibit, repress, and constrain (Jack & Westwood, 2006). This relationship is strengthened even further by contextualism's recognition of how critical it is that theoretical developments in organisational analysis are no longer defined just in an intra-organisational context, or organisation environment merely defined in terms of the activities of other organisations (Pettigrew, 1985). There is acknowledgment from Pettigrew (1985) that we have to bring socio-economic and political contextual factors into our analyses; not only because they are so empirically crucial in today's world, but also because the incorporation of such a broad treatment of context into our analyses will result in the release of organisational analysis from the misdirected and often impotent managerialism which informs the 'theories' guiding management practices. The researcher who is able to understand the political and cultural system of his organisation, as well as the impact of changing economic and social trends on the emergence and dissolution of old issues, values and priorities, along with the rise of new rationalities and priorities, can be said to already be beyond the starting gate in formulating, packaging and influencing the direction of organisational change (Pettigrew, 1985).

'Post'-colonial theory then, provides the foundation and lens through which to view and understand academics' experiences and opinions of research and teaching, while the contextualist paradigm is used to discuss the findings. The social constructionism aspect of the contextualist paradigm is interested in the narratives of people in context, as opposed to providing grand narratives in the search for universal truths (Andrews, 2012). Social constructionism is well positioned when it comes to understanding people and communities who have often been marginalised, and those whose experiences are not indicative of the norm (Andrews, 2012). The use of 'post'-colonial theory and the contextualist paradigm together then encourages the challenging and questioning of the dominant view. In addition, contextualism's social construction aspect emphasises the importance of challenging the

status quo, which is often found to compromise people's well-being (Andrews, 2012). This aspect also recognises that research 'findings' are simply one discourse out of many, which speaks to contextuailsm's potential to create real debate that could lead to change (Andrews, 2012). This further relates to the conversational nature taken up by the interview process in this study.

3.3.1.2 Contextualism's relevancy to the study

With regard to the aim of the study, the contextualist paradigm "seeks to analyse processes in their intra-organizational and social, economic, political and business context" (Pettigrew, 1985, p.53). It also helps in understanding organisational change by examining the juxtaposition of the rational and the political, the quest for efficacy and power, the various enabling and constraining forces of the intra-organisational, socio-economic and political contexts, as well as exploring some of the conditions in which certain mixtures of these occur (Pettigrew, 1985). Furthermore, it brings to light history and social processes in the hope that these aspects have the chance to reveal their untidiness (Pettigrew, 1985). This type of critical engagement that lies at the heart of this study allowed for both the researcher and the participants to unpack and engage with important topics/issues raised by the interview questions.

The Contextualist paradigm regards "research as a craft process" (Pettigrew, 1985, p.54) and so fits in well with the qualitative nature of the study as a whole, as well as the semi-structured interviews used in the study. The main idea here is that, just like the emergent processes that exist within organisations, knowledge/research is itself emergent. Contextualism recognises that there are certain 'root assumptions' present in both the nature of knowledge as well as the methods used in obtaining this knowledge (Pettigrew, 1985). This means that this study's researcher also carries his own assumptions when doing this study. These assumptions are further crystallized within us by social, academic, and political contexts in which we practice our craft (Pettigrew, 1985).

This context then influences what we choose to study, the way in which we choose to study it, the literature read or not read, used or not used, how and with whom we develop relationships in the research site, what we are capable of seeing and making sense of, the way we make connections between concepts and data, our capacity for intuition, insight, persistence, craftiness, and courage when it comes to getting in and out of research situations, as well as the extent to which our research may become useful in theory and/or practice

(Pettigrew, 1985). These factors speak to contextualism's desire for a descriptive understanding. It is important to remember that theory is not devoid of practice and vice versa, meaning that any outcomes of inquiry should naturally provide opportunities to marry theory and practice (Pettigrew, 1985). Managerial action in the workplace is located in differential perception and understanding of intra-organizational and socio-economic contexts which need to be understood through research in order to acquire the necessary knowledge to mobilize these contexts into creating practical effects (Pettigrew, 1985).

As a paradigm, contextualism provides us with a natural opportunity to develop theoretically and practically useful research; hence its use in this study.

3.4 Sample

The present study employed a single sample or source of data; namely experts in the field of industrial/organisational psychology. The sample is described in detail below.

3.4.1 Industrial/Organisational Psychology Experts

This sample consisted of researchers/academics in the field of industrial/organisational psychology and was used to identify perceptions around the changes, if any, which have occurred within the realms of research and teaching. For this sample, the focus was on qualified and registered industrial psychologists (researchers/academics) with at least one year of experience in research and teaching. The rationale used by the researcher for choosing "one year" was based on the assumption that after one year the industrial/organisational psychology researcher/academic would have amassed the requisite experience to give them a firm grasp of current fundamental research and practice issues in industrial psychology in South Africa.

Marshall (1996) highlights the appropriateness of a sample size determined by how adequately it answers the research questions. Of the 8 experts approached by the researcher via email, 8 responded yielding a response rate of 100%. These industrial/organisational psychology academics who participated in the interviews work for various academic institutions in South Africa. This meant that the variety of responses they gave to the interview questions were of a great enough depth within their contexts that this study did not need any more participants.

For this sample, non-probability purposive sampling was used. Purposive sampling refers to a non-probability sampling procedure in which the researcher applies their insight in determining the study's participants depending on the objectives/aims of the research (Bryman, 2016). The researcher selects and approaches a particular group of participants because of specific characteristics they possess that make them suitable for inclusion in the research (Bryman, 2016). In the present study, the researcher specifically targeted industrial/organisational psychology researchers/academics with a minimum of one year of experience. While one may argue that purposive sampling results in the sample not being representative of the population (Bryman, 2016), this was not the aim of the study. What the study aimed to do was explore the views of academics around certain topics within the field of industrial/organisational psychology, meaning that the subjective view of participants was what mattered.

3.5 Procedure

Using purposive sampling, the study explored the views of experts (as defined above) in the field of Industrial/Organizational Psychology working at various universities in South Africa. Purposive sampling in the case of this study was initially done through the study's supervisor who had contacts at the relevant universities. These contacts had at one time or another shown interest in possibly participating in a study around industrial/organisational psychology. These contacts' details were given to the researcher who emailed the potential participants, explaining the study to them. Interviewees consisted of 8 academics who were teaching and doing research in I/O Psychology, whether with postgraduate students or for journal publication or both. The researcher's supervisor requested participation from some of the academics whom he had met at universities and conferences and indicated that they would be interested in participating in studies of this nature, before a formal letter was sent to them.

Contact was made through/via emails sent out to I/O psychology academics working at various universities in South Africa. Attached to these emails were recruitment letters (Appendix 3) explaining the study and the part that these individuals might play in it. These letters also confirmed that permission had been granted by the relevant authorities with regard to conducting the study within the institution. Once it was confirmed that they would like to participate, consent forms for agreement to participation and the agreement to being recorded were attached to another email and sent to the participants. Following this, days and

times for the interviews were set up. Where it was necessary for the researcher to travel in order to conduct interviews, the researcher made the necessary arrangements**.**

3.5.1 Data collection

According to Marshall and Rossman (2014), qualitative researchers rely heavily on in-depth interviews. However, it is rare that researchers or administrators actually consider what it means to have good interviewing practices (Dilley, 2000). While this consideration is often believed to exist in the realm of journalism, the endeavours of qualitative researchers do in fact rely on these practices (Dilley, 2000). So although it was important to pre-plan the key questions, the interview also took on a conversational nature where questions flowed from previous responses where possible (Guion, Diehl, McDonald, 2001). Therefore, this study used semi-structured interviews that were conducted at academics' place of work with the aim of creating conversation around certain questions between participant and researcher. Before agreeing to participate in the current study, informed consent forms were given to interviewees by the researcher for them to sign regarding participating in the interview itself (Appendix 4) as well as having it recorded (Appendix 5). Before conducting each interview, it was important for the participants to be reminded by the researcher of the research project and aims.

The interview consisted of 11 questions that were put to all participants (Appendix 6). The reason for using these set questions was simply to guide discussions/conversations; hence the semi-structured nature of the interviews described above. The initial idea, as suggested by Dilley (2000), was to begin each interview with relatively closed-ended inquiries that created a pattern of conversation, established the subject's ability to answer and also put them at ease. This is why the first question of the interview was: "what type of research are you involved in with regard to yourself and/or your students and what is the main focus of this research?" This type of question doesn't require too much thought and is a topic which raised the academics' current fields of interest.

The idea was to create a reflective conversation with the situation as proposed by Pettigrew (1985). This also speaks to Chilisa's (2011) notion of respectful representation where the researcher has a responsibility to listen, pay attention, acknowledging, and creating spaces for the voices of the 'Other' and their knowledge systems. Finding connections between the interviewed subject/respondent and the written product meant that the questions asked needed to create a bridge between person and report, between content and form, and then between

background information and personal experience (Dilley, 2000). The researcher was able to effectively listen to what the interviewee was saying; compare what the interviewee said to what was previously known as well as the rest of the questions on the interview schedule; be cognizant of time and make judgements around whether to stray from protocol or stick to it; and then offer other information that prompted reflection, clarification, and/or further explanation (Dilley, 2000). While this does sound like there was a lot going on during the interview, the interviewer made sure to follow Dilley's (2000) rule of thumb to "talk 20 percent of the time" and "listen 80 percent" (p.134). Listening though, does not simply mean sitting in a room with the interviewee while they speak. Neither does it mean only listening with one's ears (Dilley, 2000). Thus, it was important for the interviewer in this study to make eye contact, understand body language and actively maintain a mental consideration of both the content (words) and context (emotions) of what was being said as well as what was not being said, throughout the interview process.

Another interview skill suggested by Dilley (2000) that was at times necessary for the interviewer to employ was that of adopting the respondent's role in order to point out discrepancies within responses or to propose connections for consideration and comment from the respondent. Jack and Westwood (2006) also speak to this role of the researcher in seeing the world from the respondents' point of view, calling it a "commitment of qualitative research" (p.486). In furthering the relatability of the research, researchers should draw on the same resources as 'laypeople' when it comes to making sense of the phenomena discovered during the course of the study, so that a 'local' perspective on lived experience is produced (Jack & Westwood, 2006). In doing this, the researcher did not allow himself to occupy a privileged position in comparison to those whom he was researching (Jack & Westwood, 2006).

The notions of reflection in action and a kind of patterned yet formal improvisation meant that the conversational and generally 'open' nature of the interviews allowed for both researcher and participant to go beyond surface level questions and answers to get the participants thinking critically about their research and teaching in the area of industrial/organisational psychology. These conversations then allowed for a co-creation of knowledge that perhaps would not have been possible had another form of interviews, for example structured interviews, been used. This conversational nature of the semi-structured interviews conducted also meant that both questions that were developed before the

interviews and questions that came up during the interviews could be engaged with (Dilley, 2000).

Questions surrounding research and teaching included the focus of participants' previous publications, methodologies employed, and theoretical frameworks used with specific focus given to 'Post'-Colonial Theory, the integration of socio-economic and political issues, and the practical application of research. The participants were then asked to elaborate on these questions. As suggested by Marshall and Rossman (2014) these interviews explored a few general topics to help bring to light participants' views, but otherwise the researcher respected how the participants framed and structured their responses. This led to some interesting answers and thoughts around questions which may not have come to fruition had the researcher not used this method. So while it was important to look at topics and answers from the perspective of the participants by, for example, pointing out discrepancies or proposing connections (Dilley, 2000), the researcher had to remember to be respectful and careful not to lead participants to conclusions that were not their own. This speaks to the balance between involvement and distance; one of the central features of contextualism (Pettigrew, 1985). The paradigm begins with a rather mutual stance and attempts to steer a middle course between involvement and distance, all the while recognizing the relative and multifaceted nature of truth amongst those in the research process (Pettigrew, 1985).

All interviews lasted between 47 minutes and 1 hour and 8 minutes with most of the academics answering the first few questions relatively quickly and then slowing down to think their answers through from around question 4. It was interesting to see how surprised they were by some of the questions and how they grappled with them, sometimes taking us both on an interesting journey in exploring some answers together. Some even had questions for the researcher, helping to some degree with self-reflexivity. This 'change' around question 4 is possibly what Dilley (2000) referred to when he spoke of "a change in the emotional tenor or meaning behind the words and actions of the characters" (p.135). It was at this point of the interviews that the conversation aspect of the process started to open up. At this point it was important for the researcher to be inquisitive, even intrusive, but always doing so in a polite and questioning manner, with an ulterior motive in order to ascertain the thoughts behind respondents' answers (Dilley, 2000).

Qualitative research relies extensively on in-depth interviews of a conversational nature (Guion et al., 2001) which can often only be had with a small group of participants due to the

time it takes to fully engage with topics. The engagement between the researcher and participants was of a deep enough level that by the 8th interview, data saturation had been reached. These interviews were recorded and notes were taken by the researcher to highlight important points. Upon completion of the interview session, participants were asked by the researcher if they wanted the recordings to be deleted or if they were okay with them being kept. The recordings were then transcribed by the researcher himself and analysed alongside any notes taken during the interview sessions. As pointed out by Guion et al. (2001), "transcribing involves creating a verbatim text of each interview by writing out each question and response using the audio recording" (p.3). All recording and transcription data was placed on the researcher's laptop and external hard drive and secured using file encryption software. Following the transcription of interview data, thematic analysis was used to draw out the main themes present.

3.6 Analysis

Thematic analysis is a widely used qualitative analytic method within psychology, offering an accessible and theoretically flexible approach (Braun & Clarke, 2006). Overall, this analysis process involved re-reading the interview transcripts in order to identify themes that emerged from the respondents' answers (Guion et al., 2001). The idea was to use the study's research topics and questions to organise the analysis, essentially synthesising the answers to the proposed questions (Guion et al., 2001). Just to note, as Guion et al. (2001) do, if it is found that the interview raises more questions than it answers, then it is probably necessary that more interviews be done in order to properly examine the issue at hand. This did not happen in the current study.

When it comes to qualitative research, one of the main difficulties is that it generates a large, cumbersome database due to its reliance on prose in the form of field notes, interview transcripts or documents (Bryman, 2016). As discussed above, this study utilised semi-structured interviews. Qualitative data as described by Miles (1979 as cited in Bryman, 2016) is attractive because of its richness. This richness also creates a situation where it can be difficult for the researcher to find an analytic path through the data. It is important that the researcher guards against being captivated by the richness as this would result in a decrease in terms of the likelihood of a true analysis being done (Bryman, 2016). It is also important to remember that in order to be accepted as trustworthy, qualitative researchers must demonstrate that their "data analysis has been conducted in a precise, consistent, and

exhaustive manner through recording, systematizing, and disclosing the methods of analysis with enough detail to enable the reader to determine whether the process is credible" (Nowell, Norris, White, & Moules, 2017, 2017, p.1).

With these points in mind, the study sought to employ the 6 steps set out by Braun and Clarke (2006) when conducting a thematic analysis of the data. While there has not been much written around the topic of thematic analysis to guide researchers when conducting this rigorous technique, it is through its theoretical freedom that thematic analysis is able to provide a highly flexible approach that can in fact be modified to the needs of many studies in order to provide a rich, detailed and complex account of data (Nowell et al., 2017). These aspects of thematic analysis fit in well with both the study's theoretical framework of 'post'-colonial theory as well as the contextualist paradigm; hence the reason for it being used.

Table 1 – Braun and Clarke's 6 steps of Thematic Analysis [taking from page 87 in Braun and Clarke's (2006) 'Using thematic analysis in psychology']

Phase	Description of process
1. Familiarising yourself with the data	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas
2. Generating initial codes	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code
3. Searching for themes	Collating codes into potential themes, gathering all data relevant to each potential theme
4. Reviewing themes	Checking if the themes works in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis
5. Defining and naming themes	On-going analysis the refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme
6. Producing the report	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis

These 6 steps will now be discussed further.

Phase 1 of the analysis involves the researcher familiarising themself with the data (Braun & Clarke, 2006). It is vital for researchers to immerse themselves in the data in order to

familiarize and understand its depth and content (Braun & Clarke, 2006). This immersion often involves the repeated reading of the data, and reading it in an *active* way where the researcher searches for meanings, patterns and so on (Braun & Clarke, 2006). As mentioned previously, the verbal data gathered during the interview process of this study was transcribed by the researcher which, according to Braun and Clarke (2006), is also part of phase 1 of the analysis, as it proved to be an excellent way for the researcher to start familiarising himself with the content of the interviews. It was important that this transcription retained the information that the researcher needed from the verbal account, in a way that was true to its original nature, and that the transcription convention itself was practically suited to the purpose of analysis (Braun & Clarke, 2006).

In phase 2, the initial codes were generated (Braun & Clarke, 2006). The familiarisation with the data allowed the researcher to generate a list of ideas regarding the content of the data as well as its interesting points (Braun & Clarke, 2006). From these ideas, the initial codes were produced that identified features of the data that appeared interesting to the analyst, and also referred to the most basic segment/element of the raw data/information that could be assessed in the most meaningful way regarding the phenomenon (Braun & Clarke, 2006).

During phase 3, codes were sorted into a wide range of possible and then relevant themes (Braun & Clarke, 2006). While thematic analysis did give this researcher flexibility in his judgement when it came to determining themes, it was important that the researcher remained consistent in how this was done within this particular analysis (Braun & Clarke, 2006). In this phase the researcher began thinking about the relationships between codes, between themes, and then between different levels of themes, i.e. the main overarching themes and the sub themes within them (Braun & Clarke, 2006). Themes in this study were generated inductively which meant that they were strongly linked to the data itself and bore a relation to the specific interview questions asked of participants (Braun & Clarke, 2006).

Phase 4 involved the reviewing of identified themes where the researcher rejected, accepted and/or broke themes down into sub-themes during the analysis (Braun & Clarke, 2006). The dual criteria judging categories used during this phase were *internal homogeneity* and *external heterogeneity* as it was important that the data within the themes cohered together meaningfully, while the distinctions between the themes themselves was clear and identifiable (Braun & Clarke, 2006). This phase also involved two levels of reviewing and refining the themes (Braun & Clarke, 2006). The first level reviewed at the level of the coded

data extracts, which meant that the researcher needed to read all the collated extracts for each theme, and then consider whether they appeared to form a coherent pattern (Braun & Clarke, 2006). At the point that these candidate themes did appear to form a coherent pattern, the researcher then moved on to the second level of this phase (Braun & Clarke, 2006). At this level it was important for the researcher to consider the validity of the individual themes in relation to the data set, but also whether or not the candidate thematic map accurately reflected the meanings that were evident in the data set as a whole (Braun & Clarke, 2006). This validity was determined by re-reading the entire data set for the purpose of ascertaining whether the themes 'worked' in relation to the data set, and then to code any additional data within themes that may have been missed in earlier coding stages (Braun & Clarke, 2006). This need for re-coding from the data set was to be expected as coding can be described as an on-going, organic process (Braun & Clarke, 2006). Since the thematic map worked, the researcher then moved onto the next phase of the analysis process (Braun & Clarke, 2006).

Phase 5 involved defining and naming the identified themes where the specifics of each theme were refined and the overall analysis story was told in order to generate clear definitions and names for each theme (Braun & Clarke, 2006). King (2004 as cited in Nowell et al., 2017) says that one of the most difficult decisions to make at this point is where to stop this theme development. Once this decision is made however, the researcher must make sure that they can clearly define what the themes are and what they are not (Braun & Clarke, 2006). This meant that the researcher did not try to get the themes to do too much or be too diverse and complex (Braun & Clarke, 2006). In order to test for the clear definition of themes, the researcher followed Braun and Clarke's (2006) suggestion of describing the scope and content of each theme in a couple of sentences. While at this point themes did have working titles, it was also important for the researcher to start thinking of names that he would give them in the final analysis (Braun & Clarke, 2006). As will be seen in the results chapter, these names are designed to be "concise, punchy and immediately give the reader a sense of what the theme is about" (Braun & Clarke, 2006, p.93).

The final phase of the thematic analysis was to produce the report. This report was designed to be "a concise, coherent, logical, non-repetitive, and interesting account of the story the data tell - within and across themes" (Braun & Clarke, 2006, p.93). The analytic narrative that the researcher created in this last phase aimed to go beyond the description of the data in order to make an argument in relation to the research question/s (Braun & Clarke, 2006).

While some may argue that themes emergent from qualitative data are not predisposed to objective interpretation (Braun & Clarke, 2006), this should not be viewed as an impeding factor since the aim of this study was to understand the subjective experiences of individual academics. From here it was possible to take a phenomenological approach in order to gain insight into the perspectives of those doing research and teaching in the field of industrial/organisational psychology. According to Braun and Clarke (2006), it was possible to employ thematic analysis together with a critical lens; like this study's 'Post'-Colonial Theory. The contextualist view then combines social constructionism and essentialism (Braun & Clarke, 2006), which meant that a thematic analysis could be used alongside this view in order to explore the in-depth experiences of the participating academics in their teaching and research, while taking into account the socio-political and economic contextual issues, including their own potential impediments in incorporating these nuances in their teaching and research.

Using Braun and Clarke's (2006) steps as guidelines helped to ensure rigour and trustworthiness when it came to the data. As a foundational method, an interesting benefit of using thematic analysis in qualitative research is said by Braun and Clarke (2006) to be that it provides researchers with core skills that are useful when it comes to conducting various forms of qualitative analysis. One of the few shared 'generic' skills that exist across qualitative research is the ability to thematize meanings (Braun & Clarke, 2006). It is for this reason that scholars like Boyatzis (1998 as cited in Braun & Clarke, 2006) describe thematic analysis as more of a tool than a method.

Table 2 outlines the demographics of the participants as well as the pseudonyms used when discussing their results.

Table 2 – Participant demographics and pseudonyms

Participant	*Race*	*Gender*	*Pseudonym*
Participant 1	'Black' Foreign National	Male	Vela (V)
Participant 2	'White' South African	Female	Marcie (M)
Participant 3	'White' South African	Female	Kelly (K)
Participant 4	'White' South African	Female	Hayley (H)
Participant 5	'White' South African	Male	Brad (B)
Participant 6	'Coloured' South African	Female	Caylen (C)
Participant 7	'Black' South African	Male	Djimon (D)
Participant 8	'Black' South African	Female	Nandipha (N)

3.7 Consistency of analysis

For qualitative studies, one must look at credibility, transferability, dependability and confirmability. Credibility is achieved when research can describe or understand the phenomena of interest from the participant's point of view (Bryman, 2016). This was achieved as each participant's personal understanding and experience of research and teaching in I/O psychology was used to form the basis of the discussion. Transferability refers to the degree to which the results of a study can be generalized or transferred to other contexts or settings (Bryman, 2016). Since qualitative research typically entails an intensive study of a small group, or of individuals sharing certain characteristics, findings tend to be orientated to the unique context within which the study was conducted (Bryman, 2016). However, qualitative researchers are encouraged to produce a 'thick description' of their study that can provide others with a database for making judgements about possible transferability of findings to another context (Bryman, 2016). Transferability can be increased by describing the research context and assumptions that were central to the research in detail. While this study makes it known that this understanding of I/O research and teaching was subject to each participant's experiences and perception, there were commonalities between the participants which suggests that there are some things that are the same between participants and so could also exist in other university contexts.

As this was a qualitative study, the term 'dependability' was better suited instead of reliability (Bryman, 2016). Dependability emphasizes the need to account for the ever-changing context in which the research occurs by ensuring that complete records are kept of all phases of the research process (Bryman, 2016). The researcher is then responsible for describing the changes and how these changes affected the way in which the researcher approached the study. Dependability then speaks to the study as a whole in that in the same way political and socio-economic changes constantly affect the workplace, these same changes can also affect the research process itself. Academics experience phenomena that may, at any time, change their perceptions. Lastly, confirmability is concerned with the degree to which the results can be confirmed or corroborated by others (Bryman, 2016). For this study, the project's supervisor looked at the data collection and analysis procedures and made judgements about the potential for researcher bias or distortion. The objective was to ensure that the findings were a reasonable reflection of the original data. For the purposes of this study, results of the analysis were considered credible if they accurately reflected the aspects of industrial psychology research and teaching that the researcher was examining.

However, the researcher must also be cautious in not allowing himself to fall into the trap of an unqualified acceptance and lack of problematization when it comes to 'the actor's point of view' as being some kind of 'bearer of truth' (Jack & Westwood, 2006). In the past, qualitative researchers have been known to deny their privileged positions through the legitimation of the validity of their work with reference to the attribution of their accounts from the subject's tongue (Jack & Westwood, 2006). One must remember that the descriptions offered by the subject are not in themselves unitary, uncontested truths about reality (Jack & Westwood, 2006). This assumption means that the researcher is, in essence, repeating the error of attributing descriptive neutrality to social actors, thereby essentialising their meaning-making practices and reintroducing backdoor ontological realism in qualitative accounts (Jack & Westwood, 2006). As Bhabha (1994) emphasizes, all interpretive acts involve some form of 'translation' between the life-worlds of the researcher and the researched, which results in the co-creation of versions of subjective reality.

It was also important for the researcher to bear in mind that participants may use the interview session to vent their frustrations which means that some of their comments on certain issues in academia may come from an emotional space rather than a logical one. This emotional reaction may be viewed as a result in itself but must also be considered when assessing the validity of participants' answers. The researcher was also aware of his own values, principles, race and attitudes towards current research practices, and how these may have introduced bias at any stage in the research. In line with this, while the researcher may advocate for criticality, he also realizes that it is important not to get too carried away with this way of thinking to the point that observations are no longer grounded in reality.

3.8 Trustworthiness and credibility

The use of qualitative methodology often times means that achieving perfect degrees of reliability and validity is difficult, resulting in researchers working in the paradigm using the notions of trustworthiness and credibility as guides.

This was first demonstrated in the semi-structured nature of the interviews which allowed for participants to give in-depth responses and tell their stories, thereby establishing credibility due to the study's phenomena being described from the participant's point of view. This meant that the results reflected the various aspects of industrial/organisational psychology research and teaching that were under examination by the researcher. The use of Braun and Clarke's (2006) 6 steps as guidelines helped to bolster trustworthiness when it came to data

analysis due to the precise, consistent, and thorough nature of these steps as well as the detailed description of the process of analysis outlined by the researcher.

These methods ensured that the result of the study would be deemed trustworthy and credible.

3.9 Self-reflexivity

As highlighted in the previous section, the present study is qualitative in nature and so this warrants a brief discussion of self-reflexivity as a methodological technique for legitimising, validating, representing and questioning the research process, its representations and the data produced. Social researchers should be reflective about the implications of their methods, values, biases, and decisions for the knowledge of the social world that they generate (Bryman, 2016). This entails sensitivity to the researcher's cultural, political, and social context, making knowledge from a reflexive position reflect a researcher's location in time and social space (Bryman, 2016). This is especially important in the current study since the interviews done were of a conversational nature. This meant that, although the participants' responses were prioritised, the discussions between researcher and participant around various topics in the hopes of co-creating knowledge were also deemed important to the study.

Lynch (2000), as cited in Bryman (2016), identifies three prominent reflexive strategies: philosophical self-reflection, methodological self-consciousness, and methodological self-criticism. *Philosophical self-reflection* in the case of research involves the inward-looking, sometimes confessional and self-critical examination of the scholar's own beliefs and assumptions; *methodological self-consciousness* is the taking into account of one's relationship with those whom one studies and *methodological self-criticism* is the confessional style of ethnographic writing (Lynch, 2000 as cited in Bryman, 2016). In the context of the present study, self-reflexivity relates to several issues such the self-awareness of the researcher during the entire research process, the subjectivity of the researcher, data collection and data analysis. When it comes to thematic analysis specifically, Braun and Clarke (2006) advise that researchers should constantly be reading and re-reading data sets when coding in order to understand how their thoughts and ideas evolve as they engage deeply with the data.

Self-reflexivity is therefore relevant to each and every aspect of the research process. So even though it is raised in one of the final sections in this chapter that does not mean it is the last

thing a researcher should be doing. Drawing from the works and methodologies of critical scholars like Nkomo and Ruggunan, it was important that the researcher remained critical by being reflective. Nkomo (2011) specifically, heeds the call for epistemic reflexivity and mindfulness when it came to acknowledging her own positionality. Just as she was keenly aware of her own subjective position in her project, self-identifying as an African-American female (Nkomo, 2011), this study's researcher is also aware of the position that he inhabits as a 'white' male in South Africa. This is a position often associated with contention and privilege due to its power dominance in the past; especially when it comes to older 'white' men. In this sense the researcher recognises that he may have brought into the study certain viewpoints associated with such a power.

It is important that the researcher recognised his privileged position in life as well as in this study, i.e. the simple fact that he is able to do it in the first place through a prestigious institution of higher learning like Rhodes University. The researcher must also ask if he in fact has the right to involve himself in such research as most would probably consider him as being an outsider to the experiences which he has chosen to investigate. In thinking about this the researcher would not say that he necessarily has the right to involve himself in this research so much as he has a responsibility to do so due to the position that he has been so graciously given. As a young 'white' male, the researcher has had a different type of socialisation to those of older generations. While this initially occurred in high school, the integration of cultures, races, genders and religions at university forced the researcher to truly recognise his position in the world around him. This recognition of self was built on even further last year when the researcher involved himself in research that brought to light certain realities such as the ever present remnants of past atrocities.

This awakening turned into a passion which formed the basis of the researcher's drive to do this dissertation. It was important however, that the researcher didn't let his passion consume him to the point that he lost himself in literature and theory and forgot about the realities that exist around him. This meant that a balance between academic and home spaces was required. This balance certainly made the research process more enjoyable with the researcher's passion increasing throughout the year along with the notion that his study was important to the field of academia as well as to society in general due to its revealing nature. In this sense the researcher saw that he was indeed privileged in how he was able to view the various realities around him but that it was also important for him to seek to understand rather than judge these realities; especially when it came to the study's participants.

3.10 Ethical considerations

The Research Projects and Ethics Review Committee for the Rhodes Psychology Department were approached for ethics clearance which, after 2 meetings, was given (Appendix 1). Since this study involved conducting interviews around topics that some may consider controversial, it was a requirement that it be subjected to the rigorous scrutiny of ethical considerations as per qualitative studies involving humans. Knowing this, the researcher ensured that participants in the study knew that their involvement would be voluntary. All those who chose to participate did so anonymously and they were given a variety of consent forms to sign which stipulated that the researcher would keep all participant names and information gathered confidential as well as let interviewees know what their information will be used for. The project was given full ethical clearance from the Rhodes University Psychology Department's Research Proposal and Ethics Review Committee (RPERC) and the Rhodes University Humanities Higher Degrees Committee (HHDC).

It was also important to gain Ethical Clearance at all universities used in the study as well as Gatekeeper Permission to conduct research using university staff members (Appendix 2). The researcher contacted the relevant authorities and secured clearance and permission at all universities used in the study. Of equal importance, as pointed out by Guion et al. (2001), is sharing the results of the study with internal and external stakeholders through a written report. These reports should not only describe the results, but also how these results will shape the future (Guion et al., 2001). When respondents see the information which they helped to attain being used, it is more likely that they will participate in future data collection efforts (Guion et al., 2001). In light of this, the researcher plans to send through copies of this study to the universities that opened their doors to the research process as well as to the individuals who participated in the study.

3.11 Summary

This chapter sought to outline the methodology used in the study. After seeking ethical clearance, consent as well as permission to conduct research at various institutions of higher learning from the relevant authorities, the researcher outlined the process of data collection. After conducting 8 semi-structured interviews with willing participants and recording their responses, these recordings were transcribed into text which was then analysed using Braun and Clarke's (2006) 6 steps of thematic analysis. As an advocate for critical research, it was important for this study's researcher to be self-reflexive to the point that he recognised his

race, values, principles and place in society and how these may impact on the research itself as well as the perception of those who will read this study in the future. Aspects such as the validity and reliability of the data were discussed as well as the ways in which the researcher ensured anonymity and confidentiality both during and after the research process.

CHAPTER 4: RESULTS & DISCUSSION

4.1 Introduction

The objective of this chapter was to identify themes arising from interviews done with academics in the field of Industrial/Organisational Psychology towards answering the question of relevancy around research in the same field. Results are reported and discussed alongside research engaged with in the literature review (Chapter 2, p.10 – p.67 above) in order to see whether participants take cognisance of South Africa's uniquely dynamic socio-political and economic contexts in their teaching and research. This chapter then forms the basis on which, in Chapter 5, a future agenda relevant for I/O psychology research in South Africa is proposed.

As the literature review outlined in Chapter 2 above, this research was premised on 'Post'-Colonial Theory as well as studies done by researchers like Pietersen (2005), Rothmann and Cilliers (2007), Schreuder and Coetzee (2010), and Van Vuuren (2010) who questioned the relevance of current I/O psychology research in South Africa. Based on this theory and the ideas of these researchers, interview questions were developed to discuss the following factors:

- The type of research done by participants and their students as well as the methods employed when conducting such research. This was based on assertions made by Schreuder (2001), Rothmann and Cilliers (2007), Schreuder and Coetzee (2010), Van Vuuren (2010) that research in I/O psychology is losing its relevancy through its repetitive research topics and quantitatively focused methodologies.
- The theoretical frameworks employed by participants in the research process; especially in light of studies done by Leroke (1998), Macleod and Wilbraham (2006) and Nkomo (2011) who talked about the introduction of 'post'-colonial thinking into the social sciences, psychology and I/O psychology.
- Whether research and teaching in I/O psychology has taken into account the political and socio-economic changes that have occurred in South Africa and how this discipline deals with questions of identity, culture, race, gender and sexualities, looking at these within Goldman's (2016) countrywide historical context as well as Bezuidenhout's (2004) workplace analysis.

- The role of textbooks in participants' research and teaching and their potential in helping participants theorise the nuances of their context when it comes to their studies. This is informed by Furnham's (2004) idea of the 'Westernised' textbook, Wilbraham's (2005) points around the seductive nature of textbooks and Bertram and Wassermann's (2015) notion of textbook politics.
- The integration of 'post'-colonialism into participants' teaching and their idea about the continued existence of traces of 'coloniality' in South Africa today: these were in response to Prasad (2003), Frenkel and Shenhav (2006) and Mungwini's (2018) ideas surrounding the colonial project's hegemonic remnants.
- Whether or not participants believed their research to be of practical use: whether, for instance they knew of its implementation in organisations and whether their research and teaching were possibly limited by factors such as power and control. This was asked in the light of Schreuder's (2001) history of I/O psychology at South African universities, its relation to human resource management according to Jackson and Schuler (1995), as well as Pettigrew's (1985) call for a change in research practices.
- The relevance of participants' research and teaching to the field of I/O psychology. This was designed to test assertions made by Renecle (2001) and Augustyn and Cillie (2008) that this field is slowly becoming one that only involves itself in academia and produces research that – due to its perceived irrelevancy - is disregarded by those in practice.

On completing Braun and Clarke's (2006) 6 steps of thematic analysis of the research data, 7 themes and relevant sub themes emerged:

Table 3 – Summary of themes and subthemes

THEMES	SUB THEMES
The old and the new	1. Quantitative vs. Qualitative 2. Textbooks or articles?
Student research: 'I just want my degree'	
Staff research: 'I don't have the time'	1. Teaching, consulting, supervising, admin work...oh and research. 2. Quantity over quality 3. Publication policy
Bureaucracy & Ethics	
Remaining relevant	1. The classroom is the most direct link to students 2. Society and the workplace

	3· Practicality 4· Theories & lenses
'What is 'post'-colonialism?'	1· I've heard about it 2· It's not 'post'-colonial but it's critical 3· Remnants
'Post'-#feesmustfall	1· Components of identity

It is important to note that the names of institutions of higher learning, people, and fields of study (depending on the context) were omitted {***} in order to protect participant and university identity. When it came to quoting transcript data, words were added in [brackets] by the researcher where it was necessary to help with intelligibility. Lastly, when it comes to direct quotations {,} signifies a short pause and {…} signifies a long pause.

4.2 Theme 1: The old and the new

This theme was arguably the clearest cut in terms of the distinction between participants' use of quantitative or qualitative methodologies in their research as well as their use of textbooks and articles in both research and teaching. When thinking about the question of relevancy, these points are important due to the 'hidden' persuasiveness and political power of textbooks spoken about by some researchers (Wilbraham, 2005; Bertram & Wassermann, 2015) and the need for more qualitative and critical research studies discussed by others (Jack & Westwood, 2006; Islam & Zyphur, 2006).

4.2.1 Sub theme 1 - Quantitative vs. qualitative

Participant M noted that there is "*a huge debate*" within the academic community with regard to quantitative and qualitative methodologies. Participant D then agreed that quantitative research was more popular "*back then*" but he also identified qualitative research as being something that "*is increasingly becoming acceptable in the discipline*". This then speaks to the preference for cross-sectional quantitative empirical studies found in Coetzee and Van Zyl's (2014) review of articles published between 2004 & 2013 in the SAJIP. Jack and Westwood (2006) also recognise this dominance but, like Nowell et al. (2017), speak to the importance of a rise in qualitative studies. Chilisa (2011) believes that qualitative methodologies like 'post'-colonial indigenous research "emphasise transforming conventional ways of knowledge production by being inclusive of multiple knowledge systems" (38).

However, not all academics seemed to show interest in shifting from one type of methodology to another. Participant K said that she is "*typically quantitative*". When it came to K talking about her students' research, she said that "*they'll obviously do descriptives, they look at correlations, looking at um, sort of the relationships…usual looking at reliability. Um, at an honours level we don't really go into factor analysis because it's a little bit much*". This does not mean that students cannot involve themselves in other types of quantitative research though:

Extract 1

> But like I said, there are some [who] are wanting to do regressions, or who have done regressions. Um, at a coursework M level also we try and keep it a little bit simpler, just because it's, it's a 30% or 33% of the complete module um, is, is what it counts or of the course. So, you will find there are those who, who look at regressions, there are those who do the factor analysis, but there [are] those who sort of move just into that sort of correlation…you know, and don't go further than that.

Participant H also spoke about how:

Extract 2

> From a statistical point of view, um in this country, a lot of people don't go there, um, because they can't go there. Um, and whatever statistical support you may have or units you may offer, I, I don't think that's appropriate, if a student can't actually understand the statistics, or doesn't have a numerical background. So I tend to um, steer those students into qualitative work, um, and other students go into [statistics].

While both participants H and K note the difficulties of statistical research, H was more open to various forms of engaging with studies while K seemed to be quite specific in how her research would be done. Around the topic of qualitative research, Participant K commented that she would use this methodology *"if I want more understanding".* K's opinion of qualitative research was that "*I think it's fantastic research, but I think there's a space for everything, you know*". In analysing this statement through a 'post'-colonial lens, it could be said that there is limited rationale for knowledge creation in K's mind compared to Pettigrew's (1985) and Jack and Westwood's (2006) emphasis on knowledge creation and the need for qualitative methods in exposing, in-depth, the influence of socio-economic and political realities in humans.

Participant D said that he usually employs quantitative methodologies, saying that "*I also did my training, probably my post graduate training in the United States*" and "*they were very much, very much into quantitative*". However, regarding qualitative research methodology,

participant D did say that "*I think I'll eventually move in that direction as well*". He noted that "*when I trained myself, as a psychologist, I think it wasn't the in thing*" but also said that "*I think eventually I will do that because there are some students who prefer that*". Participant D's comment here seems to fit with what was said by Furnham (2004) and Grosfoguel (2013) who speak of the West's control of both the research methods used and the content explored by academics.

Participant V reported that "*I usually use a quantitative um, methodology*", but he expressed that "*I also use qualitative ah, if I am to get an in-depth understanding or if I focusing on smaller number and if I want to critically engage*". This importance is echoed by authors like Fleetwood (2005), Kinnear and Ortlepp (2016) and Nowell et al. (2017) if the researcher wants to produce results that are critical, useful and meaningful to those whom the research is aimed. V then went on to advocate for the use of both methodologies "*just because both methodologies, they have advantages and disadvantages. But what I am planning to do for like maybe for a masters or a PhD, is to combine the two to come up with triangulation or mixed methods*". Participant V reported that:

Extract 3

> I'm sort of now biased towards um...quali just because it allows me to, to critically engage, like ah, we, you don't just ah, accept a theory as it is· You have to look the, its application eh, to a certain context where people construct their own knowledge, their identities· People oh, if you had to look at the epistemology, the ontology; like people will construct their own knowledge, people give meaning to knowledge according to cultures, according to their experiences· So if you are using a qualitative ah, methodology you are most likely to get information that is rich·

Participant N also speaks of how she uses a qualitative approach:

Extract 4

> I feel that in terms of quantitative you don't really get an in-depth description of why things happen and again I just, the, because of, and I'm a people's person as well; I don't really prefer maybe just sending something via email or maybe just sending something, questionnaire for that regard· I prefer face-to-face, talking to people, okay so elaborate for me this aspect: what uh, does one for instance mean, what does two [Question 2] for instance mean?

In the spirit of remaining relevant, participant V advocates for a more critical methodology:

Extract 5

> Like you know, this thing of trying to critically eh, eh, decolonise something and then we are, you are no destroying completely; you are looking at it from the point of like okay, this thing

> existed as a theory in certain, in a certain context. Putting it back to this context, it's most likely to face A, B, C, D as challenges. So what can I do now to say, okay, eh, this theory's applicable? Or I can come up with something that is new?

Further challenging these past notions is participant M who says that she is "*very much [a] qualitative researcher*" who believes "*that it's almost immoral to present psychology research as science and facts and numbers. Because everything in psychology is made up: organizational, whatever area you're talking about, it's people's theories that they've tested or haven't tested*". When it comes to quantitative research M says that "*I think statistics often ah, cover; it, it, it, it often clouds the person's actual voice*" as she believes that it "*takes away the, the, I suppose, the uniqueness of every individual's experience*":

Extract 6

> That's where I position myself in that debate: that it's completely socially constructed um, and therefore ah, some people would say, totally socially constructed, so we can just measure it. But I kind of feel because it's socially constructed, we need to get individuals' ah, voices heard, basically.

M's understanding that all knowledge is socially constructed further supports the importance of illuminating social experience (Pettigrew, 1985; Andrews, 2012). This account is in line with this study's contextualist paradigm that seeks to expose the experiences of people in our country in various settings. This point can be contrasted to Fleetwood's (2005) and Ruggunan's (2016) critique of positivist research methods' lack of critical reflexivity in organisational and management studies as well as Andrews' (2012) social constructionist view of knowledge being something that is constructed rather than created. M also speaks about the importance of bringing to light people's realities as she is "*also very interested in social constructionism, discourse analysis, and the ways in which how we talk about things brings about certain kinds of realities*". According to authors like Prasad (2003), these methods actually illuminate the importance of organisation and management studies in understanding and effectively engaging with South Africa's societal, economic and political spheres. Participant C says that:

Extract 7

> The approach that I use, whether it is my research and/or students' research, it is qualitative cause I think that it is um, more important in our current context, to understand the nuances of...of what we do in South Africa.

Participant B describes his approach to topics as not "*forcing the data into a specific direction obviously; I try to put together a different type of approach to it where some of the*

things which I think psychology does not acknowledge properly could be added to our knowledge". While participant M would like to get closer to her participants, she also understands that "*one's always got to be very careful, obviously with students, that you're not sending them into a situation where people are going to be traumatized by the interviews and and the, the students not necessarily going to manage it*". An important point to make here is that students should be carefully trained to handle such situations, especially regarding interviews that deal with touchy subjects that they will most likely come across in other aspects of their life.

V's reasoning for his shift from quantitative to qualitative seemed to be concerned with certain limiting factors such as "*putting choices of ah, your, your respondents in boxes*" present in quantitative methodologies since "*you're not necessarily giving them…much of a choice to say, okay, elaborate on this, elaborate on this. You are just giving them questions that they will respond on a likert scale*". This is because while data-gathering methods like likert scales can be used to gain a lot of information from a lot of participants (Bryman, 2016), they do not allow respondents to say what they want to say or even give a space for thinking beyond the choice of responses put in front of them. V seemed to think the conclusion arrived at through this method was lacklustre in nature and perhaps needed more. On this point, Pietersen (2005) believes that it is important for I/O psychology to embrace additional knowledge perspectives, theoretical frameworks, research strategies and methods, as well as literature that goes beyond what is currently in use; e.g. self-administered questionnaires. However, V did not want to be too critical:

Extract 8

> It can help if you are dealing with a, a large number of of, of, of respondents ah, and then you can then generalize it to say, okay, from these ah findings I can generalise· Ah, this is a thing that you can't do with eh, with quali· So both of them, they have advantages and disadvantages· That's ah, why I'm saying if we have time, can we have a, a mixed method or a triangulation where we, we look at both method, methodologies and see, and capitalize on their weakness· Like the issue of generalisation: you can use quanti· But if you want to look at ah…something from an in-depth analysis, you use quali· So if you can use the two methodologies together I think it will, you will, it will be good·

From a 'post'-colonial thought perspective there are writers like Frenkel and Shenhav (2006), Jack et al. (2011), Grosfoguel (2013) Goldman (2016), Ruggunan (2016) and Mungwini (2018) who have engaged with this 'ambivalence' created by a particular dominant

understanding of what counts as knowledge. Jack et al. (2011) believe that management and organisation studies are a 'post'-colonial interrogative space, meaning that research methods must provide a productive dialogue towards "the development of a more critical and heterodox examination of organizations and organizing" (p.275). However, according to Grosfoguel (2013) and Mungwini (2018) the West's dominance over knowledge is tightly controlled and policed. This means that there is a need for the fostering of liberatory critical theory that examines the control structures in society as well as the political implications of academia (Kazi & Indermun, 2014). On top of this, Goldman (2016) and Ruggunan (2016) call for studies around organisations and management to take on a critical narrative in South Africa.

Participant H's answer to the question around methodologies was that she and her students "*do the whole lot*" from "*major statistical studies, through to qualitative studies*". This means that she has a variety of methods to draw from, depending "*on the subject matter and also the students' competence*".

There seemed to be recognition amongst the participants that quantitative methodologies are perhaps old fashioned while qualitative methods are what people use nowadays to explore our country's current context. This is what Chilisa (2011) talks about in her book *Indigenous Research Methodologies* when she refers to the use of 'post'-colonial indigenous research in tying together both theory and practice, recognising South Africa's contentious past and integrating a variety of cultural views which advocate a movement away from the one-dimensional methodologies provided by the West. Some lecturers showed interest in changing from quantitative to qualitative, while others did not. This may have something to do with participants' institutions and departments promoting the use of certain methodologies in favour of others. Participant N specifically speaks of this:

Extract 9

> Because in terms of qualitative as well, I don't think, maybe it's just it's just me or maybe it's ya, maybe it's because I'm new, but I don't think *** or *** department is actually big when it comes to qualitative research or qualitative side of it: it's more of your quantitative side of it.

With regard to her honours students, N said that she "*struggled with my students just to explain the methodology when it comes to qualitative; but you could see that they are really strong when it comes to quantitative*".

Due to the many different views expressed by participants, the "*huge debate*" spoken about by participant M really comes to life in this theme. The general recognition by the participants was that quantitative research methodology is perhaps 'old fashioned' and qualitative methods are what people use nowadays. This brings to mind the Hawthorne studies where we 'witnessed' the critical use of qualitative research methods (interviews, observations etc.) that yielded a more qualitative account of the realities of workers (Wickström & Bendix, 2000). It was this Human Relations movement which is believed to have set the tone for the discipline of I/O psychology (Schreuder, 2001). However, participants also illustrate a lack of understanding of the fundamentals of I/O psychology since none of them referred to or thought about the history of the discipline in their arguments - for or against - and why there is perhaps a need to return to its foundations (the qualitative route).

On reflection of the above theme as well as this study's methodology chapter (Chapter 3) that calls for the use of critical qualitative studies that engage with 'post'-colonialism, one may begin to question why qualitative research methods are considered critical and 'post'-colonial while quantitative are not.

It's not that quantitative studies cannot be critical or engage with 'post'-colonial topics, but rather that this type of research has arguably shown less willingness to adapt to the surrounding social, economic and political changes that have affected our country. Qualitative methodology seems to have integrated these changes to a higher degree, allowing it to have the potential to cut through societal layers and get to the core reasoning for the existence of current knowledge hierarchies and hegemonic remnants. However, this does not mean that all qualitative studies take this approach as engaged with by Schreuder and Coetzee (2010) who speak of many studies having a run-of-the-mill nature in that they recycle past topics in the quest for publication quantity rather than quality.

When asked about the critical nature of qualitative research, participant C said that it is more about using that method in order to "*get a contextually relevant understanding of terms and concepts that are used in everyday textbooks or books, or articles*". This then leads on to the next sub theme.

4.2.2 Sub theme 2 - Textbooks or Articles?

This is an important question to engage with, especially in the light of studies like those done by Wilbraham (2005) and Bertram and Wassermann (2015) where the use of textbooks themselves is questioned. Participant V made a comment around methodologies and textbooks in research:

Extract 10

> *I think books can only be used when someone's looking at the methodology section and then there are gurus within the eh, the methodology section: people who are reading about um, different methodologies. But when it comes to context, it is about reading literature, like articles and all that stuff.*

Participant M also reported that she would only advocate for the use of textbooks when engaging with methodologies, saying that "*there's a, a systematic review textbook that I do recommend*". When asked about methodologies and textbooks, participant C agreed that "*methodologies come out of textbooks*". Participant K also agreed that due to methods like thematic analysis being "*sort of set in stone*", "*the academics who lecture those components of modules, um, to me it would make sense to have a textbook*". While K believes that they would be valuable here, she also advocates for abstract thought brought about through the use of articles. Here K seems to speak about how research articles should be used alongside textbooks to help students think outside the box. It could be argued alongside similar statements made by other participants that textbooks have the potential to confine one's thoughts in terms of how they tend to follow one line of thought (Bertram & Wassermann, 2015) compared to the multiple lines offered by engaging with various articles. Bertram and Wassermann (2015) argue that "authors become invisible, and the role of the textbook can be reduced to simply how compliant it is with the current curriculum requirements" (167).

Although participant M said that she uses textbooks when it comes to methodologies, she was quite critical of their usage since "*in general textbooks have been very unhelpful; very unconcerned with the South African context um…and very constraining in terms of um…the kinds of content that I would like to share with students*". M agreed that textbooks may not be able to keep up with the pace at which the world around us is changing since we live in a time "*where people can look up stuff on the internet, while you are lecturing them*" and the "*textbook is, kind of old and clunky*". M also said that textbooks:

Extract 11

> *Financially can be very exclusionary; a lot of people can't afford textbooks. Um, and…and even edited textbooks are, are, they tend to be very much um, following one agenda, where…okay, now obviously I only follow my own agenda. But I, I try and take a a broad look at organizational perspectives.*

As well as being limiting in the views that it presents to its readers:

Extract 12

> *I find a textbook quite limiting ah, in that it'll present let's say a positivist world view or a social constructionist worldview, but it won't necessarily ah, take apart social constructionism from a philosophy or science point of view, for example. So I like to mix and match the readings and things that I, to give a, quite a broad, overall perspective and not just one very detailed perspective.*

Pietersen (2005) also recognises the importance for I/O psychology to engage with new literature so that it may constantly renew itself in the hopes of remaining relevant as an organisational science/discipline in South Africa. Participant M's view of textbooks may be contrasted to Furnham's (2004) notion of textbooks being reflective of the positivist ideas of the West as well as Wilbraham's (2005) view that they produce a very surface level analysis of their topics. While seemingly not a widely held view amongst those involved in debates around curriculum transformation in South African higher education, these points must be recognised since textbooks are still a part of various curricula at universities. This notion of having or giving a broader view around a topic was also corroborated by many of the participants. Participant K also spoke about the financially exclusionary nature of textbooks:

Extract 13

> *I mean, look, talking about um…sort of all the various aspects that you have to take into consideration: affordability for students. So looking at what resources are available that they wouldn't have to pay for. Um, I think if I look at our school and our department, I think we very much looking at things like how can we get students to engage with material, but potentially, not have to pay one and a half thousand Rand for a book, which they might only use for this module.*

Participant D then shared his view, which seemed to be the opposite of what participant M was saying about textbooks being unhelpful:

Extract 14

> *I think the tendency is ah…that because as a researcher you need to work in the field that other researchers are working on. So I think basically, because of that, and you find that in textbooks, you find it in journals…that you read. I think that it is very helpful in the sense that it ah, it brings up issues and that tells you what research is being done and then you find out what the gaps are in that research.*

While D doesn't take into account the potentially exclusionary or limiting nature of textbooks, this is an interesting view that seems to remind us not to take what is said in textbooks as the only knowledge available. In this sense, participant D decided to say that textbooks were "*helpful…rather than limiting*". When it comes to textbooks being viewed as helpful, Bertram and Wassermann (2015) describe their role in higher education "as powerful sources of educational media with the ability to shape the views and consciousness of generations of learners" (p.152).

Participant D then said that it was difficult to call textbooks "*limiting*" as he does not know "*if these books were not there [then] maybe my thinking would be freer to, not guided by them*". This suggests textbooks entrench a disciplinary approach that is devoid of the transdisciplinary-logic/approach to learning in 'post'-colonial spaces that 'Post'-Colonial Theory would encourage (Young, 2012). When asked about the role of textbooks in methodologies, D responded by saying that they had a role to play in general but not on their own. Participant N also agreed that textbooks are useful when it comes to methodologies and, like participant D, also added that:

Extract 15

> *There are articles as well that you; the, the steps in coding, they'll do, they will tell you exactly what to do, how to summarize, how to give a coding on that phrase. In terms of now the thematic analysis: what is content under thematic analysis? What is summative content, content analysis? If I want students to understand deeper in that one, then I will just refer them to a, an article; most of that, there are articles.*

Participant M reported that she "*will not prescribe textbooks post-Psych One*", opting to "*rather compile reading packs um, putting, you know, alternative views together*". That being said, she did believe that "*there certainly is space for new textbooks to be developed um, by new academics, and that that take into account colonial and postcolonial kind of issues*". Participant V also spoke about the usefulness of textbooks with regard to two aspects. The first was around quantitative research and statistics:

Extract 16

> But um, there are certain courses like um, statistics research· Ah, examples are, some of the examples are from the book, but I try by all means to make it simple· But books are, they are more relevant there just because it's something that is technical, step by step and then we have to rely on books·

The second was around understanding older theories:

Extract 17

> But ah, don't get me wrong; I'm not saying I'm doing away with the textbooks· Textbooks, they can help me in, with um…with, with ah, theories: like if students, they want, they want to look at theories, yes all theories like Westernised theories, they can use textbooks as a starting point·

The key point being made here is that textbooks are just a starting point, as participant V goes on to say that he encourages and challenges students to "*come up with theories that speak to their own, own lives*". Similarly, Wilbraham (2005) views textbooks as useful but says that they need to take on a more critical narrative throughout rather than only at certain points. V also says that "*there are other courses where books ah, are not ah, that relevant. So there's no prescribed book*". This foundational aspect of textbooks is also spoken about by participant K:

Extract 18

> Even though some of them might be, might seem to be quite old, they are valuable and they do form a good foundation for exploring for example, motivation· Um, so Maslow's hierarchy is one that I will…I mean everybody knows Maslow's hierarchy·

However, K also says that there are challenges when applying textbooks to the South African context as many of them are written overseas, meaning that these texts don't "*necessarily have a South African take on things*". While South African texts may be "*coming to the fore now*", these come with their own challenges:

Extract 19

> If I look at one of the, the texts that I had prescribed, um, I'd had an inspection copy, looked through it, looked at some of the material and thought okay, is actually a really good text· But as I got more and more engaged that the text, the editing and the spelling mistakes and you kind of going oh my word, this is a reflection on, on me because I've prescribed the text· But look at it: it's not really, you know, let's say from the grammatical perspective, it doesn't really

look good. So I think we still, we've probably still got quite a bit of work to do from a textbook perspective.

It would have been interesting to hear about the content of such texts but K seemed to focus on the grammatical issues plaguing South African texts. She tends to focus on the editing of such texts rather than the knowledge present and its regurgitation. K's report around the prominence of the western textbook in academia also echoes what was said by Furnham (2004) and Grosfoguel (2013) and westernised knowledge resources and production. Arguably the promotion of the use of quantitative methodologies amongst members of African-based universities further establishes the qualitatively assumed position of power of those in the West since they would be able to claim the legitimacy of their fields' apparent progression due to their use of a critical methodology. This could also be why the use of qualitative methodology is so vigorously critiqued through ethical procedures; possibly to discourage us from using such methods that may in fact uncover aspects of societal and institutional control that those in power would have better left buried in the past. This could very well speak to what was said by Mungwini (2018), in that colonial powers use qualitative justification in order to legitimise their rule, while at the same time advocating for quantitative research as the method for others to use since this methodology arguably lacks criticality (Kazi & Indermun, 2014); meaning that others may not pick up on what they have. This idea that universities and/or their departments promote certain forms of methodologies over others is echoed by participant N and others. Comments like these are worrying, especially after events like the #feesmustfall protests in institutions that are supposedly involving themselves in transformation and decolonisation.

The big question which K then asks is "*well, 10 years from now, will students be using textbooks?*" Participant C perhaps offered an answer to this question when she said that "*this is the last year that we are using textbooks*":

Extract 20

*It goes back to what I said: that, it's an elite group of people. You can look at these textbooks on organizational work psychology; it's ***, *** and all those people. They write all the first year psychology textbooks. I think a couple of them aren't industrial psychologists but they writing on industrial psychology. Not that I have anything against what they write; it's just that it is not relevant, as relevant. The theories and those things they, they remain relevant you know; the work dynamics and all those things. But...it's out-dated. And when they update a textbook, they change a couple of words in a textbook and then we have a fifth edition, and a sixth edition.*

Participant B said that he and his department would be "*moving away from a textbook-based teaching*" with the aim of distilling "*the knowledge into something that you could present, um, quite briefly and then allow students to sort of add their, their own preferences*". Participant H also reported that "*we don't follow textbooks*". Echoing statements made by participant M around the role of textbooks in her teaching, participant V said that:

Extract 21

> So my approach to teaching: I base my teaching on, on current readings, on things that are happening, like political changes, economic changes, social changes, and then I try to apply it to my teaching· And I use examples, ah, even I allow students to come up with their own examples, then we discuss·

This again speaks to the main theme of 'the old and the new' which participant M expanded on. When it came to the content of M's research she said that textbooks didn't even approach such topics, leading her to agree that the textbooks currently available are out-of-date and calling them "*old school*". M also agreed that textbook production may take years from the writing to publication which means that the research done for them would sometimes almost be out of date before the book appeared. Participant V also responded to this, saying "*if you write a um, a textbook today, it might be published in three years. So what you are publishing is no, no longer that relevant*". On this point, participant D also had something interesting to say that almost seemed to turn V's statement around, while still making a similar point:

Extract 22

> I think what happens is that a lot of new research you would read about in the journals and only after some time does it get into the textbooks· So, by the time it gets into textbooks, well it's for the new students to read that; but there people who are really working on the research· By the time it is in textbooks, they know about it already because they are the ones that have been in, involved in the research· So, I would say for ja, for people at my level maybe the journals are more important but for students, like undergraduate students and so, and so on: then ah, their textbooks· Because it gives them a more rounded picture of what the field is about·

Participant N speaks about something similar:

Extract 23

> From their understanding, I'm operating in nuances or [taking] into consideration that a student in a masters or PhD; they understand the basics of this book· So it's all about now what am I

saying about this book? What are my opinions on that one? Why is the critique behind it? So if I'm gonna give a masters or a PhD student a textbook, a prescribed textbook, then I will be limiting that, that knowledge. Yes, it gives you all the glorified concepts of employment process, of which I feel this is a good book, but then for undergrad.

There appears to be little acknowledgement that undergraduate students bring their own knowledge from wherever they come. Arguably, the responsibility of the teacher is to theorise from student knowledge and background in order to help them think about their experiences as being integral to knowledge of a particular discipline such as I/O psychology. This is especially important for I/O psychology, though, as many students, may – especially after 1994 and the broadening of financial accessibility to tertiary institutions - come from families with a parent or relative from the 'working' rather than the 'managerial' classes. What is taught in I/O psychology should therefore help these students to engage in a conversation with parents or relatives or friends about the role of, for instance, labour relations and employment equity acts on relations between their parents, employers and organisational structures. This is so that the student understands the legislation, behaviour and organisations from both a theoretical and a practical point of view — with the theoretical being constructed from lived experiences. These points are echoed by Matthews' (2016) and Morreira's (2017) articles where they engage with the issue of students' – particularly African students' – cultural capital not being acknowledged by our universities.

When he was younger, B said that he would teach using multiple texts as a guide. With regard to his postgraduate students now he reported that he battled to find suitable texts since "*their lives and their careers, and their personalities, often don't match what's in our textbooks*". In the case of postgraduate students, participant N says that she "*might only take one chapter or two chapters and let students tell me what they think about it. So it's all dependent on the level of education that the person is in, at*". However, participant N also says that:

Extract 24

Having said that as well I always tell my students that you are not constrained, especially in the field that we are in. They will see a performance evaluation system here and they will, they will take exactly what is in there but then they failing to be critical. Yes, in terms of undergrad, I put it a, as a prescribed book, but then with supporting documents.

Participant H believes it is important that the whole thing is "*brought together from a number of different sources*", believing that is "*what the students are expected to do as well*". Like participant D, participant K believes:

Extract 25

> *It's something that, at an undergrad, you expose your students to, because it's to get them to think in a certain way. Um, and then you expand from there into sort of other more contemporary theories. Ja, so I definitely think text, textbooks are useful.*

The suggestion here is that of adding to existing knowledge, not eradicating the existing and replacing it completely with new forms of knowledge. Long (2018) suggests that the discourse of 'decolonisation' rising from the student protests is unguided; albeit understandably so due to the emotional tensions that exist between 'white' privilege and 'black' pain. Chilisa (2011) then views decolonisation as the unmasking of the colonial in that this is imperative for an understanding of our current state as South Africans. In light of these points there needs to be a balance between liberatory radicalism and constructive realisation to the effect that the way forward is forged through an understanding of the past that allows us to be critical of the present. In the spirit of decolonisation, participant K speaks of how students' calls for Africanisation have also been calls for the dropping of American textbooks; academics must "*look for something more African*". In line with participant D's point that textbooks should be used with articles, K says that "*if you're willing to step beyond that and say, right there these amazing articles, there these amazing case studies online um, I think it opens up a completely different world*". Like M, participant K acknowledged:

Extract 26

> *I think that's always the difficult thing: when you tell students to be critical they nit-pick, and they don't maybe look at right, what do the 10 other theories say? They become critical of the specific theory they looking at, and they don't kind of contrast and compare.*

This comparison can only be done if articles or journals are used alongside textbooks. The whole idea around this critical outlook is to break the mould provided by singular and authoritative sources of knowledge in the search for a variety of understandings in a diverse world (Pettigrew, 1985; Jack & Westwood, 2006; Kazi & Indermun, 2014; Ulus, 2015). This corroborates what K had said previously about how no one textbook "*fits the mould for a module completely*". On top of using articles, Participant C also uses "*newspapers, videos; a variety of things. The one thing that I know to get students engaged is to use a multi-platform*

approach to your teaching". Participant H also spoke about her and her department's use of journal articles, newspapers, websites and video clips. This suggests that perhaps these types of shifts require departmental support, bringing to mind the points raised by Nkomo (2011) and Vincent (2015) around the importance of leadership in times of change. H reported that these various resources are important when tracking the movement of one's research, especially if it is based on societal events. H found it "*extraordinary how many people actually buy a textbook and then there's material that comes with the textbook and then they lecture from the slides that were provided with the [textbook]*".

Textbooks seemed to be viewed as structured and following one premise whereas articles are seen as more 'free' in that they follow any number of lines of thought. It could be argued then that textbooks are slowly becoming irrelevant in our country's constantly shifting context due to their time-consuming nature (Bertram & Wassermann, 2015); a notion which participants themselves have seemingly picked up on. The reading packs spoken about by participant M could be seen as a step in the right direction due to these packs being a collation of alternative views from various periods in time. These views then have the potential to provide both students and researchers with the necessary perspectives surrounding certain topics in both research and teaching. Fleetwood's (2005) study uses various aspects of critical realism to analyse and interpret organisational studies, while Pietersen's (2005) study uses a meta-paradigmatic knowledge orientation involving four basic orientations of knowledge in order to engage with the nature of knowledge development in I/O psychology in South Africa.

Accessing information through the use of textbooks and simply relying on that information was said to be an older academic practice compared to the use of a variety of sources in the form of journal articles. While not all participants showed interest in changing from quantitative methodology to qualitative, they did agree that using journal articles was important with many of them moving away from textbooks to an article-only approach. Some participants even spoke of the use of videos and newspapers with the aim of bringing current and relevant information to the classroom.

While textbooks are considered to be out-dated they of course have their merits in showing the past sources that influenced our current knowledge and so are in no way obsolete. It's more the reliance placed on textbooks when engaging with current day topics and issues to be a concern due to a lot of these sources showing the influence of past knowledge hegemonies

due to their age. Recognising these hegemonies is important but having them drive the basis of thought in current time will not truly produce new knowledge.

A reading list made up of various sources from the past, present and those that speak of the future may provide a more all-round perspective with teachers having more freedom to choose which articles to include for their topic. However, caution must be made here with regard to possibility of a poorly curated reading list being given to students under the guise of creating perspective around a topic. Due to the freedom of collating their choice of readings, researchers may use this to force their way of thinking on their students; perhaps even unintentionally.

4.3 Theme 2: Student research: 'I just want my degree'

It was important to engage with this theme in relation to assertions around the irrelevancy of the findings arising out of I/O psychology research made by researchers like Schreuder (2001) and Van Vuuren (2010). Participants reported that students seemed to view research almost as a hindrance and as something that they wanted to get out of the way. Students in the field of I/O psychology don't seem to have any interest in getting too critical when it comes to their research with sometimes the only things driving them to do a study being the organisation that they're working for. Participant K reports that a challenge when it comes to her "*coursework students, is that their focus isn't necessarily research*". According to K, research is something that they want to get out of the way so that they can focus on their coursework "*because they want to register as industrial psychologists*". She says that "*it's often quite chewy to get through the research process*" which "*is actually quite sad; cause there's some wonderful research being done*". However, one would think that the role of the academic as supervisor would be to guide students towards topics in the spirit of adding value.

According to N, the barriers to course content set by the HPCSA seemed to be done with the aim of ensuring students across the country are prepared to write board exams and register with the board. She expands on this later on in her interview when she says that since she's qualified she's not "*going to let students derail much and look at irrelevant things; there they are, we are trying to be industrial psychologists*". So while N will flag certain issues in classroom discussions, she does not want to "*deviate much on what is happening there*". This building of the necessary foundation of knowledge is done towards equipping students to do their hours and write their board exams in order to register. This suggests that one of the aims

of the curriculum is to ensure that students pass their board exams rather than acknowledging the current affairs going on in South Africa that affect us all. This could mean then that reporting on race and corruption in South African organisations is not discussed in the board exams of the HPCSA in terms of how I/O psychology must deal with such challenges.

Participant K mentions how "*the hope is that you bring, when you bring through coursework Ms, that you will almost like, I speak about it as a research journey; but through that journey get them to fall in love with the process*". However, K says that this is often not the case since "*students get to the end of the year, and [they] just wanna hand it in*" and get their degree. Arguably though, what happens in the beginning of the academic year should be shaped by the lecturer. Participant H goes on to say that the "*coursework masters student is not a rigorous researcher*" since "*they [are] here to further their advancement prospects*". This, according to H, "*compromises or makes it much more difficult to have university accredited research outputs*". However, the research here should arguably be driven by supervisors as researchers themselves.

What's interesting, though, was when participant H said "*our focus has been, unfortunately from a research perspective, coursework masters*". Even when speaking about the Masters degree from a 'research perspective', the degree is still referred to as 'coursework masters'. Now this speaks to contrasting aims behind 'Masters by Coursework' and 'Masters by Thesis'. While the latter degree is exactly what it says – it is thesis research and nothing else – the former has more to it than just the coursework component. However, this is clearly the focus (Schreuder, 2001), seemingly for both students and their supervisors. Even when they refer to the research component it is called a 'mini thesis'. The point here is that the importance of the research aspect of coursework masters is severely downplayed from before students even start their degree. Arguably this could be one of the factors that contributes to students' rush to get through the research component referred to by many of the participants as well as their view of it being that of a burden. The end game for them is registering as Industrial Psychologists: however if they neglect their research they are missing out on an important part of the journey – to say nothing of a tool for lifelong learning and ongoing professional development.

Between participants' reports of the drive by students for registration with the board (HPCSA) and participants themselves speaking about the importance of the coursework aspect of masters and becoming Industrial Psychologists, there was an overall lack of

emphasis on the importance of the contribution of student research towards knowledge creation as the 'post'-colonial framework would encourage (Jack et al., 2011).

Participant K speaks of how she focuses on local aspects such as culture at an undergraduate level while at postgraduate level, "*we look global, cause now I'm going, I'm preparing you for the South African market, but I'm also preparing you to work worldwide: um, to be a global citizen*". One could say that K's report here is in line with what was said by Khan, Zia, TahirKheli, and Ali (n.d.) about preparing students for the global village within which we all exist. In this, K recognises the way in which the world around us is moving and so it seems like she wants to produce students who will hopefully have the requisite skillset to deal with what comes next. Calitz et al.'s study (2017) appears to speak to how globalisation dictates the workplace and knowledge structures of the global south. Furnham (2004) seemingly problematizes this point by arguing how it affects even the idea of theory formation and the structure of textbooks that position the global north as the authority; and this again brings to mind Grosfoguel's (2013) notions of western epistemic dominance.

These notions are also reminiscent of what was said by Maasdorp (2001) regarding South Africa's focus on the global and neglect of the local. It could be argued that at both an undergraduate and postgraduate level, students should be exposed to global narratives as well as local ones. The idea then would be to compare and contrast the different nuances carried by these contexts with the hope of understanding how they inform each other. The emphasis, though, should ideally be on the local since the aim should be to produce students who understand our country and can navigate its unique space. Long's (2017; 2018) studies are locally orientated to the effect of trying to help us understand two on-going issues at universities, namely alienation and decolonisation. Looking at this in line with Hlengwa's (2015) and Bazana and Motgosi's (2017) idea that university spaces are microcosms of our greater society, Long's (2017; 2018) studies can be viewed as key when it comes to preparing university students for South Africa's ever-changing environment.

Participant N speaks of how "*we are not just doing research for the sake of, oh…of, of doing research so that students who, who graduate and they move on with their lives. We really wanted to see the impact*". The idea here seems to be that the research done by students should be viewed as important; both by them and their supervisors. N goes on to say however, that these students haven't necessarily been given clarification around the need to publish their work rather than simply doing it for marks. While they may see it from the latter

point of view, N believes that honours students should also see it from the publishing point of view and that educators and supervisors should be held liable if they do not promote this side of research. However, N also says that it would be unethical for an honours student to do an interview with someone who has the potential to burst into tears over a particular topic, and this underlines the importance of such students being professionally trained for such a task.

Participant K reported that:

Extract 27

> *I have six, six students there, and instead of each of them doing an individual project, we've got a overall sort of modular project, which has taken place, where they focus on one or two components of the study; but the study's done at one automotive.*

However, K also notes that in order for this research to make a meaningful contribution, students "*need to be engaged in the research; you need to want to do the research*". Participant H refers to her students who are doing research around the same topic but in different organisations. What she hopes to do with these "*clusters of students*" is to create a "*cluster paper*" since she knows that, alone, these different papers may not be publishable. Together though, these papers could be worthy of publication, leading participant H to believe that the idea of a "*cluster paper*" may be "*helpful going forward*".

These ideas would hopefully make otherwise shelf-worthy research applicable and relevant to the field. This shelving of students' studies, though, could be viewed as a contributing factor to students having little room in their academic life for research. Honours students do not seem to have much focus towards research unless they are doing it for the organisations that they work for and coursework masters students specifically seem to want simply to get research out of the way so that they can finish their degree and register with the Health Professions Board. The idea appears to be that these research projects/treatises done by students are treated in a similar way to that of any other assignment that they've handed in before. The goal is simply to get it done with no notion of anything beyond that. This notion of 'shelving' is echoed by Renecle (2001), Schreuder (2001) and Van Vuuren (2010) who speak about how I/O psychology research is written for the academy and not for South Africa's diverse and changing workplace.

When asked about the aspect of research being shelved, participant K said that when it comes to "*postgrad research, if I look at the honours stuff, I would definitely say probably 95% of*

that is just put on a shelf". Participant D said that the act of shelving is "*being wasteful*" and acknowledges that "*a lot of new knowledge is being produced, but not being used*". Participant N noted that this shelving could be done "*for students in an academic environment: then maybe that will work*". N also alludes to the notion of doing research now to learn skills for later as she says "*but then, also with those students, they will be employees one day, they'll be employers one day: so how will they use what they have learned?*" While this may be useful for that student, N still believes that this research would need to be piloted in the environment in order to see if it does in fact work.

This could encourage other students to start engaging with topics in a research-minded way which could then result in them exploring these topics above and beyond what they cover in class. This motivation could also be fuelled by a sense of reliability since both the researcher and person reading the research are students. This could then breed a feeling of tangibility within those students reading the research in the sense that the content of the study may not be viewed as being written by some academic to whom the student battles to relate on any level, especially when all you know about them is that they wrote a paper or a textbook. Both the researcher and the reader exist in the same sphere of being students. This could further lead to a sense of relevance for the students reading the work, which will help to build their understanding of the work at hand.

Participant B then said that:

Extract 28

> A lot of research that I have done and that I have supervised, ah, never left my office. So it's a major, um, it's a major problem. Um, I think maybe after I retire I will have time to go back. And I'll have to deal with the age of the research then, but, to just go back to some of the excellent studies and see if we can't, get that into a publishable article.

Participant V spoke about how keeping research on shelves after it has been completed would be not benefit the people who the research is written for since the findings of the research wouldn't have been presented to the organisation or used to come up with interventions. V admits that often he and other members of his department "*are just supervising and putting all our research on shelves*".

From participant accounts it seems as if honours and masters' students exist in a context where research is viewed as something extra that needs to be done alongside their course

demands. This is not to say that what they're doing in their courses is not important; it just means that this has the potential to decrease the quality of the research produced and further perpetuate the act of shelving.

4.4 Theme 3: Staff research: 'I don't have the time'

Between preparing courses to lecture, the supervision of students' research, a variety of administrative work, bureaucratic university structures and ethical constraints participants spoke about the limited time that they have to do research.

4.4.1 Sub theme 1 - Teaching, consulting, admin work…oh, and research.

"*Research is a time consuming activity*". Although it was participant B who made this statement, it was echoed by all of participants. Participant H specifies how "*there are pockets within the institutions where um, academics are given so much lecturing to do, they're not, the, they're expected to do the research almost somehow in tea time if you know what I mean?*" Participant K also reported that the "*challenge of course, is that we have, as academics, is that research, supervision, teaching…where, where do you find that balance? So for me, the first thing that always ends up going is my own research*".

B also states that because members in his department have so many students to supervise, they actually don't have time to focus on their own research. Participant B reported that he thinks that although the university does acknowledge the fact that research is time consuming, "*they don't do anything about it*". So while some academics are left to their own devices to the point that "*they have to keep rowing to get the ship going*", others "*have a lot of time to, to build their research empires*". V also spoke about how "*teaching is taking the bulk of our time. We are teaching, we are doing consulting, we are doing admin work. How often do we have time to go and look at the research that we have done?*" V believes that with time he could find ways to "*integrate or collaborate and then come up with ah, with um…research papers that can be read by a wider population and it can be applicable*".

H then says that "*from an academic's perspective, your research time is all taken up dealing with a whole lot of coursework treatise students from who you very unlikely to get out a publication*". Participant M shared a rather personal issue when it came to the lack of time to do research:

Extract 29

> I should be up there with the PhD and all of that· Um, and, I think if, if, if other things were seen as equal to the production of research papers, it's very possible that I would be further ahead in my career· Um, ja so for me, it is also a very personal issue where I've kind of resisted research because it's been at the expense of teaching· Um, and I think I'm now…ah, and I think we all, we're, as a department, we're we're trying to sort of settle the waters and say, yes teaching is very important; as important as research·

Access to unencumbered time was definitely the biggest issue for participants when it came to doing research. What's interesting about this is participant M's account of how teaching is viewed as inferior to research, especially when viewed in light of participants reporting that teaching takes up most of their time. So while academics are making an important contribution to the lives of their students through knowledge dissemination and creation, their institutions seem only to recognise their publication contribution - which makes sense when viewed in line with the government research subsidies given to universities since these subsidies seem to be determined by the number of publications produced by a university (Halász, 2010).

4.4.2 Sub theme 2 – Quantity over quality

Participant B said explicitly that the South African system emphasises quantity when it comes to research with researchers having to produce papers quickly. Participant D confirmed "*that we seem to be more interested in quantity rather than quality*". Participant H then reported on what a previous professor of hers had said:

Extract 30

> He spoke about somebody in psychology, who'd worked out what field of research do I go into, in order to maximize my paper output· He was writing papers on minutiae that nobody was ever going to be interested in· Haha· But he got out publications·

H then asserted her previous point that "*it does, and, and unfortunately, again, it comes down to: does, does the university understand that? Or are we all just treated the same way?*" B reported that "*we can't really apply for promotion unless you have a certain amount of publications*" and that the idea of those who make decisions regarding promotion is that "*they don't, they don't look at the quality of the publications as long as there are 5 or 10 or 15, they [are] quantified specifically, and published in, in accredited journals*". Along economic lines, Participant V reports that researchers have to have lots "*of publications for you to uh,*

to, to attend certain conferences, for you to, to get the NRF grants, or for you to, to have funding to, to to supervise. So we don't have, I don't have that power". Participant D corroborates this in saying that an academic's performance at the end of the year is rated on the number of publications/articles that they have produced and published as opposed to "*whether they were applied in practice*". Participant B then shared his opinion around the current quality of journals being written:

Extract 31

> I was a sub editor of a journal until fairly recently; South African journal· And while performing that role I reviewed, I managed the review of a large number of articles that came in and that were sent to viewers; I looked at reviewers reports and things like that· Um…when I was your age, I would copy from journals, articles that I wanted to keep, because I thought that they make me clever, or they, they add to my, my practical expertise· I didn't keep one from that, from that reviewer or sub editor role because I didn't find them useful at all· All of them, the majority of them were published in the end…but it's the article that I wanted to keep and refer to it again later· The methodology was sorted out, um, to assess the content· But I thought that it doesn't add, it doesn't bring in anything new·

In contrast to this, participant H gave an example that underlined the importance of researchers taking their time with their study:

Extract 32

> There were two guys in Israel who were busy working on some stuff and he was interested in America· These guys, I was fascinated, these guys would be given a year sabbatical about every four years, okay· Then they would get together, as a team, and they would work for a year as a team on developing a particular experiment that they would do; maybe just one or two in the year, okay· But, and they published, it took them, once it took them seven years to publish a paper· Three of them were working on the same paper· They worked on it for seven years before they published it· But they actually spawned an entire new sub field of the discipline of economics; they brought together psychology and economics· It doesn't happen, unless people are given the time…

H believes that "*if you're going to be quantity driven, in terms of your publication, you're never going to become developer of the field of behavioural economics*". Participant M seems to think that:

Extract 33

> The whole system of um, giving universities government money based on publications, leads to a shelving of research. It leads to a situation where you try and get as much research out of one thing as you can. So, whereas ah, in the past, you might like try and do a comprehensive research study, and write a paper on that; now you will try and divide that into like, five or six different papers. And to me that is, is is a very negative side effect of um, ah, of, of, let's say ah, creating statistics out of research. Because it's, so you might have 50,000 research publications, but only five new ideas.

It is then important to engage with the actual policies that surround publication.

4.4.3 Sub theme 3 - Publication policy

All the participants seemed to speak about the publication process in one form or another as more of a burden than anything else. Participant D confirmed that external institutions like the HPCSA and the Board of Education "*even dictate which journals you can publish in. And if you published in other journals that they don't recognize then ah, they don't consider you to have published*". Speaking to this, participant C said that "*the university as an institution, or higher education in, ah institutions require that articles are published through um, accredited journals. But the environment is changing too quick[ly] for us to still hang on to that*". Participant C also spoke of how:

Extract 34

> It takes about 6, 12 months to get published. And by the time that's out, only an elite group of individuals have access to that information that you have published. And that elite group comes from, that's what I was speaking at the beginning is: they all fall within this one domain of practice.

Confirming this, participant D said "*as researchers, we take ourselves as writing for other scientists or the people that read your journal article, for example, is not the shopkeeper who needs that*". Along a similar line of thought, C said that she had realised "*that the publishers create and generate the knowledge, and lectures or lecturers in higher education systems, just disseminate the knowledge from what textbooks have already created*". Participant K then reported that "*if you look at, even if you look at institutional thing like promotions, policies, and that kind of thing; it's focused on research*". Participant M said that unfortunately "*the way that the South African government funds universities leads to a*

situation where research becomes meaningless". In line with this, participant B believes that "*the fact that we earn subsidy on the back of our research output is a sin*":

Extract 35

> You get paid as a research supervisor for every article that you publish and our colleagues who do masters, um, dissertations, not the treatises, they get paid or remunerated for that. So you can go to conferences, you have a bigger um, research account.

In line with this, participant K reported that "*there is [a] subsidy of full research Ms and subsidies of full doctorates…oh well I mean you don't get full doctorates, but of doctorates and full research Ms. I think the challenge as well is to find meaningful research*". Participant H also spoke about how "*the Department of Education awards the university more money for a full research masters*" due to this research being viewed as more valuable due to its rigour. Participant C then reported that universities "*need to weigh up the, the cost of: do you want to make an impact? Or do you want to get, um, research money?*"

According to these accounts, it seems as if universities are sitting in a space where they have to decide between getting research money and fulfilling their obligation towards society/social responsibility when it comes to producing quality research that is both revealing and applicable. The sad thing is that institutions of higher learning seem to be acting like businesses in that they are driven by the resulting profit rather than the actual processes to get there (Halász, 2010; Pinheiro et al., 2012). From what participants said, it could be argued that publication money leads to a shelving of research due to there being such a vast amount that is produced to the point that researchers are simply involving themselves in research for the sake of research. So while a researcher, like the one described by participant H who published on minutiae, may publish many journal articles and textbooks for their respective field, this research is arguably repetitive and lacks relevancy (Schreuder & Coetzee, 2010).

This publication policy in tertiary education reported by participants is consistent with the "politics of publication" spoken about by Macleod and Wilbraham (2006, p.37) and how they are based on human and financial resources as well as a capitalist market-driven economy. This view is echoed by Halász (2010) who speaks of the planned and externally-driven changes that are generated by policy mandates and new government regulations. These mandates then lock research topics into particular agendas, thereby limiting the potential for the field to grow (Islam & Zyphur, 2006; Schreuder and Coetzee, 2010). This is what

Mamdani (2007) calls 'Scholars in the Marketplace'. While participant C believes that research "*should have practical implications*", she says that the publication process in fact inhibits this to a degree since "*by the time you have completed academic research, it no longer has…as an important um, impact*".

Overall, it seems as if academics who have a certain number of accredited publications then have the ability to move up the ranks in the university and go to conferences which gives them more exposure, further increasing their academic power and prowess. These publications also seem to be written for a particular group: the scientific community spoken about by participant D and the elite group spoke about by participant C. This elite group seems to be a group that has the power to determine what is and what is not 'good' research practice. This is consistent with Jack et al's (2011) account of how the field of I/O psychology is researched by a privileged elite often located in the centre of the metropole who choose to focus on persons, organisations and organisational systems from this position, for and on the behalf of audiences who are similarly located. Unless this research has some way of reaching the people who it is about, it is arguably irrelevant; especially in light of previous researcher accounts that an important reason for industrial psychology's existence is that of "*outwardly focused organisational behaviour* that impacts on the broader society" (Van Vuuren, 2010, p.7). The idea of an 'elite group' is expanded in the following theme.

4.5 Theme 4: Bureaucracy & Ethics

Most participants tended to describe their teaching as autonomous. However, participant B found that "*teaching has become quite bureaucratic: the outcomes and the content and the format and all of that is written into documents*". In line with this, participant K reported "*you have to link to the particular outcomes for a module which are registered with the Department of Education. Um, so changing that is something that takes a bit of time*". N said that power structures such as the Board of Education and the HPCSA did set certain mandates which she herself didn't have a problem with; however this may have been due to her registration with the board. Participant K also speaks of how, as a teacher, she has to take various structures into account such as the "*Health Professions Council*", "*the South African Board for Personnel or for People Practices*" as well as the "*HR Forum*".

These institutions of control seem to provide forms of standardisation to ensure that students at all universities in South Africa will have the same chance at registering with the board. Without this standard, N believes that there would be a "*chaotic environment*". There appears

to be a tension that exists between having a little bit of freedom when it comes to academics' teaching, and this necessity to conform to certain external teaching and research mandates. These constraints pose a further challenge when it comes to managing change due to "the lack of clear-cut boundaries between these areas and processes" (Halász, 2010, p.3). So these scraps of freedom given to academics could have a somewhat ominous trade-off in that they may disguise the extent to which overall control remains in the hands of those in power in institutions of higher learning and by association, those in politics and business.

This suggests that the HPCSA dictates course content. If so, does that mean the HPCSA is at the centre of the continuous reliance on the 'western' canon to create meaning in organisational psychology? Surely if the case is that there must be standardisation, in a field that has been labelled as lacking relevancy, such standardisation frustrates the very same academic freedoms that would allow one to 'transgress' from the norm - in terms of content and delivery. Participant H reported that:

Extract 36

> *One of the ex-professors from here used to say: the difficulty we've got, currently, is that the majority, well not majority, many of our university institutions are being run by people who themselves have never, ever done any research· So there's a lack of understanding of what it takes…to, to produce original work· What does it take to create knowledge? Okay· And, for me, um, I've started to think of our institutions as two different types of institutions· The one is a knowledge creating institution, and the other one is a knowledge transfer institution· And I think that part of our difficulty is that many of the people who've been put in charge of the university systems, are more managerial and administrative and they're profit driven or they're commercially driven, and they don't understand what it takes to be a knowledge creating institution·*

When it came to research practices, participant K reported that:

Extract 37

> *I think the university…has a drive to sort of get people to research in themes· For me um, ag…I, I think…it's sometimes a challenge when your theme doesn't necessarily plug in directly to one of those universal, institutional things· Which is often a challenge because not everybody…sort of has the same, sort of, interest in let's say, I'm, I'm gonna use a simple example: um…ethics· So for some researchers, that would be a drive; they'd love to do research within that area· Whereas other researchers, they would much rather say no, but I'm more interested in looking at something political or looking at um leadership, but not the ethical*

> leadership. I want to look at something else in leaders. Ja so I think that is challenging. So there definitely are parameters put in place.

Due to the population that her research is aimed at being "*at risk of becoming emotional or unsettled by the research*", participant M reported that her "*research is very much constrained by the ethical protocols and procedures that we have to follow*". This is what Hendricks (2018) referred to when she spoke about the ethics-review process being too bureaucratic and how it imposes natural science principles on the social sciences This has meant that M's students have had to involve themselves in systematic reviews which are "*useful because it means you, you're not looking at ah, individual participants, um, you're just looking at the research that has been done around that*" with the aim of coming up with interventions. Hendricks' (2018) study also probed the tendency among researchers to make decisions concerning their students' research topics and designs, in order to avoid a difficult and lengthy ethics-review process.

Participant K said that she has students who want "*to spread their wings*" but "*ethics are like no, you need to take away this*" to the point that "*eventually you're like okay, right, no flexibility*". While K understands why ethics are there, she says that

Extract 38

> When the, I think the discussion for ethics happens around the actual research you're doing as opposed to the ethical ramifications of your research; I think that's when it becomes frustrating. Cause, it's not actually speaking to the ethics of the study.

Ethics were alluded to by participant K as being a reason why student researchers lose interest in their studies and aren't able to produce work that takes into account the socially contentious issues like globalisation (Massdorp, 2001), changing social identities (Booysen, 2007) and the perpetuation of the apartheid workplace regime (Bezuidenhout, 2004) that have come with South Africa's social, economic and political change. It could also be argued that it is difficult for students to produce critical and relevant research within the constraints of ethical procedures when they don't know how to work within them. In light of this, it does not seem like Van Vuuren's (2010) suggestion to include 'Industrial psychology and ethics' as a subject in undergraduate and postgraduate training at South African universities has been heeded. The idea behind such a course is said to be developing the ethical competence of students (Van Vuuren, 2010). So while ethical constraints may still be present, such a course

may help students understand these constraints, work within them and produce studies of a critical nature.

Furthermore, if these procedures are in fact content-focused rather than ethically focused as reported by some participants, then it could be argued that ethics downplay the importance of student research even more due to this lack of faith when it comes to students' ability to conduct quality and relevant research (Hendricks, 2018). This lack of faith alongside the lack of the type of ethics course proposed by Van Vuuren (2010) could be further proof that ethical procedures are used by universities to serve specific research mandates (Hendricks, 2018).

Participant K goes on to say that "*it doesn't happen overnight*" with ethical clearance sometimes taking 4-6 months to the point that those doing research are under time pressure and are "*like, I need to get my study done*". When it came to the question of relevance, participant K spoke of "*keeping that connection between the student*" but she also said:

Extract 39

> *I think in industrial psych, you, you've even got, I mean you've got the student, you've got the university, you've got industry, and then you still have the Health Professions Council. So there [are] quite a few sort of stakeholders in the process, and you have to take all of that into consideration.*

K then makes a very important point when she says that "*remaining relevant is a continuous process*". This process is perhaps not as easy as some may think due to the bureaucratic nature of teaching and examining in higher education as spoken about by researchers like Remler and Pema (2009) as well as participant C:

Extract 40

> *The university gets paid by the throughput. So if you coming in 2018, you need to be out by the latest 2022, for example, in order to get the subsidy from the uni-, from government for that student. So the university gets paid for every student that comes through the system.*

C then goes on to engage with the bureaucratic notions surrounding research output:

Extract 41

> *But maybe the stu-, it has impact, it has, we have, we are impacted not only by government and the, and the, the higher education system; we, um, are impacted by the profession. That*

> most um, commentators in industrial and organizational psychology says that there is a huge discrepancy between practice and research, and our main aim of industrial psychology; there are two aims in industrial psychology. The first aim is to research and generate knowledge that is relevant for individual group and organizations to perform effectively. So we do the research. And the second one is that we use that research knowledge to improve the effectiveness of organizations. Those other two aims of industrial psychology but the problem is, that there's this gap: that what we are publishing two years later, is no longer relevant for practice. And what is required from, from ethics committees and the whole bureaucracy of research in higher education, almost cuts us at the kneecap that you know, only qualita-, quantitative research is considered to be scientific research. Cause journal articles want, journals want quantitative research, because that just makes more sense...than qualitative research. So we are playing in the game, we are playing the game of higher education, but having a negative effect on the profession [of] industrial psychology.

K says that there is suggestive pressure to conform but she also recognises that "*this is academia: you are supposed to encourage creative, critical thinking*". So she believes that the university needs to decide on what they want - they must either want conformity or they want critical thinking. K believes that this is a challenge in itself in that "*there is…sort of an underlying, tension to conform, on the one hand, I think we still are privileged to have a little bit of freedom in our academic approach*".

Rather than the specifications given to academics by the bureaucratic structures at their universities determining the worthiness of their research, participant M and other participants believed that research that contributes to society is research that is worthy of being called relevant. However, in light of past inequalities spoken about by previous researchers (Prasad, 2003; Bezuidenhout, 2004), one can understand why barriers like ethics committees are put in place. However, as spoken about by participants K and N, it's not always fair for ethics committees to nit-pick aspects of proposed studies as this can actually take away from the potential importance of the study and push it towards more 'mainstream' research. This point is echoed by Remler and Pema (2009) who speak of how "policies that undermine faculty incentives for research would be damaging to education and, therefore, to human capital accumulation" (31).

Even with this acknowledgement it could be argued that ethical clearance is one of the reasons why research is battling to remain relevant within an environment which is constantly shifting and changing. When thinking of what researchers like Schreuder (2001) said about change and transformation being chaotic and messy, it could be argued that current ethical practices are perhaps too constraining since any research project is fraught with its own

unique problems. In the same way that academics are urged to give their students a voice in the academic process, institutions of higher learning need to find ways of giving a voice to their lecturers and researchers in such a way that they feel like they can express themselves (Bazana & Mogotsi, 2017; Bazana et al., 2018).

4.6 Theme 5: Remaining relevant

This theme centres on the need for academics to get closer to their students in the classroom as well as the communities and organisations for which they produce research (as spoken about by Remler and Pema [2009]) and is also in line with this study's 'post'-colonial approach and a contextualist paradigm. Arguably the aim of research in I/O Psychology needs to change, shift or be redefined for all those involved; i.e. staff members, students, those involved in the workplace as well as society at large. In light of this, it is important to look at what participants said about the field's relevance in relation to its definition.

When asked about the relevance of her research and teaching to the field of industrial/organisational psychology, participant H responded by saying "*it depends on how you define the field of industrial and organisational psychology*". According to H, this is both a national and international debate. Participant K then spoke of the many stakeholders involved in industrial psychology processes. These accounts are reminiscent of what Van Vuuren (2010) said about industrial psychology's research and practice being limited to the narrowly defined needs of owners, shareholders and leaders in organisations. This is also indicative of Hugo Munsterberg's ideas in the early 30s around "designing jobs to engage employees to contribute their best efforts for the firm" that were based on a "relatively fixed, routine, and repetitive sets of tasks to be performed by a single employee" (Graen et al., 2013, p.32). This suggests that the discipline is still largely trapped in its past, its origins – hence other critiques calling for a shift towards 'post'-colonialism (Jack et al., 2011; Nkomo, 2011).

Participant N also commented that "*there [are] so many aspects, um, or fields that actually describe what industrial psychology is; but it fails to say, this is the pure definition of industrial psychology*". As shown by Furnham (2004) I/O psychology has gone through many different definitions and even today has related definitions. Pietersen (2005) also engages with the many ways in which I/O psychology may be interpreted, depending on one's knowledge orientation. Arguably though, the most important aspect of any definition of I/O psychology is that it must allow for the discipline to engage with all facets of society

(Van Vuuren, 2010). Since I/O psychology deals with the workplace and the workplace is viewed as a microcosm of society (Halász, 2010; Bazana & Mogotsi, 2017), an inclusive definition is all the more imperative. Participant V then spoke about how one of his colleagues was calling for the Africanisation of industrial psychology due to them believing the course content was based on Western concepts that may no longer be relevant to our current context. This type of shift is directly in line with what participants were referring to when they spoke about transformation. Participant V spoke of the importance of understanding what universities meant when they spoke about transforming and decolonisation:

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> *Looking at the policies that um, the university has and ah, especially in a time where they are talking about ah, transformation, decolonisation and all that stuff. So we were looking at um, at that from that angle. Like okay, university is saying we are transforming: by transforming what do they mean? They are transforming from where to where and then what's involved?*

Some participants believed that these transformative efforts began in the classroom.

4.6.1 Sub theme 1 - The classroom is the most direct link to students

Many of the participants spoke about the way in which their research informs their teaching and vice versa. Participant V spoke specifically about how, since he can't always go out and apply his findings to the community, "*the application that we are mostly doing is to apply our research findings to our own teaching*". According to V, this allows him to bring practical examples into the classroom "*like okay, this has been researched; these were the findings and everything*". Participant C described the classroom as a place of "*research in action*". She saw it in this way since, as a lecturer, "*you [are] testing new ways, you, you question*". C then mentions how it is easier to bring in a critical voice in class and how the discussion in the classroom can bring about some interesting results:

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> *[It's] to say things even though you don't believe in it, to get people to discuss. And that's how the conversation about decolonization; I asked the students about positive psychology and how it is a Western concept and that's how that discussion came around about colonized and decolonized.*

This then speaks to participants' calls for access to new research platforms and spaces. However, C says that for the classroom to be a really new research platform it perhaps needs to be decolonised since its current state is reflective of the colonial era where lecturers played the role of disseminator with their students simply being viewed as receivers of knowledge. This is reminiscent of the Afrikaner centres of epistemological dominance that paternalistically transferred knowledge to so-called 'black' university departments of management and industrial psychology (Ruggunan, 2016), acting as the 'knower of all' described by Grosfoguel (2013). C also believes that "*we generate knowledge, best knowledge, in lively discussions*". During a classroom discussion around decolonisation that she had had with her first year students, participant C reported that one of her first years spoke about how "*you can only decolonize yourself and my own thought processes*". This got participant C to thinking about how it is difficult to "*influence someone else in decolonizing*". C believes that her job is to open up discussions to create knowledge.

It is imperative then that those involved in academia get students to realise that the classroom is not separate from the world outside it. This is due to teaching being the most direct form of knowledge dissemination and so by using the classroom example given by C, it could be argued that this is a solution to the issue of students' knowledge access; especially when it comes to published work. This also opens the doors for the creation rather than transmission of knowledge that will be beneficial to both students and academics alike. Both Roberts (1996) and Fleetwood (2005) engage with this notion and speak about how it is important that these spaces are not viewed as separate from each other but are rather part of an interlinked whole.

Academics involved in I/O psychology must recognise their responsibility to engage with topics such as decolonisation and transformation themselves first before they have discussions with students around such topics due to their often complicated and contentious nature. As Long (2018) reminds us it is possible for these topics to be conceived in various ways and that they can be used to hide certain agendas. Academics must show commitment to understanding such topics in a way that their students would hopefully follow.

This is why the present researcher advocates for the implementation of 'post'-colonial theory; because of its revealing nature with regard to what Ndlovu-Gatsheni (2013) calls the 'Coloniality of Knowledge' that is present in our current era. While it could be said that a broad definition should exist around the promotion of change in the spirit of creating a sense

of inclusivity and togetherness, each university as an institution should seek to create their own mission when it comes to transforming since they are probably sitting at different stages of the change process and most likely have their own specific challenges to overcome towards enacting effective change (Pinheiro, 2012). These missions should be given tangible and time-relevant goals after having taken into account the views of as many people within the institution as possible (Jacobs, 2016). This then speaks to the questions posed by participant V around transformation in higher education. Answering these questions is important when it comes to ensuring that the change that occurs in higher education is relevant to those within the institution as well as the society which the institution aims to serve (Long, 2017).

It is important to note that just because an academic is involved in research and teaching in a certain field, does not necessarily guarantee the relevance of this activity. This is not to say that what they are doing is necessarily irrelevant; it is just that academics should be more actively critical in giving thought to the research they involve themselves in as well as the teaching that they do (Coetzee & Van Zyl, 2014). Following statements made by Jack and Westwood (2006) and Ruggunan (2016) about the importance of researcher reflection, it could be argued that academics should be involved in constant reflexivity while having a high level of awareness with regard to their current context and such is the core of 'post'-colonial research (Chilisa, 2011). While participants did say they are using what is around them in terms of politics, apartheid etc., they did not seem to think about this in terms of knowledge creation; it was more about just making 'relevant' examples.

Viewed alongside participant K's report that students are exposed to local contexts during their undergraduate years, one could say that lecturers should at least be exposing students to some of these harsher realities during their early years in order to give them further insight into their current contextually-determined situation. This speaks to participant C's and Pinheiro et al.'s (2012) idea that the classroom is the place where research and teaching meet to the point that the lines between these aspects are blurred, albeit in a positive way. While not all students will move into a postgraduate space where they have to do research, this exposure in their undergraduate degree will hopefully at least prepare them for whatever they do next. This would further promote the idea that the classroom is not separate from the world beyond its doors.

The publication process seemed to be viewed by participants as another hindrance to the production of studies that were up-to-date and relevant suggesting that the most valuable and relevant research is simply shelved. This may be why academics like participant C, believe themselves to be relevant when they don't publish - advocating for classroom-based knowledge creation. An idea here could be that, rather than waiting for publication authorities to tell you if what you have researched is 'right' or 'wrong', academics should bring what they have researched or are in the process of researching to class to get the opinions of their students. This is what Bell Hooks (2014) refers to as 'Engaged Pedagogy'. By doing this, the study has a greater chance of remaining relevant due to the number of people involved in the discussion and the variety of viewpoints that they can bring to the table.

Participant V speaks of how he engages with political, economic and social changes in his teaching "*just because research, it takes time to, to do the research, to see the effects. The moment you are done with your research, that thing is no longer relevant*". Towards remaining relevant participant B relies "*a lot on the students to add their experiences, without skewing it into any specific direction*". According to B, "*whatever they want to bring to the, to the table during those debates I will see as relevant*". While teaching at postgraduate level, B finds that those in his class who are in fact working are able to really "*spice up the class*" during their discussion with some "*practical things that they encounter in the workplace".* B's idea is to have a "*certain theoretical or pragmatic approach*" which he and his class then engage with from different angles in order "*to see how it would play out in, in organizations or in real life*". Participant N said that she also brings preliminary results from her research to share with the members of her class. Participant V said that his teaching is sometimes "*based on, on the research and current issues that are happening ah…that ah, needs ah, our attention as industrial psychologists*". Again, this speaks to the same kind of 'transgression' (Hooks, 2014) and critical discussion about knowledge, power, culture and politics (Lavia, 2007) that is encouraged in 'post'-colonial thought.

Participant C believes that not making her position known gives "*students the freedom to think and experience or be free to speak about what they feel is relevant and necessary and creating that space where students can do it*". However, she finds that this is sometimes difficult in big classes "*because the dominant voice is not usually the correct voice. And the dominant voice, in class, is also the silencing voice. And the silenced voice, in most cases, is the under-resourced voice*". So while C appreciates that the classroom can ignite students' "*curiosity to start thinking*" more about things like identity and culture, it may not always be

the best place to have those kinds of discussions, and for this reason she sees many students coming to her office.

Participant V also says that even when students display forms of racism in class it is important for lecturers to continue engaging with these issues, declaring that the classroom is a safe space but also controlling the discussion. These types of controversial topics, according to V, will hopefully provoke discussion and engagement from students. Participant N engages with certain workplace criteria and standards and how these result in things like fair and unfair discrimination. She then says that it is important "*to be knowledgeable in that course*". N encourages "*students to be critical*" since she believes it is possible that they may bring up something "*that you don't see as an educator, as a lecturer*". This interest should be looked at by lecturers as a chance to spark serious interest amongst students when it comes to engaging their minds and research interesting and relevant topics. N also reports that it is important for lecturers or educators to strike a balance between engaging with "*what has happened in the past*" and the resultant sensitivities amongst members of their class.

4.6.2 Sub theme 2 – Society and the workplace

Participant C was under the impression that if you are doing research in South Africa then you are touching on political, economic and social aspects with the idea of "*either testing or proving or disproving knowledge that exists, already exists*". This research should be a "*reflection of the reality and that reality is based on where you come from, where you're going*". Similarly, participant D spoke of the importance of talking about things that are present in our current era that are traceable to how people were treated under apartheid. He views these as "*simply things that need to be put right for the country to be able to move forward properly*". The key here is for lecturers not simply to 'talk' about such aspects but to theorise and create knowledge in areas that influence South Africa's current reality, such as the socio-economic and political changes that have taken place since the advent of democracy. When speaking about her research, participant K said "*if you look back to where the research comes from, a lot of it speaks to…maybe looking at workplace, looking at life, maybe through different lenses*".

In his research, participant V critiqued "*the needs-based approach, which says okay, the community members are, ah, are people who are in need; they need to be helped so you come with projects, then you, you slot them in*". In this regard, V was advocating for the need of a newer theory in the form of the asset-based approach which says that "*we need to regard*

community members as ah, as assets; we need to, to, see, view them as untapped ah, resources that are very useful". This view is supported by Mathie and Cunningham (2003) who describe Asset-Based Community Development as a response to global changes in social, political and economic landscapes, as well as an approach that recognises resources such as personal attributes, skills and relationships among people through social, kinship, or associational networks found within communities and their members.

This community-focused approach expressed by V continued to be the case in the research of one of his students around social workers and the issues they face when interacting with their community. Now even though this research was still in the process of being published, V said that the findings had been fed back to the director who had approached him initially to do the research. He believes that even though they "*only gave them the results*", these results would be able to make an impact since it was "*shared among other uh, other readers, other community members, other non-governmental organisations*".

Participant H's international students look at "*how an employment relations system evolved. And if we now look at another country with a different set of circumstances, how did it evolve? And you do the comparison*". In this sense, H looks particularly at Africa and all its "*historical factors, political factors, and economic factors that have shaped*" things like employment relations systems. H says that "*we don't start with apartheid: we started with 19…the late 1800s*". After engaging with the impact of colonialism, H said that she looks to "*post-colonialism and how they managed their processes*" and "*their relationships in the workplace*". "*They*" here seems to refer to the colonised. However, there is no explanation as to how participant H actually practices this. It could easily be just a 'talk with the researcher' that has no praxis in reality - to appear as though they are in fact 'critical'. H's idea is that she doesn't simply look at "*apartheid, post-apartheid*" but rather "*at the whole evolution and the forces that were in play*" since it is important to look at national systems, industrial systems and the changes that occur in these systems. H says that she lectures on all these topics but does not always get the chance to research it all.

Participant D also looks at what happened in the past and the result of this in the present. D's idea is that "*South Africa doesn't have the necessary high level schemes*", with this being a result of "*how people were dealt with in the past*" like, for example, being "*given poor quality education*". This is the praxis of the theoretical point raised above by the participant. Here they are actually telling how they practice this 'understanding' of the past and the

present (reflective teaching). Participant M then also looks at what work does to one's identity with regard to "*the history of, of different um, ways of organizing work from, you know, rural to the feudal system, to ah, industrialization, to post industrialization*".

Participant V looks at how people socialize in both work and outside of work environments, specifically taking into account the dynamic changes that have occurred in South Africa politically, economically and socially. Contextually, participant M has looked into South Africa's "*vast unemployment rate, and how, in South Africa, people aren't necessarily doing jobs that they're doing because that they love it or it's a career, but because it's the only damn thing that they could find*". She believes that this is something "*that we, as organizational psychologists in South Africa need to, to be cognisant of*".

Participant K herself is aware of the violence and gang activity in her city. Her research looks into the "*beautiful stories that come out of these sort[s] of environments where people have had to be resilient and they've been courageous and they've been brave*". Participant H looks at the external system that has been set up through legislation and how this plays out in organisations that are dependent on these frameworks. In this regard, H says it is all "*highly political*" so it is essential that her students "*understand the politics, the changes in politics, they have to understand the economic scenarios and situations*". Still, how this is actually practiced is not quite clear. While this is a sign of awareness, how it is practiced is also important.

Participant N said that she looked at the legislation side of things and how this spoke to the political and socio-economic aspects of courses. Her idea around these courses, though, was that although they were trying to move in the direction of taking various political, economic and social changes into account, they weren't "*fully there*". Participant V also said that he looks at the relationship between politics and economics and how this affects employees due to the fact that the economic phenomenon of recession, for example, is both economic and political - as was the Marikana case. In light of this, participant M also said that she takes certain political realities into account in her teaching while also referring to current events that are happening in her institution such as the "*lack of communication, between management and students and staff, etc*". She also recognised the importance of talking about events like Marikana, how this affected trade unions and how it resulted in the bringing in of police. When these events are spoken about, academics should ideally be helping their

students to theorise from within rather than simply using South African events as examples perceived through global north theoretical lenses as explored in Wilbraham's (2005) paper.

V says that the Marikana case was political in the sense of power distribution in terms of it being "*about who owns what, who owns the means of production, and what, oh, protecting the interests of who at the expense of who?*" V then describes it as being economic in that "*people want to, to, to have a salary that can help them to meet their basic needs. And eh, if they're not getting that they will, they will strike*". According to V this all then converges to the point where you "*have trade unions playing their power, you have employers, we have political parties investing that organization*" as well as other stakeholders present. The question then becomes which stakeholder should be impressed first at the expense of the others? Will it be shareholders, customers, clients or the employees? V draws on these types of examples that are "*close to home*" so that they may resonate with students and encourage them to draw on their own experiences or those of family members.

These are again sentiments of 'Engaged Pedagogy' (Hooks, 2014). A teacher must seemingly be very skilled in order for them to have a 'liberating' teaching approach in I/O psychology that is concerned with the socio-political and economic changes in South Africa. One must have reflected on oneself and one's context enough to draw wisdom and confidence to teach from an engaged pedagogical point of view - which speaks directly to the on-going debates about teaching and learning in South Africa. In their paper around decolonisation and what this means for staff development, Vorster and Quinn (2017) engage with how academic developers have a crucial role to play in preparing academics for teaching roles in challenging contexts both globally and locally in order to ensure that their approaches to teaching are critically focused. This is also true when it comes to teaching students.

Participant H views the workplace as a microcosm of society, which means that dealing with what goes on in the workplace can help in dealing with societal issues like diversity. H says that just as the South African workplace "*has been used as an opportunity to exploit, it's also being used as an opportunity for struggle*". However, H argues that it is also an opportunity to bring "*people together, depending on how you use it*". She says that this opportunity exists due to the workplace being the one place that was not specially separated along racial lines; people had to come together in this space. So H says that the workplace can then be used to bring about change in society that can ripple out. Participant C then gave an interesting account of the individual in the environment when it came to change:

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> If we focus on the individual and their ability to reflect and all those things from an individual level, then we can see greater change instead of trying to change our defects and you know, all these different environmental stuff. Because that doesn't change the individual, and his or her attitude, whether it is towards colonization, or land reform, or whatever it is.

However, participant B reported that he no longer believed that the knowledge in psychology surrounding individuals was relevant.

4.6.3 Sub theme 3 – Practicality

While discussing various topics with the participants the researcher got the sense at times that these academics did perhaps engage with these questions in their daily work. However, there were other stages where it seemed like they really only started thinking about these aspects as part of their work once prompted by the interview questions.

Participant B says that there have been interesting examples of "*people who have been discriminated against on the basis of their gender, of their religion, of their race; I mean it doesn't happen in South Africa only. It's people who are Jewish in a non-Jewish European background for example*". However, B reports that people are quick to say "*there can't be value in being discriminated against*". He does acknowledge that this is obviously not the case for the majority of people who are in fact scarred by those experiences - there are only some individuals who have risen above such experiences. In this sense, B asks that "*when they come up with an assessment or an evaluation of an individual, that they would be open to any influences that um, that occur*". He believes it is important that students:

Extract 45

> Don't focus only on this particular variable, because there were other things which you were not even aware of that actually played a much, um more important role. So it's sort of a respect for the multiple influences that human beings now, and along the developmental spectrum, that we are ah, exposed and that play a role.

B also says that this aspect seems to attract students since "*they um, almost intuitively believe but that is how life is*". In this vein B says that while other types of research "*decide before the time which are the variables that they will look at*", he believes that "*what has happened recently; it could have had no effect on me whatsoever*" and even that "*the developmental processes are sometimes stronger than specific variables that are in your context*".

Participant B then seems to believe that practicality and relatability go hand-in-handand for this reason he gives his students the choice of who they want to research. This notion of I/O psychology including the development of the individual could be a way of building relatability between students and the subject itself.

According to participant V, in order for studies to make an impact the results must be shared "*out there with other people*" through presentation and publication. Participant D then speaks of the need for research to be translated into new terms or publications so that people like shopkeepers would be interested in reading about it. This view can be contrasted with previous comments above that showed scepticism of the publication mandate of universities seems to prioritize quantity over quality.

When it came to practical application and implementation, participant K spoke about a student of hers who had done research for the organisation that the student worked for towards "*how improvements can be made in an organization and that kind of thing. And I know that those aspects, for example, were implemented into that particular organization".* This point seems to agree with the origins of the discipline and how the founder, Hugo Munsterberg, wanted I/O psychology to ensure that employees contributed their best efforts to the firm (Graen et al., 2013). This then illustrates that not much has really changed in the agenda of I/O psychology. The question here would be what kind of an organisation is being prioritised? One could argue that corporate organisations are prioritised due to the history of the discipline emphasising corporate firms (Graen et al., 2013).

In terms of practical research, participant H also mentioned how when it comes to her students and their organisations, if the research "*is of particular interest to their organisations, um that is usually, that is usually implemented*"; one case being a "*comparative study between dispute resolution systems in Botswana and South Africa*" and another being one that looked at:

Extract 46

> The relationship between social and living conditions and, and um, work engagement in border um, people who are deployed onto border posts. Um because her, her organisation wouldn't recognize that it wasn't the working conditions that were causing problems; it was actual, the social and living conditions of the deployed people that were causing problems.

Again, it seems that, where it is recognised at all, it is the organisations that determine what research is used and where (Augustyn & Cillie, 2008). H also said that while not all student treatises were published, they did "*result in practical work that can feed back into the organizations from which the students come*". This was an interesting point which both participant H and the researcher almost discovered together since, like the researcher, H had "*never thought about it like that but ours is far more of practical purpose than publishable purpose*".

When it comes to students' research being conducted for their workplace, it could be argued that this research follows a mandate which, while applicable, may not be completely relevant due to a potential lack of power discourse engagement. What this means is that workplaces most likely do not want their employees exposing the deep-seated colonial and apartheid structures spoken about by researchers like Maasdorp (2001), Bezuidenhout (2004), and Mungwini (2018). So while this research may be relevant on a surface level, these deeper challenges may not be engaged with, leading to a continuation of issues in the workplace which those working there might not even know about. This could refer to the status quo determinants that the discipline serves, spoken about by Van Vuuren (2010) which he also says affects the relevance of industrial psychology as these determinants hinder the discipline's growth in terms of socio-economic and political change.

When speaking about the practical application of his research, participant D said that he didn't "*know if it is being implemented*" as he hadn't "*actually gone out to see if it, it is really being applied*" but that he did think that it had practical application due to the recommendations given at the end of the study that referred to "*how the findings of their research can be used in practice*". Participant N also said that she was hoping to have her research findings "*implemented because they have never been…um discovered or um, conducted in the South African context, let alone the academic environment side of it. So I'm hoping that it, they will be, um, implemented in organizations*".

When it came to talking about the practical application of research in his university, participant V spoke of how the attributes that arose from his research around retaining lecturers could be given to HR so that that HR would know what to focus on to attract and retain members of staff since "*the competition there, out there is very, is fierce*". When asked whether this research was something V had seen as needed to be done, he answered that HR had "*put the idea when we approached them*". The idea alluded to by V was that it is easier

for research to become practical within the institution in which the research is done; especially at a university where the research is about lecturers who will hopefully be fed the research findings after HR have had a chance to look at them. This could suggest that research outside of this space doesn't actually have an impact unless, as V mentioned earlier, the findings are taken directly to the people who asked him to do the research in the first place. This then speaks to the applicability of research in solving real problems in the age of transformation in higher education (Vorster & Quinn, 2017), and the importance of 'post'-colonial lenses (Ulus, 2015) as well as qualitative and contextualist paradigms (Jack & Westwood, 2006; Pettigrew, 1985) when it comes to dealing with past nuances and structures that, at present, limit the potential relevance of I/O psychology. (Van Vuuren, 2010).

When it came to the question of practical application and implementation of her research, participant M said that she hadn't done anything yet but was "*really hoping to get an article out quite soon, which I think might help ah, contribute to the discourses*". M also believes that there need to be new ways of talking about certain practices that does not shut off conversation because problems arose when it came to communication between researchers and practitioners around the implementation of research. When it came to her work, M reported that it was:

Extract 47

> *Relevant to the field in as far as I can make it relevant to the field, if you know what I mean. It's not necessarily um, just by its nature, it's kind of been marginalized from the field. Um, so, but I think, slowly, it's becoming more mainstream.*

Around this point of communication, interestingly enough, K says that:

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> *If you register as an industrial psychologist, a large part of your work is research. I mean, you might not see it as that but you go and you diagnose an organization. Ah, these are some of the challenges they're having: okay, what can we do about, you go and you research to see what are some of the suggestions, what are some of the activities out there that can be done to improve that situation?*

Similar to what was spoken about by Schreuder (2001) regarding the subject of industrial psychology at universities, participants reported earlier that there was a focus on the coursework aspect and almost a neglect of 'pure' research - especially when it came to MA (masters) courses. This neglect of research occurred even though, as participant K said, these

students would be involved in various aspects of research when it came to practice, which was also referred to by Renecle (2001). This could be due to a lack of research promotion on the part of the participants. However, when thinking about the discrepancy between research and practice expressed by the participants and authors like Schreuder (2001) and Augustyn and Cillie (2008), this lack of emphasis put on the importance of academic research could perhaps be because it is in fact no longer viewed as valuable.

So while students often want to get their research out of the way, it could be argued that they in fact use what they have learned when it comes to navigating the workplace - even if they do not know it. In this way, student research is relevant. This is a critical point especially when contrasted with how these participants think about research done by coursework students. The issue here seems to be the communication to students about how important their research actually is to their chosen career. As mentioned earlier, participants like C also noted that there was a discrepancy between those involved in research and those practicing in the workplace. Participant D seemed also to believe that there was a disjuncture between researchers and practitioners. On similar points, participant M advocated for a form of "*three way communication*" to exist "*between researchers and teachers and practitioners and teachers*". What participant K speaks of that is quite interesting, though, is how organisations can sometimes be quite sceptical when it comes to research which she says is "*that human element, where we kind of…we get criticism, and we kind of cling on to that*".

Looking at these accounts in line with studies done by researchers like Augustyn and Cillie (2008), one may be inclined to argue that "industry finds the scientific method impractical and burdensome and of little relevance to the solving of people-related business issues" (p.71). However, whatever the case, there is clearly a need for more communication to exist between researchers and practitioners (Schreuder & Coetzee, 2012; Coetzee & Van Zyl, 2014). This communication would ideally produce a greater understanding between I/O psychology academics and practitioners (Renecle, 2001), hopefully leading to relevant knowledge creation that is revealing of deep-seated realities and control structures that might help us better understand social identities and navigate our country's diverse social and work environments (Pettigrew, 1985; Booysen, 2007; Jack et al., 2011; Ulus, 2015).

Since academics are arguably locked into academic practice through various mandates and lack of communication with the workplace and/or society, this may have the potential to result in tunnel vision. In this sense, their students' context is potentially freer-flowing and

grounded in various realities, of which university life is merely one. The importance of student research should then not be overlooked but rather fostered by academics towards creating contextual, and by association, applicable knowledge. This view is similar to that of Roberts (1996) who speaks about the potential that knowledge created by both educator and student has when it comes to revealing the evolution of social, economic and political dimensions. This opinion is further supported by Pettigrew (1985) who speaks of the importance of understanding our ever-changing context.

So following from what was said by Schreuder (2001) about how there seemed to be a decline in the application of psychological research in industry and then Augustyn & Cillie's (2008) account of the discrepancy between researchers and practitioners based on the latter's distrust of the former's work quality, it could be argued alongside participant accounts of the unknown practicality of their research, that I/O psychology research has slowly become more and more irrelevant over time to the point that it is now merely undertaken as a way of going through the required motions. This is obviously outside of classroom-based and student workplace application. However, when it comes to the former, the classroom context as it currently exists may not be a viable option for research application due to student attitudes towards their lectures being along the lines of tedium and annoyance. This argument can be made in line with what participant K said about students rolling their eyes when their classmates engaged with the political nature of topics which, while maybe not directly in line with the topic, is clearly relevant to the discussion. Due to the political influences and national development needs involved in the transformation of higher education (Jacobs, 2016), these political points are clearly important to student-lecturer discussions in the classroom (Roberts, 1996). However, as mentioned by many of the participants, these points are often considered contentious and even when they try to bring them up in the classroom, students' sensitivities may hinder relevant discussion.

4.6.4 Sub theme 4 – Theories & lenses

When it comes to theory and its application to practice, N spoke of how the former can speak to the latter but also how:

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> *Sometimes theory just confuses you, ah, much, especially if you gonna go and work because you, there you have to provide practical examples· You have to now be able to say, okay, this*

> *is what I have learned, but then how do I maybe for instance, take Maslow's Theory and implement in the organization? You can't just take the way that hierarchies at and put it into the organization.*

In line with this, participant V notes how it is important that researchers do not just blindly apply theory since it is possible that aspects of a theory - like money in Herzberg's Two Factor Theory for example - could become relevant in a certain context due to that context's economic, political and/or social situation.

Participant B said that he doesn't prescribe theories but he does allow his students to use theories that relate to "*career development or personal development theories*". Although these are older theories, B said that "*I wanted to keep the, the more traditional theories alive there because I think that they have a lot of value*". B reported that these theories "*acknowledge South Africa, um, to the extent that we have used them a lot in South Africa*". He goes on to say that these theories "*were developed either in America or in Europe; mostly American theories*" and he used these due to South African theories not being adequate yet. This is echoed by Anderson et al. (2001) who point to theories in I/O psychology being American theories. Participant K believes that "*whether the theory comes from India, America or Australia or South Africa…for me, it's something; there must be something in there which you could learn from*". This brings to mind the debate about transformation of curricula since the group that is against this type of change tends to maintain this position.

When asked about theoretical frameworks, participant D reported that he used "*normal industrial psychology theories*" like those of Freud, Carl Rogers and David McClelland. With specific regard to McClelland's work around achievement and affiliation motivation, D said that he hopes to do training with the aim of developing achievement motivation among people. Participant M also seemed to focus on mainstream psychological theories as these, according to her, informed organisational theory. While according to M these theories do not acknowledge South Africa specifically, they do look at what is being said internationally. Her idea behind this when it comes to participants in a study is to see if what they say is in line with the international theories and, where their responses do differ, to take these into account.

Participant N recognises that theories present in undergraduate courses like "*your Supers Theory, your Frank Persons theory, your Holland's Theory. We are [sort of] lacking the African culture*". Having said that, N still believes that it is important to expose students to the international side of things due to everything being connected globally. This is an

ideology shared by authors such as Khan et al. (n.d) who speak of how "the main objective of educational organizations is to prepare youth with such skills which are necessary to meet the challenges of globalization" because in order to survive "in the global age, new ways must be defined for working in the competitive market" (4). This is a problematic conceptualisation of globalisation as it tends to ignore the local needs of the country in favour of keeping up with global trends (Maasdorp, 2001).

This research argues that either older theories should be further adapted to our country's context or new theories must be developed that allow those using them to get a true feeling for our country and the 'felt life' within it. With all the researchers present in South Africa it seems almost incredible that no one has come up with theories that fit the South African context, especially this far into the democratic dispensation and around the time of transformation talks and calls for decolonisation (Goldman, 2016). In this researcher's opinion this merely seems to reaffirm the control that international/colonial powers have over South Africa's knowledge base.

Participant K spoke of her use of positivist paradigm lenses when it comes to the frameworks informing her research since:

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> *It's just all stemmed from my, my doctoral research where's it's what was used there. Um, it was the best fit for the research and then moved through towards...sort of passing that, I don't know if you want to call it legacy...but kind of on to the students. Cause I do find that most of them step into that quite naturally.*

This brings to mind the words of Rothmann and Cilliers (2007) around I/O psychology mainly operating "in the analytical, positivistic paradigm, with an almost exclusively analytical-empirical epistemology" (p.9). So while not prominent amongst participants, these ideas are also clearly still present in contemporary academia. Participant K's notion of students stepping into positivist paradigms "quite easily" is arguably reminiscent of the positivist university notions spoken about by Grosfoguel (2013) in the sense that these notions have been ingrained in the university system to the point that they are taken up in the minds of students without their even being conscious of it.

Participant V speaks of the idea of coming up with something new with regard to theories. As pointed out by many of the participants, the older theories, while not necessarily obsolete, did

develop in a particular context and at a particular point in time. This means that these theories have possibly carried forward nuances of the past, such as discriminatory ideas around race, gender and culture, into the present (Booysen, 2007). In the light of transformation talks and talks around the decolonisation of university curricula spoken about by Ruggunan (2016) and participants, the idea of creating theories that are relevant to our South African present must also be promoted. Since much of the time researchers and academics in general are dealing with these theories, it can be said that they are in fact in a privileged position. It could then be argued that they then have a responsibility to produce work that either combines the old and the new or creates something completely new that is suited to our current context as suggested by those involved in writing 'post'-colonial literature like Jack et al. (2011), Young (2012), Goldman (2016) and Ruggunan (2016).

These comments speak to the structure of knowledge engaged with by Pietersen (2005) and, more critically, Grosfoguel (2013). Pietersen (2005) speaks of the uncritical nature of the present day I/O psychology discipline that prefers to allude to sensitivities than engage with them directly or even at all. These comments are also reminiscent of Grosfoguel's (2013) notions around the dominance of western knowledge practice and content as well as the difficulties in breaking away from this dominant narrative.

4.7 Theme 6: 'What is 'post'-colonialism?'

It was important to engage with this theme in light of studies done by Leroke (1998), Macleod and Wilbraham (2006) and Nkomo (2011) who talked about the introduction of 'post'-colonial thinking into the social sciences, psychology and I/O psychology. When it came to questions around 'post'-colonialism and/or coloniality, most of the participants asked the interviewer what these concepts actually meant. Those who didn't ask these questions directly were still confused by the concepts and required clarity. In the light of talks around decolonising the curriculum spoken about by participant V and Long (2018), the fact that some participants were asking questions around what 'post'-colonialism is, was quite unnerving. Participant C, for example, said that she had not considered using 'post'-colonial theory and then asked what it was. Perhaps even more worrying is how participants seemed to pass 'post'-colonial notions onto other subjects. For example participant H said that 'post'-colonial theory is "*too sociological*". Supporting this view, participant K sees 'post'-colonialism as more of a topic that would typically be discussed in philosophical,

sociological, political or stereotyping courses as opposed to courses in industrial and organisational psychology.

Going back to what was said by Leroke (1998) around 'post'-colonialism's projects being of a diverse scope and having an interdisciplinary nature in the sense that they influenced research being done in various disciplines such as literary studies, geography, history, sociology and anthropology, one may be inclined to see how participants like K and H would view 'post'-colonialism as something looked at by other subjects that are not their own. However, the fact that Leroke (1998) speaks of 'post'-colonialism's applicability to multiple disciplines and its emergence at his time of writing in historically white universities (HWUs) raises questions around why I/O psychology hasn't taken to looking into and applying it. Such questions are furthered when looking at the study done by Macleod and Wilbraham (2006) who spoke about the integration of 'post'-colonialism into studies in psychology. Like Leroke (1998), Nkomo (2011) also referred to the interdisciplinary nature of 'post'-colonialism and spoke of its involvement in economic and political studies, as well as its rising importance in organisation studies. Referring to Nkomo (2011) specifically, Ruggunan (2016) looks at decolonising management studies and engages with the 'post'-colonial nuances that are still alive and well in the current era. Prasad (2003) and Goldman (2016) also call for a 'post'-colonial lens to engage with organisation and management studies in South Africa.

4.7.1 Sub theme 1 - I've heard about it

When asked about the integration of 'post'-colonialism in her teaching, participant H said that she wasn't even sure if she understood what it was and so asked the researcher to explain. Participant K also reported that she didn't know much about it. K did say that she engages with colonial or apartheid notions if they come up in class, with her admitting that:

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> *There are pockets of opportunity for that, for example; to speak about it. But, it's not something that I go, oh, I need to implement, you know, incorporate post-colo-; it's not a thought out process. If it happens, it's something that happens naturally.*

Long (2018) suggests something similar to this position of 'post'-colonialism not being directly 'thought out' but rather applied in an integrative fashion where it takes the past into account rather than forcefully replacing it. Participant D reported that 'post'-colonial aspects

"*always comes up in, in, ah, lessons and lectures*". It is important to note that D never really expands on these 'aspects' themselves. He also said that he "*would not say we have actually gone out to, to research on that; to see how much, for example, how much racism is still there*". D noted that he had "*heard about it and I have heard people talking…in glowing terms about it, but uh, I'm not into it*" since he hadn't been trained in it. Participant D said that he did want to start to move towards such a theory but this was out of his need not to be left behind rather than the realisation of its importance. Arguably there is no way of being specifically 'trained' in a theory since the recognition of its applicability comes from reading about it and thinking about the context within which we live as well as the research context.

Similar to participant D though, participant N spoke about being ill-equipped at the current time to use 'post'-colonial theory. Developing this point she said that if she was "*not really good in something, then I tend to not go there anyway*". However like participant D, participant N said that she was willing to try to understand 'post'-colonial theory and that it would not be a bad idea to look at topics from that point of view. Overall, though, N said that, from the professional side of things, it was important for her to recognise her limits and capitalise on her strengths and concluded that she has no idea what is happening with regard to 'post'-colonial theory. This could speak to 'post'-colonial theory's serious lack of integration into the field of I/O psychology which also speaks to a lack of recognition of colonialist nuances in our current era (Jack et al., 2011). While it is understandable that the I/O psychology academics interviewed here want to focus on the foundational concepts and ideas of the field that are found in the older theories, there should be a drive towards being more open to new theories and new concepts in order to remain open to new ways of analysing societies' daily changes and advancements.

Authors like Pietersen (2005), Islam and Zyphur (2006) and Kazi and Indermun (2014) recognise I/O psychology's lack of critical thought and advocate for an approach that seeks to liberate individuals' minds from enslaving circumstances so that they may better understand the context within which they exist; which speaks to the notion of educative liberation spoken about by Roberts (1996). This is also engaged with by Briner and Rousseau (2011) who speak of the lack of evidence-based research in I/O psychology. Macleod and Wilbraham (2006) then believe it could be helpful to redeploy the points made by previous authors like Parker, 'post'-colonially in order to reveal "colonial and post-colonial issues through empirical/textual application to real South African contexts" (31). Roberts' (1996) idea of a more humanistic approach to teaching that recognises students as individuals that have their

own ideas and ways of thinking can be contrasted to Mbembe's (1992) accounts of the dehumanising acts committed by leaders in Africa upon the departure of their previous colonial rulers, in the hope of maintaining their own rule. These obscene acts were reminiscent of their previous leaders

Participant B reported that he had been tempted to use 'post'-colonial theory but due to other people focusing on it and his wanting to keep the older theories alive, he does not use it. This may also be due to a lack of understanding of what the 'post'-colonial perspective offers since the idea is not to do away with the old theories but rather find ways of adapting them within the changing nature of our society (Chilisa, 2011). According to Leroke (1998) 'post'-colonial theory has the potential "to reconstruct the research agenda of mainstream social science" (p.60). Some participants like M recognised the importance of 'post'-colonial theory and said that they knew it was the direction that they needed to head in with her plan being to become more up-to-date with such critical frameworks and integrate them into her teaching.

In concert with Ruggunan (2016), Goldman (2016) engages with the possibility of fostering critical management studies in South Africa through the use of 'post'-colonialism. So from 1998 (Leroke) up until at least 2016 (Goldman and Ruggunan) there have been these studies saying that 'post'-colonial theory is rising in prominence in psychology and organisation studies and is being applied by various researchers. This clearly recognises the importance of the theory and the responsibility of I/O psychology researchers to engage with it. Interestingly responses on this theme did not so much indicate that participants felt as if they could not speak about issues surrounding coloniality in the sense that they might not have the right to, but rather that they either had not even thought to integrate it or they had not engaged with it enough to safely say that they knew what they were talking about. This underlines a feeling amongst participants that they needed to be trained in something before they could use it.

4.7.2. Sub theme 2 – It's not 'post'-colonial but it is critical

Often branching off from the question around whether or not they use 'post'-colonial theory as a theoretical framework, many participants spoke of how they recognised the importance of critically engaging with their research and teaching. Participant V believed that the idea around the 'post'-colonial lens was that "*we are questioning the existing*" and "*saying, okay, people are different, they have different experiences*", while recognising that these experiences "*come from previous experiences; like maybe from be, before, during colonial*

and then after colonial". On this, V reported that if one was to use mainstream theories without criticising them, "*you will still be operating under colonial…colonial discourse*". While V uses western theories as a stepping stone, he tends to use the 'post'-colonial to criticise. V gives an example of Maslow's Hierarchy of Needs and how he questions its development in a certain context and as well as its application to our current context in the sense of its change in meaning. So in this sense V believes he is "*being critical*" and "*challenging the popular belief*".

In line with Ruggunan's (2016), Long's (2018) and Mungwini's (2018) notions of the decolonisation of knowledge, participant V seems to be of the view that yes, it is important to critically decolonise, but we must be careful not to destroy in the process. This warning is consistent with the liberal thought in 'post'-colonial societies where there is always the need to 'tell' the colonised how they must decolonise (Fanon, 1963). Long (2018) specifically engages with this point in saying that decolonisation's notions of social critique are fundamental to understanding the structures that underpin our country and its institutions although these notions can also be used to hide a radical agenda of total replacement. This speaks to what was mentioned earlier around transformation and the decolonisation of the curriculum and how important it is to make a point of merging the old and the new so that their interconnections are realised. There is then a fine line that should be aimed for that exists between preservation and creation.

Participant M said she had "*certainly critiqued colonialism and colonialist theories, and how they've worked in, in South Africa*". On this point it is important to note that participants did not break down the meaning of this phrase - colonialist theories. While M hadn't used the theory yet, she said that she was in the process of "*tearing things down*" and criticizing. Around the question of relevancy, participant M says that she talks "*about issues of power and control and domination and…within the workforce*". So while she thinks that "*South Africa has been very blinkered and tried to kind of avoid the political issues*" she views "*it as a, almost a purely political task*".

When asked about the criticality of her framework, participant H said that the whole point of her comparative studies is to be critical. 'Post'-Colonial Theory itself emanates from English comparative literature as a form of liberatory writing that seeks to uncover deeper explanations for why aspects of society like the economy and political practice are the way

they are (Leroke, 1998; Frenkel & Shenhav, 2006; Nkomo, 2011). H's critical aspect also informs her teaching, especially when it comes to the historical context. The idea is to:

Extract 52

> *Teach the historical evolution of the system in order that you can compare the system over time, and then you obviously criticize what is working. So the basic question any student is trying to always answer is...what will make, what do we do to make this work in a way that will create the society that we wish to create?*

In this, participant H's systems framework recognises Jackson and Schuler's (1995) general systems theory in that the open system of the workplace depends on the surrounding environment for inputs, which are then transformed during throughput towards the production of outputs that are then exchanged with the environment. H's systems framework also recognises the effect that the past has had on the present; taking a look at how workplaces and social systems that arose in the 1800s have developed into our modern era. This framework seems to have the ability also to look at other African countries with the aim being to compare the context of countries like Botswana to that of South Africa. These types of localised studies are key to developing an understanding between African nations. This is also important in 'post'-colonial literature, such as that written by Prasad (2003) and Goldman (2016) who engage with the creation of colonial structures and track their continued influence on our society through various eras up to our current day.

Participant H says that while they don't deal with 'post'-colonialism, they're big on the lack of economic change:

Extract 53

> *Because we create a legislative environment and we create a union friendly environment on one hand, and then we create, we, we sign documents to say that we're going to keep the economy a neoliberal, market driven economy. Okay. So that's part of what we mean when we say, we've, we are, our norms are at odds with how to create a particular variety of capitalism that is going to work for us. Um, and we, we so we, not post-colonial in that state, in that sense; because we have kept exactly the economic structure, um, that was there before. And that is a betrayal, as far as I'm concerned.*

It could be said that participant H's use of systems frameworks comes the closest to this study's 'post'-colonial theory in terms of what it engages with. There are similarities in that both track historical evolutions of countries in Africa with the aim of comparing what came

before with what is happening now and then critically analysing what is working and what is not (Ulus, 2015). The understanding gained here is also aimed towards creating a better society (Jack et al., 2011).

Going back to the aspects of criticality, C said that it would be difficult to find any researcher, whether they're involved in industrial psychology or business management, who "*does not take a critical approach to their research: then what are you actually researching?*" Her identity theory specifically "*is a critical understanding of identity and how various aspects or factors influence people's identity*". The need for this critical understanding is echoed by Prasad and Qureshi (2017) who believe it is important to explain "how race intersects with other social identity categories to create various inequalities in organizational settings" (353). Using 'post'-colonial thought, Prasad and Qureshi (2017) believe that "under the auspices of colonialism, race became conflated with ontology through the propagation of deterministic theories that inextricably linked one's behaviour with the colour of one's skin" (354).

Participant C said that when it comes to her teaching she doesn't speak of 'post'-colonialism specifically but rather tries to gain an understanding that is contextually relevant when it comes to political and social issues that affects us. This contextual relevance is what is spoken about by Pettigrew (1985) and Jack and Westwood (2006) and Jack et al. (2011) when they refer to the responsibility of academic practices to take political and social realities into account. According to C it is not all integrated at once but, these things are dealt with. From this standpoint, she asked the researcher why he uses the term 'post'-colonial when it comes to something that has "*always been about contextualisation*". C was quite critical of putting a label on something in order to understand it. C also asked if it was not perhaps "*better to look at it from the perspective of…power and dominance?*" since it is the dominant that had "*the greatest influence over what we do*".

4.7.3 Sub theme 3 - Remnants

Once the researcher had engaged with participants around the concepts of 'post'-colonialism and coloniality, even those who initially asked what these concepts meant tended to have a great deal to say about how there are colonial remnants still very much present in our society. For example, after having 'post'-colonialism explained to her by the researcher, H said that she thought they had to integrate this aspect into her teaching due to it being there and it being "*part of why things aren't working the way they should work*". Participant H said that

"*we [are] actually still colonized*" due to the country not changing the economic system, reminding the researcher about how Biko (1978) had said something similar. She went on to engage with the notion of South Africa being a settler colony:

Extract 54

> *I think you see, depending on how the deals are struck, um, the, the settler…and again it's because like in South Africa…one, one of the great difficulties I think is that I don't the…the white community actually understood the gift that they had, were given. They didn't understand the gift. And so when we talk a sense of entitlement, I think it's, it's most predominant within the white communities. They, they didn't understand that maybe things needed to change…fundamentally…in order for a…a new society to emerge. And certainly business didn't understand that or didn't want to understand that. So they struck the deals that they struck.*

Participant D said that while he doesn't go into 'post'-colonialism in his teaching, he believes that "*there are remnants*" in the sense that the "*economy is still in the hands of the people that always were in charge…of the economy*". D believes that "*political power without economic power is ah, absolutely useless*" and spoke about the land issue in terms of land still being "*in the hand of the people that took it over as colonialists*". In the same vain, participant C spoke "*about the importance of transformation, land reform, land expropriation without compensation and all those things*" in the 'post'-colonial era.

Participant K reported that:

Extract 55

> *Even if you completely don't buy into colonialism, for example, I don't know if you can even move away from it because there will always be an element of it there; whether it be through what you read in the paper, whether it be through what you experience in conversations with other people.*

Participant V seemed to acknowledge that:

Extract 56

> *We haven't really moved ah, out of apartheid; it's like the word post to me is, it's problematic. Like, I can't see eh, eh, ourselves as people who are free from apartheid. It only changed from being physical to to, to to psychological and I, I still see, I still find ah, the elements manifesting in each and every area where people are even afraid to challenge them.*

While apartheid is likened to colonialism (Manganyi, 1984; Bezuidenhout, 2004), there is still little reference to colonialism itself. Providing an example of this type of structure V then identifies how, during apartheid, his university "*was designed for, for let's say for whites*". However, in the post-94 landscape, V speaks of how alongside the lack of academic change in the university "*we haven't really changed even the physical structure of it to accommodate other people*". His idea is that "*we are still under apartheid but in a defined format*".

Participant C believes that "*colonialism still exists*" and that "*as long as we use English and our understanding of the English language…we'll, we'll forever be colonised*". Participant B believes that "*colonization is on-going*". However, participant B spoke of a new colonial power reassertion in the form of the Chinese and how they have brought in their transnational companies. According to B, people don't want to acknowledge what is happening right now in terms of colonial activity; they're just "*so desperate to get the Chinese to come in*". B then gives an example where China built a port in an African country but that country could not pay back the loan. "*China said that's fine. All that we will do is we will just manage the port that we built for another 5 or 10 years. So it's now…its' not that country's port*". So B believes that in 30 years' time or so we will all look back and curse the Chinese in the same way that we now do "*the British and the Belgians and the French*". Echoing this, Gill and Reilly (2007) look at China's expanding engagement in Africa and how this could possibly lead to exploitation. Overall, participant B doesn't feel as if he's "*in a postcolonial, however you define it, in, in that era yet*" since "*the poor people serve the wealthy people*".

Participant C then refers back to the first year student who spoke about decolonising and colonising in her class and how he said that "*the environment is still colonized*". Her idea here was that we still have segregated areas and these areas have "*a huge impact on how we teach*". She referred to how there had been a taxi strike which resulted in many of her students not being able to come to class since they lived in an area that was outside of the main university area. According to C this impacts "*on how we teach, how we generate and create knowledge, because that is, this is what higher institutions are about - higher education institutions are about creating and generating knowledge*".

The idea here seemed to be that we should focus on decolonising the individual through showing them ways in which to reflect on their identity. This is an interesting notion in that it speaks to how difficult it is to change the environment around us due to colonial nuances being so deeply embedded in our structures. So perhaps there isn't necessarily time to wait

for the environment to change; people need to decolonise themselves and then through our knowledge and actions seek to change the environment; as emphasised by both Biko (1978) and Mangani (1984). This puts a responsibility on those who are in the process of decolonising their minds to at least speak to others and get them to start thinking about these types of ideas in the hopes that they too will start questioning the world around them. However Long (2018) cautions those embarking on this journey to ground their questioning in certain realities so as not to question to the point of absurdity and, by association, irrelevancy.

Like most of the participants, participant M was quite adamant that:

Extract 57

> *Everything is so colonized. It's, it's um. I think it is in the very fabric of of, of what we're doing; particularly older people like myself. Um, so it, I do think, it it does need to be radically challenged.*

When it came to the impact of colonialism on participant B, he said that while he didn't feel it at his current institution, he did feel it at the previous one where, although they probably wouldn't identify with being colonial, there was a clear divide when it came to the language spoken in that environment. B said that this feeling was most likely due to the size of the institution in the sense that at a smaller institution "*wherever you moved, you moved as a…as a person known by, by others*". He felt that his previous institution almost had to keep him due to their struggling "*to find registered industrial psychologists*". B believes that he was more of a nuisance to them than anything and this led to his leaving.

Participant N spoke of how she and her colleagues were still channelled into European and westernised forms of thought resulting in gaps in terms of the Africanism side of things. These international forms of thought, according to N, do not take the South African context into account. She also said that she understood why students, as children of South Africa, felt as if international theories didn't speak to them in their country's context. Participant N then asks the important question of "*why are we not moving though?*" She does speak of doing research to answer this question and also changing the focus of research in order to counter the lack of movement. She believes that we must also ask "*what are we doing about it?"*

When asked if she had experienced coloniality herself, participant H responded that she said it was more of an experience of confusion when it comes to debates around things like

university transformation, standards and access and what these actually mean. She also touches on how those in power are "*actually using institutions I think often for, perhaps their own agendas, rather than an overarching agreed agenda*". However, what H sees coming is "*the betrayal of pretending that the level of education that we are giving, and the level of research that is being conducted, is good*". This lie then, according to H, means that:

Extract 58

> We're selling people degrees, and we are doing research and we're doing all sorts of stuff which, in a lot of our institutions, the standard has seriously deteriorated, okay. And we're not being honest about that, because we have other political agendas...around access and pass rates, etc.

This has resulted in a 'dumbing down' of knowledge. This "*dumbing down*" seems to have been done to serve the interests of those in power - perhaps to better reflect on the job that they have been doing for the country. This is not the first time that this "dumbing down" has been spoken about as Furnham (2004) said that "the expansion of higher education to admit more students means that, in instances, it could be argued that books, like courses, have been 'dumbed down'" (431).

Participant M also focuses "*on psychology's role in um, in creating and supporting and perpetuating the apartheid state*". Although she critiques this, M also notes that she doesn't provide an alternative. One could say then that Biko's (1978) words were in fact true when he emphasized that meaningful change required reorganising the country's economic pattern and policies, involving a thoughtful blend of private enterprise and state participation in industry and commerce. Both colonialism and apartheid are inextricably linked to our country's economy to the point that if we do not find ways in which to overcome economic oppression, we will never not be colonised (Biko, 1978).

When it comes to the curriculum, participant V says that they are trying to decolonise practices, policies and theories but he believes that we should start by decolonising our mind. V also acknowledges that we "*are still suffering from colonial wounds…we need healing. If we don't have the healing I think we still under the colonial oppression*". It could be argued that, due to the West's previous epistemic dominance over other peoples that has led to their continued rule today (Prasad, 2003; Mungwini, 2018), the research practices found within I/O psychology are themselves Westernised; hence the lack of inclusion of 'post'-colonial approaches and lenses in the subject of I/O psychology. Prasad (2003) shows us that 'post'-colonial theory has direct application to the workplace in that its structures that were formed

during the colonial period are still very much present today. This could also speak to the lack of African and South African theory when it comes to the subject's exploration of the institutions of higher learning, the workplace and society. Towards furthering this exploration Jack and Westwood's (2006) epistemic reflexivity encourages researchers to move towards a praxis and work at the nexus of theory and practice, while at the same time critically assessing their role in doing this (Jack & Westwood, 2006). One should not assume the implementation of this process to be easy (Jack & Westwood, 2006); however this should not prevent one from trying it. Epistemic reflexivity does not provide a simple solution but it does have the potential to sensitise academics to the existence of various problems along with their dynamics and implications (Jack & Westwood, 2006). There is also the idea that certain events have the potential to shock those involved into a state of awareness (Ruggunan, 2016).

4.8 Theme 7: 'Post'-#feesmustfall

Participants noted that the current context has a variety of effects on research and teaching practices. The defining events of the #feesmustfall protests of 2015 and 2016 as well as their effects were spoken about by many of the participants. Due to these events as well as current debates around curriculum transformation and decolonisation, participants seemed to be more active in taking students' sensitivities into account in their research but mainly in their teaching. To a degree this seemed to give students power over certain academic processes. Similar to how Furnham (2004) spoke about work psychology being "very sensitive to cultural issues" (p.431) this was also shown to be the case when it came to participants' research and, especially, teaching practices. By exposing students to various cultures and giving them the opportunity to speak about and engage with their own cultures, K believes that this will give them "*an opportunity to reflect*". Arguably the achievement of a degree of perspective can be extremely helpful in better understanding one's own world. This then brings in the importance of cultural development and the current culture that exists in South Africa today (Westwood & Jack, 2007) which many participants have taken into account in both their research and teaching.

Participant M is of the idea that there is no such thing as just a teacher, especially these days where one has to recognise their own beliefs and how these beliefs impact on their teaching. This is another view synonymous with Hooks (2014)'s 'Engaged Pedagogy'. According to M, this recognition seems to have become a need after student movements like Fees Must Fall since academics have become "*much more um, answerable to, to students um, regarding*

our own moral positions, and uh, and and in terms of theories that we teach". M says that in the past students didn't really have much of a point from which to question lecturers whereas "*now we need to be completely and utterly um, open to any student's scrutiny*". Participant V then says that, as a lecturer, as soon as you are worried about stepping on people's toes then it could be argued that you are losing autonomy. This sort of pressure alluded to by V is also spoken about by M in the sense that "*the pressure to change courses to become more um, postcolonial ah, I feel it does come directly from the students*". This notion of students taking the lead is yet another sign of 'Engaged Pedagogy' (Hooks, 2014).

One must remember that those universities deemed to be historically white universities (HWUs) by researchers like Bazana and Mogotsi (2017) as well as any other form of university-based education are all based on westernised ideas simply because the idea of the modern university is itself a western construct (Lulat, 2005). Therefore one could argue that all universities in fact perpetuate the westernised ideas of what knowledge is spoken about by Grosfoguel (2013). Now while in the light of this those who advocate most strongly for decolonisation may be inclined to say that universities themselves should be replaced with something new, it is important to remember the importance of such institutions. Their potential for knowledge creation and theory development cannot be overlooked and as such should be looked at to adapt to the context within which they exist and promote ideas which have previously been downplayed in favour of westernised forms of thought, alongside those same lines of thought.

4.8.1 Sub theme 1 – Components of identity

The aspect of identity was brought up by all of the participants, especially when they spoke about interactions with members of their class. While participant B said that he didn't isolate factors like identity specifically as primary variables, he did take a developmental approach when it came to looking at the individual in terms of the events that they encountered and the effect that these events had on them. In terms of research, participant C said that she and her colleagues addressed "*identity and all those things*" through trying to "*question and understand: where is the gap and how do we fill this gap that is relevant for our context?*" C then said that the way she deals "*with identity, culture, and all those things in my research…is probably attempting to pull together straws that seem to not link*". How this is done however, is not actually engaged with by C. Upon reflection of herself, participant C spoke of how one's identity is tied to their language. This comes from her own experience in

her early years of school where she believes that she was conditioned by her Grade 1 teacher who taught her "*to drop her jaw in order to pronounce the words properly*":

Extract 59

> I come to class and, and in the beginning when I started lecturing it was very important for me to speak the proper English so that I don't sound dumb. But that proper English is almost that colonial idea of the importance of language.

She then moves to explain the perception around accents:

Extract 60

> Um, the, the proper way of speaking and how, um, speaking, or the way that you speak, your accent, to a large extent we've been made to think that if you speak in a proper way or a different way or a special way you sound more intelligent than the other.

One could say that this is in line with Bhabha's (1984) idea of mimicry. Bhabha's (1984) belief here seems to be that "colonial mimicry is the desire for a reformed, recognizable Other, as *a subject of difference that is almost the same but not quite*" (p.126). Mimicry brings with it a double articulation in the form of "a complex strategy of reform, regulation, and discipline, which 'appropriates' the Other as it visualizes power" (Bhabha, 1984, p.126).

Participant H said that she views race as an integral part of discussions in her field; especially when "*you're looking at the whole political, economic and historical unfolding*". H goes on to say that "*well I'm just thinking I mean…questions of race come up all the time. Because what we dealing with is oppression and exploitation*". Participant V specifically spoke of how he looked at individual differences like "*sexual orientation, the issue of disability, the issues of, of race in the workplace*" due to people not wanting to talk about it. In terms of dealing with questions around aspects like gender, identity, culture, race and sexualities, participant N notes it is a challenge to know what to include in her research and teaching due to the field of industrial psychology itself suffering from an identity crisis. With regard to this, participant M then said that organisational psychology itself has the potential to be massively political but "*some organizational psychologists are more sort of positivist and almost believe in…organizational psychology*".

When it comes to his courses, participant V said that "*I look at how individual differences like cultural differences um, ah affect their performance or their relations within the*

workplace. Um, how does it give them control?" V then spoke about some of the topics he has covered in his research:

Extract 61

> I have managed to, to look at issues like ah, disability, sexual orientation, and identity, um, and then ah, the issue of culture. But I haven't, I I...to be honest, I haven't covered ah, it a lot: just because um...it's a lot to cover. But I've managed to cover disability. I have managed to cover marital status um, how does it affect work-life balance? I have managed to cover culture: like how, how does culture affect the way we, we behave? For example, you, we assume two identities. Like I'm a father at home, when I come to work maybe my, my my my my wife is the, is the, is the manager. I have to be a subordinate, or those dynamics: how do we manage them? Like okay, a, cultural expectations for woman: they are expected to perform dual roles. They are mothers at home, caregivers at home, when they come to the working en-, environment they are employees as well. How do we balance that?

V seems to allude to how culture in fact informs one's identity and how "*people assume different identities in different contexts*". He also speaks of the potential for future research in these areas since there is so much to cover. A recent topic that V has engaged with is that of sexual orientation, coming at it "*from a critical point of view*". V saw this was a gap that needed to be filled in terms of "*how do people regarded as minority in an organization um, perceive um, equality and fairness, you know?"* V wanted to understand firstly, how people identified themselves and then how, in terms of this identity, they experienced a workplace "*dominated by ah, people who are not homosexual*".

Both participant V and participant K spoke specifically about the notion of racism and how often times so-called 'whites' are the only people viewed as having the potential to be racist while those who are so-called 'black' or 'African' do not actually have the ability to be racist. V says that he believes everyone has the capacity to be a racist as "*it's not about the issue of race*". Since Booysen (2007) says race is one of the salient factors that define and complicate human behaviour and interaction in the workplace, the question then is how does all this influence academics' teaching and research practices? It could be argued that this debate depends on one's definition of racism. The current meaning seems to have been developed during colonial and apartheid rule where it appears that the only group that had the potential to be racist was that of the so-called 'white' group due to their position of power (Bhabha, 1984; Manganyi (1984); Grosfoguel, 2013). So since these positions of power have seemed to shift or at least blur in our current era (Mbembe, 1992), this idea of racism should arguably change its meaning as well to reflect such changes (Booysen, 2007). Participant B speaks of

how it is currently fashionable "*to go for black side, to go for the feminine side*" of things since that is what is often promoted. His idea here is that this could possibly lead to the neglect of say, exchange students at universities but to him, a German student "*is as relevant as blackness or feminine, whether it's male or female, or whatever*".

While participant M speaks of gender politics, sexualities, being poor, and classism very confidently, as a "*white person*" she is aware of her privileged position and so does not feel like she can make pronouncements when it comes to "*people's experiences of being racialized*", recognising that it is not necessarily about the colour of one's skin but rather "*all the things that come with it*". So she struggles "*a bit to um…to give a space…even, or a voice to the kind of white experience*". While she acknowledges that this may be her "*weakness or downfall in*" her "*overall worldview*", she says that she finds it difficult to remain neutral when it comes to "*things like race in South Africa*" due to her age and the fact that she "*grew up under the apartheid regime*".

M's interpretivist and constructionist nature has led her to be "*interested in the individual's experience, but also in relation to the literature and theory around that*". She said that she is "*also interested in how people talk about things and how that ah, brings certain things uh, gives certain things life or, or make certain things hidden*". This is also echoed by Andrews (2012) who says that social constructionism has the ability to bring to light certain contextually-based realities.

Participant D speaks of the individualistic and collectivist cultural divide that exists in the world and how that relates to achievement motivation and affiliation motivation in the sense that "*many people who get left behind are those who are not achievement motivated but rather a, affiliated. They care about relationships and, and not so much about, about achievement*". Participant K then mentioned dealing with individualism and collectivism in her module alongside culture, power distance and uncertainty avoidance and how students' engagement with these aspects was "*a massive opportunity to reflect on their own culture and the cultures of people around them*". Participant H also reported that, when dealing with identity, she looked at how collective identities developed "*in terms of things like collective action*".

Just like Rothmann & Cilliers (2007) before them, participants D, H and K speak of the importance of individualism and collectivism. Rothmann & Cilliers (2007) said that "while collectivist cultures give priority to the in-group and define the self in relational terms,

individualistic cultures encourage independence, attention to personal opinions and feelings of autonomy" (p.12). Participant D mentions how there is a divide between these cultures and how that affects the types of motivation that exists in our current era, meaning that these cultures have an effect on one's identity. The idea here seems to be that the achievement motivation fostered through individualistic cultures seems to be what is promoted in South Africa's workplace (Booysen, 2007). If employees do not have this type of motivation, it is said that they will in fact fall behind. These individualistic notions are reminiscent of the western principles promoted by the colonial and apartheid projects. This then speaks to Dolamo's (2013) belief that the communally progressive ideas of *Ubuntu* have been left behind in favour of westernised ideas of individualism. A critique from Praeg (2014) is that the assumption being made here is that *Ubuntu* values have no regard for the 'individual' per se, but the community, with the whole 'west' being viewed as individualistic and 'Africans' as communal. This is not true but more of a sensationalisation of the concept and the practice of *Ubuntu*.

In addition to the questions of identity, culture, race, gender and sexualities in research and teaching, H then identifies how "*class is probably far more what we're dealing with*":

Extract 62

> So the class issue and access issue, that comes up all the time· And what we, what we deal with a lot more than perhaps those things that you're, that you're highlighted…is what we're dealing with, is what are the social norms in your society? What is the value system in your society? So a lot of the emphasis is about…what is the value system that we have in our society that actually ends up creating the most, excuse the expression, *** unequal society in the world? How does that happen? And what do you need to do to change that? So if we just absorb the, the value system and and we maintain the status quo, um, that's not gonna change anything· So how do we change the value system? And how do we go into the workplace and use the workplace as the method to change the overall value system and social norms in our society, in order that we can generate social justice?

When it came to discussing sensitive or controversial topics in the classroom, many participants believed they had to be careful about what they said. This could mean that when discussion contextualises experiences they are viewed as sensitive and controversial. This could also explain a great deal about the meaning of knowledge that these participants have. While not explicitly said, participant accounts seemed to speak to the reason for this being that students still feel uncomfortable in the university space. This speaks to the continued unwilling participation by students when it comes to engaging with past nuances. If this

really is the case, then it can be argued that universities are continuing to perpetuate colonial and apartheid ideals in line with the colonial structures that negatively impact on black students' spoken about by Bazana and Mogotsi (2017) and the domination of westernised-knowledge spoken of by Grosfoguel (2013).

Booysen (2007) speaks of identity conflict in the workplace and society at large in light of the changed context that arose post-'94. The argument here is that South Africa wasn't prepared for the mixing of various identities and cultures, so although it claims to have a society that promotes multiculturalism, there are clear lines that divide groups of people; especially when it comes to race. The anxiety in work systems caused by the ever changing world of work as well as workplace demands spoken about by Rothmann and Cilliers (2007) mean that new and effective ways of thinking and operating are required by I/O psychology in its focus of psychology in the workplace. This importance is furthered by Van Vuuren's (2010) recognition that people spend the majority of their life involved in various work-related activities. Based on this notion he then says that "there are therefore few other fields as critical to human welfare as industrial psychology" (Van Vuuren, 2010, p.2).

In light of talks around transformation and decolonisation of the curriculum it was interesting to hear that participants had not engaged with 'Post'-Colonial Theory or 'post'-colonialism itself. Even more interesting, though, was how they had not engaged with such topics even though they acknowledged the existence of colonial nuances in our current era.

4.9 Final remarks

The areas which participants engaged with when it came to their research were key areas with a great deal of potential. Unfortunately many of the participants could not say if these studies were applicable as they did not know whether the findings had been used in the places that their research was aimed at. Promising research into the community and students' places of work was seen however, with these studies showing large amounts of practicality. Overall though, research was not given priority by the participants or their students due to students focusing more on course content like tests and assignments than research, and participants having barely enough time to engage with their research due to a variety of demands such as teaching (mainly), supervision, administration work and community engagement.

Participants acknowledged the importance of students having a voice and spoke of the importance of the classroom being a direct link to their students when it came to knowledge

creation. In this sense, some participants were seen to give a fair amount of autonomy to students when it came to the direction of discussions as well as the topics that they wanted to research at postgraduate level. Around the question of relevance, certain themes like **quantity over quality**, **publication policy** and **bureaucracy and ethics** brought up aspects of hindrance when it came to both participants' studies and participants' students' research. Institutions of higher learning appear to stress the importance of academics producing as many publications per year as possible and seem to see this as more important than the quality and applicability of these studies.

Student events like #feesmustfall seem to have contributed to a greater recognition by academics for the need to change or at the least recognise the impact of factors like salaries and university fees on both communities and the students that come from them. Universities have arguably not yet listened to student protests or their calls for decolonisation and transformation as much as they need to. But still it is not clear how academics can systematically theorise from these events, and not treat them merely as isolated instances but events as per the critique of textbooks by Wilbraham (2005) that form the core of society due to its socio-political and economic history. There clearly exists this need for change so there is a degree of urgency about when institutions of higher learning will actually listen? Perhaps the more important question is: why aren't they changing? 'Post'-Colonial Theory offers a way of engaging with these questions through its ability to explore deep-seated nuances that may not have been picked up by currently used theories due to their having been developed alongside the very nuances that hold them back from true adaptation to South Africa's diverse society.

CHAPTER 5: CONCLUSION

5.1 Introduction

This study investigated the relevance of Industrial/Organisational Psychology in South Africa post-1994. As stated in the introduction chapter (Chapter 1, pg. 8), the aim was to interview academics working in South African institutions of higher learning in order to find out if their research, and by extension their teaching, took into account the effects in the present of the residual legacy of colonialism and apartheid and their resulting nuances. It was also important to explore the methodologies and resources used by academics when conducting research as well as the practical application and societal implications of the findings arising from their studies. This concluding chapter will give an overview of the dissertation, provide a summary of the research findings, touch on some of the limitations of the study, provide recommendations and suggest directions for future research.

5.2 Overview of the research

Through the use of available literature, **CHAPTER 2** sought to demonstrate how the legacy of the colonial project and the apartheid era has impacted on the South African workplace and society at large. It was noted that the 'post'-colonial/'post'-apartheid state of South Africa is still characterised by factors such as the racial division of labour, the racial segregation of facilities, the racial structure of power in the workplace, the system of migrant labour and the location of workplaces in a bifurcated industrial geography. The idea behind this seems to be that South Africa has not transitioned out of the apartheid state in the way that many members of our country, including those in government positions, want to make us believe.

This then follows on from how the westernised hegemony that was injected into the minds of Africans during colonialism is still seen today in the form of Eurocentrism and globalisation. In light of how these global events have changed the context of higher education, it was important to engage with the development of industrial/organisational psychology research in South Africa by tracking the subject itself from its inception up to its current state. Since there have been calls for the discipline to take on a more critical nature, 'Post'-Colonial Theory was looked at both as a critical approach and in terms of explaining it as this study's theoretical framework. It was important to explore the way in which this study used the theory as well as its application to organisational studies. Furthering this call for change, this

study looked at what counts as knowledge in I/O Psychology and its place in the debate around curriculum transformation.

CHAPTER 3 then discussed the research methodology, which was critically qualitative in nature. Interview questions were based on previous research done in a variety of areas such as Schreuder and Coetzee's (2010) overview of industrial and organisational research in South Africa, Booysen's (2007) study on identity in the changing context of our country and Nkomo's (2011) look at the integration of 'post'-colonialism into organisational studies. These interviews were recorded, transcribed and then analysed using Braun and Clarke's (2006) thematic analysis.

Using the 'post'-colonial lens and contextualist paradigm previously explained, it was then in **CHAPTER 4** that results from the interview were reported and discussed in the form of themes. The discussion of these themes used both participant reports and available literature to back up the researcher's critical arguments. It was found that participants seemed to lack the necessary time to do the amount of research required of them by universities, with the focus being on producing a greater number of studies rather than their actual applicability. What did seem to take up most of their time was teaching and supervision; both of these activities involving their students. Participants acknowledged the importance of taking the needs and feelings of their students into account when it came to their research but even more so in their teaching.

5.3 Summary of research findings

The researcher interviewed 8 academics working in the field of Industrial/Organisational Psychology at 3 South African universities with the aim of finding out how relevant to the realities of the South African workplace their research was in the light of studies that have claimed that the trend in I/O Psychological research is towards increasing irrelevance in terms of its practicality and applicability to the workplace and society at large. The idea was to explore this proposed irrelevance from the perspective of our 'post'-colonial/'post'-apartheid context. Here the use of 'post' means that South Africa, and inherently the South African workplace as well as its institutions of higher learning, have not truly transitioned out of the colonial and apartheid state since they still reflect a variety of nuances brought about by this period due such phenomena as the injection of Westernized hegemony into the African continent. While these nuances have led to positive aspects like multiculturalism and the creation of a desegregated education system, they have also resulted in the experience of

various inequalities by those who don't fit within these western ideals or who fail to mimic them - as described by Bhabha (1985).

Institutions of higher learning themselves appear to perpetuate western forms of knowledge as the norm and any other form, such as African knowledge, is treated as knowledge that exists outside of this 'normal sphere'. This study is not trying to claim that universities or the Westernised nuances present in them are necessarily 'bad' or 'wrong'; it is simply that space needs to be made for diverse and dynamic practices. It is possible that without some sort of compromise or combining of the various knowledges present in our diverse society, South African universities as well as the country as a whole, will never be able to transform in the way that it wants to. Although previous researchers have spoken of the implementation of 'post'-colonial theory in the social sciences, psychology, business studies and organisation studies, there has clearly been little acknowledgment in the discipline of I/O Psychology. Most participants in the present study still used theories developed internationally with the intention of adapting them to the South African context, with some of them explaining their continued use of these theories as due to a lack of development when it comes to more African or South African theories. According to Anderson et al. (2001) "the majority of research in the field of Industrial Psychology has been concerned with testing US-based theories in various cultural contexts" (386). There is clearly a need then for theories to be developed that truly acknowledge South Africa and its context. So while critical theories like 'post'-colonial theory are important in acknowledging our country's context in light of past events, it is not itself a South African theory. It is a start, though, in terms of other theories being able to draw from the ideas of the continued colonial presence in our current era.

During the interviews, participants seemed to acknowledge the existence of coloniality in our modern day even though they didn't bring it directly into their research and teaching. This was due to their having seen the continued segregation of geographical areas and how this affected their students' ability to attend class, their recognition of South Africa as having been made up of several settler colonies that never left, whose ideologies and value systems linger on an acknowledgement of the lack of economic change from one era to the next, discrimination on the basis of language and university structures that do not accommodate certain groups. Certain structures present in their universities, like publication processes, appeared to hinder these academics to the point that some journals didn't even publish their type of research. The problem that arose from this is that, as publication in approved journals means the difference between receiving promotion and/or funding to attend conferences or

not, academics who do not have the requisite number of publications are likely to remain stagnant in their career. This becomes a vicious circle.

Many participants were keenly aware of their responsibilities as academics. This realisation seemed to have come of their own volition since their institutions seemed to be more concerned with the economic benefits of a high output of subsidised publications in approved journals than with the full academic development of those producing the research or the actual quality of the research itself. This was spoken about alongside the aspect of time pressures and how participants could not give their research enough attention amongst all the administration work, consultation and supervision required of them. This related to student research as well, which was seemingly treated as another assignment hand in – albeit longer and more annoying – at honours level, and something that was just part of the course that they needed to get out of the way in order to register with the HPCSA at coursework masters level. These perceptions have the potential to create lacklustre research that lacks relevance or potential for change due to a lack of care by students. However, even when students did produce quality work with relevant application, these studies were also shelved; unless of course students were seen to be doing research for the commercial organisation that they are working for. This research was said to be highly practical in nature as its findings were fed directly into the organisation. From a critical academic point of view, 'commissioned research' invariably raises questions about the independence of its findings. This point could be seen as another reason why the communication between academics and practitioners is absolutely key to the production of practically relevant research.

The publication policies of the interviewees' universities were seen not to take into account the quality or applicability of such journals, as promotion committees preferred to view the quantity produced as reflective of academic prowess. The research seemingly preferred by journals seems to be of the quantitative, textbook variety. This means that these approved journals determine to a large extent what academics can and cannot research, often resulting in the researchers shying away from studies that deal with contentious but relevant issues like the remnants of the colonial and apartheid states in our current era. This has in turn led to research that is very much 'run of the mill' and that doesn't deal with the deep seated structures that are hindering our country from transforming in the way that it believes it can. This study uses 'transforming' rather the 'decolonizing' here due to decolonization's tendency to destroy what exists to replace it with something else - thus essentially repeating the acts of the colonial project, albeit under the guise of the positive notion of Africanisation.

What a quest for transformation really speaks to is the idea of togetherness; so *Ubuntu*. However, the meaning behind this idea has been arguably lost in time, replaced with westernized notions of individualism. This idea of Africanisation needs to be redefined to reflect the ideas of *Ubuntu* which would hopefully bring about a drive towards the recognition of the importance of all forms of knowledge - old and new - as well as the creation of interconnection between them. It is not about righting past wrongs with more wrongs; rather it is about working together towards an inclusive society.

Since I/O psychology deals directly with the workplace and the multitude of ideals present in it, and the workplace can be viewed as a microcosm of society, this field seems ideally situated to involve itself in research that could not only transform the workplace but society and the country as whole. Those involved in the field have a responsibility to ensure that their research is relevant in our current era to the point that it not only recognizes the effects of the past on the present, but also understands these effects so that it can create ways of moving forward. While one could argue - as many respondents did - that academics should 'fight' the hegemony of present publications policies, this would inevitably have to be done on a university by university basis and such a campaign would inevitably take time. And the longer the ‘post’-colonial legacy in the South African workplace goes unaddressed, the more time this legacy has to mould the country into another westernized branch of the world powers under the guise of making it apart of the 'Global Village'. In light of globalisation it is understandably more difficult to shift focus from the global to the local in our current era. However, this does not make the attempt any less important. This means that academics in I/O psychology have a responsibility to engage with students to the point that they recognize how their own ideas are shaped by their society and what informs these societal ideas.

This then speaks to participants' calls for a new research platform. Classrooms or lecture halls then need to be re-purposed as places of 'research in action' so that initial ideas from academics' studies can be fused with the realities of students' lives in the hopes of creating dynamic research that, while not necessarily placed in a journal after publication, will directly reach those that it is actually being undertaken for. It is a commonplace that our country's' students are our future so it is time to truly realize that and do something with it. I/O psychology has the potential to be more relevant than ever if only the ideas of what constitutes meaningful knowledge move away from the prescriptions of approved publications and towards workplace and societal contribution. Courses then need to be redesigned to incorporate a pedagogy that seeks to understand students through the coaxing

out of their experiences. If academics are to go along with such ideas, the reality is that they have a huge task ahead of them. This researcher is well aware of the extent to an academic's time is already filled up by various tasks but this does not make their task of knowledge creation in the hopes of opening students' minds to South Africa's realities any less important. This is especially important in the 'post'-feesmustfall landscape where lecturers are seen to be answerable to students to the point that they need to reflect on their own identity as well as the identity of their students when it comes to classroom discussions.

Around the notion of decolonisation an interesting idea did arise from the results of this study in the form of the decolonisation of the self before the environment. It may be true that we don't have the time to wait for the world around us to change; we have to change our own ideas of the world first and then seek to empower the minds of others towards the creation of a better society. This should be the purpose of research in I/O psychology. An idea arising out of this study is that when students obtain their degree, they should be able to use it in the same way that one would use a toolkit when it comes to navigating and engaging with sectors of South Africa and then the world. It is important that this notion of the local is prioritised, though, so that when engaging with the connections that the workplace and society have with the global, one does not forget about the local.

It seems that the research emanating from the field of industrial/organisational psychology wants to be relevant and academics such as the participants of this study are trying to make this possible - as can be seen in their research topics and teaching practices. However, research does not seem to be taken as seriously as it once was with the idea of I/O psychology research acting as a change agent in the workplace and society. The universities' subsidy-driven emphasis on quantity of publications (with the list of approved journals as the gatekeeper) rather than their essential quality exerts a negative influence. What was originally put in place by the universities themselves as an attempt at quality control has now – often in the hands of bureaucrats who may never have undertaken any research themselves – has become a repressive measure that restricts creativity and the recognition of new ways of knowing.

The study started with the following research question:

- With the political and socio-economic changes that have taken place in South Africa, broadly; how have research and teaching in I/O Psychology taken these big changes into account?

So in relation to this question, the study may have discovered more than it bargained for. Informed by the theories and the ideas of previous researchers, interview questions were developed to discuss this question which, overall, yielded an answer that seems to speak more to the acknowledgement by academics of such changes than the actual integration of these life-changing shifts into curricula and research interests.

5.4 Limitations of the study

Like the participants themselves, this researcher understands the need for ethical procedures in all research involving human participants. However, there seem to be certain practices present in these procedures like the micro-managing of studies' content that can lead to studies being held back and this delay causing unnecessary psychological stress. Such was this researcher's experience.

While this researcher is grateful for universities allowing him to conduct research using their staff members, when it came to gaining ethical clearance and receiving permission to actually do the research this took a fair amount of time. This meant that travel to universities was sometimes rushed. On the point of travel and due to the researcher not being able to spend time more time with participants, certain points could not be expanded on perhaps to the degree that they needed to be. While participants were from a variety of universities and often used the term "we" when describing their experiences in academia, it is arguably difficult to perhaps generalise these findings to the greater population of academics due to small number of participants it was possible to use. In addition, while all participants did seem to show an in-depth knowledge of research and teaching practice - especially those who had been involved in academia for a long time - it could be said that these experiences are possibly subjective due to the qualitative nature of this study.

5.5 Recommendations and suggestions for future research

I/O psychology academics clearly have a responsibility to develop new knowledge that fits the South African context and is aimed at the improvement of workplace practices as well as the betterment of society. In order for this to happen however, academics and practitioners must communicate and work together in this development of knowledge since academics are in a position to see the societal effects of the country on students and practitioners are the ones who are able to see the effects of our current context on employees in the workplace. It is importance that this research acknowledges that the values and beliefs of indigenous

groups are just as important as those of the West – this then goes beyond skin colour and towards a knowledge base that is all-encompassing. A line of communication should be set up between researchers and practitioners so that research done is as close to real time workplace activity as possible. It is important that this communication results in the translation of academic discourse into nonprofessional terms that anyone can read and understand as this is key to knowledge distribution in and around South Africa. These documents should also be promoted and placed in sites, most likely online, that are easily accessible to the general public and should be available in as many languages as possible; but especially in South Africa's 11 official languages.

Future research around industrial/organisational psychology should firstly seek to understand the field and what it potentially involves in the hopes of creating a new, broader definition that recognises both its importance and its responsibilities. This would involve gaining the opinions of students, academics, practitioners and perhaps even other members of broader South African society. In light of this and in order to gain a greater variety of opinion and generalizability, future research should look into engaging with mixed methods while also building off the findings of this study. These studies could involve the initial sending out of surveys to academics involved in I/O psychology across the country that ask similar questions to those in this study but also build on them through the use of both multiple choice/Likert scale agreement as well as textboxes where participants can expand on their answers. On top of this, short interviews could be conducted in person or over Skype that focus on more important topics such as the time available to do research and to achieve research quality. These future studies may also want to look specifically at participant demographics as this could provide added explanation for their responses.

In the spirit of remaining relevant with regard to student research, academics should look into combining the research done by their students into cluster papers and then seeking to get those published. In line with this an idea could be to compile student research that engages with academic spaces, as these accounts would cover topics from a student's perspective. This type of student research may also help build relatability when it comes to other students reading these texts. Although an older text, Prasad's (2003) work could be a good place to start for academics seeking to understand what 'post'-colonial theory is and its application in the context of business. Since this text acknowledges the African context, one could view the use of Prasad's (2003) work as an answer to students' call for more African texts in their studies. It is important to remember that in the spirit of inclusivity, these textbooks should be

made affordable for students. Due to Prasad's (2003) work having been out for a while now, it is possible that it may have been reduced in price, making it affordable for students.

Academics should seek to engage with or develop newer theories and/or adapt older ones to their current context. Due to 'post'-colonial theory's critical nature and its acknowledgment of how the past has affected our present it seems highly suitable for inclusion in I/O psychology studies, especially in the light of the talk around transformation and calls for the decolonisation of the curriculum. Arising out of the results and discussion in Chapter 4 is perhaps the unintentional theme of *New Managerialism and Neo-Liberalism in Public Universities* which seems to be a hyper-capitalist and colonial intervention in tertiary institutions. This in itself could be a topic for future research.

Following on from the importance Nkomo (2011) and Ruggunan's (2016) placed on researcher reflexivity, this study's researcher sort to reflect on his own context. This self-reflection is something that all academics should involve themselves in, especially when it comes to their research. Researchers must recognise the part they have played in the perpetuation of previous ideas, notions, nuances, and beliefs which may no longer be relevant in our current context. In this regard, it is important for academics to engage with their own past, the past of their discipline, the past of the institution within with which they operate, the past of the country they live in, and the part their country's plays in the global village. All this should be done in the spirit of seeking to understand the discipline of industrial and organisational psychology. Critical reflection along these lines would seem to be productive topics for further studies.

On a point of reflection going forward one does begin to think what relevant I/O psychology in terms of teaching and practice would like look in an ideal world. This question could guide future research and practice, which may in turn help orientate those involved in the discipline towards a new, deeper understanding as well as a common goal.

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Appendix 1

RHODES UNIVERSITY
Grahamstown • 6140 • South Africa
PSYCHOLOGY DEPARTMENT • Tel: (046) 603 8500 / 85001 • Fax: (046) 622 4032 • e-mail: psychology@ru.ac.za

RESEARCH PROPOSAL AND ETHICS REVIEW COMMITTEE

28 May 2018

Michael Christison
Department of Psychology
RHODES UNIVERSITY
6140

Dear Michael,

ETHICS APPLICATION: PSY2018/24

This letter confirms your ethical protocol with tracking number PSY2018/24 and title, 'The relevance of Industrial/Organisational Psychology research in 'post' colonial/apartheid South Africa: Exploring the views of academics', was reviewed by the Research Projects and Ethics Review Committee (RPERC) of the Psychology Department of Rhodes University on 26 April 2018. The committee decision was APPROVED WITH STIPULATIONS. This stipulation is that gatekeeper approval needs to be sought and given, with evidence of this provided to the committee.

The RPERC is a subcommittee of RUESC and therefore this decision will be ratified at the next RUESC meeting. Please ensure that the RPERC is notified should any substantive change(s) be made, for whatever reason, during the research process. This includes changes in investigators. This clearance is valid for 12 months from the date of this letter.

Yours sincerely

CHAIRPERSON OF THE RPERC
Prof Lisa Saville Young

Appendix 2

RHODES UNIVERSITY
Where leaders learn

Psychology Department
1 University Road, Grahamstown, 6139, South Africa
PO Box 94, Grahamstown, 6140, South Africa
Tel: +27 (0) 46 603 8500
Fax: +27 (0) 46 603 7614
Email: psychology@ru.ac.za

www.ru.ac.za/psychology

Dear Gatekeepers,

I am a student researcher at Rhodes University currently doing my Masters by Thesis and would very much like to include members of your university in my study. My research is within the field of Industrial/Organisational Psychology and will require 'experts' in this field. 'Expert' here means that they have been teaching in this area for at least a year, must do research/or have postgraduate students that they are supervising or have supervised and/or published research in the area. I would like to engage with various aspects of their research; specifically how has the profession of Industrial/Organizational Psychology, as well as research and teaching in this area, developed and/or remained the same since the apartheid era.

The premise of the study as well as its importance will be explained to participants. Participants will be verbally informed that participation is voluntary. They will also be asked to sign a written consent form that explains the purpose of the study, confidentiality, anonymity as well as a request to record the interviews. Participants will also be informed that they can discontinue with the interview at any point even after signing the consent form. Semi-structured interviews will be conducted with aim creating conversation around certain questions between participant and researcher. The interview will consist of 11 questions.

I understand that, as university gatekeepers, it is my responsibility to seek permission from you in order to contact participants from within your institution and so would greatly appreciate your cooperation. This study's proposal and ethics protocol has gained the approval of the Research Projects and Ethics Review Committee (tracking number: **PSY2018/24**) and Humanities Higher Degree Committee at Rhodes University.

Yours sincerely,

Michael Christison

Appendix 3

RHODES UNIVERSITY
Where leaders learn

Psychology Department
1 University Road, Grahamstown, 6139, South Africa
PO Box 94, Grahamstown, 6140, South Africa
Tel: +27 (0) 46 603 8500
Fax: +27 (0) 46 603 7614
Email: psychology@ru.ac.za

www.ru.ac.za/psychology

Dear Academic/Researcher

RE: REQUEST TO SEEK YOUR PARTICPATION

I am Michael Christison, a first-year masters' psychology student at Rhodes University, Psychology Department. As part of my programme requirements, I am carrying out a research on "The relevance of Industrial/Organisational Psychology research in 'post'-colonial/apartheid South Africa: Exploring the views of academics." The research is conducted under the supervision of Sandiso Bazana, a lecturer at the psychology department.

The research aims to explore your views on the relevance of research in Industrial/Organizational Psychology following the social, political and economic changes that have taken place in South Africa, from apartheid to the democratic dispensation. The study uses the lenses of 'Post'-Colonial theory with the contextualist paradigm. Participants eligible for this research are lecturers/academics who work for a university in the Industrial/Organisational Psychology department. Participants could be male or female. To explore this phenomenon, face-to-face semi-structured individual interviews will be conducted. I therefore request your approval to make you a participant in my study. The dates and times for the interviews will be confirmed upon receiving a favourable response from you.

Ethical approval has been granted by the Psychology Department Research Ethics Committee (tracking number: **PSY2018/24**) and Rhodes University Ethics Review Committee. As a participant, you will consent to take part in the research verbally, as well as sign a consent form. The consent form will explain issues of confidentiality and anonymity as well as the right to withdraw from the interview or not to respond to questions. Permission will be sought from you to record interviews. All audio files and transcribed materials will be stored in password protected computers. Audio files will be deleted after they are transcribed and all transcribed material will be stored in password-protected documents. Your identity and that of your university will be protected. Information regarding where to seek emotional support will be provided in case you feel overwhelmed after the interviews.

I hope my request will be successful

Yours sincerely,

Michael Christison
Student number: g14c0464

Appendix 4

PARTICIPANT CONSENT FORM

RHODES UNIVERSITY - DEPARTMENT OF PSYCHOLOGY

AGREEMENT BETWEEN STUDENT RESEARCHER AND RESEARCH PARTICIPANT

I _____ (participant's name) agree to participate in the research project of **Michael Christison** on **The Relevance of Industrial/Organisational Psychology research in 'post'-colonial/apartheid South Africa: Exploring the views of Academics**.

I understand that:

1. The researcher is a student conducting the research as part of the requirements for a **Master's** degree at Rhodes University. The researcher may be contacted on **078 511 1162** or **g14c0464@campus.ru.ac.za**. The research project has been approved by the relevant ethics committee(s), and is under the supervision of **Mr Sandiso Bazana** in the Psychology Department at Rhodes University, who may be contacted on **+27 (0)46 603 8816** or **s.bazana@ru.ac.za**.

2. The researcher is interested in the changes of the political, economic and social climates of South Africa after achieving democracy and how research and teaching in the area of Industrial/Organizational Psychology developed and/or remained the same since the apartheid era. More specifically, the researcher wants to explore the views of the experts (defined as those who teach and do research in Industrial/Organizational Psychology and have been doing so for more than 1 year) with regards to these changes.

3. The researcher has received permission from HR Directors to contact participants from within my institution.

4. My participation is voluntary and under no circumstance will I be forced to answer questions.

5. My participation will involve answering 11 questions posed by the researcher in a semi-structured interview that will be conducted with the aim of creating conversation around

certain topics relevant to the study. The duration of the interview should be around 45 minutes.

6. A tape recorder will be used to record the interview while the researcher also takes notes.

7. Notes taken by the researcher during the interview which will later be transcribed and stored on a PC.

8. All audio files and transcribed materials will be stored in password protected computers.

9. Transcribed material will also be stored in password protected documents.

10. A **use of tape recordings for researcher purposes permission and release form** will be provided for me to sign.

11. Any transcription services will be done with the same confidentiality and anonymity as stated in this consent form.

12. I may be asked to answer questions of a personal nature, but I can choose not to answer any questions about aspects of my life which I am not willing to disclose.

13. I am invited to voice to the researcher any concerns I have about my participation in the study, or consequences I may experience as a result of my participation, and to have these addressed to my satisfaction. A counselling centre may be contacted for further support on _____ (telephone)

14. I am free to withdraw from the study at any time – however I commit myself to full participation unless some unusual circumstances occur, or I have concerns about my participation which I did not originally anticipate.

15. My answers will be confidential and my identity, the identity of my university as well as the identity of my course will remain anonymous before, during and after the study.

16. The report on the project may contain information about my personal experiences, attitudes and behaviours, but that the report will be designed in such a way that it will not be possible to be identified by the general reader.

17. This research will be published.

18. I will receive detailed feedback at the end of the study

19. Should I require referral to a psychology clinic, I know to contact (**RELEVANT UNIVERSITY CLINIC NUMBER**).

20. Should I need to contact the researcher himself I can do so via email (g14c0464@campus.ru.ac.za) or cell phone (078 511 1162).

21. Should I need to contact the project supervisor I can do so via email (S.Bazana@ru.ac.za) or work phone (046 603 8816).

Signed on:

Participant: _____ Researcher: _____

Appendix 5

Rhodes University — Department of Psychology

USE OF TAPE RECORDINGS FOR RESEARCH PURPOSES PERMISSION AND RELEASE FORM

Name of participant			
Participant's contacts details	Email address: Phone number:		
Name of researcher			
Level of research	Honours	Masters	PhD
Brief title of project			
Name of supervisor			

DECLARATION

(Please initial/tick blocks next to the relevant statements)

1.	The nature of the research and the nature of my participation have been explained to me.	verbally	
		in writing	
2.	I agree to be interviewed and to allow recordings to be made of the interview.	audiotape	
		videotape	
3.	I agree to _____ and to allow recordings to be made.	audiotape	
		videotape	
4.	The tape recordings may be transcribed	without conditions	
		only by the researcher	
		by one or more nominated third parties	
5. I have been informed by the researcher that the tape recordings will be erased once the study is complete and the report has been written.			
OR I give permission for the tape recordings to be retained after the study and for them to utilised for the following purposes and under the following conditions			

Signature of participant: _____ Date: _____

Witnessed by researcher: _____ Date: _____

Interview Schedule for Participants

Opening

1. Establish Rapport: [shake hands] My name is Michael and as a fellow academic in the area of Industrial/Organisational Psychology, I thought it would be a good idea to interview you in the spirit of producing new knowledge in our common field.

2. Purpose: I would like to ask you some questions about your experiences in academia, specifically around research and teaching.

3. Motivation: I hope to use this information to help us both better understand the field of Industrial/Organisational Psychology.

4. Time Line: The interview should take anywhere from 45-60 minutes. Are you available to respond to some questions at this time?

Questions

1. What type of research are you involved in with regards to yourself and/or your students and what is the main focus of this research?

2. What methodologies do/did you employ?

3. What theoretical frameworks did you use and why, and have you ever considered using 'Post'-Colonial Theory as a theoretical framework? If "yes", why didn't you use it? If "no", what do you know about it?

4. Would you say that your research and teaching in I/O Psychology has taken the political and socio-economic changes that have taken place in South Africa into account, specifically looking at the shift from apartheid to democracy?

5. How do you deal with questions of identity, culture, race, gender and sexualities in your research and teaching, taking into account the changes that have occurred in South Africa?

6. What role do textbooks play in your research and teaching? And do you find that they limit you or have the potential to help you theorise the nuances of your context when it comes to your studies?

7. Do you integrate the topic of 'post'-colonialism into your teaching? If "yes", do you do it because you recognise its significance or because it is part of the curriculum? If "no", have you ever considered it?

8. Would you say that the aspect of 'coloniality' still exists today? If "yes", in what areas? If "no", do you understand what is meant by 'coloniality'? Do you think it could be described another way?

9. Would you say that your research truly has practical application and, if so, do you know if it has been implemented within organisations?

10. Would you say that your research and/or teaching are limited in anyway by factors such as power and control?

11. Overall, would you say that your research and teaching in industrial/organisational psychology is relevant to the field?

Closing

1. Summarize: Your research seems to have been mainly in the areas of _____ using theories such as _____ and methods like _____. With regards to your teaching, you seem to focus on _____. Your plan in these areas going forward is to _____.

2. Maintain Rapport: I appreciate the time you took for this interview. Is there anything else you think would be helpful for me to know with regards to your research and/or teaching?

3. Action to be taken: I should have all the information I need. Would it be alright to call you at work or at home if I have any more questions? Thank you again. As soon as I finish up my thesis, I will be sure to provide both you and your gatekeepers with feedback.