EXPLORING THE POSSIBILITY OF AN ALTERNATIVE ORGANIZATIONAL SPACE

FOR DISABILITY INCLUSION

by

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(Under the Direction of Aliki Nicolaides)

ABSTRACT

In the three manuscripts that comprise this dissertation, I explore the possibility of an alternative organizational space for disability inclusion. The first manuscript (Chapter 2) aims to conceptualize a new paradigm of diversity and inclusion in organizations. In this study, I apply organizational learning theories, such as single-, double-, and triple-loop learning theories, to explain how the diversity and inclusion paradigm has evolved to date and further envision what organizations might look like as each individual brings a heightened, in-the-moment awareness to dealing with diversity in organizations. The proposed paradigm challenges the performance-oriented approach to diversity and inclusion that has dominated the business sector for at least the last two decades, and provides insights into how we can continuously learn, grow, and develop from diversity both individually and collectively. Drawing upon interviews from seven employees with disabilities in Deliberately Developmental Organizations (DDOs), where, instead of productivity, employees' continuous learning, growth, and development is the main organizing principle, the second and third manuscripts attempt to see if the new conceptualization of diversity and inclusion offered in the first manuscript is indeed practiced in organizations and thus experienced by their minority employees. Specifically, I utilize two

analytic lenses to investigate the experiences of employees with disabilities in DDOs. The second manuscript (Chapter 3) uses a thematic analysis technique to identify themes related to how employees with disabilities make sense of their organizational culture. The third manuscript (Chapter 4) uses a discourse analysis technique to identify the patterns of language used by employees with disabilities to construct their own identity under the influence of ableism. The analyses of data showed that the participants engaged in powerful discursive practices that challenged the discourse on ableism, as well as reported the overall positive experiences of working in DDOs, demonstrating the potential of a DDO as an alternative organizational space for disability inclusion and beyond.

INDEX WORDS: Diversity and inclusion, Triple-loop learning, Collaborative developmental Action inquiry, Paradigm shift, Ableism, Disability identity, Constructive-developmental theory, Deliberately Developmental Organization, Discourse analysis

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DEDICATION

I dedicate this dissertation to my wife, parents, younger sister, and maternal grandmother,

and most importantly, the God who has made me and knows my way.

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CHAPTER 1

INTRODUCTION

Introduction

In April 2018, two black men were arrested on suspicion of trespassing in a Philadelphia Starbucks. Without any advance notice or warning from the police, they were placed in handcuffs and escorted from the scene only a few minutes after the report had been made by a white Starbucks employee. According to a video of the incident posted on Twitter, the two black men arrested did nothing wrong besides waiting for their friend to show up for a meeting. It was clear that the reason why they were treated in such a way was due to the stereotypical perception that connects blacks with criminality. This striking news sparked national outrage and ignited an intense conversation on racism that still persists in American society. To me, this incident was surprising because Starbucks had always been ranked at the top of the best employers for diversity. Where did this gap between the organization's espoused philosophy on diversity and its employees' interactions with customers of color come from? After reading about this incident, as someone whose research has focused on creating inclusive workplaces for all, I realized that organizations desperately need to transform into entities that truly adhere to the values of diversity, and that this could definitely be an area in which I could make a difference through my research.

The purpose of this introductory chapter is to frame the overall inquiry of this dissertation research. To do so, I begin by discussing how the practices of diversity and inclusion in organizations have evolved to date, pointing out their potential limits, bringing attention to the

issues of disability that are the demographic focus of my study, and calling for a paradigm shift in inclusion. This chapter is then followed by my subjectivity statement and concludes with an overview of the three manuscripts that comprise this dissertation.

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Literature Review

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The Evolution of Diversity and Inclusion Practice

Diversity in organizations has been a persistent issue in the United States over the last few decades. As society has become more diverse and awareness of enhancing the rights of the minority has increased, organizations have gradually begun to diversify their workforce composition and create inclusive workplace cultures. According to a recent survey of PricewaterhouseCoopers, 87% of respondents who lead or execute diversity and inclusion programs answered that diversity and inclusion is an area of their organizations' stated values or priorities. An additional survey result, from Deloitte, showed that 69% of executives who participated in the survey rated diversity and inclusion as an important corporate issue, and 38% reported their companies' diversity and inclusion efforts to be sponsored by their CEOs. These data indicate that a great number of companies are realizing the value of diversity and investing in it strategically through commitments made by their top leadership.

The practice of diversity and inclusion has evolved as organizations have faced numerous major societal changes. Dass and Parker (1999) explained this as various external pressures determining the ways and the extent to which organizations respond to meeting the demands of increasing diversity. Specifically, Thomas and Ely (1996) summarized how organizations had undergone paradigm shifts in diversity and inclusion, from the discrimination and fairness paradigm to the access and legitimacy paradigm, and finally, to the learning and effectiveness paradigm. In the mid 1960s, the discrimination and fairness paradigm emerged in

response to the passage of the Civil Rights Act of 1964, a labor law that prohibits discrimination based on race, color, religion, sex or national origin. At that time, organizations were passive in hiring minority employees and were often forced to include them to comply with the law. The access and legitimacy paradigm arose from the influence of the Hudson Institute's landmark study, *Workforce 2000: Work and Workers for the 21st Century*, in 1987. This report predicted that the demographics of the American workforce would include more women and ethnic minorities in the upcoming millennium, spurring organizations to become more willing to accommodate minority employees in the years that followed. Most recently, in the late 1990s under the learning and effectiveness paradigm, organizations became proactive in maximizing the value of diversity as a critical source of creativity and innovation. They believed that working collaboratively with people with diverse perspectives would enhance the likelihood of solving complex business problems and expanding their market shares.

In brief, organizations have shifted the focus of their diversity and inclusion initiatives from minimally complying with legal mandates to strategically integrating diversity into core business activities (note that this account of organizational change is not universal, and that many organizations are still operating at the beginning stages of diversity inclusion). Generally, during these transitions, an organizational learning approach was taken by employers in order to more effectively adapt to rapidly-changing and diversifying business environments. However, much of this effort was limited to implementing training and development interventions designed for employees to learn the knowledge, skills, and attitudes necessary to work with people from diverse backgrounds (Anand & Winters, 2008). Furthermore, as Kwon and Nicolaides (2017) argued, although organizations have learned and found ways to adapt to various environmental changes, their perspective remains problematic, as the intention behind it is strictly performance-

oriented. As will be further elaborated in the following paragraph, such a purpose-driven, managerially-inspired method of inclusion diminishes the inherent value of diversity.

The Rhetoric of Diversity and Inclusion Practice

The literature on critical diversity studies challenges the rhetorical practice of inclusion in organizations that utilizes diversity as a means to an end. For example, Noon (2007) argued that diversity is not owned by ordinary employees but is essentially a managerial agenda. Understanding diversity as a set of unique differences that contributes to business' profits depoliticizes the issue and overlooks deep, structural problems of power and ideology. Zanoni and Janssens (2004) demonstrated this by analyzing HR managers' speech, revealing how their perspective on diversity is stereotyped, in contrast to its perceived face value. Specifically, the participants' words defined diversity as a group phenomenon, neglecting the agency of individual minority employees, and further reaffirmed the power relations existing between employee groups by constructing a more compliant or productive group to be the norm against which all employees are evaluated.

This instrumental conception of diversity is also reflected in our unconscious linguistic use of the term inclusion. The current paradigm of diversity and inclusion at best attempts to integrate minority employees into a dominant organizational system (Janssens & Zanoni, 2014). This requires a significant level of adaptation by minority employees in the name of a family-like organizational culture; yet, this seemingly celebrative organizational culture in reality is an instrument to increase organizational profits, and ultimately maintain the power and status of the management (Noon, 2007; Zanoni & Janssens, 2004; Zanoni, Janssens, Benschop, & Nkomo, 2010). The belief that diversity and inclusion practices motivated by a business rationale enhance equity and fairness is also misleading because, paradoxically, such a neoliberal approach to

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inclusion justifies the exclusion of minority employees when they fail to meet organizations'

performance goals (Zanoni & Janssens, 2004). Hoobler (2005) similarly criticized the

superficiality of diversity and inclusion initiatives, programs, and policies in modern

organizations, where the value of efficiency hampers the true establishment of multiculturalism.

The problem raised above is equally observable in the trend under which most diversity

research has been conducted to this point. It is based on a reductionist assumption that diversity

is a concept that is objective, fixed, measurable, and thus predictable in relation to group and

organizational outcomes (Ely & Thomas, 2001). It obscures the complex and socially

constructed nature of individual identity by fitting it into predetermined sets of categories under

the umbrella term of diversity, for managerial purposes (Janssens & Zanoni, 2014). It is further

criticized since, in such a positivistic research tradition, the effects of power and context are

neglected in shaping the meaning of diversity (Janssens & Zanoni, 2005). As such, Ahonen,

Tienari, Meriläinen, and Pullen (2014) called for more critical diversity research that analyzes

diversity through the lens of the micro-political struggles of meaning produced by humans-as-

living-beings, which may reproduce or resist dominant diversity discourses that influence the

social order in which individuals are situated.

Disability as Diversity

As one of the major components of diversity, disability has been actively embraced by

many employers since the Americans with Disabilities Act was passed in 1990 (Nafukho,

Roessler, & Kacirek, 2010). According to the United States Business Leadership Network

(USBLN), there are tremendous market opportunities associated with the inclusion of people

with disabilities ($220 billion nationally and $3 trillion globally), and thus more companies are

seeking ways to effectively secure the talented pool of individuals with disabilities and

strategically integrate them into businesses. For example, with the Disability Equity Index,

developed by business leaders and disability advocates with the support of the USBLN,

companies regularly assess the level of their accomplishments on disability inclusion and

continue to discover areas in which further improvements are needed. One of the business

leaders who commented on the usefulness of this measure mentioned that "What's invisible can't

be counted. What's uncounted doesn't really matter." From his perspective, the Disability Equity

Index is valuable because it is a tool that allows for an objective evaluation of a company's

progress on disability inclusion.

      Although the movement to include people with disabilities is praiseworthy, it is at the

same time surprising to see the extent to which employers are paying attention to the quantifiable,

tangible aspects of disability inclusion and regarding them as the sole parameters of success. The

case study conducted by Kuznetsova (2016) casts this concern in an even worse light: the

organizational initiatives of two multinational companies to include people with disabilities were

found to significantly differ between the visible frontstage and invisible backstage. Data revealed

that sample companies demonstrated a high commitment to disability as well as diversity by

publicly advertising their efforts to create an inclusive and equitable environment for people with

disabilities, but in reality, their espoused philosophies were not fully internalized by their

employees, and thus the related practices remained at a superficial level. Despite a lack of

generalizability due to a limited number of participant organizations, this study signals the

importance of cultivating an organizational culture that genuinely appreciates the value of people

with disabilities.

      One of the underlying reasons for the failure to recognize people with disabilities as

equally contributing organizational members is the ableism that permeates our society on all

levels (Campbell, 2009). Ableism is a stereotyped discourse that devalues people with disabilities as inferior or incapable beings compared to their able-bodied counterparts. This web of stereotypes has resulted in organizations being structured in ways that overwhelmingly reflect the norms and values of the non-disabled, who hold power over the disabled (Foster & Wass, 2013). Thus, for true disability inclusion, organizations must transform into spaces that radically challenge the fundamental organizing principle that maintains and reproduces the unequal power relations existing between people with and without disabilities (Williams & Mavin, 2012). Otherwise, the understanding of disability in organizations will remain frozen in attitudes that seriously neglect the perspectives of people with disabilities and justify the continuation of numerous ableist organizational practices. As Zanoni et al. (2010) proposed, therefore, there is an urgent need to search for new, emancipatory forms of organizing and investigate how diversity, including disability, is conceptualized, experienced, and processed in such systems.

In Search of a New Paradigm of Inclusion

Analyzing the fundamental organizing principle that continues to un-equalize the power relations existing between people with and without disabilities in organizations takes us back to the concern raised earlier in this chapter: the performance-oriented approach to diversity and inclusion. In fact, diversity and inclusion is only one of many areas in which the problems associated with performance-driven management practices are unveiled. Previously, motivated by the idea that leadership is an act of possessing control of an organization, organizational leaders used to manage organizations by simply issuing commands to their subordinates. The objective of management was to effectively allocate people and resources to offer the maximum financial return to shareholders. However, this old but persistent management paradigm has

resulted in the exploitation of employees lower in the hierarchy, rendering them disempowered, disengaged, and dissatisfied at work.

In contrast, an emerging management paradigm shows how organizations are intentionally shifting their gears toward creating value for all stakeholders in and outside of the organization, rather than just a few shareholders (Laloux, 2014; Scharmer & Kaufer, 2013). Organizational leaders have become increasingly aware of the pitfalls of their traditional method of micro-managing organizations and started rethinking their roles beyond pursuing profits in firm-centered ways. By realizing that being in control of the organization is not only impossible but also ineffective in dealing with the unprecedented business problems faced by organizations in today's complex and multidimensional environments, organizational leaders are beginning to consciously practice inquiry-based learning as the guiding principle of their organizations. The focus here is on how to make better sense of given situations so that more timely actions can be taken as well as more informed decisions made on an ongoing basis (Torbert, 1991). This is distinct from the way organizations have been led previously, according to the principle of productivity, which does not allow sufficient time and space for deep thinking and perspective sharing.

In this new management paradigm, a profound change takes place in how ordinary employees are treated in organizations. There is a firm belief in human potential and collective intelligence; therefore, employees are encouraged to think, question, and express their unique ideas, while the expectation used to be conformity to organizational leaders' instructions. Employees are also given the freedom and autonomy to contribute to and grow with the organizations they are working for (Kegan & Lahey, 2016), in sharp opposition to the sacrifice

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and misuse of their labor for the sake of organizational prosperity, as was endemic in previous management paradigms.

Working towards becoming a more inclusive organization within the existing management paradigm will only result in a partial solution to the marginalization of minority employees and have a limited impact on transforming their experiences in organizations. Diversity and inclusion, which has been popularized for its potential to enhance a business' bottom line, will be conceptualized and practiced in a fundamentally different way in organizations that operate beyond the principle of productivity. In such organizations, above all, the management will treat employees in accordance with their true human worth and dignity. Also, if employees are not treated as if they are mindless machines but prompted to express their thoughts and the values inherent to all human beings, diversity will also have its own space to exist in organizations without its essence reduced to managerial purposes. Therefore, examining the meaning of diversity in organizations that are consciously practicing this novel form of management is a direct response to Zanoni et al.'s (2010) call to search for a new, emancipatory organizational space for inclusion.

Subjectivity Statement

As a person with a visual impairment, I have always had a deep desire to be seen and accepted as the same as others in society. I have often found myself being silenced and placed at the margins of groups or organizations comprised of people without disabilities as the majority, regardless of whether such exclusionary treatments were intentional or unintentional. When I was in high school, my special class for students with visual impairments was located on the first floor of the building immediately adjacent to the infirmary, symbolizing our perceived status as needing care and protection, and thus separation from our non-disabled peers. In college, I was

the only person with a visible disability in my department, and socializing with fellow students was never easy for me. My colleagues tried their best to make sure that I was not excluded from participating in departmental activities, but I always had lingering feelings that I did not have a space for expressing and being received as who I actually am.

Of course, such feelings were intensified because I was still in the process of establishing my identity as a person with an acquired visual impairment. While other non-disabled friends might have been going through similar emotional challenges, especially considering that transitioning into a university is potentially a tremendously identity-threatening experience for everyone, regardless of disability, I eventually came to realize that this sense of marginalization derives from power imbalance. For any defined group, there are those who are at the center and those on the margin. Unless we raise our consciousness to continuously sense what is happening in the moment and take deliberate actions to foster inclusion, some people will inevitably suffer from a sense of marginalization. I believe that no human being deserves to feel such a thing.

In many cases, our systems and policies, regardless of region and sector, are designed simply not to discriminate against the minority from a legal standpoint. As a person with a disability, I want to be treated equally; however, that is not enough. Being tied to the value of equality in relating to other human beings prevents us from experiencing the deeper, authentic human connections that may arise from the value of mutuality. To me, mutuality is more developmental and continuous, open and humane, and fluid and dynamic than equality. As Torbert (1991) argued, mutuality allows for ongoing learning by and transformation of those engaging in interactions. In this sense, I am not merely concerned with how to better treat people

with disabilities, but also how to better relate to all human beings while learning and growing from each other's differences.

Applying this reflection to the workplace context, I was most curious to know what conditions generate an organizational culture where all people in the system can freely express their whole selves without judgment for their differences, and be accepted for who they are. How can we become the truest expressions of ourselves, so that no one is left behind in the system and everyone can mutually engage in organizational practices? I wondered if people with disabilities would feel somehow different in such an organizational space and decided that I would continue this inquiry; believed that studying this had the potential to bring about a paradigmatic shift in the way we approach diversity and disability, socially and organizationally.

Statement of Problem

Despite the evolution of diversity and inclusion practice in organizations, the current scholarship on diversity has a significant limitation: it overlooks diversity as a socially constructed phenomenon. As a result of such a positivistic, reductionist approach to diversity, diversity has been conceived of as an object that can and should be managed for the sake of organization and for those who dominate and dictate the norms and values of the system. This instrumental perspective on diversity is equally applied to the case of disability inclusion. Excessive attention to the visible aspects of disability inclusion initiatives has produced a blind spot that neglects how people with disabilities are treated by their counterparts and actually experience the organizational culture. Thus, it is necessary to search for a fundamentally different way of including disability in organizations.

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Statement of Purpose

The purpose of this dissertation research is to explore the possibility of an alternative organizational space for disability inclusion where the value of diversity is genuinely embodied and enacted in everyday organizational practices. With this overarching purpose in mind, in what follows, I provide an overview of the three manuscripts that comprise this dissertation.

The first manuscript (Chapter 2) aims to conceptualize a new paradigm of diversity and inclusion in organizations. In this study, I apply organizational learning theories, such as single-, double-, and triple-loop learning theories, to explain how the diversity and inclusion paradigm has evolved to date and further envision what organizations might look like as each individual brings a heightened, in-the-moment awareness to dealing with diversity in organizations. The proposed paradigm challenges the performance-oriented approach to diversity and inclusion that has dominated the business sector for at least the last two decades, and provides insights into how we can continuously learn, grow, and develop from diversity both individually and collectively. This study serves as a theoretical framework based on which the next two empirical studies will be conducted.

Given that diversity is a broad and complex concept, the second and third manuscripts focus on the issues related to disability as a component of demographic diversity. Drawing upon interviews from seven employees with disabilities in Deliberately Developmental Organizations (DDOs), these manuscripts aim to examine how minority employees actually experience the culture of organizations known for a transformative approach to management. Kegan and Lahey's (2016) practice of DDO is regarded as a promising way in which organizations can move beyond the conventional management paradigm, whose main organizing principle is productivity. By understanding the experiences of employees with disabilities, often placed at the

margins of organizational life, in organizations that are managed through fundamentally different organizing principles, these manuscripts attempt to see if the new conceptualization of diversity and inclusion offered in the first manuscript is indeed practiced in organizations and thus experienced by their minority employees.

Specifically, I utilize two analytic lenses to investigate the experiences of employees with disabilities in DDOs. The second manuscript (Chapter 3) uses a thematic analysis technique to identify themes related to how employees with disabilities make sense of their organizational culture. The third manuscript (Chapter 4) uses a discourse analysis technique to identify the patterns of language used by employees with disabilities to construct their own identity under the influence of ableism. The distinction between these two analyses lies in the latter's focus on how interview texts are produced by speakers, while the former simply focuses on what is uttered by speakers during interviews. That is, in the second manuscript, language is a mere representation of employees with disabilities' subjective interpretation of a DDO culture; however, in the third manuscript, language is a means through which employees with disabilities create their subjective reality in a particular context, a DDO. In conclusion, by studying the experiences of employees with disabilities in DDOs both directly (through the analysis of how they perceive the developmental organizational culture) and indirectly (through the analysis of how they talk about themselves in the developmental organizational culture), these manuscripts shed light on what an alternative organizational space for disability inclusion might look like and innovatively contribute to the sparse literature on disability inclusion in the workplace.

Significance of the Study

According to Spicer, Alvesson, and Karreman (2009), most extant critical management studies have been criticized for simply articulating what researchers are against rather than

practically providing what organizations can do. In this respect, this dissertation research contributes to the literature by theoretically providing a roadmap for generating a paradigm shift in diversity and inclusion in organizations, using the notion of triple-loop learning. As an extension of this work, this dissertation research also marks the first attempt to empirically understand how employees with disabilities experience the culture of non-traditional organizations operating beyond the principle of productivity as a call for transforming our ways of being, relating, and organizing. Exploring a developmental system in which all employees, regardless of ability level, are empowered, and thus can continuously inquire into and learn from each other, has great potential to advance our discourse on disability and diversity in society as well as in organizations.

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CHAPTER 2

MANAGING DIVERSITY THROUGH TRIPLE-LOOP LEARNING: A CALL FOR

PARADIGM SHIFT[1]

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[1]Kwon, C., & Nicolaides, A. (2017). Managing diversity through triple-loop learning: A call for

paradigm shift. *Human Resource Development Review, 16*(1), 85-99.

Abstract

The purpose of this article is to conceptualize the meaning and explore the potential for triple-loop learning in the context of diversity management. Three different paradigms of diversity management, namely, discrimination and fairness, access and legitimacy, and learning and effectiveness, will be explored. The authors argue that whereas single-loop learning can be applied during the transition from the discrimination and fairness paradigm to the access and legitimacy paradigm, double-loop learning is required when transforming from the access and legitimacy paradigm to the learning and effectiveness paradigm. The authors assert that triple-loop learning can produce transformation, in individual and organizational capacity for curiosity, compassion, and courage, which goes beyond the cognitive dimensions of double-loop learning. Finally, the authors discuss and suggest Collaborative Developmental Action Inquiry (CDAI), as a method that generates and sustains this existential shift for individual and organizational transformation through ongoing single-, double-, and triple-loop learning.

Keywords: Triple-loop learning, Diversity, Collaborative developmental action inquiry

Introduction

In the United States, diversity has been one of the most popular business topics of the last few decades. The rapid development of technology has allowed many companies to expand their businesses globally, and as globalization has become the new normal, diversity has moved to the center of systems, increasing the need for redefining diversity strategies in organizations (Anand & Winters, 2008). Various diversity-related changes and environmental forces (e.g., legislations, demographics, competitors) have functioned as feedback loops for organizations to continuously adapt to those changes, and organizational learning has been an essential approach for going through demands of such adaptive processes.

As a result, companies have experienced a significant change in their mode of practice from promoting diversity to including diversity (Cox, 1991; Wentling & PalmaRivas, 2000). Specifically, in the initial stage, diversity simply meant observable differences that make individuals unique and differentiated; however, as time went on, its definition started to embrace a range of nonobservable differences as a means for inclusion (Loden & Rosener, 1991). Thereupon, Roberson (2006) attempted to empirically test the constructs of diversity and inclusion, with the goal of examining whether there was a substantial change between the two. The data showed the conceptual distinction between the attributes of diversity and inclusion, providing implications on understanding the current approach that each organization takes to diversity management and identifying strategic ways to create a more inclusive organization from the given state of affairs. However, the current language of inclusion inherently has a blind spot of presupposing the existence and othering of minorities. Also, the prior literature on organizational learning in diversity management has heavily focused on how to maximize learning outcomes from diversity in ways that increase organizational effectiveness, creativity,

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and innovation; yet, no study has ever tried to understand how organizations have learned to develop, or could learn to proactively change the practice of diversity management (Cox, 1991; Wentling & Palma-Rivas, 2000). These are problematic both theoretically and practically if we were to move beyond the practice of inclusion and really create just and equal workplaces for all.

Then, what is the next paradigm of diversity management where organizations truly embody and enact the value of diversity? What kinds of organizational learning are necessary to move beyond the rhetoric of inclusion? How can we create systems where both diverse individuals and an organization can coexist in mutually transforming ways, and interdependent relationships hold each other for the sake of a greater collective good? These are some of the major questions that this article aims to address. Thus, the purpose of this article is twofold. First, we explain how the meaning of diversity has evolved in organizations along with that of inclusion from the organizational learning perspective, by using the concepts of single- and double-loop learning. Second, we propose that by engaging in triple-loop learning, organizations could open a new era of management and ontologically reshape the existing paradigms of diversity management. To do so, we will first look at three past and current paradigms of diversity management.

Three Paradigms of Diversity Management

In an effort to structurally understand the history of diversity management in various business contexts, Thomas and Ely (1996) provided its three different paradigms: discrimination and fairness, access and legitimacy, and learning and effectiveness. First of all, the discrimination and fairness paradigm emerged in response to the passage of the Civil Rights Act of 1964, which prohibited discrimination based on race, gender, ethnicity, sexual orientation, religion, physical ability, and so on. As a result of its enactment, companies with more than 15

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employees had to treat their employees fairly, without any discrimination in all aspects of their operations. This paradigm is characterized by legislation and compliance. If discriminatory actions were taken and subsequently reported, companies had to correct their practices to avoid being accused by the victims of said discrimination. Because companies did not want to be involved in costly lawsuits, which present negative corporate images to customers, training was provided to managers in ways that focused simply on delivering information regarding legal requirements. Diversity training was not deemed as the company's priority, but something that had to be minimally considered because of its unavoidability. Dass and Parker (1999) described this strategy as the episodic approach, wherein employers view diversity as a marginal issue. Diversity initiatives under this approach are typically isolated from core business functions.

Second, a shift from the discrimination and fairness paradigm to the access and legitimacy paradigm occurred along with the Hudson Institute's landmark study, Workforce 2000, in 1987. Workforce 2000 predicted that by the new millennium, the demographic composition of the American workforce would include more women and minorities (Johnston & Packer, 1987). Such an analysis enabled the conversation on diversity to progress beyond how to comply with legal mandates to how to better assimilate the increasing number of women and ethnic minorities into the existing corporate culture (Anand & Winters, 2008). Thus, diversity training at that time was primarily targeted to underrepresented groups in the workplace so that they could easily adapt to, and effectively work with, the dominant groups within the current system. Also, in many cases, bilingual minority employees were simply placed in the customer service department, with the market-based idea that as they were more accessible to diverse customers, they could more effectively serve such demographics by using different languages. Dass and Parker (1999) explained this strategy as the freestanding approach. This approach is

generally taken by employers who regard diversity as a crucial but still side issue, and so they end up formalizing diversity initiatives without fully incorporating them into core business activities.

Third, since the late 1990s, the learning and effectiveness paradigm has come to gain attention as diversity was understood as one of the most important sources of companies' competitive advantage. IBM was one of the representative companies that led this market breakthrough. With the growing number of women and minorities in the workforce, companies began to think about ways in which they could cultivate such employees to their fullest potential rather than assimilating them to the existing corporate culture and, thus, limiting their chances to contribute to business outcomes. The notion of diversity was expanded from primary dimensions, which are mostly visible (such as race, gender, physical ability, age, or sexual orientation), to secondary dimensions including education, geography, personalities, or thinking and communication styles (Loden & Rosener, 1991). Companies started to accept, include, and celebrate various forms of differences that individual employees bring to the business table and utilize them as the starting point of creativity and innovation, which are deemed to be the most crucial competences in doing business in the 21st century. Such a perspective of diversity was significantly different from those of the previous two paradigms in that it was a fundamental shift in employers' mind-sets and assumptions about diversity, whereas the former two at best expected and attempted behavioral alteration. Also, to sustain this change, companies realized that diversity should not be assigned to a few-days-long program, but viewed more as an ongoing business process in which employees constantly learn about diversity and integrate it systematically with core business functions (Anand & Winters, 2008). Dass and Parker (1999) named this strategy the systemic approach, wherein diversity is employed as the core business

strategy, and thus spread throughout and embedded into all levels of the organization. Unlike in the episodic and freestanding approaches, all diversity initiatives are actively interconnected under the company's entire mission and vision. Table 1 offers a holistic view of these three paradigms adapted from the work of Thomas & Ely (1996), Anand & Winters, 2008 and Dass & Parker, 1999.

Single- and Double-Loop Learning

The term *single and double-loop learning* was first introduced by organizational theorists Argyris and Schon in 1974. Single-loop learning is defined as an attempt to solve problems with minimal variation in method, without questioning underlying assumptions about how work is supposed to be done (Argyris & Schon, 1974). In the organizational context, it is a mere behavioral change that aims to resolve a problem. Its interest is in finding out what the problem is and ways in which things could be done more effectively, rather than asking why the problem occurs.

In contrast, double-loop learning is defined as a process of inquiring into the assumptions or mental models that govern our actions (Argyris & Schon, 1974). It is a total reframing of our cognitive schema, which could lead to fundamental changes in our behavior. In this sense, behavioral changes derived from double-loop learning are more powerful and transformative than those from single-loop learning because the former entails a deep-level change in our cognitive framework.

From the Discrimination and Fairness Paradigm to the Access and Legitimacy Paradigm: Single-Loop Learning

In the context of diversity management, the transition of companies from the discrimination and fairness paradigm to the access and legitimacy paradigm can be explained by

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applying the concept of single-loop learning. Thinking about the motivation to change, the impetus here was to cope effectively with increasing numbers of women and minorities in the workforce. Companies would have realized that this growth of a diverse workforce was an inevitable labor market trend and that passively complying with laws and regulations would no longer work as before, when lawsuits were rare and their impact on business was negligible. Companies might have been uncomfortable about this situation as they in fact had little interest in these populations. However, they had to follow these trends because they did not have any control over them. As a result, training was provided with the goal of assisting women and minorities to better accommodate the existing corporate culture and system because this was the minimal effort that companies could make without ignoring or abandoning these minority groups, and corresponded with the original perspective of companies on diversity. The process illustrated above demonstrated single-loop learning in that there was no fundamental change in companies' understanding of diversity. Although the way companies responded to the problem had changed from compliance to accommodation, it still operated under the same assumption, that diversity was a marginal issue in business, and thus, the possibility of utilizing it as the key business strategy could not even be considered.

From the Access and Legitimacy Paradigm to the Learning and Effectiveness Paradigm: Double-Loop Learning

However, when attempting to proceed from the access and legitimacy paradigm to the learning and effectiveness paradigm, single-loop learning was not sufficient. To accomplish this transformation, double-loop learning was required because companies had to replace their old mentality, that diversity was no use in business outcomes, with a new mind-set that explored its possibility. It should also be noted that the word *transformation*, instead of transition or change,

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was intentionally used here to better describe the nature of double-loop learning. Double-loop learning would have started with challenging the underlying logic of the current standpoint on diversity. Companies might have identified high-performing minority employees and asked themselves why they had not perceived these employees as competent enough to make significant contributions to success in the market. Moreover, in constructing the meaning of diversity, they might have challenged themselves by asking why they had been so narrowly defining diversity as a means for differentiating employees. Companies decided to use a broader and more inclusive definition of diversity that encompasses all types of human differences, which could then be applied to everybody. Hence, recognizing the economic value of a diverse workforce, companies strategically integrated diversity with key business activities across all levels of the organization and created an inclusive environment in which all employees could demonstrate their fullest potential.

Figure 1 describes the main argument of this article. As demonstrated, we assert that single- and double-loop learning can explain the paradigm shifts of diversity management, respectively. Although each diversity management paradigm has been outlined in a historical order to help readers understand its background, this does not imply that the development of diversity management practices in all companies has followed such a timeline. We also do not claim that single- and double-loop learning are single factors that affect the paradigm shifts of diversity management. The point here is to conceptually apply organizational learning theories (e.g., single- and double-loop learning) to understand the changes in diversity management practices, and to propose transformation toward a new paradigm with the notion of triple-loop learning, which will be discussed shortly.

Triple-Loop Learning

We will now turn our attention to triple-loop learning and understand what implications could be drawn from this type of complex form of learning in the realm of diversity management. Whereas the conceptualization of single- and double-loop learning is grounded in a firm consensus among researchers, the review of literature on triple-loop learning shows that the definition of the term still varies (Bateson, 1972; Nicolaides & McCallum, 2013; Peschl, 2007; Torbert, 2004; Tosey & Matheson, 2008; Tosey, Visser, & Saunders, 2012). However, despite this lack of agreement, the common understanding of triple-loop learning is that it is a form of learning that goes beyond single- and double-loop learning. It is a form of learning that has the potential to transform the very deepest parts in ourselves. It serves as the basis for processes of the most fundamental and profound change, or in other words, radical innovation in ourselves (Peschl, 2007).

In answering the question of what triple-loop learning means, Bateson's (1972) notion of four levels of learning provides valuable insights. Learning 0 is a response to stimuli, but no change is made accordingly. Learning I is a change within the same set of alternatives, so this is similar with Argyris and Schon's single-loop learning. Learning II is about changing the set of alternatives and sheds light on the way meaning is given to behavior by punctuating or organizing experiences differently; thus, this is comparable with double-loop learning. As for Learning III, Bateson (1972) asserted that it occurs "in the sequences in which there is profound reorganization of character" (p. 273), stating that "the concept of 'self' will no longer function as a nodal argument in the punctuation of experience" (p. 275). Thereupon, Tosey et al. (2012) explained that Learning III is rather a change in the entire grammar system, a change in the system of sets of alternatives or whatever governs the governing variable of action.

That is, if single-loop learning is focused on the nature of "doing" and figuring out the

most effective way to accomplish goals, and double-loop learning is concerned with the nature of

"knowing" and challenging what the right goals are to be pursued, then triple-loop learning is

related to the nature of "being" and reshaping our intentions, purposes, and motives (Bateson,

1972; Nicolaides & McCallum, 2013; Torbert, 2004; Tosey & Matheson, 2008). It is a conscious

effort to purposefully change our way of being that influences our way of knowing and doing.

Peschl (2007) explained that the domain of triple-loop learning is extended to the level of

existence. Likewise, Nicolaides and McCallum (2013) described this change as a figure ground

shift from a binary view of one's epistemology or one's ontology, to engaging both

paradoxically for the benefit of timely action. It no longer concerns only behavioral revision or

cognitive reframing, but transcends both in dealing with adaptive challenges. It occurs at the

most profound level within an individual, and thus is so powerful that it frees us from the

constraints of ourselves and opens up the possibilities inherent in our choices and actions. In this

respect, triple-loop learning is a total re-creation of oneself. It is a process of experiencing the

unexperienced and a journey of exploring the unexplored.

Once such an existential shift occurs within us, we become continuously aware of our

actions. Torbert (2004) described the process of such an inquiry as reflection-inaction.

Reflection-in-action is distinguished from reflection-on-action, which we typically understand as

a process of learning from experience, in that it is rather a process of learning within experience

(Fisher, Rooke, & Torbert, 2003; Torbert, 1999; Torbert, 2004). Although we critically look

back on our past actions through a double-loop inquiry, action and reflection take place

simultaneously when engaged in a triple-loop inquiry. Torbert (1999) described the process of

triple-loop learning as changing the very quality of one's present awareness. During the moment

of triple-loop inquiry, our level of awareness is so open and powerful that we can even discern the applicability of double-loop learning to our current situation, and take purposeful action accordingly. Thus, this in-the-moment inquiry is phenomenological, real-time, and continuous. Consequently, building a capacity for triple-loop learning and actually being engaged in this process allow us to be transformed constantly, and thus, such transformation is sustainable. This characteristic of continuity and sustainability is why an existential change is derived from triple-loop learning.

However, it is important to understand that the hierarchy of this multilevel approach to learning is not a matter of superiority. Although it might look like triple-loop learning is more sophisticated, and thus more desirable, than single- and double-loop learning, more complex forms of learning, such as triple-loop learning, are not better than other levels of learning in any absolute sense (Bateson, 1972; Tosey et al., 2012). Learning loops occur simultaneously, recursively, and dynamically, not sequentially: The multilevel approach to change is not a hierarchical theory that moves from lower levels to higher levels (Bateson, 1972). The different levels of learning should not be understood as simply linear or unidirectional, rather as increasingly more complex forms of learning where more complex forms of learning naturally entail other levels of learning. Hence, the relationship between single-, double-, and triple-loop learning is potentially interdependent and should be carefully viewed from a holistic perspective (Bredo, 1989).

Another area that requires a cautious and further investigation is the empirical evidence of triple-loop learning. Although the conceptualization of triple-loop learning provided above demonstrates the establishment of a fairly robust understanding of the phenomenon, scant empirical studies have been conducted to test and confirm the effects of triple-loop learning

(Tosey et al., 2012). One of the few exceptions is the case of Endenburg Elektrotechniek in the Netherlands analyzed by Romme and van Witteloostuijn (1999); however, neither the concept of triple-loop learning nor its organizational impacts were discussed comprehensively. Rather, their research provided the description of the processes of how this company designed its system where single- and double-loop learning could occur, which they regarded as a feature of triple-loop learning. Therefore, to enhance the theoretical development and practical application of triple-loop learning, more empirical research on its individual and organizational effects must be undertaken. Table 2 summarized the key effects of each form of learning.

Moving Beyond Inclusion: Triple-Loop Learning

Then, what would companies look like in managing diversity if triple-loop learning occurs? To provide a critical conceptualization of triple-loop learning in the context of diversity management, the following discussion will be based on the empirical framework of Frederic Laloux, who is one of the few futurist management scholars in the world. We chose him, given a limited number of empirical studies available, as his research aligns with the kinds of change that triple-loop learning could bring, even though he did not mention anything related to it specifically. And more important, we thought his key findings serve as a good basis for delineating the impacts of triple-loop learning at individual, interpersonal, and organizational levels and their interrelatedness. In his recent work, Laloux (2014) explored how organizations would look in the future from the evolutionary approach. After providing each stage of human history along with the dominant management paradigm, respectively, he posed the question of what will come next given the current paradigm of cultural management. To answer this question, he located about 20 organizations around the world in various industries, which have been practicing the so-called "emerging management paradigm." Despite their differences in

geographic locations and industries, they surprisingly had several fundamental similarities, which can be summarized as (a) self-management, (b) wholeness, and (c) evolutionary purpose (Laloux, 2015b).

First, self-management is to generate distributed intelligence or authority. Laloux (2014, 2015a, 2015b) pointed out that previous management paradigms had a belief that there should be a single boss who manages his or her subordinates; however, these leading organizations did not have any hierarchy in their systems, and everybody had power, authority, and autonomy to question others' underperformance as well as to engage in their own work. They somehow created their unique way of decision making and distinctive operating mechanisms without power coming from the top. Triple-loop learning would enable such a practice of power and mutuality between the part and the whole. As diversity comes to an existential dimension of ourselves, companies would transform in ways that simultaneously value various individual differences and secure the maintenance of the system. Self-management is a well-articulated form of the interdependence between the two, which would bring the spirit of egalitarianism to all employees. The respect toward diversity of individuals would serve them to hold each other accountable as well as to be responsible for their own duties so that the entire system does not lose its direction and focus. The distributed authority would also create a horizontal organizational structure and an equal decision-making process, where all voices of employees, regardless of their backgrounds, are carefully heard and reflected.

Second, wholeness has to do with bringing one's own authentic self to organizational participation. Rather than disguising themselves with professional selves, people are encouraged to come from deeper inner places to be more authentic, trustful, and soulful (Laloux, 2014, 2015a, 2015b). Triple-loop learning would generate the conditions for the presence of

authenticity from within the deepest parts of ourselves. By bringing greater attention to the alignment between our intention and action, there would be greater capacity to move beyond the self-protective actions that dominate most organizational participation (Kegan & Lahey, 2016). Wholeness, as a way of participating in organizational life would produce a figure ground shift in the ways diversity is accepted and engaged. Furthermore, this individual transformation would change the nature of employees' interpersonal relationships. For example, in contrast to common conceptions of coworkers, as those with whom one had to collaboratively work despite various differences and challenges, coworkers could be now viewed as friends bound by mutual trust who happen to work together. In the latter perspective, the willingness to acknowledge and adjust to the differences between employees would be premised in working with them. The possibility of mutuality by bringing open-minded, authentic selves to workplaces could generate a sense of a mini-community wherein mutual inquiry is practiced, deepening our awareness and guiding our actions as we engage with each other (Torbert, 1999).

Third, evolutionary purpose is to view organizations as living organisms that naturally evolve, grow, and develop. All the earlier management paradigms have been characterized by predict and control (Laloux, 2014, 2015a, 2015b), either through power, structures or rules, or scientific strategies. Even culture has been a way to pursue managerial goals to become more engaging, motivating, and ultimately to be more productive. Instead, the examined leading organizations trusted the directions that their organizations were taking to be creative and successful. Triple-loop learning would allow companies to invite more flexible being. In relation to diversity, instead of companies purposefully trying to manage and utilize diversity in ways that maximize its profitability, they would let diversity be embedded in all parts of the system as a crucial process of evolution. True acceptance of diversity would become the heart of the

business with the belief that it would lead to success and prosperity even though the how, would be undeterminable. Such an existential shift would also be then demonstrated through the reframing of diversity as integral to the core mission and vision of the company. This is different from most of the companies under the current paradigm of diversity management, who typically view such vision and mission statements as symbolic representations of their willingness to invest in it. Employees would continuously learn from within diversity with genuine attitudes that diversity allows freedom, has potential, and brings possibilities.

Figure 2 describes each form of loop learning in the context of diversity management. Part A shows the result of single-loop learning. Diversity is accepted to legitimize market diversification, yet without full appreciation of its value. Diversity is still a side issue and evaluated solely based on visible demographic characteristics. This type of diversity inclusion is merely a way to effectively cope with changing workforce composition. Part B depicts the outcome of double-loop learning. With the realization that diversity can be a source of a company's competitive advantage, it becomes one of its most crucial strategies, and thus is placed in the center of the organization. The criteria for diversity are also expanded from simple demographic characteristics to multiple human differences. This type of change is transformative as it is accompanied by a cognitive reframing of diversity. Part C illustrates the potential impact of triple-loop learning. Values of diversity are expected to be embedded in the process of organizational growth through continuous learning moment-by-moment. One possible scenario is that diversity per se is reframed as a mission and vision of the organization. The boundary between majority and minority is collapsed, and diversity becomes the evolving purpose of the organization's existence; this is why the organization is replaced with diversity in the figure.

Collaborative Developmental Action Inquiry (CDAI): A Method for Double- and Triple-Loop Learning

We have so far looked at single-, double-, and triple-loop learning in the context of corporate diversity management. The remaining question is then how are conditions for such forms of learning generated so that companies can not only recognize the economic value of a diverse workforce but also view diversity as the critical source of continuous learning. Thereupon, we suggest CDAI as a method for doing so. Before examining the applicability of CDAI as a method for an ongoing integration of these forms of learning, it is necessary to first understand its unique features.

CDAI is itself meant to be a transformational method of inquiry in and on action (Coghlan & Brannick, 2005). Fisher et al. (2003) defined it as

> *a method to explore a kind of behavior that is simultaneously inquiring and productive. It is behavior that simultaneously learns about the developing situation, accomplishes whatever task appears to have priority, and invites a redefining of the task if necessary. (p. 115)*

Specifically, CDAI combines two key theoretical perspectives: action inquiry and developmental theory (Foster, 2012). It is action oriented for the purpose of helping individuals, groups, and organizations to effectively and simultaneously inquire into a situation (from multiple levels and perspectives) and take appropriate action in the moment. Also, this process necessarily involves and requires increased levels of awareness and a more complex meaning-making capacity—hence the developmental focus. Particularly, "the process of collaborative action inquiry involves paying attention to one's experience on multiple levels to assess whether our actions, in the moment, are aligned with our intentions" (Banerjee, 2013, p. 36). More

specifically, CDAI entails attending to and documenting our own changes in our level of awareness and meaning-making capacity (first person), the usefulness and quality of the group as a holding environment (second person), and changes in our level of effectiveness in other areas of our lives (third person). In addition, its evolutionary features emphasizing the importance of one's developmental capacity in learning and the belief in the potential for cycles of growth and transformation are what explicitly distinguish developmental action inquiry from Argyris' version of action science (Torbert, 1999). Without adequate developmental capacity, one cannot effectively initiate, learn through, complete, and internalize the various loops of feedback given to them (Nicolaides & Dzubinski, 2016). This is especially important in many interpersonal contexts, in that the lack of developmental capacity of any individual involved in the same situation would make it difficult for mature reflection and true transformation to happen. On top of this, in CDAI, its collaborative nature enables participants to better engage in critical reflection by exposing and encouraging them to consider others' perspectives, thereby facilitating their transformative learning experiences (Nicolaides & Dzubinski, 2016). Unlike traditional research, collaboration also overcomes the power of the researcher over the participants and creates mutually transforming power among them, which leads to an open and authentic environment where all parties can potentially experience transformative learning and grow (Torbert, 2004).

In short, CDAI is a method that aims for an action that is simultaneously inquiring and productive in personal, interpersonal, and organizational contexts (Fisher et al., 2003; Fisher & Torbert, 1995). What it means to be productive here is, in Torbert's (1999) view, to seek congruity between visioning, strategizing, performing, and assessing. In other words, CDAI attempts to close gaps between our intention, thinking, action, and outcome at the individual,

group, and organizational levels. Although there is congruity only between action and outcome in single-loop learning, there is greater congruity between thinking, action, and outcome in double-loop learning and even more in triple-loop learning between intention, thinking, action, and outcome. As we find ourselves being consistent in our motives, intentions, purposes, or visions with regard to our actions, resulting in an expected outcome in every moment of our lives, we eventually experience the gradual transformation of our way of being. And again, this occurs at the personal, interpersonal, and organizational levels.

This was the reason why the possible changes of triple-loop learning in managing diversity were presented previously at those three levels, demonstrating the cyclical and iterative nature of CDAI. To briefly see how this method can be implemented in practice, a group of employees would consciously engage rather than ignore unsuccessful experiences related to diversity that they wish to improve. The make-up of this group of employees may have adverse consequences if gone unexamined. A more homogeneous group might hinder participants from experiencing diverse perspectives and challenging themselves to step out of their taken-for-granted frames of reference, but a more heterogeneous group could also have the negative potential to threaten collaboration among participants. To ensure a group's success in practicing CDAI, each person's way of knowing and willingness to learn from experience should also be considered (Nicolaides & Dzubinski, 2016). As part of the method, each employee prepares a description of their own uncomfortable experience in a written format (a case) to make the experience object so that a more complete understanding of differences is co-explored through the practice of inquiry. The range of experiences could vary from conflicts with coworkers with minor demographic backgrounds, to reactions to the company's negatively perceived diversity initiatives or policies due to their unfair treatment. The richer the data described in the written

case are, the more room for growth exists through high-quality feedback. Participants must provide a detailed description of personal thoughts and feelings associated with the situation, and how they interacted with others so that the experience may be seen from everyone's perspectives, making previously unexamined assumptions, beliefs, and values explicit. By engaging in first-person reflection and second-person communication through the method of CDAI, participants begin to reframe their cognitive schema and build a capacity to reflect in the moment and from within their experience with others. This capacity begins to develop more complex forms of learning that are simultaneously validated through second- and third-person interactions outside of the CDAI practice.

Experiencing the potential of double- and triple-loop learning is not an easy process. It inevitably entails educational sufferings such as experiencing failure and unsuccessful action, yet is worth pursuing because of the heightened awareness that comes from new learning that leads to a sense of freedom for productive and timely action. Most important of all, the willingness to deal with such disorienting experiences and the desire to grow from them are the essential factors that grow more complex forms of learning and lead to the potential of transformation. One might argue about the feasibility of this approach under the corporate environment where competition and mistrust prevail; however, through the notion of whole-person learning (Yorks & Kasl, 2002), and by incorporating it in the process of CDAI, and implementing it as a crucial part of an organization's strategic learning (instead of strategic planning), we believe that trust and empathy could be established as a foundation for learning within diversity (Kasl & Yorks, 2016). Discussing the feasibility of CDAI in depth is out of the scope of this article, yet we wanted to provide at least a flavor of how to generate the conditions for these forms of learning that may give shape to organizational contexts through its practice. We suggest that this could be a

meaningful area for further research to empirically test the effects of CDAI and the development of complex forms of learning that generate a new paradigm of diversity management.

Conclusion

In this article, we have examined the concepts of single-, double-, and triple-loop learning, and applied them in the context of corporate diversity management. With the three paradigms of diversity management, we have explained the transition from the discrimination and fairness paradigm to the access and legitimacy paradigm through single-loop learning that aims for behavioral revision, and the transformation from the access and legitimacy paradigm to the learning and effectiveness paradigm through double-loop learning that attempts cognitive reframing. Furthermore, we have explored the possibility of triple-loop learning, a figure ground shift of our ontology or way of being, through CDAI. Our capacity to reflect in action is the core of experiencing the transformation of our innermost selves, and such an existential re-creation of our intention and purpose reshapes the nature of our practice at the personal, interpersonal, and organizational levels.

We believe that this conceptual work has both theoretical and practical implications. Theoretically, we synthesized the literature around triple-loop learning and attempted to understand its concept more comprehensively. Also, by connecting it with the diversity management paradigm, we called for a new understanding of diversity and its inclusion in organizations. Practically, corporate leaders and managers can assess their current organizational practices of diversity management, reflect on how they are engaging in organizational learning in resolving it, and think about ways in which they could generate time and space where continuous learning within diversity can become the essence of organizational growth and success. We hope that our conceptual explorations in this article contribute to scholars and practitioners in ways

that ignite conversations around a new paradigm of diversity management and make endeavors to understand and test the role triple-loop learning plays in such transformation.

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Table 2.1

Comparison of Three Paradigms of Diversity Management

	Discrimination and fairness	Access and legitimacy	Learning and effectiveness
Time frame	Mid 1960s	Late 1980s	Late 1990s
Background	Legislation	Workforce diversification	Market breakthrough
Purpose	Compliance to laws and regulations	Assimilation of minority workforce	Attainment of competitive advantage
Criteria of diversity	Demographics	Demographics	Human differences
Level of integration	Minimum	Medium	Maximum
Approach	Episodic	Freestanding	Systemic

Table 2.2

Comparison of Three Loops of Learning

	Single-loop learning	Double-loop learning	Triple-loop learning
Purpose	Effective problem solving	Questioning fundamental assumptions	Continuous inquiry for timely action
Type of question asked	What	How	Why
Process	Revising methods and tactics	Reframing problems and situations	Re-creating visions and intentions
Dimension	Behavioral (doing)	Cognitive (knowing)	Existential (being)

A. Single-loop learning   B. Double-loop learning   C. Triple-loop learning
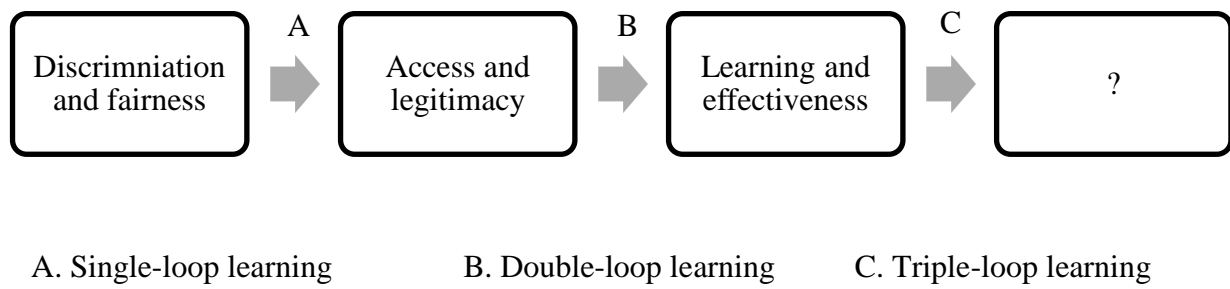
Figure 2.1. Paradigm shifts of diversity management.
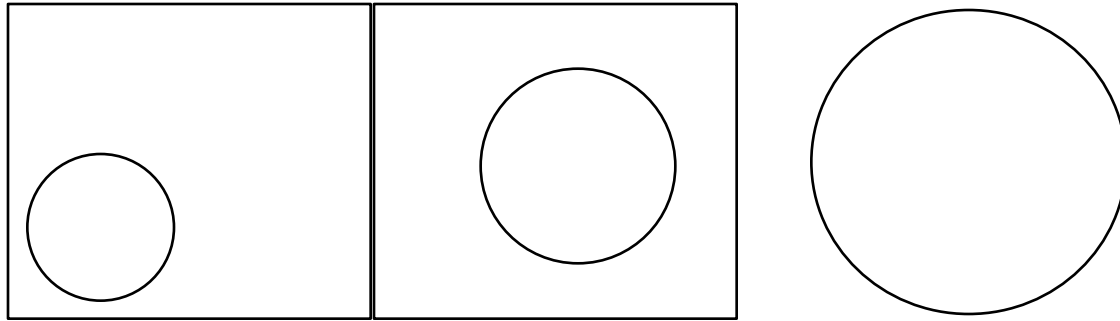
A. Single-loop learning   B. Double-loop learning   C. Triple-loop learning

Note. Squares (□) indicate an organization and circles (O) indicate diversity

Figure 2.2. Organizational learning in diversity management.

CHAPTER 3

MOVING BEYOND PRODUCTIVITY: TOWARDS WHOLE-PERSON DISABILITY

INCLUSION IN THE WORKPLACE[2]

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[2]Kwon, C. To be submitted to the *International Journal of Human Resource Management*.

Abstract

Intensified by global capitalism, ableism continues to dehumanize people with disabilities at work. With the aim of making a transformative case for disability inclusion in the workplace, this study sought to examine the experiences of employees with disabilities in Deliberately Developmental Organizations (DDOs) as learning organizations. A qualitative thematic analysis was conducted to analyze interview data generated from a total of seven employees with disabilities in DDOs. The data analysis revealed four themes that relate to the experiences of employees with disabilities in DDOs: (1) openness to differences, (2) acceptance as a human being, (3) support as an everyday embodied practice, and (4) growth in compassion. In conclusion, the learning culture of DDOs gave qualitatively different, positive work experiences for the participants in this study and was successful in demonstrating the potential of a DDO as a promising alternative organizational space for inclusion.

Keywords: Ableism, People with disabilities, Whole-person inclusion,

                 Transformation, Deliberately Developmental Organization

Introduction

How might we create an organizational space where people with different abilities are appreciated for who they are? Recognizing that people with disabilities are consistently placed at the margins of organizational life, this article attempts to make a transformative case for disability inclusion in the workplace by reporting the findings of a qualitative study that examined the experiences of employees with disabilities in Deliberately Developmental Organizations (DDOs). It is argued in this article that creating an organizational space where all people can systematically engage in continuous learning, growth, and development can potentially lead to the genuine embrace of a variety of differences, including disability, that co-exist within the organization. The article is structured as follows. First, a brief review of the literature on the issues related to ableism in organizations will be provided as a way of demonstrating the marginalization experienced by people with disabilities at work. Then, Robert Kegan's notion of Deliberately Developmental Organization (DDO), the context under which this study was conducted, will be examined, followed by methods and findings. The article concludes by discussing the implications this study has for the practice of inclusion in the workplace.

Literature Review

Ableism in Organizations

Recently, a growing body of literature has begun to explore the issues of disability through the lens of ableism in management and organization studies (Jammaers, Zanoni, & Hardon, 2016; Mik-Meyer, 2016a; Williams & Mavin, 2012). Ableism is a set of beliefs and actions that privilege the norms and values of non-disabled people over those of their counterparts (Campbell, 2009). This perspective that non-disabled people are normative, even

superior, and thus more capable of given tasks than people with disabilities impedes the full integration of the disabled at work. In short, ableism perpetuates the negative images of people with disabilities and diminishes their human worth and dignity.

There is much evidence that documents the marginalization of people with disabilities in the workplace. For example, Lengnick-Hall, Gaunt, and Kulkarni (2008) conducted semi-structured interviews with 38 corporate executives to understand why people with disabilities are underutilized by employers and found that they hesitate to do so because of doubts about people with disabilities' performance, costs associated with the provision of reasonable accommodations, and potential relational issues with coworkers without disabilities. Foster (2007) also showed how hard it is for people with disabilities to negotiate and receive work adjustments even after entering desired organizations. Foster and Wass (2013) further criticized the notion of "an ideal worker," which is constructed based on ableist organizational policies and practices. Similarly, Robert and Harlan (2006) identified both interpersonal and organizational mechanisms that persistently discriminate against people with disabilities in bureaucratic organizations, raising the need for reestablishing the expected levels of employers' responsibility.

The studies described above all point to the socially constructed nature of disability: disability is not an individual problem, but its negative attributes derive from our unaccommodating circumstances and biased perspectives that exclude disability (Barnes & Mercer, 2005; Oliver, 1990; Shakespeare, 1996). Therefore, it can be surmised that the perception of people with disabilities as unproductive and unemployable will linger unless individual job designs and organizational production systems are fundamentally restructured in ways that provide the flexibility necessary for people with disabilities to make positive contributions. Along with these structural changes, employers' capacity and willingness to

accommodate people with disabilities should also be enhanced so as not to leave people with disabilities behind as victims of managerial logic.

Roulstone (2002) diagnosed the root cause of problems associated with the dehumanization of people with disabilities at work as global capitalism, which has intensified individualization and competition. Kumar, Sonpal, and Hiranandani (2012) also discussed how neoliberalism intersects with ableism and further marginalizes the work experiences of people with disabilities. Such an emphasis on the power of the free market causes an increased focus on productivity, which leads to greater disciplining of disabled workers (Munro, 2011). Being evaluated based on the norms and values of the non-disabled, people with disabilities are unavoidably represented as incapable and deficient individuals with lower productivity (Jammaers et al., 2016) in need of constant care and protection (Mik-Meyer, 2016b). Moreover, the increasing demand for high productivity is equally, if not more, experienced by people without disabilities. This not only puts people with disabilities in the contradictory situation to be able to produce and contribute despite their disabilities, but also places an extra burden to those without disabilities to support and accommodate their counterparts even as they are expected to be as efficient as possible as a whole. Cunningham, James, and Dibben (2004) described this role conflict that managers experience in supporting people with disabilities as a gap between espoused policies and operational behaviors. This indicates that the subjective experiences of employees with disabilities do not follow the organizational desire to assist them, and that productivity as an organizing principle ultimately does not serve anybody.

The implication is that it is crucial for organizations to recognize the ways they are currently structured and find ways to possibly transform their organizing principle of productivity, so that both people with disabilities and organizations can flourish in the long run.

Otherwise, people with disabilities will constantly be forced into precarious positions at work, struggling to fit into an organizational culture based on the ideologies of the non-disabled. Although numerous attempts have been made to develop an inclusive organizational culture for people with disabilities (Schur, Kruse, Blasi, & Blanck, 2009; Spataro, 2005; Stone & Colella, 1996), such efforts have failed to challenge the dominant organizing principle of productivity that continues to degrade, marginalize, and exclude people with disabilities. That is, research on disability inclusive organizational culture to date has been conducted with the aim of more effectively integrating people with disabilities into existing systems, without disrupting or altering the fundamental organizing principle of the organization. In this respect, examining Robert Kegan's notion of Deliberately Developmental Organization (DDO), where rather than productivity, employees' continuous learning, growth, and development is placed at the center of everyday organizational practices, may shed light on how we can open up a new, alternative organizational space for disability inclusion.

Shifting the Paradigm of Inclusion through Deliberately Developmental Organization

Kegan and Lahey's (2016) Deliberately Developmental Organization (DDO) is a newly developed organizational version of Kegan's (1994) highly regarded adult development theory: constructive-developmental theory. The key idea of constructive-developmental theory is that adults develop their worldviews and grow into more mature individuals in stages. As adults move through each stage of development, they become capable of seeing what they have been subject to. Put simply, people in a later stage of development can bring a more complex perspective through which the same situation can be approached differently.

A DDO is an organization that systematically promote the ongoing lifelong learning and development of adults. Although the specific ways in which DDOs actualize their vision may

differ based on context, there are several important characteristics commonly found from Kegan and Lahey's (2016) case studies. Above all, in DDOs, there is a firm belief that feedback is essential for personal and organizational growth. Listening to others' feedback is critical as it contributes to gaining new, previously unconsidered perspectives. Feedback also benefits organizations as a whole by encouraging people to take risks and try new things to improve interpersonal relationships as well as work processes (Fisher, Rooke, & Torbert, 2003). Additionally, authenticity is premised on participating in organizational life. For example, feedback is given and received not to make others feel ashamed or inferior but to help them change for the better with true love and care. Relationships are not superficial in that people freely talk about their thoughts and emotions, and how those affect the quality of their everyday work engagement (Laloux, 2014). Finally, the organization's formal hierarchy decreases. The encouragement of the free flow of feedback creates an organizational structure that is less formal. Both upward and downward feedback are active, generating a sense of mutuality (Torbert, 1991) between people with different levels of power.

From a learning perspective, the primary area in which DDOs are distinguished from conventional organizations is that learning in DDOs is the shared aspiration of everyone. If the inherent value of learning is overlooked, its role is likely to be reduced to acquiring knowledge and skills for immediate increases in productivity. In other words, single-loop learning aimed at behavioral change (Argyris & Schon, 1974) is privileged over more complex ways of learning. Thus, in many modern organizations, the subjects of learning become objectified, and the possibilities of learning from experience are disregarded. However, because productivity is not the main organizing principle in DDOs, conditions are created for ongoing reflection, discovery,

and transformative learning (Kegan & Lahey, 2009; Mezirow, 2003; Torbert & Associates, 2004).

In DDOs, there is a spirit of humility that makes people continue to inquire, engage in dialogue, and aspire for the greater good. People collectively support each other in making new sense of given situations, which naturally welcomes and embraces the diversity that people bring to the workplace. People are intentional about not being preoccupied by uncritically-held assumptions and thus tend to be more reflective of their own biases. Then, given this learning culture of DDOs where diverse perspectives are engaged with and inquired into, what would it be like for people with disabilities to work in DDOs? If we examine the experiences of employees with disabilities in DDOs, who often suffer from the negative stereotypes held by their non-disabled colleagues, will we find any differences? If so, what would those experiences look like? These questions are at the very heart of this study.

This article largely contributes to the research on the experiences of minority employees in the workplace by extending the theoretical assertion made by Kwon and Nicolaides (2017), where they conceptualized and envisioned a paradigm shift in diversity and inclusion in organizations. Kwon and Nicolaides (2017) criticized the performance-oriented nature of current diversity and inclusion practices that legitimizes the objectification, categorization, and separation of minority employees for management purposes and proposed a whole-person approach (Yorks & Kasl, 2002) to inclusion that invites mutuality between individual and organizational identity. This approach is distinct from the stance that critical diversity scholars have taken (Hoobler, 2005; Zanoni, Janssens, Benschop, & Nkomo, 2010) because it embraces the ontology of both the power and the powerless for the evolution and flourishing of the whole system (Kwon & Nicolaides, 2019). Instead of striving to transform organizations according to

the norms and values of the marginalized, leaving unresolved tension between the two groups (Jacobson, Callahan, & Ghosh, 2015), what if we create an organizational space where all people are brought together through authentic human connections despite differences in naturally arising power derived from formal rank or demographic backgrounds? A DDO is such an organization. A DDO restores the lost parts of humanity and mutuality in organizational life, and this is accomplished through organizational members' ceaseless yearning for and engagement in continuous learning, growth, and development. Hence, the research question guiding this study is: what are the experiences of employees with disabilities in Deliberately Developmental Organizations (DDOs)?

Method

This study took a qualitative, inductive approach to analyzing the participants' experiences of working in Deliberately Developmental Organizations (DDOs). With the goal of recruiting potential participant organizations, in October 2017, the author went to a DDO workshop hosted by Robert Kegan and his colleagues. The purpose of this workshop was to share DDO practices with the public, and thus the main participants of this workshop were practitioners from either organizations that had already adopted this practice, or organizations willing to learn more about it. At this workshop, the contact information for three interested organizations was obtained. However, after initial conversations, one of the three organizations was omitted because of the duration of its involvement and level of maturity in a DDO practice. In addition to these two organizations, one additional organization was accessed through a personal network. Therefore, a total of three organizations participated in this study.

The first organization was a manufacturing company that produces engineered components for extreme applications; the second, a manufacturing company that specializes in

products derived from fluoropolymers, and the third, a consulting company that provides

coaching services based on adult development theories. With the support of the CEOs and HR

directors of these companies, a total of seven employees with disabilities were recruited (four,

two, and one, respectively). Specifically, the author informed the contact person of each

company about the purpose and scope of the study via email, and interested and available

employees with disabilities were identified through internal announcements. In terms of the

participants' demographics, five were males and two were females; their ages ranged from the

30s to 50s; their disability types included physical, mental, sensory, and cardiovascular.

Data were gathered via semi-structured interviews with the seven participants mentioned

above. Four participants from the first organization were interviewed in-person and on-site at the

company's request, and the remaining three participants were interviewed virtually. Each

interview lasted about 60 to 90 minutes, and sample interview questions included: how would

you describe the culture of this company?; how is this company different from other places you

have worked for?; how has the culture of this company influenced the way you interact with non-

disabled colleagues? All data were transcribed for an analytic purpose, and themes were

constructed using a constant-comparison method (Hewitt-Taylor, 2001). Codes were generated,

rather than pre-determined, based on meaningful segments, whether that be a word, sentence, or

paragraph, and were repeatedly compared until consistency was found among and no new

interpretations were made from the data. Investigator triangulation was employed to ensure

trustworthiness of the data analysis process. In the section that follows, the four themes that

emerged will be presented with appropriate testimonials. Note that pseudonyms were used to

preserve the confidentiality of the participants.

Findings

The analysis of the data revealed four themes that relate to the experiences of employees with disabilities in Deliberately Developmental Organizations (DDOs): (1) openness to differences; (2) acceptance as a human being; (3) support as an everyday embodied practice; and (4) growth in compassion.

Openness to Differences

The participants described the culture of DDOs as being open to differences, including disability. In accordance to the theoretical tenet of DDO, which recognizes the possibilities of alternative perspectives, people were open-minded about new ideas, willing to learn from them, and adaptive to change. They believed feedback to be constructive, and the change stemming from it necessary for the betterment of individuals and organizations. They formed a genuine community of inquiry wherein continuous feedback, learning, and improvement were happening iteratively in every organizational practice (Torbert & Associates, 2004). A comment from Mark, a production technician with a spinal cord injury, portrays well how the expression of diverse perspectives is encouraged for ongoing change and development in his company.

We inspire people to speak up and say their point of view on something and we don't criticize . . . I thought it was inspiring because I made a change in something. Usually, whenever we bring up something in other positions to change something, nobody wants to change anything. You're like, oh no, it's all right, don't worry about it. But here, if you want to change something and it's a good idea, then people respond to that and we'll change it.

In order to truly understand where others' different perspectives are coming from, it was important to have a genuine understanding of who they are as human beings. If disability is a factor that affects one's daily activities, work performance, or even worldview, people were

eager to listen to and learn about it. This open attitude towards learning about differences made it easy for the participants to be honest and transparent about their disabilities and their impact on work, whereas in traditional organizations people with disabilities are often concerned with the potential disadvantages that their disability disclosure might cause (Von Schrader, Malzer, & Bruyère, 2014). Ronald, who had been working ten years for his current company as a process engineer with fibromyalgia, described the experience of disclosing his disability as follows.

> *I ended up sharing my disability and started talking to people and it really impressed me that they wanted to hear and understand why it made me think that way and how it impacted my perception of the world. It was the first time I actually had someone want to hear about it in those types of forms rather than just a doctor or family member, and it was a good experience for me.*

Similarly, another participant, Nancy, a sales manager with rheumatoid arthritis, explained in the following way how she seeks others' understanding when she is not feeling well due to her disability.

> *If I am uncomfortable, in pain, and I happen to be at work or at a meeting that day I take that into consideration. I might let people know, I am not feeling well today so please excuse me if I am short with you or if I am not as friendly. I don't mean to be. And I may seem tired. I am not as engaged, but that doesn't mean I am not engaged. It just means I appear to be in pain.*

As shown above, the participants were more willing to share their disabilities with their colleagues because there was a greater level of readiness in people working in DDOs to understand and embrace differences. For those who are commonly labeled in society as deviant, such an open environment that welcomes differences was helpful in maintaining quality work experiences.

Acceptance as a Human Being

The participants emphasized the humanistic aspects of a DDO culture. Unlike bureaucratic organizations, where disability is generally perceived as a characteristic that diminishes one's worth in working with others (Robert & Harlan, 2006), the participants expressed how much they were accepted as equal human beings despite their disabilities. In other words, the participants' disabilities were recognized as inherent conditions that did not have to be managed or overcome for the sake of professionalism. This contradicts the prevailing medical discourse on disability, where an impairment is viewed as something that should be fixed or rehabilitated, so that people with disabilities can be normalized as the non-disabled (Barnes & Mercer, 2005). Below is a quote from Chris, a team leader with an anxiety disorder, that illustrates well how his invisible mental illness was treated in the absence of any negative stereotypes.

> *People didn't treat me any different once I explained to them. You know what I mean, you're still Chris and every once in a while you get into your feelings. That's just the way I see it. Every once in a while you have your feelings but it's okay. You know what I mean, that's cool. We'll hit the rest button. Let's go home. Have your time to yourself. You come back the next day and you're fine. And that's really worth my day. Most people would be like, no you got issues man, he's not the right fit. You know we need to go another route to fit our team or whatever. You know I got accepted from all around.*

It is notable in the above comment that Chris was not labeled as a mentally ill but accepted as a person with a different mental characteristic. While "fit" with an ableist organizational culture generally becomes the basis for evaluating people with disabilities (Foster & Wass, 2013), Chris's difference in mental ability did not hinder his coworkers from treating

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him the same as they did as other non-disabled colleagues. In the words of Mark, it is apparent that he was received as who he was despite his disability.

I would say, I mean, so it's better here. There are other places that are like, I'll talk with people and you know, I would kind of be treated either like, I don't really want to talk to you or they would be overly sensitive and here, I'm just treated the same as anybody else. And everybody is real respectful.

Moreover, instead of avoiding each other's tough realities, it was not uncommon in DDOs to have difficult yet important conversations about the participants' disabilities. What enabled this was human relationships existing beyond work relationships in the way employees interacted with one another. If productivity was the only organizing principle, such authentic human connections between employees, which allow a deeper understanding of and empathy towards disability, would not have been possible. This signals a significant shift in the perception of disability compared to other ableist social contexts, wherein disability typically functions as the major defining factor of one's negative image. The participants were not subject to biased judgments that reflected limited evaluations of their capabilities. They were seen as individuals who happened to have disabilities and required support in different ways. In the below excerpt from Rachel, an administrative staff member with multiple sclerosis, we can see the depth of conversation possible in DDOs.

Yesterday was a difficult conversation about my disability. One of the administrators in New Zealand and I were talking about the New Zealand meeting in February and I said, I don't think I'm going to be able to go and she said, we're all happy to help you and I said, but I don't want any of you in the room helping me get dressed in the morning. In addition to the big frustrations of MS there are also fine motor skill issues with fastening

buttons, and zippers and things like that—that my spouse usually helps me with. She just

sat quietly on the screen for probably 20 seconds and said, well that's hard and then she

was quiet a little bit longer and she said, I hope you know that if you needed someone to

fasten your bra I would do it. I really want you to come to this meeting and if that means

I have to come in and help get you dressed every morning it would be an honor.

It is hard to imagine that a non-disabled person in a private company could engage in a conversation in this way to support the full participation of his or her colleague with a disability. A perspective that truly recognizes people with disabilities as human beings facilitated this deep, quality interaction between employees with different abilities.

Support as an Everyday Embodied Practice

The participants reported that the work environment of DDOs was extremely supportive of their disabilities. The organizational emphasis on creating a culture in which all employees are inspired to develop into their fullest selves helped the participants receive necessary support. Yet, these supports were not offered in disempowering ways that made the participants seem helpless or dependent (Mik-Meyer, 2016b). Rather, people adopted a perspective that any human being, regardless of disability, cannot live alone, and everyone in essence is in need of some form of help to flourish. Therefore, they made every effort to ensure that their colleagues were always in the best condition to work. They were deeply and genuinely interested in each other's lives, and the organizational commitment to these practices was abundantly manifested through their everyday love and care for each other. See Rachel's comment below.

It's great they're a wonderful group of people and they take such an interest in what is

going on with me. I mean just on a practical note when we had this meeting last week

every time there was a break it was, what can I get you? Can I carry that cup for you?

Can I get you a snack? What do you need? At other offices I've worked in when I've used my mobility scooter I've had to wave people down with broad hand gestures just to get them to open the damn door for me when I'm on my scooter. So, been in this community of people who are much attuned to the fact that, hey, she can't do all the things we can do, let's make sure she has what she needs is just such a tremendous blessing.

The quote above explains well how attentive people can be to the needs of a colleague with a disability. Rachel's account of how she came to her current company, as described below, further reveals that the nature of support given to the participants in DDOs is not limited to the behavioral level, but operates existentially as well.

My friend said from the start, I want this job to be as you as this job can be. I really feel like the work you have done in the past hasn't really represented all that you are capable of so I want this job to do that, so that was a huge attractor.

This comment powerfully demonstrates how, in DDOs, the workplace is seen as a place for uncovering human potential. This developmental organizational culture enabled the participants to bring greater joy and commitment to their work. Consequently, not only were the participants highly motivated to work for DDOs, they also began to internalize positive images of themselves, while they had often been treated as invisible in previous organizations.

The participants also greatly benefited from the accommodations provided by their organizations. Interestingly, the participants rarely talked about accommodations from a legal standpoint. When asked about how they were accommodated, the participants stressed that they did not have to advocate for their rights to be accommodated and therefore stand out in a potentially uncomfortable way, because support was already built into the essential features of

their organizations. Policies were customized to figure out solutions that best meet the needs of individuals, so the participants did not have any issues with working at home when not feeling well or receiving necessary assistive equipment as requested. The participants' organizations focused on what organizations could do for employees' growth and development instead of controlling them to extract maximum productivity. Nancy described the fundamentals of how employees in her company treat each other as follows.

When you work in the environment we work in where there are laws that dictate how people with disabilities should be treated, you don't have to go to those laws to seek out how you should treat someone. If you're treating people with respect and understanding or trying to understand where they are coming from and recognizing that people have different abilities, then it's a good place to work.

As evidenced above, it was everyday support that enhanced the work experiences of the participants, rather than the organization's legal compliance. The latter seemed to come naturally when the former was practiced with true developmental intentions.

Growth in Compassion

The participants described how much they had grown and expanded their perspectives after working for DDOs. Specifically, they described how being around a group of compassionate people who genuinely cared about each other's personal situations in addition to growth and development motivated them to become such people themselves. The participants' willingness to be more compassionate was shown through a deeper understanding of themselves and others. Above all, the participants mentioned the extent to which they had become less self-criticizing of their disabilities. A developmental organizational culture that values learning, growth, and development over performance helped the participants avoid anxiety or frustration

about failing to meet the standards that ableist society falsely created while maintaining high aspirations for themselves. Simply being comfortable with who they are, where they are at, and what they can and cannot do as people with different abilities was a significant perspective change in the way they saw themselves, in contrast to a society that persistently labels them as lacking. Rachel described this change in the following way.

Beyond having a disability, a disability that's progressed over time and continues to progress, I've kind of been kicking myself for years now for not achieving more sooner, you know, like my career is going to be foreshortened because I probably am not going to be able to work as long because of my physical limitations. So, I've really had this sense of man, I blew it, I really just should've taken a different path. I should have made different choices. And the experience of working at (company name) has given me a sense of purpose and value, some of which comes from outside positive reinforcement, but a lot of which comes from within from the shifts in my thinking. I think it has just made me better equipped to face the bag of shit that is having MS in a world without a cure.

As shown above, Rachel was able to develop her capacity to embrace reality and be less hard on herself as a result of working for a DDO. Such reframing of one's perspective allowed the participants to better emotionally deal with triggering situations arising from their disabilities. See another quote from Chris that illustrates his growth in dealing with his disability.

For me, dealing with colleagues without disabilities, you learn to accept that some people are going to be assholes and some people not. Fair words is that some people are going to understand your disability and some people not. But you know can't let the bad apples kill the rest or whatever. Yeah, there are going to be a couple of bad apples in the

bunch but you can't let, yeah, I guess it's just picking up my confidence. I can't let that

one person detour how I am living my life or let direct how I am feeling that day. Because

that's just a pity.

Not only did the developmental organizational culture influence the way the participants saw themselves, but it also had a positive impact on the participants' relationships to others. The participants reported that they grew into more mature and receptive individuals. The participants learned that raising awareness of their blind spots was essential in building the foundation from which greater connections with others could be made. Exchanging mutual and authentic feedback in a developmental organizational culture was key to improving work processes and outcomes, but more importantly, it forged a pathway to becoming a better, more reflective person in general. This is something that is rarely expected in organizations that operate under the principle of productivity because there is usually no room for inquiry, dialogue, and growth. Below is Ronald's response when asked about how his company's developmental organizational culture had influenced the quality of his interactions with the non-disabled.

It has really made me aware of my lack of emotional intelligence. When I started I

wasn't that great at talking, especially to large groups with people, and understanding

the feelings of others. The other thing is just talking in general about how to

communicate, because communication is a big step in all these things, so how to better

communicate what I need with others but also listen to others on what they need has

been huge.

In short, the participants experienced growth in their ability to empathize and relate to others. These ongoing individual transformations eventually made DDOs safe and effective workplaces for their employees to learn and perform.

Discussion

We began this article by inquiring into how we might create an organizational space where people with different abilities are appreciated for who they are. Problems concerned with the marginalization of employees derive from following conventional methods of management, which give a sense of control to leaders (Laloux, 2014; March, 1991). The guiding principle of management, even today, is based on the value of efficiency: to maximize the utility of available resources so that more can be produced with minimal costs. Consequently, employees, who deserve greater care and attention to put their best energy into work, are constantly pressured to be productive and reduced to parts in a bureaucratic system that can at any time be replaced by others when failing to meet the organization's performance standards.

What is more serious in this type of capitalistic work environment is that employees lose opportunities to inquire into and learn from ongoing work situations (Fisher et al., 2003). In today's turbulent business environments, it is necessary that employees grow their capacity to challenge their unexamined assumptions so that they can take timely actions (Nicolaides & McCallum, 2013; Torbert & Associates, 2004). Only by taking such an exploratory approach to learning can we generate new possibilities rather than being trapped in old certainties (March, 1991).

This systemic transformation that shifts the organizing principle from productivity to employees' continuous learning, growth, and development requires the conscious efforts of both employees and leaders. Employees must divorce themselves from their dependency on leaders, while leaders must recognize the possibilities of their limits in leading organizations (Kegan & Lahey, 2016; Laloux, 2014; Scharmer & Kaufer, 2013). An oppressive workplace is one in which the identities of individual workers are regulated by the organization (Alvesson &

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Willmott, 2002). It is also not desirable if the needs of individual workers are prioritized without sufficient considerations of the organizational objective. From a developmental perspective, a healthy, sustainable relationship between individual and organization occurs when there is interdependency between the two, the capacity to maintain one's independence while being open to co-exist with that of the other (Kegan, 1994). In DDOs, this interdependency is systematically practiced, enabling ongoing transformation of all those engaging in inquiry.

Contemporary disability inclusion does not provide room for people with disabilities to show who they are and what they are capable of because they are overshadowed by the organization's obsession with productivity. At the cost of blindly pursuing organizational profits, disabled people are placed in precarious positions at work due to their inability to withstand high work speed and intensity (Randle & Hardy, 2017). As a result, they are less likely to be hired (Lengnick-Hall et al., 2008), and more likely to be refused reasonable accommodations (Foster, 2007) and victimized by the othering practices of coworkers without disabilities (Mik-Meyer, 2016a).

However, as the findings of this study have illustrated, a radical shift in the organizing principle from productivity to employees' continuous learning, growth, and development can transform the way people with disabilities are treated in organizations. For example, as Rachel's conversation with her colleague about finding ways to participate in the New Zealand meeting reminds us, people with and without disabilities were brought together through a developmental friendship that connected them at a deeper level while maintaining their respective distinctiveness. Additionally, from Chris's account of achieving acceptance despite his mental condition, it was apparent that the participants' differences were recognized as inherent to all

human beings and should be fully supported, so that each individual could develop into his or her best self.

Employees' aspiration for continuous learning, growth, and development allowed them to be open to differences as well as less prejudiced and biased against others and their feedback. Disability was not considered as a factor that needs to be managed for a positive image but regarded, as other differences in organizations, as a living source of mutual understanding and growth. A shared understanding that all human beings are on the continuum of lifelong learning and development allowed employees to realize that their workplace is a space where they should support each other's betterment rather than compete only to reproduce the productivity discourse of capitalism (Jammaers et al., 2016). Such a realization produced qualitatively different, positive work experiences for the participants in this study, which sharply contrasts with many previous studies that have more often than not highlighted the negative experiences of people with disabilities at work.

The developmental approach to inclusion taken in this article is a unique one since it opens up a space for all forms of differences to be embraced at an existential level (Kwon & Nicolaides, 2017). This whole-person inclusion, however, is hard to accomplished within existing systems structured around the dominant principle of productivity. Corporations have tended to focus on one type of diversity as part of their strategic efforts to promote the inclusion of minority employees, resulting in, for example, a woman-friendly but not LGBTQ-friendly culture. The encouragement of employee affinity groups, often organized based on self-interests of particular demographics, has also tended to separate rather than connect employees with different identities (Kwon & Nicolaides, 2019). In contrast, in DDOs, diversity is not othered but engaged with, inquired into, and learned from for the growth of all. In DDOs, each person,

regardless of walk of life, is worthy of honor and respect for who they are, thereby making

inclusion no longer an issue for only certain employees, but rather for everyone.

Conclusion

The purpose of this article was to explore the possibility of an alternative form of

disability inclusion in the workplace. The shift in organizing principle from productivity to

employees' continuous learning, growth, and development illuminates a promising path towards

restoring the lost parts of humanity and mutuality in organizational life. The collective desire to

become better versions of oneself and help others do so as well connects employees with and

without disabilities in a way that recognizes both the similarities and differences existing

between them. Such an authentic human connection allows employees with disabilities to be

valued for who they are, which makes DDOs great places to work. Therefore, creating a living

system like a DDO in which everyone consciously and continuously inquires into and learns

from differences is indeed a paradigm shift in the way we have viewed and practiced the

inclusion of diversity including disability in organizations.

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CHAPTER 4

DISABILITY IDENTITY IN DELIBERATELY DEVELOPMENTAL ORGANIZATIONS:

A DISCOURSE ANALYSIS[3]

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Abstract

People with disabilities, an understudied population in human resource development (HRD), are often constructed as deficient, unproductive, and worthless in the workplace. Such a phenomenon can be attributed to ableism, which is intensified by the widespread organizational emphasis on productivity. With the recognition of people with disabilities as political agents, this study aims to examine the discursive practices of employees with disabilities in Deliberately Developmental Organizations (DDOs), an alternative organizational space for disability inclusion that systematically supports employees' continuous learning, growth, and development over productivity. The discourse analysis of seven employees with disabilities in DDOs revealed two ways in which the participants countered the negative stereotypes associated with them: (1) the participants resisted ableism by openly communicating the scope of their ability, and (2) the participants resisted ableism by stepping outside the category of people with disabilities. This study expands our knowledge of disability identity in the workplace by highlighting that the culture of a DDO provides a unique context within which the distinct identity work of employees with disabilities can be observed and theorized.

Keywords: Ableism, Disability identity, Disability inclusion, Deliberately Developmental Organization, Discourse analysis

Introduction

Influenced by the prevailing discourse on ableism, people with disabilities are often represented as incapable, helpless, and thus undesirable in the workplace (Jammaers, Zanoni, & Hardon, 2016; Mik-Meyer, 2016a). However, people with disabilities not only are passively shaped by such an oppressive discourse but also actively seek to create positive self-images. Drawing on the poststructuralist approach to discourse analysis, the purpose of this article is to examine the discursive practices in which people with disabilities engage to counter the negative stereotypes associated with them in a Deliberately Developmental Organizational (DDO) culture. By doing so, the article aims to highlight both the possibility of creating an alternative non-ableist workplace for all as well as the role of people with disabilities as agents in gaining legitimacy in an ableist society. The article is structured as follows. First, I review the literature on how people with disabilities are pejoratively treated in the workplace. I then present Robert Kegan's theory and practice of Deliberately Developmental Organization (DDO) as a context under which the current study was conducted. This is followed by the methods utilized for this study and its findings. The article concludes with a discussion regarding the identity work of people with disabilities at work and the implications this article has for research in human resource development (HRD).

Literature Review

Ableism in Organizations

It has been only recently that ableism has emerged as a novel theoretical lens to understanding the marginalization of people with disabilities in workplace settings (Procknow & Rocco, 2016; Williams & Mavin, 2012). Ableism refers to "a network of beliefs, processes and practices that produces a particular kind of self and body (the corporeal standard) that is

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projected as perfect, species-typical and therefore essential and fully human" (Campbell, 2008, p. 1). While an extensive body of literature on the social model of disability has focused on the social and material barriers by which people with disabilities are constrained (Barnes & Mercer, 2005; Goodley, 2010; Oliver, 1990; Shakespeare, 1996), a small but increasing amount of research on ableism emphasizes the role of language in interrogating the process through which non-disability becomes a normative organizing principle against disability. Despite this nuanced difference, however, both streams of literature still share the critical common assertion that disability is not an individual trait but a product of social construction.

There is ample evidence for how people with disabilities continue to suffer from employers' biased attitudes and unaccommodating work systems. For example, according to Foster and Wass (2013), many workplaces are still organized based on ableist assumptions that prioritize productivity over social justice or equality, idealizing people without disabilities as competent individuals and hindering people with disabilities from being accepted as part of a legitimate workforce. The findings of an interview study conducted by Lengnick-Hall, Gaunt, and Kulkarni (2008) also showed that corporate executives to be concerned with potential productivity losses and costs associated with hiring people with disabilities. In such productivity-oriented capitalistic work environments, where people with disabilities are constantly expected to perform according to and evaluated based on ableist standards (Roulstone, 2002), people with disabilities experience greater difficulties in gaining entry to organizations (Nota, Santilli, Ginevra, & Soresi, 2014). Even after entering desired organizations, people with disabilities are often not provided with reasonable accommodations (Foster, 2007), excluded from socialization (Vornholt, Uitdewilligen, & Nijhuis, 2013), and disadvantaged in career advancement (Kulkarni, 2012).

There are many studies that have specifically used a discursive approach to unveil the process through which negative representations of people with disabilities are created and perpetuated in the workplace, including the work of Nanna Mik-Meyer. Mik-Meyer (2016a) investigated how people without disabilities talk about their coworkers' visible disabilities and found that they were covertly engaging in the othering process by comparing coworkers with disabilities to individuals with other abnormal characteristics. Another study conducted by Mik-Meyer (2016b) discovered that the discursive patterns of employees without disabilities often situated their counterparts as those in need of constant care and protection. Zanoni (2011) further revealed how disabled workers, along with female and older workers, are discursively constructed as unable or unwilling to perform in the manufacturing field. Similarly, Holmqvist, Maravelias, and Skålén (2013) demonstrated the identity regulation process of people who had experienced a long period of unemployment being described as occupationally disabled. These studies show how the discourse on ableism that abnormalizes people with disabilities is produced and maintained, as opposed to studies guided by the social model of disability that focuses on uncovering the structural inequalities experienced by people with disabilities.

Discourse Analysis as it Relates to Disability Identity

According to Alvesson and Karreman (2000), discourse here is the outcome of an existing social order that superiorizes the non-disabled over the disabled, which prevails at a macro-level and thus can be called "big D." The focus of research that intends to analyze societal discourse, as reviewed in the previous paragraph, is on disclosing how the abstract conception of discourse is manifested in people's speech. Yet, human beings are both consumers and producers of discourse (Jorgensen & Phillips, 2002). Discourse not only reflects social structures and practices but also is used to create social actors' own versions of reality. Hence, what becomes

important is understanding "how disability is constructed in relation to non-disability and the consequences of this for the ontological place of impairment and disabled people's experiences of organizing" (Williams & Mavin, 2012, p. 169).

In line with the claim made by critiques of the social model of disability, that not all people with disabilities are the victims of social oppression (Shakespeare, 1996), people with disabilities can experience who they are in diverse ways (Watson, 2002). People with disabilities can also potentially engage in their own discursive practices ("small d") to combat the hegemonic influences of ableist discourse on their negative identity construction (Asaba & Jackson, 2011; Bagatell, 2007). This stresses the fluid and context-dependent nature of identity (Ainsworth & Hardy, 2004); thus, when studying disability identity, there is a great need to consider the interactions between one's biological impairment and social barriers, and how a subject interprets and thereby accepts or resists the disabling effects of his or her impairment (Reeve, 2002). Comparably, Mumby (2011) noted that the core of organizational discourse studies is not to distinguish between the concepts of subject (discourse/action) and object (material/structure), but rather to understand them as interconnected. The remaining question is then how people with disabilities, as those who are directly impacted by the ableist discourse, reproduce or challenge it in organizations.

As such, Jammaers et al. (2016) carried out a study to understand how employees with disabilities discursively resist and negotiate their identity in the workplace against the ableist discourse of lower productivity. Elraz (2018) examined the identity politics of individuals with mental health conditions in the workplace, specifically how they contest the stigmatized construction of mental illness, through a variety of discursive practices. Furthermore, Riddell and Weedon (2014) studied how a university student diagnosed with dyslexia in the U.K. negotiates

her identity between conflicting discourses of the benefits and costs of disclosing a hidden disability. However, given the mutually constitutive nature of power and discourse (Hardy & Phillips, 2004), it is unreasonable to expect that people with disabilities can generate discourse that radically challenges and possibly transforms ableism, unless the unequal power dynamic that has characterized the relationship between those with and without disabilities in organizations changes to some extent. Yet, to my best knowledge, no studies have been undertaken with a focus on the discursive practices of people with disabilities outside bureaucratic and hierarchical organizational contexts (Robert & Harlan, 2006).

An Alternative Organizational Space for Disability Inclusion

Therefore, this study seeks to identify the discursive practices of people with disabilities in an alternative organizational space that challenges the dominant organizing principle of productivity, a root justification for ableism. The context under which the current study was conducted was a Deliberately Developmental Organization (DDO). First introduced by Kegan and Lahey (2016), a DDO is a type of organization where, instead of productivity, employees' continuous learning, growth, and development is placed at the center of everyday organizational practices. Development in DDOs is not understood from the perspective of business expansion or career advancement but from the perspective of growth in an individual's mind and his or her ability to see beyond the available meaning-making structure. Mezirow (2003) described this learning process, which allows for a new interpretation of the meanings associated with one's experiences, as transformative learning. Perspective change is useful in dealing with unprecedented life and business challenges because it offers new insights and opens up possibilities for new action. DDOs are intentional about creating conditions for their employees

to continuously engage in this learning process where old assumptions are tested, challenged, and revised on an ongoing basis (Kegan & Lahey, 2009, 2016).

There are two main characteristics in DDOs that are especially empowering for their employees: wholeness and mutuality. Above all, central to employees' continuous learning, growth, and development in DDOs is the practice that people bring not only the cognitive but also emotional, intuitive, and spiritual domains of themselves into the workplace (Yorks & Kasl, 2002). In other words, people are encouraged to bring their whole selves and share deep thoughts and feelings that would not be welcome in performance-oriented organizations that often, if not always, seek the efficiency of the work system (Laloux, 2014). Rather than focusing on getting tasks done in a most cost-effective manner, people constantly inquire into how things or situations can be approached differently through vivid moment-to-moment living awareness (Torbert & Associates, 2004). Feedback that derives from such whole-person inquiries is thus viewed and received as constructive, which benefits individuals and organizations as a whole (Fisher, Rooke, & Torbert, 2003).

Additionally, in DDOs, a power structure is transformed in a way that facilitates mutual inquiry and dialogue among employees. People, regardless of job rank or title, are empowered to intervene and challenge each other's uncritically-held perspectives, whereas there are difficulties in the free flow of feedback in hierarchical and siloed organizations (Scharmer & Kaufer, 2013). As such, Torbert (1991) discussed a new form of power called mutually transforming power, in contrast to the unilateral power used for coercion, which allows all individuals involved in interactions to not only be open to but also to actively seek differences, challenges, and even contradictions. Although such radical openness unavoidably entails a sense of loss and vulnerability, relational trust, mutual respect, and shared commitment help people co-engage

with the unknown while maintaining and dealing with such disorienting emotions. In this sense, a DDO is a workplace, and yet, simultaneously a community of inquiry, an organization of people dedicated to practicing inquiry with the values of integrity, mutuality, and sustainability (Nicolaides & Dzubinski, 2015; Torbert & Associates, 2004).

A DDO is an organization that systematically cultivates a learning and growth culture for its employees, and this is what distinguishes DDOs from conventional organizations. Specifically, wholeness, which seeks all of who we are, and mutuality, which enables dynamic, ongoing transformation, are rarely practiced in traditional organizational life. In oppressive organizations where top leadership views profits as the sole managerial purpose and employees as a means for achieving this objective, people are regulated to conform to organizational identity (Alvesson & Willmott, 2002). Their thoughts and feelings are ignored, opportunities to raise questions and speak up are denied, and thus there is no room for transformative learning. Learning does not emerge from everyday experiences and interactions but is pre-determined by the management as a form of objectified knowledge and skills. In this respect, wholeness is empowering because it allows employees to see their deeper selves and express more from within. Mutuality is equally empowering because it creates a new relational space between people holding different levels of power. Hence, briefly speaking, in DDOs, a uniquely empowering organizational discourse of wholeness and mutuality exists in contrast to the persistently disempowering discourse on ableism prevailing in society (Kwon & Nicolaides, 2017, 2018, 2019).

Purpose

It is thus my intention in this article to foreground the agency of people with disabilities in Deliberately Developmental Organizations (DDOs), where the discourse of wholeness and

mutuality shapes the practice of employees' continuous learning, growth, and development, as distinct from the socially imposed negative discourse of disability as oppressed, marginalized, and victimized. Given the precarious and dispersed nature of identity (Ainsworth & Hardy, 2004), the overarching inquiry that motivates this study is how employees with disabilities will discursively constitute their identity between two conflicting discourses: the discourse of disability versus the discourse of wholeness and mutuality. Examining the local discursive practices of people with disabilities in a non-traditional organizational context, where employees' continuous learning, growth, and development is the main organizing principle, would allow us to understand how the micro-political acts of people with disabilities are performed in comparison to previous studies (Elraz, 2018; Jammaers et al., 2016). Doing so can provide insights into how the discourse on ableism may be resisted and potentially reordered in the workplace. The specific research question guiding this study is: what are the discursive practices of employees with disabilities in Deliberately Developmental Organizations (DDOs) when talking about themselves?

Method

The methodology of this study is grounded in the tradition of discursive psychology, the social constructionist approach to discourse analysis (Potter & Wetherell, 1987; Wetherell & Potter, 1992). Discursive psychology's view of language is distinct from that of cognitivism, in that the former recognizes the social embeddedness of the individual and the role of language as a means for creating the meaning of reality, while the latter separates the individual from society and sees language as a mere descriptor of reality. Specifically, in this study, within discursive psychology, the poststructuralist perspective of understanding identity as a product of a subject's position within discourses guided the analysis (Jorgensen & Phillips, 2002). This particular

methodological choice was appropriate because in this study my intent was in examining the identity of employees with disabilities as socially and organizationally situated, and how, if at all, they exert power to construct new meanings of it.

Data were generated from interviews with a total of seven employees with disabilities in Deliberately Developmental Organizations (DDOs). Since identifying DDOs was the first and foremost step in carrying out this study, in October 2017, I participated in a DDO workshop hosted by Robert Kegan, the author of "An Everyone Culture: Becoming a Deliberately Developmental Organization." At this workshop, initial contacts were made with three organizations, two of which subsequently allowed me to collect data from their employees with disabilities. In addition to these two organizations, one other organization was contacted using a personal network. All of them were U.S.-based private companies, with two in the manufacturing industry and one in the management consulting industry.

This study followed the ethical guidelines of the Institutional Review Board, and informed consent was obtained from all participants. Each interview lasted about 60 to 90 minutes, and its focus was on eliciting and observing the participants' personal accounts of working for DDOs. All interviews were audio recorded and transcribed for analytic purposes.

The analysis aimed to identify the interpretative repertoires on which people draw in their speech to construct their preferred identities. Interpretative repertoires are defined by Wetherell and Potter (1992) as "broadly discernible clusters of terms, descriptions and figures of speech often assembled around metaphors or vivid images" (p. 90). In other words, interpretative repertoires are linguistic resources to which speakers have access and by which they construct variations of social reality. Therefore, examining such discursive practices of employees with

disabilities, that is, how they present and talk about themselves against the ableist discourse in DDOs, was the primary goal of the analysis.

In the first phase of analysis, I examined the transcripts of the interviews to identify parts of their stories directly engaged with the discourse of disability, including issues of disability disclosure, reasonable accommodations, relationships with non-disabled colleagues, productivity, etc. In the second phase of analysis, I then scrutinized the excerpts and selected incidents of affirmation of and resistance to ableism. As a result, two patterns by which the participants constructed their identity and ascertained their legitimacy emerged.

Findings

The analysis of data revealed two main discursive practices in which employees with disabilities in Deliberately Developmental Organizations (DDOs) engaged in relation to ableism. Below I present appropriate vignettes that well demonstrate the participants' discursive practices along with explanations regarding how they connect to ableism.

Resisting Ableism by Openly Communicating the Scope of One's Ability

The participants contested the ableist discourse by openly communicating different abilities they hold compared to coworkers without disabilities, acknowledging that there are things that they can and cannot do as people with disabilities. In stark opposition to the view that forces people with disabilities to adapt to performance standards based on ableist assumptions (Foster & Wass, 2013), this discursive practice demonstrates how the speakers take a resistant stance to deal with such a hegemonic and socially prevalent discourse. In their words, the participants articulated how their physical characteristics did not fit the nature of job tasks in which they were involved and became vocal about how those differences could be accommodated. For example, the comment below from Mark, a production technician with a

spinal cord injury, shows how he takes an active role in letting people know about the boundaries of his ability.

> *I do try to make people aware of what I can and can't do. There are times that we've moved things that I might have to go down or other people might have been down to a knee level and lift something. And I let them know, hey, I can't do that, so you're going to have to do that part of it, and nobody complains about it.*

In this argument, the speaker made it clear that there are things that would be more suitable for people with able bodies than for those with physical limits. Instead of struggling to perform the same as the non-disabled despite a variety of forms of ability, the speaker actively talked about the difference in what people with and without disabilities can do. The contrasting attitude of the speaker, compared to the one he had adopted in a previous organization, is more evident in the following quote.

> *See, that was a big deal in the past when I was in the military. It's kind of like this mindset of you can do it! It's all in your head. There's nothing wrong with you. So, you can do anything that you put your mind to, which is, it could be true for a healthy person. But after my accident, I couldn't do that, I couldn't run. So, when we'd go to PT, I would get kind of made fun of a little bit because I couldn't run as fast as anyone else or couldn't do as many pushups and things like that. And that's what ultimately led to me getting out of the military was because I couldn't do the physical part of it anymore. So, it was hard on me mentally having to deal with it because a lot of my friends kind of turned on me. They were like, oh well, he just doesn't want to do it. And think that I just want to sit at the desk and do desk work and not help them out. And I would push myself to the point to where I had to go to the doctor just to prove to them that I could do it and*

it just got to be too much. So, the military discharged me . . . And then coming to work here, I let everybody know, first off, that I'm disabled veteran. There's some things I can't do, but I'm going to try everything I can to do whatever I can with the job and they understand that.

As can be seen, the speaker emphasized in his reluctant attitude against ableism that he would not perform tasks that are beyond his physical capability. While saying so, he did not show any guilty or apologetic nuance but gave a natural and unavoidable impression to such a situation. Nancy, a sales manager with rheumatoid arthritis, also disclosed her experiences in a similar way, and in her words, we can observe her level of willingness to disclose her disability.

I...think of the people here I feel more free to express to them when I am not feeling well. Whereas outside of the organization I don't spend as much time with those people and it wouldn't be the lack of understanding of the condition and on what I go through on a day to day basis. It wouldn't be there. So I might not express it to them you know. My disability I might not express to them.

Now there are times when I might be sitting in a meeting and I am incredibly uncomfortable. Because of the pain I am in. That makes it a little bit harder for me to maybe concentrate or to sit for longer periods of time. Because you know you got to get up and stretch and move and stuff. And so I think for me being in those meetings is a little bit...can be a little bit distracting than...but I feel like most people would understand if I said, listen I can't sit here much longer, can we get up and stretch and come back? Or something of that nature. Or we are not made to stay in our spot either. I could get up and say I got to take a break and just go and come back.

It is notable in the above extracts that the speaker feels comfortable about sharing the distinct needs of her disability to current coworkers without disabilities. For example, in the second comment, the speaker could have said she would stay quiet despite her desire to take a break; however, the speaker rather said she would choose to interrupt the meeting to have her needs met. This contrasts to cases we normally observe in the workplace, where it is generally perceived to be unfair by non-disabled coworkers to provide reasonable accommodations to people with disabilities, thereby oppressing and silencing those in need of assistance (Colella, 2001). Instead, the speaker displayed her initiative in communicating what was required by her to fully participate in the organizational activities she was engaged in. This discursive practice disrupts ableism as an organizing principle in that it legitimizes the differences experienced by the participants and challenges the traditional social order in which people with and without disabilities relate to each other. Below is a quote from another participant, Rachel, an administrative assistant with multiple sclerosis, where we find a similarly proactive approach in talking about her health conditions while seeking work flexibility.

> *I would say that this is a company where different people contribute different things but everyone is valued equally, which is a huge change from other situations where I've been in a support role. We do not just say that we are a team. There's a definite sense that we are all in it together for the work that we're doing. And that makes it much easier for a disability like mine where some days are pretty good and other days are really not, to weather that roller-coaster. On the days where things are not really going well I can say hey guys this isn't working for me and we find a way around it or through it depending on what makes the most sense.*

What is unique about these attempts to challenge the ableist discourse is that they do not have subordinating effects that make the participants conform to ableism. Specifically, the discourse generated here by the participants did not reproduce the negative meanings associated with disability, while previous studies on the identity work of people with disabilities revealed contradictory relationships between speakers' local discursive practices and the mega-discourse on ableism. For example, the discursive practices of people with disabilities to redefine the meaning of productivity (Jammaers et al., 2016), or to highlight special skills they gained through having mental health conditions (Elraz, 2018), were successful in resisting the notion that people with disabilities are inherently less productive and thus less employable. Yet paradoxically, these discursive practices ended up reducing people with disabilities to productivity and reaffirming the business case for inclusion (Zanoni & Janssens, 2004). The discursive practices of our participants, however, did not have such dual effects but only challenged ableism.

Moreover, the nuance of the micro-political acts taken by the participants in this study differs from that found in a previous study where the speakers engaged in educative roles to engender positive change in organizations simply by sharing their own experiences as people with disabilities (Elraz, 2018). Particularly, compared to broadly aiming for large-scale organizational change through the sharing of one's exclusionary experiences, the discursive practices found in this study are more proactive in that they give coworkers without disabilities a specific sense of what actions need to be taken right now to accommodate the participants . The reason why this first discursive practice is powerful is because one's difference in ability is not reframed as another competitive advantage that contributes to the increase in organizational productivity but is only presented as it is, with a recognition of the limits of impairment. This

mounts a strong resistance to the ableist norm that constantly pressures individuals to fit into the organizational production system and prove themselves useful to organizations.

Resisting Ableism by Stepping Outside the Category of People with Disabilities

The participants countered the ableist discourse by positioning themselves with characteristics other than disability. That is, the participants attempted to detach themselves from being classified and stereotyped as people with disabilities, and instead, constructed who they are in ways that minimized the negative labeling effects of disability and normalized themselves in relation to other non-disabled people. For example, Nancy's comment below, describing her preference with regard to working for either a DDO or other organizations that are not necessarily developmental but might simply be disability-friendly, exhibits her strong resistance to being confined by her disability.

> *For me it's more than just about my accommodations for my disability. I want to be in a workplace that is enjoyable and I want to be in a workplace that values me. And I don't want to be defined by my disability you know. If that was the only thing that was important to me than that's what would define me. And it's the last thing I think about.*

Here, the speaker presented her identity as an ordinary employee who cares about overall workplace culture. Instead of choosing to be seen as a person with a disability whose primary and potentially only concern is to have his or her disability well accommodated, the speaker was successful in avoiding the stigma associated with people with disabilities, who are at times stereotyped as making excessive requests regarding the provision of accommodations (Colella, 2001), and homogenizing herself with non-disabled employees. Additionally, it was common from the participants' talk to stress their position as experienced and capable professionals. For example, Mark described his contributions to his work group as follows.

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I feel more valued here. I feel like people don't literally look at me for my disability, but they look at me because of my level of experience and my professional career.

James, a resident drafter with a heart disease, similarly argued as follows.

I don't think they go by your disability as much as they know about your capability. What you're able to do. And can you take care of these projects that need to be done, and oversee them and take care of them? Once you start showing that, then I think you're going to get a lot more respect. Like anybody else would, in other words. I feel like they're going to go by your performance, on what you do, not what your physically unable to do, but what you can do with your abilities that you have. So, I think they would do that. I'd like to think they would.

In the first comment, the speaker emphasized his identity as an accomplished expert rather than a person with a disability. The second excerpt likewise describes how what one is capable of, not what one is unable to do, becomes the basis for evaluating people with disabilities. A closer look at the speaker's use of the word "performance" reveals that its definition is not based on ableist assumptions but rather challenges them as it aligns with the core of the strength-based approach to disability, which moves the focus away from the deficits of people with disabilities and focuses on their strengths. It problematizes a pathological view on people with disabilities and sheds light on what they have and can do as independent individuals. Another interesting way of talking about one's identity in relation to ableism came from Rachel:

It allows me to be less hard on myself and that's really where the personal development aspect comes in, I'm just some girl who essentially stumbled in off the street into this company last year. I was doing my best but it still felt very much out of my league whereas, the woman I was talking to used to be the CEO of a corporation and has been

coaching for 20 years and is smart and good at what she does and knows this world.

We're relating to each other as equals because in many ways we are equals, and so it

reminded me that we are all in the same boat. I'm not the only one that has these

particular feelings and that we all could deal with the feelings better and perhaps learn

from them so yes that is freeing.

In this speech, the speaker equally positioned herself with non-disabled colleagues, here

the CEO of her organization, as developmental friends who are on the same journey of lifelong

growth and development. By relating to her counterpart through a sense of vulnerability that

arises while experiencing growth and development, the speaker is not presented as a disabled

woman who newly joined the company without knowing much about what it does, but as a

humble learner who is compassionate about her disability and aware of the limits and

possibilities she experiences as a person and a professional. Considering that the CEO of an

organization is usually represented as the individual who possesses the greatest power, identity

work that attempts to equalize with such a CEO can be interpreted as a more powerful endeavor

than the ones shown in previous quotes. Such an effort is accentuated in the following excerpt

where Chris, a team leader with an anxiety disorder, explains how he came to be attracted to his

current organization.

Yeah. Yes. I felt like it wasn't a workplace. It was like a family. So in spite of my, how I

want to say it, how different I was, they still accepted me for who I was. It wasn't about

what I looked like, how smart I was. How I conducted myself or anything. It was about

me as a person being genuine. That's how they accepted me. So that was cool.

In the above excerpt, an emphasis is on the speaker gaining acceptance as a normal

person, not as a person with certain characteristics. This is another powerful way of talking about

one's identity against the discourse on ableism, which views disability as a deviant condition of human existence, because it revitalizes the worth and dignity intrinsic to people with disabilities.

In summary, in the second discursive practice, the participants attempted to disassociate themselves from people with disabilities and articulate the commonalities they had with people without disabilities. The purpose of such an attempt was to gain greater recognition and legitimacy in challenging the negative attributes regarding their disability. Impairment was not a determinant of the participants' accounts of who they are; they did not see themselves different from their non-disabled colleagues and rejected the notion of people with disabilities having a single oppressed identity (Watson, 2002). By articulating themselves as individuals with characteristics other than disability, such as an employee, a professional, a learner, and a human being, our participants reminded us that disability may not be the main factor that defines who they are.

<div align="center">

Discussion

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This article set out to examine the discursive practices of employees with disabilities in Deliberately Developmental Organizations (DDOs), where employees' continuous learning, growth, and development is the main organizing principle, under the social milieu that constantly constructs people with disabilities as deficient, unproductive, and worthless (Jammaers et al., 2016; Mik-Meyer, 2016a). The organizational context under which this study was conducted provided unique conditions wherein the participants' local discursive practices against the mega-discourse, ableism, could be observed since they contradict the way contemporary neoliberal, performance-oriented society is structured, and instead, emphasize mutual inquiry and whole-person learning (Torbert & Associates, 2004; Yorks & Kasl, 2002). As a result, the findings showed two unique ways in which the participants gave meaning to their identity: (1) the

participants resisted ableism by openly communicating the scope of their ability, and (2) the participants resisted ableism by stepping outside the category of people with disabilities. What these findings tell us is that by unpacking how employees with disabilities engage in the construction of their preferred selves and realities as opposed to the hegemonic discourse on ableism, we now know that disability identity is not a fixed, stable entity but is subject to change and transformation depending on different social and cultural contexts. In what follows, I discuss several contributions of this article specific to research in human resource development (HRD) as well as the identity work of people with disabilities at work.

Above all, this article advances the literature on ableism in the workplace by highlighting the agency of people with disabilities in resisting the socially perpetuated, negative assumptions and expectations associated with disability. Heavily influenced by the social model of disability, which problematizes social and material barriers that exclude people with disabilities from full access to and participation in equal work life (Foster, 2007; Foster & Wass, 2013), people with disabilities have generally been portrayed as disciplined and powerless beings. Such an overly deterministic view of disability identity has created a false reality that posits the subjectivity of people with disabilities to be dependent only upon and shaped by grand social discourses, and thus neglects the power that individuals hold to free themselves from subordination. By unveiling the process in which people with disabilities engage to produce counter-narratives against negative representations of disability at work, this article attempted to establish the active presence of people with disabilities that has often been absent from disability literature.

This article also distinctively speaks to Jammaers et al.'s (2016) call for more systematic investigations regarding how specific organizational contexts offer new sets of discursive

resources through which people with disabilities can engage with and reappropriate the discourse

on ableism. For example, the DDO culture that invites authentic and whole selves to the

workplace allowed the participants to discursively situate themselves as individuals who are

open and transparent about the boundaries of their ability (the first finding). Furthermore, the

non-hierarchical organizational structure that fosters mutual inquiry, dialogue, and learning was

conducive to the participants' engagement in a discursive practice that gives them a sense of

equality as an employee, a professional, a learner, and even as a human being (the second

finding). As discussed, these discursive practices did not have reproducing effects of ableism,

which to my knowledge is the only case among studies on disability identity in the workplace,

while the findings of previous studies showed contradictory dual relationships between speakers'

discursive practices and ableism as an organizing principle (Elraz, 2018; Jammaers et al., 2016).

The organizational context under which this study was conducted provided the participants with

empowering discursive resources from which they could draw their words to resist ableism

without being confined by it.

 In sum, the analysis presented in this article shows that disability identity, which is often

regarded as the self-disciplining subjectivity of a person with a disability involved in unequal

power relations between the disabled and the non-disabled, is fragile, and yet, open to

subjugation. That is to say, the implication of the poststructuralist approach to discourse analysis

as it relates to disability identity is that, although power is exercised by the non-disabled over the

disabled, it is crucial to recognize how the disabled become active participants in the process

through which their subjectivity is transformed (Knights & Willmott, 1989). In the face of the

organizational discourse of wholeness and mutuality, the participants' authorized identity as

employees with different forms of ability, who have the full freedom to express their deep

thoughts and feelings while working with non-disabled coworkers, challenged their degraded identity as disabled persons oppressed by the norms of the non-disabled. Between these conflicting organizational and social discourses, the participants chose to position themselves as neither defined by their disability nor afraid to be communicative and assertive individuals who actively talk about the scope of their ability. By drawing on discursive resources available in DDOs, the participants strived to make their sense of self-worth and significance visible, which resulted in the production of radical discursive practices that only resisted and did not reaffirm the discourse on ableism.

Broadening implications to the discipline level, the contribution of this article to the field of HRD is three fold. First, this article adds to the scant literature on disability in HRD. Disability research has been found only marginally in HRD publications (Procknow & Rocco, 2016), and studies on disability identity in particular have been significantly lacking (Nafukho, Roessler, & Kacirek, 2010). By investigating the process through which employees with disabilities construct their identity, this article reinvigorates the neglected interest in disability scholarship in HRD.

Second, this article stimulates the conversation on a paradigm shift that is barely taking place in HRD. Although critical HRD research has been successful in challenging a dominant paradigm of managing organizations, it has been simultaneously criticized for remaining on the periphery. This is because the focus has been on including the voice of the marginalized in existing systems without providing substantial alternatives that can transform the organizing principle of productivity. For example, Procknow and Rocco's (2016) critical review on disability issues in HRD asked the question of how to facilitate the smooth integration of people with disabilities into the workplace through training and development methods. Such an

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approach will result in increased numbers of and opportunities for people with disabilities at work, but will only minimally change their experiences in a fundamental sense. Thus, the HRD academic community should start paying attention to scholars outside the field of HRD who have recently proposed a new management paradigm that radically shifts the basic assumptions that have sustained management practices since the Industrial Revolution, such as efficiency, top-down leadership, planned change, and so on (Hamel, 2000; Kegan & Lahey, 2016; Laloux, 2014; Scharmer & Kaufer, 2013; Torbert & Associates, 2004). As we evolve and enter into a more complex future that requires greater inquiry, collaboration, and generativity, there is a need to rethink what management should be and what diversity and inclusion might look like, in contexts such as DDOs (Kwon & Nicolaides, 2017, 2019).

Third, this article introduces a novel methodological approach to analyzing the identity of minority employees in HRD. Discourse analysis has been overlooked by HRD scholars despite its potential to explore research questions that may not be answered by mere thematic representations of qualitative data. Although Wang and Roulston (2007) proposed a new conceptualization of interview data in HRD as a co-created product of both researcher and participant, and suggested viewing interviews as local sites for identity contestation, few efforts have been made since then. One interesting area in which discourse analysis has been conducted in HRD research, among the rare examples, was in HRD definition (Francis, 2007; Sambrook, 2000). Wang and Roulston (2007) pointed out the reason as a lack of a single identity for HRD as a field. Because of its interdisciplinary nature, the conception and evolution of HRD may be viewed as the result of social construction. Likewise, with the recognition that identity is a fluid and unfolding process of social construction situated in different contexts, discourse analysis is a promising method by which minority identities can be investigated. Particularly, the

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poststructuralist approach to discourse analysis should be more actively used by HRD scholars since it views individuals' speech to be embedded in larger sociopolitical discourses, which is indeed true as we have examined the discursive practices of people with disabilities in this study from the ableism perspective, whereas the interactionist approach to discourse analysis only focuses on individuals' everyday conversations without the consideration of theoretical or philosophical assumptions (Alvesson & Karreman, 2000; Jorgensen & Phillips, 2002).

In conclusion, this examination of the discursive practices through which employees with disabilities establish their identity in DDOs allows us to understand how through their words, the experiences of working in DDOs became real for them. The extremely different organizational context of this study helped us observe and theorize the distinct identity work of employees with disabilities (Eisenhardt, 1989). Therefore, future research could benefit from continuing to study disability identity in other various organizational settings focusing on different industries, occupations, and disability types, which might yield new patterns of discursive practices in which employees with disabilities engage. It would also be worth further exploring how other minority identities are discursively constructed in the DDO context as a way of looking at how its influences are manifested in speakers' accounts. Additional studies exploring this new management paradigm practiced in DDOs are also needed as they have the potential to open a new turn for inclusion and other conventional organizational practices. By doing so, we could gain a better understanding of what a truly inclusive workplace might look like for people with various forms of differences, including disability, as well as what the discourse of wholeness and mutuality might entail.

Conclusion

The purpose of this article was to examine the discursive practices of employees with disabilities in Deliberately Developmental Organizations (DDOs). While the discourse on ableism continues to dehumanize and marginalize people with disabilities, people with disabilities are not mere objects shaped by such a grand discourse but active subjects who constantly struggle to transform and liberate their stereotyped identity. Understanding people with disabilities as political agents with power to challenge ableism thus gives us a hope that we will be able to amplify the voices and enhance the representation of people with disabilities at work.

In this study, we were able to see how employees with disabilities imbued their experiences of working in DDOs with meaning and enacted their preferred versions of identity against ableism. The discourse generated by the participants of this study was radical enough to challenge and not reproduce the hegemonic discourse on ableism, signaling the possibility of shifting the order in which different discourses exist in DDOs. This indicates that a DDO perhaps could be an alternative organizational space for disability inclusion, where people with disabilities are received as who they are, with human worth and dignity.

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CHAPTER 5

CONCLUSION

Introduction

A new paradigm of inclusion is upon us. The future of inclusion is not merely about advocating for the lost civil rights of the marginalized and finding inroads into the dominant system, but also about shifting attention to an emerging society that is becoming increasingly interdependent and caring about the well-being of all (Kwon & Nicolaides, 2019). This move requires the capacity, both individual and collective, to maintain complex relationships and work collaboratively with those coming from different worldviews. To better meet these changing demands, in what ways should organizations be organized? What quality of awareness is necessary for individuals to engage with diverse people in ways that benefit the whole?

This dissertation research responds to critical diversity scholars' call to search for new, emancipatory forms of organizing, wherein diversity is not managed for organizational purposes but rather appreciated for its innate values (Zanoni, Janssens, Benschop, & Nkomo, 2010). With the purpose of this dissertation research--to explore the possibility of an alternative organizational space for disability inclusion--in mind, I have addressed this call by providing a new theorization regarding the evolving notion of a paradigm shift using triple-loop learning, particularly in the context of diversity and inclusion in organizations. I have further advanced the literature by adding empirical evidence establishing how employees with disabilities experience and construct their identity in organizations operating beyond the principle of productivity, a root justification for the management of diversity. In this conclusion chapter, I offer a summary of the

three manuscripts that comprise this dissertation, followed by a discussion of the relevance of each manuscript to the overall inquiry of this dissertation research, theoretical contributions and limitations, recommendations for practice, and directions for future research.

Summary of Chapters

In the first manuscript (Chapter 2), I conceptualized a new paradigm of diversity and inclusion by synthesizing the literature on diversity management and triple-loop learning. It is argued in this manuscript that while it is advantageous for organizations to engage in double-loop learning to make a business case for inclusion, such an approach is problematic because it reduces the value of learning from diversity to organizational profits. Connecting triple-loop learning, a more complex form of learning than single- or double-loop learning, to how we deal with diversity in organizations is a novel approach to conceptualizing ways in which we can embrace and practice the value of diversity on an ongoing basis. This study suggests that it is necessary for organizations to develop both individual and collective capacities to continuously recognize the deeper purposes that drive the inclusion of diversity and align them with strategic thinking and operational realities. By doing so, significant changes can occur in how we invite ourselves to organizational life individually, relate ourselves to others interpersonally, and organize ourselves as a whole collectively.

The second and third manuscripts proceed to empirically examine if the new conceptualization of diversity and inclusion offered in the first manuscript is indeed practiced in organizations and thus experienced by their minority employees. I used data from interviews conducted with seven employees with disabilities in Deliberately Developmental Organizations (DDOs), the main organizing principle of which is not productivity but employees' continuous

learning, growth, and development. In each study, I focused on understanding the experiences and the identity work of employees with disabilities in DDOs, respectively.

In the second manuscript (Chapter 3), I utilized a thematic analysis technique to identify themes related to how employees with disabilities make sense of their organizational culture. The analysis of data revealed that, due to an organizational culture that systematically supports the growth and development of employees, participants experienced a significant level of openness to different abilities, were accepted as equal human beings who were not defined by their disabilities, received supports in the form of everyday embodied practices, and grew into compassionate individuals with an understanding of both themselves and others. Through these experiences, this study demonstrates the possibility that a DDO can be a promising alternative organizational space for disability inclusion.

In the third manuscript (Chapter 4), I utilized a discourse analysis technique to identify the patterns of language used by employees with disabilities to construct their own identity under the influence of ableism. The analysis of the data revealed that the participants discursively constituted themselves as those who openly communicate the scope of their ability and step outside the category of people with disabilities, only resisting and rather than reaffirming the discourse on ableism. Through these discursive practices, this study highlights the agency of people with disabilities and the strong presence of the discourse of wholeness and mutuality in DDOs, from which the participants drew their talk to construct their contested identity.

Relevance to the Overall Inquiry of this Dissertation Research

The first manuscript serves as an avenue for embarking upon a fundamentally different and novel discourse on inclusion. This new discourse on inclusion challenges the instrumental approach to inclusion, which perpetuates the practice of managing diversity, and emphasizes

how organizations can transform into co-creative spaces for continuous learning, growth, and development. As people bring triple-loop awareness to their participation in organizations, they become transcending individuals who have the capacity to see beyond their own cultural frames of reference and identify with others through compassion. The focus of inclusion shifts to how organizational members with different worldviews can co-exist as a whole without compromising their distinct identities. In this regard, inclusion, after all, is a mutual effort to continuously connect with one another and a never-ending, evolutionary lifelong task for all humanity.

The second manuscript shows how this new form of inclusion, involving a paradigmatic shift in the way people engage with each other, is practiced between employees with and without disabilities in organizations. Both employees with and without disabilities exert every effort into transcending their boundaries of thinking and connecting with each other. A developmental organizational culture that promotes the expression of and learning from different perspectives provides ongoing growth opportunities for employees with and without disabilities so as to deepen their understanding of each other, which would not be possible in a non-developmental, ableist society. That is, employees with and without disabilities continuously find their own ways to recognize the similarities existing between them while appreciating differences.

The third manuscript demonstrates that the identity of employees with disabilities does not always remain as oppressed as societal stereotypes would suggest. As part of efforts to transform their subjugated identity, employees with disabilities engage in discursive practices that radically challenge the discourse on ableism. In particular, the fact that the discursive practices of employees with disabilities do not reproduce the effects of ableism attests to the presence of an alternative organizational space for disability inclusion, one that they are part of.

This alternative organizational space wherein an innovative, inquiry-based management paradigm is consciously practiced is distinct from Alvesson and Willmott's (2002) description of impersonal, often bureaucratic and mechanistic organizations where identity regulation functions as a mechanism by which employees' individual differences are obscured for the effective achievement of managerially-defined goals.

All three manuscripts are relevant to the overall inquiry of this dissertation research in that they either theoretically or empirically explore the possibility of an alternative organizational space for disability inclusion. Specifically, the first manuscript theoretically proposes ways in which diversity and inclusion can move beyond a managerial agenda and become an everyday organizational practice co-created by ordinary employees. The second and third manuscripts, respectively, empirically document the positive work experiences and the strong identity work of employees with disabilities, confirming and extending the theoretical assertion made in the first manuscript.

Theoretical Contributions and Limitations

There are two areas in which the theoretical contributions and limitations of this dissertation research can be discussed. First, this research contributes to the theorization of a new paradigm of inclusion by synthesizing the literature on diversity management and triple-loop learning. Tosey, Visser, and Saunders (2012) provided three related yet distinct conceptualizations of triple-loop learning: (1) a level of learning beyond Argyris and Schon's single- and double-loop learning, (2) the learning equivalent to Argyris and Schon's deutero-learning, and (3) learning inspired by Bateson's learning III. My perspective is that there is not much difference between the first and the third conceptualizations, other than that the latter recognizes the recursive nature of and the risks associated with triple-loop learning. That is, in

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Bateson's understanding of triple-loop learning, it is not necessarily superior to or more desirable than lower levels of learning, the opposite of the assumptions in the first conceptualization. Nevertheless, the first and third conceptualizations still share the critical common ground of maintaining that triple-loop learning brings about a profound change in whatever dictates the governing variables of double-loop learning (e.g., paradigm, purpose, principle, etc.). The second conceptualization can be described as a type of learning that allows individuals to engage in reflection-in-action, a continuous self-evaluation of one's action. This is distinguished from double-loop learning, in which reflection occurs after action is taken.

With these different conceptualizations, while acknowledging Bateson's influence on the theorization of triple-loop learning, the synthesis attempted in the first manuscript was successful in combining the first two conceptualizations. It argued that as each individual brings a heightened, in-the-moment awareness to self-govern actions taken and remains continuously open to the feedback received from others, their uncritically-held assumptions are constantly called into question and have less room to dictate one's habitual ways of being, relating, and organizing, which eventually produces a paradigmatic shift in the ways organizations are structured as well in how we invite ourselves to such organizations.

However, as Flood and Romm (2018) insisted, the literature on triple-loop learning is limited in its consideration and discussion of the process of power. They introduced the term "systemic thinking," as distinct from "systems thinking," which recognizes individuals as interconnected co-creators of a wider whole. Their primary concern was that the co-construction of organizational reality may dominantly reflect the norms and values of the few people holding most of the power in organizations. As such, while not directly identifying themselves with any of the three conceptualizations offered by Tosey et al. (2012), Flood and Romm (2018) called for

more scholarship that explicitly addresses the issue of power in reconfiguring Argyris and Schon's deutero-learning. This is a gap that Torbert's (1991) notion of mutually transforming power can fill, one which will be further discussed in the first recommendation for practice.

Second, this research extends the theory of DDO by demonstrating its potential as an alternative organizational space for inclusion. Flood and Romm (1996) defined triple-loop learning as "increasing the fullness and deepness of learning about the diversity of issues and dilemmas faced, by linking together all local units of learning in one overall learning infrastructure as well as developing the competencies and skills to use this infrastructure" (p. 163), and such reflexivity towards the processes of learning is emphasized and intentionally cultivated in DDOs. Specifically, in DDOs, everyone is connected as part of the organization's safe learning infrastructure and thus develop into individuals capable of making sense of multiple, and sometimes conflicting, worldviews. In other words, DDOs form real-time communities of inquiry where people with diverse backgrounds, identities, and value systems engage in order to express their own perspectives and learn from each other on an ongoing basis. This practice that consciously includes all the perspectives to be inquired into and learned from makes DDOs distinct from conventional organizations that include the perspectives of the marginalized only for narrowly-defined performance goals. This emphasis on the inclusion of the perspectives of all, therefore, ensures that the significance of the second and third manuscripts, despite their focus on the experiences and the identity work of employees with disabilities, extends beyond that particular employee group.

When grounded by a genuine developmental intention, that is, the willingness to open up one's mind and explore the possibility that the new way of seeing the world may actually exist, individuals strive not to be blinded by unexamined assumptions but rather to overcome them.

Such an effort allows individuals to continuously engage in the process of questioning, testing, and reconstructing their perspectives, and the role of a DDO is to systematically promote such transformative learning experiences. In short, the continuous growth and development of individual perspective espoused by DDOs contributes to this new theorization of how organizations can become inclusive in a fundamentally different way.

However, it is noteworthy that there is also a gap between the theory and practice of DDO. Specifically, while the original conception of a DDO is based on Kegan's (1994) constructive-developmental theory, it was difficult to observe from the data obtained in this dissertation research that DDOs were fostering employees' development, for example, from a socialized-mind to a self-authoring mind, and finally, to a self-transforming mind. Although it was evident that DDOs were encouraging employees to expand their perspectives and attempt different actions, such perspective sharing was not particularly intended for developing employees' meaning-making capacity as posited by constructive-developmental theory. The feedback exchanged among employees in DDOs was often, if not always, single-loop, that is, aimed at behavioral change for greater effectiveness without any questioning of underlying goals. Of course, in DDOs, achieving greater effectiveness was not the only organizational objective, and there were occasions where employees engaged in double-loop learning, and yet, more evidence seemed to be necessary to claim that such perspective transformations took place beyond employees' current ways of knowing. This observation indicates that a DDO is perhaps an example of single-loop learning; Tosey et al. (2012) warned us not to be trapped in a rhetoric of transformation that lacks commensurate action.

Recommendations for Practice

The recommendation of this dissertation research for practice is threefold. First, this research calls for creating an organizational culture in which the perspectives of everyone, regardless of job rank or title, can equally be challenged and transformed on an ongoing basis. As argued throughout, this research demonstrates how becoming a Deliberately Developmental Organization (DDO) can be a pathway for bringing about a paradigmatic shift in the way diversity is included in organizations. This shows the importance of organizations supporting employees' continuous learning, growth, and development, so that workplaces may evolve into spaces inclusive of diverse perspectives.

Specifically, it is recommended that individuals practice enacting "mutually transforming power" in interacting with others. Torbert's (1991) mutually transforming power is a type of power that is not exercised unilaterally but arises within relationships. As distinct from the traditional notion of power, used for coercion or domination, mutually transforming power refers to a way of letting go of our habitual ways of knowing, doing, and being, and demands the radical openness and willingness of individuals to engage in ongoing transformation. Thus, individuals, especially those in positions of power, must realize that their way of seeing the world may not be the only way and be flexible in acknowledging the legitimacy of alternative perspectives originating from others. Otherwise, they will likely be unable to challenge the dominant norms and values perpetuating in the organization. A paradigm shift in leading organizations cannot take place through a strategy guided by the principle of an old management paradigm; therefore, it should be possible for perspective challenge to take place within and across the organizational hierarchy. By learning how to give and receive in-the-moment

feedback with one another, people can co-create an organizational reality that, rather than overly

represent the perspectives of a few, gives equal weight to those of all.

Second, this research calls for developing leaders' capacity for dealing with adaptive

challenges. According to Heifetz, Grashow, and Linsky (2009), there are four basic archetypes of

adaptive challenges: (1) closing the gap between espoused values and behaviors, (2) addressing

competing commitments, (3) speaking the unspeakable, and (4) not avoiding the work of

mobilizing adaptive change. Based on this classification, moving towards a new paradigm of

inclusion is an adaptive challenge that can only be resolved by transforming the underlying

meaning-making patterns of organizations and the individuals that comprise them.

Above all, the new paradigm of inclusion demands that organizational members embody

and enact the value of diversity in everyday organizational practices. It is also concerned with the

process of how decisions are made and actions are taken in organizations between the conflicting

interests of the dominant and marginal groups of employees. It also requires that conditions are

created for organizational members to advance different perspectives and learn from them on an

ongoing basis. Finally, it shifts the focus of inclusion from technical aspects, such as increasing

the number of minority employees in organizations, to adaptive aspects, such as creating an

organizational culture wherein diverse perspectives are inquired into and engaged with for the

continuous growth and development of all. When leaders develop their capacity to recognize the

problem of diversity and inclusion faced by organizations as an adaptive challenge and deal with

it collaboratively, organizations become spaces for ongoing inquiry and deep learning involving

diverse people.

Third, this research calls for shifting the perspective of organizational development from

a planned one to an emergent one. As each individual engages in the continuous process of

inquiry that guides his or her action, the organization comprised of these developmentally-informed individuals becomes a living system that is constantly self-renewing. Organizations are actively open to reexamining and transforming their missions, purposes, or organizing principles from which they have been operating. Fisher, Rooke, and Torbert's (2003) description of organizations beyond the systematic productivity stage gradually shows this characteristic emerging as they evolve into higher developmental stages.

In this liberating, flexible, paradoxical, and self-transforming system, individual learning for the adaptation of one's action impacts the action of others, and thus change occurs relationally. Subsequently, as such change is expanded to the group and organizational levels, change even becomes more emergent and dynamic. As demonstrated in this dissertation research, being part of this community of inquiry per se, as minority employees, is emancipatory because their perspectives are not othered but engaged with for the co-creation of organizational reality. This new organizational reality co-created through the mutual engagement of all stakeholders is not a pre-determined one but rather a generative one, which is an approach suited to meet the demands of inclusion in contemporary interdependent global society where diversity is an essential component of collaboration. Hence, organizational development must not be treated as a mechanical process in which problem-solving is the main purpose, but as an organic one in which collaborative meaning-making is placed at the center.

Directions for Future Research

There are four ways in which this dissertation research can be developed. First, future research could benefit from examining the role of leaders in creating a Deliberately Developmental Organization (DDO). Scholars, such as Robert Kegan, Frederic Laloux, Otto Scharmer, and Bill Torbert, who propose such a shift in management paradigms, commonly

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point to its starting point, the organizational leaders. Therefore, more studies should be conducted to understand how leaders' developmental capacity is related to the extent to which organizations can transform their management practices. Specifically, leaders at the post-conventional developmental stages, for example, beyond Kegan's self-authoring stage or Torbert's strategist stage, and their impact on leading organizations, is worthy of investigation because they have been found to be leaders capable of being in relationships with other constituencies and open to continuous self-transformation.

Second, there is a need for understanding the kinds of learning and development required by employees to proactively participate in the process of transitioning into a DDO. Producing such knowledge is important because it is our responsibility as organizational leaders and human resource development practitioners to provide the necessary resources and opportunities for employees to have positive experiences during the process of organizational change. Employees' possible areas for improvement may include self-awareness, communication, and emotional management, since it is critical to learn how to communicate different perspectives and manage the triggering emotions arising from difficult conversations, as well as how to become more conscious of one's action in relating with others. Yet, most importantly, developing employees' meaning-making capacity to be independent, a condition for interdependency, is critical because they are often socialized knowers in participating in organizations. Since progress towards a DDO, an alternative organizational space for inclusion, demands the co-creative efforts of everyone in the organization, organizations must assist their employees in developing adequate capacities as well as the knowledge, skills, and attitudes to thrive in and keep pace with the changing work environment.

Third, increased attention should be paid to ethical issues that may be raised during the organizational change process. Progress towards an organization that espouses the growth and development of everyone should fully support the on-boarding of all employees who have been working for the organization. As with all organizational changes, the resistance of employees will inevitably follow the leaders' decision to initiate the change. In such a circumstance, how organizations will deal with employees who simply want to maintain the status quo when they are guided by leaders on how to participate in organizations becomes a major concern. In developmental terms, how will organizations support the transformation of employees from a socialized mind to a self-authoring mind? Will organizations continue to keep employees who remain at the stage of the socialized mind, despite them not fitting the changing organizational culture? If organizations decide to keep those employees, how will organizations work with their potential negative influences on the overall workplace climate? In short, leaders who aspire to move towards a DDO must start thinking about to what extent support should be provided to employees to fully embrace change, as well as how to bring about change in more democratic means through which all employees can grow and develop.

Last but not least, specific to the issue of inclusion in DDOs as examined in this dissertation research, future studies can further investigate the experiences of employees with minority identities other than disability in DDOs. Empirically demonstrating the fundamentally different ways in which these minority employees experience the developmental organizational culture compared to traditional organizations, where experiencing a sense of marginalization is the norm, will strengthen the argument presented in this dissertation research and enhance the likelihood of DDOs being accepted as legitimate alternative organizational spaces for inclusion.

Conclusion

As I reflect on the last four years of my doctoral journey, the experience I had as a doctoral student was on of continual growth and development as a scholar. When I first came to the program, I had absolutely no idea that I would end up studying what I have studied for my dissertation. However, sincerely being open to what speaks to my heart led me to stick with the notion of triple-loop learning and apply it to the context of diversity and inclusion, which I had long been passionate about. Not only was I internally willing to explore new ideas and ready to take up my voice as an emerging scholar, but I was also externally supported by my advisor in finding my own way to navigate the uncertainty of a doctoral journey.

In a sense, my advisor and I formed a small Deliberately Developmental Organization (DDO), from which I was able to continue to expand the boundaries of my thinking and grow into a more reflective and purposeful scholar. Our relationship was authentic and safe enough for me to share my vulnerability with her and become the truest version of myself. In our relationship, I was not evaluated for my disability but seen and accepted for who I was. She used whatever means possible to promote my growth and development, but more importantly, was open to and intentional about her own growth and development as well. She did not mind being challenged by my perspectives and was willing to revise her assumptions when necessary. She also never forced her thinking on me, instead always inviting me to engage in inquiry with her, which I thought was a significant departure from the way an advisor typically guides a doctoral student, as the norm is to have students follow the advisor's proposed directions because they are usually considered to be still immature and inexperienced in academia. Such a co-creative mentoring practice alleviated the effects of the power differential deriving from our advisor-

advisee relationship and allowed both of us to be connected as collaborators, friends, and human beings.

My experience described above is an illustration of how relationships are formed, interactions are made, and mutual growth and development take place in DDOs. Specifically, my advisor and I can be compared to those with power (the majority) and those without power (the minority) in DDOs, respectively. As shown from the quality of my relationship with my advisor, both parties' openness and willingness to engage in continuous learning, growth, and development help everyone in DDOs to establish connections beyond the power differentials naturally arising from different demographic backgrounds, including disability. The developmental approach to inclusion, which I have attempted to present both theoretically and empirically in this dissertation research, does not separate employees with different identities but connect them in a way that transcends one's own ideology and worldview. This does not mean that individuals have to give up their distinct identities for organizations. Rather, it indicates that individuals develop the capacity to be more capable of discerning when to claim their own independence while aspiring for interdependency between others. Individuals also become highly aware of their action in the moment and continuously engage in the process of reexamining and reconstructing their biased perspectives so as to be more open to and inclusive of diversity as a whole.

In closing, I argue through this dissertation research that the practice of diversity and inclusion in organizations must move beyond the current performance-oriented paradigm driven by a business rationale and embrace a new paradigm that affirms diversity as a living source of continuous learning, growth, and development in and outside of the organization. The collective process of consciously seeking to learn and develop is challenging, but simultaneously full of

possibilities to connect people in a way that transcends their differences. Creating a developmental organizational culture where everyone can participate as who they are while opportunities are provided to raise different perspectives and learn from them on an ongoing basis, therefore, is indeed an alternative pathway for becoming an inclusive organization, where all types of human diversity including disability can be embraced for the evolution and flourishing of all.

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