

# Understanding organizational diversity management programs: A theoretical framework and directions for future research

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## Summary

With the changing demographic composition of the workforce, managing diversity in organizations is an important organizational function. Organizations have employed varying approaches to diversity management (DM), resulting in varying organizational outcomes. Meanwhile, researchers have called for more theoretical development within the DM area. We present a framework rooted in social and cross-cultural psychological research, to foster theory development and empirical testing in the area of DM. We also derive several propositions to guide future research on DM and note some boundary conditions that suggest research opportunities of their own. Our framework contributes a theoretical conceptualization that enhances our understanding of organizations' DM efforts, integrates current typologies, and suggests new directions of inquiry for management scholars as well as guidelines for practitioners in the area. Copyright © 2012 John Wiley & Sons, Ltd.

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The globalization of business and the changing demographics of labor markets around the world have driven much interest in the areas of diversity and diversity management (DM) among management scholars and practitioners. Whereas diversity refers to differences among members of a group or organization on any characteristic, most DM efforts are focused on diversity in demographic characteristics, such as race, ethnicity, gender, and age. While many organizations have sought to increase the diversity of their workforces, researchers have found both positive and negative effects of demographic diversity on organizational outcomes (see Milliken & Martins, 1996; Van Knippenberg & Schippers, 2007; and Williams & O'Reilly, 1998 for reviews). Some researchers have drawn on social categorization theory (Tajfel & Turner, 1979; J. C. Turner, 1985) and the similarity–attraction paradigm (Byrne, 1971) to suggest a negative effect of diversity via such processes as increased conflict and reduced cohesiveness. Meanwhile, others have suggested that diversity increases the knowledge, perspectives, and ideas that are available as inputs into creative processes and decision making, thus enhancing performance (Williams & O'Reilly, 1998).

Scholars have argued that these mixed findings suggest the need to examine contextual variables, such as society-level factors (DiTomaso, Post, & Parks-Yancy, 2007; Van der Vegt, Van de Vliert, & Huang, 2005), time (Harrison, Price, & Armour, 1998; Harrison, Price, Gavin, & Florey, 2002), and managerial or organizational approaches to DM (Cox & Blake, 1991; Ely & Thomas, 2001; Joshi & Roh, 2009; Richard, 2000). The last of these is particularly important because it is within the control of organizations, and several researchers have proposed that how an organization approaches DM can have significant implications for whether the organization is helped or harmed by its diversity (Cox, 1993; Ely & Thomas, 2001; Konrad & Linnehan, 1995a; Richard & Johnson, 2001; R. R. Thomas, 1990).

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Despite its importance in practice, DM as an area of research is in considerable need of additional theory development and testing (Barry & Bateman, 1996; Triandis, Kurowski, & Gelfand, 1993). To address this need, we develop a framework for conceptualizing DM approaches, rooted in social psychological research on values (Rokeach, 1973) and cross-cultural psychological research on acculturation (Berry, 1984; Berry, Kim, Minde, & Mok, 1987). The dimensions we propose address important questions of the “how” and the “why” underlying organizations’ DM efforts. Our framework seeks to provide a better understanding of the effects of DM efforts, potentially reconciling inconsistencies in prior research and integrating the existing practice-driven typologies of DM programs. We also derive several propositions linking organizational DM approaches to organizational outcomes.

Diversity management has been defined as “enabling every member of [the] work force to perform to his or her potential” (R. R. Thomas, 1990, p. 112). Similarly, Cox (1993, p. 11) defines “managing diversity” as “planning and implementing organizational systems and practices to manage people so that the potential advantages of diversity are maximized while its potential disadvantages are minimized.” On the basis of these and other definitions of DM, we define DM broadly as the utilization of human resource (HR) management practices to (i) increase or maintain the variation in human capital on some given dimension(s), and/or (ii) ensure that variation in human capital on some given dimension(s) does not hinder the achievement of organizational objectives, and/or (iii) ensure that variation in human capital on some given dimension(s) facilitates the achievement of organizational objectives. Some organizations attempt to manage all three of these effects, whereas others focus solely on the first effect or on the first and second effects. As with other research on DM, we primarily address demographic diversity, but such diversity is often cited as a proxy for deeper and more significant differences in thought and perspective (Ely & Thomas, 2001). Consistent with prior research (Cox, 1993; Ely & Thomas, 2001; Konrad & Linnehan, 1995a; Richard & Johnson, 2001; Thomas, 1990), we propose that organizations explicitly or implicitly hold diversity-related values and strategies that underlie their various DM programs, determine which of the three aspects of DM they address, and ultimately affect the diversity-to-performance relationship. We refer to these underlying values and strategies as DM approaches.

We should note that DM has been found to affect outcomes at the individual (e.g., McKay, Avery, & Morris, 2008; McKay et al., 2007), group (e.g., Kochan et al., 2003), and organizational (e.g., Richard, 2000; Wright, Ferris, Hiller, & Kroll, 1995) levels. Thus, the model and framework we present will likely have implications at multiple levels, and we set forth our propositions with this in mind. Of the numerous potential outcomes of DM approaches, on the basis of the extant literature, we focus on the effects of DM approaches on the extent of diversity in the organization in general and in its upper rungs and on the detrimental and beneficial diversity-driven processes noted earlier. These outcomes have been the primary focus in research on DM, and we treat them at a broad level in our theoretical exposition but support them with examples within each outcome category.

## A New Framework for Conceptualizing Diversity Management Approaches

Whereas much of the literature on DM has focused on specific practices, scholars have posited that organizations take different overarching approaches to diversity and DM, eliciting different effects (Ely & Thomas, 2001; Konrad & Linnehan, 1995a, b; Richard & Johnson, 2001). These scholars propose that the diversity-to-work outcomes relationship is contingent on the context resulting from an organization’s *overall* DM approach. Much of the prior literature has focused on organizational DM practices in defining DM approaches, but we characterize a DM approach as a cultural construct, that is, as an overarching set of norms and values related to diversity in the organization. As with cultural factors in general, the successful adoption of a particular DM approach will depend on how well it meshes with other characteristics of the organization and its members.

Although an organization’s DM approach is often stated in explicit diversity statements and HR practices, its manifestation in organizational norms or general codes of conduct is of more critical importance in affecting the outcomes of diversity (Bendl, Fleischmann, & Hofman, 2009). Our focus here is on the DM approach that is actually manifested in the organizational culture and practices. As with other aspects of organizational culture, we expect that

an organization’s DM approach is apparent to its members and influences its actions and statements. Furthermore, as with organizational culture, units within organizations may hold their own DM approaches. We bound our present discussion to overall organizational DM approaches while recognizing the importance of future research exploring DM approaches within organizational sub-units. Also, an organization may conceivably apply different DM approaches to different dimensions of diversity. Again, we bound our discussion to overarching DM approaches, but we explore the idea of multifarious DM approaches later in our discussion.

On the basis of our cultural framing of organizational DM approaches, we present a theory-based model and typology of DM approaches by using research on instrumental and terminal values (Rokeach, 1973) and on acculturation (Berry, 1984; Cox & Finley-Nickelson, 1991). We present a number of propositions throughout this discussion, which are represented in the illustration of our model in Figure 1 by the arrows that flow from the “diversity management approach.” The boxes enclosed in dashed lines provide examples of organizational practices that are likely to be manifested under each approach. An organization’s DM practices will ultimately be manifested as a combination of an acculturation strategy and value type, as we discuss later. However, in building our theory, we propose that each dimension may influence certain aspects of an organization’s manifested DM programs. Finally, we focus on general relationships in this paper, but we recognize the potential existence of moderators and boundary conditions, discussed later.

*Instrumental and terminal values*

A value is defined as “an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence” (Rokeach, 1973, p. 5). Instrumental values are those that guide behavior in such a manner as to attain some desirable end state. Terminal values refer to the desirable end states themselves, which individuals strive to achieve (Rokeach, 1973). Values are enacted in

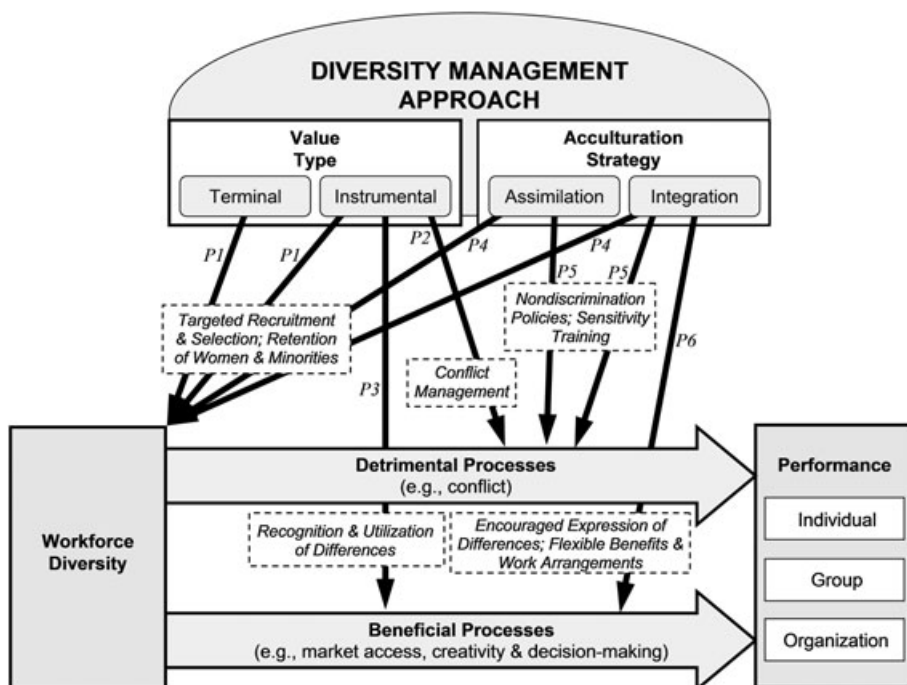


Figure 1. Diversity management approaches and the diversity-to-performance relationship

behavior within and by an organization and may or may not be explicitly recognized or expressed (Brunsson, 1989; Simons, 2002). Applying the value types to the current context, organizations may hold diversity as an instrumental value or as a terminal value. Of course, some organizations may not value diversity at all; and therefore, our arguments are limited to organizations that implicitly and/or explicitly value diversity.

Organizations whose DM approaches focus on leveraging diversity to achieve business-related outcomes hold diversity as an instrumental value, because diversity is viewed as instrumental in achieving business success. In contrast, organizations that view a diverse workforce itself as an objective without explicitly considering it as a means for achieving business outcomes hold diversity as a terminal value. Importantly, organizations may hold diversity as *both* terminal *and* instrumental values. Prior research on DM has not explicitly addressed the idea that organizations may value diversity in multiple ways, but a significant number of organizations approach diversity as being “good for business” *and* as “important in its own right.” We refer to such organizations as having a “dual value” for diversity.

Researchers have proposed several reasons for organizations’ investment in DM programs. For example, Cox and Blake (1991), examining rationales for DM practices, differentiated between those related to social responsibility and those related to business benefits such as increased competitiveness in labor markets with increasing proportions of women and minorities and better understanding of and access to diverse consumers. The rationales offered by organizations for their DM efforts could represent instrumental or terminal values. Organizations expressing a business rationale for their DM efforts generally indicate an instrumental value for diversity. Likewise, organizations may rationalize their DM efforts in terms of moral imperatives such as equal employment opportunity and nondiscrimination, reflecting a terminal value.

Although it could be argued that organizations foster diversity through equal employment opportunity and nondiscrimination to avoid legal costs (thus reflecting an instrumental value for diversity), an equally plausible argument can be made that they do so because their leaders believe that having a diverse workforce that reflects the demographic composition of the community is important. Although we argue that a moral or social responsibility rationale would usually reflect a terminal value for diversity, we are unable to know what truly drives an organization’s DM efforts without additional indicators of the organization’s assumptions relating to diversity. Our dimension, rooted in values, focuses on the deeper level enacted or practiced values of the organization. Such values may or may not be accurately expressed in stated rationales (Brunsson, 1989; Simons, 2002) but can be inferred from a combination of stakeholders’ statements, organizational policies, and other artifacts.

Further, although we generally imply *strong* values for diversity when we mention instrumental or terminal values, they can technically be conceptualized and assessed in terms strength (i.e., the degree of dispersion of individuals’ value perceptions; Bowen & Ostroff, 2004; Chan, 1998). Thus, an organization could demonstrate a value that is weak, strong, or anywhere in between, whereas it would be difficult to express a rationale in this way. An organization’s explicit rationale for DM is one reasonable indicator of its underlying value for diversity, but we propose that underlying values drive a wider range of behaviors than do rationales, providing a more complete picture of the mechanisms driving organizational DM efforts across contexts.

### **Implications for achieving workforce diversity**

We expect that an organization’s focus on diversity as a terminal or instrumental value will affect the extent of diversity in its workforce. Of course, an organization valuing diversity (as either a terminal value or an instrumental value) is likely to implement HR practices specifically aimed to hire and retain individuals of various backgrounds (Kalev, Dobbin, & Kelly, 2006; Konrad & Linnehan, 1995b; Naff & Kellough, 2003), as illustrated in Figure 1. Thus, relating this discussion back to our definition of DM, organizations embracing any value for diversity aim to increase or maintain the diversity of their human capital, whether they focus on the diversity-to-performance relationship or not. However, we do expect differences in workforce diversity in general and the diversity present in upper management levels as a result of the way in which organizations value diversity.

Prior research suggests that an instrumental value for diversity is likely to have positive effects on attracting both minority and majority individuals to the organization. An underlying mechanism that has been proposed to affect many minorities’ perceptions of DM programs is the fear of a stigma of preferential treatment through such DM programs as

affirmative action (AA; Heilman & Alcott, 2001; Konrad & Linnehan, 1995a; Major, Feinstein, & Crocker, 1994; Turner, Pratkanis, & Hardaway, 1991). On the other hand, perceptions of the justice of DM programs drive many majority group members' perceptions of DM programs (Harrison, Kravitz, Mayer, Leslie, & Lev-Arey, 2006; Kravitz & Klineberg, 2000; Tougas & Beaton, 1992). Because instrumental values for diversity focus on making decisions based on organizational criteria such as organizational performance benefits, rather than on individual characteristics such as race or gender, many minority group members likely see DM programs reflecting instrumental values for diversity as less stigmatizing and many majority group members as more just, than DM programs reflecting terminal values for diversity.

Prior research findings regarding individuals' perceptions of DM programs support our argument. For example, Richard and Kirby (1997, 1998, 1999) suggest that, in general, individuals react more positively to hiring decisions within a context of DM when justification for the DM effort is provided than when no justification is provided. Additionally, Gilbert and Stead (1999) find that women and racial minorities are viewed less favorably when hired under DM programs with a focus simply on AA toward achieving a certain level of minority representation than when hired under DM programs rationalized with a business case. Similarly, a study by Kidder, Lankau, Chrobot-Mason, Mollica, and Friedman (2004) shows that Whites exhibit more negative attitudes toward AA goals for DM than toward business-related justifications. Such findings support our argument that organizations expressing an instrumental value for diversity are more likely to succeed at appealing to, attracting, and retaining individuals from diverse backgrounds than are organizations expressing a terminal value.

Although demonstration of solely a terminal value for diversity is expected to be less attractive in general than an instrumental value to current and future employees, it may enhance the appeal of an instrumental value if the two values are demonstrated in combination. This is because a terminal value for diversity may appeal to certain individuals. We stated earlier that some women and minorities feel stigmatized by the presence of DM programs, but others react positively to such programs as AA and will likely be attracted and committed to organizations with a terminal value for diversity (Martins & Parsons, 2007). In addition, some women and minorities may feel that they are being exploited for their demographic characteristics in organizations exclusively embracing an instrumental value for diversity (Ely & Thomas, 2001). We expect that the expression of a dual value for diversity will evoke favorable perceptions and attitudes from a larger proportion of women and minorities, including those who favor the instrumental value and those who favor the terminal value. This should lead to the attraction and retention of a larger proportion of women and minorities, resulting in a more diverse workforce. Consistent with our additive arguments regarding the effects of the two types of values, prior research on reactions to rationales for selection decisions (Major & Crocker, 1993; Major et al., 1994) suggests that the expression of a terminal value does not detract from the perceptions of achievement-oriented individuals, as long as an instrumental value is also expressed. Thus, on the basis of our theoretical arguments above, we propose:

*Proposition 1: Organizations with an emphasis on diversity as a dual value will demonstrate greater diversity than organizations with an emphasis on diversity only as an instrumental value, which will in turn demonstrate greater diversity than organizations with an emphasis on diversity only as a terminal value.*

Whereas stated rationales may have an impact on initial outcomes relating to staffing, enacted values will likely have a lasting effect on workforce diversity. When stated and enacted values are incongruent, there will be increased attrition among employees who do not share the same values (Kristof-Brown, Zimmerman, & Johnson, 2005; Schneider, 1987). Our framework therefore not only explains the effects found in extant empirical research on reactions to DM approaches but also suggests that diversity outcomes are fundamentally affected by a more deeply embedded value for diversity than they are by rationales.

### **Implications for the diversity-to-work outcomes relationship**

We also expect the type of value placed on diversity to act as a contextual moderator of the relationship between an organization's workforce diversity and work outcomes. Any value of diversity that promotes a larger and more diverse

applicant base may allow organizations to access more highly qualified individuals from various demographic groups, leading to a competitive advantage in labor markets (Cox & Blake, 1991; Thomas & Wise, 1999). However, diversity values are also expected to influence whether diversity engenders positive or negative processes and outcomes.

By definition, an organization holding diversity as an instrumental value recognizes workforce diversity as a resource to be leveraged toward the achievement of business objectives. Such a focus is likely absent or secondary in an organization viewing diversity only as a terminal value. This is not to say that an organization holding a terminal value for diversity does not also value performance. An organization could value both diversity *and* performance but may not link the two as does an organization with an instrumental value for diversity.

As illustrated in Figure 1, we expect an instrumental value for diversity to help in identifying and preventing the potentially harmful effects of diversity that have been identified in the diversity literature through such practices as effective conflict management, which would dampen the amount of performance-inhibiting conflict often resulting from diversity (Jehn, Northcraft, & Neale, 1999; Pelled, Eisenhardt, & Xin, 1999; Van Knippenberg, De Dreu, & Homan, 2004). Conflict management efforts may also exist under a terminal value, but the lower focus on the diversity-to-performance relationship in this DM approach may reduce attention to manage the effects of diversity-related conflict on performance. Meanwhile, an instrumental value should promote the recognition and utilization of employee differences toward the facilitation of organizational objectives (Cox, 1993; Ely & Thomas, 2001). Our expectation is based on the fact that organizations demonstrating an instrumental value for diversity explicitly recognize and seek to capitalize on a positive diversity-to-performance relationship. This should lead to organizational processes, systems, and decision-making aimed toward conscious leveraging of the organization's diversity and mitigating the potential negative effects of diversity. In contrast, because diversity is not necessarily seen as a means to performance in organizations holding diversity as a terminal value, there will be a lower emphasis on leveraging diversity to generate performance, resulting in a reduced focus on facilitating positive diversity-related processes and mitigating negative diversity-related processes for performance purposes.

Given that we do not expect a terminal value for diversity to significantly affect the management of the diversity-to-performance relationship, we do not expect a difference in effects between the instrumental and dual-value approaches. We propose that the presence of an instrumental value is necessary to realize performance benefits, regardless of whether it is paired with a terminal value. Therefore, we propose:

*Proposition 2: An organization's diversity value will affect detrimental processes connecting workforce diversity to work outcomes at the individual, group, and organization levels such that an emphasis on diversity as an instrumental or dual value will reduce the detrimental processes more than will an emphasis on diversity as a terminal value.*

*Proposition 3: An organization's diversity value will affect the beneficial processes connecting workforce diversity to work outcomes at the individual, group, and organization levels such that an instrumental or dual value will facilitate these beneficial processes more than an emphasis on diversity as a terminal value.*

These propositions are important in pointing out that organizations may not realize substantial performance benefits from workforce diversity by holding diversity solely as a terminal value. Although we do not disagree with the view that diversity has intrinsic value, we argue that the first step in actually leveraging diversity is recognizing and embracing its instrumental value. Further, we have argued that organizations embracing a terminal value for diversity need not abandon that value to embrace an instrumental value for diversity. These two values for diversity are quite compatible in the form of a dual value for diversity.

### *Acculturation strategies*

We differentiate DM approaches further along a dimension derived from a cross-cultural psychological work on acculturation. Acculturation refers to the process through which cultural changes occur as a result of continuous contact

between cultural groups (Berry, 1984; Berry et al., 1987). At the individual level, it refers to the changes in one's attitudes and behaviors due to contact with another cultural group (Berry et al., 1987). Berry (1984) proposed four modes of acculturation: assimilation, separation, marginalization, and integration. In assimilation, non-dominant cultural sub-groups conform to the norms and values of the dominant group. In separation, cultural sub-groups minimize interaction, compartmentalizing themselves into their own subcultures. Marginalization involves an unwillingness and/or inability to adhere to any particular culture. People in this mode of acculturation are often geographically separated from their own cultural group and unwilling to conform to the dominant culture. Finally, integration involves cultural change on the part of all parties such that cultural sub-groups conform on certain dimensions while retaining substantial pieces of their own cultures (Berry, 1984).

Researchers have proposed that in managing diversity, organizations follow an acculturation strategy based on one of the four acculturation modes to integrate the various groups of individuals they employ (Cox & Finley-Nickelson, 1991). These scholars point out that an organization seeking to establish a strong culture will utilize strategies based on either assimilation or integration. Marginalization and separation may be characteristic of some organizations with weak cultures, where core values and norms are unclear and not entrenched among organizational members, or of organizations with low levels of interdependence among employees (Cox & Finley-Nickelson, 1991). As mentioned earlier, some organizations may not value diversity, and it is possible that such organizations would intentionally or unintentionally implement a marginalization or separation strategy. Such organizations are not likely to be the norm, and certain forms of these strategies are even illegal (e.g., segregation). We should note that some organizations may change strategies in developmental stages toward multiculturalism (Ely & Thomas, 2001). In this paper, we bound our discussion to organizations holding some value for diversity and propose that organizations valuing diversity will generally follow either an assimilation or integration strategy in their DM approaches.

Organizations adopting an assimilation strategy for DM may recognize and express respect for demographic differences at certain points of employment (e.g., recruiting), but policies and practices generally standardize behaviors across all employees, encouraging conformity to a dominant culture. For example, many large law firms focus on attracting women to the firm. However, these firms then expect women to conform to a work culture and career trajectory that has been defined by men, that values and rewards characteristics traditionally seen as masculine, and that does little to accommodate for the unique circumstances of women (e.g., career interruptions due to childbirth). In contrast, organizations adopting an integration strategy recognize the importance of individuals' cultural identities and are able and willing to change even the core aspects of the organization's culture to accommodate a variety of cultural identities (Berry, 1984; Cox & Finley-Nickelson, 1991; Ely & Thomas, 2001). A common example of organizations altering core practices as a result of diverse employee values is the implementation of a telework program to accommodate non-traditional schedules or high family-related demands.

Whereas an integration strategy entails the preservation of employees' demographic identities, it also entails a mutual valuing of differences among individuals of different demographic groups within the larger collective. This high degree of mutual respect and understanding is what sets the integration acculturation strategy apart from the separation strategy. Like integration, separation preserves various cultural identities. However, unlike integration, it does not prescribe any mutual understanding or respect (Berry, 1984). An integration strategy therefore requires some common foundation upon which communication, sharing, and appreciation will occur. Thus, although an integration strategy sits in opposition to an assimilation strategy, it somewhat ironically requires a degree of "assimilation" to an organizational culture that values respect, openness, and sharing. Furthermore, an organization adopting an integration strategy would paradoxically show *intolerance* toward individuals and groups who are prejudiced or close minded. We acknowledge that an integration strategy itself defines these types of core aspects of an organization's culture to which members must "assimilate," but these core aspects allow the preservation of diverse cultural identities and prevent any particular cultural or demographic group from becoming dominant as is likely to occur under an assimilation strategy.

Whereas our values dimension taps into the deeper "why" underlying an organization's DM programs, this acculturation strategy dimension taps into the "how." This dimension is related to but distinct from Konrad and Linnehan's (1995a, b) distinction between identity-blind and identity-conscious DM practices. Identity-blind

practices focus on eliminating discrimination by being blind to demographic group membership and considering only individual merit in employment decisions. Under such an approach, HR practices are applied equally across all individuals in the workforce. Identity-conscious practices, on the other hand, take group membership into consideration, although individual merit is also usually important in employment decisions. Demographic group membership is taken into account in this approach for the purpose of reversing current discriminatory practices, remedying past injustices, and/or achieving fair representation in upper management levels (Konrad & Linnehan, 1995a, b).

Assimilative organizations may consider demographic characteristics in staffing and promotion (via AA programs, for example), utilizing identity-conscious practices. However, expectations of behavioral and attitudinal conformity under an assimilation strategy are more consistent with identity-blind practices (Richard & Johnson, 2001); employees must assimilate to a single organizational culture, usually defined by the majority demographic group. Any reference to demographic difference is usually discouraged in favor of an environment that strives to avoid conflict (Ely & Thomas, 2001). Meanwhile, identity-conscious organizations seek to draw on employee differences (Konrad & Linnehan, 1995a, b), compatible with an integration strategy. In sum, organizations utilizing an assimilation strategy for DM selectively implement *both* identity-blind and identity-conscious practices, whereas organizations utilizing an integration strategy implement identity-conscious practices. Therefore, the framework focusing on the extent of identity consciousness is related to, but does not map directly onto, our acculturation strategy dimension.

This dimension also has implications for what Cox (1993) calls “structural integration” and “informal integration” (not to be confused with our use of the word “integration” throughout this paper). Structural integration refers to the diversity in formal work groups and departments comprising the organization, whereas informal integration entails the inclusion of traditionally underrepresented individuals in the organization’s informal groups, mentoring relationships, and social networks (Cox, 1993). As noted earlier, both assimilation and integration would seek the formal diversity of Cox’s (1993) structural integration, albeit with varying degrees of success, as discussed later. However, the organization embracing an integration strategy will focus on valuing and respecting differences and is thus more likely than the assimilative organization to both aim for and achieve Cox’s (1993) informal integration.

### **Implications for workforce diversity**

As was the case with our values dimension, we expect that an organization attempting either assimilation or integration will implement staffing and retention practices to increase workforce diversity. However, whereas an assimilation strategy requires non-dominant groups to conform to the dominant culture, an integration strategy requires some effort toward adaptation from both dominant and non-dominant groups and allows all individuals to retain their sub-group identities (Berry, 1984). Because, in general, individuals seek to maintain their identities (Swann, 1983; Tajfel & Turner, 1979), we expect that an integration strategy will increase the attractiveness of an organization to women and minorities (traditionally the non-dominant groups) more than an assimilation strategy. Some support for our argument is provided in a study by Williamson, Slay, Shapiro, and Shivers-Blackwell (2008), which found that racial minorities were more attracted to identity-conscious experimental conditions than were Whites.

Also, because an organization adopting an integration strategy will allow employees’ differences to inform its core values (Ely & Thomas, 2001), minority and female groups will likely encounter less of a glass ceiling because of their difference from the majority and men. Specifically, under an integration strategy, performance management, reward, and promotion systems will be less likely to consider employee characteristics and behaviors that may be associated with prototypes of any particular group and are not even necessarily related to performance. For example, under an assimilation strategy in a male-dominated organization, expectations that managers should be masculine would prevent women from obtaining managerial positions (Powell, Butterfield, & Parent, 2002). However, under an integration strategy, the organization would discourage such expectations or stereotypes and proactively seek the inclusion of women at upper management levels to represent women’s perspectives in organization-level decision making. We expect that diversity on virtually any dimension will be more likely to permeate into higher levels of



the organizational hierarchy under an integration strategy than under an assimilation strategy. Therefore, we propose:

*Proposition 4: An organization's acculturation strategy will affect the diversity of its workforce, such that organizations following an integration strategy will demonstrate greater diversity in general and in upper management levels than will organizations following an assimilation strategy.*

It is important to note that some members of the traditional majority demographic group may object to the adaptation effort required by an integration strategy. However, if organizations following an integration strategy define diversity more broadly and in terms of deep-level characteristics such as views, ideas, and perspectives, rather than surface-level demographic characteristics, they may appeal even to many individuals in the traditional majority (Holladay, Knight, Paige, & Quiñones, 2003; Rynes & Rosen, 1995). In support of this argument, Gilbert and Ivancevich (2001) found that employees reported greater attachment to their organization when it emphasized the importance of employees' differences, regardless of gender or race.

### **Implications for the diversity-to-work outcomes relationship**

By definition, organizations with an assimilation DM strategy tend to inhibit the expression of values and beliefs that are different from those of the dominant culture (Berry, 1984). Furthermore, an assimilation strategy does not require majority group members to accommodate and adapt to minority viewpoints. Thus, although some of these organizations may be able to achieve certain potential benefits of diversity (e.g., more effective marketing to minority and female customers), they also potentially block their ability to tap into other benefits (e.g., improved creativity and decision making through the expression of diverse ideas and beliefs).

We expect that because an integration strategy will allow individuals to retain their cultural identities while at work, they will perceive less of a threat to their identities, which will in turn diminish detrimental group processes such as conflict resulting from workforce diversity (Van Knippenberg et al., 2004). Indeed, results from the study of Kochan et al. (2003) suggest that diverse organizations that seek to learn from their employees' differences experience higher performance than both homogeneous and diverse organizations without such a priority. In addition, the study of Linnehan, Konrad, Reitman, Greenhalgh, and London (2003) of White and Asian American students showed that the degree to which Asian Americans identified with their race positively affected their attitudes toward integration-promoting behaviors, whereas this relationship did not exist among Whites. The authors suggested that an integrative, rather than assimilative, approach to diversity is especially important to members of traditionally underrepresented groups who strongly identify with their group membership, because such an approach allows them to retain their cultural identities (Linnehan et al., 2003). Consistent with this idea, Linnehan, Chrobot-Mason, and Konrad (2006) later found that minority employees held more positive attitudes toward diversity-promoting behaviors similar to those examined earlier (in Linnehan et al., 2003) when they had a strong ethnic identity and a minority supervisor.

As shown in Figure 1, organizations utilizing either acculturation strategy will likely implement such DM practices as nondiscrimination policies or sensitivity training. We associate such practices with the organization's acculturation strategies, rather than values, because such practices tend to reflect efforts to facilitate, at minimum, a respectful coexistence among employees of different backgrounds. Nondiscrimination policies and sensitivity training are likely to reflect the organization's acculturation strategy in that they will focus either on encouraging employees to suppress their differences and adhere to a dominant organizational culture (assimilation) or on encouraging employees to share, respect, and value one another's differences (integration). Either focus may exist regardless of the organization's diversity value type, which we have previously posited to influence other practices such as conflict management and the leveraging of employee differences toward business outcomes. However, the latter practices deal with addressing the diversity-to-performance relationship (by reducing conflict and leveraging differences), a characteristic of organizations holding diversity as an instrumental value, regardless of the acculturation strategy. We recognize that in practice, there is often an overlap between nondiscrimination policies and conflict management, but we offer a theoretical explanation of how these practices might be independently affected by these two dimensions.

A benefit of nondiscrimination policies and sensitivity training is that the organization is likely to experience some degree of reduction of the potential problems associated with having a diverse workforce, the second effect described in our original definition of DM. We propose this effect to be independent of whether the organization holds a terminal, instrumental, or dual value for diversity. Organizations embracing diversity as an instrumental or dual value are of course more likely to *recognize* this beneficial effect and may even tailor their programs to take on a more instrumental focus. However, integrative organizations embracing diversity as a terminal value will also experience the benefit, even if they do not acknowledge or recognize it.

Further, although both assimilative and integrative organizations are likely to have such DM programs, the content of these programs is likely to vary according to the adopted acculturation strategy. DM programs under an assimilation strategy will emphasize nondiscrimination through the establishment of norms and policies that discourage or forbid reference to demographic differences (Ely & Thomas, 2001). Although many instances of overt discrimination may be prevented by such programs, the potential identity threat to women and minorities is likely to lead to some contention or even conflict (Van Knippenberg et al., 2004), as mentioned earlier. Under an integration strategy, on the other hand, such DM practices as the establishment of nondiscrimination policies and sensitivity training will focus on the recognition and respect of differences, rather than the suppression of differences. This should result in individuals feeling more inclined to express their differences and traditionally underrepresented individuals feeling more accepted as they are without acculturating to the dominant majority groups. In such a context, women and minorities are less likely to perceive an identity threat, meaning that the potentially detrimental effects of diversity would be dampened more under an integration strategy than they would under an assimilation strategy. We therefore propose:

*Proposition 5: An organization's acculturation strategy will affect the detrimental processes connecting workforce diversity to work outcomes at the individual, group, and organizational levels such that an integration strategy will impede these detrimental processes more than an assimilation strategy.*

Furthermore, relating to the third aspect of our definition of DM, the integration strategy is expected to facilitate the positive effects of diversity on the achievement of organizational objectives. As illustrated in Figure 1, such DM practices as flexible working arrangements and the general encouragement of the expression of differences are likely to enable individuals of various backgrounds and lifestyles to perform their work in the most personally effective way possible. Such practices will also increase the likelihood that individuals express ideas informed by their unique backgrounds, potentially enhancing problem solving, decision making, and creativity (Ely & Thomas, 2001; Van Knippenberg et al., 2004). Such effects are not expected to occur as often under an assimilation strategy, where differences are suppressed and employees are expected to conform to organizational standards and policies about how work should be performed. Thus, we propose:

*Proposition 6: An organization's acculturation strategy will affect the beneficial processes connecting workforce diversity to work outcomes at the individual, group, and organization levels such that an integration strategy will facilitate these beneficial processes more than an assimilation strategy.*

The preceding three propositions imply that the implementation of an integration strategy is an important step toward establishing what recent scholars and practitioners promote as an environment of "inclusion." Inclusion refers to the creation of an inclusive culture in which diverse individuals and groups can work effectively and thrive (Roberson, 2006). The integration strategy, rather than the assimilation strategy, is more likely to create a feeling of inclusion among individuals in traditionally underrepresented groups. We have also proposed that an integration strategy is more likely to maximize the contributions of these individuals and of diverse groups more generally. Our framework therefore contributes a theoretical underpinning to better understand the concept of inclusion in DM research and practice.

### *Crossing value types with acculturation strategies: A new typology*

Having established the two dimensions based on values and acculturation strategies, we now turn to the intersection of the dimensions to derive a new typology of DM approaches. On the basis of the three value types (terminal, instrumental, and dual) and the two acculturation strategies (assimilation and integration), we discuss six approaches to DM. We refer to these approaches as terminal assimilation, terminal integration, instrumental assimilation, instrumental integration, dual-value assimilation, and dual-value integration, illustrated in Figure 2.

Although we discuss all possible combinations of the levels of the two proposed DM dimensions, we recognize that in practice, certain combinations are more common than others. However, there are a number of exceptions to the expected patterns, so we discuss all six DM approaches in detail in the succeeding texts.

#### **Terminal assimilation**

Organizations following a terminal assimilation strategy focus on diversity as a terminal value but de-emphasize differences among demographic groups in favor of assimilation into the dominant organizational culture. An organization with a terminal assimilation approach to DM is likely to emphasize equal opportunities for women and minorities in its staffing and promotion practices. However, it will discourage any further consideration of demographic differences in day-to-day activities. Extending our previous example of large law firms and their proactive recruitment of women, managers may seek to increase the percentage of women simply to reflect the makeup of the legal profession, but the internal culture emphasizes assimilation into a male world. Thus, a terminal assimilation organization will emphasize deep-level similarities and conformity despite surface-level differences.

Many individuals may react favorably to this approach, because of its emphasis on the equal application of organizational policies and standards across demographic groups (Konrad & Linnehan, 1995a), although others will react negatively to its lack of attention to business outcomes and the potential stigma associated with the terminal assimilation approach (Martins & Parsons, 2007). Thus, more variation is expected in potential applicants' perceptions of organizations following this approach, than would be expected in other DM approaches. However, because this approach requires conformity to the dominant culture, it is likely to inhibit the advancement of minorities into higher levels of the organization. Minorities will have to spend more time and energy to adapt and conform than will majority members (Berry, 1984), which is likely to create a hurdle to minorities' advancement that does not exist for majority members. Furthermore, without recognition of diversity as an instrumental value, organizations following this approach are unlikely to leverage their diversity to obtain performance benefits.

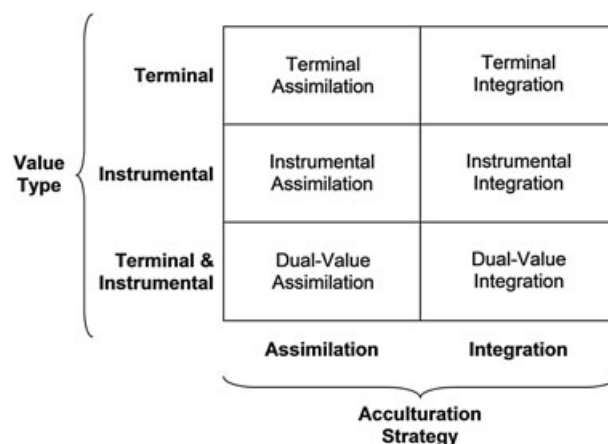


Figure 2. A typology of approaches to diversity management

This approach is consistent with what Ely and Thomas (2001) have described as a “discrimination-and-fairness” diversity perspective, which emphasizes equality among diverse employees and focuses on the prevention of discrimination. Equality is itself a terminal value under Rokeach’s (1973) framework and is closely related to what we have presented as a terminal value for diversity. Our framework thus allows the analysis of the discrimination-and-fairness perspective along the dimensions of acculturation strategy and value type.

### **Terminal integration**

A terminal integration approach to diversity entails the view that diversity is a desirable end state but that requiring non-dominant groups to assimilate to the dominant culture is not the right strategy for achieving diversity. An organization taking this approach instead emphasizes integration as an ethical principle, requiring equal consideration of all cultural groups. The focus of this approach is therefore on the moral obligation to treat *cultures*, in addition to individuals, equally. We did not find any mention of such an approach in our review of the literature. However, an examination of organizational diversity practices suggests that it does exist in practice, for example, among international non-profit and religious organizations (e.g., UNESCO, 2010; World Conference of Religions for Peace, 2011).

This DM approach is likely to appeal to a large number of individuals because of its relation to the terminal value of equality and its extensive recognition of individual differences. This approach may dampen the negative reactions of individuals who are repelled by the often legalistic terminal assimilation approach, which is likely to focus more on surface-level characteristics. Further, because minorities are not required to conform to a dominant culture under this approach, they are likely to face fewer barriers to advancement through the organizational ranks than under a terminal assimilation approach. However, not unlike the previous approach, the potential performance benefits of diversity are not likely to be fully realized, because diversity is viewed as an end in itself and not as instrumental in achieving organizational objectives.

### **Instrumental assimilation**

Organizations with an instrumental assimilation approach to DM recognize diversity as an instrumental value, but they still expect employees to conform to policies and practices rooted in the dominant culture’s norms and values. Although these organizations may recognize diversity as they rely on traditionally underrepresented employees to obtain access to specific customer groups, members are generally expected to conform to the dominant culture. These organizations do not draw substantially on cultural differences to inform core business objectives and processes. The instrumental assimilation approach is consistent with Ely and Thomas’s (2001) “access-and-legitimacy” diversity perspective, which seeks to utilize women and racial minorities to access female and minority markets, as well as to establish legitimacy among female and minority groups, but does not draw substantially on any deep-level differences among employees.

As with the terminal assimilation approach, the requirement to conform to a dominant culture is unlikely to facilitate the advancement of minorities. Some performance benefits of diversity may be realized at the organizational level, as such outcomes as increased sales in minority customer markets (Ely & Thomas, 2001). However, the pressure to conform will likely dampen creativity and decision-making benefits from diversity that would otherwise be possible under an integration strategy (Kochan et al., 2003).

### **Instrumental integration**

An instrumental integration approach recognizes diversity as a means to achieve organizational objectives and encourages organizational members to draw upon their cultural identities to inform business operations. An organization following this approach may utilize women and minority employees for access to markets, but it will also draw on their ideas and backgrounds to enhance the organization’s capabilities for creativity, decision making, problem solving, and flexibility. Thus, such an organization will emphasize the importance of expressing deep-level differences.

Diversity researchers have suggested that if intergroup conflict is discouraged in favor of a more constructive exchange of a variety of ideas and perspectives, diversity can lead to more positive work outcomes (e.g., Kochan et al., 2003; Van Knippenberg et al., 2004). The instrumental integration approach, which corresponds to Ely and Thomas’s (2001) “integration-and-learning” diversity perspective, encourages individual members to draw on their

differences in informing the organizational processes and systems at all levels of the organization. This approach also creates an inclusive climate that allows individuals to maintain and express their various backgrounds and group memberships while discouraging conflict, consistent with the recommendations of the diversity literature.

### **Dual-value assimilation**

A dual-value assimilation approach treats diversity as both a valuable end state and an instrument toward the achievement of business objectives but holds that organizational members should generally conform to the dominant organizational culture. Organizations with a dual-value assimilation approach to DM uphold the fair treatment of individuals for the sake of satisfying moral, social, or legal responsibilities. In this regard, the dual-value assimilation organization resembles the terminal assimilation approach. Both approaches emphasize the terminal value in an assimilative way—stressing equal opportunities and identical treatment for all individuals, while discouraging actions that may be seen as discriminatory. Unlike purely terminal assimilation organizations, however, dual-value assimilation organizations also value the business case for diversity. Like the instrumental assimilation organization, management structures and HR practices in these organizations are set up to take advantage of diversity for marketing, customer service, and public relations purposes.

Although this is a new DM approach from a theoretical standpoint, expression of the dual-value assimilation approach has existed in practice. The performance-related benefits of holding this DM approach are expected to be largely in line with those described for the instrumental assimilation approach, because both recognize diversity as a potential contributor to performance outcomes while suppressing employee differences. Under a dual-value assimilation approach, however, the additional terminal value of diversity may appeal to a substantial number of potential and existing organizational members without detracting significantly from the reactions of those who appreciate the instrumental value of diversity.

### **Dual-value integration**

Organizations holding a dual-value integration DM approach value diversity for both its potential contributions to the achievement of organizational goals and its inherent value as an end state, while encouraging the expression of deeper level cultural identities among organizational members. Dual-value integration organizations may resemble their instrumental integration counterparts to a large degree. However, in addition to the instrumental considerations underlying their DM approach, they also demonstrate moral, legal, or social responsibility aspects in their DM approach.

Like the dual-value assimilation approach, this approach is not separated out in prior conceptualizations of DM. Similarly, this approach also follows the recommendations of many diversity scholars (e.g., Ely & Thomas, 2001; Kochan et al., 2003; Van Knippenberg et al., 2004) as does the instrumental integration approach. However, under the current typology, the distinction between these two approaches is clear: the dual-value integration approach maintains diversity as a terminal value where the instrumental integration approach does not. As was the case with the dual-value assimilation approach, the combination of values may appeal to a wider set of potential and existing organizational members. Finally, this approach is consistent with the recent discussion of “socially responsible diversity management” (Syed & Kramar, 2009), which focuses on implementing DM policies throughout the organization to leverage diversity toward the achievement of both business and social outcomes.

## **Boundary Conditions**

As mentioned earlier, we have bounded our discussion of DM approaches to some degree, to develop a theoretically parsimonious set of propositions. Contingency factors affecting the proposed relationships certainly exist, and DM approaches entail more complexity than we have presented. We now discuss a few potential contextual contingency factors, as well as some conceptual boundary conditions.

### *Contextual contingency factors*

Our framing of the DM approach as a cultural construct suggests that several organizational factors could act as contingency factors affecting the choice and effects of DM approach. We expect boundary conditions to exist at the group and organization levels. We have proposed that workforce diversity will be most strongly linked to organizational performance outcomes when the organization values diversity as an instrumental value and utilizes an integration strategy (i.e., follows an instrumental integration or dual-value integration approach). An organization following such an approach will be able to minimize the negative processes that prior research suggests could result from workforce diversity (e.g., Jehn et al., 1999; Van Knippenberg et al., 2004), while simultaneously leveraging its diverse human capital toward the achievement of business objectives. However, the benefits of such an approach may not be fully realized under certain circumstances. For example, Richard (2000) found that whereas organizations with a growth strategy realize performance benefits from racial diversity, organizations with a downsizing strategy experience detrimental performance effects from racial diversity. He argued that racial diversity contributes to the enhanced creativity and flexibility required in a growth strategy but that coordination costs associated with a more diverse workforce are detrimental to organizations seeking to downsize. In other words, downsizing organizations performed better when they had less workforce diversity (Richard, 2000). These organizations do not have to expend resources to manage diversity and are probably not aiming to benefit from diversity. Such findings suggest that an organization's strategy may be an important contingency factor in the effects of DM approach on organizational outcomes.

Other aspects of the business strategy will also affect the relationships we have proposed. For example, Janssens and Zanoni's (2005) study suggests that the effectiveness of an instrumental value for diversity would depend on whether the business requires close customer–employee proximity or whether its employees remain in essence invisible to customers. An additional contingency would be whether the organization's mission involves a customization of its services according to demographic differences among customers. A demographically diverse workforce would create more value in its ability to penetrate and serve female and minority markets if the business relies heavily on close customer–employee proximity (e.g., face-to-face sales or health care) than if customers rarely or never encounter individual employees (e.g., logistics or online stores). Similarly, an instrumental value for diversity will be more critical for businesses that are aimed at serving particular minority groups (e.g., hospitals or multilingual call centers) than it will for many other businesses (e.g., logistics or technical drawing; Janssens & Zanoni, 2005). This is not to say that any of these businesses would not benefit from the variation in ideas attributable to workforce diversity. However, some organizations may benefit more than others from surface-level demographic differences under a DM approach embodying an instrumental or dual value for diversity.

Additionally, many organizations rely on conformity within their ranks for the achievement of organizational objectives. For example, the US military values diversity and has seen substantial success in maintaining a diverse workforce via an acculturation strategy that is best characterized as assimilative. Also, many multinational corporations require a degree of uniformity in their products and services across various markets. It could be argued that the need for standardization in such organizations requires an assimilative acculturation strategy and that an integration strategy would not allow these organizations to effectively carry out their strategic objectives. Many multinational organizations are therefore faced with the important decision of whether to standardize work processes across geographies or to allow each subsidiary to adapt to the dominant host culture (Egan & Bendick, 2003). This suggests that the most effective DM approach may be contingent on an organization's strategy and mission.

In addition to these strategic factors, organizational culture could also affect the choice and effectiveness of DM approaches. An organization's culture is a set of cognitions or assumptions that are shared among organizational members and passed down to new members (O'Reilly, Chatman, & Caldwell, 1991). How the values underlying a particular DM approach relate to the core values of an organization will likely determine the ability of the organization to implement the DM approach, maintain consistency between espoused and enacted DM approach, and realize organizational benefits from the chosen DM approach. For example, an organization that values flexibility and innovation will be more successful at implementing an instrumental integration DM approach than it would at implementing a terminal assimilation approach.

As mentioned previously, organizations may vary in how strongly they value diversity. An organization with a weak value for diversity has little consensus among its members on the value type (and even whether or not the value exists), consistent with what Chan (1998) refers to as a dispersion composition model. A weak value for diversity is also likely to manifest itself in the form of unclear or inconsistent communication about DM objectives and strategies, including mismatches between values and rationales such as those discussed previously. A strong value for diversity, however, is displayed when there is a little variation among organizational members about the diversity value type (Bowen & Ostroff, 2004; Chan, 1998) and is likely to be accompanied by consistent internal and external signals about behavioral expectations (Bowen & Ostroff, 2004). We therefore expect that the relationships proposed earlier will be moderated by value strength. Stronger values should leave less ambiguity about acceptable behaviors (Bowen & Ostroff, 2004; Schneider, 1990). Thus, we expect the proposed relationships between values and organizational outcomes to be stronger among organizations with strong values. Research on diversity value strength, potentially measured via variance in employee perceptions and/or consistency in organizational communications, is an important avenue for future empirical work.

### *Conceptual boundary conditions*

Our discussion has focused on *organizational* DM approaches. However, there are many questions remaining about DM approaches at lower levels within the organization. Individual member characteristics will likely play a large role in how organization-level or unit-level DM approaches translate into unit-level outcomes. In addition, research suggests that leader characteristics and behaviors moderate the relationship between unit-level diversity and unit-level outcomes (Nishii & Mayer, 2009). It is possible that this moderated relationship is further mediated by a unit-level DM approach.

Future theoretical and empirical work is also needed to understand organizations with potentially varied DM approaches for different dimensions of diversity. For example, could an organization take a terminal assimilation approach to gender DM while taking an instrumental integration approach to racioethnic DM? In addition, we recognize that organizations may signal one DM approach in public statements or recruitment announcements while actually practicing another. The literatures on organizational culture and organizational reputation may provide some insight into causes of potential discrepancies between espoused and enacted DM approaches and their effects on the perceptions and attitudes of key organizational stakeholders. Additional empirical research is also needed to understand such relationships. This work will likely need to use multiple data sources, as is carried out in cultural research (Denison, 1996).

## **Discussion: Implications and Other Future Directions**

In this paper, we have proposed a theory-driven framework to enhance our understanding of organizations' DM efforts as well as their effects on diversity and its effects within organizations. We have also described how the new framework integrates prior research. Our typology of DM approaches has a number of implications and presents a number of its own questions, warranting further conceptual development and empirical testing.

First, we introduce a theory-driven dimensionalization to organize DM research. Our framework and initial propositions provide a basis for the development of testable hypotheses for empirical study. Second, the intersection of the social psychological and cross-cultural psychological theories we used to develop our typology also reveals that previously unexplored approaches to DM may exist. For example, the terminal integration approach has not been discussed in prior research, and there has not been a focus on organizations emphasizing dual values for diversity. Future research should explore how these approaches impact workforce diversity and its influence on work outcomes. In our discussion of contingency factors and boundary conditions, we have also suggested that different approaches may be optimal when operating in different contexts, a possibility that could be explored in future empirical research.

Third, our framework helps in organizing DM research and provides a potential explanation for some of the mixed and unexpected results in the literature (Milliken & Martins, 1996; Van Knippenberg & Schippers, 2007; Williams & O'Reilly, 1998). We propose that an organization's DM approach is an important determinant of whether the effects of diversity on performance are positive, negative, or marginal. Thus, our framework adds to prior research focusing on potential contextual moderators of the diversity-to-performance relationship (Cox & Blake, 1991; DiTomaso et al., 2007; Ely & Thomas, 2001; Joshi & Roh, 2009; Richard, 2000; Van der Vegt et al., 2005).

Fourth, we encourage future theoretical and empirical work that explores whether and how an organization's DM approach might change over time and/or in accordance with environmental demands. We expect that as a cultural construct, an organization's DM approach would be relatively stable but could shift in accordance with organizational change efforts and industry demands. For example, an organization embracing an instrumental assimilation approach to take advantage of an increasingly diverse customer base will begin to fall behind if competitors are able to produce more innovative products by using an instrumental integration or dual-value integration approach. The organization in question may attempt to shift to an instrumental integration approach so that it can leverage deeper levels of diversity toward enhanced creative performance. Future theoretical and empirical works should investigate the antecedents, processes, and outcomes associated with such shifts.

Fifth, our framework may provide insight to scholars and practitioners on how to improve DM practices and programs. To take one example of an area in which the framework may be particularly useful, let us consider diversity training and mentoring programs. The literature suggests that race and gender interact with various characteristics of training programs to result in different levels of training effectiveness (e.g., Bush & Ingram, 2001; Roberson, Kulik, & Pepper, 2001, 2009; Rynes & Rosen, 1995). Further, the research on behavioral outcomes is not encouraging, revealing detrimental (Ely, 2004; Kulik, Perry, & Bourhis, 2000; Sanchez & Medkik, 2004), and potentially long-term (Sanchez & Medkik, 2004), effects on behavior. The effectiveness of mentoring programs for women has also been called into question (Burke & McKeen, 1997; Neumark & Gardecki, 1998). We posit that by examining the characteristics of these diversity training and development programs within our framework, scholars may be able to better understand the conditions under which positive outcomes are achieved. For instance, it is possible that training programs evoking unfavorable outcomes may be working from a terminal assimilation approach, increasing the salience of any potential stigma associated with DM and placing stress-inducing conformity pressures on women and minorities. Our theory suggests that to maximize attitudinal and behavioral outcomes, training should reflect an instrumental integration or dual-value integration approach to DM. For instance, trainees should first be made aware of cultural and individual differences and their importance to work outcomes (Bush & Ingram, 2001; Egan & Bendick, 2008; Roberson et al., 2001). Further, these efforts may be more effective if individuals are encouraged to understand their distinctiveness and its contribution to the achievement of business objectives.

## Conclusion

We have presented a new theory-driven framework by which to organize and better understand DM efforts. Our new dimensionalization of DM approaches is rooted in social psychological theory on values and cross-cultural psychological theory on acculturation. Several basic propositions were derived from the framework, supported by existing theory and research on DM. These propositions specify the expected effects of diversity value type and acculturation strategy on several organizational outcomes. With our theoretical framework of organizations' DM approaches, we seek to enhance understanding of the effects of these various approaches, integrate the existing typologies of DM programs, and inform practitioners on the design and implementation of DM programs. We encourage scholars to engage in further research to empirically test and build on our framework and propositions.



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