

Diversity variables effect on social capital, with the mediating effect of Jinnah principles of diversity management

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Abstract

Diversity management is a big concern for the multinational organizations. With the help of the Jinnah's vision of diversity management this paper tries to fill the gap, and to create a social capital which will help the organizations to increase its performance, especially for the organization working in the Pakistan and who want to start the business operations in Pakistan

Keywords: Diversity management, Jinnah's vision of diversity management, Pakistan diversity culture, social capital

Introduction

This is era of globalization and rapid changes in the work environment. The concept of monolithic culture is now changed; diversity is now seen in organization. People of different linguistic groups, religious group ethnicity are now living and working under same roof. Problems are created when there is a clash between the norms and values of the employees, the multinational corporations strive to demolish the differences and create a homo generous environment. This paper will give the solution for this problem. Especially for the multinationals who want to operate in Pakistani culture and environment.

Literature review

When striving for homogeneity, organizations might implement diversity initiatives (e.g., multicultural workgroups) to promote coherence and assimilate cultural differences (PODSIADLOWSKI ET ALL, 2012) this multiculturalism is achievable when there is willingness to collaborate with each other and a social network is created in which every person is treated equally, a social network is created which promotes the formation of social capital. Social capital is decomposable into two elements: first, the social relationship itself that allows individuals to claim access to resources possessed by their associates and second, the amount and quality of those resources. To possess social capital, a person must be related to others, and it is those others, not himself, who are the actual source of his or her advantage. As mentioned before, the motivation of others to make resources available on concessionary terms is not uniform. At the broadest level, one may distinguish between consummator versus instrumental motivations to do so (ALEJANDRO PORTES 1998).

The organizations face the challenge of diverse workforce, i.e. gender, age, ethnic, religiously diverse work force. This diversity in organizations has negative effects including the communication gap (BENJAMIN HOPKINS, 2012)), prejudice and discrimination (YONIE BENCHOP 2001), under-estimating potential (MIRZA ET. ALL 2012) as well as positive effects (CARSON AND BOYER, 2004) such as boosting organizational performance (GOMEZ-MEJIA & PALICH 1997) (BERGEN ET ALL 2005), over all positive organizational image, depending on the way it is managed. Even the perception, that the organization support diverse work groups would have a positive impact on its overall performance (ELLEN ET. ALL 2007). Research shows (VERBEEK & GOREINVELD, 2012) that the diversity policies does not ensure the organization performance, there still may be lack of support for each other, there still may be prejudice and discrimination against the minorities, the inclusive diversity management system is required. The study (PLESS & MAAK, 2004) shows that to realize the benefits of diversity requires the integrative approach of diversity management that is built upon the principles of mutual understanding, recognition, mutual enabling, and trust to form an inclusive diversity management system which therefore leads to the creation of social capital. The all-inclusive multiculturalism (AIM) approach given by (STEWENS ET ALL, 2008) promises to enhance positive relationships across difference, resulting in heightened employee engagement and individual and organizational performance. Organizations can develop an AIM workplace environment by infusing employee and prospective employee communication with all-inclusive language and by including all groups in diversity structures and policies

(SENGUPTA & SARKAR 2010) In his future research recommendation said, more attention could be paid to find out the mechanisms through which ethnic diversity influences the formation of social capital in India. According to the World Bank, social capital is heavily influenced by economic factors like income, as well as political and cultural factors. Using cultural factors like caste and religion as the policy variables and other factors as important determinants of social capital formation, further empirical investigation is required to

quantify and identify accurately the impact of different aspects of ethnic identity and other important factors on individual level social capital in developing and transitional economies like India

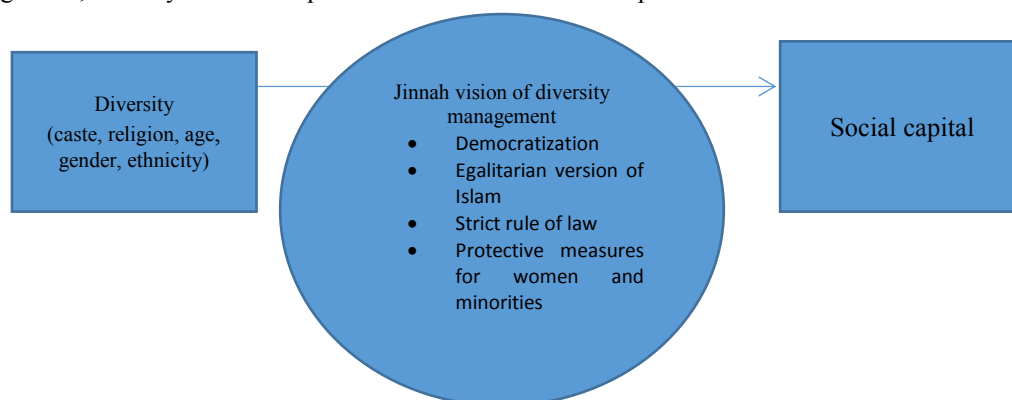
JAWAD SYED ET ALL ,2010 There has been limited work done on the diversity management and on the social capital in Middle East especially in Pakistan, this concept is relatively new in Pakistan as compared to the developed countries, the academicians are now emphasizing on the dire need of diversity management research in this region. Pakistan is a very diverse country.

Diversity issue	classification
Religious diversity	Muslim (official) 95% (Sunni 75%, Shia 20%), other (includes Christian and Hindu) 5%
Ethnic diversity	Punjabi 44.68%, Pashtun (Pathan) 15.42%, Sindhi 14.1%, Sariaki 8.38%, Muhajirs 7.57%, Balochi 3.57%, other 6.28%
Educational diversity	total population: 54.9% male: 68.6% Female: 40.3% (2009 est.)

Adopted from CIA world fact book 2012

One thing is here worth mentioning that the caste system in Pakistan as well as in neighboring India is major diversity issue, there are numerous castes in Pakistan and the concept of inferior and superior caste is inclusive in Pakistani culture for centuries. The members of the inferior caste members face many disadvantages in the workplace, and they face harassment and workplace bullying. As shown in Table 1, Pakistani society comprises heterogeneous groups of people who have different linguistic, ethnic or religious backgrounds. The Muslim population in Pakistan is divided into 77% Sunnis and 20% Shiites (CIA 2012). The difference of beliefs in these schools of thoughts has frequently resulted in violence in Pakistani society that has claimed hundreds of lives in the last two decades (UNDP 2004). There are also a small number of non-Muslim communities that remain largely concentrated in the *Thar* area of *Sind* province (Hindu community), and the central parts of the Punjab province (Christian community) (CIA 2012). Table 1 also provides an account of different languages spoken in different provinces and regions in Pakistan. Pakistan is administratively divided into four provinces, and many other regions (such as Federally Administered Tribal Areas, and Northern Areas). The variety of languages spoken in Pakistan is an expression of diverse cultural and ethnic backgrounds of the people who speak these languages. The linguistic and ethnic identification in Pakistani society has been characterized by the power politics, and social discrimination in employment opportunities

JAWAD SYED,2008 in his research analyze the diversity management principles of QUAID-e-AZAM Muhammad Ali Jinnah. The analysis identifies four key dimensions of Jinnah's vision: first, democratization ensuring the participation of all groups of people in socio-economic and political spheres of life. Second, an egalitarian version of Islam, considered consistent with the principles of social justice and equal opportunity. Third, the implementation of a strict rule of law with no room for favoritism and discrimination. And fourth, special protective measures for minorities, women and other disadvantaged groups. The four dimensions are on the whole inclined towards a social case of diversity management. These principles not only are of diversity management, but they are also helpful in the creation of social capital.



Based on the literature above this model has been made. The Jinnah principles as a mediating variable, this paper aims to create a link between the diversity management and social capital creation

DEMOCRATIZATION

Social capital and civil society are essentially a social and collective property of social systems, not a characteristic feature that individuals carry around with them, the relationship is found at the aggregate level of society as a whole. Consequently, while little can be predicted about an individual's political trust or confidence in public institutions on the basis of his or her social trust, countries with relatively high levels of social trust tend to have relatively high levels of political confidence as well.(JULIET MUSSO 2011). Research shows that there is a reciprocal link between democracy and social capital, this interdependent shows that it is a two way process (Pamela Paxton 2002) The relationship between democracy and social capital appears to be symbiotic.(USLAINER 2001)

PROTECTIVE MEASURES FOR MINORITIES AND WOMEN

By better understanding the psychological mechanisms involved in how people respond to social comparison situations, we can better understand the utility and limitations that various strategies afford to minority group members in the face of upward social comparisons and pervasive cultural norms.(EVAN & MCCONNELL 2003) differential findings for women and men are clearly supportive of the idea that because women and men occupy different positions within the social structure, perceptions of discrimination mean something very different to women than they do to men(SCHMIT ET ALL,2007). The way to achieve equality is to recognize that women are in the labor force to stay; that their needs are the needs of all workers; and those policies or laws-or disability insurance plans-that do not take this into account deny them their right to equal protection in employment. Women do not want to be "special"; they want to be equal.

STRICT RULE OF LAW

The business management literature suggests that though larger companies are persuaded by the economic case for workforce diversity, small and mid-size companies may not be. One danger of promoting the market support for diversity is that exclusively economic arguments can overshadow the moral or philosophical case for racial justice (NANCY HEWIT 2008) .

EGALITARIAN VERSION OF ISLAM

Allah (S.W.T.) says in *surat Al-Hujurat*, (verse 13), what be translated as, "**O Mankind! We have created you from a male and female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the sight of Allah is he who has most *taqwa* among of you. Verily, Allah is All-Knowing, All-Aware.**"

With this verse, Islam declares equality among people, that is because Islam respect a human for being a human not for any other reason; Islam dose not distinguish between two races, or two groups of people, or between two colors, and the prophet Muhammad (S.A.W.) addressed the people signifying that concept during the last pilgrimage, saying: "*O People! Your God is one; your father is one; no preference of an Arab neither over non-Arab nor of a non-Arab over an Arab or red over black or black over red except for the most righteous. Verily the most honored of you is the most righteous.*"

The organizational advantage discussed in the paper is fundamentally a social one. The creation and maintenance of some forms of Islamic social capital, particularly the relational and cognitive dimensions, are costly. (ABUL HASSAN FAROOQI, 2006)

Conclusion and discussion

This paper aims to find the relationship between the diversity and social capital and the mediating role of Jinnah's principles of diversity management. The aim of this paper is to increase the overall organizational performance. This goal can be achieved if there is a created a sense of trust and mutual dependence between the diverse groups and the members of different groups should be treated equally. This all phenomena will create a social network then through that social network, the achievement of the social capital is possible and ne can benefit from the intellectual resources of others, and collaborate with them.

This study will help the Pakistani organizations to implement a diversity management system/network, which is inclusive in nature and thus proper representation of all the diverse groups would be possible

The confidence of the minority members in the Pakistani organizations will be increased and they will also give their valuable feedback about the betterment of their respected organizations

The employee retention will be a plus point for the organizations, because there will be less turnover rate, because minority members will be happy with the environment and the support which they get from their colleagues and the managers.

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