


Diversity and Inclusive Management Practices: What the Research Shows

*University of Oklahoma Libraries
Professional Development*
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OUTREACH
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 The University of Oklahoma

Business/Civic Case for Cultural Diversity & Aggregate Cognitive Complexity

(Scott Page, 2010; Fortune, 2012)

- The very diversity in which we invest dollars and careers does not necessarily lead to aggregate cognitive complexity.
- People from differing ethnic or cultural backgrounds may acquire the same training, skill sets and experience as people from the prevailing culture. In that case, they'll likely think about things in the same way, and the deeper differences disappear.
- Research at University of Michigan clearly demonstrates that diversity of life and world views & perspectives which mostly comes from racial, ethnic diversity leads to more consistently innovative and responsive, agile solutions.
 - Teams of experts versus diverse teams with some expertise

Business Forums & Non-Profit Forums

Companies want employees who can connect with other people who are different than they are to:

- learn new perspectives
- understand new markets
- innovate, adjust and/or get rid of unproductive practices

Non-Profits and companies want people who can connect **intellectually** to define complex problems of markets, services, social problems.

DIVERSITY & INCLUSION is no longer just about being nice or making people feel welcome.

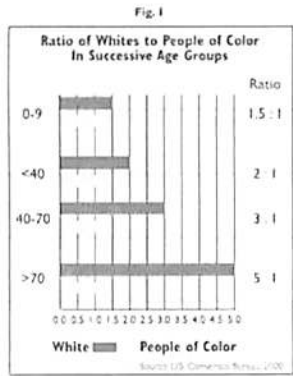
Employees Who Exclude are Liability

(We want to hire once...not fire and then hire again)

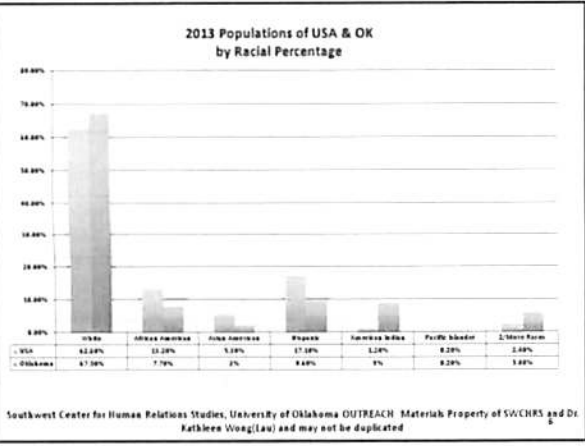
Employers want someone they can trust to not hurt their brand with communities nor lose another generation of new employees who won't apply.

Head hunters state clients for even entry level jobs with opportunities for career development ask "Do you know a recent graduate who can truly.."

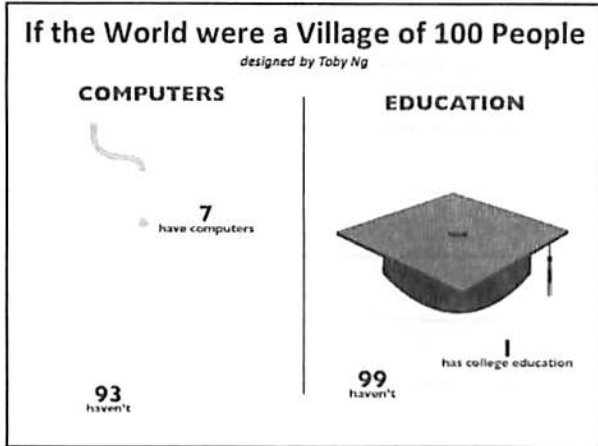
- work with a woman without tokenizing her?
- work in teams where people have accents?
- work in mixed race teams?
- report to a person of color? an international? a queer identified person?
- Not embarrass us by making someone feel tokenized if we have them host or travel to different parts of the country or world?

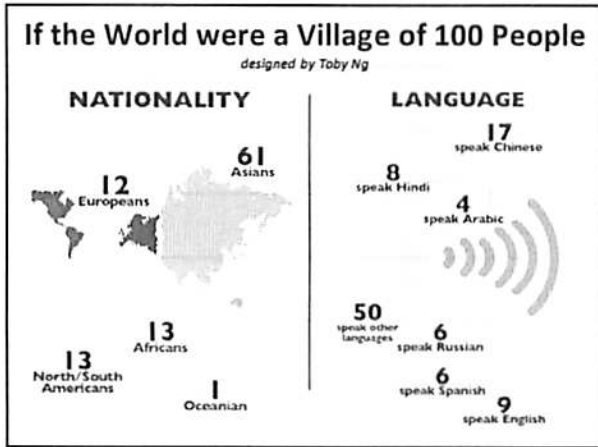


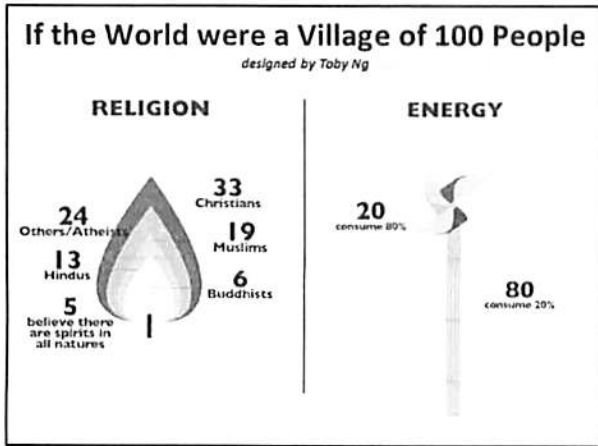
Adapted from "The Business Case for Diversity" by University of Illinois



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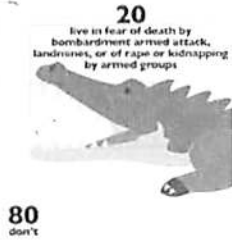
If the World were a Village of 100 People

designed by Toby Ng

FOOD



FEAR



If the World were a Village of 100 People

(based on UN data; WHO data for 2010)

- 2 would be near birth; 1 near death
- The village would have 61 Asians, 13 Africans, 12 Europeans, 9 Latin Americans, and 5 from the USA and Canada
- 48 would live on less than US\$ 2 a day
- 20 would live on less than US\$ 1 a day
- 80 would live in substandard housing
- 33 would be without access to a safe water supply
- 39 would lack access to improved sanitation
- 24 would not have any electricity (And of the 76 that do have electricity, most would only use it for light at night.)

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If Oklahoma were a Village of 100 People

- 67 White
- 8 African American
- 9 Latino
- 8 American Indian/Native American
- 2 Asian
- 6 mixed race (US Census Bureau, Dec. 2104)
- 17 would be below poverty level
- 24 would have a bachelors degree

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Active Listening - It is NOT Just 'Hearing'

- asking good questions for clarification
- purposefully helping a speaker have voice & agency
- promotes understanding
- is an interactive exchange
- intercultural active listening

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Basics of Active Listening

- Ask good questions that help clarify for listener and speaker but **does not inject own stuff.**
 - Ask for details. Ex: Who all did you say was in the room again during this?
- Paraphrases to check for fidelity, I got what you said.
 - So, what I hear you say is....is that what you were trying to say?
 - I'm sorry, I've never experienced this before, what I hear you saying is....am I getting that right?
- Listen nonverbally—what are this person's body language, reciprocity level telling you **from your culture?** What does it mean **from THEIR culture?** What might it mean in an intergroup setting?

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Ground Rules for Today

- Attentive to everyone having an opportunity to participate and engage.
- Make rhetorical space for others.
- Resist being the expert voice in a way that excludes others who still need to learn
- Resist pulling yourself out because you are uncomfortable.
- Keep confidentiality. Don't gossip about the details of how people struggled with material or had conflict or lack of engagement. There are a wide variety of learners even among faculty.

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Multicultural Competence

- Raise awareness
 - Learn how to be self reflective
- Develop working knowledges
 - Learn what you do know, learn what you don't know
 - Learn what you need to know
 - Learn differing perspectives
 - Learn that you exist in a historical system
- Develop skills
 - Learn to use communication and facilitation skills
 - Learn to read your context
 - Exercise embodied practice

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Intercultural Communication (ICC)

ICEBERG MODEL of Culture & Communication

– Verbal & Nonverbal (accent, tone & pitch of voice, skin color, hair texture, prosemics, taking up space, posture, weight, height, eye contact, smiling, clothes & artifacts)

– Attitudes, Beliefs, and Values (Unconscious)

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Beliefs, Values & Attitudes

- We usually state the ideology of what we think we value and believe.
- Most of these three are unconscious. They emerge during conflict or crisis.

Ex:

BELIEF: I believe that all people are equal.

VALUE: I assign a value of goodness, high morality to those who believe this.

ATTITUDE: My attitude towards people who don't value equality is withdrawal (won't go to coffee or hang out with this person). Or attitude could be to engage and argue.

Or it could be that this is an issue I don't think about much, don't assign a strong value either positive or negative so can engage normally with people who behave otherwise.

Attitude is the propensity to behave when someone violates one of your high value beliefs (doesn't mean that you act on the behavior though you might).

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What Does Culture mean?

- **Culture** is symbolic communication. Some of its symbols include a group's skills, knowledge, attitudes, values, and motives. The meanings of the symbols are learned and deliberately perpetuated in a society through its institutions.
- The sum of attitudes, customs, and beliefs that distinguishes one group of people from another. Culture is transmitted, through language, material objects, ritual, institutions, and art, from one generation to the next.

Diversity & Inclusion – Love Has No Labels



<https://www.youtube.com/watch?v=PnDgZuG1hHs>

We are the same in spite of our differences... We are different in spite of our sameness...

- The first statement reflects the perspective of those whose identities are in the majority.
 - trying to reduce the threat of differences.
 - we are all human, we all bleed red, I don't see color.
- The second statement reflects the perspective of those whose identities are in the minority.
 - trying to reduce the threat of sameness (accommodation to the majority, assimilation).
 - we are all human, but our differences are real and have real consequences.

Similarities Build Rapport and Intimacy in Communication, Right?

- When people who are similar try to connect through conversation and say, "Me too," studies show feelings of social support and connection leading to intimacy and trust over time.
- However, if we study interracial situations there is the OPPOSITE effect. If a person of color, or a Muslim shares an experience and a White person or Christian chimes right in and says "Me too," it can significantly reduce feelings of connection and feel oppressive. (Phillips, Northcraft, and Neale 2006; Mannix and Neale 2005).

Instead of Showing Likeness-Anchor and Give Cues for Translation

- Similarity in differential power situations sets up psychological expectations for assimilation or the burden of having to explain that one's experiences are different because of the other's privilege or inequality. So people opt out of talking meaningfully.
- The prefatory statement "Because I am someone who has never experienced this, could you please explain to me what you mean by..." acknowledges that people who are positioned differently have different experiences and feelings. While one's first reaction might be to express commonality—to say "me, too"—such expressions by majority members can have a dampening effect.

Balance Social Identity (race, gender, sexual orientation, religion) & Common Identity (supra identity)

- Need to acknowledge both social identities and team identity.
- We are similar and we are also different at the same time.
- Common identities can be University identity, discipline, etc. Do not use common identities that are social identities.
- Don't say, "We are all women,"
 - Why do you think using the common identity of "all women" doesn't work?
 - It is because of the history of racism within white women and feminist groups.

Social Identity

- Identities formed through social interaction from childhood
- Historical and enduring (not just cliques)
- Ingroups - Reference group
- Outgroups - Often defined by comparison to ingroup as standard

Ingroups & Outgroups Social Identity Theory (Tajfel & Turner, 1984)

- People want to belong to groups.
- We compare ourselves to other groups.
- We learn to put groups in hierarchies-
 INGROUPS & OUTGROUPS.
- Some groups are arbitrary (shirt color)

Ingroups & Outgroups

- An ingroup is a social group towards which an individual feels loyalty and respect
 - Socially accepted membership in the group (can't just say I am a member)
 - Loyalty often reflects ingroup bias.
 - Common ingroups include family members, people of the same race, religion, gender, economic class.

Intergroup Communication

- We get messages that tell us that one group is different than others and that these differences are meaningful.
 - You throw like a girl l(said insultingly to boys, usually by other boys.
 - You can't invite your black friend/white friend to our house for a sleepover.

Intergroup Communication

- We get messages that tell us that one group is different than others and that these differences are meaningful.
 - You throw like a girl l(said insultingly to boys, usually by other boys)
 - You are acting White.
 - He can come over to play but I'm not sure we can have his family over for dinner.

Outgroups

- An outgroup is a social group towards which an individual feels contempt, opposition, or a desire to compete.
- Members of outgroups may be subject to ultimate attribution errors, and outgroup homogeneity errors (everyone in that group is the same).
- People tend to privilege ingroup members over outgroup members in many situations.

Fundamental Attribution Error

Patterned attributions about the cause of success/
goodness and failure/ badness

- Self → Good → Trait
Bad → Situation
- Other → Good → Situation
Bad → Trait

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Ultimate Attribution Error

Patterned attributions about the cause of success/
goodness and failure/ badness

- Ingroup → Good → Trait
Bad → Situation
- Outgroup → Good → Situation
Bad → Trait

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Inequitable Attribution Errors

- Inequitable Attributions are directly related to inaccurate evaluations for individuals and groups for their work, effort, talents and contributions.
- Individuals are rewarded for what we think their accomplishments are and the attributions we make for those accomplishments. **NOT JUST MONETARY**, also has implications for maintaining the conditions for BIAS.

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Geography of Space and 'Place' (Bonacich, Bourdieu, Hubbard)

- Space is the material location, bounded by geography.
- Place is the social cultural meaning of a material location.
 - Social, political, historical, local, regional, institutional, national, global as well as personal meaning.

Place = Space + Social Meanings

- Place is produced through the historical and continuing accumulated experiences and meaning making of people and groups.
- Invisible cultural rules that almost seem normal because everyone VISIBLY follows them or at least does not protest them.
- But the cultural rules are VERY VISIBLE to new arrivals or outsiders who are new to the "place."

So...

- Every person, every group experiences a space differently.
- We each attach social meaning based on personal and group histories and relationships.
- We may feel like strangers in someone else's place.
- We may feel like eternal guests, but not part of the family.

Making a Safe Place NOT Space

- Whites experience racial safety as a place of racial amnesia and similarity.
 - Comfortable ahistorical space.
 - Respect comes from having no conflict.
- People of color experience racial safety as a place of racial awareness, conflict and difference.
 - I am allowed to bring all of me, including my everyday racial experiences into that space.
 - I can talk about race.
 - I can have conflict
 - Respect comes from staying in the conflict.

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We are Making Place Continually

Our communication. We informally set rules unconsciously:

- We have always done this this way
- This program has always worked with ...
- We have never made connections with this community, XYZ program does that, they have someone who knows that community
- I grew up multicultural so I can do multicultural.
- I grew up and have worked with mostly people like me, I don't have the skills to reach out.

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Stereotype Threat (Claude Steele)

- Individual performs in high stakes situation where a stereotype is to underperform or fail.
- Individuals and groups suffer a noticeable and measurable cognitive deficit completing demanding physical and intellectual tasks.
- Working memory takes a hit-- unconscious part of the brain that directs and retrieves practiced responses and information becomes preoccupied with trying not to fit stereotype.
- Stereotype Threat is EASILY invoked through both subtle or direct negative stereotype.

Stereotype Threat & Performance

- We CANNOT simply think our way out.
- The deficits are real and measurable.
- Some of the stereotype threat
 - Stereotype concerns as being labeled as unintelligent, violent or thuggish in sports domain (men and women of color excluding Asian Ams)
 - Stereotype of being precise intelligent player but not physically tough enough (Asian Ams)
- Sports performance studies, test performance studies, show significant (statistically) deficits

Aversive Racism, Sexism, Homophobia (Gaernter & Dovidio)

- Fear and preoccupation with not being labeled a racist, sexist, homophobia usually experienced by Whites, men and sometimes other groups.
- Makes it almost impossible to talk about discrimination, exclusion, so no one does.
- Can also cause cognitive deficits in performance.

Praise & Critique that are Value Statements Rather than Content Statements (we do this unconsciously, not intentional)

We tend to remember our evaluation of "Outgroups" versus details and data of "Ingroups."

Outgroup- "You did a great job. You are a superstar!"

Ingroup- "Great job, I like how you managed the team when you needed to coach them."

What is the difference? What are the consequences of a woman manager being told 20 times she is a superstar by well meaning managers versus a man manager who is told 15 times about what he has done well with even rudimentary detail?

**Insufficient Methods to Decrease
Stereotype Threat & Aversive Racism**

- **You cannot decrease Stereotype Threat & Aversive Racism effects:**
 - by simply performing well to demonstrate competency
 - by saying stereotypes don't matter
 - by saying someone doesn't fit the stereotype (you are not like other white girls...Which means the stereotype still holds).
 - by telling someone just to be strong.
 - by taking care of it privately, merely saying don't stereotype ever again (individual level action)

**Necessary Conditions for
Decreasing Stereotype Threat**

- **You CAN decrease Stereotype Threat by creating intergroup trust through intergroup empathy**
 - Being able to *talk about race and racism in matter of fact ways without discounting, avoiding, or over-empathizing or overcompensating.* Being able to talk about gender, class, sexual orientation similarly.
 - by *setting up clear structural equity* (Ex: NCAA rules that address racist, homophobic behavior, etc. Coaches and staff who are trained to support these rules and policies). [structural action along with individual action]

Racism, Sexism & Homophobia

- **Clearly racial, sexist and homophobic epithets happen (we can't control others).**
 - Not subtle, very direct
- **However, subtle interactions also have a similar impact unconsciously (a teammate or coach who blows off the racial or homophobic epithet).**
- **Other general epithets do not necessarily invoke stereotype threat (minus the social identity descriptor, no race, no sex, no sexual orientation)**
- **Just because you can't consciously feel or think about your identity and performance doesn't mean stereotype threat hasn't happened.**

Balance Social Identity (race, gender, sexual orientation, religion) & Common Identity (supra identity)

- Need to acknowledge both social identities and team identity.
- We are similar and we are also different at the same time.
- Common identities can be University identity, discipline, etc. Do not use common identities that are social identities.
- Don't say, "We are all women,"
 - Why do you think using the common identity of "all women" doesn't work?
 - It is because of the history of racism within white women and feminist groups.

Communication Matters

- Communication Matters not only for the targeted individual but for the non-targeted individuals especially on a team.
- Construct communication that:
 - Shows you are listening actively
 - Shows solidarity, clearly
 - Shows understanding, but difference
- Suppressing topic/incident (Let's go out and party, forget what happened. Might feel good in short run but keeps stereotype threat dynamic in place)

Empathy is a key Mechanism for Awareness, Knowledge, and Skills

- Research shows that empathy is critical for intergroup interaction that is productive.
- Creates safe space
- Creates agency for individuals and groups
- Creates innovative jointly constructed knowledge
- It is not necessarily a touchy feely thing
- It is not about kindness or being nice

Different Types of Empathy

Social psychologists name two types:

- **Affective empathy**
 - I feel similar to the way you feel
 - Reactive empathy-I feel emotion because of your circumstance or condition
- **Cognitive empathy**
 - Perspective taking-understanding the details of the circumstances and context of others

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Different Levels of Empathy

- **Relational empathy** for specific individuals
- **Group empathy** for specific groups
- **Critical dialogic empathy** for others that recognizes the structural positions of that individuals and group in relation to power, privilege and inequality in society.
- **Critical dialogic empathy** is the most difficult to attain and maintain, but is **NECESSARY**.

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Routes to Empathy

- **Learning empathy through reading narratives of others**
 - Martha Nussbaum talks about how literature can help develop the **moral imagination**
- Yet it is possible to have a very active a nuanced moral imagination and a vast knowledge of literature and still be racist, sexist, homophobic, classist, etc.

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Resisting Temptation to

Facilitate Sameness or Replicate the Self

- Our work relationships and our social relationships with coworkers and clients should reflect multiple ways of being, not just OUR way of being in the world.
- It is not about our comfort as experts or providers.
- We ultimately hold responsibility for dialogic learning amongst our clients and coworkers.

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Meaning is Constantly Being Made and Remade

- We communicate all of the time
 - Words, verbally
 - Nonverbally
 - Voice, clothes, posture, grooming
 - Hair texture, skin color, eye shape, nose shape (we do a calculus about race)
 - Clothes, other artifacts such as jewelry, cars, office décor pictures on wall, stacks of paper, open space..
 - Proxemics-personal space, social space, touch, gestures
- We communicate very strongly through silence

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DO NOT LET DISCRIMINATORY COMMENTS OR BEHAVIOR PASS

Giving someone as pass:

- 1) Ignoring the poor comment altogether
 - 2) Diminishing the comment
 - 3) Only reprimanding without content
- Cannot just tell someone that was wrong

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Managers Who Let Just One Comment Pass Affect Climate the Entire Term

- Reduces perspective taking by people of color, some women and those who identify as LGBTQ.
- Interestingly, ALSO reduces perspective taking by those in the majority students.
- YOU need to be the leader and facilitator.
- Otherwise everyone is only perspective taking on the boss's perspectives. We all do this to survive in hierarchies.

Managers Who Let Just One Comment Pass Affect Climate the Entire Term

- Just one pass on a exclusionary comment, offensive comment leaves an enduring perception on team members, particularly those who are in the minority and/or who have meaningful relationships with those who are in the minority.
- These effects extend out to other marginalized identities. A manager who lets a racist comment pass also sends messages to all other groups that you are not trustworthy nor will you be able to handle any other situations.
- It does not matter if a manager is of the same identity as a worker OR of is of a different identity.

How to Not Give a Pass Just Saying No is Not Enough

Be direct and transparent about facilitation.

1) Be direct in content about the comment:

That was a comment that I perceive to be racist, possibly sexist as well.

2) Establish your role as facilitator and providing a safe learning environment.

My job as a teacher is to provide a safe learning environment for all.

3) Do not tokenize or pathologize the speaker

I am not saying that you can't say what you said, in fact, we need to recognize that this comment is probably one that is fairly common in our society.

4) Establish your role in this teachable moment. Stick to helping students process the issue rather than process each other.

So, we can learn from this comment. Why do we think this comment is out there in our society? Why do we think people take offense?

How might this kind of comment work in the workplace?

Managers Who Flounder, Are Transparent and Perspective Take & Give Regain Trust

- Managers who screw up, maybe pass on a worker comment but then 5 minutes later go back after finishing a point.
- Explain what they think happened, struggle with how they didn't say anything, process it and give perspective on how hard it is to talk about it
- These managers gain trust longitudinally. Even the worker or co-worker/manager who said something discriminatory learns and feels more welcome in the group.

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VOLUNTOLD by Manager or Peers

- Could you tell me how women feel?
 - Since you are a woman.
 - You are supposed to represent all women, white women, women of color, lesbian women, transgender women, poor women, immigrant women.
- Could you tell me what Asian Americans think?
 - Since you are Asian American
- Sometimes it is just by looking at the one or two people in the room who you think are from that identity.

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If you forget and you do this...

- Or if someone else says this...
 - Be transparent, role model.
 - Stay calm, don't make a big deal out of it nonverbally (even though it is)
 - Acknowledge your mistake and move on.

Say: I just did exactly what I am not supposed to do which is to tokenize someone by asking him/her to represent her entire race/religion..

It would be the same as asking me what do all women think...I am sorry.

So, what do we think that Stephan might have been thinking in this story?

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You Do NOT Have to Be Perfect

- Research shows that it is role modeling, acknowledging the possible "Other" perspective has an impact in creating safe space.
- You do not have to have the perfect nonverbals. You can be rather introverted and not very animated. It will still work
- HOWEVER, you need to not be overly emotional and make it ABOUT you. It is NOT about you.

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Intergroup Empathy is a Skill

- Across groups it means:
 - Acknowledging you don't know and may never know how another feels
 - I don't know exactly how you feel, and I may never know. But I know it must suck, man. Sorry
 - You do not need to be a content expert on racism, sexism, homophobia, etc.
 - Stereotype threat will continue if you say nothing
 - It is erroneous to judge someone's emotional expression as an indicator that all is well.

Cautions-Overtalking

- Intergroup empathy is not about emoting, touchy feely messages.
- Cognitive empathy, perspective taking and assurances of social support.
- DON'T re-victimize by making someone tell you in great detail what happened.
- DO however, listen if the student or colleague needs to talk. "I am here if you need to talk, that was terrible. I am open."

Recommended Interracial Feedback

- Be direct, critical and detailed in terms of content on good and bad.
- Add one simple sentence, "And I know, Jeremy that you are capable of improving this and that you have the skills to do this better during the next evaluation period"
- This one statement removes stereotype threat AND
 - Increases organizational identity, motivation to progress and cognitive performance
- Though the effect is significantly less pronounced for white male students and white students, it is still in the positive direction. No harm done.

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64



ICC is a product of Cultural & Intergroup Processes

- Cultural differences and similarities in the context of interaction:
 - Ethnic cultural processes- European American, African American, African immigrant, Latina/Latino, Asian Pacific American, Native American
 - Gender cultural processes- masculine, feminine, sexual orientation, feminist, masculinist
 - Economic class & status processes- middle class, upper middle class, working class, etc. (culture of poverty debunked)

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5/16/2014 65 65



Hofstede's Cultural Dimensions

- Individualism-----Collectivism
- Masculinity-----Femininity
(degree of gender role separation)
- Low Power Distance-----High Power Distance
- Short term orientation-----Long term orientation
- Monochronic-----Polychronic




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Individualism----Collectivism
[US & Northern Europe]----[Rest of World]

- **Individualism** --preference for a loosely-knit social framework in which individuals are expected to take care of only themselves and their immediate families.
 - Fate--wins and losses assigned to individual and family
 - Individual takes priority over group in most instances
 - Example-I need to sell myself and give evidence to prove my ability and value.
- **Collectivism** --preference for a tightly-knit framework in society in which individuals can expect their relatives or members of a particular in-group to look after them in exchange for unquestioning loyalty.
 - Fate--wins and losses assigned to group, culture & society
 - Group takes priority over individual in most instances
 - Example-I won't sell myself or promote myself because it might make others on my team embarrassed or feel less than. I will use "We" did this, when in fact "I" did something well.

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Collectivistic Values & Authority

Social hierarchies are valued as a way to reduce anxiety-Authority is exercised with wisdom—Self-discipline and consideration of others is relative to personal comfort or pleasure—group harmony is privileged. If my family are happy, I am happy. Everyone is responsible for group harmony. Authority is assigned in system.

 **Celeste Ng** Follow

"My family loved each other, but we didn't say it. We showed our love through criticism and micromanagement" DYING
- Fresh Off The Boat

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Individualistic Values & Authority


Authority is earned. You must prove and maintain authority through action. Authority is exercised to maintain independence (authority is a constant battle). Discipline is assumed to be externally motivated rather than internally motivated. Individuals are responsible for own harmony and happiness.

Frontier Societies (Frederick Turner) tend to be highly individualistic. Not just colonialism, but notion of land ownership for commoners, conquering over nature, peoples not reserved for aristocracy or merchant class, but EVERY WHITE MAN.

IN the U.S. individualism is tied very tightly to frontier physical masculinity just as it is in Australia and parts of New Zealand.





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Masculinity----Femininity

- Masculinity--preference in society for achievement, heroism, assertiveness and material rewards for success. Society at large is more competitive.
- Femininity--preference for cooperation, modesty, caring for the weak and quality of life. Society at large is more consensus-oriented.


Most societies fall along a continuum.

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Short Term Orientation Long Term Orientation



- **Long Term Orientation-** culture emphasizes the far off future and thrift (future generation gains, decades, lifetime markers)
 - persistence (perseverance).
 - ordering relationships by status
 - possibility of having many truths (depending on time and context)
- **Short Term Orientation-** culture emphasizes present time, short term future gains (quarterly reports, annual budgets, etc.)
 - personal steadiness and stability
 - short feedback cycles
 - Absolute truths, laws, evidence

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Power Distance

- The degree to which the less powerful members of a society accept and expect that power is distributed unequally.
- How does society handle inequality?
- **High power distance** -accept a hierarchical order everybody has a place and which needs no further justification.
- **Low power distance** -people strive to equalize the distribution of power and demand justification for inequalities of power.

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Monochronic----Polychronic

- **Monochronic**--Activities are structured and scheduled in a linear fashion, based on clarity of purpose, efficiency of execution and economic progress. Logic, order, punctuality and productivity define the mindset in which being and knowing serve doing and having. *Many Western societies are considered to function this way. Central, Eastern and Southern European societies are NOT monochronic.*
- **Polychronic**--Having several projects running at the same time (multi-tasking) is both natural and stimulating, and the present is put before punctuality. *Many parts of Asia, Africa and Latin America are considered to function this way. Many Native American & Indigenous cultures are also polychronic.*

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Uncertainty Avoidance Index

- **Uncertainty avoidance** --degree to which the members of a society feel uncomfortable with uncertainty and ambiguity. Cultures respond differently to uncertainty.
- **High UAI** maintain rigid codes of belief and behavior and are intolerant of unorthodox behavior and ideas.
- **Low UAI** societies maintain a more relaxed attitude in which practice counts more than principles.

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US is Relatively Unique

- In the multicultural US, many individuals have ethnic cultural values of both US culture:
 - Individualistic --High
 - Low power distance
 - Mid to high masculinity
 - Short term orientation
 - Monochronic
 - Middle value-Uncertainty Avoidance Index
- AND other Americans from Asian, African, Latin American, Indigenous, or Central, Eastern or Southern European cultures:
 - The counter-opposite of the above
 - Can be low or high uncertainty avoidance depending on contribution of cultural roots outside of US
 - Are bicultural-This can be a strength
- Socio-economic class can also influence cultural values-
- Lower or working class--high power distance

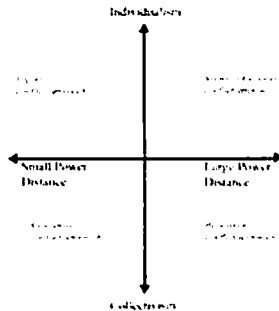
Cultural Differences in U.S.

- All groups and individuals have both collectivistic and individualistic values but cultures reflect a dominance of one or other in most situations. YMMV (your mileage may vary!)
 - Younger generations higher in individualism across ALL racial/ethnic groups
 - U.S. South more collectivistic across ALL racial/ethnic groups
 - Mountain & Interior West and Plain States the most individualistic
 - Asian Pacific Americans, American Indian/Native Americans, Latina/os are most collectivistic
 - African Americans paradoxically individualistic/collectivistic

Groups and Individuals Change Hybridity Through Contact

- Some of the groups and individuals you work with may also be bicultural through own contact or that of relatives:
 - Sustained contact longterm with Americans
 - Education abroad
 - Deep engagement with global popular culture
 - Problematic interactions with American institutions
 - Personal friendships
 - Aspirations to immigrate to America, etc.
- In urban areas there are hybrid global cultural changes. Don't let visual fool you (clothing, music, etc.). Traditional dress may not indicate traditional values, Western dress does not indicate Western values.
- Some people will try to out-American you. Might be up front, hand shake, talk directly, etc. Even though some are honestly trying, they may still have strong traditional values of their society (even if they think they don't).
- Looks like a duck, talks like a duck, BUT IT IS NOT A DUCK!!!

Global Organizational Conflict Management Approaches



Most Common Conflict Approaches Globally

- **Impartial Conflict Approach**
 - Australia, Canada, Northern Europe, Israel
 - United States & Great Britain (tend to use more status-achievement approach in upper middle class and upper class settings)
- **Benevolent Conflict Approach**
 - Latin and South America, Asia (most), Arabic & Africa, Native Americans & Indigenous

Impartial Conflict Approach

- **Individualistic-----Low Power Distance Cultures**
 - Believe one has PERSONAL conflict style based on individual achievement, work and experience.
 - Believe one should treat others the same regardless of status.
 - Conflict managers use "impartial" rules of engagement and guidelines.
 - Conflict is direct, up front, expectation is to speak up or put up.
 - You read nonverbals, but verbals, words matter more.
 - "That is not what was discussed. I thought you said that..."

Benevolent Approach

- **Collectivistic---High Power Distance**
 - Managers expected to use a nurturing and mentoring style with high concern for interpersonal relationships.
 - Low grade conflict-overlook and smooth over things, not make a big deal so as to not embarrass the group or put anyone in embarrassing situations.
 - Lower status shun open feedback, would rather you tell them what to do (so they don't insult you by asking questions)
 - Conflict is indirect, implied through very subtle nonverbals. "That is very interesting, and very smart, my superior might agree" (might mean he/she disagrees and maybe strongly).
 - Conflict management involves anticipating needs, suggestions rather than demands.

Conflict-Impartial [US] vs Benevolent [Host Country]

Your team proposes a structure for a meeting time, place set up and invitees.

This is the feedback you get:

"Ah, that sounds lovely, I think my supervisor might attend. We might attend...."

What does this mean? How do you respond?

Is it agreement?

What should you be looking for in your observations?

What are some strategies?

Strategies for Negotiating Impartial and Benevolent Conflict

- Suggest that you discuss the "details" later back stage. Maybe the low level person believes he/she has no authority or status to speak for one's superior (almost no one may).
- Watch for declarative sentences or demand questions:
 - Don't say, "So, do you think your leader could come to this meeting? Is his schedule open?"
 - Don't say, "So, it is decided. Your leader or one of his representatives is coming on Wednesday to meet at the city center building."
- "Ask for" "be inviting."
 - Instead, "On behalf of our team and the Civil Affairs division, we would like you to express our invitation your leader to attend a meeting next week. Here is the number where you or one of Mr. Koras' staff can work out the meeting details."

Strategies for Negotiating Impartial and Benevolent Conflict

- Use language that reflects hierarchy, status, fairly formal protocol (compared to US). Puts the possible conflict backstage so people can handle it without losing face.
- There is some commonality with military culture with language used with those who outrank you.
 - However, you are using this language with civilians.
 - It means something different [in Benevolent Culture]!!!! Means you are considering the group, the community, the organization and the delicate balance of power within the community. Does NOT mean you are weak [that is an Impartial Culture view].

Strategies for Negotiating Impartial and Benevolent Conflict

- If you reflect that you can operate in a traditional benevolent conflict culture, you can be trusted to:
 - not insult the other’s boss, commander or colleagues
 - embarrass that person and his entire organization, tribe, organizational sector for bringing you an outsider into contact with others.
- Being trustworthy in culture (as opposed to content) is KEY in intergroup conflict.

Implications in Workplace

Individualism Worker as an individual	Collectivism The worker as part of the family and/group of workers
Independence Individual achievement	Helpfulness and interdependence Group success
Learning disengaged from social contexts	Learning information embedded in social experiences

Authors’ note: This represents a partial list of features associated with each value system. For additional qualities, please see Hofstede (1980), Triandis, H. (1989), Rothstein-Fisch, (1998).

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66

Intergroup Facilitation Skills

- Actively listen
- Invite translation
 - So, I think I might be understanding some of what you are saying, but I need some help. What I hear you saying is.
 - When you say this, this is how I understand it to be...
 - Can you translate that for me, because I know that there are probably others who don’t understand
 - There are probably others who have similar perspectives to yours.

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67

Get the Cognitive Empathy Down

- Perspective taking the content of others' perspectives are important.
- Emotional empathy will come along in almost all cases (at least minimal, I respect you as a human being, not necessarily want to be your friend).
- The goal is NOT liking each other. It could happen, but not necessary.

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Practice, Practice, Practice

- Facilitating inclusion takes practice and social support when you make mistakes.
- Need to be allies to each other in the work.

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89

Silence After the Storm

You are running a little late to get to a quick meeting of student workers this morning because a meeting that you were in on the other side of campus ran late. So instead of getting to your meeting 10 minutes early like you would normally want to, you are now arriving at the corner of the entry way to the work area where your meeting will be held with only 2 minutes to spare. At about 15 feet to the door you hear loud voices. Arguing? Pained? You aren't sure but the voices are multiple and sound distressed.

"It's not even our campus, whatever is happening there doesn't affect us."

"It doesn't matter! Black Lives Matter! Nobody in this school don't care about what happens to black men--"

"We don't even know what happened yet! The reports say there aren't any details yet. Maybe there was a reason..."

"Don't even go there. NO, it doesn't matter. It is always the same, every week. And when there is proof? They still get away with it. Cops do. "

You walk in to find your staff of 8 students in various degrees of engagement. 4 of the 8 students look frozen, and they turn to you when you walk over. Two of them are Asian international, one African international and the other is white.

A mixed race, African American/Chinese American student plops down in her seat, leans back and crosses her arms in front of her. She looks down, but sneaks peeks at others. Two white students look very distressed and look like they might cry. A Latina student has her arms crossed too.

The room is silent.

~~~~~

Gather your own discussion group's perspectives on what each of you thinks are the possible perspectives in this space.

Discuss each of your group's experiences with this type of dynamic demonstrated in this situation.

Using concepts from today's training analyze what might be going on here. What can be done to improve this situation?