Inclusive Workspaces:
Diversity and Public Policy

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About this report

This report is part of an ongoing series on urgent contemporary policy issues in Aotearoa New Zealand. This series is action-oriented and solutions-focused, with an objective of bringing academic research to bear on the economic, social and environmental challenges facing us today.

Acknowledgements

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Executive Summary

Our ability to reach unity in diversity will be the beauty and the test of our civilisation
— Mahatma Gandhi

- **This report argues that public policy can challenge and facilitate diversity by setting the tone for inclusive workspaces.** However, there are multiple pathways for constructing and facilitating the impact of policy initiatives in an increasingly volatile, demographically shifting world.

- **Diversity connotes a multitude of dimensions** on a continuum of heterogeneity, which include gender, age, ethnicity, marital status, religion, sexual orientation and the differently abled.

- **Organisations are embedded in the societies in which they operate.** New Zealand's rapidly changing demography epitomises the importance of diversity and inclusiveness and encourages individuals, organisations and policy pundits to reflect on and scrutinise their performativity in workspaces in Aotearoa New Zealand.

- **New Zealand diversity and inclusion policy displays an over reliance on 'soft practices', where changes happen incrementally and voluntarily.** This report uses the New Zealand state sector as an exemplar, to provide a snapshot of the evolution of workforce diversity. It finds that while there has been improvement in workforce diversity and inclusion, and further initiatives underway, there is still room for more robust tactics in order to address the continuing inequities in diversity and inclusion.

- **A key tactic is the concept of Cultural Intelligence (also known as Cultural Quotient or CQ): the ability to effectively communicate and function in various and unfamiliar cultural contexts, settings or situations.** This has cognitive, metacognitive, motivational and behavioural components, but the core issue for implementation is that it is driven from the top by organisational leaders.

- **A further three-pronged tactic is engagement, exposure and encouragement,** which involves *engagement* of leaders and staff in problem-solving to address inequalities and in championing for change, *exposing* managers and staff to diverse peoples and communities, and *encouraging* social responsibility to address diversity and inclusion issues. The New Zealand state sector can play a vital role in pioneering these outcomes for wider society.

1: Introduction

Workforce diversity refers to the composition of work units in terms of the cultural or demographic characteristics that are salient and symbolically meaningful in the relationships among group members (DiTomaso, Post & Parks-Yancy, 2007; Pio, 2014). This definition bears relevant societal connotations, but diversity has been traditionally seen as the purview of management literature. Indeed, for the past four decades, business scholars have analysed every nook and cranny involving the intricate relationships between organisations and their diverse – or non-diverse – workforces.

Overall, what this impressive body of literature has demonstrated is that shaping balanced working environments in which different societal groups are represented, can bring advantages and value to public and private organisations. For instance, proponents of the value-in-diversity perspective (e.g. Cox, 1994; Cox & Beale, 1997; Hubbard, 2004; Pio, 2018; Pio & Syed, 2017) maintain that diversity pays in several ways. These 'ways' often refer to fostering competitive advantage by shaping better understandings of specific markets and products, or by broadening organisational perspectives and offering a more extensive inventory of resources for problem resolution (Cox, 2001; Pio & Pratt, 2018). Not surprisingly, diversity management has gained growing popularity across organisations which nowadays invest significant financial resources, time, and energy into designing, processing and applying diversity missions, programmes, and strategies.

In the academic world, the literature has mushroomed on issues such as multiculturalism, pluralism, minority and indigenous rights, cultural justice and affirmative action – but little attention has been given to policy making processes (Boston & Callister, 2005). Yet there is undeniable public value in ensuring that the various groups represented in society are fully integrated to its multiple arenas (political, societal, and economic). Work is critical to individuals and their societies. Having (or not having) a job, the type of job one can access, and personal development in a job, have direct implications on societal issues such as development, trust and cohesion (Fassinger, 1995; Blustein, 2006; Pio, 2014).

Public policy is concerned with the polity and processes for collective wellbeing (Salas-Porras & Murray, 2017; Spicker, 2014). Through pan-disciplinary research, public policy frames relations and connections between the state and society, often for complex, wicked problems (Deane & Shepherd, 2016). Public policy is also a deeply political process and involves the selection of issues which the government chooses to prioritise (Ahuriri-Driscoll & Foote, 2016). There is often active advocacy with ideological persuaders and data which moves issues from a liminal position to one where policy pundits devote their time and energy to developing and evaluating public policy (O'Brien, 2016; Sargeant, 2018).

We provide a broad picture of how state intervention – at different levels – is of relevance to diversity in the workplace. We explore the socio-historical underpinnings of what seems to be an ongoing movement with different synchronicities. We do not attempt to review specific policies on diversity across the world; our objective instead is to analyse the main theoretical frameworks historically influencing policy makers in the noble quest of improving our working environments. While the unique position of Māori as tangata whenua is recognised, this report addresses diversity in general terms.

This report is divided into eight sections reflecting key issues regarding public policy and diversity. In Section 2 we situate the issue of diversity in the New Zealand context. We argue that, despite the adoption of a multicultural approach to migration and the recognition of the relevance of diversity, the approach followed by the New Zealand Government has been mostly what is known as a 'soft approach'. In Section 3, we focus on the New Zealand state services sector, surveying the state of workplace equality and recent policy initiatives that relate to diversity and inclusion. In Section 4, we take a step back to explore the reasons behind policy analysis and design regarding diversity. We position policy makers as context setters, influential to the creation of social cohesion. In Section 5, we address the genesis of public policy as a tool to fight inequality and discrimination. We show how, since the 1960s, the state has been playing a more active role in ensuring protection to vulnerable groups (e.g. women and racial minorities) in the workplace. In Section 6, we analyse the evolution of state intervention from a fundamental *de jure* perspective to a more proactive approach to policy design, including affirmative action policies. In Section 7, we provide a broad panorama of contemporary approaches to diversity and policy making, by exploring the complex relations between multicultural and diversity theories. Finally, in Section 8, we conclude by arguing in favour of the adoption of more holistic and accountable approaches for the enactment of public policy and diversity for inclusive workspaces.

2: Public policy, diversity and inclusion in New Zealand

Tolerance, intercultural dialogue and respect for diversity are more essential than ever in a world where peoples are becoming more and more closely interconnected
– Kofi Annan

New Zealand has historically been considered a social laboratory, a remote and isolated country in a distant corner of the world, with a reputation as a place driven by values such as egalitarianism, tolerance and community participation (Spoonley, Pearson & Shirley, 1994; Pio, 2010). In the late 1800s and early 1900s, New Zealand was able to develop a creative and progressive set of policy initiatives that included being the first country in the world to grant full voting rights to women, and one of the first to take a friendly approach to industrial relations and unions.

However, this history has not been without its contradictions. One of the most extreme examples of a policy initiative which emphasised the monocultural outlook of much of the state's apparatus occurred in 1912, with the passage of the Native Land Amendment Act. This Act allowed the Governor to declare, by Order in Council, 'any Native to be a European' if Māori applied so to do. The fact of such provisions being introduced, notwithstanding their limited application, signalled the extent to which Pākehā identity was seen as an archetype to which all other ethnic groups should aspire (Moon, 2011).

It was not until 1986 that New Zealand officially adopted a multicultural approach to migration. This did not occur randomly. During the mid-1980s, the Ministry of Immigration introduced a series of changes in immigration policy as an integral part of a larger package of economic reforms designed to attract foreign investment. The policy included the elimination of national origin as a relevant factor in the migrant selection process, which had granted preferential treatment to migrants from North America and Northern and Western Europe. More neutral criteria based on the evaluation of skills and qualifications were put into place in order to ensure the prevalence of anti-racist and egalitarian values of social liberalism. This radical change to the immigration policy officially transformed New Zealand from an assimilationist-oriented regime to a multicultural society (McMillan, 2001; Ongley & Pearson, 1995; Pio, 2008, 2010). Consequently, the notion of integration was considered for the first time as a crucial element of the New Zealand Government immigration policy which states: 'immigrants will be encouraged to participate fully in New Zealand's multicultural society while being able to maintain valued elements in their own heritage' (Burke, 1986:11).

Today, New Zealand is one of the most ethnically diverse societies in the world with more than one in four New Zealanders being foreign or overseas born (Statistics New Zealand, 2013). The results of the 2018 Census will no doubt reveal information on population demographics that shows New Zealand's diversity has increased even more, fuelled by high levels of migration over the past five years. The political identity of minority groups from the Pacific, Asia, Africa, Latin America and the Middle East has been growing over the past few decades, with some groups actively advocating for multiculturalism policies such as those in place in Canada and Australia, to be enshrined in New Zealand law as well.

In addition, New Zealand's economic ties with Asia have been growing since the 1970s when ties with Britain loosened while the economic power of Asian countries such as China and India continued to grow rapidly. The Ministry of Foreign Affairs and Trade has increasingly emphasised the value of Asian markets to New Zealand's current and future prosperity and the importance of growing the requisite cultural capabilities for engaging constructively with non-traditional global markets (Ministry of Foreign Affairs and Trade, 2012). The growth of more diverse local markets driven by New Zealand's ongoing demographic disruption further emphasises the importance of diversity and inclusion to economic performance.

Consequently, the topic of diversity and inclusion has become more prominent over the past decade. Due to a number of domestic and international drivers, in particular New Zealand's significant demographic changes due to evolving immigration policies, it is imperative for the New Zealand Government to focus on this area more strategically.

It is hard to argue with the benefits of diversity, given the numerous studies showing that a diverse workforce measurably improves decision-making, problem solving, creativity, innovation and flexibility (Burrell, 2016). On the other hand, diversity is increasingly being seen as a two-edged sword. Increases in diversity, particularly ethnic diversity, potentially have significant implications for our society. The erosive impacts of diversity include that it can hurt civic life and that differences can actually translate into distrust within communities (Putnam, 2007). The recent explosive and divisive debates on globally significant issues such as Brexit, the United States' immigration policy, and the entry of refugees from Syria and Africa into Europe have all lent weight to the cautionary narrative on the negative impact on social capital caused by increasing diversity.

This is well recognised in the New Zealand state sector. Public policy sets the trend within which the micro-levels (employee) and meso-levels (organisation) operate. There is a critical need to communicate the benefits of migration and diversity to communities in order to ensure that financial and social capital is not eroded by poor understanding of immigration policy and outcomes.

Policy interventions in these areas, however, are slower than expected. The Superdiversity Centre for Law, Policy and Business (henceforth the Centre) comments that little consideration has been given to the implications of superdiversity for policy making, particularly at a national level in New Zealand (Chen, 2015). Superdiversity refers to cities and countries where more than a quarter of residents have migrant backgrounds, or where more than 100 nationalities are present. The Centre highlights a broad and significant number of policy areas that require continuing focus as a result of New Zealand's superdiversity. These include a regular review of the needs of migrants and how settlement programmes are targeted, the need for better communication on the benefits of diversity, the compulsory school system, faith in schools, export education, language policy, recognition of the health needs of minority communities, the criminal justice system, family and child law policy and animal rights law. The breadth of public policy issues encompassed in the Centre's recommendations demonstrates how profoundly diversity influences almost every aspect of public life, going to the very heart of our society. The Centre unequivocally states that the Government needs to move faster and invest more in managing superdiversity in order to preserve the economic and social capital generated by diversity.

Most diversity and inclusion initiatives in New Zealand are based on the use of three broad workforce approaches (discussed below) which bear upon the entire course of employment, from recruitment through to career progression opportunities. Despite these interventions being in existence for many decades, both in New Zealand and elsewhere, the results achieved have been minor or even negative in some cases (Dobbin & Kalev, 2016).

The first approach consists of tools for reducing bias and promoting the merit-based recruitment of people from diverse backgrounds. These tools, represented by standard or uniformly applied recruitment procedures for all job applicants, are frequently used in an attempt to reduce the impact of unconscious bias in recruitment. Yet, the use of anti-bias tools frequently fails because cognitive roadblocks get in the way of merit-based decision-making (Burrell, 2016). This outcome is referred to as the paradox of meritocracy (Castilla & Benard, 2010).

A second approach focuses on diversity training to support managers and staff to create inclusive workplaces. This training is often compulsory and involves teaching people about the 'dos and don'ts' of diversity and inclusion. In contrast with voluntary training, compulsory training often fails because of the implication that participants are being subjected to remedial action of some kind, or a negative incentive to improve. Participants respond better to incentives to achieve a positive goal as opposed to incentives to refrain from doing something. Furthermore, pressure to agree to positive

messages about diversity and inclusion can have the reverse impact and end up reinforcing bias in the beliefs of participants. Organisations get better results when they ease up the control they exert through training programmes for diversity and inclusion.

The third approach is through performance reviews aimed at ensuring bias-free and merit-based promotion. This approach uses standard methods in performance reviews to reduce bias and promote employees fairly. Again, the role of cognitive bias plays out in performance reviews in the same way it does in standard recruitment practices (Dobbin & Kalev, 2016).

In many ways, New Zealand's approach to multiculturalism and diversity has followed what is commonly known amongst policy makers as 'soft practices', where changes happen incrementally and voluntarily. Consequently, the vocabulary of diversity in New Zealand public policy is still a work in progress and, as such, presents abundant opportunities for positive change. Regardless of this, it would be unfair not to give recognition to the continued government efforts to place resources in diversity awareness campaigns, minority advocacy groups, women's, ethnic and religious non-governmental organisations, through which the New Zealand Government aims to bring the issue of diversity to the policy making table.

3: Diversity and inclusion in the New Zealand state sector

As you enter positions of trust and power, dream a little before you think
— Toni Morrison

In this section, we now turn to the New Zealand state sector. In regard to public policy for diversity inclusion, the state sector is important for its size, as the employer for about 13.8% of the country's total workforce (New Zealand State Services Commission, 2017b). But it is also important because of the state sector's capacity as a role model for other employers throughout the country. In New Zealand, the 'state sector' broadly refers to all organisations that report to the Crown and embraces the state services including public service departments, other departments and Crown entities, tertiary education institutions and Offices of Parliament. The state sector is separate from local government.

There has been a significant focus on diversity and inclusion through Equal Employment Opportunity programmes across the New Zealand state sector for many decades. One basic measure of success of these programmes is the number of Māori, women, Pacific,

LGBTIQ, ethnic and other minorities and people with disabilities who are employed in the state sector and how these groups are represented across the hierarchy of roles. It would be reasonable to say that results are discernible but slower than expected. Furthermore, there has been 'lumpy' achievement across these target groups.

The representation of women in the public service workforce continues at a high level with 60.5% of employees being female at 30 June 2017, compared with only 47.3% in the overall New Zealand labour force as at 30 June 2017 (New Zealand State Services Commission, 2017b). Female representation at the senior leadership level is lower than the proportion of women in the public service although it has increased significantly over the past decade (47.9% at 30 June 2017, up from 37.8% in 2007). The gender pay gap, however, remains an issue at 12.5% difference between men and women (see Figure 1 below), although this represents the lowest gender pay gap since measurement commenced in 2000.

Figure 1

Source: Human Research Capability 2017

The proportion of public service that is 55 years or older has increased over the last 17 years, from 10.3% in 2000 to 24.1% in 2017.

There is also increasing ethnic diversity in the public service. Around 25% of public service employees in 2013 were born overseas (from over 50 countries, primarily the Commonwealth), up from around 22% in 2006. Although Europeans continue to comprise the biggest component of overseas-born public service employees at 69.1%

in 2017, the number has steadily decreased over the past 16 years. Māori representation continued at high levels (12.6%) compared to the overall New Zealand labour force. There has also been increased representation of Asian (9.4%) and Pacific Island public service employees (8.7%). However, while Pacific employees are well represented by comparison to the overall labour force (5.9%), Asians continue to be under-represented (13.4% of the overall labour force) in 2017 (New Zealand State Services Commission, 2017b).

Māori, Pacific and Asian ethnicities continue to be under-represented in the top three tiers of public service management. New Zealand European/Pākehā staff are notably over-represented in management and policy analyst roles, which arguably are the most relevant occupations for public policy formulation.

Unlike the gender pay gap, ethnic pay gaps have not shown improvement over time, indeed they have actually worsened in the year to 30 June 2017. Between 2008 and 2017, the pay gap for Pacific employees grew from 19.8% to 21.7%. The gap for Asian employees similarly grew from 9.8% to 12.1% within the same timeframe. Furthermore, Māori, Pacific and Asian public servants are over-represented in occupation groups that are lower paid. Increases in average salaries for Māori, Pacific and Asian men and women all lagged behind those of New Zealand European/Pākehā men and women (New Zealand State Services Commission, 2017b). Please see Figure 1 and 2 which show average salaries by gender and ethnicity, and the trend in public service ethnic pay gaps.

Figure 2

Trend in Public Service ethnic pay gaps			
Year	Māori	Pacific pay gap	Asian pay gap
2008	11.7%	19.8%	9.8%
2009	11.3%	19.7%	10.3%
2010	11.4%	19.2%	10.9%
2011	11.5%	19.3%	10.6%
2012	11.3%	19.0%	11.7%
2013	11.2%	19.4%	11.2%
2014	10.4%	19.6%	11.6%
2015	11.0%	20.5%	12.1%
2016	11.0%	20.6%	11.6%
2017	11.3%	21.7%	12.1%

Source: Human Research Capability 2017

One of the most fundamental ways of addressing this deficit is to build the public sector's capability to respond to diversity by developing and using networks of diverse staff at every level of its hierarchy. Proponents argue that staff from diverse backgrounds support the building of cultural capability by drawing from their own experiences and insights in order to contribute to more effective public policy formulation. In clear-cut terms, staff from diverse backgrounds can help the state sector understand and respond to the more diverse needs of New Zealand's contemporary superdiverse society.

The human rights of people in New Zealand, as enshrined in the Human Rights Act 1993 and the Bill of Rights Act 1990, form the basis of the social contract between the state and its citizens, insofar as the state guarantees the protection of the human rights of individuals in New Zealand in exchange for the surrender of some citizen rights and obedience to the state. This arrangement goes to the very fabric of our society. There is a strong but often unarticulated link between New Zealand's human rights obligations and diversity and inclusion initiatives. In other words, recognition that diversity and inclusion programmes are fundamentally human rights-based is essential to New Zealand's strength as a nation. This connection is manifested in the Human Rights Commission's New Zealand Diversity Action Programme, Te Ngira, which aims to bring together diverse communities and organisations whose members work to recognise and celebrate cultural diversity in society, and to promote the equal enjoyment by everyone of civil, political, economic, social and cultural rights regardless of race, colour, religion, ethnicity or national origin (Human Rights Commission, n.d). Recognition of this link is critical to the avoidance of the perception that diversity and inclusion is a 'soft' option that can be relegated to a lower rank in the prioritisation of activities that the state sector needs to focus on.

The State Sector Act 1988 anchors aspirations for diversity and inclusion in a number of provisions that outline the state sector's obligations in relation to equal employment opportunities of diverse people. The State Sector Act 1988 defines what constitutes state sector organisations. The purpose of the statute is to promote and uphold a state sector system that, amongst a number of key objectives, is imbued with a spirit of service to the community, is supported by effective workforce and personnel arrangements, meets good employer obligations, and fosters a culture of stewardship. The State Sector Act 1988 makes specific references to diversity and inclusion under provisions related to being a good employer and the promotion of equal employment opportunities for all through merit based appointments in the state sector. A review of the State Sector Act is underway in 2018. The key purpose of the review is to enable better outcomes and better services for citizens by enabling a modern, agile and adaptive New Zealand public service. This includes strengthening the constitutional role of the New Zealand public service. One of the principles of the review makes reference to the use of diversity

and inclusion levers in the State Sector Act 1988 as part of merit-based appointments. The review, once completed, is likely to further strengthen the aspirations for diversity and inclusion in the state sector.

A number of critical provisions in the State Sector Act 1988 provide the framework for diversity responsiveness:

- Section 56(1) obligates the Chief Executive of a department to operate a personnel policy that complies with the principle of being a good employer, to make that policy (including the equal employment opportunities programme) available to the department's employees, to ensure compliance with that policy, and to report in the department's annual report on the extent of its compliance.

- Section 56(2) elaborates upon the meaning of the term 'good employer' by highlighting the key elements relating to this concept. Key aspects of a good employer are that the employer operates a personnel policy containing provisions that are generally accepted as necessary for the fair and proper treatment of all employees in all aspects of their employment. This includes good and safe working conditions, the impartial selection of suitably qualified persons for appointment, recognition of the aims and aspirations of the Māori people, the employment requirements of the Māori people, and the need for greater involvement of the Māori people in the public service. Section 56(2) also includes the recognition of the aims and aspirations and the employment requirements, and cultural differences of ethnic or minority groups, women and persons with disabilities.

- Section 58(1) describes the State Services Commissioner's functions as including the promotion, development and monitoring of equal employment opportunity programmes and policies for the public service.

- Section 58(3) goes on to define the equal employment opportunities programme as a programme that is aimed at the identification and elimination of all aspects of policies, procedures, and other institutional barriers that cause or perpetuate, or tend to cause or perpetuate, inequality in respect to the employment of any person or group of persons.

These provisions together create the framework for both the avoidance of discrimination but, more importantly, for the development of the capability needed in public policy formulation.

In addition, it is worth highlighting a variety of recent initiatives. The appointment of State Services Commissioner, Peter Hughes, in 2015 has generated more impetus on the articulation and achievement of diversity and inclusion goals in the state sector. The

more recent diversity and inclusion approach in New Zealand's state sector is focused on a number of areas such as leadership and talent, flexible work initiatives, diverse and inclusive recruitment and supply, inclusive workplaces, communities of practice and information and analytics (New Zealand State Services Commission, 2017a). Together, these initiatives seek to ensure that state sector workplaces are inclusive and that staff and the people they work with feel valued, supported and respected.

Initiatives in the public service include the development and publication of Public Service Workforce Data that provide an important snapshot of the people who make up the Public Service. Chief executive performance accountabilities now include improvements to the achievement of diversity related goals and targets. The transparency of data publication is a catalyst for generating improvements and ensuring accountability.

Another initiative is the development of a Diversity and Inclusion Network to support public service staff to discuss key diversity and inclusion issues, share best practice, and keep informed on new initiatives and resources (New Zealand State Services Commission, 2017a). The State Services Commission also worked in collaboration with the Public Service Association, the union for public service workers, to develop the Positive Workplace Behaviours initiative which provides best practice examples for how standards of integrity and conduct should be applied at all levels of the public service. A further example is the development of a Lead Toolkit aimed at improving the capability of agencies for working with mental health issues. The most recent initiative was launched by the Minister for Women, the Hon Julie Anne Genter, related to the elimination of gender pay gaps. The launch of Five Gender Pay Principles in July 2018 (New Zealand Ministry for Women, 2018), marked the importance the government has placed on improving gender equality in the state sector.

In 2018, the State Services Commission and other state sector agencies also notably commenced 'unconscious bias' training for employees to tackle practices that inadvertently lead to differential impacts on the employment opportunities, career progression and pay of minority groups. This suggests that the softer practices of the past are now being made 'harder' and there is incremental positive change in the pipeline.

To summarise, there are domestic and international contemporary drivers that have put the spotlight on diversity and inclusion and made it imperative for New Zealand to address it more robustly than in the past. Robust changes are emerging on a range of fronts, including refreshed state sector employment, pay equity targets for women and other minority groups, and the development of recent state sector architecture that makes explicit reference to the development of a diversity and inclusion strategy driven

by Chief Executives. With this refreshed emphasis on diversity and inclusion, there is an opportunity to ensure that state sector programmes learn from the limited results achieved in the past and put in place authentic interventions with measurable results. The rapidly growing field of management and social sciences – which is fuelled by the availability of abundant contemporary data, combined with advanced technologies for analysing and sense-making of large volumes of information – provides valuable insights on what works and what doesn't.

4: Structural inequality and social cohesion: policy makers as context setters

The time is always right to do the right thing
– Martin Luther King

We have reviewed the state of play for diversity and inclusion policy in New Zealand and its state sector. We now turn to the international literature in order to identify the social dynamics which function as a backdrop to diversity, and also to identify different ways that various societies manage and promote diversity and inclusion through public policy. This section begins by emphasising the vital role that policy makers play in setting the context for diversity and inclusion within society at large.

Societies and their cultures are intricate bundles of understandings shaping unique social interactions and dynamics. Diversity does not exist in isolated individual realities but rather in group relations. This makes diversity a social relational concept and, as such, one of relevance to life in the polity (Tilly, 1998). This recognition involves the complex notion that group relationships are socially guided and, to a certain extent, subject to state intervention. Boston & Callister (2005) make a compelling case when arguing that one of the main points of relation between diversity and public policy is the acknowledgement that states are responsible for setting, or at least influencing, the context in which societal groups operate and interrelate. Somewhat hidden within this proposition, is the unavoidable fact that there are categorical group distinctions inside any society through which internal divisions arise. Navigating the endless corridors of life in any society involves encountering multiple us-and-thems through which roles and positions are reaffirmed or changed with power manifested in various forms. The literature in social psychology has demonstrated that distinctions within societies have led to the construction of intricate taxonomies shaping multiple categories of Otherness (Gurevitch, 1988; Staszkak, 2008).

Otherness is in this regard a discursive construct by which people create hierarchical classifications of the world and within that world. From this perspective asymmetric power relations are central to the notion of Otherness (Staszkak, 2008). Such structural and relational characteristics of power and status are particularly relevant because they influence group dynamics and determine access to numerous arenas of society (e.g. Sachdev & Bourhis, 1991; Fiske, Cuddy, Glick & Xu, 2002; Skaggs & DiTomaso, 2004). Who talks to whom, who notices whom, and more importantly, who favours whom, becomes imperative if one is to comprehend the dynamics of inclusion and exclusion in any given society. In other words, power distributions shape societies and, within these, social distinctions. It is upon such distinctions that conditions of anomie and marginalisation appear. Over the past twenty years, there has been growing interest in how structural differences and marginalisations influence social cohesion in the polity (e.g. Putnam, 1993, 1995, 2000; Cantle, 2001, 2005; Reitz & Banerjee, 2006; Harell & Stolle, 2011; Delhey & Dragolov, 2016). The focus placed today on social cohesion is further driven by the observation that modern societies are changing and, therefore, the content of socially cohesive societies is changing too (Botterman, 2015; Chan, To & Chan, 2006).

What should be the role of the policy maker? Should s/he be a harmoniser of difference or a fighter for seamless homogenisation? This question is even more difficult to answer if we consider that there are still disagreements regarding the definitions and permeability of both the terms 'social cohesion' and 'diversity'. Social cohesion seems to be protected by disciplinary boundaries that are somewhat difficult to permeate from more multidimensional perspectives (Pahl, 1991). The challenge thus remains how to define social cohesion, and its influence on diversity, when scholars seem to opt for unilateral perspectives and angles. Adding to this complexity is the fact that there is no universally recognised definition of social cohesion, and that theories found in the literature are at times contradictory and difficult to operationalise (Rajulton, Ravanera & Beaujot, 2007). So is the concept of diversity which is equally composed of multiple and sometimes contending dimensions not seemingly aligned in the academic literature.

Critical diversity acknowledges the significance of power and its relation to which specific diversity issues are foregrounded, and which aspects of history and protest are made invisible in the context of political praxis (Pullen et al., 2017). In this vein, scholars seek to interrogate and enhance praxis to activate advocacy and impact organisational and social emancipation and change (Ali & Syed, 2017; Gardiner & Fulfer, 2017; Pio & Essers, 2013; Swan, 2017). Gardiner and Fulfer (2017) encourage organisations to enable the emergence of praxis to destabilise inequities and homogenizing tendencies, thus promoting and respecting diversity differently. Swan (2017) discusses

collective white ignorance inflected with class, where racialized ignorance needs to be challenged and mitigated through forms of progressive white praxis focused on the labour of listening when generously encountering others. Additionally, it is important to emphasise that ethnic and religious diversity and migration are everyday realities and their linkages to integration and weaving the fabric of society are determined by relational and structural issues (Hickman, Crowley and Mai, 2008).

In the public discourse, social cohesion is generally valued in and for itself, as it reflects solidarity and social harmony. Nowadays, politicians and policy makers seem to be increasingly worried about how to bring societies together. As Delhey and Dragolo (2016) argue, the term cohesion denotes a collective quality, a characteristic of a group, neighbourhood, region or society that is highly cherished in heterogeneous realities. Yet social cohesion is a work-in-progress concept with multiple dimensions. Harell and Stolle's (2011) review of the social cohesion literature reveals three key perspectives. Firstly, a communitarian perspective which focuses on aspects of common backgrounds, shared norms and values, identity and sense of belonging. Secondly, the social capital perspective which focuses on social networks, social control and mechanisms to enhance common life. And finally, the third perspective which focuses on access and inclusion.

This third perspective aims to ensure a fairer distribution of material goods between groups, such as economic resources, access to services, education, work access and relationships (Bernard, 1999). Looking at social cohesion through the lens of access and inclusion entails an expectation that the distribution of these goods extends towards all members of society in a more equal way. Therefore, this perspective aims to fight inequality and low social capital, which normally operate in a vicious circle (Putnam, 2000). Scholars and policy analysts argue that social cohesion is formed by social structure and that inequalities directly erode cohesion within society (Beauvais & Jenson, 2002; Jeannotte, 2000; Wilkinson & Pickett, 2009). This perspective posits a pivotal role for the state as responsible for shaping the context in which diverse citizens pertaining to multiple groups live together as a unit (Easterly, Ritzen & Woolcock, 2006).

Perhaps the most relevant connection between this social cohesion perspective and public policy derives from the dual recognition that any given social structure is embedded in a set of relatively stable social institutions, but also that such institutions are subject to potential change through government intervention (DiTomaso et al., 2007). If states are context setters, then it is their direct responsibility to set the table and directly aim to ease social barriers and fight for equality. This equality though should not be purely economic, but instead should be seen holistically in terms of fostering inclusion and respect for diversity. As argued by Helly and colleagues (2003),

social cohesion should shape integrated and inclusive communities where intergroup encounters are guided under the influence of the state.

A recent study, titled *Building an inclusive multicultural New Zealand* (Agunlejika and Chuah, 2017), indicates that there are public policies that support multiculturalism, and that this is a strength. However, it also identifies that the main area of improvement is senior leadership teams that are ethnically diverse in the work environment. Furthermore, the report points to the need for research and insights linked to multiculturalism, with recruitment frameworks that promote ethnic diversity and programmes which promote cross-cultural learning.

5: From the social to the labour arena: policies on discrimination

It's not what you look at that matters. It's what you see
– Henry David Thoreau

In this section, we touch upon the aspiration that all people should enjoy equality of treatment and opportunity that is enshrined nowadays in the psyche of most consolidated liberal democracies across the world. Indeed, the common notion of securing equal opportunities for all citizens, so that they can fully grow in different societal arenas, is a crucial component of most cosmopolitan discourses. Such collective understanding does not supersede the profound differences in the approaches taken by various governments – and, by extension, policy makers – whilst fighting against discrimination and fostering inclusion.

Yet questions arise such as: What societal groups are to be recognised? Which ones are considered more relevant than others? Which ones should still be excluded? How far should governments go in enforcing tolerance and understanding across selected groups? Answers to these questions are found in the unique contextual and socio-historical factors surrounding every nation. What can be discriminatory practice in one cultural setting is not necessarily discriminatory in another.

Furthermore, workplace discrimination has not historically occurred in isolation from the fabric of societies and the complex and intricate relations between public policy and various forms of workplace discrimination and exclusion in other societal arenas. Thus, a pertinent question to address relates to forces that have shaped public policy

design on discrimination and exclusion. Numerous social movements around the world have paved important avenues for the recognition of groups in their fight for equality as part of a nation's bill of human rights (e.g. Eschle, 2018; McAdam, 2000; Polletta & Jasper, 2001). But identifying and defining social problems is an endless task with multiple points of contact between policy makers and the 'real world' (Spector & Kitsuse, 2017). Relevant public policy heavily relies on good research. Yet such research may or may not be directly conducted by policy makers themselves, but by the many academic channels funnelling data and experiences from their desktops and fieldwork to the public policy arena (Rankin, Vickers & Field, 2001).

A substantial portion of the diversity literature defines workplace discrimination as differences in treatment based on personal characteristics – such as race, gender, religion, sexual orientation, disabilities, political affiliation, and national or social origin – which impairs or nullifies fairness of treatment or opportunity in the workplace (e.g. Colella & Stone, 2005; McMahon & Shaw, 2005; Pio & Essers, 2013; Ragins & Wiethoff, 2005; Tomei, 2003; Syed & Pio, 2016). Discrimination in the workplace occurs at various levels and takes various forms. At the institutional level, discrimination against individuals can be found in hiring, training, promotion and firing (e.g. Cohen, 2000; Roessler et al., 2007). At the interpersonal level, individuals may be subjected to micro-aggressions, which include prejudiced attitudes, affect and discriminatory behaviour in daily social interactions (Roberts, Swanson & Murphy, 2004; Swim & Stangor, 1998).

Yet discrimination categories are neither historically stable nor homogenously recognised across countries. Early studies on the interaction of the state and disadvantaged groups initially concentrated on race and ethnicity (e.g. Chadwick-Jones, 1962; Kain, 1963, 1968; Gould, 1968; Doeringer & Piore, 1970). The assumption of these studies was that incoming groups – such as former slaves, and people from the colonies, as well as indigenous peoples – would face important challenges to assimilate into industrial environments traditionally shaped by white male workers. This situation posited a great deal of weight in countries that were struggling with new forms of industrial relations and collective action. Structural barriers to integration thus became the central target of numerous studies. The idea was to create awareness of how government intervention could pave avenues to reduce open disadvantages that accumulate, sometimes, over hundreds of years. Residential segregation, access to public transport to attend the workplace, and impediments to join unions were commonly addressed topics. Understanding the workplace beyond the workplace was probably the major achievement of this body of literature.

Influenced by this literature, from the 1970s onwards, the term Equal Employment Opportunity was designed to increasingly permeate the vocabulary of policy makers, slowly reaching new corners of race relations in the workplace. This literature primarily points out the need for normative organisational policy directed at minimising bias in organisations, with the intent to recognise and combat systemic sources of discrimination manifested within organisational practices, rather than explicit forms of individual bias (Bielby, 2000). In this regard, since the 1970s, a mushrooming body of feminist literature has aimed to change the mindset of traditionally minded policy makers (e.g. Bell, 1979; Charles, 1983; Han 2017; Leffler & Gillespie, 1971; Petchesky, 1979; Pio, 2005; Wharton, 2000). Looking to build a comprehensive feminist strategy, many scholars started debating gender differences, making it impermissible to use sex as a proxy for specific traits, functions or behaviours. There were increasing pressures to replace sex-based classifications with distinctions based on function. Instead of designating a job as male, for example, an employer would have to develop job-related criteria, such as strength or height (Vogel, 1990). By establishing points of comparison in the workplace, unfavourable treatment based on gender characteristics could be identified as discriminatory, hence impermissible.

At the turn of the century new types of discriminated groups started to attract the attention of international scholars. These included issues such as ageism (Desmette & Gaillard, 2008; Duncan & Loretto, 2004; Garstka, Schmitt, Branscombe & Hummert, 2004; McDonald & Levy, 2016), education (Van Laer & Janssens, 2011), physical ability (Campbell, 2009; Kumar, Sonpal & Hiranandani, 2012; Mik-Meyer, 2016), and religion (Day, 2005; Hicks, 2003; Krahnke & Hoffman, 2016; Syed & Pio, 2018; Vickers, 2015). But more interesting was the subsequent development of many of these categories through the lens of intersectionality (e.g. Dicicco, 2016; Healy, Bradley & Forson, 2011; McDowell & Carter-Francique, 2017; Pilling, 2012). Through this lens, discrimination and workplace exclusion is understood through the connection and overlap of multiple categories of Otherness. For instance, women are not only women, but sometimes elderly women, Muslim women, transsexual women or a combination of more than one label. Navigating the multiple dimensions of the self, policy makers became linked to the complex world of post-structuralist theory and its never-ending quest to determine the issue of agency.

6: Hands on: Equal Employment Opportunity and Affirmative Action policies

Whenever you find yourself on the side of the majority it is time to pause and reflect
— Mark Twain

In the previous section, we touched upon policies on discrimination and multiple dimensions of the self in the workplace. This section puts the spotlight on equal employment opportunity and affirmative action. Preventing discrimination using legal mechanisms is an achievement of different government agencies, legislatures and courts. Policy makers have been historically pressured by governments wanting more creative and effective solutions to promote diversity. Most of these solutions have been funnelled through the construction of what is commonly known as Equal Opportunity policies in general, and Equal Employment Opportunity (EEO) policies in particular. In the broadest sense, EEO is a set of government policies that require that employers do not discriminate against employees and job applicants based upon certain characteristics, such as age, race, colour, creed, sex, religion, and disability.

An affirmative action policy is one that is intended to bridge inequalities in employment and pay, bettering access to education and promoting diversity. The United States is widely recognised as the original creator and one of the most active defendants of affirmative action policies. Indeed, the concept was first used in the context of race discrimination and became part of legislation in 1961. By 1964, with the passing of the American Civil Rights Act, the scope of such policies was expanded to include sex, national origin and religion (Viljoen, 1997). Not surprisingly, one of the most commonly cited definitions in the literature is the one coined by the American Psychological Association that defines affirmative action as 'voluntary and mandatory efforts undertaken by federal, state, and local governments; private employers; and schools to combat discrimination… and to promote equal opportunity in education and employment for all' (American Psychological Association, 1996, p.2). The goal of affirmative action is to 'eliminate… discrimination against women and ethnic minorities, and to redress the effects of past discrimination' (Kravitz et al., 1997, p.vii).

Over the years, affirmative action policies have been adapted, reengineered and implemented in dozens of countries around the globe. Affirmative action has provided governments with a tool to address the phenomenon of historical differences of their officially recognised disadvantaged groups. This has consistently occurred through the use of quotas that aim to balance the obvious statistical inequalities in education, political institutions and the workplace (Banerjee, Gupta & Villeval, 2018). Affirmative action has similar goals as equal opportunity, but its approach is more proactive (Burstein, 1994).

This is because EEO policies are linked to negative practices that can be punished or corrected when detected. In contrast, affirmative action implies the active search and analysis of data in order not only to subvert, but also to avert discrimination (Crosby & Cordova, 1996).

Affirmative action has been described as having three significant conceptual dimensions: legislative, executive or practice, and political, which includes communication and surrounding debate (Archibong & Sharps, 2013). Statutory equality bodies explain the legislative dimension, whereas the executive dimension refers to the managers within organisations who develop the concept of affirmative action and apply it through workforce diversity measures. Political context can mandate the perception of affirmative action, and the political environment often drives and frames perception as well. This perception influences the nature of affirmative action and the initiatives that materialise.

EEO and protections based on the concept of 'human rights' are interrelated yet distinct. In the case of EEO, the onus is on the employer to take a proactive approach in identifying and eliminating any organisational practice(s) that could lead to inequality in employment between individuals or groups.

As discussed in Section 3 of this report, in the New Zealand context, the State Sector Act 1988 places this onus on the individual departments within the New Zealand public service. Section 58 defines an EEO programme as follows: 'aimed at the identification and elimination of all aspects of policies, procedures and other institutional barriers that cause or perpetuate, or tend to cause or perpetuate, inequality in respect to the employment of any person or group of persons'. Section 77A of that Act identifies groups of potential and actual employees to whom an EEO programme should address, and which pertain to a recognition of the aims, aspirations and employment requirements of Māori people, ethnic or minority groups, women, and persons with disabilities.

7: The magical world of multiculturalism: policy-makers as diversity promoters

We are all different. There is no such thing as a standard or run-of-the-mill human being, but we share the same spirit
– Stephen Hawking

In this section, we highlight policy makers as diversity promoters and provide some examples from various countries to emphasise the notion of multiculturalism. As cities become more diverse, and financial movements between countries become more constant, governments and organisations are forced to pay more attention to cross-cultural communication and acculturative patterns. International organisations not only started opening more factories, offices and facilities overseas, but they also started employing a more ethnically diverse workforce in their home countries. Awareness of the Other – especially the national other – in the polity and across polities, became more relevant than ever. But behind this awareness lay a fundamental change in policy approach – that is, the notion of acculturation.

Migrant integration policies were conceived as a decisive element in the construction of the nation and its social fabric. From the multicultural perspective, integration implies mutual accommodation of newcomers and the mainstream culture (Diaz, 1993; Neuwirth, 1999; Weinfeld & Wilkinson, 1999). On the one hand, migrants must embrace a series of social rules and conventions relevant to the receiving society. On the other hand, the state is responsible for designing, granting and protecting an equal base of rights to participate fully in the economic, labour, social and political life of the new country. However, the very notion of diversity and inclusion may appear to be common sense, thus it is easy for it to be glossed over and taken for granted. Therefore, diversity and policy are open for interpretation through various layers, and their application can be varied from one country and/or organisation to another.

For example, Canada's regime of incorporation comprises public policies designed to ease the economic, social and political incorporation of newcomers and minorities (Breton, 2005).

The Canadian multicultural model is essential to understanding more contemporary discussions on diversity. In fact, a body of literature was developed during the past decades praising the numerous benefits of the model. Names such as Kymlicka (2012), Glazer (1998), Joppke (2010), and Vertovec (2007) became influential political philosophers encouraging policy makers around the world to adopt this new way of understanding intercultural relations in the polity. Challenging the assumption that

the only option for immigrants is to eventually assimilate and become absorbed into the dominant group, this group of scholars introduced a multidimensional model of acculturation, which presents four different possible outcomes. Firstly, assimilation takes place when migrants do not maintain their cultural identity and seek daily interaction with the dominant culture. Secondly, separation occurs when members of an ethnic group place value on maintaining their original culture and avoid contact with the new culture. Thirdly, marginalization occurs when there is little interest in cultural maintenance and little interest in having relations with another (often because of discrimination or exclusion). Finally, integration occurs when there is interest in both maintaining one's original culture and establishing regular interaction with another.

From a government perspective, acculturation is mediated by specific immigration policies. These policies shape the conditions under which migrants are incorporated into receiving societies. Berry and colleagues' classification provided a blueprint for understanding the historical development of such policies. During the 1960s and 1970s, three broad governmental approaches to the incorporation of migrants prevailed: 1) the assimilation approach, which postulates the necessity to incorporate migrants through a one-sided process of adaptation until they become indistinguishable from the majority of the population; 2) the differential exclusion approach, in which migrants are temporarily incorporated into certain areas of society, above all the labour market, while access to other areas, such as citizenship and political participation, is denied; and 3) the multicultural approach, which claims that migrants should be able to participate as equals in all spheres of society without being expected to lose their own culture, religion and language (Castles & Miller, 2003).

An exemplar in this context is the International Labour Organisation (ILO) where equality of opportunity and treatment has been fundamental for the organisation since its establishment in 1919. ILO highlights its diversity and inclusion policy for workers to be able to compete, be promoted, to have an equal footing with others, to enable them to remain in employment, and to return to their work after an absence. ILO also emphasises the special accommodations that may arise from certain circumstances, such as family responsibilities for children, parents, religious requirements, a temporary disability, HIV status, accidents, chronic illnesses, and age-related impairments. ILO gives special attention to four specific categories of workers: those with disabilities, those living with or affected by HIV/AIDS, pregnant workers and workers with family responsibilities, and workers with a particular religion/belief (ILO, 2016). A number of countries have policies strongly linked to diversity and inclusion and we provide some examples from Canada, the United Kingdom (UK), the Netherlands, Nordic countries and Germany.

The policy applied by the Canadian Chamber of Commerce indicates that everyone should be included and fully acknowledged. The diversity policy for appointing directors includes, but is not limited to, business experience, geography, age, gender, gender reassignment, marriage/civil partnership, pregnancy/maternity, race, ethnicity, ethnic origin, colour, nationality, national origin, religion/belief, sex and sexual orientation, disability, and Aboriginal status. The Board of Directors should also include an appropriate number (at least 40 per cent) of women, and this is the main focus of the policy (Canadian Chamber of Commerce, 2018).

In the UK, the Home Office sets out the diversity and inclusion policies that acknowledge the spectrum of gender, sexual orientation, religious belief, and faith diversity in the workplace. In their 2013–2016 diversity report, they focus on four important entities within their diversity and inclusion strategies. First, managers at all levels need to perform their best based on their effective leadership while putting the diversity and inclusion policies at the centre. Secondly, more attention must be paid to potentially under-represented groups, so that everyone is well represented in the workplace. Third is the importance of creating an inclusive working environment for everyone. Lastly, services must be delivered that promote each other's diversity and inclusion strategies (Home Office, 2018).

In the Netherlands, the principle of equal treatment is regulated in the Dutch Constitution and was introduced for implementation in 1983. In Article 1, the government requires that everyone should be treated equally and in a non-discriminatory manner on the grounds of religion, belief, political opinion/orientation, race, and sex. This Constitution however only works between the government and individuals. In 1994, the Equal Treatment Act (ETA) was launched to deal with impartial treatment on the basis of belief, political orientation, race, gender, nationality, sexual orientation, and marital status. The scope of ETA includes the employment and professions, supply of goods and services, public supply of goods and services, and school and career advice (Dierx & Rodrigues, 2018).

In 2010, the Norwegian government via the Ministry of Education appointed a resource group to provide some insight for more diversity in the cultural sector. The policy works on the assumption that everyone should be treated equally regardless of their socio-economic, cultural, and religious backgrounds, and any disability (Norwegian Ministry of Culture, 2012).

Sweden prides itself as a country that values gender equality and has declared itself a 'feminist government' (Numhauser-Henning, 2015).

In Germany, diversity and inclusion policy is regulated by the Basic Law for the Federal Republic of Germany. Article 3, paragraph 3 via the Charter of Diversity (Charta der

Viefalt) states: 'No person shall be favoured or disfavoured because of sex, parentage, race, language, homeland and origin, faith or religious or political opinion. No person shall be favoured or disfavoured because of disability.' The Charta der Viefalt was first published in 2006 and is committed to encouraging an unprejudiced working environment. Overall, Germany's integrative policies framed the discussion of multiculturalism from a more social ecological framework (for example, Bond & Haynes, 2014). This is in clear opposition to traditional theories that located explanations for human behaviour exclusively within individuals. Applied to the workplace, a social ecological framework involves workers, their values, attitudes, and behaviours that need to be understood in context. This situates policy makers as context setters. In sum, ecological multilevel policy analyses emphasise that individual capacities are shaped by team dynamics, that team functioning is impacted by organisational processes and that these in turn are affected by organisational dynamics which are influenced by national and cultural contexts.

In the ten years since the Charta der Viefalt's publication, Ernst & Young surveyed companies based in Germany to see how they implemented it. BASF SE, a German chemical company, includes gender, age, origin, and physical abilities, as well as other aspects such as value systems, life experience, attitudes, thought processes, and family situations in their diversity and inclusion policies. This organisation believes that diversity and inclusion is a long journey and is certainly not a panacea for every diversity problem. However, the diversity and inclusion strategy laid out by the German government has offered a framework with which the company can create an inclusive working place for everyone, and for supporting one another. Bayer, a German multinational pharmaceutical and life sciences company, applies a diversity and inclusion policy to attract a variety of employees. Their policy has many dimensions such as gender, culture, nationality, age, and sexual orientation, with an emphasis that inclusion is the practical implementation of diversity. Bayer emphasises the gender equality issue, particularly women in the workplace, which has been the centre of the company's diversity policy since 2010. The German branch of multinational conglomerate GE adopted the slogan 'living diversity' which includes the diversity of people related to their appearance, age, attitudes, sexual orientation, and lifestyles. GE has a Chief Diversity Officer and a number of employee networks that have been running for 20 years or more. These employee networks are established on the basis of religious belief, sexual orientation, and ethnicity attachments. Automobile manufacturer BMW has diversity and inclusion policies which are implemented so that employees are not treated partially due to their gender, nationality, ethnic origin, religion, age, or sexual identity (Ernst & Young, 2016).

Policy makers as diversity promoters have a broad spectrum to cover when it comes to influencing organisations. This runs from overall efforts to build more liveable and well-connected cities, such as in Canada, Sweden or the Netherlands, where migrants do not become segregated and can access work easily; to specific efforts to help newcomer groups enter the workplace by easing migratory rules, recognising overseas qualifications, granting tax benefits for organisations hiring workers in a more ethnically balanced way. The possibilities seem endless. But perhaps, the most relevant benefit of multicultural policies in the workplace is the creation of diversity awareness that, if initiated at the ethnic and national level, has been later translated to other groups demanding respect, recognition and especially integration into the workplace. Today, policy makers use a wide range of tools to make heterogeneous workplaces liveable spaces where people can share their different capabilities to achieve specific organisational goals.

8: Tactics and Conclusions

We all should know that diversity makes for a rich tapestry, and we must understand that all the threads of the tapestry are equal in value no matter what their colour
— Maya Angelou

The previous sections have unfolded how public policy can both challenge and facilitate diversity by setting the tone in today's demographically diverse workplaces. This section provides some tactics in the form of Cultural Intelligence (CQ) and the three Es (engagement, exposure, encouragement), as part of public policy initiatives to enhance inclusive workspaces through diversity and public policy. Today, New Zealand is an open multicultural nation with recognition of the unique rights of indigenous populations, migrant workers and vulnerable groups. But this is a relatively modern side of New Zealand, which historically has reproduced traditional roles in its society in general, and workplaces in particular. In comparison with other multicultural countries, New Zealand did not develop a range of multicultural policies, neither in terms of migrant integration nor in diversity management. Hence New Zealand may well be perceived as a progressive, liberal and multicultural nation, a paragon of non-discrimination, but underlying prejudices can be entrenched by long accepted practices, especially in the context of employment (Pio, 2010; Turner, 2014).

Consequently, there are opportunities for public policy to play a catalysing role in advancing diversity and inclusion in New Zealand. While the employee, organisation and public policy are all responsible for successful diversity and inclusion, public policy sets the trend within which the micro-levels (employee) and meso-levels (organisation) operate. There are many possible tactics that are useful for the enactment of diversity and public policy to create inclusive workspaces, but CQ and the three Es are two especially promising tactics.

8.1 Cultural Intelligence

In a world of shifting global mobility, where diverse and culturally dissimilar individuals interact on a regular basis, CQ or Cultural Intelligence (also known as Cultural Quotient) is the ability to effectively communicate and function in various and unfamiliar cultural contexts, settings or situations. Prior knowledge of mannerisms, cultural appropriateness and the ability to interpret intentions while communicating with diverse others facilitates a positive impact and can lead to a stronger relationship. Examples of using CQ on a daily basis can vary. This can be from closing business deals with companies in separate countries, or a healthcare provider informing a mother about medical care for her child when both individuals face a language barrier.

The four main dimensions that form CQ are: Cognitive, Metacognitive, Motivational and Behavioural (Alon et al., 2016a; Alon et al., 2016b; Škerlavaj et al., 2016).

Cognitive CQ is the knowledge of cultural norms, traditions and practices learned from personal experience and/or education and helps in overcoming prejudice. This includes basic knowledge of specific cultural values, beliefs and mannerisms, and a general understanding of economic, legal and social systems for interactions of cultural complexity.

Metacognitive CQ, compared to Cognitive CQ is essentially one step higher in the mental thinking process. For example, when one is engaged in an intercultural interaction, mental adjustments to their presumed assumptions are continuously made. This is when the actual experience (the conversation) varies from one's expectations (preconceived thoughts). Metacognitive CQ has been shown to improve decision making, the prediction of specific cultural judgements, and creative thought.

Motivational CQ is dependent on an individual's willingness to direct their energy, effort and attention towards strengthening and expanding their Cognitive CQ. Moreover, if individuals place themselves in unfamiliar cultural settings and situations regularly, reflecting on these experiences increases the chances of overcoming setbacks

or obstacles for possible future encounters. This can also improve an individual's confidence in approaching new cultural engagements.
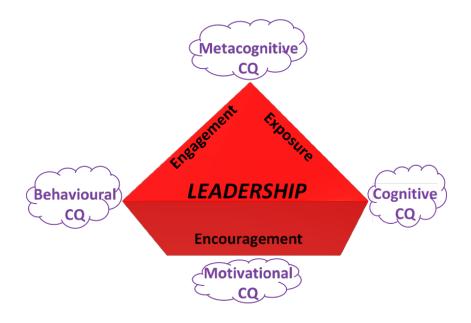
Behavioural CQ is the appropriate use of verbal and nonverbal communication, with moderating tones and physical connections such as handshakes, gestures and facial expressions. An example of exhibiting Behavioural CQ is the immediate kissing on the cheek when being introduced to someone new. This ritual, common in some countries, signifies the beginning of the development of a stronger bond between individuals.

Within this broad umbrella of CQ, diversity and inclusion must be driven from leadership at the very top in order to gain any traction. Leaders must have skin in the game in order to avoid diversity and inclusion programmes being perceived as a 'soft' goal. When it becomes clear that top level executives care about diversity and inclusion and that they are watching, results can be achieved more quickly and there tends to be higher accountability and reporting on outcomes. The inclusion of performance targets linked to diversity and inclusion goals is a good start (Pio, 2014, 2010). For diversity to succeed, it connotes inclusion where everyone matters and leadership that comes from the top (Deloitte, 2017; Westpac, 2017). In fact, having more women in leadership – including ethnic minority leaders – can create role models. However, research tends to indicate that those in senior leadership positions in New Zealand are less likely to notice discrimination, and many more should be promoting diversity (Forsythe, 2018).

8.2 The Three Es

For achieving successful diversity and inclusion outcomes, three crucial tactics need to work together, as displayed in Figure 3 below.

Figure 3: Tactics for successful diversity and inclusion outcomes

8.2.1: Engagement

Engagement of leaders and staff in problem-solving and being champions for change can lead to profound changes for diversity and inclusion outcomes. The success behind organisations, both those that are more nationally focused as well as those that are internationally focused, is often the result of the successful performance of employees. Employees who work for such organisations are usually led by a 'global leader' (Surijah, 2016). The traits of global leaders in internationally-run and diverse organisations range from adapting quickly to new and unfamiliar cultural settings, cognitive flexibility and recognising, appreciating and valuing cultural differences (Easterly et al., 2006; Rosen, Digh, Singer & Phillips, 2000). Global leaders are often known as 'bridge leaders' because they connect ideas as well as people through their effective understanding and communication across cultures (Forsyth, 2015; Singh, Singh & Singh, 2018). It is imperative for internationally thriving organisations to have global leaders because it gives them a competitive advantage against organisations that lack cultural or country specific knowledge, mannerisms and traditions of existing and potentially new partners (Forsyth, 2015). Leaders who want to increase their employees' CQ skill-set can provide training specific to their organisation's values; for example, by telling stories of connection with a bias towards positivity, recruiting employees from diverse backgrounds, and having a recruitment panel that is diverse and embraces multiple worldviews (Pio, 2016). There are promising indications that these approaches will be increasingly used in the state sector. In recent times, some state sector agencies have set up diversity and inclusion taskforces to help engage their organisations to achieve better outcomes (for example the Department of Corrections and New Zealand Customs). The use of recruitment panels that are more diverse is also becoming common in many agencies.

8.2.2: Exposure

Exposing managers and staff to diverse people through direct contact is increasingly being recognised as an effective approach for promoting diversity and inclusion. Business practises that generate contact across diverse groups that may rarely otherwise come in contact with each other helps break down stereotypes. Rotating management trainees through an agency not only helps them to gain exposure to groups of diverse people that they might not normally have contact with, it has a positive impact on the whole organisation because it enables them to get a holistic perspective of their organisation. Work assignments that promote this form of contact can lead to more equitable recruitment and promotion practices (Pio & Syed, 2017); for example,

training to increase cultural competence, and providing textured knowledge capsules to showcase the richness of various religions and ethnic groups (Pio, 2016).

Mentoring is another way of engaging managers in problem solving and also increasing their exposure to diverse groups of people. By supporting mentees, mentors help them to develop in order to support them in their career progression. While white men tend to find mentors of their own, women and minorities often need help. Research indicates that white men frequently feel uncomfortable reaching out informally to young women and minorities, yet they are eager to mentor others. Women and minorities, on the other hand, are often first to sign up for mentoring programmes. Mentoring therefore presents an opportunity to generate a virtuous cycle for mentors and those mentored, while boosting diversity and inclusion outcomes for organisations (Dobbin & Kalev, 2016). Additionally, diversity reporting and audits are another initiative for companies to engage with to redeem the promise in their policies; for example, audit career progression and salary packages and tracking trends for the future, such as median age of different populations (Pio, 2014).

The New Zealand state sector has opportunities to draw upon these approaches and thus improve diversity and inclusion outcomes.

8.2.3: Encouragement

The final tactic for boosting diversity and inclusion outcomes is through encouraging social responsibility. Encouragement comes in different forms. It may entail the use of the antidote of transparency by publishing diversity and inclusion results – for example, performance ratings and pay raises by ethnicity and gender – without any form of judgement, to promote a sense of social accountability for change. The New Zealand state sector has recently required the publication of diversity and inclusion results in public service annual reports in recognition of the value of transparency in promoting social accountability for change, indicating that there are positive changes in this area within the New Zealand state sector. Another form of encouragement is embodied in corporate diversity task forces charged with the responsibility of monitoring the career progression of diversity and inclusion groups and setting goals to address organisational problems. Supervisory and peer support are further ingredients for encouragement. This could include assessing what the diversity and inclusion numbers are telling the organisation and agreeing on specific forms of localised action and accountabilities to remedy challenges. In fact, government recommendations with accountabilities and outcomes can serve as a major driver for enacting diversity and inclusion in New Zealand workspaces.

The New Zealand state sector is beginning to implement appropriate measures to improve diversity and inclusion outcomes for New Zealand. Strong leadership and intent for diversity and inclusion is evident as a key driver of change. In order to achieve authentic results, the state sector will have to learn from successes and failures of numerous diversity and inclusion programmes that have existed around the globe for over 50 years. The field of management and social sciences offers insights into human behaviour and what genuinely drives change more than ever before and provides fertile ground for harvesting ideas that can lead to new initiatives. In addition, the state sector will need to increase the momentum of diversity and inclusion programmes in order to keep pace with an increasingly complex and globalised world which demands new solutions to old problems. In addressing the diversity enigma, this report underscores the vital importance of public policy for New Zealand to remain dynamic and relevant in a fluid world.

You may choose to look the other way, but you can never say again that you did not know
                                                                                  – William Wilberforce

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Based at Auckland University of Technology, The Policy Observatory provides a lens on public policy in Aotearoa New Zealand. We both conduct and commission research on economic, social and environmental policy issues, with the intention of publishing results in a form that is accessible to the general public. We work in a collaborative, networked way with researchers across institutions and in the private sector. Ultimately, we are concerned with how policy advances the common good.