

Diversity Training in Organization Settings: Effective and Ethical Approaches for Change Leaders

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Descriptors: Diversity Training; Change Leaders

Abstract

A review of literature was conducted to determine effective diversity training practices in organizations for change leaders as well as the ethical implications of completing such training. The research resulted in an updated definition of diversity; depicted factors that impact the effectiveness of diversity training, and provided specific strategies and tactics that can be used for effective diversity training in organizations. Research showed that effective and successful diversity training focuses on ethical treatment of diverse individuals while minimizing and addressing resistance, through tactics such as coaching and staffing, as well as promoting training practices through open communication. Diversity training includes strategies to address ethics, including: 1) a workplace atmosphere of harmony and democratic citizenship, 2) acceptance of differences and civility toward one another, and 3) using and valuing diversity attributes to benefit the individual and the organization. An ethical framework for implementing diversity training was designed around those three strategies and includes such tactics as coaching, intercultural competency training, migration management, workplace management, and open communications.

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Diverse workplaces require leadership practices that meet the needs of a diverse population (Byeong, 2006). As both the definition of diversity and the number of diverse individuals in the workforce expand, diverse organizations have grown to encompass all organizations (de Jong, 2016; Derderian-Aghajanian, 2010; Molina-Girón, 2016). Diversity training initiatives can increase the efficiency and effectiveness of organizations while also increasing employee satisfaction and civil treatment through the development and implementation of diversity training to create a culture of diversity understanding (Banks, 2007; Byeong, 2006; de Jong, 2016; Guerra, 2012; Molina-Girón, 2016; Von Bergen & Collier, 2013).

Diversity training should incorporate such strategies as: the facilitation of acceptance and civility; value and utilization of diversity attributes, and the creation of a harmonic workplace atmosphere that facilitates an effective workplace with ethical treatment (Banks, 2007; Blum, 2007; Byeong, 2006; de Jong, 2016; Molina-Girón, 2016; Von Bergen & Collier, 2013). These three strategies, and five specific tactics for implementing them, are shared in this research paper. The strategies and tactics for diversity training are shared in the form of a diversity training implementation framework, which is used to create a workplace culture of diversity understanding that considers ethical implications for the individual as well as the organization.

Statement of the Problem

Purpose

Diversity in United States workforce is increasing with people from different regions, races, socioeconomic status, religion, gender, sexual orientation, and other person identifiers entering and becoming more active in the workplace (Blum, 2007; Byeong, 2006; De Leon, 2014; Guerra, 2012). According to Guerra (2012), the application of outdated diversity approaches (e.g. archaic diversity training, equal employment opportunity practices, training to modify negative workplace behavior and hiring for diversity in traditionally-marginalized groups) do not fully meet the needs of diverse individuals. This idea is further supported by Blum (2007) and Coates (2014), who provide examples of the inability for current diversity approaches to effectively meet the needs of all people. Through current diversity approaches, both employees and organizations are not fully considered (Blum, 2007; Guerra, 2012; Von Bergen & Collier, 2013). Diverse workplaces and their respective personnel are provided with inadequate training as well as diversity changes and improvement practices that cause employees to feel uncomfortable and undervalued in organizations as well as within society (Blum, 2007; Byeong, 2006; Coates, 2014; Guerra, 2012; Von Bergen & Collier, 2013).

Definition of Diversity

For the purposes of this research, diversity is defined as any difference that exists within a person that can be classified by gender, race, sexual orientation, ethnicity, culture, language, religion, socioeconomic status, geographic location, mental and physical disabilities, political affiliation, subculture, and any other personal identifiers (de Jong, 2016; Derderian-Aghajanian, 2010; Fleming, Ledbetter, Williams, & McCain, 2008; Molina-Girón, 2016; Marshall & Theoharis, 2007). The research team of Fleming et al. (2008), shaped this definition through their research, which surveyed engineering students from four different universities; these students defined diversity as “gender roles and identity, and racial identity” as well as “gender, race, culture, and ideology” and, though less common, “major [academic areas of study], geography, socio-economic status, and political affiliation” (Fleming et al., 2008, p. 2).

Other researchers shaped the definition of diversity by offering more traditional examples of differences. de Jong discovered that diversity includes aspects such as age, gender, sexuality, ethnicity, and migration origin locations (2016). Molina-Girón (2016), shaping the definition of diversity to include traditionally-marginalized groups, defines diversity as any occurrence where a person (or people) is “racially, ethnically, culturally, and linguistically diverse” (p. 142). Derderian-Aghajanian (2010) contributed to this definition by defining diversity as minorities and those with culturally diverse backgrounds. Marshall and Theoharis (2007), another research team adding to this definition of diversity, found diversity to be based on “race, social class, religion, ability/disability, or sexual orientation” (p. 1). Considering these different definitions of diversity and the variety of aspects that diversity is noted to encompass, a new definition of diversity is created. This new definition implies that all people are diverse and, therefore, all organizations are diverse organizations. All people, then, should value and emulate diversity understanding, as all are directly impacted by diversity practices (Banks, 2007; Parker, 2003; Patrick & Kumar, 2012).

Need for Effective and Ethical Diversity Training

There is a need to obtain effective approaches to diversity training within organizations to enable change leaders to reach diverse personnel and ensure that they feel understood, valued, and accepted (Von Bergen & Collier, 2013) while also “protect[ing] and nurture[ing] cultural pluralism and equality (Parker, 2003, p. xvii). Considering this need, the purpose of diversity training should be to: 1) discover effective ways for leaders to implement diversity training in organizations, 2) consider the ethical implications of diversity training and diverse workplace environments on individuals, the workplace and society 3) create a framework for the implementation of effective diversity training that considers individuals, the organization and the society to which the individuals belong.

Diversity is on the rise in the United States (Pope, 2012; De Leon, 2014). Understanding different people and the ways in which they interact is an important part of being a citizen in the United States, as “to live and function in increasingly multicultural, democratic societies” has become necessary (Molina-Girón, 2016, p. 143). Professionals “today acknowledge the importance of intercultural competence in conducting work ethically and efficiently, especially when serving racial minorities and diverse populations” (De Leon, 2014, p. 17). Due to

increased diversity and the additional aspect of the onset of the Tech Century and Society 3.0, which facilitate globalization and a world-wide workforce within organizations (Moravec, 2013; van den Hoff, 2014), organizations and the people working within them are called upon to be global citizens and function effectively and ethically in diverse settings with diverse cultures around the world (Bresselink, 2013; De Leon, 2014; Moravec, 2013). Additionally, an influx of people entering the workforce of the United States hailing from diverse cultures and locations requires organizations and their employees to understand and appreciate the uniqueness of every employee while functioning as a group to accomplish organizational objectives (Byeong, 2006; De Leon, 2014).

Since the 1960s, diversity acceptance has become a key political and social issue (Blum, 2007; Coates, 2014; Gorski, 1999). Though some improvements have been made for some groups of diverse people (e.g. same sex marriage, freedom to practice varying religions, the inclusion of women in male-dominated industries, and interracial schools), there is still a sizable gap between our current status and truly accepting diverse people (Blum, 2007; Coates, 2014; Molina-Girón, 2016). The needs of traditionally-diverse (e.g. traditionally-marginalized) individuals should be treated with equal consideration as those of individuals who are not traditionally-diverse (Blum, 2007). Social justice must be universally applied but not “encased in standards or slogans that make one feel good but take away the responsibility of doing what is right” (Guttek, 2014, p. 126).

Diversity in the workplace is increasing (Byeong, 2006; De Leon, 2014; Guerra, 2012). Fleming et al. (2008) found that there are “more women and minorities in the field” than there have been in the past, and employers are looking for effective “ways to attract and retain” them (p. 1). Professionals must be “able to relate to many cultures with the knowledge, skills, and attitudes” to effectively work with and understand diverse people (Derderian-Aghajanian, 2010, p. 154). A lack of diversity understanding leads to issues for diverse people, particularly in career development, with challenges that include communication and understanding, discrimination, cultural barriers, religious barriers, and access to resources (Blum, 2007; Coates, 2014; Pope, 2012).

Organizational diversity is an issue that is still not readily addressed (Guerra, 2012; United States Equal Employment Opportunity Commission, 2017; Von Bergen & Collier, 2013). Most of the organizations that employ diversity training and attempt to meet diverse employee needs do so with equal employment opportunity (EEO) laws and regulations that do not effectively provide diversity training or resources for diverse employees (Guerra, 2012; Molina-Girón, 2016). While no specific EEO claims have significantly lessened over the last five years, race and gender-based EEO claims have gone down slightly, with approximately 1,000 less claims and 3,000 less claims, respectively (United States Equal Employment Opportunity Commission, 2017). Other claims, such as retaliation, equal pay, and disability, have shown an increase in charges (United States Equal Employment Opportunity Commission, 2017). This shows that though EEO is in place within organizations, it is not alleviating diversity-related negative claims in organizations, according to the charge statistics provided by the United States Equal Employment Opportunity Commission (2017). Additionally, workplaces with diverse employees and organizations that work with global clientele currently strive to train employees with the goal of diversity tolerance or validation (which was found to be inadequate) rather than acceptance and civility (Von Bergen & Collier, 2013).

Methods

Research Method

A review of literature is the research method employed. Literature from a variety of sources was read and analyzed pertaining to diversity, ethics of diversity training, treatment of diverse people, and effective diversity training methods for change leaders. The review of the literature will be critically analyzed to create a framework for the effective implementation of diversity training in organizations.

Research Questions

The researcher focused on strategies and tactics for diversity training in organizations. Additionally, the researcher considered the ethical implications of such practices as well as the impacts of diversity training on organization personnel. Two primary questions shaped this research:

1. What specific leadership strategies and tactics are effective for diversity training in organizations?
2. What ethical implications should be considered by change leaders in diversity training?

Research Foundations

A review of literature served as the method for this research. A qualitative analysis of philosophical ideas and theoretical foundations within both anecdotal and social research settings provided the data.

The existentialist educational philosophy was applied to this research. Existentialists do not consider there to be an “ultimate reality” or “structure of the universe” (Gutek, 2014, p. 105); rather, existentialist educational philosophers consider reality to be subjective and individually-created based on “the perspective of the individual human person” (Gutek, 2014, p. 106). Existentialists are inclusive and do not consider individual attributes to be right or wrong (Gutek, 2014). The philosophy values individual choice and acceptance of people’s choices free from judgement and focused on social justice and inclusiveness (Gutek, 2014). Education and training, from an existentialist perspective, does not lead to the presentation of a correct or incorrect way in which to live (Gutek, 2014), but existentialism does value education and training as a “way to examine life from multiple perspectives and to use these perspectives to raise consciousness about our [humanity’s] situation” (Gutek, 2014, p. 117). This is directly applicable to diversity training in organizations, as it, too should seek to provide views on differences and promote an idea of acceptance and civility with a raised consciousness rather than a judgement of what is right or wrong, good or bad, and correct or incorrect (Byeong, 2006; de Jong, 2016; Molina-Girón, 2016; Von Bergen & Collier, 2013).

While no educational theory directly meets the needs of diversity training, there are aspects of critical theory that meet some requirements. Diversity training, with its required understanding of the globalization of different businesses and the influx of employees from different parts of the world (Bresselink, 2013; De Leon, 2014; Moravec, 2013), and critical theory, with its negative judgment toward globalized workforces and neo-liberal globalization ideals, do not align with one another (Gutek, 2014). However, other aspects of critical theory do align with diversity training in organization settings. The lack of exploitation, equality for all people, raised consciousness of individuals, social goals of education, respect for all people, and encouragement of individual beliefs are all valuable aspects of diversity training (Blum, 2007; Byeong, 2006; de Jong, 2016; Derderian-Aghajanian, 2010; Gutek, 2014; Hansen, 2007; Molina-Girón, 2016; Von Bergen & Collier, 2013). Critical theory emphasizes individual choice from “the results of interface and sharing of people whose voices have an equal right to be heard” rather than “imposition from those in power” (Gutek, 2014, p. 440). The critical theory values of equality, understanding, respect, dialogue (e.g. communications), lack of exploitation, sharing of opinions, and education to create social justice all align with diversity training (Byeong, 2006; de Jong, 2016; Gutek, 2014; Molina-Girón, 2016; Von Bergen & Collier, 2013). Globalization is the area in which critical theory does not fully address the needs of diversity training (Byeong, 2006; de Jong, 2016; Gutek, 2014; Molina-Girón, 2016; Moravec, 2013; Von Bergen & Collier, 2013).

Diversity training for globalized organizations is considered under the neo-liberal educational ideology. Neo-liberalism, a modern ideology, considers organization-based markets on a global scale (Gutek, 2014). Globalization, with international organization markets and an international economy, occurs in the twenty-first century and includes such aspects as: a global market, global entertainment, global information and communication, and global education (Gutek, 2014, Moravec, 2013; van den Hoff, 2014). Organizations today are both diverse and globalized (Moravec, 2013; van den Hoff, 2014), and an ideological understanding of globalization and its economic, educational, communications, and entertainment aspects (Gutek, 2014) allows diverse organizations to embrace globalized workforces and better meet organizational and personnel needs (van den Hoff, 2014). Whether personnel require cultural training, technology training, or other personal and professional development, diversity requirements must be both considered and met to facilitate effective globalized organizational practices (Moravec, 2013; van den Hoff, 2014), including diversity training for globalized workforces.

The authors would like to acknowledge personal and professional bias that may impact this research. The question of effective, ethical diversity training was approached with an existentialist educational philosophy at its foundation of beliefs. Existentialists believe that everyone will continually shape their own ideas of reality, no specific approach to life is “right” or “wrong,” ethics should always be considered, and all people (both outside and within traditionally-marginalized populations) deserve respectful, equal, civic treatment (Banks, 2007; Gutek, 2014). A neo-liberal ideology also influences the data analysis and strategies and tactics selected for the diversity training. Neo-liberal approaches consider the world on a global market level (Gutek, 2014) and the ways in which diversity impacts global organizations and their respective, diverse employees.

Review of Literature

The review of literature showed that diversity training can be effectively accomplished by change leaders with the implementation of three strategies: creation of a foundation of acceptance and civility (Blum, 2007; Hansen, 2007; Von Bergen & Collier, 2013), the utilization and value of diversity (Blum, 2007; Molina-Girón, 2016), and the fostering of a harmonic atmosphere (Byeong, 2006). These strategies can be implemented effectively through such tactics as coaching and mentoring (Hansen, 2007; Yirci, Karakose, & Kocabas, 2016), effective and open communications (Blum, 2007; Thakur & Thakur, 2008), staffing and intercultural competency development (Dimitrov, Dawson, Olsen, & Meadows 2014); migration management and retention (de Jong, 2016), and workplace management (Byeong, 2006). The strategies and tactics align with the ethics present within the existentialist education philosophy, critical theory of educational philosophy, and neo-liberal ideology (Gutek; 2014).

Strategies

The strategies of acceptance and civility, valuing diversity, and creating a harmonic workplace atmosphere alleviate obstacles and promote effective diversity training and, therefore, understanding within diverse organizations (Banks, 2007; Blum, 2007; Byeong, 2006; de Jong, 2016; Molina-Girón, 2016; Von Bergen & Collier, 2013). The strategies discovered emphasize civil behavior, global applications, acceptance of differences, and just and equal treatment of individuals (Byeong, 2006; de Jong, 2016; Guerra, 2012; Gutek, 2014; Molina-Girón, 2016; Von Bergen & Collier, 2013). Each of these strategies considers social justice, equal treatment and acceptance of difference, and globalized diversity considerations, as do existentialism, critical theory of education, and neo-liberal ideologies, respectively (Gutek, 2014).

A literary review of research on diversity training revealed that organizations and their leaders must work to foster environments of acceptance and civility (Blum; 2007; Von Bergen & Collier, 2013). Diversity interactions are described by Von Bergen and Collier (2013) in three ways: tolerance, acceptance, and validation. While Von Bergen and Collier view tolerance as asking too little of employees (it creates negative feelings and forces people to endure one another) and validation as asking too much (it creates negative emotions as people feel as though they are forced to resign their own values and personal beliefs), the authors view acceptance as the ideal middle ground, where employees can value one another without negative feelings of endurance or sacrifice. Acceptance of differences is coupled with respectful, civil, equal treatment of one another (like that depicted within existentialism and critical theory of education) to build the foundation of appropriate workplace interactions among personnel regardless of differences (Gutek, 2014; Von Bergen & Collier, 2013). Von Bergen and Collier (2013) reframe positive workplace behavior in diverse settings as acceptance and civility, noting that it increases workplace efficiency and learning while creating a foundation of respect, self-regulation, and appropriate public behavior.

Understanding diversity is valuable to all people, whether they are traditionally-marginalized and diverse or not, and applying diversity training to facilitate ethical, equal, respectful, civil, accepting, valuing behavior toward all people regardless of differences should be a priority for everyone (Banks, 2007; Blum, 2007; Byeong, 2006; de Jong, 2016; Molina-Girón, 2016; Patrick & Kumar, 2012; Von Bergen & Collier, 2013). Molina-Girón (2016) details the importance of understanding diversity and using differences to promote success with organizational changes. Banks (2007), Parker (2003), and Molina-Girón (2016) stress the importance of balancing unity and diversity while promoting democratic citizenship among employees, regardless of their born cultures and geographic locations. This idea is present within existentialist thinking as well as both critical theory and neo-liberal globalization ideals (Gutek, 2014). Molina-Girón (2016) notes that an environment of total unity can make diverse employee qualities less apparent and less utilized with individuals in the workplace (e.g. language proficiency, amount of eye contact given to others, competency and awards recognition, empathy, etc.); it is important to continue valuing individual diversity while functioning as a unit in order to be successful in diverse workplaces (Banks, 2007; Molina-Girón, 2016). This enables diversity in the local and global workplace to be harnessed, as it is valued and celebrated (Blum, 2007; Byeong, 2006; Gutek, 2014; Molina-Girón, 2016). The utilization and value of diversity helps leaders create efficient workplaces in which positive changes can occur and diversity, along with personnel, can flourish (Molina-Girón, 2016; Patrick & Kumar, 2012).

A continued review of literature revealed that organizations take one of three approaches to diversity (Byeong, 2006); they either have diversity, manage diversity, or value diversity (Byeong, 2006). While managing and having diversity are helpful when implementing diversity training, valuing diversity, such as acceptance of difference and a willingness to understand others (e.g. existentialism and critical theory), is where organizations will see continued success and growth as well as more productive employees and better workplace environments (Byeong, 2006; Gutek, 2014). This continued value of individual diversity helps leaders promote a collective effort

in order to successfully implement changes and foster an existentialist-based harmonic workplace atmosphere (Blum, 2007; Byeong, 2006; Gutek, 2014). Merged with a foundation of acceptance and civility in addition to the employment of diversity and democratic organization citizenship, an atmosphere of harmony, and the value of diversity helps leaders promote effective diverse workplace changes (Blum, 2007; Byeong, 2006; Gutek, 2014). Each of these actions, or strategies, are directly reflective of existentialist, critical theory and neo-liberal market values (Gutek, 2014), exemplifying their ability to reach all people and meet their respective, diverse needs (Byeong, 2006; de Jong, 2016; Guerra, 2012; Gutek, 2014; Molina-Girón, 2016; Von Bergen & Collier, 2013).

Tactics

The review of literature provides five specific tactics for effective diversity training. When implemented with the above-mentioned three strategies, these tactics (coaching, communications, intercultural competency development, migration management, and workplace management) create effective diversity training within organizations. These five tactics, like the three strategies defined above, align with the values of ethical treatment, respect, civil behavior, globalized markets, understanding, and freedom, which are expressed through existentialist, critical theory, and neo-liberal ethics (Gutek, 2014).

According to Cohen (2005) and Kotter (2002), coaching works to promote employee proficiency and development within a person (internal or external) by encouraging employees and providing a first-hand, one-on-one or small group demonstrations of best practices within a given area (e.g. diversity training). Yirci, Karakose, and Kocabas (2016) address such aspects as the benefits of coaching, impacts on job performance, principles of practice, and the overarching purpose of coaching for training purposes. Yirci, Karakose, and Kocabas (2016) stated that these positive effects are not possible without addressing cultural needs and diversity within organization settings. Consideration and adaptation of practices into the cultural context while addressing diversity is an important factor in training success (Yirci, Karakose, & Kocabas, 2016). Additionally, Hansen (2007) notes the importance of coaching regarding moral development and understanding, depicting the existentialist and critical theory values of acceptance and individual freedom (Gutek, 2014). Coaching, mentoring, and attentiveness, according to Hansen (2007), help teach morals to students and assists in their ability to appropriately “respond to and treat one another, especially with regard to one another’s ideas and endeavors” (p. 353), thus promoting understanding of diversity.

Communication tactics, such as those noted by Thakur and Thakur (2008) attribute success to cultural and diversity training. Communication, in general, is successful within diverse workplaces and organizations that conduct business with diverse clients, when personnel are trained on diversity and diversity is considered and understood (Thakur & Thakur, 2008). Communication between different cultures has a large impact on organizational networking, communication, foreign activities, and psychology (Thakur & Thakur, 2008), and a thorough understanding of the diverse persons involved with the organization in any way should be attained prior to communicating with them (Thakur & Thakur, 2008). Due to the possibility of distorted communication between diverse people, and the importance of communicating across the global marketplace, this understanding is essential for both respectful and accurate transmission of thoughts, materials, content, and other items (Gutek, 2014; Thakur & Thakur, 2008). Ultimately, Thakur and Thakur (2008) determined that organizations must consider differences in people, including their cultures and their communication practices, to effectively communicate across diverse planes and global business markets, such as those expressed in the neo-liberal ideologies (Gutek, 2014).

Dimitrov et al. (2014) note intercultural competence development and staffing as tactics that are effective when diversity exists within a workplace. Competency development is a form of training through human resources that views employee differences and educates employees to better conduct business across multiple cultures (Dimitrov et al., 2014). Aspects of existentialism and critical theory ethics, as expressed by Gutek (2014), are emphasized in diversity competency development as noted by Dimitrov et al. (2014). These skills include communication, relationship development, tolerance, openness, understanding, positive attitude, cultural knowledge, culturally-appropriate strategies, and the ability to model these actions (Dimitrov et al., 2014; Gutek, 2014). International and intercultural skills are essential for success in the workplace, as is an inclusive environment that is free from judgement (Dimitrov et al., 2014). Skills such as increased cultural awareness, understanding of cultural limitations, awareness of contextual differences, and avoidance of misunderstandings are successfully developed with the consideration of diversity through intercultural competence training (Dimitrov et al., 2014). Additionally, appropriately staffing individuals and placing them in positions in which they can flourish helps facilitate diversity training and competency development while also promoting individual employee growth and success (de Jong, 2016; Dimitrov et al., 2014).

Migration management and employee retention also attribute to the success to diversity training in the workplace (de Jong, 2016). These tactics, as noted by de Jong (2016), focuses on approaches for handling increased

migration from geographically-diverse employees into an organization while also providing a better perspective on managing a diverse workforce. It considered the global marketplace as well as valuing individuals for their differences and providing personnel with the freedom to be themselves and value for doing so (de Jong, 2016; Gutek, 2014). Migration management and diverse employee retention work to obtain a triple-win (value for employers, employees, and customers), as noted by de Jong (2016). Focuses on flexibility, proactive decisions, phenomena management, depoliticization, international partnership understanding, diversity management, risk protection, and increased expertise and knowledge are all part of this human resources tactic (de Jong, 2016). de Jong (2016) notes that organizations must synthesize migration and diversity management into an overarching program that directly address diversity training needs and puts the right person in the right place (e.g. staffing).

Workplace management, as noted by Byeong (2006), addresses diversity and helps employers and employees to understand, value, and harness diversity to become successful organizations and create an environment of efficiency and effectiveness. Since workplaces are constantly changing, an understanding of different cultures and diverse perspectives allows organizations to achieve change success while also employing personnel to their fullest potential (de Jong, 2006). Valuing and understanding diversity are essential to diverse organization success, according to de Jong (2016), and simply having and managing diversity is not enough (de Jong, 2006). Diversity must be valued and understood in an accepting environment where individuals are free to be themselves while respecting each other's differences, noted ethical aspects of existentialism and critical theory (Gutek, 2014), to obtain such benefits as fresh ideas, skill development, competence, flexibility, responsiveness, enthusiasm for change, growth, enhanced image, and the gain of new, valuable employees (de Jong, 2006). de Jong (2006) found that diversity training, understanding, and adaptation are important to the success of diverse workplace management.

Framework

Diversity Training Framework

The findings of the review of literature depicted leadership strategies and tactics for successful diversity training implementation in workplaces that consider ethical implications and practices based on existentialism, critical theory of education and neo-liberal globalized marketplaces (Gutek, 2014). From these strategies, tactics and ethical considerations, a training framework, called the Diversity Training Framework, was created. The function of the Diversity Training Framework is to facilitate effective diversity training in organizations while actively considering ethics and individual values and freedoms. The ethical framework is based on a foundation of acceptance and civility, a workplace atmosphere of harmony and democratic citizenship, and the value and use of diverse attributes employees possess to benefit each employee and the organization (Byeong, 2006; de Jong, 2016; Gutek, 2014; Molina-Girón, 2016; Von Bergen & Collier, 2013).

The Diversity Training Framework is depicted as a pyramid. When implemented by change leaders, the three strategies (forming the base of the pyramid) and five tactics (forming the top layers of the pyramid) complete the Diversity Training Framework while considering ethics (e.g. those aligned with existentialist, critical theory, and neo-liberal values).

The framework has six levels:

1. Foundation (acceptance and civility; atmosphere of harmony; valuing diversity)
2. Open Communications (dialogue; communication of values and ideas; sharing of mission, goals and purpose)
3. Intercultural Competency Development (relationships; multi-cultural interactions; value different ideas and abilities)
4. Migration Management (value for employees, employers and clients; proactive decisions; flexibility)
5. Workplace Management (staffing; value individual diversity; enable fullest potential for employees)
6. Coaching (individual attention and motivation; moral guidance; best practices and effective methods)

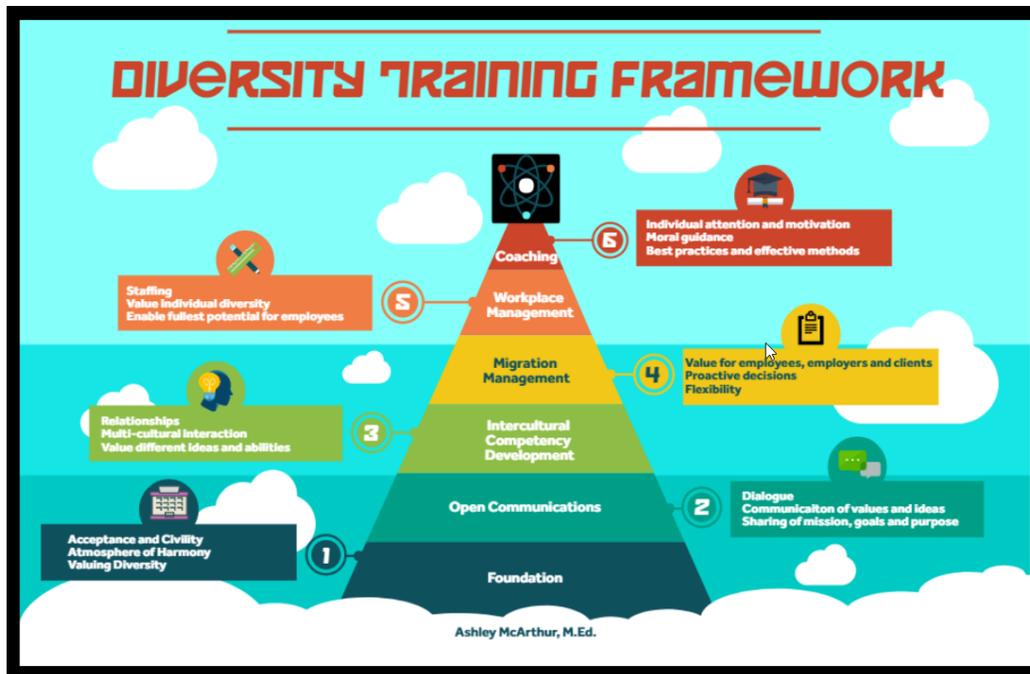


Figure 1. Diversity Training Framework.

Analysis and Ethical Implications

Change leaders should understand diversity and apply ethical diversity training practices that reach beyond what is seen on the surface, delving into differences that are not immediately visible (Banks, 2007; Guerra, 2012; Gutek, 2014; Molina-Girón, 2016). Differences effect the entire person (Gutek, 2014), and understanding diverse things such as such eye contact, humility, sharing of accomplishments, motivation, ethics, and other hidden factors are necessary to successfully implement ethical diversity training in diverse workplaces and promote diversity acceptance (Guerra, 2012; Gutek, 2014; Molina-Girón, 2016; Von Bergen & Collier, 2013).

Research shows that ethical strategies and tactics, as well as ethical individual considerations, effectively facilitate diversity training and understanding, resulting in more effective and ethical workplaces (Byeong, 2006; de Jong, 2016; Gutek, 2014; Molina-Girón, 2016; Von Bergen & Collier, 2013). The Diversity Training Framework, which focuses on: creating an atmosphere of harmony; facilitating acceptance and civility; valuing diversity, and implementing such practices as coaching, communication, migration management, workplace management, and intercultural competency development, can facilitate ethical and effective diversity training and create a more effective diverse workplace (Byeong, 2006; de Jong, 2016; Dimitrov et al., 2014; Gutek, 2014; Thakur and Thakur, 2008; Yirci, Karakose, & Kocabas, 2016). When used together, each of the strategies and tactics within the Diversity Training Framework enable effective diversity training that addresses the ethical (as represented by existentialist, critical theory, and neo-liberal values) needs of employees and the organization, including civility, acceptance, harmony, democratic citizenship, respect, and equal, appropriate public behavior (Byeong, 2006; de Jong, 2016; Derderian-Aghajanian, 2010; Guerra, 2012; Gutek, 2014; Molina-Girón, 2016; Von Bergen & Collier, 2013).

Existentialist ethical values, such as individual experiences and a contextual, ever-evolving reality that calls for acceptance and a lack of judgment (Gutek, 2014), are illustrated in the Diversity Training Framework. Strategies that focus on acceptance, civil treatment, harmonic workplaces, and valuing individual abilities and diversity factors (Bank, 2007; Byeong, 2006, de Jong, 2016; Molina-Girón, 2016; Von Bergen & Collier, 2013) are directly reflective of existentialist ideals, such as those shared by Gutek (2014). They align with the ideas of multiple perspectives and raised consciousness through knowledge of differences and understanding as well as a lack of “right” or “wrong” judgment of differences (Bank, 2007; Byeong, 2006, de Jong, 2016; Gutek, 2014; Molina-Girón, 2016; Von Bergen & Collier, 2013). Additionally, the Diversity Training Framework attributes emphasize social justice and inclusiveness (Gutek, 2014), based on tailoring approaches to meet individual needs (Hansen, 2007; Yirci, Karakose, & Kocabas, 2016), managing social interactions (de Jong, 2016), and developing competency in regards to differences present in the workplace as well as in society (Dimitrov et al., 2014).

Critical theory ethics are present within the Diversity Training Framework as well. Critical theory values such approaches as: dialogue, respect, support, equality, appropriate social interactions, individual beliefs and freedom (Guttek, 2014). Acceptance and civility, harmonic interactions and democratic citizenship, and valuing individual diversity are all framework strategies that align with critical theory ethical values (Bank, 2007; Byeong, 2006, de Jong, 2016; Guttek, 2014; Molina-Girón, 2016; Von Bergen & Collier, 2013). Additionally, the framework tactics exhibit critical theory ethics as well. Communication, intercultural competency development, and coaching practices are directly aligned with dialogue, as they all foster open, respectful communication and knowledge and skill development (Dimitrov et al., 2014; Hansen, 2007; Guttek, 2014; Thakur & Thakur, 2008; Yirci, Karakose, & Kocabas, 2016). Migration and workplace management exemplify the critical theory ethics of freedom, respect, support, social interactions freedom through diversity encouragement and democratic workplace citizenship as well as equal, respectful treatment (Banks, 2007; de Jong, 2016; Guttek, 2014). Though critical theory may consider the globalized market aspect of the Diversity Training Framework to exploit people in other cultures (Guttek, 2014), the framework practices actively work to do the opposite, as the framework implements equality across geographic barriers (as well as other diversity barriers) to foster democratic citizenship and respectful, ethical equal treatment for all (Banks, 2007; Molina-Girón, 2016; Parker, 2003; Patrick & Kumar, 2012).

Since critical theory does not meet the globalized needs of the Diversity Training Framework, considered ethics also expand into the neo-liberal ideology and the impacts of a globalized market (Guttek, 2014). Neo-liberal ideology focuses on globalization of, among other aspects of society, the economy and organization marketplaces (Guttek, 2014). With the modern version of organizations operating at international levels (Moravec, 2013; van den Hoff, 2014) diversity training practices, including those in the Diversity Training Framework, must consider diversity and organizations on a globalized scale and according to neo-liberal ideologies in order to embrace this globalization and meet the diverse needs of global citizens (Bresselink, 2013; De Leon, 2014; Guttek, 2014; Moravec, 2013; van den Hoff, 2014). Diversity Training Framework approaches, such as acceptance and civility, open communications across diversity obstacles and differences, democratic citizenship, and specialized training (e.g. coaching) to meet specific needs, address the concerns of a global organization and its respective diversity training needs (Banks, 2007; Dimitrov et al., 2014; Molina-Girón, 2016; Parker, 2003; Patrick & Kumar, 2012; Thakur & Thakur, 2008; Yirci, Karakose, & Kocabas, 2016).

Conclusion

It is not enough for change leaders to implement diversity training that employs the current approaches (e.g. equal employment opportunity, hiring in traditionally-marginalized population, training for behavior changes after negative interactions) to meet diversity needs within organizations, as this reactive approach alone does not ensure such ethical implications as equal, civil, accepting, effective organizations (Banks, 2007; Blum, 2007; Coates, 2014; Guerra, 2012; Guttek, 2014). Diversity training, and the change leaders that implement diversity training, must be both ethical and proactive and train personnel to value diversity, promote atmospheres of acceptance and civility in the workplace, provide a continued value of individual diversity and promote a collective effort to successfully implement diversity training (Byeong, 2006; de Jong, 2016; Guerra, 2012; Molina-Girón, 2016; Von Bergen & Collier, 2013). Diversity training with ethical and effective strategies and tactics, such as those noted in the Diversity Training Framework, enable a diverse organizational environment that allows for continuous diversity evolution and ethical, positive workplace interactions (Byeong, 2006; de Jong, 2016; Dimitrov et al., 2014; Guerra, 2012; Molina-Girón, 2016; Thakur and Thakur, 2008; Yirci, Karakose, & Kocabas, 2016).

An effective diversity training framework that can be applied within organizations is important to organization effectiveness and all personnel (Derderian-Aghajanian, 2010). Organizations should train personnel, while considering ethics, and create a culture of diversity understanding, which values diversity and diverse employee contributions, facilitates acceptance and respectful, civil behavior toward all employees and promotes cohesion and harmony among employees (Byeong, 2006; de Jong, 2016; Guerra, 2012; Molina-Girón, 2016; Von Bergen & Collier, 2013). A framework that meets these ethical and practical needs and enacts specific strategies and tactics, such as the Diversity Training Framework, can be applied within organizations to facilitate ethical and effective diversity training. This framework, and the strategies and tactics included within it, assist change leaders in creating an organization that values individuals as well as ethics while fostering a workplace that is effective, civil, ethical, moral, positive, accepting, and socially-just (Byeong, 2006; de Jong, 2016; Guttek, 2014; Molina-Girón, 2016; Von Bergen & Collier, 2013).

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