Chapter Two:

REVIEW
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Issue of diversity include many domains, one of the significant domains we experience in India is around creating social justice for the categories which have been subjugated for centuries.

The far past prevailing caste system and patriarchal society in India led to a lot of injustice towards the people of the lower castes and the women.

The kind of inequality inherent in the caste system is called “graded inequality” by Dr. B.R. Ambedkar, 1916 in a very perceptive way. In Untouchables, he contrasts it with other varieties of inequality which were not so difficult to abolish or correct. In the Ancient Regime, the Third State was able to raise itself against the aristocracy and the monarchy. In industrial societies, the working class can raise itself against the bourgeoisie. The type of inequality from which the caste ridden society suffers is of a different kind because its logic divides the dominated groups and, therefore, prevents them from overthrowing the oppressor.

Ambedkar tried to endow the lower castes with a glorious history of sons of the soil to help them acquire an alternative – not-caste based – identity, to regain their self respect and overcome their divisions. Later he rejected an electoral system which would be based on territorial constituencies because the untouchables would then be in a minority and therefore deprived of representation. As a remedy, he recommended “either to reserve seats… for those minorities that cannot, otherwise, secure personal representation or grant communal electorates”.

To uphold the equality of the nation, various articles were made a part of the constitution of India in 1948. Article 15 was based on the right to equality, through it the discriminations based on religion, race, caste, sex and birth-place were declared illicit. It prohibited also any limitation based on the same criteria concerning access to
shops, restaurants, hotels, public places dedicated to leisure activities, wells, streets and other public places benefiting from any financial support by the State. Article 17 abolished untouchability. Hard labour and any other beggar (forms of servitude often hereditary of which the Dalits were the first victims) were declared illegal by the Article 23.

The present work is around understanding diversity experienced through Perception of diversity climate of the work organisation, experienced Work family conflict and experienced Work alienation for both the groups namely, Reserved and the General.

Before one goes into the details of analysis, a review work is expressed which revolves around the different aspects of reservation policy for understanding diversity issues.

The first and the foremost issue is Social Justice.

2.1 Social Justice in Form of Affirmative Action

Social justice is what humans strive for. Karl Marx was one of the most influential social thinkers who gave the Marxism theory, in which class struggle was a central element in the analysis of social change in Western societies. He fought for the rights of worker class who were being exploited in the capitalist society. Social justice thus has been an old but still a burning issue in the world.

Social justice doesn’t only comprise of the present socially justified behaviour but also correcting the past wrongdoings. One such act of social justice that strives to overcome the past injustice is Affirmative action. It is an act through which the past discrimination is corrected by providing equal opportunity to the sufferers in various social spheres.

Affirmative action, also called ‘preferential treatment’ is a notion one encounters as well in internal as in international law, and which is derived from the
theory of ‘compensating inequality’ as developed for the first time by the Greek philosopher and scientist Aristotle. It is most often seen and described as a technique to eliminate the enduring effects of past discrimination and amounts thus to a measure of differential treatment aimed at substantive equality.

Justifications of preferential treatment come in two main types. Arguments of one type often called backward-looking, make essential reference to the discrimination and injustice that blacks, women, and members of certain other groups have suffered in the past. These arguments urge that current group members be given preference in employment or admission to educational institutions to make amends for or rectify the effects of such wrongdoing. By contrast, the other type of justification—often called forward-looking, makes no essential reference to past wrongdoing, but instead defends preferential treatment entirely as a means to some desirable future goal. Even when the goal is to eliminate inequalities or disadvantages that were in fact caused by past wrongdoing, the reason for eliminating them is not that they were caused by past wrongdoing. (Sheer, 1999)

The logic behind Affirmative action is providing social justice to the victims of discrimination. Affirmative action is a widespread practice throughout the world as the events of past discrimination have been many and have had happened in different parts of the world.

The concept of affirmative action has been studied and researched upon in various disciplines such as sociology, anthropology, economics and others. But its understanding from a psychological view is still awaited. The present study focuses on the psychological consequences of preferential treatment.

2.2 Affirmative Action in the West

Events of discrimination have been many but the one which shook the world and thus has been highlighted in the world history is the discrimination suffered by the minorities in the US.
Racism in the United States has been a major issue ever since the colonial era and the slave era. Legally sanctioned racism imposed a heavy burden on Native Americans, African Americans, Asian Americans, and Mexican Americans. European Americans were privileged by law in matters of literacy, immigration, voting rights, citizenship, land acquisition, and criminal procedure over periods of time extending from the 17th century to the 1960s.

Formal racial discrimination was largely banned in the mid-20th century, and came to be perceived as socially unacceptable and/or morally repugnant as well. There were many laws ascribed by the US congress to remove discrimination such as the Civil Rights Act of 1964 which prohibited employers, employment agencies, and labour unions from discriminating in employment on the basis of race, colour, religion, sex, and national origin. Legislation included the Age Discrimination in Employment Act of 1967 and the Vocational Rehabilitation Act of 1973.

But, even though Title VII was intended to end employment discrimination, the Equal Employment Opportunities Act of 1972 also created the Equal Employment Opportunities Commission (EEOC), an institution explicitly charged with the task of interpreting the act and seeking compliance (Bender, 1970). It would seem, therefore, that policy makers of the period placed little faith in the voluntary goodwill of individual employers and employment agencies and hence provided for an institutional mechanism designed to ensure a certain level of non discriminatory behaviour and practice.

Yet racial politics remain a major phenomenon. Historical racism continues to be reflected in socio-economic inequality. Racial stratification continues to occur in employment, housing, education, lending, and government.

Thus to remove the inequality and reminiscence of racism, US government has taken the step of affirmative action.

The concept of affirmative action is also present in the east. Social injustice has happened in mostly all parts of the world and thus the action of preferential treatment as a method to restore justice is being adopted also in the east as in the west.
2.3 Affirmative Action in the East

Affirmative action is also quite prevalent in India. As the makers of the Indian constitution have provided a legal frame for affirmative action and named the backward classes as one of the eligible categories. The relevant statements are Article 46 in section 4, the Directive Principles of State Policy, and articles 15(4) and 16(4), on education and government jobs, in section 3, the Fundamental Principles. Article 46 allows preferential treatment of ‘weaker sections of the people’. Article 15(4) talks of ’the advancement of any socially and educationally backward classes of citizens’, and Article 16(4) permits ’any provision for the reservation of appointments or posts in favour of any backward class of citizens’.

Backward classes are rather based on the far past prevailing Hindu caste system in India. India is the only country in which the affirmative action is based on the castes.

The caste system, as historians and social scientists since the late 19th century portray, is governed by division and hierarchy (some classical studies on caste are done by Mayer (1960), Srinivas (1962, 1966), Beteille (1965), Dumont (1970) and Mandelbaum (1970)). The units of division are endogamous groups with a traditional occupation and a hereditary membership. The basic criterion for ranking these groups is ritual purity. Purity and pollution of castes follow from their traditional occupation and stick to castes as a whole. Most polluting are death and bodily emissions. Castes whose traditional occupation entails contact with them (for instance, washer-men, leatherworkers and barbers) rank low. All members of a caste - regardless of whether they follow its traditional occupation - share its rank in the hierarchy.

Division between castes is most clearly manifest in patterns of marriage and commensality. Moreover, caste identity follows the segmentary principle: the meaning of caste is relative to context. In the context of local events, castes are small endogamous groups of people with the same name, spread over a few adjacent villages. On a regional level, castes are clusters of local castes, perceived by others as groups with similar status and subsumed under one name. In the context of a state or the nation, castes are clusters of regional clusters. In Indian languages, these three
segments are called jatis. 'Caste’ also refers to the four categories into which the Hindu scriptures divide society at large: Brahmins (priests and scholars), Kshatriyas (rulers and soldiers), Vaisyas (traders and merchants) and Sudras (agriculturalists). Note, however, that these latter categories - varyas in Indian languages - are not actual groups. They form an ideological scheme, used by people 'as a handy gross classification of others’ (Mandelbaum, 1970, p. 13).

2.4 Caste-Based Affirmative Action in India

The affirmative action started with Census Superintendent Herbert Risley’s decision of 1901 to list castes in the Census of India ‘by social precedence as recognised by native public opinion’ (Risley, 1912, p. 111). This caste based census registration enhanced mobility because it meant official recognition of a caste’s ritual status, and ritual status determined occupational chances.

Later thus, The non-Brahmins mobilized wide support on the basis of one clear grievance – the monopoly on government jobs by Brahmins and other upper castes. The non-Brahmins demanded affirmative action in order to break that monopoly.

The first affirmative action programs began under British rule as attempts to appease the non-Brahmin movement in the 1920s and 1930s.

Demands by the non-Brahmin movement led to a variety of affirmative action schemes in the South and in Bombay. In 1921, Mysore launched a programme for ‘backward communities’, defined by the Miller Committee as ‘all communities other than Brahmins who are not now adequately represented in the public service’ (in Galanter, 1984, p. 156). In 1925, Bombay introduced affirmative action for all except Brahmins, Prahbus, Marwaris, Parsis, Banias and Christians (Galanter, 1984, p. 156). The 1927 Communal Government Order in Madras reserved five of every 12 government jobs for non-Brahmin Hindus, two each for Brahmins, Christians and
Muslims, and one for 'others’ (Irshick, 1969, p. 236-244; Radhakrishnan, 1996, p. 113-114). In all these programs representation was the issue.

In the early 1950s, remnants of the non-Brahmin movement joined forces with the growing Backward Classes movement in North India. The Constituent Assembly made some of its most crucial decisions about quotas.

To define the ‘Backward class’, the constituent assembly appointed commissions. First of which was appointed in 1953, under the Chairmanship of Kalelkar. Second was the Mandal Commission installed in 1979.

Both the commissions worked for two years each to establish criteria of backwardness and to select the people who satisfied these criteria. These commissions travelled the country, received petitions and delegations, and in the end came up with a list of castes. Unlike Kalelkar, the Mandal commission expressed no clear doubts about the wisdom of using caste criteria. But elsewhere dissidents made clear that the commission faced the same problems as its predecessor, trying in vain to avoid caste (Burman, 1992).

Thus, when India became an independent nation in 1947, the Constitution of India listed some erstwhile groups as Scheduled Castes and Scheduled Tribes. The Constitution laid down that 15% and 7.5% of vacancies to government aided educational institutes and for jobs in the government/public sector, as reserved quota for the Scheduled Castes and Scheduled Tribes respectively. This was initially applicable for a period of 10 years, but after discussions and suggestions has been extended periodically.

Later, reservations were introduced for other sections as well. Now the total reservation is 49.5%. For SC it is 15%, ST 7.5% and OBC 27%.

But, there are various paradoxes involved in the implementation of Reservation policy.
2.4.1 Paradoxes in the Reservation Policy

Affirmative action is a hard reality of the world today. But it is not as simple as a magic wand of social justice, rather its very controversial, as sometimes it itself seems to hamper the social justice.

The controversies enveloping affirmative action are many; one such is that if a particular group is underrepresented in a job due to early discrimination. To represent it equally in the job requires that during current hiring the members of this group is hired more than the other groups. This would surely reduce their under representation caused due to early inequality but would still create inequalities this time against current applicants of other groups. So, is it helping achieve social justice or rather creating injustice in itself?

A second controversy is the demeaning of merit. The costs that are often cited due to affirmative action include the losses of efficiency that occur when less than best qualified applicants are chosen, the hostility and suspicion of the bypassed candidates and the qualified co-workers.

This controversy is clearly demonstrated in a comprehensive investigation presented by Madeline E. Heilman in "Affirmative Action: Some Unintended Consequences for Working Women" (1994) gives a picture of the negative consequences of Quota system. Heilman's experiments and analysis found that Quota system impacts a person’s self view and have effects on work place attitudes and behaviour. They proposed that:

1. Impact on the Self
   - Preferentially selected candidates may face higher stress levels than those selected on a merit basis (Heilman, Lucas & Kaplow, 1990).
   - Preferentially selected individuals rate the process as less fair than those selected on a merit basis.
   - When using affirmative action policy to select women for traditionally sex-typed jobs, preferential treatment can result in negative self-regard for the
individual (Heilman, Simon & Repper, 1987). Thus, it's likely that women that are selected on the basis of sex, rather than merit, will invest less effort in task accomplishment, will be less likely to persevere when they encounter difficulty, and will choose easier tasks.

- Women who are hired under preferential treatment appear to devalue and resist hiring other women when the preferential treatment results in an undermining of their own confidence.

2. Work Place Attitudes and Behaviour:

- The greater the role that affirmative action was believed to have played in a co-worker’s hiring, the less likely qualifications were thought to have been an important factor, and the less competent the co-worker was thought to be, unless explicit information was provided to suggest otherwise.

- Inequity-based perceptions by others in the organization may result in lowered motivation in addition to negative reactions to the individual who is believed to have benefited undeservedly.

- When there was no mention of affirmative action, women hired for positions were rated lower in competence than men only when the job was strongly sex-typed. However, when linked to affirmative action, women were rated as less competent in both sex-typed and sex-neutral jobs, and were also rated less competent than other women hires not associated with affirmative action.

In summary, Heilman illustrates that affirmative action results in a negative self-view for the benefiting individual who lacks self-confidence, an overall stigma of incompetence in the work place environment, and possible negative behaviours both from and toward those individuals hired as a result of affirmative action policies.

Another extensive study that illustrates the paradoxes involved in affirmative action suggested that the existence of affirmative action programs may create or exacerbate negative perceptions of groups that benefit from these programs. To test
this hypothesis, the authors presented 51 participants with a (fictitious) editorial describing a relatively unfamiliar immigrant group in a positive manner and manipulated whether the group was described as being able to benefit from affirmative action programs. Participants then rated their perceptions of and attitudes toward the group. Participants also indicated their attitudes and thoughts about the group's immigration and their attitudes toward immigration in general. Results indicated that when affirmative action was mentioned, participants expressed less favourable perceptions of and attitudes toward the group and were less favourable toward immigration by the group. Interestingly, when affirmative action was mentioned, participants were also less favourable toward immigration in general. Overall, these findings indicate that the existence of affirmative action programs can have far-reaching effects on attitudes toward groups. (Maio & Esses, 1998).

2.4.2 Benefits of the Reservation Policy

Preferential treatment blooms diversity in an organisation which can lead to overall general welfare of the society. The members of many racial, sexual and ethnic groups identify strongly with the fortunes and accomplishments of other group members; for given this mutual identification, increasing diversity will benefit not only those group members who actually gain prestigious, well paying position, but also the many others who take pride and pleasure in their success. They pave the path for the coming generations of their groups to take up similar or even better jobs in their future.

In addition, it can be argued that working closely with members of unfamiliar groups break down barriers and disrupts stereotypes, and that increasing racial, sexual and ethnic diversity will therefore increase overall well being by fostering understanding and harmony.

The increasing racial, sexual and ethnic diversity would also advance the academic enterprise. Neil Rudenstine, the president of Harward, expressed the idea saying “A diverse educational environment challenges students to explore ideas and
arguments at a deeper level—to see issues from various sides, to rethink their own premises, to achieve the kind of understanding that comes only from testing their own hypotheses against those of people with other views.”

Thus, the reservation policy has been a topic of discussion since a long time now, as few people support its benefits and others believe that the paradoxes leading to injustice outweigh the benefits.

The concept of affirmative action has been studied and researched upon in various disciplines such as sociology, anthropology, economics and others. But its understanding from a psychological view is still awaited. The present study focuses on the psychological consequences of preferential treatment. It aims to provide a psychological bent to the reservation policy. Thus the variables of the present study are perceived diversity climate, Work family conflict and Work alienation.

All the three variables aim to provide the consequences of the reservation policy on the public sector employees who are facing it. The consequences are in terms of their perception of the diversity climate of the organisation i.e. Whether or not they feel included in the organisation, whether or not they believe the organisation is being fair towards them and their group and whether they personally value diversity created by reservation policy. Further, it is aimed to see to what extent this perception towards the diversity climate vis-à-vis reservation policy is impacting their work family balance and work alienation.

Before analysing the connection between the three variables of the study, it would be meaningful to understand them separately.

2.5 Diversity and its Perception

As predicted in the landmark study Workforce 2000 (Johnson & Packer, 1987), rapid technological change, globalization, the demand for skills and education, an aging workforce and greater ethnic diversification in the labour market have forever changed the employment landscape. The definition of diversity extends well
beyond the traditional view that once focused primarily on gender and race and reflects the broader perspective of workplace diversity today.

"A broad definition of diversity ranges from personality and work style to all of the visible dimensions such as race, age, ethnicity or gender, to secondary influences such as religion, socioeconomics and education, to work diversities such as management and union, functional level and classification or proximity/distance to headquarters."

Diversity in terms of personality, educational level, functional specialization and so forth, were always present, but it was only when members of disadvantaged identity groups entered and interacted with organizations in ways that were non traditional for them that scholars developed an interest in “diversity” in the work place.

2.5.1 Researchers’ Views on Diversity

Diversity has different domains in which it is understood. At some places it is based on Social hierarchy in the form of caste and class. At other places it emerges from racial hierarchy in the form of colour and creed. And another form which is also quite prevalent is based on sexual hierarchy i.e. based on gender.

But researchers have found that any sort of diversity it may be, it does influence organisational effectiveness positively.

Informational approaches to diversity have emphasized that the creative tensions and the variety of input associated with diversity may encourage innovation, creativity, and higher quality solutions to complex problems (Ling, 1990; McLeod & Lobel, 1992; Nakui, Paulus & Van der Zee, 2008; Watson, Kumar & Michaelsen, 1993).

Research has also shown that multicultural groups develop more and better alternatives to a problem and criteria for evaluating those alternatives than do
culturally homogeneous groups (McLeod & Lobel, 1992) and that they are more creative than homogeneous groups (Ling, 1990; Nakui et al., 2008).

A study suggests that, in the long run, diverse groups outperform homogeneous groups. In short, it seems that the negative outcomes of diversity are associated with lower attraction among individuals from different subgroups (especially in initial phases of interaction), whereas the added value of diversity lies in superior problem-solving and higher creativity (particularly during later phases) (Watson et al., 1993)

Selective perception, a mental process in which information is interpreted after being filtered through a cognitive base (Hambrick & Mason, 1984). An individual's demographic background is a determinant of his or her cognitive base, i.e., "assumptions about future events, knowledge of alternatives, and knowledge of consequences attached to alternatives" (Hambrick & Mason, 1984, p. 195; Wiersema & Bantel, 1992). When members of a group differ with respect to attributes such as gender and functional background, they may have different interests, values, and mental scripts-i.e., expected sequences of actions or events (Ancona, 1990). Selective perception may lead them to have different understandings of the group's task.

A study reported that "mixed-sex groups tended to produce higher quality solutions than did all-male groups," Hoffman and Maier (1961)

Research revealed positive effects of diversity are particularly linked to anticipated productive outcomes. Participants tended to more strongly believe that diversity provides an opportunity for creativity, for learning and for better performance on complex tasks than as a source for pleasure and identification. (Menno Vos et al., 2009).

Diversity also leads to an overall general welfare:

a. The members of many racial, sexual, and ethnic groups identify strongly with the fortunes and accomplishments of other group members; for given this mutual identification, increasing diversity will benefit not only those group members who actually gain prestigious, well-paying
positions, but also the many others who take pride and pleasure in their success.

b. In addition, it can be argued that working closely with members of unfamiliar groups breaks down barriers and disrupts stereotypes, and that increasing racial, sexual, and ethnic diversity will therefore increase overall well-being by fostering understanding and harmony.

But, on the other hand there has been research work suggesting the flip side of diversity i.e. some studies suggest detrimental outcomes of diversity such as negative effect, communication difficulties, and turnover (McLeod, Lobel & Cox, 1996). Observable differences, such as race and gender, seem to be associated with negative consequences, eliciting stereotypes, prejudice, and negative work outcomes (Milliken & Martins, 1996).

Researchers studied all-male versus mixed-sex groups of medical students involved in dissection tasks. They found that mixed-sex groups had more interpersonal conflicts, greater tension, and lower levels of friendliness and respect (Alagna et al. 1982).

Usually these negative consequences are explained from social identity theory (Abrams & Hogg, 1990; Tajfel, 1982; Tajfel & Turner, 1979) and principles of similarity attraction (e.g. Byrne, 1999; cf. Newcomb, 1956).

In general, we are attracted to people who have similar attitudes, because they confirm our norms and values, and because they facilitate communication (similarity attraction hypothesis, cf. Newcomb, 1956). Moreover, social identity theory predicts that we tend to categorize our social environment into ‘us’ and ‘them’ (Abrams & Hogg, 1990; Tajfel, 1982; Tajfel & Turner, 1979).

When group members are dissimilar with respect to demographic attributes, they may engage in the cognitive process of categorization, classifying themselves and others into distinct social groups on the basis of ethnicity, gender, or other attributes (Turner, 1982). Brewer (1979), Tajfel (1982), and Brewer and Kramer (1985) have reviewed numerous studies suggesting that simply classifying a group of people into
subgroups on an arbitrary basis (e.g., through categorization) can trigger intergroup bias, the tendency for individuals to evaluate members of their own subgroup more positively than to perceive themselves as superior to members of other subgroups. When individuals perceive themselves as superior to other individuals, they often feel hostility toward them and experience anxiety around them (Stephan & Stephan, 1985; Tsui et al., 1992). Thus, because it fosters categorization and intergroup bias, diversity can be expected to result in affective conflict in work groups.

Thus, contemporary research studies have provided us with a dual view of usefulness and impact of diversity. But to merge them, a collaborative approach has also emerged which says that the impact of diversity changes with time.

From a more fundamental social cognitive perspective one could speculate that the negative affective responses to diversity primarily reflect initial automatic responses to diversity, whereas thinking about productive outcomes evokes a process of more controlled elaboration of thoughts (dual processing models, e.g. Fiske and Neuberg (1990)).

Over time the influence of demographic categories in groups decreases, whereas the influence of deeper level characteristics seems to increase (Harrison, Price, & Bell, 1998).

A study by Watson et al. (1993) suggests that, in the long run, diverse groups outperform homogeneous groups. In short, it seems that the negative outcomes of diversity are associated with lower attraction among individuals from different subgroups (especially in initial phases of interaction), whereas the added value of diversity lies in superior problem-solving and higher creativity (particularly during later phases).

Work on levels of trust in teams also suggests that trust is the highest before groups start working together, and then declines drastically to gradually move up again over time (Costa, 2006).
The above said studies have given generalised findings based on a mixed gender sample. But the question arises “Are there any gender differences in the indulgence of discrimination or prejudice?”

In a study professional-level employees from various industries were asked to play the role of an employee in a hypothetical work scenario in which a team member is added to the task to assist the team with getting a project completed on time. These authors were interested in initial levels of trust in the new team member. Their data show that, among females, trust was not affected by gender of the new team member, but among males trust was clearly higher in case of a same-sex team mate. (Spector and Jones, 2004)

It is also a well-established finding that men are more likely than women to express prejudiced attitudes about a variety of groups (e.g. Whitley, 1999). Consistently, earlier findings have also revealed that increased diversity in organizations is associated with lower attachment for males, but not for women (Tsui et al., 1992).

If gender does play a role in the extent of prejudice, we can say that biology impacts the perception of diversity. And if biology impacts, then psychology surely impacts too. So attitude of a person towards diversity in general does also impact his/her acceptance of diversity in the workplace.

Recent research has pointed at the relevance of individual difference variables such as Cultural Empathy, Open-mindedness and Social Initiative to effective functioning in a culturally diverse work context (e.g. Arthur & Bennett, 1995; Ones & Viswesvaran, 1997; Van der Zee et al., 2004; Van der Zee & Van der Gang, 2007; Ward & Chang, 1997).

Research reveals that positive beliefs about diversity go along with an automatic tendency to engage in exchange of unique work-related information, rather than to categorize fellow group members as out group members. In line with this reasoning, Homan et al. (2007) found that there was more elaboration of information among
group members when group members had been convinced of the positive value of diversity.

Earlier studies have revealed that attitudes towards diversity have a basis in general traits (agreeableness, extraversion, and openness to experience) as well as in prejudiced tendencies (Nakui et al., 2008). Van Knippenberg and Haslam (2003) introduced the ‘value-in diversity’ perspective, suggesting that positive attitudes towards diversity in workgroups may affect feelings and task performance in diverse groups in a positive way.

But what so ever people’s attitude or gender, Diversity today is a much celebrated concept. It has been researched upon a lot and many legislative decisions have been taken either to enhance its positive impacts or to reduce inequality.

Thus, diversity is ever prevalent and hard to do away with. Either it has positive or negative impact still the organisations cannot neglect it as it is omnipresent in today’s world. In most countries it has become a legal issue to incorporate diverse workforce and to support every employee equally. Thus, one of the major aims of organisations today is to provide a conducive climate to the employees, in which diversity is seen as a boon rather than a problem.

Thus, organisational climate in relation to diversity and its perception by the employees becomes an important topic of research.

But not much research has been done on the impact of employee perception towards diversity climate and its consequences on other psychological variables like Work family conflict and work alienation. Thus, the present study would provide some novel findings focussing on these variables.

Also to outline the perception of employees’ towards the overall diversity climate of their organisation, three aspects of this perception has been focussed upon in the present study, namely, Organisational fairness, Organisational inclusiveness and personal diversity value of the employee.
Work and family are two connected but very different spheres of one’s life. There have been many researches around this concept, but linking it with diversity has been rare if ever researched earlier.

2.6 Experiencing Work Family Conflict

A balanced life conceives of work and family as mutually reinforcing with family experiences as part of what workers bring to enrich their contributions to work and organisations (Gallos, 1989) and vice versa. Work family balance brings greater effectiveness to all aspects of life. Employees work better when they do make time for family and personal interests.

Balancing work and family has become an important management issue as well. A growing number of organisations have implemented family-responsive human resource policies and practices (Glass & Estes, 1997; Perry-Smith & Blum, 2000). From research it appears that employees nowadays seem to value the quality of life more than the amount of salary they get (Vloeger, 2002). Recent studies have shown that people want to have more control over their work and accord more meaning to their non-work life. As a result, says Chalofsky (2003), the best employers are not great because of their perks and benefits, but because of their organisational cultures and policies that promote meaningful work and a nurturing, supportive workplace.

Work family balance is an issue that is rising up in the agenda for everyone. For example, the 2003 UK Graduate Careers Survey showed that graduates value flexibility more than pay when looking at prospective employers. A survey of 1700 Royal Bank Financial Group employees shows that managers are becoming big believers in flexible work arrangements because they are now witnessing first-hand how they help employees deal with the stress of juggling work-family-life responsibilities. Ninety four percent of flexi-work users are very satisfied with such arrangements (Royal Bank, 1998).
Work Family Conflict occurs when participation in the work role and the family role is incompatible in some respect. As a result, participation in one role is made more difficult by virtue of participation in the other role.

It is bi-directional in nature, where work interferes with family conflict, work demands interfere with family responsibilities, and family-work conflict, family obligations interfere with work (Kossek & Ozeki, 1998).

There are two directions of work-family conflict:

- Work-to-family conflict (WFC) occurs when experiences at work interfere with family life.
- Family-to-work conflict (FWC) occurs when experiences in the family interfere with work life.

An intriguing idea is that these two roles have differential permeability – family roles tend to be less structured and formalized and thus, more permeable to other role requirements (Eagle, Miles & Icenogle, 1997). The evidence supports this idea: in general, WIF is reported more frequently than FIW (Frone, 2003; Yardley & Markel, 1997).

Work family balance is thus, an integral aspect of an employee’s life. But, employees differ in the extent to which they face the work family conflict and accordingly the efforts they have to put into creating the balance between the two important roles of life.

2.6.1 Socio-Demographic Differences in Work Family Conflict

Studies have revealed that accumulation of experience, skills and personal expertise over time (i.e. ontogenetic development) would presumably promote greater integration of work and family (Greenhaus & Callanan, 1994). Individuals age in tandem with other family members, creating ‘generational events’ that can be characterized by usually high levels of strain or burden. For example, midlife workers
may be simultaneously confronted with growing job responsibilities, circumstances surrounding child rearing, and obligations to aging parents (“The sandwich generation” Zal, 1992). Thus, research has found that older workers report a higher level of positive spill-over between work and family. The negative spill-over between work and family and the prevalence of work and family stress increases across adulthood through midlife and then decline in the later stages of workforce participation as children are launched and parents die.

Another work-family research employing an 8-day daily diary study using a sample of the National survey of midlife development in the United States found age to have a persistent curvilinear effect on negative spill-over between work and family (Grzywacz, Almeida & Mc Donald, 2002). This finding also parallels another recent life course study of work and family, suggesting that the work-family experiences of workers are the result of joint decisions over time made by the worker and her or his family members to maximize work and family integration (Han & Moen, 1999).

Age is not the only factor impacting a person’s work family balance. The individual’s location in socially structured status hierarchies and corresponding social inequalities also is of importance in work family balance. (Bengtson & Allen, 1993). For example, women are frequently found to shoulder a disproportionate amount of family and household responsibilities in contrast to men and they are more likely to be employed in ‘bad jobs’ (Kalleberg, Reskin & Hudson, 2000) that may not provide work-family benefits (Christensen, 1998). Similarly, racial minorities, the poorly educated and those with modest economic resources typically face a disproportionate amount of life stress and they generally have fewer social resources for coping with those stresses (Clark, Anderson, Clark & William, 1999; House et.al. 1990, Turner & Marino, 1994)

A comprehensive analysis of demographic in relation to Work to family conflict reported that education is positively associated with work to family conflict. Men and blacks reported lower work to family conflict as compared to Women and non blacks. (Grzywacz, Almeida and Mc Donald, 2002)
Gender differences exist in terms of work and family boundaries for both men and women in almost every society and this has resulted in gender differences in experiences of the work family interface. Pleck’s (1977) research suggests that family to work spill-over is stronger for women and the work to family spill-over is stronger for men.

A study testing the cross cultural model of the Work family interface using multigroup structural equation modelling with survey responses from 48 countries explored gender differences in the experiencing of work family conflict. The results that were stated included that the responsibility for children contributed more than twice as much to family-work conflict for women as it did for men. Similarly, work family conflict reduced the sense of work-family fit substantially more for female than for male employees. Women generally experienced more family-work conflict than men, and conflict was found to be likely a more salient feature of their work lives than it is for men. (Hill, Yang, Hawkins & Ferris, 2004)

WFC is intensified when the work and family roles are salient or central to the person’s self concept and when there are strong negative sanctions for noncompliance with role demands’ (Greenhaus & Beutell, 1985). According to Gender role theory, women are more likely to see the family roles as part of their social identity than men do (Bem, 1993). Moreover, as women’s roles in workplace have increased, the expectations placed upon them in the family role have not diminished (Hochschild 1999). Thus, when work impinges on family demands (WIF), women are more likely than men to develop a negative attitude towards work because the job is more likely to be viewed as threatening a central social role. On the other hand, men are unlikely to use this information to form work attitudes, according to gender role theory, because they are less likely to experience a threat to self if the job interferes with family time. This is not to say that men do not find WIF unpleasant, but rather that perception of WIF are less likely to lead to attributions of blame because the interference is less damaging to social identity and thus, less threatening (Lazarus, 1991).

The same scenario of gender differences have been found in India as well.
Desai (1996) noted that Indian women tend to impose restrictions on their career aspirations or personal achievements for family reason. She argues that keeping a low profile in one’s career enables these women to be in both the world of work and family.

Various studies reveal that even though there is an increase in the number of women in the workforce in India in recent years, in terms of domestic division of labour and decision making, working women and their spouses continue to regard breadwinning as essentially a man’s job and home management as a women’s job (Bharat, 1995, 2003).

The expectation that women should give priority to the family leads to higher levels of personal role overload than men. Rout, Lewis and Kagan (1999) observed that women in India experience considerable pressure in the morning to do all that is necessary for the family before going out to work and after work.

Work family conflict is a concept well studied and researched upon in the world of work as it has dire consequences for the individual, his family and the organisation. Work to family conflict and family to work have been found to have different antecedents and consequences.

Some researchers have demonstrated that work to family conflict is primarily caused by work related stressors and characteristics and that it precedes family related behavioural and affective outcomes, while family to work conflict is caused by family related stressors and characteristics and predicts work related outcomes (Frone et al., 1997)

Studies have found mixed results while examining the impact of work family conflict on work withdrawal behaviours. Goff et al. (1990) found that overall work family conflict was a significant predictor of absenteeism among employed parents; on the other hand Thomas & Ganster (1995) failed to find significant relationship between work family conflict and absenteeism.

Another survey study explored the effects of work to family conflict and family to work conflict on withdrawal behaviours at work among both members of
359 dual earner couples. They found that both directional measures of work family conflict for husbands and wives were related to interruptions at work. Lateness to work was predicted by work to family conflict for wives, but not for husbands. Lastly, husbands missing work (absence) was predicted by their own family to work conflict. (Hammer, Bauer & Grandey, 2003)

A study done in Finland found that work family conflict was negatively related to job performance, job satisfaction and overall occupational well being. (Kinnunen & Mauno, 1998)

The review of literature depicts the differing causes and consequences of work family conflict and its two sub-dimensions, namely, Work interference with Family and Family interference with Work. The present research also focuses on the two sub dimensions of Work family conflict, but rather than merely pointing out the causes and consequences, the aim is to find the impact of perception of work place diversity on experienced work family conflict.

The researcher in the present study would like to explore whether the perception of the employees towards the handling of the diversity (created by affirmative action) by the organisation is impacting various aspects of an employee’s life. One such area which is aimed to be explored is Work Family conflict.

The researcher is of the opinion that Work family conflict would increase if the employees don’t have a good perception of the diversity climate of their organisation. Employees who would feel discriminated against, for instance, the meritorious employees who believe that reservation policy gives opportunities to employees while neglecting the merit, would surely find it difficult to maintain their calm both in work and family setting.

Dissatisfying environment at work can lead to displacement of negative emotions in the family setting. And thus, due to these negative emotions a person may not be able to do justice with his other important roles in his/her life such as being a good parent or a good spouse.
Additionally, the inter correlation between Work family conflict and Work alienation experienced by employees is also being studied.

Work Alienation can both be a cause and a consequence of Work-family conflict. As per the previous research the relationship between the two is strong. Before analysing the relationship that has emerged in the present research it is important to understand what Work Alienation is.

2.7 Work Alienation as a Cause and as a Consequence

Alienation is a much disputed concern of contemporary society in general and modern sociological inquiry in particular. There is, for instance, a division between those who consider alienation, within its variety of definitions, a phenomenon typical of mass urbanized industrial societies (Josephson & Josephson, 1962; Fromm, 1955; Pappenheim, 1959; Fischer, 1973) and those who suggest that alienation is a universal and timeless phenomenon typical of all human society (Berger & Pullberg, 1965).

The framework for understanding alienation was developed by Marx in the evolution of his sociological analysis. In his Economic and Philosophic Manuscripts of 1844, alienation appears to Marx (1964) as emanating from the economic infrastructure of society which in turn determines all other relationships within society, including the relationship of man to himself. For Marx, there were four basic types of alienation which emerged directly from the work situation, including an alienation of the workers from the process of work, from the product of the work, from himself and from others.

The social-psychological perspective on alienation is the work of Seeman (1959, 1967, 1972). He proposed five aspects of alienation namely, powerlessness, meaninglessness, normlessness, social isolation and self estrangement. The social-psychological perspective focuses on the expectations of the actors, such as powerlessness, within certain social situations and attempts to determine the social consequences of the actors’ alienation.
By adopting a modified Marxian structural perspective by emphasising technology and shifting the focus of the conceptual analysis of Seeman, Blauner (1964) viewed alienation as “a general syndrome made up of a number of different objective conditions and subjective feeling state which emerge certain relationships between workers and the sociotechnical settings of employment.”

Later, Kohn (1976) concluded that control over the product and the process of one’s labour is related to the components of alienation and the evidence suggests that the structure of work has a causal effect on particular aspects of alienation.

In the present study Seeman’s social-psychological perspective on alienation has been adopted to study the concept in details. This has been done as the tendency of social-psychological approach is to examine the “cognitive state” of the actor and to label certain “expectations” and “perceptions” as aspects of alienation thereby emphasizing the importance of subjective evaluation.

2.7.1 Work Alienation: A Common Scenario

Various research studies show the rare phenomenon of alienation is gripping more and more professionals and managers every day.

Highly successful male executives in mid life report doubts about the meaning of success, considerable self doubt, disquiet over their careers (despite their success) and great value conflict (Henry, 1961). A survey of several thousand managers who attended courses run by a well known training association reported great degrees of personal and social alienation, that is, their career were no longer meeting personal needs and they felt considerable alienation from organisations for which they worked (Tarnowieski, 1973).

Similarly, interviews of successful young executives and their wives revealed great feelings of stress, a loss of personal alertness, and an increasing sense of meaninglessness in everyday activities (Bartoleme, 1972). A study of one thousand middle aged professionals and mangers found that approximately 80% went through
periods of intense frustration as early as their late 30’s and that 15% never really recovered from this period (Schultz, 1974)

Present research is aware of the intense prevalence of work alienation in the organisations; the concern is that whether growing diversity through means of affirmative action is also becoming a cause for rising alienation among the employees.

Although, previous research has pinpointed major causes of work alienation. For instance, an extensive study was done on employees who have passed their MBA from a well known institute and have been working since minimum two months in an organisation. They found *Loss of affiliative satisfaction* being the most significant cause for alienation among the sample. This cause of alienation points to the achievement versus affiliation conflict in contemporary life, this missing affiliation could be at the workplace or at the family level leading to work family conflict. The second significant causal factor for alienation was found to be *disconfirmed expectations*. Intrinsic to the concept of expectancy disconfirmation in work setting is the notion of equity. Violation of the belief of “fair treatment” is proposed to be a major source of alienation. *Contradictory role demands* appeared to have some significance as a factor in alienation but not as great as the previous two factors. This factor is a cognitive state which occurs when an individual realizes that some of the demands on him are contradictory and always will be, regardless of anything he may do. As a result he must inevitably sacrifice some of his personal desires, in terms of both individual career needs and interpersonal relationships. Another causal factor which did not emerged as a significant factor in the study, but has been over and over found to be a major cause for alienation is *Sense of external control (Powerlessness)*. It is a cognitive realization that one has been doing things because others said to. The perception that one has been manipulated and controlled leads to both personal and social alienation. (Korman, Wittig-Berman & Lang, 1981)

In the present study, Seeman’s perspective on work alienation has been adopted to understand work alienation with respect to perception of employees’ towards the diversity climate of their organisation.
The researcher believes that dissatisfaction with various aspects of the diversity climate of the organisation such as organisational fairness, organisational inclusiveness etc. can have a negative impact on employees’ motivation and efficiency at work. This motivation and efficiency would reduce as a result of employees’ experience of Work Alienation.

Work Alienation, as a feeling of detachment from work may develop as a result of powerlessness that employees may feel due to the legalized reservation policy, meaninglessness in work that they may experience due to quotas in promotion, Normlessness they may perceive due to lower standards of entrance cut off for the reserved category and Social isolation they may find themselves in due lack of control on the situation of all others also who belong to their fate.

Thus, according to the researcher it becomes very important to study the impact of the diversity climate on the employees’ output. Otherwise reservation policy rather than helping the society, organisation and country to progress may lead to deterioration in the present outputs of the employees, organisation and the country.

Additionally, an attempt is made to understand work alienation both as a cause and a consequence for Work family conflict.

As it is a well known fact that even after struggling to balance we do mix the two most important realms of our life, the work and the family. A dissatisfying event in either realm would indirectly impact the other realm.

Thus, in the present research one of the aims is to find out that whether alienation with work can impact the family life of an employee. Or is it the family disturbances that lead to work alienation. The researcher believes both to be happening but would like to find out which is stronger.
2.8 Chapter Summary

In this review the caste based reservation policy has been taken up as the background, while keeping the focus on the perceptions held by the public/govt. sector employees towards the diversity climate of their organisations. Researcher has looked at two consequent variables; Work alienation at the individual level and the experience of Work-family conflict at the collective level.

On the basis of the introduction and the review, the present researcher has formulated the following hypotheses:

*Hypothesis 1:* There would be a significant difference between the four groups based on differing genders and reservation categories in perception of diversity climate of their organisations.

*Hypothesis 1(a):* There would be a significant difference between the four groups based on gender and reservation categories in relation to perception of the extent of fairness in their organisations.

*Hypothesis 1(b):* There would be a significant difference between the four groups based on gender and reservation categories in relation to perception of the extent of inclusiveness in their organisations.

*Hypothesis 1(c):* There would be a significant difference between the four groups based on differing genders and reservation categories in their personal diversity values.

*Hypothesis 2:* There would be a significant difference between the four groups based on differing genders and reservation categories in their extent of experienced Work Alienation.

*Hypothesis 2(a):* There would be a significant difference between the four groups based on differing genders and reservation categories in their extent of experienced Powerlessness at work.
Hypothesis 2(b): There would be a significant difference between the four groups based on differing genders and reservation categories in their extent of experienced Meaninglessness at work.

Hypothesis 2(c): There would be a significant difference between the four groups based on differing genders and reservation categories in their extent of experienced Normlessness at work.

Hypothesis 2(d): There would be a significant difference between the four groups based on differing genders and reservation categories in their extent of experienced Instrumental work orientation.

Hypothesis 2(e): There would be a significant difference between the four groups based on differing genders and reservation categories in their extent of Self evaluative involvement at work.

Hypothesis 3: There would be a significant difference between the four groups based on differing genders and reservation categories in their extent of experienced Work family conflict.

Hypothesis 3(a): There would be a significant difference between the four groups based on differing genders and reservation categories in the extent to which they experience Work interference with family.

Hypothesis 3(b): There would be a significant difference between the four groups based on differing genders and reservation categories in the extent to which they experience Family interference with work.

Hypothesis 4: There would be a relationship between the Perceived diversity climate with its various dimensions and experienced Work family conflict with its various dimensions across the groups.

Hypothesis 5: There would be a relationship between the Perceived diversity climate with its various dimensions and experienced Work Alienation with its various dimensions across the groups.
Hypothesis 6: There would be a relationship between experienced Work Alienation with its various dimensions and experienced Work Family conflict with its various dimensions across the groups.