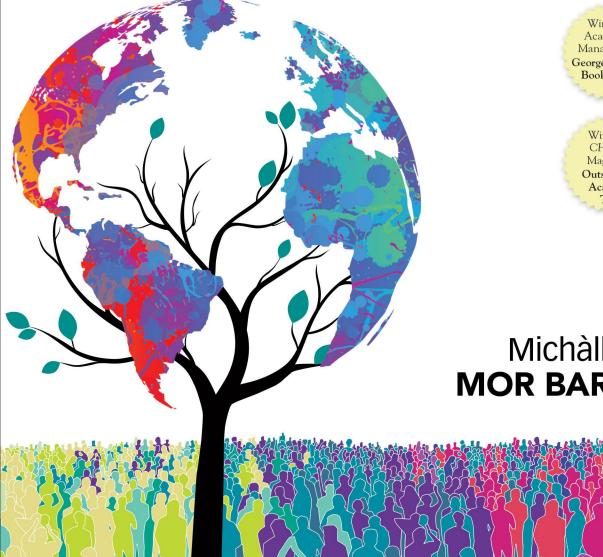
# **Fifth Edition** MANAGING DIVERSITY

### Toward a Globally Inclusive Workplace



Winner of Academy of Management's George R. Terry Book Award

> Winner of CHOICE Magazine's Outstanding Academic Title

## Michàlle E. **MOR BARAK**

## **Managing Diversity**

**Fifth Edition** 

Dedicated to my parents— Sara and Advocate Peretz Barak, a blessed memory.

> And may they live a long life, to my darlings Shunit, Tomer, and Oz— For a brave new future!

> > *To Ysrael— The wind beneath my wings*

## **Managing Diversity**

## Toward a Globally Inclusive Workplace

**Fifth Edition** 

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University of Southern California



Los Angeles | London | New Delhi Singapore | Washington DC | Melbourne



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### • Brief Contents •

List of Boxe	s, Fi	gures, and Tables	xv
Preface			xx
Acknowledg	gmer	Its	xxx
About the A	utho	r	xxxiv
Chapter 1	•	Introduction and Conceptual Framework	1
PART I	•	THE GLOBAL CONTEXT FOR DIVERSITY MANAGEMENT	13
Chapter 2	•	Diversity Legislation in a Global Perspective: Equality and Fairness in Employment	14
Chapter 3	•	Discrimination, Equality and Fairness in Employment: Social Policies and Affirmative/Positive Action Programs	59
Chapter 4	•	Global Demographic Trends: Impact on Workforce Diversity	82
Chapter 5	•	Socioeconomic Transitions: The New Realities of the Global Workforce	110
PART II	•	SOCIAL PSYCHOLOGICAL PERSPECTIVES OF WORKPLACE DIVERSITY	133
Chapter 6	•	Defining Diversity in a Global Context: Prejudice and Discrimination	134
Chapter 7	•	Vive la Différence?: Theoretical Perspectives on Diversity and Exclusion in the Workplace	172
Chapter 8	•	Culture and Communication in the Global Workplace	205
Chapter 9	•	Interpersonal Relationships in a Global Work Context	231

PART III	•	MANAGING A DIVERSE WORKFORCE IN THE GLOBAL CONTEXT: THE INCLUSIVE WORKPLACE	249
Chapter 10	•	Diversity Management: Paradigms, Rationale, and Key Elements	250
Chapter 11	•	Inclusive Leadership: Unlocking the Diversity Potential	271
Chapter 12	•	Overview of the Inclusive Workplace Model	289
		Level I—Inclusion Through Diversity Within the Work Organization	289
Chapter 13	•	The Inclusive Workplace Model	303
		Level II—Inclusion Through Corporate-Community Collaborations	<i>3</i> 03
		Level III—Inclusion Through State/National Collaborations	303
Chapter 14	•	The Inclusive Workplace Model	318
		Level IV—Inclusion Through International Collaborations	318
		Level V—Inclusion Through Environmental Sustainability and Justice	318
Chapter 15	•	Toward a Globally Inclusive Workplace: Putting the Pieces Together	331
		e Illustration: Level I—Inclusion Through Diversity ganizations—Denny's, Inc.	357
		e Illustration: Level II—Inclusion Through	
		munity Collaboration—Unilever	367
		e Illustration: Level III—Inclusion of Disadvantaged ational/State Level—Eurest	376
		e Illustration: Level IV—Inclusion Through Global —Fair Trade Company	384
	men	e Illustration: Level V—Inclusion Through Sustainability Ital Justice—Uranium Mines Deadly Legacy at the	391
References			391
Index			461

### • Detailed Contents •

List of Boxes, Figures, and Tables	
Preface	xx
Acknowledgments	
About the Author	xxxiv
Chapter 1 • Introduction and Conceptual Framework	1
The Challenge of Managing Diversity in a Global Context	2
Tensions Posed by Global Workforce Trends	4
Diversity and Exclusion: A Critical Workforce Problem	6
The Inclusive Workplace Model	8
Conceptual Framework and Organization of the Book	10
Summary and Conclusion	11
Note	12
	13
Chapter 2 • Diversity Legislation in a Global Perspective:	
Equality and Fairness in Employment	14
The International Bill of Human Rights and Employment Rights	14
Importance and Influence of the Declaration of Human Rights	20
Implementation	22
Diversity-Related Employment Legislation	24
Broad-Based Anti-discrimination Legislation	25
Race—South Africa	28
Gender—Japan	28
Equal Remuneration—United States Sexual Orientation—International	30 31
Gender Identity–United States and International	31
Antisexual Harassment Legislation—International	37
Practical Implications	44
Summary and Conclusion	46
Supplement 2.1. Universal Declaration of Human Rights	47
Universal Declaration of Human Rights	47

Supplement 2.2. Global Antidiscrimination and Equal Rights Legislation	50
Checklist of Protections Offered by a Select Number of Countries Notes	53 57
	57
Chapter 3 • Discrimination, Equality and Fairness	
in Employment: Social Policies and Affirmative/	59
Positive Action Programs	
Discrimination and Equality in Employment	60
Theoretical Perspectives of Discrimination and Affirmative Action	64
Social Policies and Affirmative/Positive Action Programs	65
Legal Arrangements for Affirmative and Positive Action Policies	66 70
Principles of Affirmative Action and Positive Action Programs Specific Goals and Target Population	70 70
Policies and Activities	70
Enforcement, Incentives, and Sanctions	74
The Public Debate Over Affirmative and Positive Action Policies	74
Summary and Conclusion	79
Notes	81
Websites	81
Chapter 4 • Global Demographic Trends: Impact on	
Workforce Diversity	82
International Population Trends	83
Trends in the Working Age Population	86
Migration Trends	90
National Trends	96
Gender Diversity	96
Age Diversity	99
Racial and Ethnic Diversity Ability and Disability Diversity	102 105
Sexual Orientation Diversity	105
Gender Identity Diversity	106
Summary and Conclusion	107
Notes	108
Chapter 5 • Socioeconomic Transitions: The New Realities	
of the Global Workforce	110
Worker Migration	112
Occupational Diversity	116
Migration of Employers	119
Implications for Diversity of Gender, Disability, and Sexual Orientation	124
Educational Trends and Workforce Diversity	126
Summary and Conclusion	130
Notes	131

PART II • SOCIAL PSYCHOLOGICAL PERSPECTIVES	
OF WORKPLACE DIVERSITY	133
Chapter 6 • Defining Diversity in a Global Context:	
Prejudice and Discrimination	134
Workforce Diversity Defined	136
Narrow Category-Based Diversity Definitions	138
Broad Category-Based Diversity Definitions	146
Diversity Definitions Based on a Conceptual Rule	148
Moving Toward a Global Definition of Diversity	149
Stereotypes and Prejudice	152
Dehumanization and Oppression	164
Employment-Related Discrimination	166
Summary and Conclusion	168
Notes	170
Chapter 7 • Vive la Différence?: Theoretical Perspectives	
on Diversity and Exclusion in the Workplace	172
Diversity and Exclusion: A Critical Workforce Problem	173
Overview of Social Psychological Theories of Diversity and Exclusion	176
Theoretical Underpinnings of the Inclusion-Exclusion Construct	177
Orienting Theories of Diversity and Exclusion	177
Explanatory Theories of Diversity and Exclusion	179
Explanatory Theories Addressing Question 1: Why Do Employees	177
Feel Excluded in Their Workplace?	179
Limitation of Social Identity Theory in Understanding Diversity	
and Exclusion	186
Implications of Social Identity Theory to Diversity and Exclusion	187
Social Comparison Theory and Symbolic Interaction Theory	190
Explanatory Theories Addressing Question 2: How Can Experiences	
of Exclusion Influence Employee Attitudes, Behaviors and Performance? Explanatory Theories Addressing Question 3: Why Are There Conflicts	191
Between Groups in the Workplace?	196
Research on Organizational Demography Documenting Exclusion	196
Summary and Conclusion	201
Notes	204
Chapter 8 • Culture and Communication in the Global Workplace	205
The Cultural Context for the Global Workplace	205
Cultural Value Dimensions	207
Power Distance	209
Individualism Versus Collectivism	209
Masculinity Versus Femininity	210

Avoidance of Uncertainty	211
Long- Versus Short-Term Orientation	212
Indulgence Versus Restraint	212
Summary and Critique of Hofstede's Framework	213
The GLOBE Study	215
Cross-Cultural Communication	216
Effective Cross-Cultural Communication	218
Verbal Communication	219
Language Fluency and Cultural Fluency	222
Nonverbal Communication	223
Cross-Cultural Communication Styles	227
Summary and Conclusion	229
Notes	230
Chapter 9 • Interpersonal Relationships in a Global Work Context	231
Cultural Styles and Relational Mental Models	233
Diversity in Interpersonal Relationships	236
Emotional Detachment Versus Emotional Involvement	236
Conflict and Harmony	240
Interpersonal Relationships and Cross-Cultural Communication	241
Theoretical Perspectives on Interpersonal Cross-Cultural	
Communication	242
Face and Harmony Orientation	244
Relationship Versus Task Orientation	244
Direct Versus Indirect Communication	245
Summary and Conclusion	247
Note	248
PART III • MANAGING A DIVERSE WORKFORCE IN	
THE GLOBAL CONTEXT: THE INCLUSIVE WORKPLACE.	249
Chapter 10 • Diversity Management: Paradigms, Rationale,	
and Key Elements	250
Defining Diversity Management	250
From Equal Rights Laws to Affirmative/Positive Action, to Diversity Management	254
	258
Diversity Management Paradigms The Human Resource Paradigm in Diversity Management	258 258
The Multicultural Organization Paradigm in Diversity Management	258
Models of Global Diversity Management	263
The Impetus for Implementing Diversity Management	265
Characteristics and Limitations of Diversity Management	267

Summary and Conclusion	269
Notes	270
Chapter 11 • Inclusive Leadership: Unlocking the	0.04
Diversity Potential	271
Leadership Dilemmas and the Diversity Paradox	272
Transformational Leadership, Inclusive Leadership, and	
the Organization's Competitive Advantage	273
Organizational Leadership and Inclusion	275
Inclusive Leadership	275
Leadership and Policy-Practice Decoupling	277
Policy-Practice Decoupling Within Levels and Between Levels	279
Inclusive Leadership from the Ground Up—Leadership Emergence	280
Inclusive Leadership from the Top: The Central Role of CEOs	281
Inclusive Leadership in the Middle: Leader-Member Exchange (LMX)	285
Summary and Conclusion	287
Chapter 12 • Overview of the Inclusive Workplace Model	289
Level I – Inclusion Through Diversity Within the Work Organization	289
Overview of the Inclusive Workplace Model	290
The Inclusive Workplace: Level I	292
Inclusive Policies and Practices	293
Barriers and Benefits of Implementing the Inclusive Approach at Level I	297
Barriers	297
Benefits	298
Summary and Conclusion	302
Chapter 13 • The Inclusive Workplace Model	303
Level II—Inclusion Through Corporate-Community Collaborations	303
Level III—Inclusion Through State/National Collaborations	303
Level II—Inclusion Through Corporate-Community Collaborations	303
Inclusive Policies and Practices	305
Barriers and Benefits of Implementing the Inclusive Approach at Level II	308
Barriers	308
Benefits	309
Level II Summary and Conclusion	310
Level III—Inclusion Through State/National Collaborations	311
Barriers and Benefits of Implementing the Inclusive Approach at Level III	314
Barriers	314
Benefits	314
Level III Summary and Conclusion	316

Chapter 14 • The Inclusive Workplace Model	318
Level IV—Inclusion Through International Collaborations	318
Level V—Inclusion Through Environmental Sustainability and Justice	318
The Inclusive Workplace: Level IV	318
Barriers and Benefits to Implementing the Inclusive Approach at Level IV	322
Barriers	322
Benefits	322
Summary and Conclusion Level IV	324
The Inclusive Workplace: Level V	324
Barriers and Benefits to Implementing the Inclusive Approach at Level V	326
Barriers	326
Benefits	326
Summary and Conclusion Level V	328
Notes	329

## Chapter 15 • Toward a Globally Inclusive Workplace: Putting the Pieces Together

The Value Base for the Inclusive Workplace	332
Implementation of the Inclusive Workplace	333
Practical Steps for Creating an Inclusive Workplace: Climate for	
Diversity, Climate for Inclusion, and Survey Scales	337
Climate for Diversity and Climate for Inclusion	338
Assessment of Climate for Diversity and Climate for Inclusion—	
Survey Scales	340
The Climate for Inclusion-Exclusion Scale (MBIE)	340
Psychometric Properties and Previous Research Using the Measure	342
The Mor Barak et al. Diversity Climate Scale	348
Overview	348
Psychometric Properties and Previous Research Using the Measure	350
Conclusion	354
Note	356

331

357

#### Appendix 1: Case Illustration: Level I—Inclusion Through Diversity Within Work Organizations—Denny's, Inc.

Homogenous History	357
The "New Face" of Denny's	359
Diversity Changes	359
Awards and Impact	363
Continued Legal Trouble	364
Questions for Discussion and Further Analysis	366
Summary and Conclusion	366

Appendix 2: Case Illustration: Level II—Inclusion Through	
Corporate-Community Collaboration—Unilever	367
Unilever and Palm Oil	367
Importance of Palm Oil	368
The Oil Palm Tree Industry	368
Current Trends	368
Impact of Palm Plantations	369
Environmental	369
Social	369
Economic	370
Unilever's Sustainability Development	370
Sustainable Agriculture Initiative	372
Implementation of the Sustainable Development Plan	373
Unilever's Commitments Related to Palm Oil	374
Questions for Discussion and Further Analysis	375
Appendix 3: Case Illustration: Level III—Inclusion of	
Disadvantaged Groups at the National/State Level—Eurest	376
History of the Aboriginals	376
Australia's Plan to Mend the Injustices	377
New Laws and Policies	377
Indigenous Employment Policy	378
Eurest/Compass	379
Indigenous Training and Employment Program	379
Awards	381
Continuing Controversy	381
Closing the Gap	382
Questions for Discussion and Further Analysis	383
Appendix 4: Case Illustration: Level IV—Inclusion Through	
Global Collaborations—Fair Trade Company	384
Fair Trade History	385
Principles of Fair Trade	386
Market Expansion	386
Example of the Costs of Fair-Trade Goods	386
Global Village and Fair-Trade Company	387
Need for Options in Japan Fair Trade and Gender Inequality in Less-Developed Countries	387 387
Formula for Success	388
Fair Trade Future	389
Fair Trade Product Certifications	389
Fair Trade Impact on Producing Countries	389
Fair Trade Towns, Colleges, Schools, and Congregations	389
Questions for Discussion and Further Analysis	390

Appendix 5: Case Illustration: Level V—Inclusion Through Sustainability and Environmental Justice—Uranium Mines	
Deadly Legacy at the Navajo Nation	
History of Uranium Mines on Navajo Land	391
Health Impacts	392
Legal Action	392
Cleanup Efforts and Lingering Mistrust	393
Questions for Discussion and Further Analysis	394
References	395
Index	461

## • List of Boxes, Figures, and Tables •

Figure 1.1.	Conceptual Framework and Organization of the Book	10
Chapter 2		
Box 2.1.	The Debate Over the Ban on the Wearing of Religious Attire and Religious Symbols in the Workplace	17
Box 2.2.	Equal Employment Legislation and De Facto Discrimination	23
Box 2.3.	Affirmative Action in Higher Education: U.S. Justice Scalia's Controversial Comments and Brazil's Universities' Quotas	26
Figure 2.1.	United Nations: The International Bill of Human Rights	15
Figure 2.2.	Worldwide Legislation Against Sexual Orientation Discrimination: Map of Countries	33
Table 2.1.	Worldwide Legislation Against Sexual Orientation Discrimination: Listing by Country	34
Table 2.2.	Comparison of the Legal Provision for Protection Against Sexual Harassment at the Workplace Among Selected Asian Countries	40
Chapter 3		
Box 3.1.	Discrimination Categorization: Management Advice in 1943	61
Box 3.2.	Discrimination Categorization: Harassment of Arab and Muslim Oilfield Workers at a Large Energy Company	62
Box 3.3.	Discrimination Categorization: Black Employees File a Discrimination Lawsuit Against Xerox	63
Box 3.4.	Equal Employment Legislation and Religious Discrimination: The Case of Northern Ireland	72
Box 3.5.	Making the Case Against and for Affirmative Action: The U.S. Supreme Court's Ruling in Favor of White Firefighters and the Role of the First Latina Supreme Court Justice	76
Table 3.1.	Affirmative Action Legislation Worldwide (Select Countries)	67
Chapter 4		
Box 4.1.	The Women Who Leave, the Children Who Follow: Enrique's Story	91
Box 4.2.	Twin Teenage Boys Refugees and Sweden's Changing Sentiments Toward Immigrants	93

Box 4.3.	The Price of Migration for Women From the Philippines	95
Box 4.4.	"Reverse Mentorship"—Millennials, Generation Z and Boomers in Today's Workforce	100
Box 4.5.	Income Inequality Among Ethnic Groups in Malaysia	104
Figure 4.1.	Worldwide Population Trends	84
Figure 4.2.	Historic and Projected Age Composition, 1970, 2016, and 2060	87
Table 4.1.	Population Aged 25–64 (in 1,000s)	88
Table 4.2.	Population Aged 25–64, Selected Countries (in 1,000s)	88
Table 4.3.	Gender Gap in Labor Force Participation	98

Box 5.1.	Foreign and Immigrant Doctors and Nurses as Key Assets During the COVID-19 Pandemic	115
Box 5.2.	Outsourcing: The Experience for the Displaced Workers and for Those Who Receive the Jobs	119
Box 5.3.	The Bhopal Disaster: Economic Exploitation and Human Tragedy	123
Box 5.4.	Sexual Harassment and the High-Tech Industry	125
Box 5.5.	Barefoot College: Educating People Affected by Poverty in Rural Areas	127

### Chapter 6

Box 6.1.	Ziauddin Sardar Statement on His Identity and Subsequent Stereotypes	153
Box 6.2.	The Fear of Being Judged: How Stereotypes Outside of the Workplace Affect Behavior Inside the Workplace	155
Box 6.3.	The Nobleman and the Fortune Teller: Art and Stereotypes in Renaissance Italy	157
Box 6.4.	"You Speak English Really Well": The Insidious Nature of Microaggressions	159
Box 6.5.	Racial Profiling—British Vogue First Black Editor Told to Use the Back Entrance to His Own Office Building	161
Box 6.6.	Documenting Employment Discrimination Against Migrant Workers	167
Figure 6.1.	A Framework for Viewing Individuals Whose Culture Is Different From One's Own	164
Table 6.1.	A Typology of Diversity Definitions	139

Box 7.1.	Beauty Queens, Natural Hair: Intersectionality of Race	
	and Gender	175

Box 7.2.	The Binocular Resolution Classical Experiments of Racial Categorization in South Africa: Prestige of Groups, Identification, and Exclusion	182
Box 7.3.	The Classic Minimal Group Experiments	184
Box 7.4.	Ouch! Facing the Sting of Social Exclusion	192
Figure 7.1.	Orienting and Explanatory Theories of Diversity and Exclusion	178
Table 7.1.	Summary of Theories for Understanding Workplace Diversity and Exclusion	202

Box 8.1.	Leadership Through Effective Cross-Cultural Communication Saves the Day in Najaf	217
Box 8.2.	Hugs for Inclusion: Using a Universal Nonverbal Gesture to Communicate Acceptance	224
Box 8.3.	How Can the Important Guest Sit at the Head of a Round Table? The Use of the Physical Setting to Convey Respect in Business Communication	225
Box 8.4.	Intercultural vs. Intracultural Communication Styles in New Zealand	227
Figure 8.1.	Barriers to Effective Cross-Cultural Communication	219
Table 8.1.	Dimensions of Cultural Difference	208

### Chapter 9

Box 9.1.	Relational Mental Models About Time in Ecuador	234
Box 9.2.	What Just Happened in That Meeting?	235
Box 9.3.	Communicating Through the Exchange of Business Cards: Task-Oriented Versus Relationship/Task-Oriented Cultures	245
Figure 9.1.	Combined Versus Differentiated Relational Styles	237
Figure 9.2.	Beliefs About the Effects of Task and Relationship Conflict	240
Figure 9.3.	"Keep Off the Grass," Stated Directly (United States), and the Same Message, Stated Indirectly, "Since We Have	
	Broad Road, Why Should We Open Small Paths" (China)	246
Table 9.1.	Cultural Context and Communication Orientation	244

Box 10.1.	A Diversity Training Gone Awry: The Texaco "Jelly Bean Jar"	
	Incident	260
Table 10.1.	The Human Resource Approach to Diversity Management	259
Table 10.2.	Motivation for Implementing Diversity Management	267

Box 11.1.	Do Personal Experiences of Exclusion Affect CEOs' Inclusive Leadership?	282
Box 11.2.	A Secretary of State and a CEO Finally Break the Gender Barrier at a Prestigious Private Golf Course	283
Box 11.3.	A CEO's Controversial Decision to End the Work-From-Home Policy: Lessons from Marissa Mayer's Policy Reversal at Yahoo and Subsequent Global Events	284
Figure 11.1.	The Diversity Paradox	272
Figure 11.2.	Inclusion: The Key to the Diversity Paradox Dilemma	273
Figure 11.3.	The Path From Transformational Leadership Through Inclusive Leadership to Organizational Climate of Diversity	274
Figure 11.4.	A Circular, Two-Stage Process of Diversity and Inclusion	276
Figure 11.5.	Diversity and Inclusion (D&I) Policy-Practice Decoupling	279
Figure 11.6.	Decoupling Within and Between Levels	280

### Chapter 12

Box 12.1.	Definition of the Inclusive Workplace	290
Box 12.2.	A Company's Diversity and Inclusion Programs (Level I): The Case of DCM Shriram Industries (India)	296
Figure 12.1.	Expanding Circles of Inclusion	292
Figure 12.2.	The Inclusive Workplace: The Value Base for Level I	293
Figure 12.3.	The Inclusive Workplace: The Practice Model for Level I	298

Box 13.1.	A Company's Community Inclusion Programs (Level II)— The Case of Nestlé (Switzerland)	306
Box 13.2.	A Company's Collaboration With Governmental Programs for Disadvantaged Populations (Level III): The Case of Hong Yip Service Company Ltd. (Hong Kong)	315
Box 13.3.	Regional Programs That Cultivate Level III Inclusion at Marriott International	316
Figure 13.1.	The Inclusive Workplace: The Value Base for Level II	304
Figure 13.2.	The Inclusive Workplace: Obstacles and Benefits	
	for Level II	308
Figure 13.3.	The Inclusive Workplace: The Value Base for Level III	312
Figure 13.4.	The Inclusive Workplace Model: Obstacles and Benefits	
	for Level III	314

Box 14.1.	A Company's International Inclusion Initiatives (Level IV): The Case of eShopAfrica (Ghana)	319
Box 14.2.	A Company's Environmentally Inclusive Initiatives (Level V): Patagonia (United States)	328
Figure 14.1.	The Inclusive Workplace: The Value Base for Level IV	319
Figure 14.2.	The Inclusive Workplace Model: Barriers and Benefits for Level IV	323
Figure 14.3.	The Inclusive Workplace: The Value Base for Level V	325
Figure 14.4.	The Inclusive Workplace Model: Barriers and Benefits	
	for Level V	327

Box 15.1.	My Watercolor Metaphor for Diversity	355
Figure 15.1.	The Inclusive Workplace	331
Figure 15.2.	The Value Base for the Inclusive Workplace	332
Figure 15.3.	Implementing the Inclusive Workplace Model	334
Figure 15.4.	Practical Steps for Creating an Inclusive Workplace	338

### Preface •

No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.

-Nelson Mandela, Long Walk to Freedom, 1995

The fifth edition of *Managing Diversity—Toward a Globally Inclusive Workplace* includes new and up-to-date information on both practice and research that reflects changes in the organizational, national, and global context for the field of diversity equity and inclusion management. Most notably, there is increased understanding that diversity of ideas and backgrounds contributes to more creativity and productivity in business. There is also an awareness of the importance of more inclusion of underrepresented and traditionally disadvantaged groups in the workplace and in positions of influence to promote social justice. Global events keep reminding us that we are all part of one interdependent system. These events include a global economic downturn (e.g., the global economic crisis), a pandemic (e.g., the Corona Virus pandemic), a social movement (e.g., Black Lives Matter), or an environmental looming disaster of global warming (e.g., the Australian Bushfires).

In the two decades since I began working on the first edition of Managing Diversity: Toward a Globally Inclusive Workplace, the field of diversity management has blossomed from a nascent practice area into a burgeoning specialization within business, governmental, and nonprofit organizations. Most global organizations now have people in chief executive positions (c-suite) who are in charge of diversity, equity, and inclusion. Even more striking, the term inclusion that was introduced and defined in the first edition of this book and was a little understood term at the time, has become mainstream. In fact, when I first pitched my ideas for the book to editors, I was told to eliminate the term *inclusive workplace* from the title because "no one knows what inclusion means in this context." Now most professionals and even lay people refer to this specialization as Diversity & Inclusion (D&I), or Diversity, Equity, & Inclusion (DE&I). Many global organizations have corporate officers who are in charge of whole departments that oversee policies and practices that are more closely aligned with the strategic goals of the organization. Moreover, diversity management has become a recognized field of scientific inquiry, and there are increasing numbers of research articles published each year in academic journals.

I am gratified to see that the concepts of *inclusion* and of the *inclusive workplace* and the model that I introduced in the first edition of this book have gained recognition by practitioners and researchers alike. The measures for organizational climates for diversity and inclusion (see Chapter 15) have been used in research and organizational assessments and were translated into more than a dozen different languages, including Chinese, Dutch, French, German, Hebrew, Italian, Japanese, Korean, Portuguese, Spanish, and Turkish.

Yet, despite tremendous progress, both globally and locally, diversity and intergroup relations are as tumultuous as ever before. Although more organizations are benefiting from the richness of ideas and talents that are introduced by a more diverse workforce, they operate in social environments that are increasingly more suspicious and even hostile to people who look and behave differently from the mainstream. In the public and political spheres, there is increasingly talk about erecting walls, both physically and metaphorically. These walls refer to strengthening borders and national identities, on the one hand, and to creating restrictions in access to rights and privileges, on the other hand, between groups such as members of racial or ethnic minorities, sexual and gender identity minorities, the poor and the affluent, and immigrants and non-immigrants. In some countries, the arena for intergroup hostilities is political and affects people's livelihoods and sense of community; in others—and more tragically—they result in military actions that take people's lives and destroy communities and cultures. There is more work to be done in order to remove barriers of misunderstandings, miscommunications, and suspicion in order to create more inclusive organizations and more inclusive societies. The increased recognition that inclusion is not only the right thing to do but also carries great benefits for individuals, organizations, and societies at large represents a ray of hope.

My original quest to examine and understand key diversity experiences in today's global society has led to interviews with employees and managers around the globe, several research projects, and three international conferences—all culminating in this book. When I began my research, I was intrigued by three things: First, the original concept of inclusion that emerged from my interviews with employees and leaders at all levels of the organization in my initial qualitative studies was quite new in the context of diversity, and there was no research—let alone any measures for assessment—at the time. This was the impetus for my work and for generating specific measures for diversity and for inclusion, measures that have since been used rather extensively by other researchers in the field (see Chapter 15). Second, I was interested in the global aspects of diversity management and in what we could learn from research and practices in different countries. Initially, diversity was mostly thought to be a uniquely American specialization, and even the terms to describe diversity were anchored in the racial/ethnic groupings that were established by the U.S. Census Bureau (e.g., Caucasian, Asian, African American, and Latino). In contrast, this book takes a truly global view of diversity—from the definitions of the concepts (see Chapters 6 and 7) that could apply to any country or regional context; through the demographic, legislative, and public policy overviews (see Chapters 2–5); to the specific examples embedded in descriptive boxes throughout the book. And third, there was not much research to document the "business case for diversity" that was touted by pioneer practitioners in the field. The inclusive workplace model, unique to this book, provides not only a new way to conceptualize diversity management but is also backed with updated research (see Chapters 11–15) that demonstrates the benefits, as well as the limitations, of diversity policies and practices.

### **Target Audiences**

I have written this book with the goal of providing a comprehensive and in-depth understanding of organizational, national, and global diversity, equity, and inclusion for scholars, practitioners, and students of this burgeoning and fascinating area. The case examples embedded throughout the book make it accessible to even novices in this field while the statistical information, theoretical presentations, and research evidence are intended to give more in-depth information to those already well versed in the field. It is appropriate for upper-level undergraduate courses and graduate level MBA, industrial/ organizational psychology, and leadership/management core courses. Case studies and exercises will prepare students at all levels for today's workplace. With many courses being offered in hybrid or completely online formats, the features of this book such as boxed inserts, case studies, and discussion questions, can support these formats.

#### **New to This Edition**

For this edition, I retained the features that have made *Diversity Management: Toward a Globally Inclusive Workplace* award-winning and innovative in its previous four editions, while updating with current data, research, and practice-relevant information. Each of the book's three parts have been updated as follows:

• Part I: The Global Context for Diversity Management. New information and projections provide important perspectives to the macro context for diversity and inclusion in the first part of the book. The changes in these chapters reflect global demographic trends and legislative and public policy actions in different countries around the world. Many of the projections we made in the first edition of the book became a reality and this fifth edition presents trends as well as projections toward the middle and end of the century. New legislation in different countries, covered in this edition, indicate deeper understanding of the importance of accepting those who are different from the main stream but also some resentment toward these groups, particularly immigrants, who are perceived by some as competing for scarce jobs. Public policies aimed at promoting equality and correcting past wrongs continue to face legal challenges in different countries around the world, and this edition presents case examples of different interpretations for these legal dilemmas.

**Part II: Social Psychological Perspectives of Workplace Diversity**. The second part of the book includes new theoretical perspectives with particular emphasis on understanding why we, as human beings, have a need to categorize people and why, based on this categorization, we act to accept and include some people yet reject and exclude others. These theoretical explanations help us understand why this has been such a difficult issue to contend with and what we need to do in order to move forward. This section presents new case examples, including vignettes relevant to the Me Too, Black

Lives Matter movements, and to the global pandemic of COVID-19, with updated research to help gain a deeper understanding of these questions.

Part III: Managing A Diverse Workforce in the Global Context: The • **Inclusive Workplace.** The third part of the book presents the revised and updated inclusive workplace model. To the four levels of the original model, inclusion through organizational, community, state, global collaborations, I have added a new fifth level—that of Inclusion Through Environmental Sustainability and Justice (see Figure 12.1 in Chapter 12). This level, which has so far not been considered as part of inclusion, refers to the organization's policies and actions in abstaining from damaging the natural environment, instituting sustainability policies, and promoting environmental justice. The main principle of the inclusive workplace is that inclusion relates not only to the organization itself but should also be applied to expanding circles that are relevant to the organization's life, to those of its employees, its customers, and the environment in which they operate. The new Level V of the inclusive workplace model goes beyond environmental protection and conservation to an organization's commitment to ensuring that all individuals—especially vulnerable populations who are disproportionally affected by environmental deterioration, degradation, and disaster—are able to live in a space that is clean, healthy, and safe. There are updated case examples for each of the five levels and research highlighting the benefits of the inclusive workplace model to the organization and its employees as well as on the communities it is serving, its stakeholders, and (where applicable) its stockholders.

### **Updated Chapters**

Each chapter has been thoroughly updated to include new developments, new scholarship, and case examples relevant to global diversity, equity and inclusion.

### **Chapter 1: Introduction and Conceptual Framework**

- New population and workforce demographic trends and projections into the middle of the 21st century and beyond (2050, 2100).
- New and updated theories and research on global workforce tensions.
- Introducing a new level to the Inclusive Workplace model: Level V refers to inclusion through environmental sustainability and justice.

## Part I: The Global Context for Diversity Management

### Chapter 2: Diversity Legislation in a Global Perspective: Equality and Fairness in Employment

• New information and updates on the debate over the ban on wearing religious attire and religious symbols in the workplace from different and opposing perspectives (e.g., France, Turkey, Germany, the United States).

- Updates to the case vignette on Turkey and the dramatic changes to wearing the hijab (religious head scarf).
- Updates to the signatories on the United Nations' International Covenant on Economic, Social, and Cultural Rights.
- New and updated information related to sexual orientation and gender identity, including transgender, in the workplace (for example, the U.S. Supreme court decision that determined that firing individuals because of their sexual orientation or transgender status violates Title VII's prohibition on discrimination because of sex).
- New information on the *Me Too* movement and its relevance to sexual harassment in the workplace.
- New information and updates to the table and the global map on worldwide legislation against sexual orientation discrimination.
- New information and updates to the table on comparison of the legal provision for protection against sexual harassment at the workplace.
- New information and updates to the table on global antidiscrimination and equal rights legislation.

### Chapter 3: Discrimination, Equality and Fairness in Employment: Social Policies and Affirmative/Positive Action Programs

- New information and updates to the table on affirmative/positive action worldwide
- New case vignettes
- New and updated information on the pros and cons of affirmation/ positive action.

### Chapter 4: Global Demographic Trends: Impact on Workforce Diversity

- New chart of worldwide population trends with projections to 2050 and 2100
- New detailed description of international demographic population realities and projections
- Revised and updated table on historic and projected age composition through 2060
- Revised and updated table of global population trends for ages 25–64 (working age) through 2060, by continents and selected countries
- New information on global migration trends, including an emphasis on women migrating alone in search of jobs and livelihood for themselves and for their families back home
- Update to the Enrique Story case vignette

- New case vignette on twin teenage boys refugees and Sweden's changing sentiments toward immigrants
- New case vignette on women migrating from the Philippines to Paris to work as housekeepers and hotel cleaning staff
- Updated table on gender gap in labor force participation in different regions of the world
- New information on vignette related to "reverse mentorship" (younger workers serving as mentors to older workers, particularly in high tech industries)
- New information about ability and disability diversity in the workplace
- New information about sexual orientation and gender identity (including transgender and nonbinary) diversity in the workplace in different countries

### Chapter 5: Socioeconomic Transitions: The New Realities of the Global Workforce

- New information on global migration trends, including the International Labor Organization's (ILO) definition of "migrant workers"
- New case vignette on foreign and immigrant doctors and nurses as key assets during the COVID-19 pandemic
- New and updated information on global occupational diversity
- New and updated information on migration of employers in search of cheap labor in different countries
- Revised case vignette on outsourcing and the experiences of displaced workers and those who receive the jobs
- Update to the Bhopal disaster vignette with new insights through a historical perspective
- Update to the sexual harassment vignette
- New information on educational trends and workforce diversity
- Update to the Barefoot College vignette with implications for educating working people experiencing poverty

### Part II: Social Psychological Perspectives of Workplace Diversity

### Chapter 6: Defining Diversity in a Global Context: Prejudice and Discrimination

- New and updated definitions of diversity from different parts of the world
- Updates to the table on typology of diversity definitions (narrow-, broad-based and definitions based on a conceptual rule)

- New research and insights related to a global definition of diversity
- New and updated information on the European Union's initiatives related to discrimination against the Roma people
- New case vignette on racial profiling—Edward Enninful, the first Black editor of British Vogue, was told to use the back entrance to his own office building

### Chapter 7: Vive la Différence?: Theoretical Perspectives on Diversity and Exclusion in the Workplace

- New vignette about beauty queens and natural hair—demonstrating intersectionality related to race and gender
- Updates on orienting theories—critical race theory and intersectionality theory and explanatory theories—social identity, social comparison, symbolic interaction (explaining the "why" of exclusion); sociometer model, identity-based motivation, interactional model (explaining the "how" of exclusion), realistic conflict, equity, relative deprivation, intergroup contact (explaining intergroup conflicts leading to exclusion)
- Updates on the advantages and disadvantages of the different theories in explaining exclusion
- Updates to the vignette on facing the sting of social exclusion
- New research on organizational demography documenting exclusion

## Chapter 8: Culture and Communication in the Global Workplace

- Updated definition of culture.
- Update for Hofstede's dimensions of cultural differences table with a new sixth dimension: Indulgence vs. Restraint.
- Updated critique of Hofstede's global cultural dimensions.
- New examples of cross-cultural communication related to the Black Lives Matter movement and the COVID-19 pandemic.

### Chapter 9: Interpersonal Relationships in a Global Work Context

- Updates on research related to relational mental models in different cultural contexts
- Revised and updated vignette on relational mental models about time in Ecuador
- Updates on research related to direct versus indirect communication and the cultural differences between East and West.

## Part III: Managing A Diverse Workforce in the Global Context: The Inclusive Workplace

### Chapter 10: Diversity Management: Paradigms, Rationale, and Key Elements

- New definitions and interpretations for diversity management from different regions of the world
- New ways to operationalize excellence in diversity management by measuring companies on certain dimensions (such as leadership accountability and supplier diversity)
- New information and evidence on the challenges related to diversity management for global companies operating in countries in which local laws and customs dictate, for example, specific gender roles
- Diversity, inclusion and the response of the corporate world to the globalized movement of Black Lives Matter: The question of symbolism vs. real transformation as a result of the movement (e.g., the 1619 project)
- New research evidence of the benefits related to effective diversity management.

### Chapter 11: Inclusive Leadership: Unlocking the Diversity Potential

- A new section on cutting edge work: Leadership and policy-practice decoupling—focusing on discrepancies between what the organizational leadership states (policy) and the organization's enacted practices related to diversity and inclusion.
- A new figure depicting decoupling between espoused D&I policies.
- In-depth analysis of *within* levels and *between* levels decoupling with a relevant figure depicting the differences.
- A new section on inclusive leadership emergence—how informal leadership emerges and what are the hurdles to the emergence of inclusive leaders.
- New information on the central role of top leadership in fostering inclusive leadership.

### Chapter 12: Overview of the Inclusive Workplace Model Level I—Inclusion Through Diversity Within the Work Organization

- Revised description of the inclusive workplace model with an added Level V Inclusion Through Environmental Sustainability and Justice
- Revised figure for the inclusive workplace model, reflecting the additional level

- Updated research evidence for Level I of the model—inclusion through diversity within the work organization
- Updated examples of policies, practices and barriers for Level I
- Updated case example of DCM Shriram Industries (India)

### Chapter 13: The Inclusive Workplace Model

### Level II—Inclusion Through Corporate-Community Collaborations

### Level III—Inclusion Through State/National Collaborations

- New and updated research evidence for Level II of the model—inclusion through corporate-community collaborations
- Updated examples of policies, practices, and barriers for Level II
- Updated case example of Nestlé (Switzerland)
- New and updated research evidence for Level III of the model—inclusion through state/national collaborations
- Updated examples of policies, practices, and barriers for Level III
- Updated case example of Yip Service Company (Hong Kong)

### Chapter 14: The Inclusive Workplace Model

### Level IV—Inclusion Through International Collaborations

### Level V—Inclusion Through Environmental Sustainability and Justice

- New and updated research evidence for Level IV of the model—inclusion through international collaborations
- Updated examples of policies, practices, and barriers for Level IV
- Updated case example eShopAfrica Ghana
- New Level V for the model—inclusion through environmental sustainability and justice
- New examples of policies, practices, barriers, and research evidence for Level V
- New case example of Patagonia, a company's environmentally inclusive initiatives

### Chapter 15: Toward a Globally Inclusive Workplace

### **Putting the Pieces Together**

- Revised and updated Figure for the Inclusive Workplace Model that includes the new Level V
- Revised figures for the Value Base for the Inclusive Workplace and for Implementing the Inclusive Workplace that includes the new Level V

- New and updated relevant research supporting the Inclusive Workplace model
- New and updated research on climate for diversity and climate for inclusion in organizations
- State of the art summary of research related to the psychometric properties of the measures for climate for diversity and climate for inclusion

### **Appendices 1–5**

- The Denny's Inc. Case—Level I, new information and updates
- The Unilever Case Level II, new information and updates
- The Eurest Case—Level III, new information and updates
- The Fair Trade Company—Level IV, new information and updates
- The Uranium Mining Case—Level V, a new case focusing on environmental justice

### Acknowledgments

Over the years that I have been studying workforce diversity, many people have helped me gain insight into diversity experiences around the world. Although the responsibility for the contents of this book rests solely with me, I am deeply thankful to those who joined me on this exciting journey.

I am indebted to the many people who agreed to participate in my research projects over the years and who so generously shared their thoughts and their concerns regarding diversity. In fact, the realization that inclusion was key to understanding diversity in organizations came during the preliminary stages of a diversity research project that I conducted about two decades ago. I was invited to carry out a study on diversity in a large, high-tech company with headquarters in Southern California and business contracts all over the world. I approached the project with great trepidation because I felt that I lacked "a hook," a key construct or theme to provide the anchor for the study; I was wondering what the common concern was shared by people who were different from the organization's mainstream.

As a first step, I asked the company's management for permission to conduct some interviews. They agreed, and several interviews were scheduled with employees of diverse backgrounds at different levels of the organization. I was deeply touched by the interviewees' willingness to open up and tell me about their experiences, their thoughts, and their feelings. Some felt they were an integral part of their work team and the organization, whereas others thought that their coworkers, their boss, or their subordinates could not get past a certain characteristic that made them different. Whether the interviewee was a woman manager, an African American supervisor, a Korean American engineer, or a Latina secretary, their statements were similar.

Invariably, employees who were more included in the organization's decision making and information networks were more satisfied, more committed to the organization, and more productive than those who were not. After several interviews with women, men, members of diverse racial and ethnic groups, as well as people with disabilities and members of diverse sexual orientations and identities—many repeatedly telling me how they felt—it finally dawned on me: *Inclusion* was the key!

In the years that followed, I expanded my research to other countries and interviewed employees in several regions of the world. The theme of organizational inclusion guided my research and led to the development of the *inclusive workplace* model. My scientific work has also yielded two research measures that have been used extensively in diversity research in different countries and have been translated into several languages. I am thankful to the people who agreed to be interviewed and to the colleagues who collaborated with me on these projects.

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### About the Author



**Michàlle Mor Barak**, PhD, is the Dean Endowed Professor of Social Work and Business at the University of Southern California (USC) with a joint appointment at the Suzanne Dworak-Peck School of Social Work and the Marshall School of Business. She served as the founding chair of the Department of Social Change and Innovation (SCI) and the chair of the PhD program. A principal investigator on several large research projects, she has published extensively in the areas of global diversity and inclusion climate. Her research and scholarly

work were funded by national and international foundations and corporations, including the Rockefeller Foundation, the Department of Defense, Army Research Institute (DOD-ARI), Nike, TRW Aerospace & Defense, Southern California Edison, and the Wellness Foundation.

Mor Barak was invited to give keynote addresses at national and international gatherings such as the International Monetary Fund (IMF) Global Inclusion Conference, Equity, Diversity and Inclusion (EDI) International Conference, and the Women's Global Forum on the Economy and Society. She received grants to lead prestigious conferences around the world, including from the Rockefeller Foundation to lead an international conference on global workforce diversity at the Foundation's Villa Serbelloni in Bellagio, Italy, and from the Borchard Foundation's grant to lead a global think tank of scholars on diversity management at the Château de la Bretesche, in France. Her original measures of diversity climate and climate for inclusion have been widely used nationally and internationally and were translated into more than a dozen languages, including Chinese, Dutch, French, German, Hebrew, Italian, Iranian, Japanese, Korean, Portuguese, Spanish, and Turkish.

Mor Barak won Best Paper awards including the Journal of Behavioral and Applied Management, from the Academy of Management Annual Conference, and from the Journal of Human Service Organizations and was ranked among the top authors of the most influential articles in the social work discipline. She was inducted to the American Academy of Social Work and Social Welfare (AASWSW) and received awards of distinction, including a Fulbright award, Academy of Management Division of Gender and Diversity in Organizations, the Lady Davis award from the Technion, Israel, the University of California Regents Award, and the Franklin C. Sterlin Distinguished Faculty Award. The first edition of this book, Managing Diversity: Toward a Globally Inclusive Workplace, received accolades in academic journals such as the Academy of Management Learning and Educational Journal, Journal of Sociology and Social Welfare, and Profiles in Diversity Journal, and won the Association of College and University Libraries' Choice Award for Best Titles and the Academy of Management's prestigious George R. Terry Best Book award for "the most outstanding contribution to management knowledge."



## Introduction and Conceptual Framework

±	Shi	Scholars
農	Nong	Farmers
I	Gong	Artisans
商	Shang	Merchants

What makes a successful manager? Chinese tradition divides human beings into four classes, each with its own unique qualities: the *shi* (scholars) are learned and contemplate vision and ethics, the *Nong* (farmers) work the land and can provide for basic human needs, the *gong* (artisans) are creative and strive for beauty and excellence, and the *Shang* (merchants) have strong ambition and a drive to succeed and to accumulate wealth. According to Chinese ancient wisdom, it is only when one can combine the qualities of all four classes—the vision and ethics of the scholars, the appreciation and respect for basic human needs of the farmers, the creativity and drive for excellence of the artisans, and the merchants' ambition to make a profit—that one can become a successful manager.

When I interviewed him for this book, Mr. Kyung-Young Park, the chief vision officer (CVO) of Harex,<sup>1</sup> relayed this wisdom, which had been imparted to him by the honorary chairperson of his company, Mr. Seo. After a long discussion on diversity management and the outsider's misconception of the homogeneity of both Korean and Chinese societies ("there are many differences among us that foreigners do not see— regional, for example"), he concluded that managers could learn a great deal about managing diversity from that Chinese teaching.

Indeed, effective diversity management should encompass these four principles: (a) like scholars, managers must adopt an ethical learned approach to diversity, always aiming to "do the right thing"; (b) like farmers, they must respect their employees' unique characteristics; and (c) like artisans, they must introduce creative solutions as they strive for excellence in diversity management. These qualities, combined with the last principle—(d) ambition to utilize diversity to promote business and societal goals for profitability and social good—lay the groundwork for sound management. These interactive qualities—vision, ethics, respect, creativity, business goal orientation, and striving for excellence—are, in essence, *the heart and soul of this book*.

### The Challenge of Managing Diversity in a Global Context

Successful management of today's increasingly diverse workforce is among the most important global challenges faced by societal leaders, corporate executives, human resource managers, and management consultants. Workforce diversity is not a transient phenomenor; it is today's reality, and it is here to stay. Homogeneous societies have become heterogeneous, and this trend is irreversible. The problems of managing today's diverse workforce, however, do not stem from the heterogeneity of the workforce itself but from the unfortunate inability of corporate managers to fully comprehend its dynamics, divest themselves of their personal prejudicial attitudes, and creatively unleash the potential embedded in a multicultural workforce.

The global economy moves diversity to the top of the agenda. Immigration; worker migration (guest workers); and gender, religious, and ethnic differences continue to dramatically change the composition of the workforce. There is a growing demand for equal rights for these workers and for other groups like older workers, workers with disabilities or non average body weight, people with diverse gender identity and sexual orientation, and workers with nontraditional and nonbinary gender expression. Even without globalization, population projections suggest that the trend to a diverse workforce will continue to be amplified in the coming decades. For example, due to consistently low birth rates and increased longevity, virtually all the more-developed countries will need even larger waves of immigrants just to sustain their current ratio of workers to retirees. At the same time, developing countries are experiencing an unprecedented growth in the numbers of young people. The combination of pushand-pull factors is moving all countries toward the same outcome: a more diverse workforce (United Nations, 2019).

Most large corporations in today's global economy are international or multinational, and even those that do not rely on vendors to sell to customers located outside their national boundaries. For example, Virgin Group, headquartered in the United Kingdom, which provides services in sectors including travel and leisure, health and wellness, music and entertainment, telecom and media, financial services, and space, has main offices in Australia, Singapore, South America, South Africa, UAE/Saudi Arabia, Indonesia/Thailand, Russia, Canada, and the United States. With total revenues exceeding £16.6 billion (or \$23.5 billion), Virgin employs more than 71,000 people in 35 countries around the world (Hoffower & Brandt, 2020; Virgin Group, 2021).

In the context of the globalized economy, most large companies fall in the category of multinational companies (MNC). The literature on international management includes several typologies of MNC, which are useful for understanding, explaining, and conducting empirical studies about the functioning of—and the interplay between—multinational corporations, the countries in which they do business, and the challenges of managing in a global context (Bartlett & Ghoshal, 1998, 2017). The specific strategies employed by different MNCs to handle the global-local tension are often the determinant of the extent to which the company makes national differences a virtue rather than a hindrance (Edwards, 2010).

The seminal typology offered by Bartlett and Ghoshal (1998, 2017; Bartlett, Ghoshal, & Beamish, 2007) is helpful as a general framework for understanding unique corporate cultures relevant to global workforce diversity. The first is *international corporations* with headquarters in one country and operations in one or more other countries. Their strategy is based primarily on transferring and adapting the parent company's knowledge or expertise to foreign markets while retaining considerable influence and control. This category of companies is characterized by an organizational culture primarily influenced by the home country, particularly regarding human resource management.

The second category is *multinational corporations*, in which the central corporate office still has the dominant decision-making power, but each national or regional operation has some autonomy in business decisions. These companies develop strategic capabilities that allow them to be overly sensitive and responsive to differences in national environments around the world. The company's culture is less unified and rigid, compared with those of international companies, and less dominated by one national culture.

The third form is *global companies* with headquarters that may be in a specific geographic region but with a team composed of managers across the globe jointly making major business decisions. These companies are driven by their need for global efficiency and typically treat the world market as an integrated whole. The corporate culture in this type of company is not dominated by any one national culture.

In addition to strategic alliances and a wide-ranging business span, companies must be able to use the diversity of their human resources to become truly global. This means that they maximize human talents regardless of where their employees are located or their national origin. Soliciting input from employees from varied backgrounds, with different educations and life experiences, can positively impact a company's external outputs (products and customer service) and internal processes (company culture, management policies) (Patrick & Kumar, 2012). As a first step to using diversity, companies must learn the human side of the global company. The training, orientation, and cultural understanding needed for the management and employees of any company—national, international, multinational, or global—include the deep understanding of individuals who live in other national and cultural contexts and the ability to work within a global team framework.

### **Tensions Posed by Global Workforce Trends**

As a result of unbalanced fertility rates in different regions of the world, global demographic trends are projected to create unprecedented workforce tensions. For example, the United Nations expects that the working-age population of the more-developed countries (as currently defined) will barely grow due to low fertility rates. In countries such as Germany, Italy, Japan, the Republic of Korea, or the Russian Federation, the United Nations expects fewer people ages 15 to 64, based on population projections for 2060 (United Nations, 2019). This trend is part of what demographers have called the "Second Demographic Transition,"—due to increased educational attainment and labor force participation, women have children at older ages than before and have fewer children than would be required to replace a country's population (Lestaeghe, 2014). Once countries have fallen below the replacement level, they tend not to return to it (Pattaro et al., 2020). Even if fertility rates increase in these countries, the current deficit in young people cannot be replaced, except by immigration. To maintain their current working-age population levels to the year 2060, these countries will need a few hundred thousand immigrants every year. Historically, these relatively homogeneous societies have been resistant to immigration, yet their current practices, induced by workforce decline, indicate a tacit acceptance of it. Other developed countries, such as the United States, will have more people in those ages but not enough to keep up with the pace of rapid population growth throughout the developing world as today's "youth explosion" in those regions enters the working ages.

Given these contrasting growth rates, today's more-developed countries can expect their share of the world's working-age population to continue to drop from in the first half of the century (see Chapter 4 of this book). In contrast, working-age populations will continue to swell in developing countries as the substantial youth bulges produced by high fertility rates in earlier decades reach working-age. Developing countries have seen a spurt in the size of young-adult populations in recent decades reflecting the widespread adoption of the public health knowledge and practices of the mid–20th century that have rapidly reduced mortality, especially for infants and youth. Although many migrants are fleeing upheavals and even violence in their native lands, most are seeking economic opportunities. With or without the transformation of economies in an increasingly global context, it would be difficult for these countries to accommodate such a surge of young adults into their labor force.

In most countries, people have become accustomed to having children survive, and fertility rates have declined. So, over the next two decades, this bulge should be absorbed virtually everywhere except in Africa, which contains more than one in four of the world's children (United Nations, 2019). Consequently, Africa may be the last frontier of "excess" labor available for low-wage competition in its home countries or to fill jobs in developed countries that have fewer working-age people (see Chapter 4 of this book).

Women's increased presence in the formal labor force has affected—and will continue to affect—not only the workplace but also family and community life. Increasing numbers and shares of women in the workplace may be the most vital component of diversity at the national level in most of the world. In particular, the gap between women's and men's rates has been narrowing in most regions (International

Labour Organization [ILO], 2020). Women's share in the workforce grew significantly in Latin America, Western Europe, and other developed regions during the past several decades. Historically, only a small proportion of women could afford to remain outside the labor force, no matter what their family responsibilities, but they tended to work as unpaid family labor, particularly in agriculture or the informal economy. Even in countries where women have traditionally been discouraged from working outside the home, they came to make up an increasing share of the measured labor force. As a result, women's economic activity rates are increasingly similar around the world, except in regions where society constrains women's roles outside the home. Women's increased presence is particularly evident in economies where higher educational attainments are allied with higher earnings prospects in the formal economy.

A particularly relevant aspect of current workplace trends is that women increasingly migrate autonomously as workers, and women migrants equal or outnumber men in some parts of the world. They are even becoming common in Asia, largely because of more women workers migrating on their own. Rapid economic growth and structural changes in the labor market that began in the 1980s and continued into the 21st century have motivated women to independently migrate. Women migrants' earnings now represent an important source of income for their families at home. Contract labor migration is the most rapidly increasing type of international migration in Asia, and women migrants are concentrated in such female-dominated occupations as domestic helpers, hotel and restaurant employees, and assembly-line workers.

The global economic trends that generate increased or decreased demands for workers in different areas at various times create tremendous opportunities as well as hardships for work organizations, individuals, and families. For example, the technology industry's boom in the 1990s created increased demand for skilled workers and developed countries' generally strong economies during those years created a multinational, multicultural workforce that included many foreigners. Conversely, the global economy's downturn in the early 21st century, particularly the 2008 global fiscal crisis, has displaced many immigrants from their jobs and placed them in limbo. Unable to extend their legal stay in their host countries because their work visas were often linked to their original employer-sponsors, workers were forced to return to their countries of origin, where there were no jobs for them.

Global legislative trends banning discrimination against women, immigrants, minorities, and other diverse groups in the labor force have required employers in most democratic and quite a few non-democratic countries to institute policies that ensure fair treatment of all employees. Some countries have introduced public policies stemming from the ideology of compensating population groups that have been discriminated against in the past. Employers are required to provide designated groups of applicants, such as racial and ethnic minorities and women, with a competitive advantage by actively recruiting them for open positions.

Disregarding these economic, demographic, and legislative trends can be devastating to companies, their employees, and the communities surrounding them. Companies unable or unwilling to change their policies and practices may suffer dire consequences. They may experience intergroup conflicts among their employees; they may limit their access to the pool of potentially talented employees; they may miss opportunities for creating alliances with business organizations; and they may be vulnerable to expensive lawsuits or government sanctions resulting in severe damage to their earnings, their public image, and their access to investment.

All signs point to increasing heterogeneity in the workforce, even as countries throughout the world continue to struggle with hostile intergroup relations, prejudice, discrimination, and even violence. Gender, ethnicity, age, language, social class, ability, sexual orientation, sexual orientation, religion, or other distinctions may define group membership, as each culture determines the context of social exchange and reward allocations. In Europe, for example, immigrants from North Africa and the former Soviet Union experienced prejudice and discrimination in obtaining jobs. Worldwide, these group divisions contribute to exclusion of underprivileged groups such as women, members of ethnic, religious, racial, and sexual minority groups; older workers; and people with different abilities from positions of power in the workplace and create barriers to job opportunities and promotion. They also stifle the economic growth that could come from these groups of workers and directly affect long-term corporate earnings.

As a result of the increasing heterogeneity in the workforce, countries throughout the world are struggling with a powder keg of hostile intergroup relations in the workplace. The impact of prejudice and discrimination can be more than just detrimental to businesses—it can even result in violence; but, effective management of workforce diversity can create tremendous rewards for businesses and for society at large.

### Diversity and Exclusion: A Critical Workforce Problem

One of the most significant problems facing today's diverse workforce is exclusion both its overt practice, as a matter of formal or informal policy, and the perception by employees that they are not regarded as an integral part of the organization. Though diversity groupings vary from one culture or country to the next, the common factor that seems to transcend national boundaries is the experience of social exclusion, particularly in the workplace. Individuals and groups are implicitly or explicitly excluded from job opportunities, information networks, team membership, human resource investments, and the decision-making process because of their actual or employerperceived membership in an underrepresented or disfavored identity group. Applicants and employees alike may be subject to stereotype threats. Inclusion in organizational information networks and in decision-making processes has been linked to better job opportunities and career advancement in work organizations (see Chapters 13, 14, 15). Employees' experience of exclusion, therefore, may play a critical role in explaining the connection between the lack of opportunities for members of diverse groups and their discontent with their roles as employees in organizations. Work organizations, therefore, need to remove barriers to full participation of traditionally excluded groups such as racial, ethnic, and religious minorities; women; people with disabilities; those who are targets of weight bias "under-" or "over"-weight; and members of gender and sexual orientation minorities. They need to overcome social and economic tensions between majority and minority identity groups to become inclusive organizations. One way to combat exclusion, and move beyond merely "managing diversity," is for the work organization to create an inclusive climate, resting on a foundation of fairly implemented employment practices and policies that eliminate bias, thereby flattening out perceived status levels among groups. The implications are far-reaching, as work organizations represent opportunities to bridge understanding and tolerance among people from around the globe.

Recent unprecedented global demographic trends have created ethnically diverse work environments that are often the backdrop for hostile relations, discrimination, and even hate crimes. If managed well, however, these differences could lead to increased harmony among the groups involved. In addition to race, gender, and social class that cut across diverse cultures as determinants of exclusion, other characteristics like ethnicity, language, or religion may define group membership, as each culture determines the context of social exchange and reward allocations. Worldwide, these group divisions contribute to exclusion of group members from positions of power in the workplace and create barriers to job opportunities and promotion.

On a global scale, a gradual shift has been taking place in research and theory development related to diversity, social identity, and multiculturalism. More crossnational collaborations have been taking place, creating a conversion of ideas, concepts, and theoretical formulations from different regions and national contexts around the world. Prior to this shift, the research and scholarly work on individual and intergroup differences in the workplace has largely been disjointed. Although there were similarities in areas of research (e.g., gender and intergroup relationships), they were often examined under different frameworks and using different terminology. There is a growing awareness that the diversity research field itself must become more diverse with respect to elements such as authors, units of analysis (individuals, groups, organizations, societies), cultural contexts, and conceptual frameworks.

Research into workforce diversity hailing from different regions of the world often uses different terminology and may not even use the word *diversity*. For example, European scholars and those from regions other than North America who publish in this area often identify their work under titles such as "gender studies," "demography of the workforce," "labor migration," and "guest workers." The difference has been more than a semantic preference and seems to have stemmed from different perspectives and worldviews. North American researchers have focused on the diversity of the workforce (e.g., gender, racial, and ethnic differences), which emanated from the region's historical role in absorbing immigrants. Their studies focus on the discrepancies between the ideals and realities of the traditional equal employment opportunities (EEO), anti-discrimination, and fairness paradigms in the dynamic and fast-changing American society. European research has centered on multiculturalism, immigration, worker migration, and gender work roles and the inherent social and emotional difficulties of integrating immigrants and women into each country's relatively stable social fabric and gender roles. Their studies have focused on the social and emotional difficulties inherent in integrating immigrants and women into each country's relatively stable social fabric and gender roles. The increased movement of individuals and groups across national boundaries has triggered debates among European countries as well as in other regions of the world regarding the multicultural nature of their societies. Beyond these two regions-North America and Europe— there has been growing interest among scholars and public policy makers in developing original frameworks to address issues of exclusion that would fit their own societies' unique challenges. There is clearly a need to bridge this gap and develop a comprehensive knowledge base.

Within the organizational context, I have conceptualized the inclusion construct as a continuum of the degree to which individuals feel a part of critical organizational processes, both formal and informal, such as access to information; the ability to participate in and influence the decision-making process; and connectedness to coworkers, the organization and society (Mor Barak, 2000, 2011, 2015, 2017; Mor Barak & Cherin, 1998; Mor Barak et al., 2006; Mor Barak et al., 2021). The importance of the inclusion experience has roots in basic human needs, and thus the employee's experience is the measure of a work organization's success at becoming a truly global company. Because people have always depended on one another for their livelihood and needed to work together to acquire food, shelter, and clothing, social inclusion has had an important survival function through the ages and across cultures (See Chapter 7).

Research on organizational demography indicates that being in the minority has significant effects on individuals' affective experiences in the workplace, including feelings of isolation, devaluation, and lack of personal efficacy in team and in one-on-one relationships (e.g., Barlow et al., 2010; Settles et al., 2021). In their seminal work, Milliken and Martins (1996) indicated a strong and consistent relationship between diversity in gender, ethnicity, and age and exclusion from important workplace interactions. One of the most frequently reported problems faced by women and minorities in organizational settings is their limited access to, or exclusion from, informal interaction networks. These networks allocate a variety of instrumental resources that are critical for job effectiveness and career advancement, as well as expressive benefits such as social support and friendship (Ely & Thomas, 2001; Haggins, 2020; Ibarra, 1993).

### The Inclusive Workplace Model

This book presents a comprehensive model for diversity management using the inclusive workplace model (Mor Barak, 2000, 2005, 2017). Work organizations need to expand their notion of diversity to include, in addition to the organization itself, the larger systems that constitute its environment. Viewed from an ecological and systems perspective, the notion of organizational inclusion is used as a focal point for understanding and managing workforce diversity. The concept of the inclusive workplace presented here and elaborated on in later chapters refers to a work organization that accepts and uses the diversity of its own workforce—while also being active in the community; in state and federal programs that support immigrants, women, the working poor, and other disadvantaged groups; that collaborates across cultural and national boundaries; and that protects the environment and works toward environmental justice (Mor Barak, 2000, 2017, 2019).

The inclusive workplace is defined as one that

- I. values and uses individual and intergroup differences within its workforce;
- II. cooperates with, and contributes to, its surrounding community;

- III. alleviates the needs of disadvantaged groups in its wider environment;
- IV. collaborates with individuals, groups, and organizations across national and cultural boundaries; and
- V. engages in protecting the natural environment and enhancing environmental justice through sustainability initiatives.

Valuing and using individual and intergroup differences within the organization's workforce refers to the organization's relations with its own employees. Whereas an exclusionary workplace is based on the perception that all workers need to conform to pre-established organizational values and norms (determined by its "mainstream"), the inclusive workplace is based on a pluralistic value frame that respects all cultural perspectives represented among its employees. It will strive to constantly modify its values and norms to accommodate its employees.

*Cooperating with, and contributing to, the local community* refers to the organization's sense of being an integral part of its surrounding community, regardless of whether it derives profits from local institutions and stakeholders. An exclusionary workplace misses the connection between profits and its community because it focuses solely on its responsibility to its financial stakeholders. An inclusive workplace, by contrast, maintains a dual focus, simultaneously intrinsic and extrinsic, that comes from acknowledging its responsibility to the wider community.

Alleviating the needs of disadvantaged groups in the organization's wider environment refers to the values that drive organizational policies regarding the disenfranchised (e.g., the working poor and former welfare recipients). The exclusionary workplace views these groups as disposable labor, but the inclusive workplace perceives them as a potentially stable and upwardly mobile labor force.

Collaborating with individuals, groups, and organizations across national and cultural boundaries refers to the organization's positions with respect to international collaborations. The exclusionary workplace that operates from a framework of one culture is competition-based and is focused on narrowly defined national interests. The inclusive workplace sees value in collaborating across national borders, in being pluralistic, and in identifying global mutual interests.

Finally, engaging in protecting the natural environment and enhancing environmental justice through sustainability initiatives refers to the organization's policies and actions in abstaining from damaging the natural environment, instituting sustainability policies, and promoting environmental justice. An exclusionary workplace emphasizes profits above all and could engage in actions that damage the environment if they can reduce costs. The inclusive workplace considers protecting the environment as a core value, refrains from damaging the environment, and engages employees in sustainability efforts.

There is accumulating research evidence that such corporate practices constitute good business and are good for society at large. The benefits include (a) cost savings due to lower turnover of employees, less absenteeism, and improved productivity; (b) winning the competition for talent by being more attractive to women, underrepresented groups, and diverse workforce members; (c) driving business growth by leveraging the many facets of diversity, such as marketing more effectively to minority communities or to senior citizens; (d) improved corporate image, with a positive impact on the company's stock valuation; and (e) reaping the benefits of an increasingly global marketplace by employing workers from different nationalities in or outside their native countries (see the chapters related to the inclusive workplace model for specific research examples).

### Conceptual Framework and Organization of the Book

For too long, the question posed by management in organizations has been "*Is* diversity good for business?" The conceptual model presented in this book suggests reframing the question to "*How* can diversity work for organizations and for their employees and their communities?" My answer is a focus on practices of inclusion. Successful and seamless inclusion is the desired outcome of good diversity management. Achieving this goal, however, is not an undertaking for companies and employers alone. It needs to be reinforced through national and international laws and policies, infused into global workforce cultures, top to bottom, via educational efforts to increase tolerance and cross-cultural understanding, and through media attention to intergroup collaborations. This broad perspective guides the conceptual framework for the book (see Figure 1.1).

The book is divided into three parts. Part I presents the macro, or large-systems, perspective on diversity: global demographic trends, legislation, and public policies in different global regions and countries. Part II presents the micro/mezzo— or smaller-systems—perspective on diversity: how diversity is defined in different countries, theories explaining the diversity, interpersonal and cultural aspects, and communication in the workplace. Part III presents solutions or practical intervention approaches: diversity paradigms, the inclusive workplace model, and case studies demonstrating how corporations in various parts of the world can apply the model.

Macro Dimensions	Micro/Mezzo Dimensions	Practice Applications
Demographics trends	Individual and group aspects of diversity	Diversity management paradigms
Legislation	Theoretical explanations of intergroup relations	The inclusive workplace model
Public policy	Culture and communication	Practice applications for the model
Global economy	Interpersonal cross-cultural relations in the workplace	Cases for discussion

#### FIGURE 1.1 • Conceptual Framework and Organization of the Book

This book uses an interdisciplinary approach, drawing from different bodies of knowledge to provide the demographic, legislative, policy, and theoretical background for understanding diversity from a global perspective. Applying the previously stated principles, the book also offers practical guidelines that can help managers generate an organizational culture that welcomes and uses the diversity of their workforce and ultimately create an inclusive workplace.

### Summary and Conclusion

The focus on diversity in global business today is quite different from civil rights legislation and from affirmative action programs. It is no longer only a matter of righting past wrongs or of trying to achieve equality of opportunity by addressing the underrepresentation of specific groups. Emerging diversity efforts are focused on managing and engaging the organization's heterogeneous workforce in ways that give it a competitive advantage and makes it a good citizen in the local and global society. The gradual expansion of diversity compliance may be viewed as a continuum: EEO legislation means that it is against the law to discriminate; affirmative action programs mean that companies need to take positive steps to ensure equal employment and promotion opportunities; and diversity, equity and inclusion (DEI) programs are proactive and aim to achieve a diverse and heterogeneous workforce that appreciates and embraces employee differences—and contributes to the local as well as a global community.

It is important to state that DEI programs without the foundation of strong legislation and sound proactive public policy may be fleeting. Often-used slogans such as "diversity makes business sense" and "diversity is good business" reflect a potentially superficial acknowledgment of the necessity of diversity management. Although these phrases do suggest a useful and practical direction, their use often precludes consideration of ethical practices and major long-term organizational changes that may not be immediately linked to the bottom line. If left to the business world's interpretation of "what is good for business," this trend could disappear—as others have in the past—when businesses decide that practicing diversity management no longer aligns with their financial goals. Understanding the full range of practical benefits of diversity management is an important motivator for corporations to invest additional resources in employee development concurrent with their business development; but, in addition, the scholarly and public examination of this multifaceted issue must include the important dimensions of morality, ethics, fairness, and respect for human dignity.

Given the growing acceptance of (though not necessarily adherence to) human rights as a value around the globe, promoting fairness and economic advancement for disenfranchised members of society is perceived as the right and ethical thing to do. It also constitutes good business by giving corporations a competitive advantage in recruitment, in customer relations, in marketing to growing minority communities with purchasing power, and in developing a positive corporate image that translates into corporate profits. To alleviate both social and economic tensions in society, and as reflected within the workforce, work organizations must learn not only to remove barriers but to actively encourage full participation of members of diverse groups in society.

The premise of this book is that work organizations must create and sustain a culture that is accepting of individual differences—and one that encourages greater involvement in community, national, international, and environmental affairs. In other words, they need to become inclusive organizations inside and out.

Harex is a Korean-based high-tech company that developed, among other things, an innovative gadget called ZOOP, which replaces credit cards, tollbooth operators, and bank debit cards.

The Global Context for Diversity Management PART I



## Diversity Legislation in a Global Perspective Equality and Fairness in Employment

The first decades of the 21st century witnessed an unprecedented global trend in anti-discrimination and equal opportunity legislation that began in the second half of the 20th century. A growing number of countries around the world have instituted legislation providing their citizens with wider protections against discrimination and work-place harassment. This movement commenced with the United Nations 1948 Universal Declaration of Human Rights, continued with the push for equal opportunity in the United States and Western Europe in the 1960s, blossomed in the 1980s and 1990s with constitutional revisions, and was bolstered through laws protecting the rights of individuals of diverse backgrounds around the world in the first decades of the 21st century.

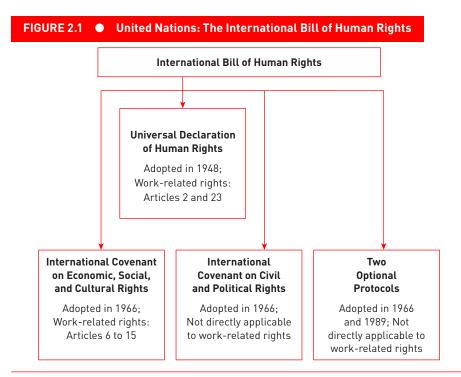
To ensure adherence to employment laws and regulations, to avoid penalties, and to reap the rewards of compliance with local rules in these different national and cultural contexts, managers must understand the legislative and business-related social policy practices of countries in which they are doing business. Moreover, to practice in today's global economy, managers need a framework for understanding human rights that transcends individual national contexts. This chapter begins with a discussion of an international and overarching framework for managing workforce diversity that has its roots in the UN Universal Declaration of Human Rights. Next, it presents different anti-discrimination legislation in several regions of the world and some discrepancies between laws and common practices. Finally, we present some practical implications for international business practices.

### The International Bill of Human Rights and Employment Rights

In democratic countries, legislation and social policy stem from a value system that is shared by a people and thus represents their collective wish to enforce these values. To examine diversity legislation from a global perspective, one must look for an authoritative representative body that can speak to the value system of many people on the face of the earth. The United Nations, with all its shortcomings, is the organization that comes closest to representing all people around the world. In an ideal world, this body would be composed of democratically elected governments of all world countries and thus be truly representative of all people. Most of the governments that participate and vote in the UN General Assembly and its numerous committees are not democratically elected. This being so, a good place to start examining global values with respect to workforce diversity is still the UN International Bill of Human Rights<sup>1</sup> and its statements with respect to employment rights and equality in the workplace. Given the diversity of geopolitical interests represented at the United Nations, one could argue that where there is consensus on issues of human rights, these pronouncements represent minimum standards to which civilized countries should adhere.

The International Bill of Human Rights consists of the Universal Declaration of Human Rights; the International Covenant on Economic, Social, and Cultural Rights; the International Covenant on Civil and Political Rights; and the two optional protocols. The chart depicted in Figure 2.1 provides a graphic representation of the International Bill of Human Rights and indicates the articles that are relevant to employment.

The Universal Declaration of Human Rights, the first component of the International Bill of Human Rights, was adopted by the UN General Assembly in its



Source: Universal Declaration of Human Rights (1948).

Resolution 217 A (III) of December 10, 1948. The declaration consists of a preamble and 30 articles, setting forth the human rights and fundamental freedoms without any form of discrimination to which all people, everywhere in the world, are entitled. (For the complete declaration, see Supplement 2.1.)

Article 1 of the declaration (cited at the beginning of this chapter) lays down the philosophy on which the declaration is based: First, the right to liberty and equality is the birthright of every human being, and it cannot be alienated; and second, human beings, as distinguished from other creatures, are rational and moral. For this reason, human beings are entitled to certain rights and freedoms that other creatures do not enjoy. Article 2, which sets out the basic principle of equality and non-discrimination with respect to human rights and fundamental freedoms, forbids "distinction of any kind, such as race, color, sex, language, religion, political or other opinions, national or social origin, property, birth or other status."

The declaration assures every person, as a member of human society, specific economic, social, and cultural rights (stated in Articles 22 through 27).<sup>2</sup> These rights are characterized as indispensable for human dignity, and the declaration indicates that they are to be realized "through national effort and international cooperation." The rights most relevant to employment include the following:

- The right to social security
- The right to work
- The right to equal pay for equal work
- The right to rest and leisure
- The right to a standard of living adequate for health and well-being

It is important to note that although the different articles under the declaration were designed to fit together harmoniously, there is potential tension between the articles that assure freedom of cultural and religious expression and those that guarantee equality, particularly as they apply to the workplace. For example, it is not uncommon in many cultures and religions around the world to have defined gender roles that specify behavioral expectations for people, not only within the family environment but also with respect to appropriate occupations and behaviors in the public arena. When these gender expectations create limitations on behaviors and communication patterns between men and women, they may challenge the principles of equality and fairness in the workplace. The debate over the ban on wearing religious attire in schools and in the workplace (the so-called "headscarf ban") demonstrates the potential tension between multiculturalism and human rights (Abdelgadir & Fouka 2020; McGoldrick, 2006; O'Niell et al., 2015; Vakulenko, 2007; Uğur, 2020) (see Box 2.1).

There has been a great deal of debate on the issues surrounding freedom of religious expression, female equality, secular traditions, and ethnic and religious minorities' assimilation and rights ("The Islamic Veil," 2011; Leane, 2011; "Macron Warning," 2019). A French Muslim mother who wore a headscarf during a school trip with her son to the regional parliament in Bourgogne-Franche-Comté in eastern

### **BOX 2.1**

## THE DEBATE OVER THE BAN ON THE WEARING OF RELIGIOUS ATTIRE AND RELIGIOUS SYMBOLS IN THE WORKPLACE

parliament passed an amendment to the constitution allowing women to wear the hijabs in universities, only to have this amendment annulled by Turkey's Constitutional Court ruling on June 5, 2008, that removing the ban would run counter to official secularism (Birch, 2008; Immigration and Refugee Board of Canada, 2008). In 2010, after winning a referendum in September, the ruling AK Party supported students wearing the headscarf on university campuses. For the first time in Turkey's modern history, almost all universities across Turkey have permitted students to wear the headscarf on campus. In 2013, Turkey amended its rules to allow women to wear headscarves in state institutions, apart from the judiciary, military, and police force. The AK Party continues the process of lifting the ban in public institutions, but debate remains strong between individuals and political interests [Kasanoolu, 2019]

Research examining the impact of lifting the ban on headscarves in higher education in Turkey found no evidence that the ban on headscarves at tertiary educational institutions, in effect from 1997 to 2013, reduced the tertiary educational attainment of head scarved women, which was already low (Uğur, 2020). The researcher notes that this result may reflect deeper educational disadvantage for head scarved women that begin after primary school. She notes that although lifting the headscarf ban was a good first step, eliminating the barriers to women's education will require a much broader perspective. Complementing these findings are the results of a study that examined the impact of the French headscarf ban on women's education. The French ban prohibiting Muslim girls from wearing headscarves in public schools has been shown to have had

#### (Continued)

a detrimental effect on both the girls' ability to complete their secondary education and their ajectories in the labor market (Abdelgadir & ouka, 2020)

Abdelgadir & Fouka. (2020). (2020). Political Secularism and Muslim Integration in the West: Assessing the Effects of the French Headscarf Ban. American Political Science Review, 114(3), 707–723. doi:10.1017/S0003055420000106; Agence France-Presse in Istanbul. (22 February 2017); Arsu, S., & Bilefsky, D. (2013, October 8). Turkey lifts longtime ban on head scarves in state offices. New York Times; Pamuk, H. (2013, October 8). Turkey lifts generations-old ban on Islamic head scarf. *Reuters*; BBC News. (2014, July 1). The Islamic veil across Europe. Turkey lifts military ban on Islamic headscarf. *The Guardian*, Ugur. (2020). Unveiled: The Effect of the Headscarf Ban on Women's Tertiary Education in Turkey. *Feminist Economics*, 26(2), 187–217, DOI: 10.1080/13545701.2019.1685119

In England, for example, a woman surgeon at Sheffield's Royal Hallamshire Hospital was confronted by another doctor for wanting to keep her headscarf on during surgery. The doctor claimed her headscarf contained blood from previous operations and would become a health and safety hazard. The woman refused to remove the headscarf and ended up walking out, requiring the hospital to find another person to do the surgery. The surgeon eventually left the hospital after an investigation backed the other physician's observations, and the hospital enforced its strict dress code that religious headscarves are "excluded in areas such as theatre, where they could present a health and cross infection hazard" (*The Sun*, 2016).

Although opponents of these laws criticize them as limiting freedom of religion and religious expression, proponents claim that they promote a secular society and ensure freedom from religion in schools and in the workplace and therefore guarantee equality in the public arena. Some research indicates that banning the headscarf has hindered the opportunities for women to pursue advanced education, as many women choose (or are sometimes forced by their families) to forgo higher education because of these laws (Abdelgadir & Fouka, 2020). This, in turn, could negatively affect the social and economic skills of women, as well as their social and psychological well-being. In addition, these laws might create barriers to women's full participation in the labor force and in society and make them rely on family members to support them (Abdelgadir & Fouka, 2020; Guveli, 2011).

Opponents of these laws point to the restrictions on access to education and employment created by such bans, and the International Helsinki Federation for Human Rights, based in Austria, said it opposed the French bill because it believed it violated human rights ("Chirac on Secular Society," 2003; "The Islamic Veil," 2011; Reuters, 2018). For example, approximately 2,000 women in Bosnia (a country with a more than 40% Muslim population) protested the headscarf ban in front of courthouses and other public institutions. The protest was in response to the court deciding to ban "religious signs" in all judicial institutions. The headscarf ban in Bosnia continues to be condemned by religious leaders and Muslim politicians ("Bosnia Women Protest," 2016). Leane (2011) notes that these bans raise important questions regarding constitutional politics and legitimate social expectations of majority cultures and that they would likely come to be seen in retrospect as incremental steps in breaching of minority religious and cultural freedoms.

Research provides a more nuanced perspective on the headscarf ban, indicating that the French ban strengthened both national and religious identities for young Muslim women who were most affected by it (Abdelgadir & Fouka, 2020). These findings could be seen to contradict the intended goal of the ban, which was to reduce the visibility of religion in the public sphere in accordance with French values. "I think we have, from different contexts, quite a bit of evidence that these types of prescriptive policies are likely to backfire," said Vasiliki Fouka one of the authors of the study. The scholars write that one way of interpreting their findings is that native-born children of immigrants are looking for ways to independently define their own identities and what it means to be a citizen of a Western country. They note that these new generations might be expecting their countries to broaden the notion of what it means to be a citizen of their countries and to make room for different expressions of cultural and religious identities (Feder, 2020).

Defending the law, French president Jacques Chirac declared in his December 17, 2003, address to the nation: "Secularism guarantees freedom of conscience. It protects the freedom to believe or not to believe." He further stated,

It is the neutrality of the public sphere which enables the harmonious existence side by side of different religions. Like all freedoms, the freedom to express one's faith can only have limits in the freedom of others, and in the compliance with rules of life in society. Religious freedom, which our country respects and protects, must not be abused, it must not call general rules into question, it must not infringe the freedom of belief of others. ("Chirac on Secular Society," 2003)

The Washington Post, 2009. Transcript: President Obama's Cairo Address to the Muslim World

France received verbal abuse from the chamber. A video of the incident and an image of the woman embracing her son was widely shared after footage of the incident was posted on social media. Following this and similar incidents, French President Emanuel Macron warned against "stigmatizing" Muslims or linking the Islamic religion with the fight against terrorism. Macron declared during a press conference, "We have to stand together with all our fellow citizens," ("Macron Warning," 2019).

In his highly publicized address to the Muslim world at the University of Cairo on June 4, 2009, U.S. President Barack Obama alluded to this controversy by stating,

Moreover, freedom in America is indivisible from the freedom to practice one's religion. That is why there is a mosque in every state of our union and over 1,200 mosques within our borders. That is why the U.S. government has gone to court to protect the right of women and girls to wear the *hijab* and to punish those who would deny it. ("Transcript: President Obama's Cairo address," 2009)

In 2016, President Obama gave a speech at the Islamic Society of Baltimore in Maryland. He talked about the current state of the Muslim community in the United States:

[T]his is a time of concern and, frankly, a time of some fear. Like all Americans, you're worried about the threat of terrorism . . . you may also have another concern—and that is your entire community so often is targeted or blamed for the violent acts of the very few. (The White House, 2016)

President Obama shared his values in protecting the right of women to wear hijabs and went on to talk about the importance of remembering America's core values, including the freedom of religion for all faiths (The White House, 2016).

During the coronavirus pandemic, the U.S. Supreme Court was called upon to decide between public health restrictions aimed at limiting the spread of the pandemic and the right to free exercise of religion. Responding to a lawsuit brought by Catholic and Orthodox Jewish congregations in New York, the court struck down pandemic safety measures that New York Governor Andrew Cuomo applied to houses of worship, such as limiting the number of congregates allowed to attend services. By the time the Supreme Court has rendered its verdict, Cuomo had already removed those restrictions, so the court's ruling was more declarative than practical. According to the Supreme Court's ruling in *Roman Catholic Diocese of Brooklyn v. Cuomo*, (decided by the majority conservative justices and opposed by the liberal justices), Americans have the right to practice their religion even if it puts them in danger of contracting coronavirus (Tribe & Dorf, 2020).

These declarations demonstrate different approaches to resolving the inherent conflict between Article 2—the basic principle of equality that forbids distinction of any kind such as race, color, sex, and so on—and Article 18—the basic principle of freedom of thought, conscience, and religion that ensures individuals' rights to manifest their religion and beliefs. The principles of secularism in the public arena (as in Turkey) and of freedom *from* religion (as in France) are used to justify a ban on prominent religious attire in schools and in the workplace, while the principle of freedom *of* religion (as in the United States) is used to justify the support for allowing prominent religious attire in schools and in the workplace. Different countries find their own balance among religion, education, and the workplace, and clearly, political considerations often influence these approaches (Haynes, 2020; O'Niell et al., 2015; Smith, 2007).

# Importance and Influence of the Declaration of Human Rights

The Universal Declaration of Human Rights is particularly relevant to the study of employment rights from a global perspective because no one country can serve as a model for other countries. The declaration is truly universal in scope, as it preserves its validity for every member of the human family, everywhere, regardless of whether governments have formally accepted its principles or ratified the covenants.