DEVELOPMENTAL PATTERNS OF DIVERSITY, INCLUSION AND SOCIAL JUSTICE IN ORGANIZATIONS
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As organizations develop and change their understanding of and approach to addressing diversity, inclusion, and social justice develops and changes as well. These developmental patterns of diversity, inclusion, and social justice in organizations are described in developmental phases models by, for example, Cox (1993), Hayles and Russell (1997), Jackson (2006), Jackson and Hardiman (1981, 1994), Jackson and Holvino (1986, 1988), Katz and Miller (2001), Miller (1997), and Miller and Katz (1995).

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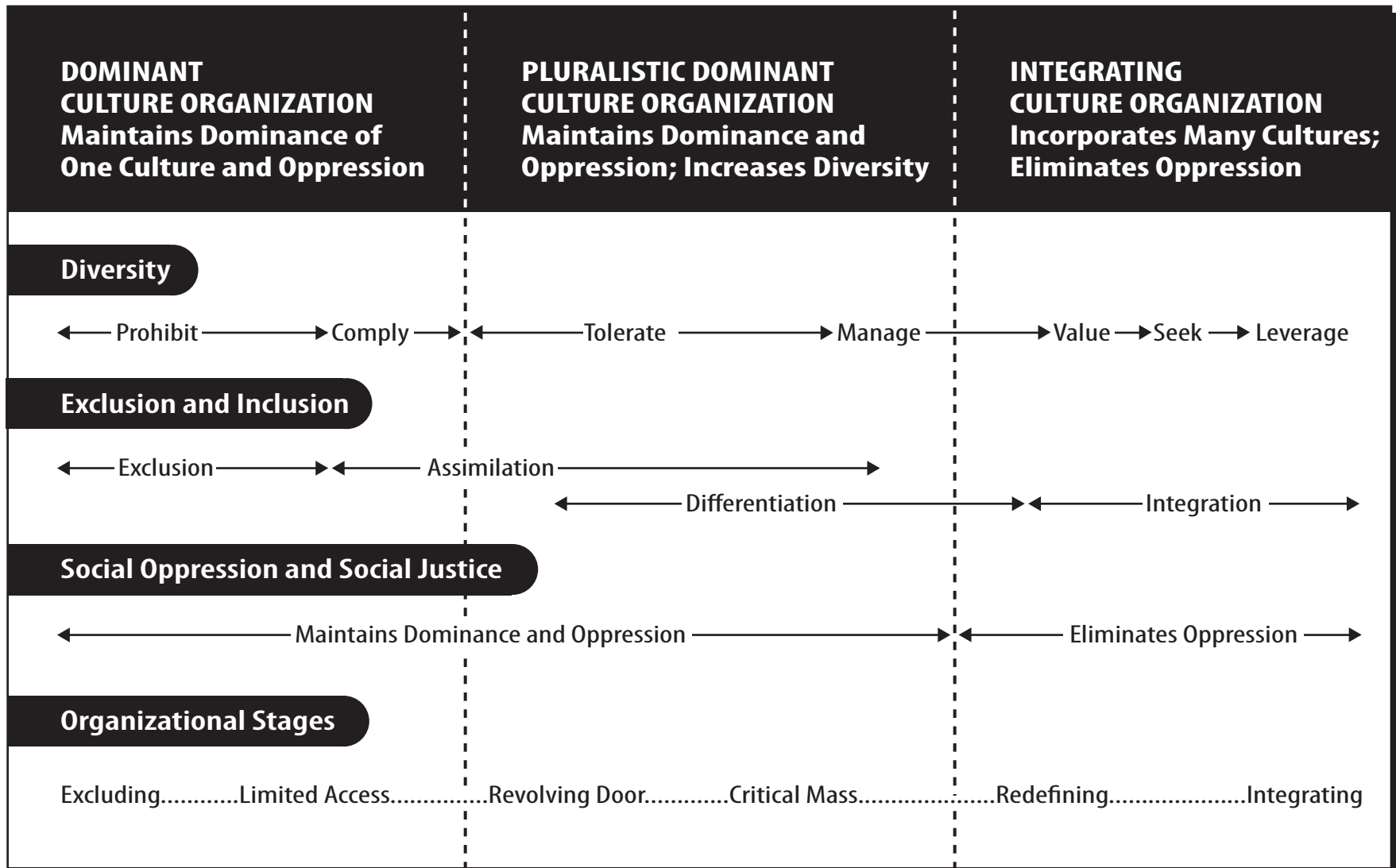## THE DOMINANT CULTURE-INTEGRATING CULTURE ORGANIZATION MODEL

The dominant culture-integrating culture organization model described in this paper explores an early-phase, middle-phase and later-phase developmental process in which organizations' stances toward diversity and oppression change as organizations grow and change. The interventions required to assist organizations to move from one phase to the next are also identified. It is a developmental phases model, which more explicitly and more fully explores the way human differences and oppression are addressed in different organizational phases and stages. This model is based in the work of Jackson-Hardiman-Holvino and Miller-Katz. The dominant culture-integrating culture organization model is shown in the figure on the next page.

Three organizational phases are identified in the dominant culture-integrating culture organization model: the dominant-culture organization, the pluralistic, dominant-culture organization, and the integrating-culture organization. Organization diversity strategies and initiatives, which can help the organization move from one phase to another, are different for each of the organizational phases.

Each phase includes a range of organizational stances toward human differences and oppression, two stages of organizational development, and a range of organizational stances toward human differences and oppression which are expressions of the organization's culture. Organization cultures include -- the cultures of different individuals, groups of people, organizational units, and the overall organization. Culture itself has many elements, including norms, customs, regulations, policies, rules, values, customs, beliefs, values, practices, structures, styles, behavior, dress, language, history, tradition, architecture, arts, humor, religion, food.

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Author's note: The dominant culture-integrating culture organization model described in this paper is based in the pioneering work of Bailey Jackson and Rita Hardiman and the later work of Frederick Miller and Judith Katz. Jackson and Hardiman made the important contribution of explicitly considering the way oppression, as well as diversity, shows up in organizations' development processes. Few have followed in their footsteps.

DOMINANT CULTURE – INTEGRATING CULTURE ORGANIZATION MODEL

DOMINANT CULTURE ORGANIZATION Maintains Dominance of One Culture and Oppression	PLURALISTIC DOMINANT CULTURE ORGANIZATION Maintains Dominance and Oppression; Increases Diversity	INTEGRATING CULTURE ORGANIZATION Incorporates Many Cultures; Eliminates Oppression
Diversity		
←— Prohibit —→ Comply →	←— Tolerate —→ Manage	→ Value → Seek → Leverage
Exclusion and Inclusion		
←— Exclusion —→ ←— Assimilation ——————————→	←— Differentiation ——→	←— Integration ——→
Social Oppression and Social Justice		
←——————— Maintains Dominance and Oppression —————————→		←— Eliminates Oppression —→
Organizational Stages		
Excluding............Limited Access..............	Revolving Door.............Critical Mass....................	Redefining....................Integrating

Adapted from the work of Bailey Jackson, Rita Hardiman, Fred Miller, and Judith Katz.

The model can be used to diagnose the current position of an organization, organizational units, or groups of people in an organization's development from a dominant-culture to integrating-culture organization....and to suggest intervention strategies that are appropriate for the current phase of the organization. The dominant culture-integrating culture organization model incorporates multiple dimensions for determining where an organization is in its development process and possible interventions, including organizational stances toward human differences and oppression and for different stages and phases -- individual and organizational behaviors, the inclusion continuum, responses to conflict, values-in-practice and possible interventions to support the development of organizations from one stage to the next. These dimensions are listed in Exhibit 1.

EXHIBIT 1: DIMENSIONS FOR DETERMINING WHERE AN ORGANIZATION IS IN ITS DEVELOPMENT

- *Organizational phases and stages of development:* actions, characteristics, outcomes.
- *Human differences:* not valued, tolerated, accepted, appreciated, valued, sought after, leveraged.
- *Inclusion continuum:* exclusion, assimilation, differentiation, integration.
- *Organizational stances toward oppression:* stance for oppression and dominance; stance for the elimination of oppression and social justice.
- *Employment, compensation and benefits:* levels, representation and equity.
- *Individual and organizational behaviors and practices* that support: exclusion, inclusion, leveraging diversity, elimination of oppression.
- *Diversity conflict:* diversity-based conflict seen as disruptive and suppressed, avoided or co-opted; diversity-based conflict seen as a source of innovation, creativity and high-performance and supported and leveraged.
- *Values-in-practice:* values-in-practice are based in actions, behaviors, and practices of organizations and are different for different organizational phases. Actions, behaviors, and practices and values-in-practice may not be congruent with espoused values of organizations.

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HUMAN DIFFERENCES, INCLUSION, AND SOCIAL JUSTICE

Diversity patterns are explored in the dominant culture-integrating culture organization model in terms of the organization's stance, action, behavior, and practices regarding human differences, inclusion, and social justice.

Human Differences and Inclusion

In many organizations diversity is talked about and defined in terms of human differences and the inclusion of people in the work of the organization. Human differences are often thought of

as demographic differences, for example, race, ethnicity, gender, age, ability, and religion; though many other differences may be included, such as personality characteristics, appearance, communication styles, and leadership styles. The organization's stance about differences can vary from prohibiting and excluding differences, complying to satisfy laws and regulations, and tolerating differences….in the case of organizations who are concerned with maintaining their current culture and who see differences as a problem to be overcome. Other organizations may view differences as a competitive advantage and/or a moral responsibility. So that they might appreciate, value, seek, and leverage differences.

It is commonplace for organizations to describe themselves as inclusive and to adopt a diversity policy and agenda of inclusion. In practice, inclusion can mean different things for different organizations as described by the continuum of exclusion and inclusion practices shown in Exhibit 2. Organizations can actively exclude people with particular characteristics and ironically still point to the ways they include people who are part of the organization. This is a practice of inclusion that paradoxically involves exclusion. Organizations which include only able-bodied people or heterosexuals or U.S. nationals are examples of organizations with a practice of exclusion.

Thomas and Ely identify three paradigms that organizations use to justify addressing diversity and suggest each is organized around one of the processes – assimilation, differentiation, and integration. (Thomas and Ely, 1996, p. 86.) These processes describe a continuum of inclusion practices for organizations and other systems. Assimilation means including people as members of

> **Exhibit 2:**
> **A Continuum of Exclusion and Inclusion Practices**
>
> Exclusion ▬ Assimilation ▬ Differentiation ▬ Integration

an organization or other system and expecting them to adapt their appearance and behavior with the norms of the organization. Differentiation involves bringing people into the organization to match the demographic characteristics of clients and markets. Integration is including people in the work and life of the organization in a way that changes the work of the organization and how the organization does its work.
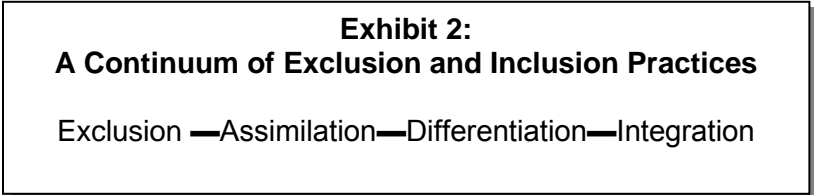
Social Justice and Oppression

Diversity and social justice are interrelated in a fundamental way. Groups, organizations, communities, and nations exist in a landscape of social identity groups, dominant and subordinated group memberships, prejudice, power differences among groups, and resulting systemic inequality and oppression. This landscape of social identity groups, prejudice, and power differences and the resulting oppression is the bridge that irretrievably links diversity and social justice. (Brazzel, 2007 b, p.16.)

> "…a level of social justice must be achieved before… diversity can be pursued." (Jackson, 2006, p. 143.)
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> "Social justice issues must be addressed in order to achieve the potential of diversity." (Miller, 1994, p. xxvi.)

Diversity and inclusion efforts, by themselves, are important and they are not enough.

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Organizations have been unsuccessful in attempts to create a culture of inclusion without first addressing racism, sexism, and other forms of oppression and injustice. (Jackson, 2006, p. 143.) Both diversity and social justice issues and concerns have to be addressed.

Social justice includes resisting, eradicating, and replacing oppression.
- Resisting racism, sexism, heterosexism and other forms of oppression involves naming and standing against the actions, behaviors, practices (ABPs) and the structures and cultures of oppression,
- Eradicating oppression in all of its forms is eliminating the ABPs of oppression and dismantling the structures and cultures that embody and perpetuate oppression, and
- Replacing oppression involves developing systems and cultures which provide inclusion, equity, access, and opportunity for all people. (Brazzel, 2007a.)

The focus of social justice is replacing oppression with systems and cultures which provide inclusion, equity, access, and opportunity for all people. Oppression is a socially-constructed system of inequality, privilege, and dominance based in prejudice about human differences and power exercised by dominant identity groups over subordinated groups. Oppression supports beliefs that dominant group members are normal, fully human, desirable, acceptable, superior, productive, fit….and that subordinated group members are abnormal, less than human, undesirable, unacceptable, defective. It manifests as the "isms" including racism, sexism, heterosexism, classism, xenophobic oppression, colonialism, and other forms of oppression. Human differences/social identity group categories and the forms of oppression that impact them are shown in Table 1.

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DOMINANT-CULTURE ORGANIZATION PHASE

In the dominant-culture organization phase, the organization practices exclusion. Later in this phase the organization may transition from exclusion to assimilation as a practice of inclusion. A limited number of people who are different from the dominant culture are hired by the organization. They must assimilate or leave the organization. The organization enforces the dominance of the existing culture. Unacceptable forms of culture and groups of people are prohibited, excluded, and marginalized. Race, gender, sexual orientation, age, nationality, and other sources of diversity conflict are seen by the organization in this phase as unacceptable, disruptive, and needing to be suppressed, avoided, or co-opted.

TABLE 1: HUMAN DIFFERENCES, DOMINANT AND SUBORDINATED GROUPS, AND FORMS OF OPPRESSION

HUMAN DIFFERENCES	DOMINANT GROUPS	SUBORDINATED GROUPS	FORMS OF OPPRESSION
RACE	White, Caucasian	Asian descent, Black/ African descent, Latino/ Latina/Hispanic descent, First Nation/ Native People. Bi- and Multi-Racial People	Racism, Colorism
ETHNICITY	White, Western European Heritage	Arab, Filipino, Gypsy/Roma, Haitian, Indian, Jewish, Mexican, Puerto Rican, Turkish, and other ethnicities	Ethnocentrism, Xenophobic Oppression, Xeno-Racism, Colorism, Anti-Semitism
NATIONALITY	US, Canada, UK, France, Germany, Austria, Russia, Australia, other European, white dominant and white settler nations	Panama, Afghanistan, Iraq, South Korea, Vietnam, Somalia, Malaysia, Philippines, Kenya, Zimbabwe, Guam, Granada, Puerto Rico, Bangladesh, other nations of color; refugee, legal immigrant/alien, illegal immigrant/"alien," stateless	Nativism, Colorism, Nationalism, Xenophobic Oppression, Ethnocentrism, Colonialism
GENDER	Men	Women, Transgender	Sexism, Transgender Oppression
SEXUAL ORIENTATION	Heterosexual	Gay, Lesbian, Bisexual	Heterosexism
SPIRITUAL PRACTICE	Christian	Agnostic, Animist, Atheist, Bahá'í, Buddhist, Confucian, Hindu, Jain, Jewish, Muslim, Pantheist, Shintoist, Sikh, Taoist, Yoruba, Zoroastrian and other spiritual practice	Religious Oppression, Anti-Semitism
ABILITY	Able-bodied	People with Disabilities	Ableism
AGE	Adults	Children, Elders	Ageism, Child Abuse, Incest, Elder Abuse
CLASS	Owning, Ruling, Upper Class; Upper Middle, Professional, Merchant, Middle Class	Lower Middle Class, Working Class, Poor, Homeless	Classism

Oppression of subordinated groups is institutionalized in organization policies, structures and practices, including diversity conflict management strategies. Dominant group actions, behaviors, and practices of oppression and dominance experienced by subordinated group members can be conscious and unconscious, intentional and unintentional, and overt and covert. These actions, behaviors, and practices can be categorized as entitled oppression, consciously-hidden oppression, "reasonable" oppression, and unconscious oppression, as listed in Table 2. Each category of oppression has negative impacts. All are forms of violence in the sense that they are life-diminishing, life-deadening, life-threatening, or life-ending.

TABLE 2: CONSCIOUS AND UNCONSCIOUS ACTIONS, BEHAVIORS AND PRACTICES OF OPPRESSION AND DOMINANCE

	OVERT	COVERT
INTENTIONAL	**ENTITLED OPPRESSION** Conscious actions, behaviors and practices toward subordinated group members justified from a dominant group perspective of righteousness and entitlement and conviction that subordinated group members are abnormal, inferior, less than human.	**CONSCIOUSLY-HIDDEN OPPRESSION** Conscious actions, behaviors and practices toward subordinated group members that are hidden and denied because they are in violation of civil rights laws and/or the values of organizations and nations.
UNINTENTIONAL	**"REASONABLE" OPPRESSION** Conscious actions, behaviors and practices toward subordinated group members explained and justified on religious, statistical, legal, constitutional, scientific, cultural, values, beliefs, or other grounds. Impact is ignored. The actions, behaviors and practices of "reasonable" oppression are often seen by dominant group members as unfortunate, unintentional acts that just happen.	**UNCONSCIOUS OPPRESSION** Unconscious actions, behaviors and practices toward subordinated group members that are unintentional.

Source: Brazzel, 2003, pp. 368-371.

In this phase the organization consciously and intentionally engages in racism, sexism, heterosexism, classism, nationalism, and other forms of systemic, organizational oppression. These organizational actions, behaviors and practices of oppression are highly-visible practices justified from a dominant-culture perspective of entitlement and righteousness. Examples of *entitled oppression* include: marking the workplace with threatening and violent pictures, words and symbols, for example, sexually-explicit pictures and nooses; warning, threatening, taunting,

shunning, stalking, fondling, raping, beating, exiling, and killing subordinated group members (Brazzel, 2003, pp. 368-369).

The organization also engages, in this phase, in consciously-hidden, covert and "wink-and-nod" practices that are in violation of civil and human rights laws and/or the values of organizations and society. Examples of *consciously-hidden oppression* include: paying subordinated-group members lower salaries and restricting them to lower-status and salaried positions; profiling; limiting the quantity and quality of their access to jobs, mentoring, information, feedback, recognition, and promotions; limiting their access to health and other worker benefits; charging them higher prices, interest, rent, and taxes. (Brazzel, 2003, pp. 369-370).

These organizational practices exclude subordinated group members from organizational activities and are reflected in the values-in-practice of the dominant culture organization. Organization values-in-practice for dominant-culture organizations are shown in Exhibit 3. These values-in-practice include efficiency, productivity, law-abiding, loyalty, membership, safety, fairness, exclusion, assimilation, control, dominance, superiority, privilege, and oppression. Values-in-practice may not be congruent and may clash. The values that the organization espouses, or announces to the world, may be very different than its values-in-practice. Organizations in this phase may be in denial about the values they actually practice. They may claim values that are consistent with a later phase. Organizational values experienced by dominant-group members are likely to be very different from those experienced by subordinated group members in this phase.

EXHIBIT 3: VALUES-IN-PRACTICE FOR DOMINANT-CULTURE ORGANIZATIONS

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efficiency	membership	direct
productivity	safety	dominance
fairness	exclusion	superiority
law-abiding	assimilation	privilege
loyalty	control	oppression

The organization's culture benefits and is safe for dominant group members. It is unsafe for people who are different from the dominant group. The experiences of subordinated group members, who are impacted both inside and outside the organization, are experiences of violence that are life-diminishing, life-deadening, life-threatening and life-ending.

Dominant-Culture Stages of Development

The dominant-culture phase has two stages: the excluding organization stage and the limited-access organization stage.

Excluding Stage. In this first stage of the dominant-culture phase, the organization includes,

by formal or informal policy, only people who fit the organizational culture. It excludes all others. Many organizations start as excluding organizations. An organization might hire only people who are familiar to and resemble the founders, for example, family members and friends in a family-owned business or white men with advanced degrees from the engineering and computer sciences schools of one or two universities in a high-tech firm.

Within larger organizations there may be executive teams and specific units that are in the excluding organizational stage. Diversity exists in these organizations only within the limits and prohibitions of the culture. Exclusion is viewed as a way of avoiding conflict. Conflict related to diversity is suppressed and avoided. Some organizations in this stage advocate the exclusion, or even elimination, of subordinated groups of people both outside and inside the organization.

Limited Access Stage. The dominant-culture phase organization may move from the excluding stage organization to the limited access stage. In the limited access stage, differences are not valued and they are avoided whenever possible. Because of legislation, court decrees or competitive and other external pressures, the organization may hire a limited number of people who are different from the traditional, dominant culture. They are located in lower status and salaried positions, often with limited benefits. They are expected to assimilate: to look and behave as much like members of the dominant culture as possible -- an impossible task for women expected to be men and for people of color expected to be white. Organizations in the limited access stage may consider assimilation to be a form of inclusion. In this developmental stage, dominant group members of the organization often experience diversity-related conflict as disruptive of performance and seek to suppress, isolate or avoid it.

People who are different from the dominant culture are hired reluctantly. They are not welcomed in the organization. Organizational policies and practices comply with the "letter-of-the-law" and ensure that the dominant-culture organization is maintained. Examples of these policies and practices include benefit programs that fit only the needs of members of the dominant culture, women's bathrooms located in inconvenient places or in limited numbers, key meetings held in exclusive facilities and locations or for dominant group members, and office buildings and rooms that are inaccessible for people in wheelchairs. This stage corresponds to Thomas and Ely's "discrimination and fairness" paradigm in which organizations comply with moral and governmental equal-opportunity requirements, while maintaining the existing dominant culture (1996, pp. 81-83).

Intervention Strategies -- Laying the Foundation

Intervention strategies in this phase establish a foundation for moving the organization to the next phase. Issues of safety, respect, and awareness must be addressed by the organization before it can transition to the next phase. Intervention strategies in this phase include training, awareness building, collection of data about current diversity and oppression issues facing the organization, and developing the organization's diversity mission, vision, standards of conduct and business case. Interventions to support change are listed in Exhibit 4.

EXHIBIT 4: DOMINANT-CULTURE ORGANIZATION INTERVENTIONS

- Declare the commitment of the CEO, top leaders, and the Board to non-discrimination and the enforcement of anti-discrimination, anti-harassment, and equal employment opportunity laws.
- Provide executive, manager, and employee training in legally-required behaviors in the workplace.
- Raise awareness of the existence of systemic, conscious and intentional racism, sexism, heterosexism and other forms of oppression by the organization and the costs of oppression for the organization, its employees, and customers.
- Provide awareness training for executives, key managers, and leaders.
- Define and widely share the organization's diversity mission and vision, values, ethics, standards of conduct, and the organization's diversity imperative or business case.
- Conduct baseline organizational assessments to benchmark the current reality of the organization around diversity and oppression and to identify successful practices of other organizations.

The organization cannot change from this phase without a very public stand and commitment by the CEO and other leaders about non-discrimination, the enforcement of anti-discrimination, anti-harassment, and equal employment opportunity laws and their intention for diversity and social justice to become an integral part of the work of the organization.

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PLURALISTIC DOMINANT-CULTURE ORGANIZATION PHASE

The pluralistic dominant-culture phase is a transition phase in which the diversity and oppression practices of the organization are changing from the practices of the dominant-culture phase toward the possibilities of the integrating-culture phase. In this phase, the organization is committed to maintaining itself as a dominant-culture organization and is exploring what would be necessary to become an integrating-culture organization. In order to change itself, the organization consciously and intentionally increases both the number of people who are different from the dominant group and the number of people who are advocates for becoming an integrating-culture organization. With this movement toward a critical mass of people who are different from the dominant culture, the organization also begins to develop skills and structures that would be needed to move toward becoming an integrating-culture organization.

While the organization becomes more diverse, it is still a dominant-culture organization. Differences are tolerated. Oppression of subordinated groups is an integral feature of the organization in this phase and continues to be institutionalized in organization policies, structures and practices, including diversity conflict management strategies. The organization's culture benefits dominant group members and is unsafe for people who are different from the

dominant group. A central characteristic of oppression in pluralistic, dominant-culture organizations is that organizations in this phase deny and do not see or acknowledge the existence of oppression. The fact of greater diversity is used as evidence to claim the absence of oppression. This inability of pluralistic, dominant-culture organizations makes them even more unsafe for subordinated group members.

Organizational oppression in this phase is unintentional, overt and covert, conscious and unconscious. (See Table 2.) The organization engages in both "reasonable" oppression and unconscious oppression.

"Reasonable" oppression is conscious, overt, and unintentional. These actions, behaviors and practices by organizations toward subordinated group members are explained and justified on religious, statistical, legal and constitutional, historical, scientific, cultural, values, beliefs, or other grounds. In this category of oppression, the focus is on justification and the lack of intention. Impact is ignored. From a dominant culture perspective, *"reasonable" oppression* is seen as unfortunate, unintentional acts that just happen (Brazzel, 2003, p. 370). Examples include: identifying subordinated group members as the exception; not acknowledging them; questioning, checking, testing, watching, suspecting, ignoring, rejecting, avoiding, excluding, patronizing, undermining, interrupting, scolding, criticizing, berating, mocking, ridiculing, deceiving, slandering, badgering, isolating, censoring; and belittling and/or sexualizing their intelligence, spirituality, emotionality, sexuality, language, physical appearance and ability; subjecting them to demeaning, disrespectful, abusive jokes, slurs, innuendoes, language and gestures;. Some of the hate crimes of entitled oppression and the discrimination of consciously-hidden oppression are included in the "reasonable" oppression category under some circumstances.

In this phase, the organization also engages in *unconscious oppression*, which is unintentional and covert (Brazzel, 2003, pp. 370-371). Examples of unconscious oppression include: attributing the ideas and accomplishments of subordinated group members to others; prejudging them as incompetent; telling them what to do and how to think; saying that actions, behaviors, and practices of oppression are a thing of the past and do not happen here or now, are not intended or conscious, are good for them, are not that bad, are the individual, personal baggage or problems of subordinated group members; saying these actions, behaviors, and practices of oppression just do not happen except in rare and unusual circumstances, and are one-time experiences unconnected to a pattern of actions, behaviors, and practices that have cumulative impacts; saying these actions, behaviors, and practices do not really happen and they happen to dominant group members as well; and being silent about all the actions, behaviors, and practices of oppression. These actions, behaviors and practices of oppression are all forms of violence, regardless of consciousness, intention, or visibility. They are life-diminishing, life-deadening, life-threatening, or life-ending experiences, rather than life-enhancing, life-enriching and life-giving experiences.

Organizations in this phase pursue both assimilation and differentiation approaches to expanding the number of subordinated group members in the organization. Both approaches may be viewed as a form of inclusion. This phase corresponds to Thomas and Ely's "access and legitimacy" paradigm in which the organization begins moving from the practice of assimilation toward differentiation (1996, pp. 83-85). Subordinated group members are tolerated

and expected to assimilate to the norms of the traditional culture and the behaviors of dominant group members. In this phase, however, subordinated group members are expected to look different from dominant group members. In order to retain new members of the workforce who are different from the dominant group, the organization experiments with programs and processes that are supportive of subordinated, as well as dominant, group members, including conflict management processes and systems.

Values practiced by the organization in this phase are listed in Exhibit 5. They include business-minded, profiting, proaction, pluralism, tolerating, reciprocity (golden rule – treat others as one wishes to be treated), open-minded, differentiation, participation, compassion, empathizing, authenticity, ethical, respect.

EXHIBIT 5: VALUES-IN-PRACTICE FOR PLURALISTIC DOMINANT-CULTURE ORGANIZATIONS

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business-minded	reciprocity (golden rule)	authenticity
profiting	open-minded	ethical
proaction	differentiation	respect
pluralism	participation	appreciation
melting pot/salad bowl	compassion	
tolerating	empathizing	

Diversity conflict, ambiguity, confusion and disenchantment are at a peak. Communications are difficult and tenuous. There are concerns about too much diversity conflict, with fears of escalation and polarization. Oppression-based diversity conflict is more prevalent than human-differences-based diversity conflict (Brazzel, 2003). There is a realization of the potential of human-differences-based diversity conflict for innovation, creativity, high performance and competitive advantage.

Pluralistic Dominant-Culture Stages of Development

The pluralistic dominant-culture phase has two stages: the revolving-door organization stage and the critical-mass organization stage.

Revolving Door Stage. Because of competitive pressures, tight labor markets, organizational hiring goals and civil rights legislation, an organization may commit to hiring some people who are different from the dominant culture, while maintaining dominance and the existing culture. This first organizational step, away from sameness and toward valuing differences, often happens because a few senior leaders risk their status as members of the dominant culture to become "champions" for changing the organization.

The newly-hired people are grouped in lower-status and -salaried positions, often with limited

benefits. They are expected symbolically to look different from other members of the organization, but to adopt the same style and behavior as members of the dominant culture. In this stage, the organization is a revolving door for women and people of color who do not feel valued and are unwilling to put aside significant parts of themselves in the workplace. People who do choose to remain have much stress and little support and must endure continuing questions and doubts about their competency. While the organization understands itself as a "melting pot" that is "color-blind" and "gender-blind," people who are different from the dominant culture are still impacted negatively and violently because of their group memberships.

Critical Mass Stage. At the "critical mass" stage, the organization still operates as a dominant culture organization. Diversity is tolerated and seen as a problem that must be fixed in order to achieve the competitive advantages that other organizations seem to be realizing. There are expanded numbers of people who are different from the traditional culture and expanded numbers of advocates of a vision and organizational imperative for a new integrating-culture organization. People who are different from the dominant culture are mostly grouped in lower status and salaried positions and departments. At this developmental stage, the meaning of "diversity" widens beyond gender and race to include age, disability, sexual orientation, level and position and other categories of difference. In order to reduce the "revolving-door" losses of people who are different, the organization begins to revise policies and practices to include and support all employees. Ambiguity, confusion, disenchantment, and conflict are at a peak. Past policies, practices and norms no longer fit and the required new approaches are not yet clear. This is a time when some organizations get stuck or choose to move back toward being a dominant culture organization. Others find new energy at this time for moving forward.

Intervention Strategies -- Creating the Transitional Organization

The work of diversity initiatives in this phase is creating a transitional organization with a critical mass of people different from the dominant group, developing structures, skills and momentum for moving the organization to the integrating-culture phase, and managing the conflict, ambiguity, confusion, and resistance that comes with change. Because the organization is still a dominant culture organization, diversity initiatives in this phase must also continue to address issues of safety, respect and awareness. Interventions to support these changes are listed in Exhibit 6.   They include training, awareness and skill building, creation of structures to support diversity initiatives, review and revision of policies and programs, enhanced communication about diversity activities and initiatives, accountability and performance measurements systems, collection of data about current diversity and oppression issues, accomplishments, and barriers.

EXHIBIT 6: PLURALISTIC DOMINANT-CULTURE
ORGANIZATION INTERVENTIONS

- Define, communicate and implement the diversity initiative as an integral part of the core work of the organization and incorporate it into strategic and operational plans and other change initiatives.
- Raise awareness of the existence of systemic, conscious and unconscious racism, sexism, heterosexism and other forms of oppression by the organization and its costs for the organization, its employees, and customers.
- Create organization structures, mechanisms and positions to support diversity initiatives, for example, a diversity council, diversity office, leadership group of diversity champions /advocates, and employee affinity-group networks.
- Provide diversity education programs for executives, key managers and diversity leaders, diversity council members, diversity champions/advocates, affinity group members and employees involving awareness training, skill and competency development, working in diverse teams, and managing diversity conflict based in human differences and diversity conflict based in oppression.
- Review and enhance organization policies and practices that support the hiring and retention of subordinated group members in the organization's workforce, including recruitment, job posting, selection, hiring, performance appraisal, incentives and awards, developmental assignments and training, role definition, upward mobility, succession planning, reassignment, promotion, termination, retirement, and compensation and benefits.
- Review and enhance organization policies and practices that address conflict, including grievance processes and conflict mediation / resolution mechanisms.
- Review and enhance organization policies and practices about benefit programs, such as medical leave, holiday, workplace flexibility and work-life / work-family, childcare / elder care, wellness / fitness, workplace access, and partner benefit programs.
- Provide enhanced communication processes, including internet, newsletters, voice mail, and video programs; speeches by the CEO and senior executives; and organizational meetings; and vertical and horizontal feedback and communication and ongoing access to information required for being successful in a job, for influencing the work environment, and for having and giving support for career development.
- Establish accountability and performance measurement systems -- including the accountability of executives, senior leaders, managers, and employees -- and measure results.
- Conduct ongoing organizational assessment and benchmark successful practices of other organizations.

Organization change in this phase continues to require a public stand and commitment by the CEO, executives, and the Board. Some executives, along with other emerging leaders must

actively "champion" changing the organization from valuing dominance to being an integrating-culture organization.

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INTEGRATING-CULTURE ORGANIZATION PHASE

The organization is committed to becoming an integrating-culture organization and to realizing the value-added from and competitive advantage of diversity and diversity conflict based in human differences. Diversity means all employees in this phase, rather than people who are different. Differences are accepted and appreciated. The organization learns from the cultural differences of employees about how to do its work in fundamentally different and more effective ways. Cultural differences can include: all the different norms, customs, rules, policies, values, customs, beliefs, values, practices, structures, styles, behavior, dress, language, history, tradition, architecture, arts, humor, religion, food and other aspects of background and experience that employees can bring into the workplace.

The integrating-culture phase corresponds to Thomas and Ely's "learning and effectiveness" paradigm (1996, pp. 83-85). The different cultural perspectives and work styles of all employees lead to a widening and reframing of the issues around what work the organization does and how it does that work. The organization leverages diversity by integrating and internalizing differences among employees to support its learning, growth and effectiveness. In this phase, the organization is concerned with integration of cultural perspectives, work styles and other differences. Inclusion is seen as the full integration of all employees and their cultures, rather than the concepts of differentiation or assimilation associated with the earlier phases.

This phase is about more than integration and inclusion. It is about eliminating oppression. The organization is intentionally and consciously anti-racist, anti-sexist, anti-heterosexist and against the organizational practice of other forms of oppression.   Racism, sexism, heterosexism and the other "isms," and the oppression-based diversity conflict associated with the isms, are seen as barriers to people being able to do their best work. The organization examines all policies, practices, norms, activities, and structures -- including diversity conflict management strategies -- for ways to eradicate systemic oppression, develop new modes of operation, and support the ability of all people to participate fully in the life and work of the organization and contribute to its growth and success.

Organizational values-in-practice in this phase are listed in Exhibit 7. They include: effectiveness, adaptation (platinum rule – treating others as they wish to be treated), innovation, integration, redefining, social justice, inclusion, discerning, healing, healthy, holistic, and life-long learning.

**EXHIBIT 7: VALUES-IN-PRACTICE FOR
INTEGRATING-CULTURE ORGANIZATIONS**

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effectiveness	redefining	healthy
adaptation	inclusion	holistic
(platinum rule)	social justice	life-long learning
innovation	discerning	
integration	healing	

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Eliminating oppression is an ongoing focus of the integrating-culture phase. The organization pursues the elimination of oppression both within and outside the organization. Systemic oppression in organizations impacts individuals and groups inside the organization, as well as other organizations and society. Organizations operate in an environment of oppression and they import and export the systems of inequality, privilege, and violence that include racism, sexism, heterosexism and other forms of oppression.

The organization differentiates between diversity conflict based in human differences and diversity conflict based in oppression. Diversity conflict is seen as a source of innovation, creativity and high-performance and as an experience needing to be supported, valued and leveraged. Oppression-based diversity conflict is addressed by eliminating oppression (Brazzel, 2003, pp. 400-401).

Integrating-Culture Stages of Development

The integrating-culture phase has two stages: the redefining organization stage and the integrating organization stage.

Redefining Stage. The organization is committed to being an integrating-culture organization and to realizing the value-added from and competitive advantage of diversity. Differences are accepted and appreciated. Tolerance of diversity is no longer enough. Organization leaders and members develop and incorporate skills and behaviors that support inclusion and leveraging diversity. At this developmental stage, diversity means all employees, rather than people who are different. Diversity conflict is seen as an experience to be leveraged for innovation, creativity and valued. Racism, sexism, heterosexism and the other "isms" are seen as barriers to people being able to do their best work. The organization examines and implements changes in all policies, practices, norms, activities, and structures to eradicate systemic oppression, develop new modes of operation, and support the ability of all people to participate fully in the life and work of the organization and contribute to its growth and success. It explores the benefits and opportunities of an integrating-culture organization, develops a vision and implementation plans for their realization, and engages in their implementation.

Integrating Stage. The organization values differences and continually seeks new sources of diversity and new ways to leverage value added from diversity for innovation, creativity and high

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performance. It learns from the cultural differences of employees about how to do its work in fundamentally different and more effective ways. The different perspectives and work styles of all employees lead to an ongoing reframing of the issues around what work the organization does and how it does its work. The organization leverages diversity by integrating and internalizing differences among employees to support its learning, growth and effectiveness. The organization actively pursues diverse cultural representation at all levels, equitable distribution of power and influence, and the elimination of oppression within and outside the organization.

Intervention Strategies -- Redefining the Organization

The critical work of this phase is valuing and acting to provide diversity, inclusion, and social justice in the work place. This is the first stage where the organization's diversity initiative truly addresses both human differences and social justice and where the organization actively seeks to eliminate oppression both inside the organization and in its environment. Interventions to support these changes are listed in Exhibit 8.   They include organization-wide education, awareness- and skill-building; updating the diversity mission, vision, values, ethics, diversity imperative statement; supporting healing and reconciliation inside and outside the organization; changing all policies, practices, norms, activities, and structures to eradicate systemic oppression inside and outside the organization; developing joint programs and partnerships individuals, groups, and organizations to support diversity and social justice changes; providing enhanced communication about diversity and social justice activities and initiatives; creating accountability and performance measurements systems; collecting data about current diversity and oppression issues, accomplishments, and barriers.

EXHIBIT 8: INTEGRATING-CULTURE ORGANIZATION INTERVENTIONS

- Revisit and revise the organization's diversity mission and vision, values, ethics, standards of conduct, and the organization's diversity imperative or business case.
- Examine and implement changes in all policies, practices, norms, activities, and structures -- including diversity conflict management strategies -- to eradicate systemic oppression inside and outside the organization.
- Develop and implement new modes of operation and empowerment processes that provide full and influential participation by all employees in decisions and policies that shape the organization, including delegation of authority and responsibility, delayering, retraining, use of self-managed work teams, and valuing and acting to provide diversity, inclusion, and social justice in the work place.
- Develop employee, volunteer, and internship programs in community organizations and partnerships with former employees, suppliers, customers, community organizations, and specific group-oriented charities and organizations.
- Provide social justice and diversity education programs for executives, managers, diversity council members, social justice and diversity champions/advocates, affinity group members and employees that address internalized and institutionalized oppression, skill and competency development, working in diverse teams, and managing diversity conflict.
- Incorporate social justice and diversity education into all training, including orientation,

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management, leadership, technical, language, culture, career renewal and other training programs.
- Support employees, customers, suppliers, and the community at large in the work of healing and reconciliation from the wounds of the organization's dominant culture past.
- Conduct ongoing organizational assessment and benchmarking successful practices of other organizations.

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CONCLUDING THOUGHTS

The integrating-culture organization phase explores what organizations can do to seek and leverage differences, incorporate and integrate many cultures, eliminate oppression, and replace oppression with structures and a culture which provide inclusion, equity, access, and opportunity for all people. The integrating-culture organization phase is a vision of inclusion and social justice. Unfortunately, no organization has achieved this vision. (Jackson, 2006, p. 146.)

DiversityInc conducts an annual survey of US organizations to identify the top 50 organizations for diversity. Some of the self-reported diversity practices and metrics for the DiversityInc's top 50 organizations in 2006 are shown in Exhibit 9. These results for the US organizations, which are most advanced around diversity, are consistent with the practices of organizations in the revolving door and critical mass stages of the pluralistic dominant-culture organization phase. They do not describe organizations and cultures, which eliminate oppression and replace oppression with structures and a culture which provide inclusion, equity, access, and opportunity for all people.

EXHIBIT 9: SELF-REPORTED DIVERSITY PRACTICES AND METRICS OF DIVERSITYINC'S TOP 50 ORGANIZATIONS FOR DIVERSITY IN 2006

DIVERSITY PRACTICES
- CEO spells out a diversity vision for the organization, leads, sponsors, and supports the diversity program, and holds self, senior executives and their teams accountable for meeting measurable, obtainable goals tied directly to bonus compensation, performance evaluations, and long-term progress in the organization.
- Diversity goals extend beyond recruitment to include, e.g., retention, promotion, development/mentoring, communication, training, succession plans, supplier diversity, multicultural marketing, philanthropy and community involvement, employee affinity/resource groups.
- CEO/Executives establish diversity as a strategic issue which is an integral part of the organization's business and strategic goals and more than a collection of extracurricular diversity activities.
- CEO/Executives establish and use employee affinity/resource groups, boards and councils as in-house consultants and resources for enhancing the organization's diversity outcomes.

DIVERSITY METRICS

- People of color are 33.8 percent of the workforces of the Top 50 companies; women are 50.4 percent.
- The only woman CEO of the Top 50 and Fortune 100 companies and the first woman of color is Indra Nooyi, CEO of PepsiCo.
- Twenty-four percent of the Top 50 companies' managers are people of color; 9.7 percent are black managers, 7.2 percent are Asian-American, and 6.4 percent are Latino; 48.5 percent are women.
- At Top 50 companies, 5.6 percent of mid-level managers (managers who report to direct reports of the CEO) are African American, 4.2 percent are Latino, and 4.9 percent are Asian American.
- In Top 50 companies, 40.2 percent of new hires are people of color; 18.1 percent are African American recruits and 12.3 percent are Latinos.
- All Top 50 companies offer domestic-partner benefits for employees.
- Sixty-nine percent of the Top 50 companies have active programs to recruit gay, lesbian, bisexual, transgender (GLBT) employees.
- Top 50 companies increased their diversity budget 25.2 percent in 2005 and expect it to increase 17 percent in 2006.
- For the 10-year period 1996-2006, the DiversityInc Top 50 Index, comprised of the 42 publicly-traded companies in the 2006 Top 50 list, outperformed the NASdaq by 28.2 percent, the S&P 500 by 24.8 percent and the Dow-Jones Industrial Average by 22.4 percent.

Source: "2006 Top 50 Companies for Diversity," <u>DiversityInc</u>, Vol. 5, No. 5, June 2006.

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