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ASSOCIATION FRANÇAISE DES MANAGERS DE LA DIVERSITÉ

Inclusion in Organisations:

from Posture to Practice

Patrick Scharnitzky | Pete Stone

MANAGEMENT

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Foreword

The management of diversity first appeared in large French companies around fifteen years ago. Since then, numerous initiatives have been undertaken, great victories have been won, and thousands of employees have benefitted from the policies that have been put into place. The perimeters of what "the management of diversity" means have also evolved a great deal. The main focus has been (and continues to be) on disability, gender and intergenerational equality and these issues have been enriched by new perspectives. New topics have emerged as well.

Today, the continued expansion of protected characteristics in French legislation is a challenge for AFMD member organisations: how do they handle all of these topics? How do they address all of these different populations? But also, how do they communicate with employees who do not belong to any of the named categories or who refuse to be categorised?

To answer these questions, the AFMD wanted to envision a more comprehensive perspective, that of inclusion, but without rejecting the operational aspect of its work or its methodology of co-construction. The AFMD therefore suggested that Patrick Scharnitzky and Pete Stone test their theoretical model with a working group made up of diversity managers from member organisations, as well as operations staff and managers. Together, they reflected on the concrete, pragmatic and day-to-day implementation of the inclusion model in their organisations.

This book reports on their work and, in doing so, proposes a new way of thinking about, but above all of "practising" inclusion. Now is the time for you to adopt it so you can reinvent the management of diversity in your organisation!

Mansour Zoberi, president of the AFMD
Anne-Sophie Beraud and Anne-Laure Thomas, board members of the AFMD

Summary

Introduction

The management of diversity has arisen in France as a result of two different forces, one legal the other moral. On the one hand, the laws concerning non-discrimination have hardened over the past fifteen years and we have seen a growing list of protected characteristics, rare but severe convictions, the creation of the HALDE (later to become the *Défenseur des Droits*[1]) and an increase in financial contributions concerning disability. On the other hand, the rise of freedom-form companies and issues around QWL (Quality of Work Life) and CSR (Corporate Social Responsibility) has brought about a "moralisation" of the workplace. These two forces have led large companies to take action, mainly in three areas: gender, disability and more recently age.

Studies have shown the positive impact on performance of a greater diversity and an intelligent way of managing it. Most of them have focused on the effect of gender diversity on the economic and stock market performance of companies (McKinsey's Women Matter[2] series, Catalyst's studies[3], etc.), but without really asking the question of causality between the two. Is it the gender diversity in the executive committees of companies that generates performance, or is it their performance that allows them to dare have gender diversity in their executive committees? Or is it allowing the best, women and men, to reach the executive committee that leads an organisation to perform better? Moreover, linking a company's performance solely to diversity is problematic if we underestimate the importance of context and the fact that, in our experience the most mature companies concerning diversity are also leaders in the quality of work life and/or in managerial models.

1. French independent authority to ensure citizens' rights.
   See https://www.defenseurdesdroits.fr/en/an-independent-institution. (accessed 24 March 2021).
2. MCKINSEY & COMPANY, *Ten years of insights on gender diversity*, 2017.
3. CATALYST, *The bottom line: connecting corporate performance and gender diversity*, 2004.

Dealing with diversity in "silos"[4] has rapidly shown its limits. The proliferation of actions focused on certain populations (people with disabilities, women, the over-fifties, etc.) has led to diversity policies irritating many people, including those directly concerned. And what about other groups: racialised or LGBT+ employees, union members, overweight employees, smokers, people with tattoos, etc.? Do diversity actions address them? In reality, not very often.

For about five years, some companies have been broadening the spectrum of diversity actions but multiplying silos in line with the protected characteristics in the Labour Code is impossible. This conclusion gave rise to the concept of inclusion with American groups exporting their "Diversity and Inclusion" department to France. Today, some organisations have adopted this dual Diversity and Inclusion strategy, without really knowing what distinguishes the two, nor how to implement this new approach.

In 1996, the Americans David Thomas and Robin Ely published the first scientific paper dedicated to this change of perspective in diversity management[5]. They list eight necessary conditions to implement this change[6], mainly around leadership and organisational culture. Since then, other publications have addressed inclusion, but they have concentrated more on the mindset to adopt rather than taking an operational approach for managers to go beyond good intentions[7].

4. By silo, we mean the fact that organisations have tended to address the subject of diversity via certain populations such as women, workers with disabilities, etc.
5. THOMAS David et ELY Robin, "Making differences matter: a new paradigm for managing diversity", *Harvard Business Review*, 24, 1996, 79-90.
6. "*1. The leadership must understand that a diverse workforce will embody different perspectives and approaches to work, and must truly value variety of opinion and insight; 2. The leadership must recognize both the learning opportunities and the challenges that the expression of different perspectives presents for an organization; 3. The organizational culture must create an expectation of high standards of performance from everyone; 4. The organizational culture must stimulate personal development; 5. The organizational culture must encourage openness; 6. The culture must make workers feel valued; 7. The organization must have a well-articulated and widely understood mission; 8. The organization must have a relatively egalitarian, non-bureaucratic structure.*" THOMAS David and ELY Robin, "Making differences matter: a new paradigm for managing diversity", *Harvard Business Review*, 24, 1996.
7. See, for example, CHAVEZ Carolyn & WEISINGER Judith, "Beyond diversity training: a social infusion for cultural inclusion", *Human Resource Management*, 47, 2008, 331-350 ; ROBERSON Quinetta, "Disentangling the meanings of diversity and inclusion in organizations", *Group & Organization Management*, 31, 2006, 212-236 ; TURNBULL Helen, GREENWOOD Regina, TWOROGER Leslie & GOLDEN Charles, "Skill deficiencies in diversity and inclusion in organizations: developing an inclusion skills measurement", *Academy of Strategic Management Journal*, 9, 2010, 1-14.

More recent work focuses specifically on talent management. Frost and Kalman[8] approach inclusion in a more mature way and demonstrate an opposition between diversity policies aiming to make "a positive contribution to society" and talent management guided solely by business issues. They therefore propose an "inclusive talent management" model using concrete examples and based on a circularity - which we advocate in this book - between social progress and performance. In a similar manner, Sweeney and Bothwick[9] address the issue of "inclusive leadership" as a means of supporting change in workplace groups. They explain that it is the manager's inclusive attitude that is the key to change, in the sense of supporting each person by respecting all differences, and above all without specific programmes on particular populations, a model which we also support. Finally, and in the same vein, Meyers[10] explains that companies have long had an "exclusive" approach to talent management by focusing their efforts on a small audience of high potentials. This approach is now reaching its limits due to a shortage of "classic" talent, an increasingly changing and open job market, which requires an agile response based on the diversity of talents, and increasingly inclusive human resource management that includes a quality of work life dimension.

This book proposes both to complement the existing theoretical framework and to make pragmatic proposals for action in all the areas where organisations can become more inclusive. It is the product of theoretical reflection and eight months of collaborative work. Our frequent contacts with people responsible for diversity policies in organisations, our knowledge of the literature and our desire to respond to the pitfalls of managing diversity in silos enabled us to imagine what would be the fundamentals of inclusion in organisations.

This theoretical model was then presented and debated in an AFMD working group. It was composed of people responsible for managing diversity policies in organisations and operational managers, who met for seven three-hour sessions. They were invited to translate the theoretical model into concrete, pertinent and feasible actions in different areas of work: employer branding, recruitment, career management, team management and decision-making, corporate life, culture and norms.

8. FROST Stephen & KALMAN Danny, *Inclusive talent management*, Kogan Page, 2016.
9. SWEENEY Charlotte & BOTHWICK Fleur, *Inclusive leadership*, Pearson, 2016.
10. MEYERS Maria Christina, "Talent management. Towards a more inclusive understanding", *Tijdschrift voor HRM*, 12, 2016, 1-12.

Our theoretical model evolved as a result of the debates during these meetings. We had to rethink some aspects that did not stand up to empirical experimentation, to rephrase others whose wording caused confusion, etc. This co-construction therefore both strengthened our theoretical model and gave rise to multiple avenues for implementing the model daily.

This book is the fruit of this long work. In the first part, we present the four pillars of our model: *Actions for All, Balancing Uniqueness and Belonging, Equity and a Feeling of Fairness,* and *Integrative Cooperation*. These four pillars are accompanied by two prerequisites: domesticating stereotypes and going beyond the traditional diversity KPIs to measure inclusion. This first part presents our model for inclusion.

The second part of the book is based on the results of our working sessions on the different areas of work life mentioned above. We have focused on the concrete and applicable practices and processes that the working group participants highlighted during our meetings. In doing so, we hope, modestly, to pass on to HR professionals and managers some ideas to help them put inclusion into practice, without moralising or formulating injunctions.

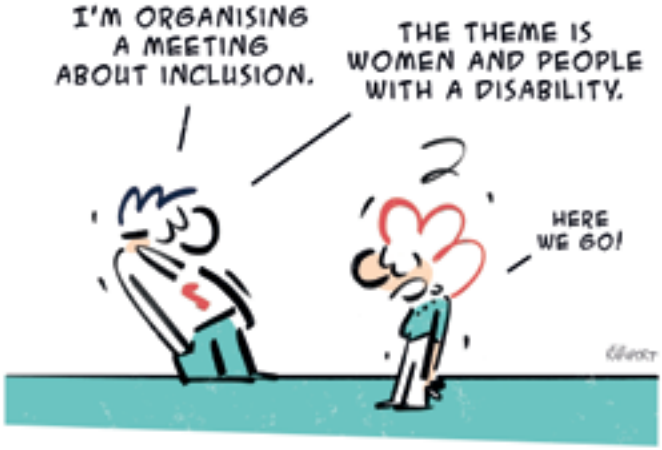
Finally, the third and final part addresses the issue of teaching inclusion in higher education. The aim is to familiarise future managers as early as possible with these practices, in order to make them "natural" and automatic, thereby making students the proponents of inclusion in tomorrow's organisations.

This book has no to do list, no recommendations, no action plans. Given the diversity of organisations, it is not possible to propose solutions that would be suitable for all. The size, industry, configuration, and specific corporate culture of each have a big impact on how inclusion will be translated operationally. However, readers will be able to identify avenues for reflection, proposals for actions and ideas for implementation that they will consider the most appropriate for their organisation. Similarly, the ideas and proposals we have imagined with the participants in the working group are inspired by a French work environment. This does not mean that they will not be valid elsewhere, but it is likely that other relevant and original ideas exist abroad.

We hope that this book will make inclusion intelligible and pragmatic for all.

Part 1
The Fundamentals of Inclusion

This first part of the book presents our model for inclusion. It evolved as a result of the discussions with the participants of the working group. These debates and collective reflections allowed us to make sure it was robust and also make some changes, in order to clarify it and make it more accessible.



The Four Pillars of Inclusion

Addressing Diversity with *Actions for All*

There are different ways to "tackle" the subject of diversity. It can be addressed through modes of action, such as HR processes, training or recruitment, with quantitative objectives or measurement related to possible discrimination. Alternatively, it can be approached by considering the impact of diversity (or lack thereof) on group dynamics, engagement and motivation or attractiveness and retention of talent. A third possibility would be to think about diversity criteria. It is this third choice that has been generally made by French companies (and companies in France), because the different laws encourage companies to implement actions by population, but also because this choice is simpler, more easily understood, and because it is a response to the need to correct discrimination.

In fact, mainly because of legal obligations, diversity policies and actions have focused on two main populations: people with disabilities and women. Disability Services were set up to increase the proportion of disabled workers, and networks and actions created around the subject of gender equality. Soon, two paradoxes became apparent. The first relates to disability and the specificity of the 6% quota[11], which has led some companies to have separate services dealing with diversity and disability. The second concerns gender and the idea that women are not a numerical minority, which has led some companies to not include the subject of gender in the diversity remit. The end result is that the two areas where there have been most actions are sometimes disconnected from diversity policies.

Stigma as a Consequence of Stereotypes

This "silo" approach to diversity has led to a stereotypical view of the target populations, even though one of the challenges was precisely to undermine these stereotypes. "Female leadership" is a good example of the essentialisation of the gender diversity issue. To consider that women must be helped to accept their "female managerial style", so as to support them in their careers, is to restrict them to stereotypical patterns linked to empathy or caring, for example. Similarly,

11. There is legal obligation in France for all companies with more than 20 employees to have 6% of the workforce with an official recognition of a disability. See https://www.lexology.com/library/detail.aspx?g=29badee9-932a-41e2-936d-a1279f009769 (accessed 24 March 2021).

concerning disability, the issue has been approached from the point of view of assistance, placing disabled workers in a position of weakness that they risk internalising. The underlying or unconscious reasoning is this: if a group needs help, then it must be inferior and therefore the negative stereotypes about that group are surely true![12]

Many people have started to react negatively and challenge these actions. Men have expressed the feeling of reverse discrimination (not to call it positive discrimination). This is also reflected quantitatively: a significant proportion of the complaints registered by the *Défenseur des droits* for gender discrimination come from men denouncing favouritism towards women. And what about women? While many agree with these actions (reducing wage inequality, mentoring, involvement in networks, etc.), others are uncomfortable being supported as they feel this is due to their gender and not their competencies.

There have been similar reactions concerning disability. Private sector companies only reach employment rates of 3.7% of disabled workers whereas the law imposes 6% and AGEFIPH[13] explains that if all employees with a disability were officially declared, they would reach 10%. So, why do certain employees with a disability not declare their disability? There is a certain lack of information, but this is becoming less and less true. It is the fear of stigmatisation and being labelled as disabled that is holding them back. Treating disability as a "problem in itself" makes it a problem. Of course, the increase in the proportion of disabled workers in companies is a victory, but this good result hides less visible aspects such as self-limitation or the absence of employees with a visible disability in client-facing roles.

Going beyond the Chosen Criteria

As a result, some companies have broadened the scope of their actions, primarily to "origin" and generational issues. Longer working lives associated with shorter generational cycles mean that companies cannot avoid dealing with the question of generations. How can the over-fifties be motivated and challenged in this context? How do we get people with such different behavioural codes, life experiences and

12. See SCHARNITZKY Patrick, *Les stéréotypes en entreprises : les comprendre pour mieux les apprivoiser*, Eyrolles, 2015.
13. French collecting authority whose objective is to favour the employment of people with a disability. It collects "fines" from companies that do not reach the quota of 6% of employees with a disability.

workplace relationships to work with each other? Once again, the labour force has been broken down into three groups: Generation Y, Generation X and the Baby Boomers. Actions have been put in place for the youngest (attractiveness, onboarding processes, etc.) and for the oldest (training, horizontal mobility, motivation, etc.). And once again we see the flaws of reasoning in terms of "sub-silos of a silo", with the same consequences of a stereotypical and stigmatising vision. For example, some companies train managers on "how to manage the Y Generation"! And they end up confining young graduates to the stereotypes of this generation and taking the risk that they will end up believing them.

As for the question of origins, it has generally been approached from three different angles and has never really addressed the subject of racialised persons.

1. Nationality, which can be counted, with the objective of measuring the degree of internationalisation of an organisation with operations in many countries. The risk is then to see an employee uniquely through their nationality.
2. Cultural origin, with the illusion that it can explain anything and everything. Culture is of course an important component of our personality and of how we relate to each other. As such, it can have an impact on what we like, how we think and how we manage. But again, it is reducing people to one characteristic.
3. Social origin, with the advantage of being able to work on the question of qualifications, which is not a protected characteristic. Here too, stereotypes are strong and actions are therefore not as bold as they could be.

Around five years ago, and for very different reasons, companies started working on new diversity subjects: sexual orientation and religion. The first led to the creation in 2012 of an LGBT charter by l'Autre Cercle[14]. As for religion, the emotionally charged context makes it almost impossible for organisations to treat the subject like any other. A third characteristic is beginning to be dealt with in organisations: physical appearance. This concerns dress codes, tattoos and piercings, but also physical attractiveness, and especially obesity, which today interests both companies and lawmakers. Unsurprisingly, these three subjects are being dealt with in silos. These initiatives should of course be welcomed, as should be the companies that have the courage to bring these issues to the fore. Far be it from us to think of reproaching them. However, the effects are inevitably

14. "L'Autre Cercle is one of the leading French national LGBTQ voluntary associations." See https://www.autrecercle.org/page/l-autre-cercle (accessed 24 March 2021).

the same: we see people through a restrictive lens, deploy actions that stigmatise those that are directly concerned and infuriate those that are not.

And all this covers only seven out of the 24 protected characteristics in the French labour code! Organisations end up being torn between three potentially dissatisfied populations: white, heterosexual, non-disabled men in their thirties who say "What about us?"; employees who possess one of these characteristics, some of whom at least refuse to be labelled and want to be treated like any other employee; and finally, all those who do not see themselves in these characteristics and feel neglected. This is the dead-end that thinking in silos leads to. We need to replace this thinking with a more transversal approach leading to *Actions for All*.

Beyond the dissatisfaction it generates, working on diversity in silos categorises and puts employees in boxes, and stereotypes take care of the rest. They create an impression that there are inevitable differences between populations that make communication and reconciliation between categories of populations impossible. Managing diversity this way can generate conflict even though it is supposed to bring people together and contribute to creating a more harmonious working environment.

While companies have generally operated according to a monolithic and conformist model, they are now discovering that the absence of self-denial and the acceptance of differences can contribute to individual well-being, which itself is potentially a source of collective performance. Employees are encouraged "to be themselves" and to be bold, to accept their advancing age, to not hide their sexual orientation. Women are encouraged to not limit themselves, people with a disability to be open about their disability and everyone to dare to leave a meeting which has gone on far too long into the evening. Employees are asked not only to not hide their differences, but also to be proud of them. But if, at the same time, the corporate culture is one of conformism and stereotypes dictate behaviour, we create a form of dissonance that can generate frustration that did not exist in the past.

All of these potential negative consequences must, in our view, lead companies to view diversity in an inclusive way. The first step is to adopt an *Actions for All* approach to deal with subjects rather than by targeting selected populations. However, this does not mean (at least for now) that we should replace one approach with the other. Certain populations are clearly more exposed to discrimination than others and they must therefore be protected.

This means it remains necessary to maintain current efforts to promote non-discrimination, gender equality, and the integration of disabled workers, but that it is essential to introduce *Actions for All*, especially in addition to a reflection on stereotypes.

Actions for All would mean ensuring that HR processes are as open as possible to all types of populations, for example recruitment based solely on competencies, an objective matrix to assess access to training or mentoring which is open to all[15]. The same would be true for membership of internal networks, whether they concern gender or sexual orientation. It is by opening a network to all, that the subjects are dealt with inclusively. It should be noted that opening a network to "allies" who are not directly stigmatised does not mean that you cannot reserve certain actions or moments for one particular population. The presence of men in a gender network does not prevent you from organising certain meetings or support groups only for women (or men).

Two examples: Self-Limitation and Work-Life Balance

We want to finish this part with two examples illustrating the *Actions for All* approach to diversity.

The first is the phenomenon of self-limitation. It is almost always mentioned exclusively about women. This is restrictive and there is no comprehensive study showing that when women have the same competencies as men, they limit themselves more. Self-limitation is actually a more widespread danger, as it is the result of a problem with a person's identity when there is a perceived mismatch with a normative ecosystem. If the norm is strong, the risk of being excluded may be too great to bear. This leaves two choices: the first is normalisation where the person adopts the codes and standards in place, and the other is self-limitation, which is the result of the person internalising this marginalisation. Accordingly, the person thinks they are not capable when the weight of the norm convinces them they are not capable. It is therefore the context and the corporate culture that can create self-limitation for one population or another, and not "a women's issue" (or worse, an issue for ALL women), which is an essentialist and stigmatising vision.

In the luxury environment, certain employees can limit themselves as a result of their physical attractiveness because of codes strongly associated with beauty.

15. On the subject of mentoring, please see the section on "Corporate life, culture and norms".

In a company where youth is valued, the over-fifties may not apply for training or apply for certain positions. In an organisation with a chauvinist culture, women, but also men who do not correspond to macho codes, will find it difficult to be lucid about their competencies. A German woman in an organisation where the top management is composed only of French men can limit herself because of her gender and/or nationality. And what about part-time employees who do not allow themselves, rightly or wrongly, to imagine a high-level position, because they are all occupied by people working 60 hours a week? Experiments in social psychology even show that intellectual self-limitation can occur in a "dominant" group when they are assessed on a criterion for which they are perceived to be less competent[16]. It is therefore clear that self-limitation is a systemic problem that must be addressed with an *Actions for All* approach and not by dealing with populations one by one. This means questioning the structural causes: norms, co-optation, the impossibility of disagreeing, or the comfort of reproducing patterns.

The second example concerns work-life balance, an important subject in our French culture where working late is seen positively. Again, conventional reasoning ends with stigmatisation. Firstly, work-life balance is often associated with parenthood. Secondly, the subject of parenthood is usually limited to mothers. This is how a subject that concerns all employees ends up being reduced to a "women's issue" even though everyone is concerned by finishing meetings at decent hours, mothers and fathers, as well as employees without children. And what about women who are asked to stay late, not to take Wednesdays off[17] or not to ask for their holidays in August[18] on the grounds that they do not have children?

Work-life balance is a question of respect for the law, freedom and individual well-being. What people do in their free time is a right that does not concern their company or their manager. They may want time for their children of course, but also for their elderly parents, for healing, praying, playing scrabble or just doing nothing! And this is how the subject should be tackled. This also applies to lunchtime meetings, which are becoming more and more frequent, when the purpose of lunchtime is to eat properly and turn off your brain. Remote and part-time working should be considered only in relation to their suitability with the person's position and not their family constraints

16. See CROIZET Jean-Claude and LEYENS Jacques-Philippe, *Mauvaises réputations : réalités et enjeux de la stigmatisation sociale*, Armand Colin, 2003.
17. Many young French children do not have school on Wednesdays and therefore many part-time employees (principally women) do not work on Wednesdays.
18. August is the month where a majority of French people take their summer holiday.

or travel time. For example, it is expected that Generation Y needs flexibility and the possibility to organise their time independently, that they can leave work early if they wish, even if they work again at night. However, this flexibility interests all generations!

Respecting the Uniqueness of each Person while Preserving Belonging

Every organisation is an ecosystem governed by a culture, rituals and explicit and implicit codes. These are the cement of belonging and cohesion that strengthen the collective and organisations need to make this shared culture exist. For the employees on the other hand, all human beings are different, with their own life history, influences, personality and tastes. Each of us needs to feel unique. When the two needs are in opposition, there can be conflict but when they are balanced inclusion can occur.

A Balanced Identity in the Workplace: Being the Same and Different

Social psychology theories on social identity have identified this dual need for everyone to be both identical and distinct[19]. We are all unique individuals, physically and psychologically. In fact, our sense of equilibrium is based on being perceived and recognised as such, to the point that we can be pushed at times to seek originality in everything we do in order to exist. But at the

19. See BREWER Marylin, "Social identity, distinctiveness, and in-group homogeneity", *Social Cognition*, 11, 1993, 150-163.

same time, we cannot afford to be too much outside the norm either, or we risk being physically or symbolically excluded. This is because a large part of our identity is social. We belong to different social groups, and those groups we have chosen are especially important. Being born French is not a choice and may not hold the same weight as it does for an Englishman who decides to become French in his fifties. We are all a sex, an age, a profession, a family status, a religion, a nationality, a professional role, etc. And it is the mixture of all these belongings, with different ponderations for each of us, that makes us all unique. An organisation is thus a group to which we belong and, as such, it is constitutive of our identity. We need to share its codes, to know its rituals and the way things work to feel at ease within it. There is a common, shared core that is necessary for our psychological comfort and well-being. This is the cement which binds us together, allowing us to recognise others and to be recognised by them. But beware, when this sense of belonging is too strong, it can "disindividuate" us and make us interchangeable, which represents a threat to our individual identity. Being too different creates a threat of marginalisation and being too identical poses a danger of depersonalisation. It is therefore in the balance between these two *seemingly* contradictory needs that we find the best psychological comfort in an organisation. Inclusion enables each employee to be satisfied by both their individual and group identity.

Implementing a Culture of Balance between the Individual and the System

An organisation must make all employees feel that they belong equally, regardless of sex, age or skin colour. Otherwise, it risks marginalising a part of its population by sending non-inclusive messages that do not attract atypical candidates, and push those that are less recognised to leave. This requires measures that are accessible to all and communication with which everyone can identify (via visuals or slogans), which we will see in the chapter dedicated to employer branding.

At the same time however, managers must show an agility that allows respect for the uniqueness of each employee. And that's where it gets complicated! How can we apply homogeneous rules while respecting differences? How can we respond to different needs, while respecting a normative framework that ensures *Equity and a Feeling of Fairness*? Inclusive managers must be able to adapt without being guided by stereotypes about groups their employees are part of and be transparent in their decision-making.

Deploying a Model of Equity and a Feeling of Fairness

A founding article on inclusive thinking was published in 2004: "*Building an inclusive diversity culture: principles, processes and practice*"[20]. The authors list the conditions to create an inclusive organisation as well as a four-step strategy to achieve this. In their view, inclusion must be based on a feeling of identification, a mutual understanding of employees, trust and integrity, and on a "*moral vision of the intercultural dimension*". Inclusion does indeed have an ethical and CSR dimension. It differs from integration, which merely allows populations that are often discriminated against "*to enter into an organisation*". An inclusive approach consists of a respectful support of differences in organisations, which involves above all else non-discrimination and *Equity and a Feeling of Fairness* for all.

Respecting the Legal Framework of Non-Discrimination

We saw in the introduction that the evolution of diversity in organisations has gone through three stages: from non-discrimination to managing diversity to inclusion today. The fight against discrimination is too defensive and too motivated by the fear of being caught. Managing diversity was therefore introduced to take its place. And then this concept in turn has been affected by a saturation effect. And

20. PLESS Nicola et MAAK Thomas, "Building an inclusive diversity culture: principles, processes and practice", *Journal of Business Ethics*, 54, 2004, 129-147.

so then came a brand-new idea, inclusion. However, in our minds, these different actions and postures should not follow each other, but be superimposed. Organisations need all three at the same time.

The foundations of inclusion are based on thoroughly respecting the legal framework of non-discrimination. It would be illusory to think discrimination no longer exists. HR departments have corrected the way job ads are written, have developed objective assessment matrices for interviews, have sometimes drawn up short lists with both men and women for promotions, have started fighting against the glass ceiling with diversity objectives in management bodies (mostly, if not only, for women), but all this has not eradicated discrimination. There is still a great deal of discrimination in hiring on the basis of ethnic origin or religion, for example. An experiment carried out in 2015 by the Institut Montaigne[21] demonstrates this. Discrimination still exists. It is hidden in daily behaviours and in indirect measures we are not always conscious of. When Brigitte Grésy talks about everyday sexism, she is alluding to all the daily behaviours that pollute relations between women and men, without there necessarily being a deliberate intention to harm[22].

And yet these new forms of discrimination erode the credibility of diversity and inclusion actions. If discrimination is seen to continue, an organisation's commitments are seen as pure communication. How, for example, can we be convinced by an organisation's official and formal discourse defending the idea that women have as many competencies as men if, at the same time, that organisation has not made sure that women are paid the same as men for the same job? How can managers embark on an inclusive approach if they hear the message that women are paid less, and are therefore implicitly less competent?

Inclusion is therefore based on respect for the rules of non-discrimination, which means enforcing them, managers leading by example in all situations, and taking disciplinary action if necessary. Otherwise, discrimination remains the norm, and everything said proclaiming inclusion will fall on deaf ears. Moreover, the legal framework should not be seen as a threat. It is not about learning what is forbidden, but understanding how to do things differently, so that the rules are respected automatically.

21. INSTITUT MONTAIGNE, *Discrimination religieuse à l'embauche : une réalité,* 2015.
22. GRÉSY Brigitte, *Petit traité contre le sexisme ordinaire,* Albin Michel, 2009 ; GRÉSY Brigitte, *Sexisme au travail, fin de la loi du silence ? Le cerner pour mieux le neutraliser,* Belin, 2017.

The same applies to the rules of non-discrimination. With regard to recruitment, for example, it is not a question of learning by rote the list of protected characteristics and the forbidden questions. It is impossible to do and does not protect against the risk of an accident, especially if you are not convinced of these characteristics' legitimacy. On the other hand, having a recruitment methodology based exclusively on competencies excludes irrelevant extra-professional information and mechanically applies a non-discriminatory process.

Equity as a Prerequisite for Inclusion

So, the basis of inclusion is non-discrimination, *Equity and a Feeling of Fairness*. Managers play a very important role on the path to inclusion. They are the link between the guiding principles imposed from above and the way they must translate them into daily behaviour in their teams. HR processes ensure the framework and managers ensure its implementation.

It is essential to ensure equity on a day-to-day basis and transparency in decision-making in order to guarantee a feeling of fairness. One of the most famous approaches to motivation is John Adams' equity theory (1963)[23]. According to him, a company's employees weigh what they get out of their work (output) against what they put into it (input). They then compare their situation to that of other similar people to see if they are being treated fairly or not. The comparison is therefore made at two levels: on the one hand between an individual's input and output, and on the other hand between the different members of a team.

Inclusion must ensure a fair comparison on both these levels and for all employees. This feeling of social justice is at the heart of an inclusive approach. Managers must know how to pay, thank, congratulate and delegate regardless of the groups employees belong to and the associated stereotypes. When we talk about compensation, we mean not only fixed and variable, but also the concept of "reward". The feeling of a fair reward is also fuelled by everyday actions, some of which may appear innocuous but may have a negative impact if they are inequitable. Bad jokes targeting gay, overweight, or older employees are the markers of a lack of equity. They amuse some, while spreading a sense of unfairness which eats away at the motivation, engagement and harmony of teams. Not mentioning the name of the trainee who prepared the slides for a

23. ADAMS John, "Towards an understanding of inequity", *Journal of Abnormal and Social Psychology*, 67, 1963, 422-436.

presentation, using different lexical registers for different team members, assigning nicknames or presenting women only by their first name and men by first name and family name, all of these are small everyday behaviours that can fuel a feeling of lack of equity that is detrimental to the creation of an inclusive environment.

Enhancing *Integrative Cooperation*[24]

The fourth and final pillar of inclusion concerns "countable diversity" set in motion: *Integrative Cooperation*. By "countable diversity" we mean the static state of differences between people who make up an ecosystem, based on socio-demographic characteristics or cultural practices, and *Integrative Cooperation* is the dynamic by which these structural differences interact to create complementarity, confrontation or solidarity.

Organisations are transforming themselves to make horizontal relationships important again. Both organisational sociologists and business leaders often ignore the dynamic dimension of groups and focus on how to transmit top-down instructions through the evolution of leadership models. However, groups cannot

24. We have borrowed the term "integrative" from leadership models, many of which are based on the Blake and Mouton model (BLAKE Robert and MOUTON Jane, *Les deux dimensions du management*, Les éditions de l'organisation, 1969). Integrative leadership means knowing how to have two simultaneous objectives: to advance a team towards a specific goal while maintaining a respectful and harmonious interpersonal dynamic.

be reduced to the juxtaposition of their members. They interact, influence and mimic each other, and end up creating their own entity with its rules, implicit power relations and modes of operation, which can generate both performance and conflict.[25]

Setting "Countable Diversity" in Motion

The increase in "countable diversity" has led to conflicts, as differences are barriers to communication, good understanding and the emergence of the cohesion necessary for any group. When organisations had people of similar profiles working together in a homogeneous setting, things worked well. However, the norms have remained unchanged while the profiles have become more diverse. Thus, "countable diversity" has automatically become more a source of conflict and malaise than the cause of a benevolent and efficient dynamic.

Beyond the directives to "liberate" companies, the question of cooperation has become more meaningful with the evolution of diversity, which makes it essential to reflect on cooperation. There are several principles to be respected for cooperation to work.

Eradicating Stereotypes from Professional Relationships

Stereotypes in organisations apply to all groups because they respond to a cognitive need for simplicity and an emotional need for reassurance. They concern socio-demographic groups such as women or the over-fifties, but also occupations and functions. There are for example stereotypes about IT people or accountants. If cooperation is built on stereotypes, the role of each person may be undermined as a result of automatically attributing certain skills or tastes to them. For example, a manager may expect a woman to like empathetic and caring relationships and may therefore decide not to expose her to potentially conflictual situations so as to protect her. To cooperate well, we must be able to take into account the ideas and needs of everyone, regardless of stereotypes about their job or seniority, for example.

Similarly, stereotypes can prevent us from understanding how a behaviour or opinion can have a different meaning than the one we have given it, and thereby create conflict. The over-fifties may be offended by the attitude of millennials because of the way they speak or dress and which can be interpreted as a lack of

25. See Patrick SCHARNITZKY, *Rendre le collectif (vraiment) intelligent*, Eyrolles, 2018.

respect. Our cultural filter can also lead us to misinterpret innocuous behaviours such as speaking in meetings, greeting people, non-verbal behaviour or how much rules are respected. And what about expressing your opinion strongly in a meeting? This can be interpreted differently according to the sex of the person.

Decorrelating the Pertinence of Opinion and its Radicality or Frequency

In groups, the majority of people tend to defend an average view and only a few have radical or divergent opinions. In the absence of diversity, the decisions taken are not necessarily the right ones, but they tend to be consensual and fast. If differences of opinion increase as a result of a greater diversity and a greater ability to assume it, then non-standard and minority opinions may emerge. So how do you make a decision that is both accurate and consensual?

Even if it seems obvious that a rare opinion has no reason to be false a priori, our brain does not always work that way. It tends to make us suspicious towards those who think in a more original and radical way. Consequently, if managers do not know how to value different positions, decisions generally correspond to what the majority think. Firstly, cooperation can lead us to not consider an alternative to established opinions or ways of working, which is the opposite of what we are looking for. Secondly, the automatic rejection of rare and/or radical opinions can make non-conforming people feel frustrated and this can have three consequences: exclusion, self-limitation, which has already been mentioned, or conformism. Exclusion has an extremely high cost and impoverishes groups, which may then resort to outdated standards. As for conformism, it means imposing norms on the non-conforming. They may not correspond to these norms but adopting them can seem to be the only way to be accepted by the group and, on a larger scale, by the corporate culture. Much has been said for example of the "masculinisation" of female managers, but the same phenomenon can also affect certain men, who do not identify with male codes, or older employees in an environment that values youth. Conformism is a counterproductive and dangerous dynamic for organisations, which, on the contrary, need openness and innovation. Without the ability to innovate, organisations are, in the long run, doomed.

It is therefore extremely important for managers to bring diversity to life by setting it in motion in a cooperative dynamic, respectful of all opinions, whatever they may be. This requires a homogeneous distribution of speech, respect for all opinions, and encouraging the quieter employees to speak up.

A Need for Quantitative and Qualitative Indicators

Counting what Can be Counted

It is difficult for organisations to make progress on diversity without setting goals; or, more precisely, they cannot know if they are making progress if nothing is measured[26]. We have to distinguish here between "objectives" and "quotas". By objectives we mean the gap between a situation as it stands and a preferred situation. An objective does not give rise to a correction, or a punishment, when it is not achieved. It is a quantitative or qualitative benchmark that allows actions to be implemented. On the other hand, a quota corresponds to a legal or internally imposed target (sometimes even with associated KPIs) of a specific population to be recruited or promoted, sometimes at a particular level in the organisation. This is true for example of the 6% quota of disabled workers in companies with more than 20 employees and the quota imposing a minimum of 40% of women and 40% of men on the boards of large and medium-sized companies. When these quotas are not reached, a penalty is imposed on the company[27].

In this section we are talking about objectives. Those organisations that are making significant progress in terms of diversity are indeed those that have set objectives. Fixing an objective does not guarantee progress, but not fixing them prevents organisations from measuring their progress. However, in order to fix objectives, quantifiable measures based on clear indicators are needed.

Currently, organisations mainly measure progress related to diversity by collecting quantitative data around four criteria: gender, age, disability and nationality[28].

26. ZANNAD Hédia & STONE Pete, *Mesurer la discrimination et la diversité. Éléments de Réponse*, Éditions AFMD, November 2009.
27. Copé-Zimmerman Act 2012, which came into force on 1 January 2017. Specifically, this law applies to all listed and private companies with at least 500 employees and with a turnover of at least 50 million euros or a total balance sheet of more than 50 million euros.
28. See PALT Alexandra, *Rapport annuel diversités. Mesurer, partager, progresser*, coédition AFMD et Equity Lab, January 2011.

Focus
What about "Ethnic Statistics"?

There is a common belief, including among diversity managers, that it is not possible to collect statistical data on the protected characteristic "origin", defined in French law as "belonging or non-belonging, true or supposed, to an ethnic group[...], a so-called race". However, while the measurement of origin in this sense is strictly regulated by the "IT and Freedom" act[29] ("*Loi Informatique et Libertés*"), the National IT and Freedoms Commission ("*Commission nationale de l'informatique et des libertés*" or CNIL) allows studies aimed at detecting possible discriminatory practices in careers to be carried out under certain conditions[30]. It is therefore possible, in accordance with these conditions, to question employees on their perception of belonging to a racialised group, for example, and thus obtain a vision of the composition of an organisation[31].

1. **Human resource management:** progress concerning diversity can be measured in recruitment, onboarding, professional development or compensation policy. Each time, it is possible to create statistics according to the populations concerned. For example, the number of women recruited over a period of time can be counted in relation to the share of women in the pool concerned and in relation to the ratio of CVs received from women. Similarly, for career development, all large groups calculate the proportion of women at each level, thus determining the threshold at which the glass ceiling applies and indicating the level at which to concentrate efforts in talent identification or mentoring, for example.

2. **Internal and external communication:** it is possible to make an inventory of communication actions concerning diversity. This gives you an idea of the company's sensitivity on this subject and its willingness to communicate proactively to attract, for, example, non-standard profiles, or to support people with disabilities obtaining official recognition of their disability[32]. We can count and

29. Act 2008-496 of 27 May 2008 covering various provisions for adaptation of EU law in the area of anti-discrimination (1), Consolidated version of 27 February 2018. Available at https://www.legifrance.gouv.fr/affichTexte.do?cidTexte=JORFTEXT000018877783 (accessed February 27, 2018).
30. See CNIL & Défenseur des droits, *Mesurer pour progresser vers l'égalité des chances : guide méthodologique à l'usage des acteurs de l'emploi*, March 2012.
31. See AFMD-FACE, *Discriminations liées à l'origine : prévenir et agir dans le monde du travail*, co-edition AFMD and FACE, December 2016, p.35-44.
32. Only those people with a disability who have an official recognition of their disability can count towards the 6% quota.

analyse the communication brochures, the nature of *Actions for All* highlighted in the organisation, the commitment through charters or labels, mentions of diversity on the HR pages of Internet sites, or the involvement or sponsorship of diversity actions by top management.

3. **Awareness:** it is also possible to analyse awareness and training programmes. What training exists, on what topics and for which target audiences? This is an indicator that is often found in action plans and is also an element that can be part of the specifications of a request for proposal. It is more and more common for the respondent to be asked for the number of hours of training devoted to non-discrimination, for example.

4. **Relationships with stakeholders:** this latest set of indicators concerns how the company embraces the subject of diversity in a broad and collegial way through the creation of committees, think tanks or networks, and above all by signing agreements, especially with social partners, on gender equality, the over-fifties or work-life balance.

It is obvious that there is a need for these indicators, which are quantifiable, pragmatic and neutral by construction, and which can concern the four socio-demographic criteria for which representative statistics can be kept. However, when we consider inclusion, while necessary, they are insufficient. Inclusion is based on respect for individual differences and the dynamics of groups and ignoring the measurement of the perceptions and feelings of the people concerned would be regrettable. Indeed, how can we measure self-limitation or a sense of belonging to the organisation quantitatively? We therefore propose to add to these standard indicators the measurement of feelings, opinions and perceptions.

Measuring Feelings, Opinions and Perceptions

The measurement of opinions in organisations is mainly carried out via barometers on QWL and people surveys. These internal surveys are generally annual or bi-annual and are intended to assess employees' state of mind on different topics, such as confidence in the organisation's strategy or sharing of values, but also the appreciation of different measures, ranging from remote working to putting table football in shared spaces. Questions about the perception of diversity are sometimes included, but they rarely make it possible to make a true analysis of the effects of an inclusion policy. We therefore propose creating qualitative indicators based on the employees' feelings rather than on counting populations or actions.

This kind of measurement obviously raises the question of respondents' subjectivity and the impact of corporate culture. It is indeed possible to benchmark companies in the same industry concerning the proportion of women in similar positions, of disabled workers, of candidates recruited with a university education[33] or the number of over-fifties involved in a training programme. But it is almost impossible to compare rating scores or feelings about diversity or discrimination, unless you use a broad base for the benchmark comprising several companies, to eliminate industry-related biases, for example[34].

On the other hand, internal comparisons are relevant. They can be "transversal" and concern different populations at a given time (do the employees of different subsidiaries have the same perception of inclusion?), or "longitudinal" which allow measurement over time and therefore the progress made (do women perceive the diversity policy differently in 2017 compared to 2015?). These measurements are very interesting when they allow comparisons and are maintained over time.

Finally, measuring perception is often as or even more instructive than using quantitative indicators, because it is often what people perceive, even if it is inaccurate, that guides opinions and actions. Take the gender pay gap as an example. It is difficult, but possible, to measure it objectively for positions of equivalent responsibility and seniority. It is also interesting to ask how these wage gaps are perceived. This is what was done in the study on gender stereotypes carried out by Patrick Scharnitzky and Inès Dauvergne in 2012[35]. There were two main results. Firstly, women tend to exaggerate the gap, whereas men tend to minimise it. Secondly, the respondents in all the organisations studied perceive the gap as being smaller in their organisation than what they perceive as the average in France.

33. The French higher education system is separated into the university system and the *grandes écoles* system with the latter generally considered to be more prestigious. Entry to the *grandes écoles* is after a competitive entrance exam whereas entry to university is based on a student having the *baccalauréat*.
34. This was done between 2010 and 2016 by *Entreprises pour la Cité* in its programme on corporate stereotypes co-piloted by Inès Dauvergne and Patrick Scharnitzky (see IMS entreprendre pour la cité, *Les stéréotypes sur les personnes handicapées : comprendre et agir dans l'entreprise*, 2010 ; IMS entreprendre pour la cité, *Les stéréotypes sur les origines : comprendre et agir dans l'entreprise*, 2014 ; IMS entreprendre pour la cité, *Les stéréotypes sur les générations : comprendre et agir dans l'entreprise*, 2015).
35. IMS entreprendre pour la cité, *Les stéréotypes de genre : comprendre et agir dans l'entreprise*, 2012.

But what is the most worrying result for an organisation? The fact that it actually pays women 10% less than men with equal skills, or the fact that women are convinced this is the case? The fact that with equal skills the most important positions go to people with the most prestigious degree, or the impression that this is the case? Both types of measurement are useful, and the type of corrective action is specific to each. If there really is a pay gap, the work must focus on eliminating it. But if the gap is small or even zero, and yet it is perceived as being large, the work must focus on communication, because a perceived gender pay gap can do as much damage, if not more, than an actual pay gap in terms of disengagement, self-limitation and frustration. It is therefore essential to include measurement of perception in the qualitative indicators of inclusion.

So, what could they be? Our proposals are based on the four pillars of our model for inclusion and include the transversal subject of stereotypes.

- ***Balancing Uniqueness and Belonging*** can be measured by questions both on the perception of managers treating employees as individuals, listening and being sensitive to each employee's personal case, and on the feeling of belonging to the organisation. There should also be questions about self-limitation and self-denial, for example on refraining from speaking in meetings or sharing an idea for fear of being put down.
- ***Equity and a Feeling of Fairness*** can be measured by questions about the perception of being a victim or witness of discrimination, or the feeling of not being treated fairly. Employees can be asked questions about the protected characteristics and about typical situations in terms of career management or access to training, for example.
- ***Integrative Cooperation*** is also an element for which the measurement of employees' feelings is important. Would they like more cooperation? Do they think it would be useful? Do they find that their organisation promotes cooperation and collegiality in its thinking and its decisions? Is it effective?
- ***Actions for All*****:** it may be interesting to measure the feeling of inclusion with regard to the different actions and mechanisms in place concerning networks, mentoring or work-life balance.
- **Stereotypes:** The most important thing is to know for which groups are the stereotypes the strongest in the organisation, so as to understand how to act effectively. They could be socio-demographic groups, but also jobs or functions, such as engineers or support functions. It is important to know this in order to understand how conflict can be generated and threaten inclusive dynamics.

The Expected Benefits of Inclusion

What is the purpose of inclusion? What benefits can organisations of all types derive from this? These benefits of inclusion are based on the proven link between social and economic performance, as is often now posited, mainly in approaches related to QWL. We can detail these benefits on three levels: individual, interpersonal and organisational.

On an individual level, inclusion offers recognition of each individual with their differences by taking into account what they like and what they are good at, in order to build a model in which everyone feels listened to, recognised and supported, thus avoiding the risk of frustration. Understanding that self-limitation is a danger that can affect all types of people can create a better match between skills and jobs. In doing so, engagement, motivation and therefore individual performance are enhanced. This mechanically limits turn-over and disengagement and reduces HR costs.

On an interpersonal level, fair treatment produces a feeling of social justice that avoids conflict and "*communautarisme*"[36]. If unjust privileges (real or perceived as such) exist in an ecosystem, a power struggle is automatically created. Communication becomes complicated and misunderstandings multiply. How can a company in the technology sector possibly function in an inclusive way if power is only in the hands of engineers, who always have the last word, no matter what? How can HR and operational staff work well together when it is clear that the latter will always end up taking the decisions, and that the former are seen as being costly and unproductive?

For work groups, inclusion is a performance factor in terms of quality of communication and balanced cooperation and allows the expression of rare and/or original opinions. The system is then positively impacted: groups become more dynamic, create a benevolent atmosphere, free up energies and initiatives, open up to new ideas, and allow debates and the confrontation of ideas.

Finally, the organisation pragmatically reaps the benefits of the individual and interpersonal benefits. When an organisation enhances individual well-being, curbs frustration and self-limitation, and stimulates engagement and motivation, and at the same time makes groups respectful and open to innovation, it creates a dynamic

36. This idea is defined by the Robert dictionary as "*A tendency to make the specificities of a community or of several communities (ethnic, religious, cultural, social...) prevail within a broader social group.*" Its translation into English poses a problem inasmuch as it refers to a negative vision of communities which is generally not found in English-speaking countries.

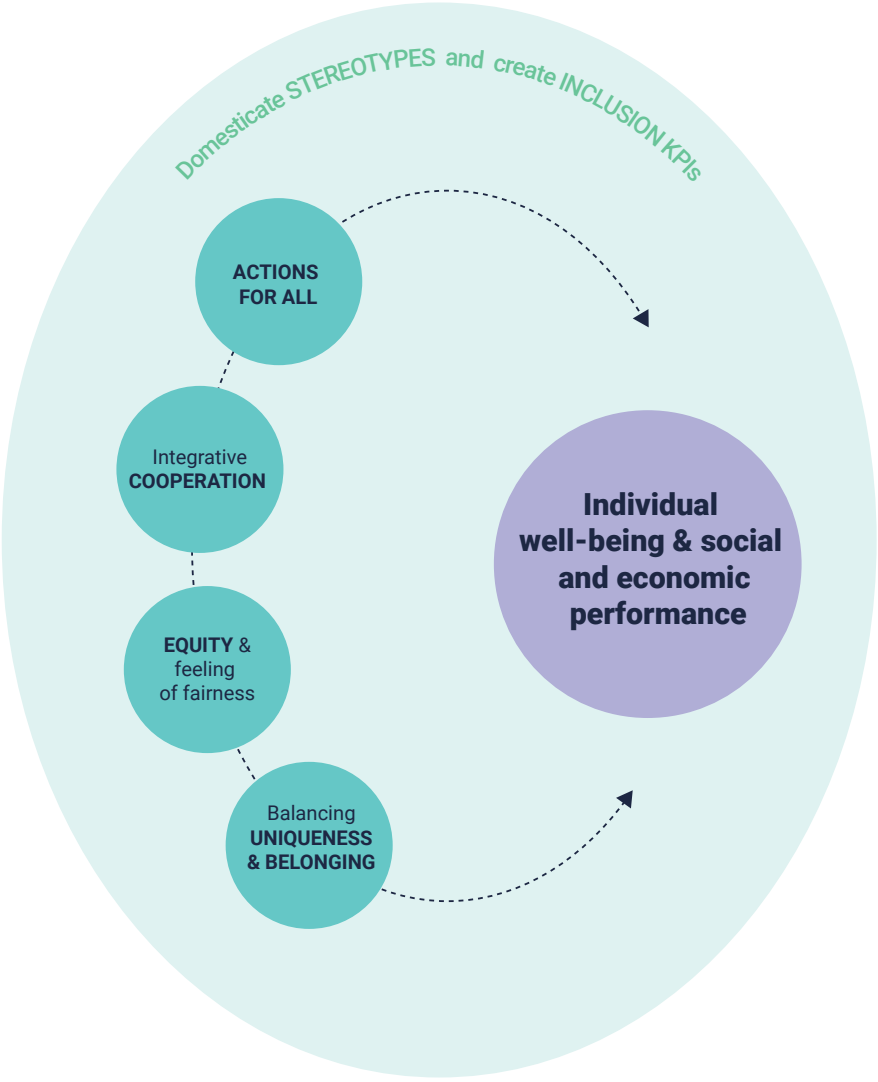
whose direct consequence is economic performance. Innovation makes it possible to better adapt to the needs of customers and markets. Engagement generates productivity and dedication. The success associated with the resulting positive reputation makes the organisation attractive to all types of candidates regardless of their profiles, thereby enabling it to attract and retain the best.

In addition, social and economic performance mutually enhance one another. It is the good economic results of a company that allow it to innovate and embark on ambitious projects around, for example, QWL. This can involve shared spaces, the relationship to working hours, risk-taking or tolerance of mistakes. Remote working is a good example. It is only possible for an organisation if two conditions are met: firstly, there is a climate of trust between the employee and the manager; and secondly, the organisation is in good enough economic health to dare to set up such a system. Conversely, when an organisation is suffering, it retreats to fundamentals, stops taking risks, tightens control practices, hardens its management and creates a negative spiral, which demotivates and scares away talent. Thus, social performance serves economic performance, which itself allows innovation in the area of ethics and well-being for example.

Summary of the Benefits of Inclusion

Individual level	Interpersonal level	Organisational level
Reduces self-limitation	Renders communication more fluid, enhancing cooperation	Sharing values
No self-denial	Feeling of social justice	Attraction and retention of talents
Engagement	Taking atypical opinions and profiles into account	Social engagement
Motivation	Cohesion and solidarity	Innovation
Individual performance	Collective performance	Systemic performance

A Model for the Individual and the Organisation



Part 2
Inclusion in Daily Professional Life

The second part of this work is dedicated to the practical application of inclusion within organisations. It addresses different aspects of professional life and proposes for each one a reflection on what inclusion would look like from a practical point of view.

We have chosen five main themes, which we believe are strategic as a result of discussions in the working group: employer branding, recruitment, career management, team management and decision making, and finally, the company's dynamics, its culture and norms.

It was not feasible to try to find practical, turnkey solutions for all organisations, of every size, in every industry, with all the possible organisational structures and existing corporate cultures, etc. For this reason, we do not present ready-made solutions but rather ideas, suggestions, and reflections that will help you build action plans that are well-adapted to your organisation and your employees. While you read, we invite you to think about what you could put into place within your organisation's various services, which initiatives your colleagues would support, and which ones would make them question their routine practices, innovate and evolve towards inclusion, one step at a time.

Finally, the suggestions that we make here are largely inspired by discussions that we had with French professionals who work in France. Some of our proposals could certainly be applicable abroad, just as it is likely that great inclusive ideas can be found in foreign subsidiary companies and suppliers. The keyword in this section is appropriation: make these reflections your own, imagine an inclusion policy for your organisation, and put together your own inclusive plan of action!

Employer Branding

Employer branding can be defined as "all the functional, economic, and psychological benefits provided by employment and identified with a company in its role as an employer"[37]. In other words, this expression means "all the brand image issues tied to the human resource management and recruitment policies of a company"[38], and, consequently, "the potential advantages that an employee sees in working for a given organisation"[39]. In fact, more and more organisations, no matter their size, are worried about their employer branding since they are eager to attract and retain "talent".

Up until the 2000s, employer branding was generally determined by the organisation. It was a matter of voluntary communication from the organisation to its employees and the larger public (the "one to many" model). But the emergence of social media has changed this type of communication. Now that the voice of employees, as well as that of interns and candidates, can be heard outside the organisation, the organisation itself hast lost some control over its employer branding (the "many to many" model).

What information about working conditions, recruitment practices, the workplace environment, the ways employees work together, the pathways to professional advancement, etc., circulate in the organisation? Does this information make the "talent" the organisation seeks to recruit want to join their team?

An inclusive employer brand has to guarantee that the organisation behind it is as attractive as possible to candidates: no potential employee should feel excluded a priori; no one should say, before even applying, "this organisation will never accept someone like me". Organisations must therefore make sure that all the information communicated about them is inclusive: both the branding communications it produces on its own and what is spread on social media by employees, candidates, or former employees.

37. AMBLER Tim and BARROW Simon, "The employer brand", *The Journal of Brand Management*, 1996, 4, 187-200.
38. https://www.pole-emploi.fr/employeur/qu-est-ce-que-la-marque-employeur--@/article.jspz?id=378603 (accessed on January 30, 2018).
39. CHARBONNIER-VOIRIN Audrey and VIGNOLLES Alexandra, "Enjeux et outils de gestion de la marque employeur : point de vue d'experts", *Recherches en sciences de gestion*, 112, 2016, 153.

Our Experience
Private Life at Work

During training sessions or meetings with managers, we are often asked about the place of sexual orientation in companies. It is frequently suggested to us that the subject is intimate, does not concern anyone and therefore has no place in a professional setting. However, heterosexual people often talk at work about the person with whom they share their life. An inclusive company allows all its employees to talk about their spouse with the same ease, regardless of their sexual orientation. 12.5% of 35-49-year-olds in Paris with a 2-year degree are gay (11.4% of women and 14.6% of men). So, the subject is not without importance! An employer brand which is rightly or wrongly seen as homophobic deprives the company of these 12% of candidates. And that's not to mention the bad reputation that this can generate in the "gay friendly" population whose numbers are impossible to determine!

Source : Étude CSF 2007, *Contexte de la sexualité en France*, 2007.

Promoting the Employer Brand through Organisational Communication Channels

The organisation's communication strategy is one of the controllable aspects of the employer brand. This strategy must emphasise the diversity and inclusion aspects of the organisation's internal policies, on all platforms and on every occasion.

Firstly, it is absolutely essential for the organisation's diversity and inclusion policy to be clearly displayed on the organisation's website (the first platform that those interested in the company's activities will consult). Information about this policy should appear on the page dedicated to careers or employment, and we recommend that a link to this page be located on the website's home page in order to signify its importance. That being said, the entirety of the website should reflect the organisation's commitment to inclusion.

Of course, this general communication has to be coherent[40]. Not only must employees' testimonials reflect the diversity and inclusion policy's intentions, but the visuals must also back up these intentions. If all the photos on the site feature

40. On this subject, see SEURRAT Aude, *Communiquer sur la diversité ?*, Éditions AFMD, Collection Décrypter, April 2018.

white men aged 40 and up, except for those that accompany the description of the company's professional mentoring program, this will undermine the message promoting inclusion. Similarly, digital accessibility is a prerequisite for demonstrating, from the first access to the site, the organisation's commitment to welcoming all types of individuals wishing to join it.

The website is often the main point of diffusion for other forms of communication produced by the organisation. It goes without saying that, no matter what medium is used (posters, videos, meeting minutes, press releases, etc.), the outgoing messages must match and reflect the commitment to diversity and inclusion initiatives. Inclusive language and the choice of which illustrations and people to feature prominently play a major role in how an organisation will be perceived by outsiders and will contribute to creating an inclusive employer brand.

Encouraging Employees to Spread the Employer Brand

This form of communication has always existed, but opinions that were previously spread by word of mouth are now much more widely shared through social media. The workplace environment, respect for organisational fairness, the conditions of the onboarding process for new employees, management methods, opportunities to advance within the company, the attitude of the board of directors and top management, or the perceived advantages and inconveniences employees have about working for their employer, all of these are evaluated routinely. Users post their opinions on popular social media networks like Facebook, Twitter or LinkedIn, but increasingly on specialised sites as well. Recent years have seen an increase in the number of platforms, applications, and websites dedicated to employer branding[41], as well as the creation of a number of ratings that allow organisations to position themselves as "a great place to work"[42]. In this way, applications like OurCompany[43] and sites like Glassdoor[44] or Indeed[45] help to disseminate organisations' brands by giving voice to their users.

41. "According to the study *Employer Brand Benchmark Survey* from 2010, the number of employer brand managers tripled between 2004 and 2010." CHARBONNIER-VOIRIN Audrey and VIGNOLLES Alexandra, "Enjeux et outils de gestion de la marque employeur : point de vue d'experts", *Recherches en Sciences de Gestion*, 112, 2016.
42. http://www.greatplacetowork.fr/ (accessed on January 10, 2018).
43. http://www.ourcompanyapp.com/ (accessed on January 10, 2018).
44. https://www.glassdoor.fr/Avis/index.htm (accessed on January 10, 2018).
45. https://www.indeed.fr/recrutement?hl=&cc= (accessed on January 10, 2018).

The comments published on such sites cannot be directly controlled by the organisation, yet they do an excellent job of spreading its brand. It is therefore essential for the organisation to ensure that its commitment to inclusion is apparent in the comments left by employees. How can this be done?

First of all, make sure that employees would like to talk about their organisation's Diversity and Inclusion (D&I) initiatives and that they know what to say about them. Moreover, if the employees are satisfied with their working conditions, style of management and opportunities for career advancement within the organisation, the company's leadership team can get them to express these feelings on social media. Internal communication initiatives that aim to demonstrate the buy-in the organisation's employees have for its D&I policies can easily be spread externally. Their quotes reflecting their pride in working for an inclusive organisation go a long way in promoting the employer's brand. Finally, it is not possible for an organisation to simply ignore the comments posted on these sites and applications[46]. On the contrary, it is essential to keep an eye on what employees are saying about the culture of inclusion in the organisation in real time (as opposed to relying on engagement surveys, for example, which generally take place annually or biannually). Perhaps inclusion efforts could be better presented, or some elements are lacking, or there are not enough concrete results? The organisation's leaders must be able to assess the coherence between the discourse, the steps taken, and the perceived effects of the policy. Following daily what is written on these specialised sites and applications, even making them the subject of regular analysis, allows the organisation to correct its language, adjust its policy, and update and reinforce its implementation.

46. These are also potential indicators, as discussed in part one.

Interview
Daniel Prin, Vice President Consulting France, TMP Wordwide

Practical implementation: for Daniel Prin, the leaders' decision to give their organisation an "aspirational" employer brand is an essential step. It is the precursor to the creation of a narrative that explains the transition from a traditional employer brand to an inclusive one. This transition must be accompanied by a change in policy in order to involve the employees. By employing an "aspirational" employer brand, staff members become ambassadors for their employer.

Rule changes: he recommends a new form of co-optation that involves asking employees to spread the following message: "My employer is looking to hire people who are different from me, would you be interested?" This form of co-optation avoids the pitfalls of traditional co-optation (conformism, homogeneity, etc).

Moreover, he believes that an inclusive employer brand is only possible when an organisation's rules change significantly. As an example, he cites Sciences Po, which introduced a different method of selection to the traditional competitive exam[47]. "Ten years after graduating, no one cares about how candidates initially got in; all that matters is that they are Sciences Po graduates." he concludes.

Social Web: the social web plays a central role in the creation of an inclusive employer brand. Even if it is still possible to influence the comments on sites like Indeed or Glassdoor, the social web will reduce the chances of their being double language, as comments from within the company, which bear witness to the reality of the company's practices, may possibly contradict the message top management wish to convey.

Inclusion that excludes? Finally, Daniel Prin says that an inclusive employer brand may not appeal to everyone. French corporate culture tends to favour the reproduction of elites. "Talent" may decide not to work for an organisation in which their degrees and social network do not guarantee them a special status and a community of peers.

47. "Sciences Po is an international research university, both selective and open onto the world, ranking among the finest institutions in the fields of humanities and social sciences."
See www.sciencespo.fr/en/what-is-sciences-po (accessed 24 March 2021).

Recruitment

As an introduction to this part, we would like to insist on clearly explaining the fact that recruitment can only be inclusive if the entire process is based exclusively on competencies. This avoids all risk of discrimination[48], attracts candidates whose competencies best fit the needs of the organisation, and creates a sense of fairness and equitable treatment. We employ Claude Levy-Leboyer's definition of competency, which is "the integrated application of aptitudes, personality traits, and acquired knowledge to enable an individual to successfully complete a complex mission for their company, in the spirit of its strategies and culture"[49].

Before the Interview

The analysis of recruitment needs, the writing of the job advert and the choice of where to publish it represent moments when the temptation is strong either to discriminate or to not be open to diverse candidates. Why look for someone who is markedly different from the person who held the position previously and performed their duties successfully and efficiently? What benefits would the organisation reap from advertising the opening in places other than with the top higher-level educational institution in the appropriate field? What influence can there be on potential candidates by using inclusive language in a job advert?

48. LECERF Stéphanie, *Comment recruter sans discriminer*, À compétence égale, 2012.
49. LÉVY-LEBOYER Claude, *La gestion des compétences : une démarche essentielle pour la compétitivité des entreprises*, Eyrolles, 2009.

Needs Analysis: The sole objective must be to determine which competencies are necessary for the position being recruited for, without bias towards any particular candidate profile. Simply thinking outside of the requirements for the position or imagining what kind of person is likely to fill it presents risks as far as inclusion is concerned. Avoiding immediately associating a certain profile with a particular job opening makes it possible to maintain *Equity and a Feeling of Fairness*, all the while combatting the influence of stereotypes. How do you gather information about the competencies required for the vacant position? When the position in question already exists within the organisation, why not ask the person currently in the role or those whose job functions are similar about how they view their positions, what the essential tasks are, and what hard and soft skills are absolutely necessary to do their jobs? Perhaps one can even expand this survey to team members, managers, and colleagues who will work with the new recruit? Widening the scope of such canvassing efforts can show how the position has evolved and/or what gaps employees feel need to be filled when analysing how the job is currently carried out.

The Writing and Publication of the Job Advert: the choice of words must not purposely or inadvertently restrict the candidate pool from which the organisation will select a new hire. In order to maintain *Equity and a Feeling of Fairness*, the job posting should therefore only include elements related to the job requirements, without specifying a desired candidate profile. Do not forget that responding to a job advert requires a certain level of self-confidence and the ability to "sell oneself". However, one of the main consequences of auto-stereotypes and meta-stereotypes[50] is self-limitation. This is an obstacle for "atypical"[51] applicants, but it is also an obstacle for the organisation: how can you recruit the best person if they do not apply? Some simple practices can help an employer avoid writing a job advert that restricts their applicant pool: use gender inclusive language throughout the text (and not just in the title) ; use "you", which is more inclusive than "he/she"; demonstrate the inclusive nature of the organisation by displaying the logos of charters that have been signed and labels that have been obtained, etc. Finally, be sure to add a sentence saying that you are seeking to hire people who possess the competencies required, regardless of who they are. And choosing where to advertise the position is a strategic decision if you want to reach the widest

50. As a reminder, an auto-stereotype is what we think of our own group, and a meta-stereotype is what we think are the stereotypes that others have of our group. See SCHARNITZKY Patrick, *Les stéréotypes en entreprises : les comprendre pour mieux les apprivoiser*, Eyrolles, 2015.
51. See part one.

possible range of potential candidates who meet the organisation's recruitment needs without presupposing what their backgrounds might be.

One of the main problems with sourcing is how much it can limit the range of candidates. By only considering candidates from certain graduate schools, who have followed a particular academic track, or had a typical career path, the recruitment team misses out on numerous candidates who could be excellent for the position. For this reason, referrals are being relied on less and less by organisations looking for employees who think outside the box and who question traditional methods of working, producing, and innovating. These challengers sometimes have a different professional background from other members of their team.

However, in order to meet these "non-standard" candidates, it is necessary to go to non-standard places. In addition to the most frequently used channels, it is possible to look on many platforms that bring together less typical candidates. Moreover, some platforms guarantee accessibility to all published adverts for their users. And why not grab the attention of someone who is not looking for work by publishing the job advert on websites or in publications that are not specialised in recruitment?

Another possibility is to ask candidates to answer a series of questions in line with the job requirements rather than request a CV and cover letter. This has many advantages: 1. it puts everyone on an equal footing; 2. you can assess applicants using the same criteria; 3. you can base the decision on accomplishments and competencies (and not on qualifications); and 4. you can remain focused solely on competencies by avoiding stereotypes and prejudice.

Sorting Applications: there can be many candidates, so it is necessary to sort them. This should be carried out using a screening process which relies on an assessment rubric comprising the competencies necessary for the position. It is filled out using the applicants' responses to the questions asked in the previous process and completed if necessary by a short phone interview. The traceability of decisions taken using this process guarantees adherence to the principle of *Equity and a Feeling of Fairness*.

The Interview

The inclusive recruitment interview is the moment when the organisation, through its recruiters, and the candidate get to know each other. Each side should walk

away from the interview with a clearer idea of how they will collaborate (or not), what they will be able to accomplish together (or not) and under what conditions. During this brief encounter, both sides are trying therefore to "sell themselves" (or sell the organisation) and estimate the other's "value". Yet, as *the Défenseur des droits* and the International Labour Organisation note in their 2015 barometer, "*the interview is cited as one of the main moments when discrimination occurs (and is identified) (64%)*." [52]

The first impression, which can result in a positive or negative "halo effect", often tends to influence the rest of the interview. An interviewee with sweaty palms may be perceived as intimidated, uneasy, and lacking self-confidence. If one is not careful, each time the candidate hesitates during the interview will seem to confirm this initial impression, which will lead to their being excluded from the short list. This is as true for the first visual (or tactile, or even olfactory) impression as it is for the impression left by the information found at the top and bottom of the applicant's CV. If the candidate is a part of an association that supports a cause with which the recruiter does not personally agree, will the recruiter decide they do not want to invite that person to join the organisation, regardless of their ability to perform the job?

Our Experience
What Intuition?

During a training session, a recruiter tells us that, in his company, there is a long distance to walk between the reception and the room in which interviews take place. In his opinion, candidates who walk to the interview room too slowly reveal their lack of motivation, and so he does not recruit them. Another explains that a man who does not wear a tie obviously does not understand the company's codes, which is enough for her to reject the candidate. A third says how candidates look at you, the way they shake hands or how well their shoes are polished are important criteria for evaluating a candidate! These unnecessary and erroneous interpretations pollute the brain and prevent it from analysing elements which really do reveal competencies and motivation!

52. Le Défenseur des droits, l'Organisation internationale du travail, *8e baromètre DDD/OIT de perception des discriminations dans l'emploi,* janvier 2015, p. 10. Available at https://www.defenseurdesdroits.fr/sites/default/files/atoms/files/ddd_etu_20140201_barometreoit_syntheseifop_0.pdf (accessed on January 16, 2018).

Moreover, unsurprisingly, the risk of discrimination based on stereotypes and prejudice is high. What is the candidate's exact age? Are they still young enough to have children or are they approaching retirement age? If the candidate comes from a "rough" neighbourhood, will they know how to behave appropriately with certain clients? Remaining conscious of our own biases (positive or negative) and working to tame them is the only way to not give in to them[53].

An inclusive interview asks the same questions of every candidate. The questions are not based on candidates' CVs, but on the competencies necessary to successfully perform the role the organisation is seeking to fill. They are posed by recruiters trained in competency-based interviewing (which is not often the case currently). And why not organise one interview for each of the four or five key competencies for the position, in the presence of a specialist who is capable of judging the competency in question for each candidate?

Tests and role-playing are very useful to gather information about candidates' competencies, and also to make sure decisions are not based on categories and associated stereotypes such as sex, age, qualifications, etc. The results should be debriefed with every candidate to avoid creating a sense of injustice among those who do not advance in the process. Furthermore, tests are not in and of themselves inclusive: using a personality test to determine the profile of the "ideal candidate" only serves to reproduce the pitfall of judging candidates based on profile rather than their competencies[54]. Also, putting candidates in an uncomfortable hypothetical situation can be counterproductive (for example: "You are the company chairman" when the applicant is a woman, or only using traditionally male or French first names when presenting the roles).

That said, when assessors are well-trained, notably to avoid potential bias, using hypothetical situations is without a doubt one of the least discriminatory recruitment tools. According to *Pôle emploi*[55], "simulation-based recruitment can expand the candidate pool by privileging the detection of abilities necessary to perform the job. It pushes aside the typical recruitment criteria of experience

53. SCHARNITZKY Patrick, *op. cit.*
54. https://business.lesechos.fr/directions-ressources-humaines/ressources-humaines/recrutement/0203298113054-tests-de-personnalite-biais-et-realites-60184.php (accessed on January 15, 2018).
55. *Pôle emploi* is a French governmental agency which registers unemployed people, helps them find jobs and provides them with financial aid. See www.pole-emploi.fr/accueil/ (accessed 24 March 2021).

and education. This recruitment method is used on about a hundred vocational platforms all over the country."[56]

After the Interview

Making the decision: in order to guarantee fairness and to base the decision solely on candidates' competencies, it is necessary to rely on the assessment rubric. The aim of this rubric is to assess the candidates' level of command of each competency deemed essential for the position. It must be filled out by recruiters (and everyone involved in this stage of the hiring process) at the end of each interview. Contrary to popular belief, coming to a consensus with your colleagues on which candidate to hire does not necessarily mean the most rational choice was made. Often, it simply reflects a tendency to make a compromise that satisfies everyone (or that does not upset anyone)[57], which can lead to conformism. And choosing a "different" candidate can seem like an audacious choice. The competency rubric is therefore an important tool as it offers a solid basis for discussion beyond the impressions and fears of each interviewer. Of course, unconscious bias training makes it possible to lower the risks. Being conscious of one's biases is the first step in making a good and fair decision.

Finally, it is imperative to respond to every candidate. If the candidate does not progress past the first stage, a simple generic message is sufficient. But if the person is called for an interview, the response should be precise and detailed. In the case of an inclusive and non-discriminatory recruitment process, all the arguments can be found in the competency rubric. Moreover, pursuing a dialogue with candidates who do not advance allows you to assess the organisation's recruitment process: what was their experience like? Did they feel that they were treated like all the other candidates? Finally, a candidate who is not selected for the position but who is "debriefed well" on the reasons why they were not ultimately successful will leave with a positive impression of the organisation and they may go on to share their experience on social media. And as a result, they may apply for a different position in the same organisation a few years down the line.

Onboarding: as for the candidate who is hired, they must be accompanied during the beginning of their time with the team; onboarding does not happen on its own, it must be prepared. The first day on the job must be an inclusive and positive experience in

56. https://www.pole-emploi.fr/employeur/le-recrutement-par-simulation-@/article.jspz?id=60657 (accessed on January 15, 2018).

57. SCHARNITZKY Patrick, *Rendre le collectif (vraiment) intelligent*. Eyrolles, 2018.

line with *Integrative Cooperation*. Moreover, the arrival of a new colleague means a new set of eyes on the organisation's culture, its way of working together, the tools it uses, etc., and the whole team must learn to take advantage of this fresh perspective.

In order to be consistent with our overall message, we propose to rename the "onboarding process" the "inclusion process." Before the new hire arrives, their age or educational background should not be mentioned when announcing their arrival to the organisation. Their desk, computer, and ID card (if necessary) should already be prepared. The day they arrive, the new hire should be welcomed by the people they will need to work with the most, at a friendly breakfast or lunch meeting. A mentor (this role should not go to their line manager) should accompany the new hire during their first steps in the organisation. They will answer the questions that are sometimes difficult to ask one's manager. Finally, one or two months after their onboarding, the new employee may be invited by their mentor to write a report of their impression of the organisation[58]. The reason for writing such a report and how it will be used should be clear to everyone involved. Its purpose is to identify ways to improve working methods by respecting *Integrative Cooperation*.

Spotlight
Disability as Model

If we are to respect the pillar *Equity and a Feeling of Fairness*, an inclusive approach means no distinction should be made between candidates or between employees, whatever their individual characteristics may be. As is often the case, reflecting on the recruitment and integration of people with a disability leads an organisation to adopt a more inclusive position for everyone.

Disability is often seen as a problem or difficulty, and people with a disability may not want to talk about their disability because of stigmatisation and a tendency to treat people with a disability differently from people without a disability. The "right" way to handle this is to try as much as possible not to treat people differently based on their disability or lack thereof.

Therefore, systematically asking all candidates before the interview stage, whether or not they need any accommodation reduces the risk of finding oneself in the

58. It is important to notify them at the beginning of the onboarding process that they will be asked to complete a report of their impressions, and to ask them to make a note every time they find something surprising. Indeed, two months later, they could consider "normal" some events, behaviours, or processes that they had found strange at first. And yet, it is precisely these elements that can allow the organisation to reassess itself.

delicate situation of having chosen a room or an assessment that is inaccessible for the candidate. Moreover, inviting all candidates to consult information on the company's values, CSR, D&I and disability policies may allow a person with a disability to feel more comfortable disclosing their disability and their potential needs on the job during the interview. Finally, this normalises the topic of disability by bringing it up with every candidate, whether they have a disability or not.

During the interview, the exhaustive and systematic description of the position, its constraints, possible job-related travel, etc., allows each candidate to weight their interest in the position against their own availability and mobility. This approach responds to the pillar *Balancing Uniqueness and Belonging*: constraints are raised with each person, thus avoiding the stigmatisation of people with a disability, for example. Moreover, it allows the interviewer to hear the specific concerns of each candidate regarding their working conditions, including that of a high-level athlete who has to train five nights a week.

Adopting an inclusive stance therefore not only precludes stigmatisation and respects the pillar *Equity and a Feeling of Fairness* by adopting a transversal strategy, but it also helps to better "sell" the organisation (which is essential, and yet often forgotten by recruiters), and makes it possible to avoid mistakes tied to the fact that it is not possible to think of and verify the needs of each individual with respect to the position.

Interview
Tatiana Trey, Head of HR Projects Business Unit, Hudson

For Tatiana Trey, an inclusive recruitment process begins with the training of all those involved in recruiting (in HR as well as operations) on "how to recruit without discriminating". The aim is not to have a defensive approach, but a proactive one, so that everyone understands the benefits of having a non-discrimination policy. This also means putting in place a recruitment process (from needs analysis to onboarding) based on competencies, which will result in the recruitment of more diverse profiles.

Recruiters must ask themselves beforehand what are the company's values, strengths, and limits, and how they unify employees around their company's mission. Next, they should analyse the team that is recruiting in terms of their behaviours and their competencies: where do they complement each other and what do they lack? This enables the recruiter to identify what diversity needs to be brought into the team. Tatiana Trey recommends being transparent during

the interview about the advantages of working with the organisation, as well as about the challenges that await the new employee, thereby avoiding certain frustrations.

Recruitment does not end at the signing of a work contract. It must continue in the form of mentoring the employee during onboarding (everyone remembers their first day of work at a company). One can, for example, give as much information about the organisation as possible, inform work teams, set up introductions, anticipate the employee's arrival, set them up with a mentor, have a follow-up meeting about their onboarding, ask for a report on their first impressions, etc.

Communication, feedback, transparency (both on the side of the company and the candidates) and understanding how different people function, are all essential components of an inclusive recruitment process. Managers also play a role in allowing new recruits, and everyone else on their teams, to continually ask themselves questions and keep a fresh and critical eye on the organisation's practices.

Recruiting often takes place under time constraints, which do not allow the organisation to take a step back and reflect, to cast a wide net when looking for potential new hires, or to emphasise the onboarding phase. On the other hand, inclusion comes to the fore when there are few candidates on the job market in a particular sector or for a type of job. This situation pushes recruiters to broaden their sourcing, to modify their recruitment process (by focusing, for example, on behavioural competencies) and to invest in training.

Carreer Management

The life cycle of an organisation is punctuated by the evaluation of its employees' work. These evaluations, whether formal or informal, determine who receives annual bonuses, the long or short term progress of each employee's career path, but also how team work is organised on a day-to-day basis, which members are assigned which goals and projects, and how to adjust the levels of responsibility for each individual.

How can we make sure that each employee is able to reach their full potential? How can we ensure that each one maintains and/or renews their motivation to come to work every day and perform at their best? How can we reward employees for their investment in the organisation?

Accompany each Member of the Team on their Journey to their Best Job

All managers are responsible for making sure that each employee feels like a part of the group the manager is in charge of, by aligning the wants and expectations of the employees with the organisation's objectives and projects. We should keep in mind that there is no age limit for following a training course, no matter the length, that a woman's career must not be managed differently from that of a man, that access to certain positions must not be reserved only for those who went to a particular graduate school, etc. Just as in recruitment, the key words are "competency" and "motivation".

By regularly organising interviews with team members, the manager remains aware of their interests, challenges, and desires. They can also progressively adjust the assignment of tasks and responsibilities amongst their team. This can be done individually (and there needs to be a distinction made between yearly reviews and yearly evaluations) or collectively. They must be planned and prepared by each person. They present the opportunity to check in on how employees are feeling about their daily work or how the team is doing, and to determine what would help them meet their daily goals: what trainings would be useful? How can the organisation be adjusted? How can tasks and responsibilities be better distributed? In this way, the manager builds the

foundations of the *Integrative Collaboration* pillar. Their big picture view must be based on the lived experiences of each of the members of their team.

Taking the Time to Think of Pertinent Paths for Professional Development

At least once a year, managers organise interviews dedicated to the professional advancement of each member of their team. These interviews are an opportunity, for the employee, to hear what propositions for career development their manager envisions for them. They are also a time for the manager to listen to the expectations and desires of their team, and perhaps to rethink the organisation, how things are done, the prioritisation of various projects, etc. These interviews are also the meeting point between two objectives for the team, the projects it is working on and, more broadly, for the organisation.

When these interviews take place, the manager and employees have to let go of their stereotypical views. For example, professional advancement does not necessarily mean moving into a management role. Contrary to traditional perceptions of career advancement, some employees do not wish or want to become managers, because this would distance them from the heart of their work, or because managerial tasks do not appeal to them. This does not mean however that they want their career to stagnate. What can their manager propose to them? This is the time to work with them to imagine atypical career paths and lateral opportunities that could be open to all. And why not allow those who are interested to create their next position or change their job by accepting a non-linear career path? An example might be becoming a manager for a period of time, then stepping back from that position without it being perceived as a regression, but still having the possibility of becoming a manager again in the future.

Our Experience
The Pace of Carreers

In most companies we work with, there is an age-related glass ceiling. It is not official, is not really talked about, but everyone knows it exists. It is around age 45, which is when in France the second half of a person's career officially starts and when kids often start being less dependent on their parents. What a paradox! Fifty-year-olds generally have more time to devote to their career than thirty-year-olds. They have all their mental faculties and are probably less

inclined to change positions or even companies every three years to build their career path - which is less true for younger employees! In addition, extending the period during which employees' careers really progress indirectly reduces gender inequalities as it is often between the ages of 30 and 45 that women spend more time than men looking after children!

Rewarding Each Person's Investment Fairly and Equitably

Evaluation interviews take place just as regularly. This third type of interview aims to measure where each team member is in relation to their fixed objectives. These objectives must be determined very carefully: they must be "Specific, Measurable, Ambitious and Attainable, Relevant, and Time-Bound" (SMART)[59]. It is not enough to say "increase sales"; rather you must indicate a feasible number of expected sales, in terms of products, within a certain amount of time. Even if the evaluation is based on specific criteria, it could still be partially subjective and potentially rely on stereotypes. A female employee's delay in finishing a project may not have anything to do with the fact that she has to pick up her children from school four times a week. Remember that the time spent at work has no mathematical link to performance, and the number of hours spent at the office must not influence the manager's perception of how effectively members of their team have worked. Going back to the example of the female employee, perhaps her project has moved in an unexpected (but interesting) direction? Maybe she has spent time digging deeper into a specific part of the project, in order to better respond to the team's objectives? The manager will speak to the employee about their accomplishments, but it is not enough to simply check or not check off a box next to the objective. Some unexpected successes are ultimately more important than meeting pre-established criteria. It would be a shame to penalise an employee who has taken initiative for the sake of the project, the team, or the organisation to the detriment of their ability to meet their personal objectives. The *Equity and Feeling of Fairness* pillar is crucial here. On the other hand, it is harmful in the long term to reward an employee who is simply more persuasive than others. The challenge for the manager is striking a balance between objectivity (reward based on merit) and subjectivity (recognising each person's individuality). Moreover, the fulfilment of certain tasks or the use of certain skills sometimes seem routine or not directly linked to the organisation's or the team's activities: the person who

59. STEFFENS Guillaume, *Les critères SMART pour un objectif sur mesure : la méthode intelligente du manager,* Gestion et marketing, 2015.

makes themself available to read through the important documents written by their colleagues, another who takes the time to reach out to someone who is feeling our of sorts on a particular day, or a third who brings homemade biscuits to the team meeting, etc. These small actions oil the engine that keeps the team going. A manager that knows how to notice and thank or congratulate the people who do the "little things" reinforces solidarity within their team, in line with the *Integrative Collaboration* pillar.

Finally, let's talk about money. Bonuses, salaries, and the potential increases of both, promotions and the pay potentially associated with them, these form just one of the principal challenges of these different interviews. The organisation's employees work to earn a living and meet their needs. Their pay is supposed to be tied to each individual's level of engagement and performance. However, pay differences between people doing the same work persist, particularly between men and women[60], but also in relation to age or qualifications. Implementing equitable pay and transparency concerning the criteria for receiving bonuses and promotions contributes to the *Integrative Collaboration* pillar. In that same vein, team cohesion will be reinforced by including objectives relevant to the team in the annual evaluation criteria, making sure that each employee spends some of their time on improving the workplace atmosphere, conditions of collaboration and the well-being of everyone on the team, and evaluating them on this commitment. And why not allow team members to decide themselves who deserves to be rewarded for their work and commitment? Each person would have access to the same sum of money (taken from the budget dedicated to yearly bonuses) and would choose how to distribute the sum among their team members. The process would take place collectively, and each person would have to justify their choice. This is one way to give employees greater responsibility and to reinforce employee morale by giving everyone the opportunity to thank their colleagues for their work.

60. DÉFENSEUR DES DROITS, *Un salaire égal pour un travail de valeur égale : pour une évaluation non discriminante des emplois à prédominance féminine*, 2013, available at https://www.defenseurdesdroits.fr/sites/default/files/atoms/files/ddd_fic_20150629_salaire_egal_fh.pdf (accessed on January 22, 2017).

Interview
Jean Pralong, Professor, Holder of the HR Intelligence & CSR Chair, IGS-RH

Practical application: according to Jean Pralong, inclusive career management should not be left solely in the hands of managers but should also be the responsibility of a dedicated service within organisations which would incentivise employee participation in career development decisions. This would notably take place through veto powers. In this way, responsibility for employee development would be spread out in a more equitable fashion throughout the organisation and with a long-term perspective.

An inclusive career management approach would also rely on defining objective measures, competency development, and, above all, the development of meta-competencies (the ability of colleagues to manage their own skills).

Social and economic performance: with the emergence of new professions, he considers that inclusive career management plays a decisive role in the economic and social performance of organisations. There is no specific training that leads to these positions or a typical career path once the position has been created. A career manager who knows the teams and managers within the organisation well will be much more effective at filling a new position that requires hard-to-find skills than an open board system based on an external recruitment model - a process that can last three to six months, or that may even require hiring an external recruitment agency.

Example of best practice: in certain organisations, it is possible for anyone to become a career manager. This reinforces the legitimacy of their decisions because the person is familiar with managing operational constraints and can therefore justify their decision.

Team Management and Decision-Making

It is easy to think of how inclusion has a place in HR processes, but its practical application in management seems more complicated, for the following three reasons.

Firstly, inclusion guidelines that are given to line managers (where they exist) are often intangible and rarely embodied. When they are asked to "respect differences", there is widespread intellectual agreement, but what does it actually mean? Secondly, managers are called upon more and more by members of their team. Expectations have changed and new wishes, needs and claims have arisen as a result of the growing importance of the law in society (for example, harassment or discrimination), the awareness of new rights (regarding work-life balance or the right to "disconnect") and the appeal of a less alienating work environment. This cannot be a bad thing and how can we oppose movements in favour of well-being in the workplace? In any case, these changes are irreversible. However, line managers can find themselves between a rock and a hard place when facing top-down guidelines that conflict with bottom-up needs and/or requests..

Finally, managers are rarely trained to manage or evaluated for that particular skill. Becoming a manager is often an obligatory step for operational employees whose career paths are supposed to move forever upwards. But engineering schools, universities, and, to a lesser degree business schools, often do not train students how to manage. When does one learn how to manage conflicts, act

as an effective mediator, use active listening skills, or evaluate performance? It is therefore understandable why some authors write about "the solitude of managers"[61]. Furthermore, the expansion of "countable diversity" has been accompanied by objectives, reporting, and trainings of all kinds, which tend to complicate, or even blame, line management.

In this chapter, we therefore want to bring out key analyses and practical tools to make inclusion a concrete and realistic part of management in four areas: conducting meetings and decision-making; "one-on-one" management concerning feedback or motivation; active listening and attention to work-life balance; and finally, team management.

Conducting Meetings and Making Collective Decisions

Meetings are an important moment in the life of a team. Sometimes accused of "having meetings for the sake of having meetings", certain organisations see this ritual as the rubber-stamping of decisions that have already been made or will be made after the meeting by the two or three most influential individuals present. In order to conduct meetings in a more inclusive way, it is necessary to establish a framework for regulating them. This framework would ensure fairness for everyone and would have the advantage of lending credibility to the events themselves. The chosen start and end times are respected, an agenda is drawn up, one person (not the same person at each meeting) is assigned the role of "timekeeper", etc. In addition, meeting minutes are taken as a rotating assignment and they include attendance, discussions and decisions made. The minutes must be transparent and easily accessible on the intranet for all parties involved, either in the meeting itself or in the resulting decisions. The rules must apply to everyone, regardless of status. How can a meeting be inclusive for example if some people are allowed to arrive late but not others? Moreover, can the sending of emails or text messages, or even taking phone calls, be allowed during a meeting? This may be a delicate matter, but it is clear that such activities disturb the group, send the message that the discussions are not really that important, and require the group to go back over things. Some companies try to fight against these effects, for example by forbidding the use of telephones during meetings, or by organising frequent but brief meetings during which everyone remains standing. And why not, so long as it is compatible with the

61. GRÉSY Jean-Édouard, PEREZ-NUCKEL Ricardo and EMONT Philippe, *Gérer les risques psychosociaux : performance et qualité de vie au travail*, ESF, 2016.

agenda and the topics being covered (and when standing up is not physically uncomfortable for anyone)? Finally, the meeting should end with a five-minute summary of the matters discussed and the decisions taken. This again is a role that can be assigned on a rotating basis.

In addition to the framework, there is another subject to be dealt with and it is no doubt more difficult to implement: active listening and empathy. Meetings are times for dialogue, and, by definition, contradictory discussions. Yet, it is necessary to differentiate between the notion of "disagreement" and that of "conflict." Not being in agreement does not mean being in conflict. But disagreeing in a constructive manner requires humility and listening. One must be capable of hearing divergent opinions, and therefore accepting that one may be mistaken. In order to do this, we need to establish rules for "non-violent communication." For example, some behaviour should not be permitted: raising one's voice, interrupting people when they are speaking, and, above all, disagreement for disagreement's sake. If a proposal seems unsatisfactory, take a moment to ask questions and gather all the details necessary to understand the person's opinion before expressing disagreement. How can one expect to be heard and share enriching thoughts with others if one is willing to oppose another's viewpoint simply because it is contrary to one's own?

Our Experience
Reacting to Inappropriate Comments

In training sessions, we are often asked how one should react to a colleague who makes racist or sexist comments, for example. How should we respond to an attitude that runs counter to our opinion or our values? Often, people say "You're wrong" or "I don't agree with that at all", or even "You should be ashamed for saying that!". It feels good to oppose the offender, because it affirms the position that we wish to defend, but how naive would it be to think that this will change the other person's opinion? How could we think these responses will generate creativity or collective intelligence? We can, however, seek to understand their opinion by asking the person to explain their point of view. "Oh really? What do you mean?"; "What makes you say that?"; "I'm not sure I follow; can you give examples?". These are simple questions, but they show a willingness to adopt active listening.

Disagreement in an environment that encourages listening and mutual respect can be a game-changer when making collective decisions, and it is the manager's job to

stimulate it. They are responsible for not allowing the team to conform to standard ideas, or to automatically submit to authority. In order to accomplish this, when discussing a subject, the manager should not be the first to speak, because then they run the risk of influencing the group's responses to conform to their own. They should remain neutral, allow others to speak first, and they should be the last to speak. Moreover, they can assign an employee to play "devil's advocate" (a role that is timed and rotates at each meeting, and for which everyone is given advance notice). This person will be responsible for systematically looking for the opposite point of view, the counterargument or weakness in the consensual reasoning. In this way, they encourage reconsideration and open debate.

Finally, and this is the most important, running a meeting in an inclusive manner must generate non-selective attitudes. We need to listen, to give participants time to speak and decorrelate an opinion from how radical or popular it is, and from how important the person holding the opinion is. This is a difficult thing to do since it conflicts with our normative social habits. We automatically think that the most commonly held opinions are also the most accurate. This is actually often the case, because the most widely shared points of view are often the most moderate. But this statistical law also allows for the idea that radical and/or rarer opinions can also be accurate. Adopting this logic makes it possible to lead discussions that are both respectful of differences and open to all kinds of innovative thoughts. The manager must make sure to give enough time and recognition to all opinions, whatever they may be. If, in effect, an idea perceived as incongruous is expressed and the group rejects it right away out of indifference, derision, or contempt, there are two possible outcomes: the first is the group runs the risk of passing up the "right idea," and the second is that the person who expressed the idea will not feel comfortable sharing their thoughts in future meetings. They will keep their ideas to themself, and, eventually, will stop having them since self-limitation impacts ideas that are expressed as well as those that remain thoughts. It is in this way that diversity that is not managed inclusively can lead to conformism.

What is the connection with diversity? Companies have historically been homogenous ecosystems, but one can hypothesise that increased diversity automatically leads to increased heterogeneity of opinions, attitudes and practices. Different lived experience tied, for example, to social status, ethnicity or sexual orientation potentially leads to people perceiving things differently. Without taking the shortcut of saying that deviant and/or radical opinions are expressed by "minorities", it is clear that the increased heterogeneity of an organisation's population opens up a wider field of possible ways of thinking and behaving. Since

these minority groups by definition represent a small number of employees and an even smaller number of decision makers, we can understand that the dangers of conformism are more threatening for their members. Conducting a meeting in an inclusive way, by setting up a framework, requiring empathetic communication and allowing people of all sensibilities to be heard is the best way to improve performance and well-being via a dynamic acceptance of diversity.

Coaching, Motivating, and Giving Feedback

A manager must also maintain close ties with their team members. How difficult this is depends on the size of the team. How can a manager embody the pillar of *Balancing Uniqueness and Belonging* in the team's daily lives and, above all, in the "one on one" relationship between colleagues?

Step one: set aside the time to maintain a personal relationship with each person. And yet, time is a rare and precious commodity: teams are often understaffed, and the pace of work is "optimised." The manager must therefore make an effort to find brief, but frequent moments to meet with their team members. Maintaining a close connection means staying up to date on daily successes and challenges. It is sometimes necessary to "sacrifice" a little time in order to facilitate the collective dynamic in the long run. The thirty minutes "lost" (or perceived as having been lost) speaking to a warehouse worker may in reality represent a net gain in time and energy if you take the time to give some constructive feedback. This course of action will have a positive impact on the individual's motivation and make them feel heard. Managing in an inclusive way means giving frequent, quick, and personalised feedback.

Inclusive management, and therefore the personalisation of support, requires a close familiarity with each person, which in turn requires great flexibility. The vocabulary one uses to address a colleague for example is important: language that is too simplistic may be perceived by some as a form of contempt; on the other hand, language that is too complex may be interpreted by others as distant. It is therefore necessary to personalise each encounter, and to set aside stereotypes that may push the manager to unconsciously behave without thinking and which is accentuated by stress, fatigue, and time pressure. Care must be taken not to more readily address women by their first names, to use informal language with some more than others depending on their rank within the organisation, or to ask the same people repeatedly (usually women) to buy retirement gifts; in other

words, do not assign colleagues to predefined roles based on the stereotypes associated with them.

Taking an inclusive stance as a manager also involves understanding diversity as a potential source of divergent views and knowing how to diffuse conflicts; and acknowledging that age, sex, social status, or skin colour can be factors that complicate communication among employees. In fact, it is not realistic to think that differences can be erased or denied. Being the sole person to be different in a group, whatever the difference may be, does not generate the same level of self-confidence and can become a lens through which people's actions are interpreted. It is therefore counterproductive to act as if everyone is the same. On the contrary, it is necessary to have the courage as a manager to confront the subject out in the open, and to understand how a diversity criterion can become an obstacle.

Finally, the manager must facilitate and seek out all forms of self-evaluation. A tendency to self-limit is a consequence of meta-stereotypes, which are the disproportionately negative views someone has of the opinion others have of a group or groups they belong to. This self-limitation can manifest itself in being too timid to ask for a training or a raise, for example, but it can also show up in the teams' day-to-day life as timidness, or difficulty sharing or defending an idea. The manager has to remain alert to detecting signs of self-limitation, but that alone is not enough. It is necessary to create a climate that allows the person themself to broach the issue, especially via self-evaluation. One can, for example, ask questions during the annual review interview such as: "Have you ever decided against proposing an idea to your boss?"; "Have you decided not to speak up during a meeting at any point this year?". It would be useful to go a step further and look for the explanation behind such attitudes if they are expressed. What a liberating dynamic this is for the person who can now open up to their manager instead of keeping everything inside!

Paying Attention to Work-Life Balance, Working Hours, Time Off, etc.

How can a manager examine the subject of work-life balance for their teams in an inclusive way?

The first key is to lead by example. The manager must demonstrate that it is possible to perform well while respecting the balance between one's private and professional lives. The culture of presenteeism is very common in France and goes against this recent dynamic. The team or service leader is still seen as the

one who should be the "first to arrive and the last to leave". Yet, they should be able (if materially possible) to take advantage of one day of remote working per week if they would like to. Whatever they do is potentially seen as an example to follow: their choices and stances have an impact on the team. If they end a meeting to avoid going over time, they give others permission to do the same and not feel anxious about doing so.

Our Experience
Being Yourself

A manager that we met told us that he had a passion for African dance. You would never think this was the case from a stereotypical point of view, given his age, his background and his very "uninviting" managerial style. In fact, in order not to lose his credibility, he told us that he never dared to tell anyone why he had to leave work at 5pm every Tuesday. Instead, every week he would invent an excuse, which eventually everyone caught on to. Yet, not only did keeping this secret leave certain stereotypes intact and potentially prevent others from organising their time at work so that they could also spend free time on their hobby, but imagine his embarrassment when it was suggested that his colleagues thought he was up to something entirely different on Tuesday nights!

Besides setting an example, the manager has to approach the subject of work-life balance by adopting a two-fold position: they must create an equitable framework with rules (for example, no more than 1.5 days of remote work per week and never on a Tuesday), and consider personal requests on an ad hoc basis by focusing solely on how compatible the request is with the person's job and its constraints (and therefore without taking into account things such as whether or not the employee has children or the length of their commute, for example). All employees should be present when the team systematically receives an excessive amount of orders to process on a particular day. Remote working will not be allowed on days when there are meetings, or when working together is important. Moreover, work days can be organised based on employees' biorhythms and split up based on the physical ability of each individual and on times when staffing levels are highest. For example, costly, individual tasks can take place during the first half of the morning (evaluation, reflection, important decisions, etc.), costly, collective tasks can happen during the second part of the morning (brainstorming, for example), the simplest collective tasks can be scheduled in the early afternoon,

because this is the time of day when fatigue is the highest, and the simplest, individual tasks can be left for the end of the day (reporting, administrative tasks, etc). These operational rules, when applied to everyone, create inclusion and legitimate equity.

Finally, the manager can bring requests for more work-life balance to the surface by drawing up guidelines with their colleagues, for example, and by making sure the guidelines are respected. In this way, self-limitation is curtailed, and, through a viral effect, each person can take control of their own work-life balance in a satisfactory and equitable manner.

Our Experience

Meeting Times

In an organisation, a meeting was scheduled to end at 6pm, but, at the beginning of the meeting, the manager announced that in fact, an additional hour would be needed to address all of the items on the agenda. As an aside, two women attendees share that this is an issue for them because they need to pick up their children, but neither one dares to say anything to the group. Then, a man speaks up to explain that he has to go get his son from school. He says that they should have been told earlier about the time change because it is now too late for him to arrange to stay an hour later. The manager says that they will finish at 6pm but that they will need to meet for an hour the following morning. We see here that the request is seen as impossible for a woman, for fear of being labelled as someone who prioritises her family life over work. For a man, it is practically an honour to be seen as a hard-working, devoted father! This situation is often the result of stereotypes attached to women, who are frequently seen as mothers before being seen as working professionals, and those that are attached to men, who are believed to perform better at work when they are good fathers!

Team Life

Managing diversity in an inclusive way also means paying attention to all the informal moments that create a sense of belonging and togetherness. These moments feature employees in relationships other than those imposed upon them by professional and/or hierarchical codes. In fact, these moments are important for making new connections, discussing things and potentially deconstructing certain popular misconceptions due to colleagues not knowing

each other well. However, precisely because these moments are outside formal work relationships, they may not be inclusive. How then to make sure inclusion is a feature of these informal moments?

The rules to get on well together, although often implicit, are fundamental. Being vigilant and having the reflex to assign the appropriate importance to these details is one of the functions of management. For example, greeting everyone every morning is necessary. However, everyone should be able to do so in their own way, without imposing handshakes or kisses on the cheek as the norm, under the condition that the method chosen is the same for all the people they greet, without distinction.

We can think of many ways that these informal moments can serve to strengthen ties among team members. Of course, there is team building, so long as the chosen activity is accessible and feasible for everyone (or an alternative is proposed to any who want one). Certain cultural activities may be intimidating for some. Also, when planning a meal, it is important to think of everyone's dietary restrictions and preferences. Birthdays, religious and cultural holidays, or even celebrations of accomplishments are moments that can build cohesion within the team, as long as they happen in an inclusive manner, for example by choosing a date that works for everyone.

In the workplace, humour can be a touchy subject. Jokes among colleagues are inherent to all work environments and being inclusive does not mean they should be banned. Jokes become problematic when they are selective and repetitive. Concerning selectivity, the people who are the butts of jokes are often members of minority groups (in terms of numbers and/or power), "scapegoats"[62]. In a very masculine environment, there are never jokes about heterosexual men, but rather women and gay people. In an intellectually elitist organisation, those with a lower level of education and lower level positions are targeted. In a context where beauty and luxury are paramount, overweight people will be the butts of jokes. It is interesting, however, to see how it is no longer possible to make jokes about certain groups - it is for example, taboo to make jokes about religion, as a Licra Opinion Way study showed in 2014[63] - which leads to a shift towards other more acceptable targets.

62. The original definition of a scapegoat is a "powerless" target on which stress or anger is projected, or that is used simply to present oneself socially in a comparatively positive light.
63. Opinion Way, *Les Français, la religion, la laïcité : sondage pour la Licra*, 2014.

Moreover, jokes often rely on repetitiveness: they can therefore become a form of exclusion and hidden violence. In effect, there is often a disconnect between the person telling the joke, who may think they're being original, and the victim, who has heard the same joke for the tenth or hundredth time. This is common with "ridiculous" last names, which usually inspire the same bad plays on words that people have been hearing since primary school! This iterative aspect is a source of violence and can lead to reactions that are seen as excessive, but understandable.

Our Experience
When Humour isn't Funny

In a training session we conducted a few weeks after the 2015 Charlie Hebdo attacks, a manager of North African descent, whose colleagues all knew was Muslim, told us how, every day, they made a little joke by miming, for example, the fact that he may have a belt of explosives around his waist, or by saying to him: "We're having a blast with you !"

Beyond the fact that this is not funny, the repetition is what makes it annoying. Yet, this manager explained to us that he could not and must not show his annoyance because the response would surely be: "Oh, lighten up, it's just a joke. You have no sense of humour!" And this is the same dynamic that exists for the few women on an executive committee, the gay labourer on a construction site, the person who left school at 16 in a top consulting firm or the person from rural France in a chic Parisian bank.

Humour can be a tool for creating cohesive social bonds within a team, under the necessary condition that it is applied to everyone and does not target an individual or a group. A joke should not be told if it is hurtful for at least one person in the group. So, how can we react simply? The manager must, once again, set an example (and of course, not tell these kinds of jokes themself!). They have to make it clear that these kinds of comments are inappropriate. This should be done in private, but if necessary publicly. Moreover, they need to establish a rule, maybe a fun one. One company has, for example, put in place a sort of "piggy bank" where people have to put money whenever they tell a bad joke. Another one has, in its open space, a wall on which commonly heard stereotypes are written down. These small tools can, in the long run, give shape to implicit norms of respectful communication within teams.

In short, it is not a simple feat to make sure that management is inclusive, given the stubbornness of habits and the deeply ingrained nature of rituals. Corporate culture creates, shapes and conditions behaviour within conformist norms, and this complicates the existence of and respect for diversity. Beyond the ideas and advice presented in this chapter, two stances seem essential from the manager's point of view: vigilance and humility. Vigilance allows one to be on guard against non-inclusive slipups, mistakes and attitudes. Humility allows for progressive correction and adaptation of one's management to the diversity of the team and to the singularity of each of its members. A manager capable of publicly acknowledging their mistakes and sharing them with their team in a way that leads to finding adequate solutions will encourage *Integrative Collaboration* for everyone.

Corporate Life, Culture, and Norms

An Inclusive Organisational Culture

An organisation's employees constitute a social body. They work together and share a common identity. This social body and the way it functions are controlled by explicit rules, like its formal rules and regulations, and implicit norms, like dress codes (other than security-related or sanitary rules), or the group's rituals. These things make up the corporate culture which is internalised by each one of its members. When it is functioning properly, this relationship between the employee and the system leads to a form of social cohesion, a source of individual well-being, solidarity, and togetherness, which improves performance.

Corporate culture is therefore an indispensable element that binds people together, but what happens in an ecosystem that is diversifying and progressively increasing its degree of "countable diversity"? Is it possible to share and to feel united in a common identity when we are all different? This is the main challenge for inclusion when seen through the prism of culture and norms.

Norms are the reference that define a space within which acceptable opinions, attitudes, and behaviours can be found. They allow for a margin of "dispersion" and do not impose any absolute conformism or imitation. In fact, norms are elastic: they can change, progressively expanding the range of what is acceptable and pushing against the limits of what is not. Take for example dress codes. Over the years these codes can change and make ties optional (not in all settings), allow a dubious haircut or for tennis shoes to be worn with a dress. Corporate culture therefore is not incompatible with inclusion, that is, with the acceptance into the normative limits of an increasingly diverse working population. Sharing a culture does not mean losing one's individuality, which is not always apparent to the gatekeepers of corporate uniformity.

On the one hand, mentalities change, laws evolve, and society transforms itself outside of organisations, and these evolutions generate an appetite for increased diversity among employees. This applies to codes of behaviour, relationships to authority or to work-life balance. On the other hand, the organisation as an ecosystem relies on the systems and functioning that made it successful, without always understanding that it must evolve at the same speed as the social body it is made up of. The often said "we have always done things this way" is the last bastion of resistance to change. But it is understandable: the passage of the law authorising same-sex marriage did not mean that mentalities changed automatically overnight; in other words, it did not make our society accept and integrate homosexuality as a norm.

In reality, inclusion also takes place through the actions and measures that must move cultural boundaries and push normative limitations in order to not find itself in a quasi-mathematical conflict between an increasingly heterogeneous population that is pressured into submitting to homogenous norms.

Here, we propose four courses of action to create a more inclusive corporate culture: schemes that are accessible to all, top-down communication that speaks to everyone, time for dialogue among members of the social group that integrates an extra-professional dimension, and an inclusive management of places and spaces. These concrete propositions are meant to reinforce cohesion

within groups by respecting differences and in the service of the well-being and performance of everyone.

Accessible Schemes for All

Within an organisation, there are all kinds of services and professional and extra-professional schemes meant for employees to use and which can affect their career, as well as their lifestyle or their leisure activities. In order to be inclusive, these schemes must meet two criteria. They must:

1. as much as possible, be available to everyone;
2. adapt to societal changes. Yet, for cultural and strategic reasons, they may be reserved or prioritised for certain populations, which can have a stigmatising effect.

For the purposes of career advancement, many companies reserve mentorship programs for women, or sometimes more specifically for high-potential women. From the perspective of inclusion, mentorship must be viewed as a supportive measure for anyone who expresses a need for it. Such a progressive approach for all guarantees everyone's well-being via the adjustments that result from it, including matching everyone's competencies/interests to their positions and improving collective performance.

We have seen that requests for remote or part-time work must only be considered on the basis of their compatibility with the position and its requirements. This should also be the case for "privileges" or opportunities that are available to employees, such as the services of the works council, or participating in inter-company seminars. Companies should make the effort to choose the employees that will have the chance to participate by focusing on criteria that are not socio-demographic categories or jobs. More anecdotally, titles and denominations, for example, have a more symbolic impact than a materially detrimental one. Nevertheless, a company's culture is often based on symbols that contribute to its cohesion. For example, during business trips, who travels first class? Who can take a taxi? Who receives presents? We deliver many conferences, and it is not uncommon for our clients to reserve them for managers only, when the auditorium is large enough to accommodate more people. Think of what kind of message that sends, especially given that these are opportunities for sharing information on diversity and stereotypes!

Internal Communication that Speaks to Everyone

Every company uses internal communication to address work collectives. These messages are usually top-down and illustrate the organisation's values and norms. They cover topics like ethics, best practices for working together, or the respect of security rules. How could these messages conceivably fail to address everyone? Showing photos that are not representative of employees says implicitly to those who are not represented that the messages do not concern them. The resulting marginalisation then fractures the cohesion of the collective[64]. Consequently, preventative messages are often directed at specific populations in a stereotypical fashion. Two pieces of advice to counter these errors:

1. First of all, avoid visuals that show a single person in a photo that is supposed to represent employees or a workplace scenario. What ends up happening is, either the person conforms to traditional norms or they are "atypical" and used as an example of how diverse the company is. Both cases can become a kind of trap. Let's take as an example a company in an industry that wants to do a campaign about workplace security, advocating the use of helmets and safety shoes. First option: the poster shows a white man in his forties. This stereotypical illustration sends the message that this is not a position for women, which can make it difficult for women to imagine themselves doing this kind of work, even if they are interested, and creates a sense of exclusion for the women already in the field. Second possibility: a woman is shown, and the poster appears suspect, lacking in credibility, and "politically correct". One solution would be to create multiple versions of the same poster, which would allow for a diverse set of "actors" to be featured. Another option would be to show several people on the same poster.

Our Experience
Stay Alert!

One of our clients in industry for whom we have worked for a long time launched a poster campaign to promote certain professions. In the first version, almost all the people shown were rather young men. After some editing, the second campaign, which included several versions of the same poster, showed people of different ages and, on each one, one man and one woman. This was a step in the right direction, but, when the posters were compared, the man was always in front of the woman. Everyone had good intentions, but unconscious biases were not taken into account!

64. SEURRAT Aude, *op. cit.*

2. Secondly, use inclusive language as much as possible. The more inclusive words and phrases are, the more the messages reach and acknowledge everyone, the more inclusive the culture becomes. What is more, languages are alive and evolve daily. In the English-speaking world, there was a time when it was common to use words like "stewardess" and "waitress," but now, "flight attendant" and "server" are used more often. Once we talked about firemen and firewomen, but now we talk of fire fighters. These terms may have seemed strange at first, but eventually they became unremarkable. This change in language enables people to realise that no jobs are reserved for men only and others for women only.

Inclusive Moments

Life at work is also punctuated by periods of downtime, such as meal breaks, other breaks, or time set aside for celebrations. In addition, today there are more and more extra-professional activities that bring employees together outside of their workplace, such as cultural outings, sporting events, or "escape games", for example. These moments in work life are also opportunities to develop the culture of inclusion. Indeed, we spend most of our time with close colleagues that work in the same department. Yet, professions are often chosen based on sociocultural factors that fall in line with common stereotypes. As a result, some professions are practiced by a large majority of men or women. This goes for other criteria as well, such as social origin in "care" professions or ethnic origin in IT professions, for example. Time spent at work is therefore not necessarily the most conducive to encounters that lead to greater inclusion. To remedy this, many businesses have implemented "a day in the life" type programmes or encourage multidisciplinary project teams. Besides the fact that this allows workers to learn more about other positions or professions, it is also often a way to bring together people from diverse backgrounds who are normally separated from one another.

Less professional moments are good opportunities to bring various populations together. Nothing prevents employees from having lunch with people that they do not know[65]. Trips organised by the work's council can make it possible to spend time with new and potentially different colleagues. But in reality, there is little mixing of people from socially diverse backgrounds (in the broad sense of

65. We came across two examples: a cafeteria where one table is reserved for those who want to meet new people; the diversity network at another company has a large table reserved once a week and anyone can join them over a meal to talk about diversity (or not!).

the term). Acting out of habit, traditions, and a certain amount of pleasure that comes from staying around "people like you" limit the potential for inclusive interactions.

It is up to the organisation to motivate employees and to foster inclusive moments dedicated to the actors within its own ecosystem. On "*family day*", employees have the chance to bring their children and partners to their workplace. When play stations are set up for the children on these occasions (LEGOS, makeup stands, drawing, etc.), they gather together based on what interests them, not based on what their parents do for a living. Incidentally, this leads some parents to interact whereas their respective positions would have never led them to do so in a professional setting.

The organisation can also plan gatherings around themes tied to diversity or to the quality of life in the work environment. "*Diversity days*", the week dedicated to celebrating the hiring of people with a disability, or International Women's Day, are often opportunities to get employees to share feelings, ideas or experiences. But how can we go further? How can we create even more inclusive moments? Without a doubt, by focusing on more general themes that speak to all and addressing all the various aspects of inclusion, without concentrating on a particular audience. A conference about ways to sleep better, self-confidence, or meditation appeals to everyone (under the condition that everyone is allowed to participate by their managers!).

All general interest extracurricular activities can be opportunities to reinforce inclusion so long as they are intended to do so.

Our Experience
Inclusion and Self-Esteem

In one company, the human resources department was faced with the question of how to improve the reputation of a function that was looked down on. The motivation for this was the difficulty for the employees concerned to feel good about themselves professionally when their job was perceived as degrading and was widely disliked. They put forward all kinds of ideas, and the suggestion to create a band was selected. It was a risky proposition: it required investing in buying instruments, recruiting an instructor, and finding time for rehearsals. After a few months, more and more employees wanted to participate, to the point where so many joined and did well that the band participated in many

competitions in France, even winning some of them. The employees developed a positive self-image, and their reputation was no longer tied to their stigmatised roles, and, even if the impact of the initiative was never measured precisely, it is reasonable to assume that it had positive effects on everyone's morale and on the dynamics of the group.

Inclusive Spaces

Finally, an inclusive culture can be injected into a company through the management of spaces. In any context or environment, physical spaces maintain symbolic power dynamics, even castes or privileges. In courtrooms, the president of the court is always seated in a high place in the middle of the room; and in universities, the social science departments are generally in the most decrepit and far-flung areas on campus.

What about companies? Are they structured spatially according to hierarchical logics or do they have room for inclusive dynamics? Here again we see the importance of symbols. In the most traditional companies, top management's offices are often on higher floors, with plusher furniture and decorations. According to the guides at the United Nations in New York, the building was made with two glass facades in order to have windows, but two in concrete so that no one would have a "corner office", which is a sign of power. The same hierarchisation is found in the company restaurant, the car park and in access to lifts! How do you ensure inclusion within such a territorialised space? How can we create inclusion if we don't create shared and accessible spaces? It is sometimes a mistake to create spaces with game consoles or foosball tables in order to "liberate" a company. Would an older employee who wants to participate dare to do so if the space is occupied by a group of much younger employees? Inclusive space management happens first and foremost through ensuring access that promotes fairness and interactions with different people. In the same way that there is no such thing as first class on the New York City subway, companies must do away with the ways that spaces can privilege some and create inferiority complexes in others. Open spaces that mix people of varying status are a good example. A director is more accessible seated in the middle of their associates, and, like everyone else, they should have to reserve a private space for meetings or parts of the workday that require calm and privacy. In addition, open spaces can allow everyone the freedom to sit down every morning in a different place, potentially placing them next to different people every day.

A company is a cultural ecosystem made up of interconnected and interdependent actors. No one can work and earn their salary without the work of others. This essential interdependence makes a company the best playing field for inclusion, because this is where people from every social category can come together and find one another. But in order for this to happen, the company must generate an inclusive culture through adaptative norms, communicate in an accessible and equitable way, and facilitate the mixing of people via inclusive places and events. It would be a shame and harmful for everyone to miss such an opportunity.

Part 3
Teaching Inclusion

It seemed indispensable to us to include in this work a section addressing how, in our opinion, inclusion should be taught in higher education. Indeed, if our society and businesses are just now starting to make the important shift from diversity in silos towards inclusion, it is crucial that students be already involved in this evolution to ensure that as future employees they hit the ground running. If they have been familiarised with the diversity and inclusion policies of large companies and organisations, they will be able to be ambassadors of these policies as soon as they are recruited.

Which Audiences and at What Level?

By definition, inclusion concerns all audiences and all elements of organisations. In fact, even if it is naturally associated with human resources policies, we prefer to see it as a form of general and pragmatic culture, touching human, systemic, and organisational concerns. We therefore consider that this theme should be taught in higher education and propose a generic programme that can be taught to students in whatever year they may be.

For example, we can imagine this approach to inclusion in the pre-master's year in a business or engineering school. In this context, it could be covered in a three-hour session as part of a larger course on the approach of applied psychology to management. We could also imagine this course as an elective or a specialised subject for students in the first or second year of their master's. In this context, we imagine that it could be a course of fifteen hours, depending on teaching methods and the number of students. This would be the case, for example, in the second year of a master's programme on occupational psychology. Finally, we could envision an even more expansive scope for students enrolled in a university degree specifically dedicated to diversity in organisations. Since the number of hours dedicated to this instruction is difficult to define, we devote ourselves to the content, which, in our opinion, can and should respect the same logic, no matter the year of study or the audience.

Plan of a Standard Fifteen-Hour Course

We propose that students validate the course with a group project written by four or five students (about ten pages, not including appendices). In addition to the content of the work they submit, this exercise allows students to experience the difficulties and benefits of group work. It would be possible to even include a feedback section or "discovery report" analysing the dynamics of group work from the standpoint of diversity and whether it was absent, rich, or complicated to manage. For this to work, it could be advantageous to aim to optimise diversity when assigning groups to students, possibly on the basis of a simple questionnaire completed before the first session.

Students could choose one of three types for this project work:

1. Based on an event reported in the media or online, define an issue of inclusion in a domain of your choosing (politics, business, sports, etc.) and analyse it in relation to one or several concepts covered in the course.
2. Choose a novel, a book, or a film that focuses on a story that can be analysed as an issue of inclusion. Analyse it in relation to one or several concepts covered in the course.
3. Conduct an interview with a professional whose work involves, in one way or another, the management of diversity: ask them about the pillars of inclusion and analyse their responses.

Each class session would reserve some time for the groups to work together to ensure a follow-up of the work carried out by each student.

We recommend that instructors invite experts of corporate diversity in order to organise a debate with students on the ways in which diversity and inclusion actions can be materialised. This exchange could happen towards the end of the course, when the students possess sufficient knowledge to contribute to the debate.

Session 1: introduction and definitions (3 hours)

1. **A history in 3 stages** (30 minutes)
   - Non-discrimination
   - Management of diversity
   - Inclusion

2. **Clarification of concepts** (45 minutes)
   - Discrimination
   - Diversity
   - Inclusion
   - Brainstorming in pairs: each group must come up with a single word for each of the three words. The words are displayed and used to generate a debate among participants. The rules of the game are that all words be different.

3. **The model of inclusion** (1h45)
   - Presentation of the 4 pillars of inclusion
   - Stereotypes: a transversal concept (quiz, see appendix 1)
   - Measuring inclusion (see part 1)
   - The goal: individual well-being and social and economic performance
   - Conclusion: presentation of the model

Between sessions 1 and 2: formation of work groups for the project.

Session 2 : *Actions for All* and *Balancing Uniqueness and Belonging* (3 hours)

1. ***Actions for All*** (1h30)
   - From silos to *Actions for All*
   - Working on subjects that speak to all
   - 30-minute workshop in small groups on the manager's position / 2 subjects (see appendix 2)
     - Self-limitation: who? What form?
     - Work-life balance

2. **Social identity, at the heart of inclusion** (1h)[66]
   - Social psychology theories on identity
   - Optimal distinctiveness: Balancing Uniqueness and Belonging (Brewer, 1993[67]
   - Gordon's "Who am I?" test (see appendix 3)
   - Examples of marketing

3. **Group work on the projects** (30 minutes)

Session 3 : *Equity and a Feeling of Fairness*, Stereotypes (3 hours)

1. **The foundation of equity: non-discrimination** (1h30)
   - The legal framework of non-discrimination (presentation of case law, see appendix 4)
   - Definition of concepts: equal treatment, equal opportunity, equity, parity...
   - Motivation models based on the sense of fairness (Adams, 1963)
   - The damages: feeling of frustration and self-denial
   - Quiz on illegal interview questions (see the guide "Recruter sans discriminer," À compétence Égale)

2. **Stereotypes** (1h)
   - The functioning of the brain (exercise on memory bias, see appendix 5)
   - Different types of unconscious bias
   - Stereotypes: their origin, the way they work

66. See DESCHAMPS Jean-Claude et MOLINER Pascale, *L'identité en psychologie sociale : des processus d'identification aux représentations sociales*. Armand Colin, 2008, second edition.
67. Voir BREWER Marylin, "Social identity, distinctiveness, and ingroup homogeneity", *Social Cognition*, 11, 1993, 150-163.

- Organisational, managerial, and individual levers for action

3. **Group work on the projects** (30 minutes)

Session 4 : *Integrative Cooperation* (3 hours)

1. **Basic rules of cooperation** (1h15)
   - Interdependence
   - Common goals
2. **Presentation of theoretical models (see Leyens and Fiske, 200868; Bédard, Déziel and Lamarche, 2017[69])**
3. **Collective biases, the potential pitfalls of cooperation** (1h)[70]
   - Laziness and social facilitation
   - Normalisation and conformism
   - Social polarisation
   - Submission to authority
   - Presentation of videos on conformism and obedience[71]
4. **Conclusion: towards a model of "COOpetition"** (15 minutes)
5. **Group work on projects** (30 minutes)

Session 5 : Measuring Inclusion and Work on Projects (3 hours)

1. **Inspirational talk by a Diversity and Inclusion manager; organisation of a debate with the students**.
2. **Group work on the projects** (1h30) **and presentation in front of the diversity professional**
   - Objectives and validation
   - Constitution of work groups
   - Group discussion of the projects.

68. LEYENS Jacques-Philippe and FISKE Susan, *Psychologie sociale*, De Boeck, 2008.
69. BEDARD Luc, DEZIEL Josée and LAMARCHE Luc, *Introduction à la psychologie sociale : vivre, penser et agir avec les autres*, ERPI, 2017 (4th edition).
70. See SCHARNITZKY Patrick, *Rendre le collectif (vraiment) intelligent*, *Op. cit*.
71. See the film *Experimenter*, directed by Michael Almereyda, which came out in France in January of 2016.

Conclusion

Organisations and companies today are facing a situation that they unconsciously created. After ten years of actions promoting diversity, embodied by a limited number of criteria (women, people with disabilities, employees over 50, etc.), they are now confronted with employees feeling saturation. Diversity is becoming an irritant for many, to the point where we see rebound effects, such as in companies where people speak about "the white man's complex."

We have thus arrived at a key moment, and it is time to spread the message of inclusion on three conditions.

1. Inclusion must be tackled in a pragmatic way in order to avoid a purely conceptual approach that can be found in more or less scientific publications. The simple display of logos, pretty drawings, or colourful ideograms should be especially avoided. This is the purpose of the first half of this book, in which we have presented and explained the four pillars of inclusion.
2. All aspects of inclusion need to be addressed so that organisations' messages, actions, and plans are consistent and complementary. Inclusion concerns HR processes such as recruitment or career management, the daily management of teams, as well as corporate culture, with its values and ambitions. This has been the subject in the second part.
3. Higher education should be enriched with this approach so that future generations do not have to go through the change of position that is so difficult today for the historical actors of diversity. By adopting this new approach, these future young graduates will necessarily spread it, which is the objective of the third part.

Now, it is your turn to act and to ensure that the growing and irreversible diversity in organisations becomes a factor of individual well-being through recognition, as well as of collective performance through sharing and *Integrative Cooperation*. Let us all make sure that these societal changes, which reach far beyond the corporate world, are helped by a pragmatic and empirical approach. We are at the dawn of a new era. There is so much to invent! So much to think through! What an exciting programme!

Appendices

Appendix 1

Meeting 1: Quiz on Stereotypes

This quick quiz presents the first approach to the concept of stereotypes. It shows on one hand that there is no group for which we do not have stereotypes, and on the other hand that, concerning the same group, there is a strong consensus around widely shared stereotypes. We can therefore suggest a two-part exercise.

1. Which groups in this school/university do we have stereotypes about? Make a list and observe that it is quite long.
2. We choose, for example, two groups, and each person writes down the words that each group conjures up. We ask participants, for example, to complete the following sentence: "In this school, we say that geeks are..." We display the words, and we observe students often have the same words.

Appendix 2

Meeting 2: *Actions for All* Workshop

The goal of this exercise is to list different subjects and audiences in relation to self-limitation and work-life balance.

1. Self-limitation: "In your opinion, in an organisation, which groups may be the most likely to limit themselves?" List the various populations mentioned and observe that when taken together they make up the majority of the people in the organisation.
2. Work-life balance: "Which are the different populations most concerned by work-life balance?" The idea is to make them understand that this issue concerns everyone, not only mothers.

Appendix 3

Meeting 2: "Who am I?" Test

This test, developed by Gordon, consists of asking participants to write down 15 answers to this question one after the other on a blank piece of paper. They can use any verb, but they must always start with "I". The goal is two-fold: to show the weight that groups have on one's self-definition, because we see that the majority of the answers are made in reference to identity groups ("I am white"; "I am a student"; "I am 21 years old", etc.) This shows that stereotypes are natural tools because they are automatic and form around categories we identify ourselves and others with. The second objective is to demonstrate power dynamics between groups. Traditionally, we see that the more one belongs to a group that is a minority and/or lacks power, the more strongly one relies on one's group identity. Women, for example, are more likely to say "I am a woman" than men are likely to identify as a member of their own sex.

For more details, see J.C. Deschamps' and P. Moliner's book: *L'identité en psychologie sociale : des processus d'identification aux représentations sociales* (2008, 2nd edition).

Appendix 4

Meeting 3: Case Law on Discrimination

The advanced search on the site of the *Défenseur des droits* contains many examples of case law[72].

Appendix 5

Meeting 3: Memory Exercise

This exercise allows us to understand how our brain automatically memorises information by classifying it into categories based on the principle of similarity. Students are divided into two groups and given a list of twenty words to

72. https://juridique.defenseurdesdroits.fr/ (section recherche avancée), accessed on February 19, 2019.

memorise in 45 seconds. In the first group, words are shown in a completely random order, while in the second group, they are organised into semantic categories. For example, the first five words are body parts, the following five are means of transportation, the next five are dwelling types, and the final five are animals. After a 60-second distracting task meant to divert their attention and avoid the effects of order (for example, asking them to draw the layout of their apartment), the result is that the group with the categorised list has a much better rate of memorisation than the group with the random list. This demonstrates that categorisation is an automatic mechanism.

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The Authors

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Pete Stone has French & British nationalities. He spent fifteen years in education, most notably as associate professor at Neoma Business School, where he taught courses on ethics and intercultural management and created and managed programmes for international students. He continued his career in HR consulting as Director of Marketing and Operations at Hudson. He implemented a diversity policy at Hudson and thus participated in the creation of the association "À competence égale". He then created Just Different, a consulting and training firm focused on diversity and inclusion.

Born in 1965 in Paris, **Gilles Rapaport** is a press cartoonist, author, and illustrator of children's books. He worked for France's biggest newspapers before becoming one of the best business cartoonists in France. Having left his mark on the publishing industry for young readers with his very personal albums on societal subjects such as the Holocaust, slavery, and undocumented people, he now focuses on lighter illustration projects. His latest series, *Il y a des règles*, written with Laurence Salaün, was a great public success. www.dessins-rapaport.com

Presentation of the Working Group

This work is based on reflections produced by a working group co-led by:

- **Anne-Sophie Beraud**, VP Diversity & Inclusion, AccorHotels;
- **Caroline Cazi**, Director of Human Resources, Diversity, and CSR, Montpellier Business School;
- **Claire de La Tullaye Vide-Amblard**, Head of Diversity, France, L'Oréal;
- **Anne-Laure Thomas-Briand**, Director of Diversity and Inclusion, L'Oréal;
- **Patrick Scharnitzky**, Affiliate Professor at ESCP Europe, Associate Director at Alternego;
- **Pete Stone**, Founder, Just Different.

This working group had set the objective of testing the theoretical model for inclusion proposed by Patrick Scharnitzky and Pete Stone. During the first two working sessions, they presented the four founding pillars of this model. Then, during the following sessions, the objective was to determine how this model could be applied practically in five areas: employer branding and attractivity; recruitment, from sourcing to onboarding; leadership, team management and decision making; career development; and corporate culture.

Eleven member organisations of the AFMD participated in this working group, each represented by two people: one in charge of diversity matters and the other occupying an operational role. Over the course of seven work sessions, this dual perspective permitted us to evaluate the possibilities of effectively implementing a policy of inclusion in organisations.

- AccorHotels
- AGIRC-ARRCO
- ARCESI
- Carrefour
- France Télévisions

- L'Oréal
- Montpellier Business School
- Rectorat de Créteil – DAFPIC
- SNCF
- SUEZ Environnement
- The Adecco Group

The discussions held during these working sessions were enriched by the expertise of three invited speakers:

- **Daniel Prin**, Vice President of Consulting France, TMP Worldwide;
- **Tatiana Trey**, Head of HR Projects Business Unit, Hudson;
- **Jean Pralong**, Professor, Holder of the HR Intelligence & CSR Chair, IGS-RH.

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- **Tatiana Trey**, Head of HR Projects Business Unit, Hudson;
- **Jean Pralong**, Professor, Holder of the HR Intelligence & CSR Chair, IGS-RH.

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- AccorHotels
- AGIRC-ARRCO
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- Carrefour
- France Télévisions
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- SUEZ Environnement
- The Adecco Group

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- **Saoussen Jenhani**, Diversity and Inclusion Project Manager, SNCF;
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- **Charlène Razafintsalama**, HR Development Manager, Carrefour;
- **Anne-Laure Thomas-Briand**, Director of Diversity and Inclusion, L'Oréal;
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- **Claire de La Tullaye Vide-Amblard**, Head of Diversity, France, L'Oréal;
- **Anne-Laure Thomas-Briand**, Director of Diversity and Inclusion, L'Oréal;
- **Patrick Scharnitzky**, Affiliate Professor at ESCP Europe, Associate Director at Alternego;
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The AFMD

The AFMD (Association Française des Managers de la Diversité) is an officially recognised non-profit organisation. It was founded in 2007 by managers keen to manage diversity in their workforce efficiently.

As a network, a forum, and a think tank, the AFMD brings more than 130 organisations together (companies, institutions, local authorities, associations, *Grandes écoles*, and universities). These organisations are committed to championing an inclusive and respectful work environment.

The AFMD and its members rely on the results of scientific research and on the daily practices of diversity experts to work on several themes related to the transformation of managerial functions and to the fight against discriminations in the workplace.

The publications and tools resulting from this co-development are infused with notions of boldness, sharing, and excellence. They are made available to all.

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MANAGEMENT

Inclusion
in Organisations:
from Posture to Practice

Patrick Scharnitzky | Pete Stone

Inclusion in organisations is a concept that originated in the United States twenty years ago. The first texts presented the philosophy of this position, with the most recent ones considering inclusion solely in terms of "inclusive management."

In order to envision this concept in all of its dimensions and thereby create a truly pragmatic tool, the AFMD invited Patrick Scharnitzky and Pete Stone to submit their theoretical model for inclusion to the operational perspective of managers and diversity specialists of member organisations.

Thanks to eight months of collaborative work, this book presents the first model for inclusion specific to the French environment. It draws on the psychology of the actors and systems theory of organisations to imagine practical applications, from recruitment to corporate culture, from talent management to team management. Finally, because the students of today are the managers of tomorrow, this book proposes a framework to teach inclusion in higher education institutions.

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