

# A CROSS-CULTURAL ANALYSIS OF WORK VALUES AND MORAL REASONING

A HUGO and L J VAN VUUREN

Department of Human Resource Management  
Rand Afrikaans University

## OPSOMMING

Die hoofdoel van die studie was om vanuit 'n bestuur-van-diversiteit konteks vas te stel of daar interkulturele verskille bestaan ten opsigte van werkwaardes en morele redenering. 'n Sekondêre doelwit was om te bepaal of individue in verskillende fases van morele redenering verskil ten opsigte van werkwaardes. Die steekproef (N=182) is saamgestel uit swart en wit studente op voor- en nagraadse vlak. Statisties-beduidende verskille tussen kultuurgroepe ten opsigte van werkwaardes en morele redenering het na vore gekom, maar geen verskille tussen fases van morele redenering ten opsigte van werkwaardes is gevind nie. Die implikasies van die bevindinge soos dit werkorganisasies en tersiêre instellings raak, word bespreek.

## ABSTRACT

The principal aim of this study was to explore the cultural differences with regard to work values and moral reasoning in the context of the management of diversity. A secondary aim was to determine whether individuals in the various stages of moral reasoning, differ with regard to the work values espoused. The sample group (N=182) consisted of black and white students at under-graduate and post-graduate levels. Statistical analyses revealed significant differences between cultural groups with regard to work values and moral reasoning, but indicated no difference in stages of moral reasoning with regard to work values. The implications of the findings for work organisations and tertiary institutions are discussed.

Differences among people, and particularly cultural and racial differences, have played an integral part in the development of South Africa as a nation. These differences have in the past been the basis for discrimination, and this has led to a lack of understanding and little appreciation for the value of diversity (Smollen, 1991). For this reason the management of diversity and the challenges and problems it poses is at present one of the most important issues facing South African managers (Rosen & Lovelace, 1991).

Of particular importance is the way in which management of diversity will be achieved. Human and Bowmaker-Falconer (1992) advise against the over-emphasis of cultural differences. Motshabi (1993) also cautions against an ethnocentric approach, which assumes that all members of a particular cultural group are identical, and contends that even within the same culture, differences exist, as individual members internalise the culture in a unique fashion (see also Wortley, 1986, p. 195). Nevertheless Motshabi (1993) does not suggest that cultural differences be ignored, but encourages the identification of differences that matter and advocates that substantive cultural postulates of all South Africans be studied to facilitate integration and promote cultural synergy as the goal of management of diversity.

Two distinguishing characteristics of culture, in which differences may occur, are the values held by a group (Motshabi, 1993; C. Nel, 1994; Watkins & Mauer, 1994), as well as the way in which moral judgements are made (Simpson, 1974; Van Zyl, 1993). Both aspects of culture have become progressively important in recent times. There has been an increasing awareness of the importance of values as organisations attempt to shift from the traditional mechanistic business approaches to the promotion of a normative approach by

which employees are managed (Karp & Abramms, 1992; Kirrane, 1990; Van Zyl, 1993).

Values can be described as convictions or standards used by individuals to judge and choose between modes of behaviour thus defining meaning and providing a sense of purpose (Becker & McKlinton and Kluckhorn, in Elizur, 1984, p. 379; Karp and Abramms, 1992, p. 38; Rokeach, 1973, p. 5). Learning and socialisation in the family, as well as the culture or society in which an individual is reared, may influence the values espoused (McKinney, 1980, p. 209; Miner, 1975, p. 172).

In an overview of research into value differences in South Africa, Erwee (1988) concludes that differences between African and Western world views and cultural paradigms do exist, and particularly with regard to aspects such as time, interpersonal relations and relation to authority. These differences however, relate to life values and it is necessary for the purpose of this study to determine whether differences exist with regard to work values, the work domain being one particular sphere in which values are expressed. Super (1984, p. 35) contends that differences in work values do exist between differing groups within countries. A similar view is held by Elizur, Borg, Hunt & Beck (1991), who in a cross-cultural study of work values found that socio-cultural conditions influenced the structure of work values. In a South African study black and white managers were compared in terms of performance values, and with the exception of mastery of skill as a value, traditional western performance values were not evident among black managers (Watkins & Mauer, 1994). Taking into account the afore-mentioned, differences between the two cultural groups with regard to work values would be expected.

The second distinguishing characteristic of culture, closely related to values, is the way in which moral judgements are made. The importance of moral behaviour, and particularly the lack of it, has become an issue about which business is extremely concerned (Cullen, Victor & Stephens, 1989; Genfan, 1987; Jones, 1991; Katz, 1990; Petrick, Wagley & Von der Embse, 1991; Smith, 1990; Stead, Worrell & Stead, 1990; Trevino, 1986). An area of particular concern is the human resource field because many situations posing \*moral dilemmas lie within the domain of human resource management, and particularly in spheres such as performance

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*Requests for reprints should be addressed to A. Hugo, Department of Human Resource Management, Rand Afrikaans University, P.O. Box 324, Auckland Park 2006.*

*\*For the purpose of this study morals/morality (Latin: moralis) and ethics/ethical (Greek: ethos) are considered synonymous concepts. According to Frankena (1963, p. 3) ethics is a branch of philosophy which involves thinking about moral problems and moral reasoning. Thiroux (1980, p. 2) and Wall (1974, p. 11) advocate the interchangeable use of the concepts although they do mention that in some instances "ethics" and "morality" may have a particular meaning in a specific context.*

evaluation, human resource policies and systems as well as relationships on the job (Toffler, in Kirrane, 1990).

Moral principles refer to standards by which behaviour is judged right or wrong, particularly in a relational context where the impact of actions on others is significant (Berrien, in Kirrane, 1990, p. 53; Frankena, in Simpson, 1974, p. 81; Velasquez and Rostankowski, in Jones, 1991). The study of morality, which has its roots in the philosophy of ancient Greece (Sorrell, 1989, p. 170), has in recent times become a prominent field of study within psychology.

From a psychological perspective, morality is viewed in **three** different ways. The **psychoanalytical** approach describes morality as that which is socially sanctioned and internalised by the individual through identification with parental figures (Windmiller, 1980, p. 5) and is essentially a static phenomenon (Taylor, 1977, p. 10). The **social learning** viewpoint is similar in that moral development is viewed as an internalisation process and is acquired by means of direct teaching, modelling and imitation, being maintained by positive reinforcement (Windmiller, 1980, p. 4). The difference however, is that morality is viewed as a continuing process. These theories stress the importance of society in the development of morality within the individual and consider values and moral reasoning as being closely related. McKinney (1980, p. 201), in describing the relationship between values and moral reasoning, refers to values as internalised cognitive schemata upon which moral

reasoning is based. This view implies that development in the realm of morality presupposes value development.

In contrast to the afore-mentioned theories, the **structuralist** school of thought (otherwise known as the cognitive theorists) place emphasis on the structure of moral reasoning and the mechanisms by which such functioning takes place. Damon (1980, p. 70) states that "moral development is not seen as a process of internalising socially acceptable behaviours or cultural values. Rather it is seen as a construction of concepts of right or wrong or of justice". Central to their argument is that the concept of justice is central to morality, and since the latter is regarded as a universal concern (Windmiller, 1980, p. 3), moral development and thus judgement is regarded as innate within individuals and not determined by culture.

The most prominent proponent of the structuralist viewpoint is Lawrence Kohlberg, whose work is based on that of Jean Piaget (Keasey, 1973). Kohlberg's model includes three levels of moral reasoning, namely pre-conventional, conventional and principled reasoning. Pre-conventional reasoning is primarily concerned with self-interest; conventional reasoning with the effect of an individual's actions on others; and principled reasoning with a concern for justice, human rights and social welfare (Kirrane, 1990). Furthermore each level comprises two stages which represent specific orientations in moral reasoning. These stages are described in greater depth in Table 1.

TABLE 1  
DEFINITION OF KOHLBERG'S STAGES (FROM KOHLBERG, 1973, P. 499)

EVEL ONE: PRECONVENTIONAL	<p><b>Stage one: The punishment and obedience orientation</b></p> <p>Correctness of an action is determined by the physical consequences thereof. The avoidance of punishment is of prime importance to the individual.</p>
	<p><b>Stage two: The instrumental relativist orientation</b></p> <p>Correctness of actions determined by the extent to which one's immediate needs are met. Human relations characterised by reciprocity.</p>
LEVEL TWO: CONVENTIONAL LEVEL	<p><b>Stage three: The interpersonal concordance orientation</b></p> <p>Good behaviour is determined by that which is acceptable to others (usually a significant other).</p>
	<p><b>Stage four: The "law and order" orientation</b></p> <p>The orientation moves to the expectations of the broader society and the authorities and rules which exist therein.</p>
LEVEL THREE: PRINCIPLED	<p><b>Stage five: The social-contract legalistic orientation</b></p> <p>General individual rights and standards which have been examined and accepted by society as a whole, form the basis for right action. Relativity of personal values and opinions becomes apparent.</p>
	<p><b>Stage six: The universal ethical principle orientation</b></p> <p>Self-chosen ethical principles appealing to logical comprehension and universality. Emphasis on principles of justice and the equality and dignity of human beings.</p>

Kohlberg describes the above-mentioned stages as an *invariant sequence* of moral structures, each representing a qualitatively different mode of thought (Kohlberg, 1973). Based on the afore-mentioned, Kohlberg contends that moral reasoning is hierarchically ordered and that higher stages of moral reasoning require a higher level of cognitive complexity than the lower stages (Kohlberg & Kramer, 1969).

It is obvious that this approach represents a move away from the philosophical and other psychological views of morality. It also implies that, because morality is regarded as a structural concept, moral development is not bound by culture but is in fact universal (Taylor, 1977, p. 7). This claim has naturally

drawn much critique from different sources, particularly those supporting the view that a development in morality is part of general socialisation within a culture (Murphy & Gilligan, 1980).

In an attempt to find proof of Kohlberg's claims, Snarey (1985, p. 208-213) provides a comprehensive overview of studies on moral reasoning, citing 45 studies carried out in 27 cultural areas. Of these studies, seven represent longitudinal research while the others are of a cross-sectional nature (Snarey, 1985, p. 207). The studies are representative of various types of society and include Western European populations (22%), non-European populations influenced by Western society

(44%) and tribal or village folk populations (33%). Based on a thorough analysis of all research using Kohlberg's theory and his free response instrument, Snarey (1985, p. 221) contends that individuals may use a structurally similar process to arrive at a moral conclusion though differences may arise in specific issues and concrete details attended to, as well as in the circumstances modifying the problem. He indicates that Kohlberg's theory is based on the idea of structure or internal cognitive operations and distinguishes between structure and content. Thus, members of different cultures may have stages similar in structure but which differ in terms of content, as a result of social conditions, cultural values or the individual's personal history (Snarey, 1985, p. 221). Furthermore, Snarey (1985, p. 226) is of the opinion that the composition of the sample groups was sufficiently diverse to support a claim for cross-cultural universality, and the proposal for an invariant sequence of stage development has foundation, because when taking into account age range and sample size, Stages 1 to 3/4 or 4 were practically universal and Stage 4/5 or 5 were present in two thirds of cultures sampled.

Bearing in mind the somewhat opposing viewpoints with regard to moral development, as described above, it will be useful for organisations interested in managing diversity to determine to what extent cultural groups differ with regard to moral reasoning.

#### PURPOSE OF THE STUDY

In the light of the foregoing, the primary goal of the study is to determine whether African and Western subjects differ with regard to work values and style of moral reasoning. A corollary of the study is to determine whether there is a relationship between work values and the style of moral reasoning individuals espouse.

In the light of the aim of the study, the research problem will be divided into a series of testable hypotheses, described as follows.

#### Hypotheses

H<sub>1</sub>: There is statistically significant difference in the vectors of means of Western and African respondents in respect of work values.

H<sub>2</sub>: There is a statistically significant difference in the proportion of Western and African respondents in each of the moral reasoning categories.

*If there are differences between African and Western respondents in terms of work values and moral reasoning, the two groups will be analysed separately and hypotheses 3 and 4 will apply.*

H<sub>3</sub>: There is a statistically significant difference in the vectors of means of the Western candidates grouped according to style of moral reasoning in respect of the work values.

H<sub>4</sub>: There is a statistically significant difference in the vectors of means of the African candidates grouped according to style of moral reasoning in respect of the work values.

*If there is no difference between African and Western respondents in terms of work values and moral reasoning, the two groups will be pooled and tested jointly in respect of hypothesis 5.*

H<sub>5</sub>: There is a statistically significant difference in the vectors of means of all respondents grouped according to style of moral reasoning in respect of work values.

#### RESEARCH DESIGN

##### Sampling

For the purpose of this study, black (representing an African worldview) and white (representing a Western worldview) human resource management students were included as participants. The majority of the students were busy with post-graduate studies and participation in the study was voluntary. Students had the option to remain anonymous when completing questionnaires and confidentiality of results was maintained. See Table 2 for a more detailed biographical description of the sample groups.

TABLE 2  
BIOGRAPHICAL INFORMATION

	Age	Gender			Educational qualification					
		Range	$\bar{X}$	S	M	F	1	2	3	4
1. White (N=107)	18-51 (yrs)	28,32	7,31	36,4%	63,6%	16	14	61	15	1
2. Black (N=75)	22-65 (yrs)	33,58	8,43	53,3%	46,7%	20	6	35	14	0

Educational qualification: key

1 = Std 10      2 = Diploma      3 = B-degree      4 = Honours      5 = Masters

#### Instruments

The instrument chosen to measure moral reasoning was the Reasons for Actions questionnaire, developed by Taylor (1977). The questionnaire is based on the model of Kohlberg although it deviates from the traditional free response format traditionally employed by the latter and is based on a fixed response format. Furthermore, only four of the six stages of moral reasoning are measured (that is Stages 2 to 5), the rationale being that Stage 1 is primarily found in children and Stage 6, being a highly personal stage, is difficult to measure in a fixed response format (Taylor, 1977, p. 106). Respondents traditionally classified as having Stage 6 reasoning, will be classified as Stage 5 and still be regarded as having post-conventional moral reasoning (Taylor, 1977, p. 108). Due to the ipsative nature of the questionnaire the overall reliability cannot be determined. Although the reliabilities of each stage vary, all are

credible given the number of items in the questionnaire (Taylor, 1977, p. 155).

The Work Values Scale of Engelbrecht (Z.J. Nel, 1994) was selected to measure work values. The questionnaire, based on Hofstede's work, measures four work values namely, *development and growth, participation and involvement, collectivity and power distance*. For the purpose of the study, the revised version of the questionnaire was used.

Although the exact statistics of the latter are presently undergoing analysis, the initial questionnaire had a reliability of above 0,8 and since its revision, the reliability of the revised version is expected to surpass this figure. Content validity is deemed to be satisfactory. (Z.J. Nel, 1994).

**Statistical analysis**

To contrast the vectors of the means of black and white students in respect of values, Hotelling T<sup>2</sup> was used. Chi-square was applied to contrast white and black students in terms of moral reasoning.

To determine whether the vectors of means of the four groups of moral reasoning of both black and white respondents

differed in terms of work values, use was made of a multiple analysis of variance (MANOVA).

**RESULTS**

**Work values**

The significance of differences in means between the two race groups with regard to work values are given in Table 3.

**TABLE 3  
SIGNIFICANCE OF DIFFERENCES IN MEANS BETWEEN TWO RACE GROUPS WITH REGARD TO WORK VALUES**

Variables	Whites			Blacks			Levene F	DF	p(f)	t-value	DF	p(t)
	$\bar{X}_1$	S <sub>1</sub>	N <sub>1</sub>	$\bar{X}_2$	S <sub>1</sub>	N <sub>1</sub>						
1. Development and growth	74,1495	6,234	107	77,7333	5,1970	75	3,17	1 & 180	0,0766	-4,08	180	0,0001*
2. Participation and involvement	44,1215	3,8796	107	45,5067	4,4032	75	2,98	1 & 180	0,0858	-2,24	180	0,0262*
3. Collectivity	46,2617	6,2696	107	48,2133	6,5022	75	0,36	1 & 180	0,5487	-2,04	180	0,0432*
4. Power distance	90,4486	12,5113	107	90,6533	11,7537	75	0,10	1 & 180	0,7546	-0,11	180	0,9114

Hotelling T<sup>2</sup> = 20,3177      F-value = 4,9948      DF = 4 & 177      p = 0,0008\*

From an inspection of Table 3, it is apparent that the Hotelling T<sup>2</sup> is equal to 20.3177 with an associated F-value 4.9948 with 4 and 177 degrees of freedom. This F-value is statistically highly significant (p=0.0008). Furthermore from the t-tests listed in Table 3 it is evident that the means of the two groups differ statistically significantly in respect of the following variables: *development and growth* (p=0.0001); *participation and involvement* (p=0.0262) and *collectivity* (p=0.0432), with the black sample group scoring higher on each of these variables. Thus,

with respect of the overall results H<sub>1</sub> is supported. However, when considering the individual t-tests, three of the four values represent statistically significant differences.

**Moral reasoning**

The results of the chi-square as pertaining to the measurement of moral reasoning are given in Table 4. Both observed frequencies and expected values (in brackets) are provided.

**TABLE 4  
CHI-SQUARE: OBSERVED FREQUENCIES**

	OBSERVED FREQUENCIES				TOTAL
	STAGE 2	STAGE 3	STAGE 4	STAGE 5	
WHITE	6 (8,2)	16 (12,9)	20 (28,2)	59 (51,7)	101
BLACK	8 (5,8)	6 (9,1)	28 (19,8)	29 (36,3)	71
TOTAL	14	22	48	88	172

$\chi^2 = 11,509$ ; DF = 1; P = 0,0093

On inspection of the Table 4 it is evident that the overall value of the Pearson chi-square is equal to 11.509 with 3 degrees of freedom and is statistically significant at the 0.0093 level. To determine whether there are statistically significant differences in respect of each of the stages, chi-squares were computed for each of the stages. The chi-square values for each of the stages are as follows: Stage 2 ( $\chi^2=1.42$ ); Stage 3 ( $\chi^2=1.80$ ); Stage 4 ( $\chi^2=5.78$ ) and Stage 5 ( $\chi^2=2.50$ ). To ascertain whether these values are statistically significant, the critical value for chi-square was determined and was found to be  $\chi^2 (0.05) (df=1) = 3.841$ . With the afore-mentioned value as criterion, only Stage 4 demonstrates a statistically significant difference between black and white candidates in respect of the stages of moral reasoning. It would thus appear that the overall statistically significant difference between black and white respondents is attributed mainly to the difference in this particular category,

with minor differences in respect of the other stages also influencing the value. Thus, with regard to moral reasoning, H<sub>2</sub> is affirmed.

**Work values and moral reasoning**

Because statistically significant differences were found between black and white respondents with regard to work values and moral reasoning, the data of the two groups were analyzed using MANOVA.

In the case of black respondents Wilks' coefficient lambda is equal to 0.822022 with an associated F-value of 1.09 and with degrees of freedom of 12 and 169.62. For white respondents, Wilks' coefficient lambda is equal to 0.829015 with an associated F-value of 1.52 and with degrees of freedom of 12 and 248.99. Neither of these F-values are statistically

significant and there is thus no statistically significant difference between the vectors of means of the groups representing the four stages of moral reasoning (black and white candidates computed separately) with regard to work values. Thus both  $H_4$  and  $H_5$  are disaffirmed.

Since no statistically significant difference was found when analysing the groups separately, the data of both groups were analyzed together. The results were as follows. Wilks' coefficient lambda is equal to 0.902728 with an associated F-value of 1.44, with degrees of freedom of 12 and 436.84. This F-value is also not statistically significant ( $p = 0.1463$ ), and there is thus no statistically significant difference in the vectors of means of the four groups (computed as a whole) with regard to work values. In this regard  $H_3$  is disaffirmed.

## DISCUSSION

This study indicates that there are statistically significant differences between black and white respondents with regard to the following work values: **development and growth, participation and involvement, and collectivity.**

The findings indicate that black respondents place greater emphasis than white respondents on **development and growth** as work value. It is speculated that due to the opportunities offered by affirmative action, there is an increased awareness in black individuals of the need to develop and a concurrent desire to equip themselves to utilise the opportunities offered.

Similarly, the black respondents indicated a stronger need for **participation and involvement** than white respondents and it is speculated that this may be due to exclusion from participation in management and decision-making in the past which has contributed to an awareness of democratisation and consensus decision-making.

In respect of the variable **collectivity**, the findings of this study seem to support previous studies indicating that there is a statistically significant difference between blacks and whites with regard to collectivity, the black respondents indicating a stronger preference for collectivity than white respondents. The term "collectivity" has similarities to what Godsell (1986, p. 117) refers to as the concept of "ubuntu" – which is best translated as "humaneness". Thomson (1993) also refers to the concept and highlights the importance of community belonging amongst the African people. The findings are thus consistent with expectations in this regard.

The only variable in which there was no statistically significant difference between black and white respondents is the work value **power distance**, which refers to the acceptance of unequal power distribution in hierarchies of institutions and organisations (Hofstede, 1985). In this regard there was no difference between black and white respondents, with both groups indicating the acceptance of power differences. These findings are consistent with research done by Hofstede (1984) indicating that a relatively large power distance exists in South Africa.

An inspection of the results of the chi-square analysis reveals statistically significant differences in the overall pattern of moral reasoning between black and white respondents. However, on inspection of the individual stages, it is only in Stage 4 (law-and-order orientation) that a statistically significant difference between black and white respondents was found. A possible reason for this finding is that some of the black respondents were undergraduate students whereas the white respondents were predominantly post-graduate students. This would be consistent with findings that the level of formal education is a factor in the development of moral reasoning (Penn & Collier, 1985). An additional explanation, is the role of cognitive stimulation in the environment influencing the development of moral reasoning (Taylor, 1977, p. 165).

If the above-mentioned reasons are in fact valid, these findings would appear to support Kohlberg's contention that moral development is a structural concept and is therefore not culturally bound.

Of particular interest in this study is the large number of respondents classified as having Stage 5 (principled reasoning), when compared with similar studies conducted overseas. Snarey (1985) reports that Stage 5 reasoning is a rare empirical phenomenon and only a small number of respondents were classified in this category. The afore-mentioned findings are supported by Penn & Collier (1985) who found that only a small number of students, graduating from universities and professional schools, had the capacity to reason on a post-conventional level.

A possible reason for the larger number of respondents being classified as Stage 5 (in both black and white sample groups), is the instrument used to measure moral reasoning. Kohlberg is of the opinion that a fixed response questionnaire will result in respondents endorsing higher-numbered stages (Taylor, 1977, p. 164). However, Taylor (1977, p. 164) found that the lower-numbered stages, on the revised instrument, attracted a similar proportion of responses to the interview method used by Kohlberg. An additional explanation may be an increased awareness of the principles of equality and human rights as the latter have not always formed an integral part of the South African government and legal system. The efforts to have these realised have contributed to an increased awareness of their existence and importance.

With regard to the relationship between work values and moral reasoning, no statistically significant relationship was found. This may be attributed to several factors. Firstly, it may be due to the characteristics of either of the instruments used. The Reasons for Actions Questionnaire was used as a categorical (ordinal) measure only and thus categorisation may have been too broad, as subjects classified in the same stage of moral reasoning can vary widely within the particular stage. A second explanation is that there is in fact no relationship between the workvalues and moral reasoning, which naturally raises the question as to whether there is a relationship between general life values and moral reasoning. If no relationship between general life values and moral reasoning exists, it would strengthen Kohlberg's argument that moral development is in fact contingent upon cognitive development and thus differs from the development of values which are internalised through socialisation in the family and culture. A possible follow-up study could be an exploration of the relationship between general life values and the stages of moral reasoning.

## IMPLICATIONS AND RECOMMENDATIONS

Erwee (1988) appropriately poses the question: "If cultural diversity does exist, how can it be used as an organisational resource?" (p. 16). The study indicates that cultural diversity with regard to work values does exist and Human (1993) suggests that differences be regarded in the correct perspective and managed accordingly. Similarly, Fuhr (1992) states that organisations should not over-emphasise common values, but rather promote a sense of pride among the employees in their value systems and culture. Given this approach however, it is essential that the value of diversity and recognition of each individual's legitimate role in the organisation, be a value common to all the organisation's employees (Fuhr, 1992; Torres & Bruxelles, 1992). Thus with a true appreciation of diversity, potential conflicts in values can be overcome.

Although many of the students were classified as having Stage 4 and Stage 5 moral reasoning, several of the respondents indicated a preference for Stage 2 and Stage 3 moral reasoning. It would thus appear that organisations could play a role in the stimulation of moral development, where necessary. In this regard, Kohlberg (in Trevino, 1992) is of the opinion that work plays an important role in moral development and the latter

can be facilitated by providing opportunities for role taking and the responsibility for resolving moral dilemmas.

Furthermore, of great benefit to the organisation will be the formulation of a code of ethics, in which acceptable and unacceptable practices are described (Greyling, 1991). Greyling (1991) is of the opinion that an enforceable code of ethics (moral code of conduct) will help eradicate and/or deter unethical behaviour. In this regard Van Zyl (1993) recommends the following: the creation of an ethical code of conduct; a distribution of the code; as well as the creation of channels through which complaints can be made (accessibility). He also mentions the importance of rewarding desired behaviour as a means of reinforcing an ethical culture.

Naturally an awareness of critical moral issues should begin before the individual enters the organisation and here tertiary education level has an important role to play. In this regard, there is a need for instituting formal training of management and especially human resource management students in the area of ethics (morality). In this regard Stratton, Flynn & Johnson (1984) state that formal training prepares managers for solving structured problems, while the basic problems in society are badly structured. This traditional focus on the teaching of techniques leave managers ill-equipped to deal with problems that are value or morally orientated.

Stratton et al. (1984) identify two objectives of ethics courses. The first is to create an awareness of moral issues so as to sensitise students to the existence of such issues (see also Kirrane, 1990). The second aim is to develop the ability to reason about moral issues. In addition, such courses should be geared at emphasising the fact that morality is more than personal opinion and provide opportunities for students to clarify their own moral aspirations. The above-mentioned, highlight the need for the inclusion of ethics courses within human resource management studies, which could include case studies on ethics, aimed at dealing with moral dilemmas of a human resource management origin.

### Conclusion

In the introduction, it was stated that the goals of the management of diversity were integration and cultural synergy. It stands to reason that a pursuit of these meta-goals will require an understanding of values as a fundamental frame of reference. Furthermore, a move towards the development of principled reasoning (Stage 5) which entails an examination of individual rights and an acceptance of the relativity of personal values will provide a foundation upon which mutual understanding can be based.

Carr and Human (1989) emphasise the importance of an understanding of differences between cultures in South Africa, and stress that the latter will continue to be instrumental in shaping life in South Africa. The words of Martin Luther King Jr. also come to mind in this respect: "Racial understanding is not something we find but something we create". Greater understanding between cultures will take time to build and develop and the task ahead must not be underestimated (Motshabi, 1993, p. 38).

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