

The Human Frontier: Building an Inclusive Organizational Culture

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Is space really the final frontier, as Star Trek asserts? It seems the final frontier we have been exploring since the dawn of time is understanding ourselves and our relationships with each other. Miller and Katz (2002) say: “The creation of cultures that are truly inclusive provide the possibility of a new vision—a new human frontier.” This article uses material from U.S. pop culture from Star Trek to Woodstock and more to explore how ordinary earthlings in the present time can define, measure and build an inclusive organizational culture.

INTRODUCTION

At the opening of each episode of the original Star Trek series, Roddenberry (1966) made the following assertion:

Space: the final frontier.
These are the voyages of the starship Enterprise.
Its five-year mission:
To explore strange new worlds
To seek out new life and new civilizations
To boldly go where no man (sic) has gone before.

Is space really the final frontier? It seems that for the human race, the final frontier is the one we have been exploring since the dawn of time: ourselves and our relationships with each other. Miller and Katz (2002) say: “The creation of cultures that are truly inclusive provide the possibility of a new vision—a *new human frontier* (italics in original).”

Popular culture has a profound effect upon society, and plays a strong role in developing organizational culture as well. When Gene Roddenberry created the original Star Trek series in 1966, he could not have known the impact his show would have on American society over the years to come (American Film Institute, 2013; IMBD, 2013). Besides its influence on the technology, such as the 1990s Motorola StarTac cellular phone, which looked a lot like a Star Trek communicator, Roddenberry showed how a diverse group of people could live and work together in relative peace and harmony. That was not done by accident. Roddenberry said: “Star Trek was an attempt to say that humanity will reach maturity and wisdom on the day that it begins not just to tolerate, but take a special delight in differences in ideas and differences in life forms. [...] If we cannot learn to actually enjoy those small differences, to take a positive delight in those small differences between our own kind, here on this planet, then we do not deserve to go out into space and meet the diversity that is almost certainly out there” (Roddenberry, n. d.).

On Star Trek (the original series), the characters were women and men, black and white and Asian, American and Russian and of course Scottish (who could forget Scotty, the engineer?), the aggressive Captain Kirk and the controlled, logical Spock, a remarkably diverse group for that time. How did they build their cohesive and inclusive culture? On screen (and undoubtedly on the set as well) through the episodes they shared adventures and challenges, successes and failures, and bonded as a group to accomplish their shared mission. People in virtually any organization do essentially the same thing, but hopefully without the same amount of drama (and melodrama), and fist fights. This conceptual paper will explore how ordinary earthlings in the present time can do that. It will define what organizational culture is, how it can be measured and shaped in general, and how that shaping must include diversity and inclusion if the organization is to achieve its desired goals. As Captain Jean-Luc Picard frequently commanded in Star Trek: The Next Generation: “*Make it so!*”

LITERATURE REVIEW

Organizational Culture

While there is no single, agreed upon definition of organizational culture in the field of organization development, the most widely accepted one is Schein (2004, p. 17):

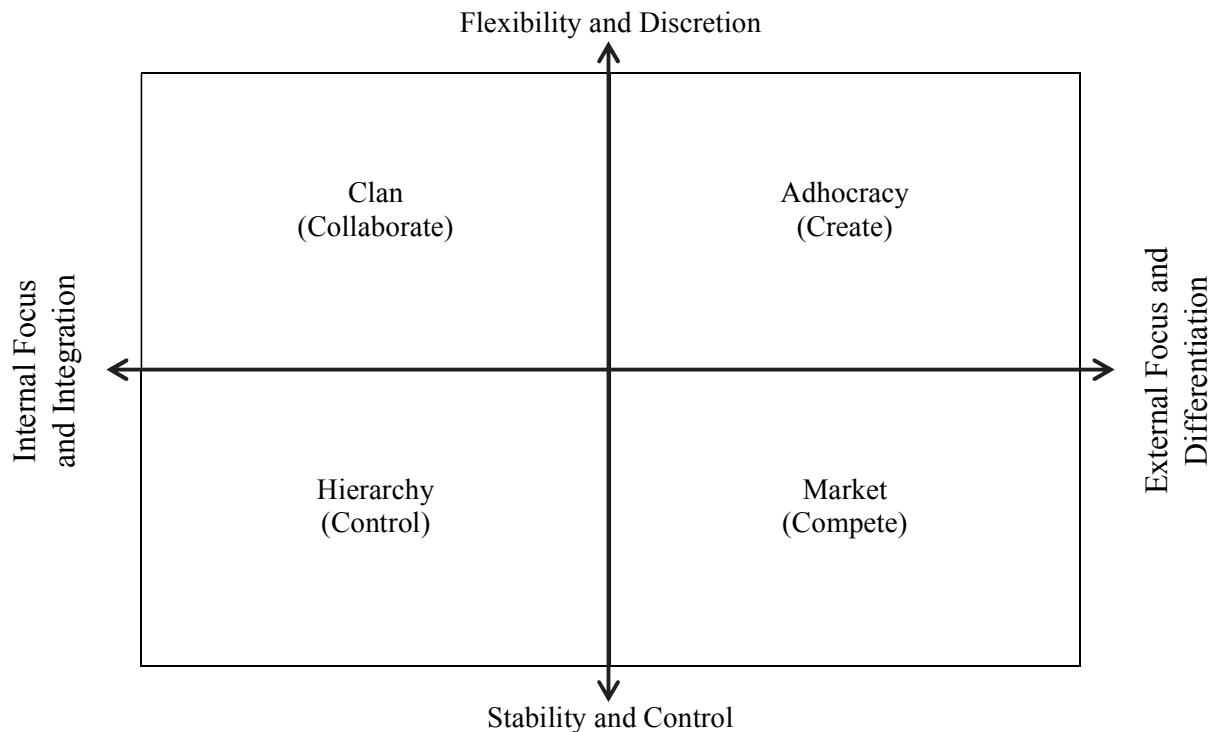
...a pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems.

Thus, organizational culture comprises a set of learned beliefs that predicate the observable behaviors that stem from them.

There are many ways to study and measure organizational culture. Qualitative researchers, like Schein, use interviews and focus groups to collect stories, and then glean the cultural characteristics from those stories. Quantitative researchers use surveys to collect their data. One of the better-known culture surveys is the Organizational Culture Assessment Instrument (OCAI), developed by Cameron and Quinn (2011). The OCAI is based on the competing values framework which measures culture along two continua: Flexibility and Discretion vs. Stability and Control on one axis, and Internal Focus and Integration vs. External Focus and Differentiation on the other axis (see Figure 1). This leads to four basic cultural types: Clan (where members collaborate, with high internal focus and high flexibility), Hierarchy (where members prefer control, with high internal focus and high stability), Adhocracy (where members create, with high external focus and high flexibility), and Market (where members compete, with high external focus and high control).

This is a powerful model, both for its clarity and its simplicity. A key point that they make is that each of these are potential ideal cultures, depending upon the environment and strategy of the organization. For example, a Hierarchy is an ideal culture for a fast food restaurant, where the product is relatively simple, quality and consistency are critical and employee turnover is relatively high. On the other hand, an Adhocracy would be ideal for an advertising firm, where high creativity and fast adaptability to an ever-changing external environment are critical. A Market culture works well for a manufacturer in consumer electronics or computers, where keeping up with external changes is critical, while maintaining stability and quality control. Last, but not least, a Clan culture works well when both creativity and collaboration are important, such as in animated film production where dozens or even hundreds of people collaborate on the product. Thus, there is no one “best” culture, only different cultures for different circumstances. That makes this an especially useful model to use in the context of diversity and inclusion. Is it possible that the successful culture before building diversity and inclusion are implemented will change as the organization grows and evolves? Absolutely.

FIGURE 1.
THE COMPETING VALUES FRAMEWORK (Cameron & Quinn, 2011)



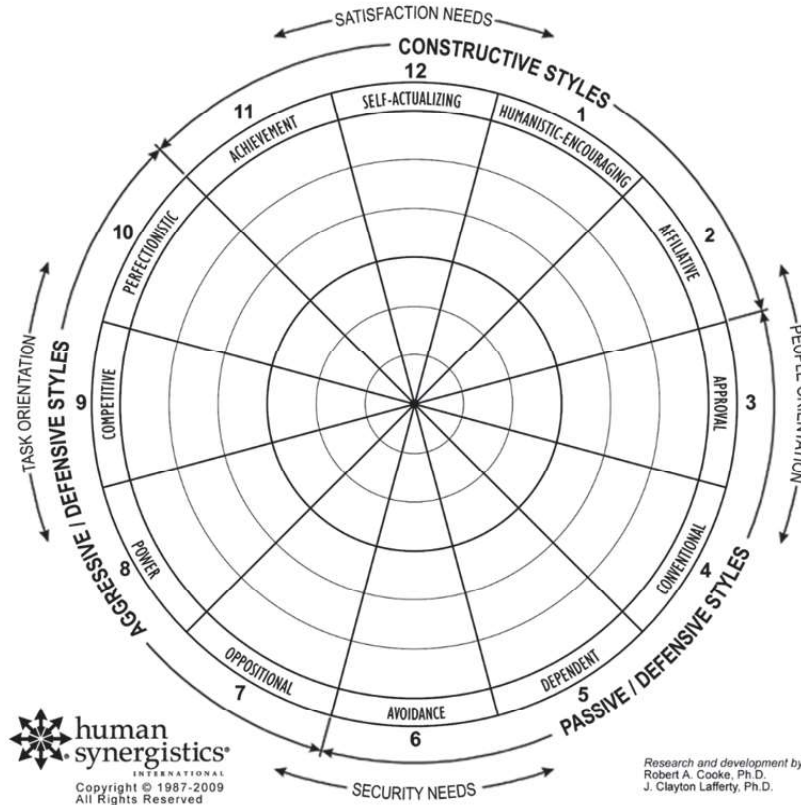
A well-known culture assessment using a different culture model is Human Synergetics' Organizational Culture Inventory® (OCI®)¹ (Cooke and Lafferty, 1987). This assessment is based on a more psychological model from Lafferty's previous work on an individual assessment, the Life Styles Inventory®² (1972). Like the competing values framework, this uses two main continua, Satisfaction Needs vs. Security Needs (from Maslow, 1960) and People Orientation vs. Task Orientation. Rather than a two by two grid with four cultural styles, the OCI yields twelve cultural styles, arranged in a circle like the hours on a clock (the OCI Circumplex, see Figure 2). Further, through factor analysis the styles are grouped into three clusters³: Constructive styles, including Achievement, Self-Actualization, Humanistic-Encouraging and Affiliative; Passive/Defensive styles (where organization members pursue security through relationships with people) including Approval, Conventional, Dependent and Avoidance; and Aggressive/Defensive styles (where organization members pursue security through tasks) including Oppositional, Power, Competitive and Perfectionistic. Through internal research, Human Synergetics has established that nearly all organizations, regardless of the industry or even location worldwide, prefer essentially the same ideal culture which is strongest in the Constructive styles, with the various Defensive styles in smaller amounts. Thus, there is one best culture, which has a balanced focus on both task achievement and people orientation, and a greater emphasis on humanistic and self-actualization needs than on security needs.

Like the OCAI, this has good applicability in the context of building greater diversity and inclusion, as the balanced focus on people and tasks emphasizes the importance of flexibility and encouragement rather than control through a conventional hierarchy and opposition to change. Perhaps most important is the use of the Affiliative style, where people consciously build relationships with others, and enjoy working with their colleagues. Activities conducted both during work and outside of work can help build those relationships and make for a more constructive environment in which diversity and inclusion can thrive.

FIGURE 2.

ORGANIZATIONAL CULTURE INVENTORY® (OCI®) CIRCUMPLEX PROFILE.

Research and Development by Robert A. Cooke, Ph.D. and J. Clayton Lafferty, Ph.D. Copyright © 1973-2016 by Human Synergetics. Used by permission.



However organizational culture is assessed, for successful work in culture change, such as building greater diversity and inclusion, it is useful to have a baseline measurement, and then measure progress over time. The assessment thus becomes a key data point in the intervention, but it is only that, a data point. The key to change is building action plans from that data to facilitate the necessary evolution in the organizational culture over time.

Culture and Diversity

When Country Joe and the Fish led the FISH cheer and then sang the “I-Feel-Like-I’m-Fixin-to-Die-Rag” (McDonald, 1967) before and after Woodstock, they may have hoped to leave an enduring legacy, but likely did not know how strong that legacy would be.

And it's one, two, three,
 What are we fighting for?
 Don't ask me, I don't give a damn,
 Next stop is Vietnam.
 And it's five, six, seven,
 Open up the pearly gates,
 Well there ain't no time to wonder why,
 Whoopee! We're all gonna die.

Their song fueled the Vietnam War protests, and nearly fifty years later it has been adapted for soldiers deployed to Afghanistan and elsewhere. Did they follow silently as national leaders called on patriots to stand up for democracy? NO! They fought a different battle, and called on people to join them in resisting the war effort. That dissenting voice was critical to our nation's success and sustainability.

When we talk about building a diverse and inclusive culture, a key attribute of such a culture is getting differing voices to approach the problems that the organization confronts (both internal and external). Kotter and Heskett (1992) showed in a longitudinal study that organizations whose cultures can adapt to changes in environmental conditions are much more successful over time than those who cannot. This is apparent when the organization needs new ideas to overcome unusual problems, and it applies whether the issue is too many Tribbles (as in *Star Trek*), or too many competitors in your company's line of business.

When approaching problems, leaders must answer a key question: Do you want to have a room full of people who share the same set of experiences and ideas, and thus are likely to come up with the same types of solutions? Or would you rather have a group of people, with differing experiences and backgrounds, and an environment that enables them to come up with different ways of considering each problem? Following Cameron and Quinn's model, the answer is, it depends. If you are in a relatively static environment, with similar problems presenting themselves day after day, then a homogeneous group with proven success is likely the population you want to draw upon. However, in a dynamic environment, you may want to have a more heterogeneous group, and thus increase the likelihood of coming up with a variety of novel solutions. The environment and strategy help you choose the right culture, and that determines which voices you will have in the room.

One could argue that the business world today is more dynamic than ever. If so, then there are a very limited number of organizations that will thrive with a hierarchical static culture. A more egalitarian culture that encourages multiple perspectives for the problems it faces seems much more likely to be successful. Katz and Miller (2013) call this use of multiple perspectives "sharing your street corner." The road looks different from each corner of an intersection, so to get an accurate picture, you need to give (and receive) the perspective from each street corner. That is done in a Constructive culture in the Human Synergistics model in this way: Following McClelland (1966), they argue that in the ideal culture, the organization sets challenging but attainable goals (Achievement). It also values both creativity and quality (Self-actualization), is supportive and encouraging to all of its members (Humanistic-Encouraging) and is friendly, open and collaborative (Affiliative). It would be hard to achieve that kind of culture without a certain amount of diversity among the organization's members. And with that constructive culture, multiple perspectives from different levels in the organization are likely to be brought to bear on the problems at hand. Of course, diversity is just the start. The organization also must be inclusive enough to act on the disparate voices it hears from the different street corners to build creative solutions to internal and external changes it faces.

A related question is: what does diversity look like in today's world? Robbins & Coulter (2012) define workplace diversity as "the ways in which people in an organization are different from and similar to one another (p. 99)." They stress that both the similarities and differences are important and must be acknowledged. They also discuss in some detail the difference between "surface-level diversity" and "deep-level diversity." The former is based on easily identifiable demographic characteristics, such as gender, race, nationality and ethnicity, marital status, sexual orientation, religion, etc. Those characteristics are easily identifiable, and people generally prefer to categorize each other using some combination of these factors, in order to label who is "like me" and who is not. Those surface-level characteristics stereotypically are indicators of the more important, deep-level diversity characteristics, such as values, personality, work ethic, honesty, openness and so on. However, that may not be the case at all times. Let me give an example from one of my own courses.

In teaching leadership and general management, I usually include an exercise where the students write out as many characteristics as they can think of in about five minutes to complete the sentence "I am..." I've done this many times with many groups, and the answers generally start with a mixture of answers from demographics: "I am... male, female; white, black; Hispanic, American, European; straight,

gay, X years old, etc.” The answers usually go on to include roles in work or at home: “I am... a manager, engineer, student; married, single; a son, daughter, father, mother, etc.” Last, but not least, I see psychological states and character traits as well: “I am... happy, sad; energized, tired; honest, hard-working, lazy; tense, relaxed; strong, weak and so on.” After the students have written their lists, I ask them to write their top one or two on a white board or easel paper. Only once in over five years of using this exercise have I had a class list have all but one item as character traits, including “organized, goal-oriented, creative, loyal, respectful and understanding.” That was in an undergraduate management course that was mixed in terms of the various demographic characteristics: gender, race, ethnicity and so on. The one exception was one person listing their age “twenty years old.” That was the one factor they had in common that was different from the other groups I usually teach in executive MBA programs; all the students were between 19 and 21 years old, with limited work experience. My immediate initial reaction to the phenomenon was to think of Dr. Martin Luther King Jr.’s “I Have a Dream” speech (1963):

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character.

These young people showed me that what mattered to them most was “the content of their character.” In a society in which much of our identity is defined by our work, that was a surprise. Granted, they probably did not have enough work experience to truly feel their identity tied to a particular profession: “engineers, salespeople, etc.” Likewise, they did not yet have enough life experience to truly understand the deeper dimensions of diversity. Even so, rather than identify themselves by their year in school, their major or their part-time work or other demographics, they all chose to focus on character traits. That showed me that our nation has indeed turned a corner in the move toward greater diversity and inclusion. Will their personal inclusivity carry forward to group or societal levels? Time will tell, and I believe they have a strong, unbiased starting point to build upon.

RECOMMENDED INTERVENTION

Culture & Inclusion

In many respects, building a culture of inclusion should be as simple as ABC or 1-2-3. It should come naturally to those organizations that have diverse voices in the room, as the Jackson 5 sang many years ago: (Gordy, Mizell, Perren & Richards, 1970)

ABC, easy as 1-2-3
Or simple as do, re, mi
ABC, 1-2-3, baby, you and me girl
ABC, easy as 1-2-3
Or simple as do, re, mi
ABC, 1-2-3, baby, you and me

The problem is that frequently it is more like the culture that Orwell (1946) described in *Animal Farm*, where all animals are equal, but some are more equal than others. This problem is compounded in a multinational environment; where national cultures add another layer of distinction, especially with respect to how people react to those with higher or lower positions than their own. Women bump up against a glass ceiling, young people bump up against a grey ceiling, and people of color bump up against a white ceiling... How do we remove the ceilings or other barriers, and include all of the voices in the conversations our organizations need to have to thrive?

The Four Keys

The simplest answer is through communication. The “privileged” members of the organization need to listen to the others. Those others need to have the courage to speak. And all people need to be in a

workplace environment that values diversity and fosters greater inclusiveness. But of course, it's not that easy. In their book, *Opening Doors to Teamwork and Collaboration*, Katz & Miller (2013) discuss four keys that change everything:

- 1) Lean into discomfort
- 2) Listen as an ally
- 3) State your intent and your intensity
- 4) Share your street corner.

I alluded to one of these keys earlier, and will discuss them all now.

1) Lean into discomfort; this opens the door to trust.

Leaning into discomfort can be done two ways, as Joseph Luft and Harry Ingram showed in the Johari Window (Luft, 1984): by seeking feedback and self-disclosure. First, acknowledge that both giving and receiving this feedback is uncomfortable, and then ask for it anyhow. This starts with leaders accepting the discomfort of receiving feedback from employees, at all levels, and in all functions, and even from customers and suppliers. It also includes encouraging the givers of feedback to state their own discomfort with the situation, and then continue the discussion anyway. It will help both parties of the discussion see things that they could not have previously. Second, leaders can disclose their own thoughts, which can be very hard sometimes. When you reveal yourself, especially as a leader, you risk showing weakness. While in the classic command and control environment, that might be considered a bad thing, it frequently turns out to be the opposite. When leaders show they are "just like us" the leader and team establish trust and work together more effectively (Goffee & Jones, 2000). As leaders show how to lean into discomfort, it builds trust and allows people at all levels of the organization to do the same.

One key to this process is to let those with whom you are dealing know that you are pushing yourself into an area of discomfort by this action. In that way, you can solicit their support, and are better able to include each other in your ongoing work together.

2) Listen as an ally; this opens the door to collaboration.

An ally is defined as "one that is associated with another as a helper" (Merriam-Webster, 2013). The aspect of helping someone is critical here. We trust our allies to help us be or do something more than we can alone. The situations where listening to the diverse voices in your organization are most important are likely to be where there is conflict. This is especially true for leaders, but also applies to peer-to-peer discussions as well. In any situation where you are working from an "Us vs. Them" mindset, you can cut short your interpretation of what each other is saying. There is a great line that was cut from *Pulp Fiction*, but which Quentin Tarantino shared in the Director's Cut DVD of the film, where Mia interviews Vincent and asks him: "When you are talking to someone else, are you listening, or are you waiting to speak?" All too often, we find ourselves in that same situation, waiting to speak and thinking about our response rather than truly listening to what the other person is saying.

Moving to a "we" mindset is critical here. When we learn to listen and build what Katz & Miller (2013) call Communities of Effort, then we are able to listen as an ally. Then as a community, we can work on whatever the issue of the day is together, and help each other to become what we truly hope is possible.

Note that this doesn't mean we will always agree with what the other person is saying. There are times when it is critical to disagree and/or challenge our ally's position. That is both acceptable and necessary for allies to succeed together. The difference is that when you are combatants, fighting each other, the possibility for trust and collaboration is gone. However, when you work together as allies, helping each other, then the challenge becomes part of the necessary feedback that you are seeking as you lean into discomfort.

3) State your intent and your intensity; this opens the door to understanding.

Stating what your intention is when you are communicating with someone, again especially for leaders, is critical. When a leader says "This is interesting, have you considered...?" most followers will

assume that as a command that they MUST consider whatever the leader suggested, whether or not that was the leader's intent. Of course, part of the responsibility for this communication falls on the listener as well. If you echo back what the leader said and confirm their expectation, then both parties will benefit. However, let's focus on the message sender in this instance.

Stating your intention, be it to inform, advise, question or command as a leader will help both parties understand why you are having the conversation. Then, when an assertion is made, Katz & Miller (2013) give four categories to help judge the intensity of those assertions:

Notions are statements that do not require any action. Instead, a notion is an idea that you may want to discuss, or a concept that just popped into your head. People who are more extroverted are likely to share these ideas more often, because that is the way that they think. If you are an introvert, working with an extrovert, then you need to set up some ground rules. An introvert will often carefully consider ideas and options and only share them when they are "fully cooked" and ready to be examined critically. An extrovert will often put forth "half-baked" ideas, to be considered jointly and then either used or discarded, since he or she doesn't fully know the idea until it is spoken out loud. Learning each other's thought and communication style is very important, especially when dealing with these notions that might come up in a quick "drive by" conversation.

Stakes are ideas where you have a firmer position, but are still moveable. The usage of "Stake" here is a little different from the traditional American use of the term where when you put a stake in the ground is when you have claimed your homestead and established the boundaries of your land versus others. That is a hard and inflexible position. In this case, a stake is more like a tent stake, which you set to hold your tent in place temporarily, but can easily be moved to a new, better location if your journey requires it. Thus, a stake has more commitment than a notion, but still is subject to change without great emotional cost as the person hears others' ideas and input.

Boulders are ideas that you are committed to and have little room for change. When you have worked hard on an idea or project, and truly believe it is the best course of action for your group or organization, you need to be clear about that. Note two important characteristics of these concepts. First, you have put time and effort into them, and truly believe they are the best course for your group. Second, they still have a little bit of wiggle room for improvement, but not much. Even the best idea can be improved a little. That is what you are acknowledging by calling your idea a boulder. It can be moved, but not easily. Be aware of the strength of commitment here. If every idea is a boulder for you, then you will become known as inflexible and maybe even arrogant, the impact is that others will stop providing their ideas and thinking, so use them cautiously and carefully.

Tombstones are ideas that are not negotiable. The phrase "over my dead body" comes to mind. These are the issues that you will quit over, the lines in the sand beyond which you will not move or organizational edicts that you have no control over or ability to change. You should only use tombstone statements for critical issues that affect the survival of the organization.

These four categories of showing your intensity can be very helpful for an organization. The key is to make the language a part of the everyday conversation. That way when you say to a colleague, "I have a notion..." they realize that you are brainstorming with them, and hope for collaboration and further development. When you say that something is a tombstone for you, then they know that this is a critical issue, and they must respect your commitment fully and that what is required of them is to execute, not discuss. Having that shared language will make your intent and intensity very clear, and improve the chances of effective inclusive teamwork, especially with a diverse set of players.

4) Share your street corner; this opens the door to breakthroughs.

This is where gaining shared perspective comes into play. When you have a diverse group of people, each will have a different perspective on any given situation. However, without sharing those perspectives with each other, you are left with a limited understanding of the issue, limited perspective on how to best solve the problems at hand, and perhaps with misperceptions of what the others may be thinking. This is highly related to our initial point of leaning into discomfort. The difference is that the act of leaning into discomfort relates to your personal feelings about sharing ideas, and how you deal with that personal

feeling of discomfort. Here as you share your perspective, we consider the content, since the view from each street corner at an intersection is a different part of the image as a whole.

There are three parts to this activity as well. First, is to share your own perspective. When your view is the same as your teammates, it's important for them to hear that. When your view is different, it may be even more important for them to hear it. Second, when you receive the perspectives of others, be aware that whatever they are saying is true for them. Their background and experience is different from yours, so even when you are considering the exact same situation, they will likely see it differently. Accept that what they see is true for them, even if you disagree. Third, and perhaps most important, is to be curious and open to the perspectives of others, and even solicit those perspectives, to ensure that you all understand each other, and that all ideas are considered fully. If you only consider half of the potential options in a given situation, you have effectively reduced your chances of success by 50%. When you include the diverse perspectives on a situation, you are much more likely to come up with the best options for your future action.

These keys to teamwork and communication will help you build the culture of inclusion that is necessary for success, especially in the multi-cultural, multi-national world in which we now live. They provide a shared language that enables everyone to have the trust, safety and understanding necessary to be fully included.

Global Application

The necessity for being “glocal” or having a global perspective while pursuing local action, is more critical now than ever. It requires us to flex in ways that we might not have considered before, even as organizational consultants. An excellent example of that was shared by Shevat (2003) in a case study of work he did with a multinational firm to resolve issues with their customer service. The CEO and company founder was in the U.S., as was the VP of customer service. The Assistant VP of customer service was in Israel, where the company's research and development department was also located. The head of customer service for the Asia Pacific region was in Thailand, and the head of customer service for Australia was in that country. As these leaders worked together, they faced numerous communication barriers, even though all were speaking English. The Americans wanted to work quickly, yet also be inclusive. They expected the people at all levels to escalate issues that arose, so they could be considered and resolved. Thai leader preferred to work directly with the engineers in research and development, rather than escalate issues through the customer service office in Israel, as that helped the R&D engineers save face when there were issues with their designs. All the leaders had different communication styles, and different expectations of the consultant who would help them. As Shevat put it:

The US based people wanted a trainer (a smart trainer, but a trainer) for a short-term project. The Asians wanted the consultant to be an expert who would tell people what to do. The Israelis wanted to exchange opinions and think out loud with another smart guy, and argue things out until a solution was reached (p. 90).

The “classic” organization development process of bringing the group together to jointly solve the problem over time was not going to be effective, given the cultural background of the group, especially the Asian's deference to those in authority, so Shevat had to come up with a different solution. What he did was a series of one-on-one, face-to-face meetings with the leaders, and arranged for the VP from the U.S. and the AVP of customer service in Israel to argue over how to resolve the issues until they had a general solution in place. They then dictated that solution to the Asian head of customer service, while the consultant worked in the background, spending about 70% of his time mediating understanding between the parties, as a trusted advisor. Eventually the parties learned how to communicate and save face (honoring the Asian culture) while respectfully arguing about the best course of action (honoring the Israeli culture) and getting things done quickly (honoring the U.S. culture). Thus, by using multi-cultural global OD skill, Shevat was able to facilitate a solution where classic Western OD would have likely

failed. In situations like this, the 4 keys provide a common language that helps build a shared way of addressing some of the cultural issues that Shevat faced here.

Note that the ones that had to flex the most in this instance were the U.S. leaders. Building a diverse, multi-national and multi-cultural workforce requires us to flex our own style in order to work effectively with them. Then others will flex their style also, in a process of cultural crossvergence, building a joint organizational culture that is different from the national culture of any of the group's members (Sanders, 2013).

DISCUSSION

Like our old friend, Mr. Potato Head, we can put our organization together in many different ways. Adding the diverse elements together in a way to build a winning combination requires time, effort and a bit of imagination. Diversity and inclusion must be embraced as a way of life in our organizations for them to achieve sustainable results, and indeed to survive.

Miller & Katz (2002) discuss several ways to make that change in organizational lifecycle happen. The most important of them, in my opinion, is to develop a long-term strategic plan for diversity and inclusion (pp. 172-174). Indeed, what is needed is a viable long-term strategic plan for the organization and what it hopes to accomplish that includes diversity and inclusion as part of the overall strategic plan. Just being diverse is not enough for the organization to thrive. It also must be successful at whatever it does. Arguably, leveraging all of the available talent through diversity and inclusion should help the organization achieve its goals, whatever they may be.

Other activities that Miller and Katz (2002) recommend include the need to formalize accountability – making achievements in diversity and inclusion part of the ongoing metrics used to evaluate success in the organization, especially in regards to leadership development. As we learn in operations management, what gets measured gets managed, and what gets managed is achieved. Thus, if the goal is to reduce the defect rate in a manufacturing plant, or reduce the length of hold time in a customer call center, those measures need to be included as successful outcomes of the diversity and inclusion work also. Another is what they call “baseline leveraging diversity education.” This means making diversity and inclusion part of the basic, core curriculum for organizational education and an expectation of competence for hiring and promotions. It seems logical that including basic training on this topic for all employees will surely help the organization be more successful on many fronts. Another is to implement incentives. Greg Mankiw (2012) argues that one of the core principles of economic thought is that people respond to incentives. If we provide incentives for the behavior we want in our organizations, we are much more likely to see those behaviors. They also argue in favor of enhancing performance feedback systems, so managers are rated by both supervisors and employees, and thus get better perspective on their own behavior. As one should do with any careful organization development effort, they recommend involving stakeholders. The more people know what you are doing and how, the more likely you will be able to gain their assistance in meeting your goals. Last, but not least, Katz & Miller (2002) state that you must put your plan into action. It is only logical, but how many times have we seen good plans get developed, put on a shelf, and never seen again? Only with organizational commitment and a long-term perspective will organizations succeed in an effort to build a diverse and inclusive organizational culture. As with any culture change effort, that includes sharing a clear organizational vision for diversity and inclusion, implementing actions that will help achieve that vision, and having the courage and commitment to stick with that vision and the actions that will eventually bring it to reality.

One more thing that Katz & Miller (2002, p. 195) assure the leaders bold enough to begin such an undertaking, is that “you don't have to do it alone.” Indeed, by definition, applying diversity and inclusion will require a leader to leverage connections with other to succeed. Consciously and actively involving people at all levels of the organization is the best way to start and strengthen a diversity and inclusion effort. By doing so, leaders show by their own actions that diversity and inclusion are important, and the practice is much more likely to be embraced by the organization as a whole.

Showing commitment to diversity and inclusion in all aspects of organizational life will eventually build that kind of organizational culture. Honesty and integrity are critical here, as employees will sense a false effort from far away. If leaders show their commitment to ALL members of the organization, however you categorize them demographically or behaviorally, then they will believe that the leaders are truly there for them. As the band Train says in their song *Drive By* (Monahan, Lind & Bjørklund, 2012):

Oh I swear to you
I'll be there for you
This is not a drive by...

By leaning into discomfort, sharing your intent and your intensity, listening as an ally, and sharing your street corner, the organization will know that the leaders are in the journey for the entire ongoing mission, not just a drive by. The diverse voices will then come together and discover the human frontiers that our friends from Star Trek introduced us to many years ago.

ENDNOTES

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