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Workplace Diversity and Aboriginal People in
Canada: Going Beyond the Managerial Model

Francis Adu-Febiri and Jacqueline M. Quinless

Workplace Diversity and Aboriginal People in Canada: Going Beyond the Managerial Model

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Abstract: Diversity in the workplace has been the trend in postmodern society and this trend is not about to change. In fact, the future of the workplace is diversity. However, the challenge is to reconstruct the workplace to make it demographically, culturally, socially, emotionally, politically, morally, spiritually, and structurally more inclusive and accommodating of difference. The strategies to achieve this equity in the diverse workplace have focused on diversity management, that is, the imposition of legal control and provision of human capital tools for managers to control diversity at the expense of developing diversity leadership with human factor competency (HFC). This paper claims that these managerial strategies may be necessary but insufficient ways to positively transform the workplace for the benefit of all. The reason being that outcome of the application of the managerial model to workplace diversity is similar to workplace diversity that occurs by default--employment of minorities and women mostly at the lower level, putting a few of them in powerful middle management positions and even fewer at the senior management level in response to equity legislation and the profit motive. Data from Canada's 2006 Census of Population focusing on Aboriginal – non-Aboriginal participation in the labor force are used to illustrate this pattern. The failure of equity in the diverse workplace calls for alternative models. This paper proposes the HFC model of workplace diversity because of the model's potential capability to unleash the power of diversity to create and reproduce equitable and sustainable workplace.

Keywords: Workplace Diversity, Human Factor Competency, Diversity Management, and Diversity Leadership

Introduction

PARADOXICALLY, AS SHOWN in Figures 1 and 2 below, existing workplace diversity models tend to produce outcomes similar to that of workplace diversity that occurs by default. That is, both 1) perpetuate workplace structure that has mostly men from the dominant groups in senior management, more men from the dominant groups, and increasing number of women from both the dominant and minority groups in middle management, and proportionally the majority of people at the bottom are minorities; 2) consolidate core monolithic culture; and 3) validate only dominant groups interaction processes (Jackson (1992), Poole (1997), Prasad et al (1997), Cox and Beale (1997), Purewal (1999), Carr-Ruffino (2000). BC Human Rights Commission (2001), Deeby (2001), Griswold (2002), Lynch (2005), Galabuzi (2006), Adu-Febiri (2008 & 2009).

Before the feminist movement, the civil rights movement, conflicts in the workplace, and globalization necessitated the introduction of workplace diversity policies and the emergence of workplace diversity models in the 1980s America, diversity existed in the workplace by

COMMON GROUND

default. This was unplanned diversity lacked equity. Figure 1 shows a major structural characteristic of this diversity-by-default in the workplace.
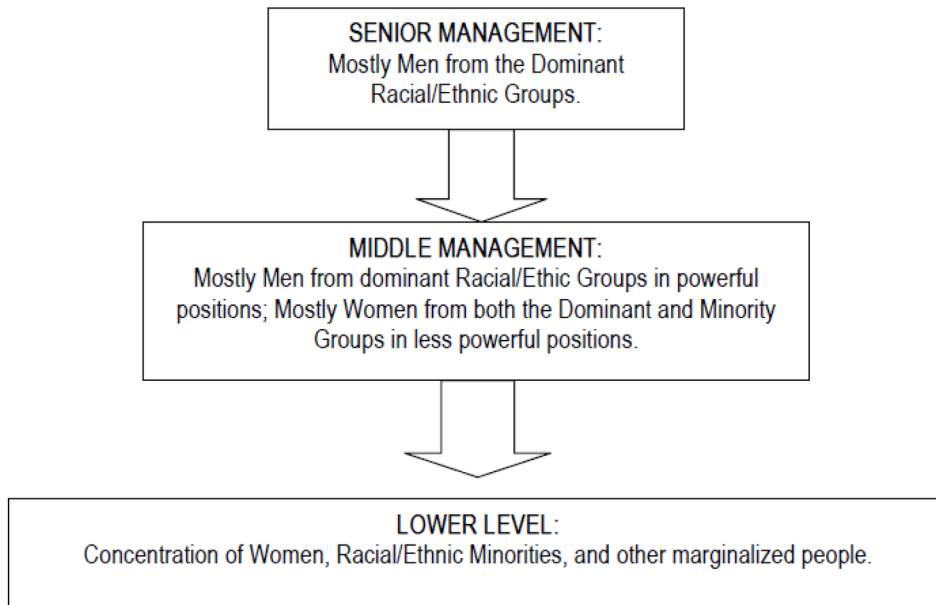
```
┌────────────────────────────────────┐
│         SENIOR MANAGEMENT:          │
│      Mostly Men from the Dominant   │
│           Racial/Ethnic Groups.     │
└────────────────────────────────────┘
                  ↓
┌────────────────────────────────────────────┐
│            MIDDLE MANAGEMENT:               │
│  Mostly Men from dominant Racial/Ethic      │
│  Groups in powerful positions; Mostly Women │
│  from both the Dominant and Minority        │
│           Groups in less powerful positions.│
└────────────────────────────────────────────┘
                  ↓
┌──────────────────────────────────────────────────────┐
│                   LOWER LEVEL:                        │
│ Concentration of Women, Racial/Ethnic Minorities, and │
│            other marginalized people.                 │
└──────────────────────────────────────────────────────┘
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Figure 1: Diversity-by-default Workplace
Source: *Adu-Febiri (2009).*

In response to the inequities and tensions/conflicts entailed in this Diversity-by-Default workplace, feminist and civil rights movements pressured governments to take action to transform this unhealthy workplace situation. Also, business imperatives of a globalized economy compelled corporations to capitalize on workplace diversity. These responses have resulted in Diversity-by-Necessity (Adu-Febiri 2009) or Managerial models of workplace diversity captured in American, Canadian and European government policies such as multiculturalism, Affirmative Action, Equal Employment Opportunity, Employment Equity and Social Inclusion. Also, organizational programs like the Creating Diversity Model, Valuing Diversity Model, and Managing Diversity Model have emerged (Jackson 1992). There are some differences in these diversity policies and programs. However, despite the differences in the conceptualization of diversity, these diversity policies, programs and models have some common threads that run through them all. These commonalities include 1) diversity by necessity and 2) recognition of and high regard for the idea that demographic and cultural differences in society need to be reflected in the workforce, customer/clients, products/services, cultures, and structures of organizations either for the sake of equity, social inclusion or profit. Similar to diversity-by-default model, the Diversity-by-Necessity framework of workplace diversity represented in Figure 2 below hardly infuses any equity into workplace diversity. In this framework equity is only rhetoric, that is, a politically correct response to the equity demands of minority groups and their allies from the mainstream.
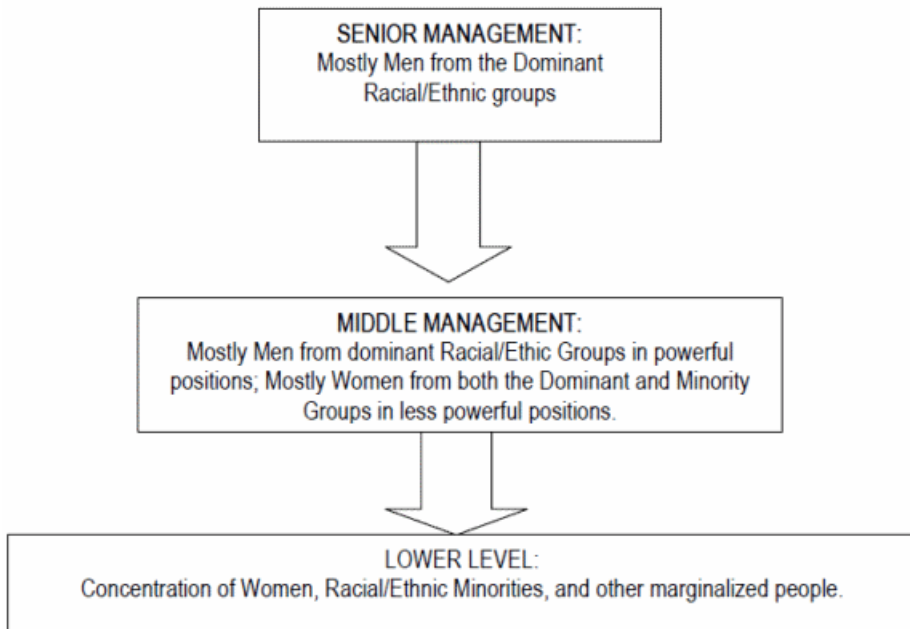
Figure 2: Diversity-by-necessity Framework
Source: Constructed with data from Jackson (1992), Poole (1997), Prasad et al (1997), Cox and Beale (1997), Purewal (1999), Carr-Ruffino (2000). BC Human Rights Commission (2001), Beeby (2001), Griswold (2002), Lynch (2005), Adu-Febiri (2008 & 2009).

As Figure 1 and Figure 2 show, the characteristics of Diversity-by-Default workplace are similar to that of Diversity-by-Necessity framework of workplace diversity. Generally both allow diversity in the workplace while keeping equity at bay. The only real difference is that unlike the former, the latter encourages politically correct responses to minority demands for equity. We use data from the 2006 Census of Population about the differences between the extent to which Aboriginal men and women are represented at varying occupational levels within the Canadian labor market, compared to non-Aboriginal men and women while accounting for similar levels of educational attainment to examine the existing diversity models. This pattern which illustrates the unequal representation of Aboriginal people of Canada in the Canadian labor force is discussed in section 5.

Like diversity-by-default in Figure 1, the existing diversity models—diversity-by-necessity-- lack a Human Factor Competency (HFC) foundation. Without this foundation, the pillars of diversity--comprehensive conceptualization, appropriate knowledge and understanding, relevant skills and strategies, respectful attitude and behavior, right passion and vision, and noble motivations--no matter how solid and firm, sit on a flimsy equity base that ebbs and flows with the ever-changing tides of politics, culture, and economics. The inequities inherent in diversity-by-default and the existing workplace diversity models and conceptions of diversity that claim to seek social inclusion or equity may be related to the lack of HFC foundation in the workplace.

Human Factor Competency (HFC)

The Human Factor (HF), from which the HFC Model is formulated, refers to "a spectrum of personality characteristics that enable social, economic, and political institutions to function and remain functional over time" (Adjibolosoo, 1993, p. 33). In other words, the human factor is a complex interaction of knowledge, skills, abilities and principles that transform human capacity and guide human conduct for the betterment or debasement of the individual and society (Adu-Febiri, 2000). By extension, HFC is the capacity and capability to acquire and apply appropriate knowledge, skills, abilities and principles to effectively identify and solve problems that work against productivity, profitability, equity, social justice, sustainability, cultural development, and environmental preservation (Adu-Febiri, 2001). HFC involves the acquisition and application of appropriate knowledge and understanding, relevant skills and strategies, respectful attitude and behavior, useful abilities, and essential human qualities of integrity, vision, accountability, responsibility, determination, commitment, loving-kindness, tolerance, and compassion. These are vital ingredients of the human need and capacity for deep symbiotic physical, mental, emotional, moral, spiritual, and social connectedness that simultaneously validate deep differences and transcend superficial differences which are at the core of diversity.

HFC is a crucial missing link in the existing diversity programs. Where HFC is lacking, external coercion such as legislation (Canada's Employment Equity Act and America's Affirmative Action) has to be applied to elicit expected behavior. However, external social control cannot take the place of high HFC index of people at the workplace. This is because the influence of such a control, if any, is superficial and short-lived as revealed in the dismal impact of Canada's Employment Equity program (see Galabuzi 2006, Deeby 2001, BC Human Rights Commission 2001, Purewal, 1999).

Unlike the managerial model, embedded in this new diversity model is the conviction that managers and employees of organizations have to be qualitatively transformed, that is, need to experience paradigm shift both in mind-set and other personality characteristics, in order to transform the monolithically organized workplace into equitable and sustainable workplace. The pertinent challenge is how to develop HFC in people to experience the transformation necessary to transform the workplace. Throughout history society has most of the time succeeded in using socialization agencies (the family, religious institution, peer group, school, criminal justice system, the media) and techniques (persuasion, training, rewards, punishments, rituals, and mentoring) to produce the competencies it deemed necessary. The HFC model seeks to use these same socialization agencies and techniques to cultivate and foster human factor competency in the managers and workers of organizations to produce equitable and sustainable workplace diversity.

HFC may be the real solution to under-/miss-representation, alienation, frustration, and rage problems of workplace diversity. The HFC model is a five-stage helical process—HFC Assessment, HFC Awareness, HFC Understanding, HFC Valuing and HFC Action—(Adu-Febiri 2000) of socialization that develops not only the intellectual and technical dimensions of people, but also their social, cultural, emotional, moral, spiritual, aesthetic and other domains. It is this process that needs to be effectively applied to develop high HFC index among people--organizational leaders, diversity managers, and employees—in the workplace. It aims at helping organizational members to go beyond intellectualizing HFC to value it and commit to its acquisition and application. As section 3 below shows, the genesis and

evolution of workplace diversity focuses on controlling workplace diversity rather than infusing it with equity to unleash it.

Genesis and Evolution of Workplace Diversity

Demographic diversity, that is, diversity in terms of age, sexuality, gender, family status, education, ethnicity, and race has existed in the workplace at least since the modern era. However, this diversity did not attract much attention until the 1960s when equality movements such as the feminist and the civil rights movements became prominent, and its importance did not receive due recognition until the 1980s when globalization was entrenched.

In America since the 1980s and Canada since the 1990s organizations have, by necessity, ventured into developing and implementing workplace diversity programs. That is, they are going beyond the focus of the first diversity movement that created affirmative action (Gottfredson, 1992, p. 280). This is mainly because of businesses' realization that they can harness diversity for profit in the globalized economy. This second wave of the workplace diversity movement which began with the *Workforce 2000* report (Gottfredson, 1992, p. 280; Towers Perrin & Hudson Institute, 1990) has, in a way, evolved from the Creating Diversity Model, through the Valuing Diversity Model to the Managing Diversity Model. These models are making important contributions to the diversification of the workplace. However, they are missing the most significant link in the processes of making diversity in workplace equitable and sustainable. This link is diversity leadership that possesses and applies HFC. So far the diversity programs using the existing models have been superficial. They tend to leave the quality of people, the structure, and the cultures of the workplace virtually unchanged even when minorities are demographically represented at the various levels of the organization.

These models literally manage to maintain the status quo, that is, social exclusion and inequities at the expense of minorities in the workplace and sustainable diversity. Utilizing the existing workplace diversity models may result in situations like the Aboriginal People of Canada where organizations *manage* to employ them mostly at the lower levels, put a few at the middle management level and at best even fewer (at worst virtually none) in senior management in response to equity legislation, drive many into less lucrative less powerless self-employment as well as the underground economy, and leave several unemployed (Canada Census of Population Data, 2006). In the managerial model, these occur partly because of lack of competent diversity leadership in organizations and partly because management seems to be more interested in techniques to control diversity to maintain the status quo rather than unleashing the power of diversity to achieve equity.

Managerial Model of Diversity: Diversity-by-necessity

The conceptualization and practice of workplace diversity have been stuck in the managerial diversity model for a long time. This model has been evolving through three stages. At the first stage (Creating Diversity "Model") there are attempts to create racial/ethnic and gender balanced workforce. The second stage (Valuing Diversity "Model") focuses on efforts to harmonize inter-racial/ethnic and inter-gender relations in the workplace, and at stage three (Managing Diversity "Model") there is a determination to organize diversity for profit/productivity, if even at the cost of some employees. Existing programs of workplace diversity

seem to lack the motivation and vision to move from the managerial model into a model that fosters a diversity environment in which all individuals and groups in the workplace can work together to achieve their full potential to enrich their lives, the organization, and their communities. The managerial model has three evolutionary stages that have been wrongly labeled as "models" (Creating Diversity Model, Valuing Diversity Model, and Managing Diversity Model) in the diversity literature (See Jackson, 1992; Cox and Beale, 1997; Poole, 1997; Carrell et al, 2000; Carr-Ruffino, 2000).

Creating Diversity "Model"

This "model" defines diversity in terms of racial/ethnic and gender balance in recruitment, hiring, promotion and retention in the workplace (Jackson, 1992; Cox and Beale, 1997; Poole, 1997). Its main agenda is therefore to achieve racial, ethnic, and gender quantitative representational balance in the workplace. This agenda is a response to the chronic under-representation of racial/ethnic minorities and women in organizations. In short, the root of this diversity "model" is social injustice in organizations. Creating Diversity "Model" is motivated by the need to create equity in the workplace. This diversity "model" has succeeded in pressuring the state to legislate diversity. In America this civil rights legislation takes the form of Affirmative Action and Equal Employment Opportunity, and in Canada Employment Equity.

Organizations, so far, have legalistically managed the agenda of the Creating Diversity "Model". That is, they hire minorities and women mainly at the lower levels of the organization as janitors, laborers, clericals, auxiliaries, assistants (see Galabuzi 2006, Deeby 2001, BC Human Rights Commission 2001, Purewal, 1999). At the middle management level there may be one or few minorities and women employed as tokens. Usually, there are no racial/ethnic minorities and a few women at the top management level (see Galabuzi 2006, Deeby 2001, BC Human Rights Commission 2001, Purewal, 1999). This situation is prevalent in small businesses, corporations, governmental and para-governmental organizations, non-governmental organizations, and non-profit organizations. Most American and Canadian organizations are at this stage of the managerial diversity model.

Valuing Diversity "Model"

This is the stage two of the managerial diversity model. When organizations legalistically operate in Creating Diversity "Model", racial/ethnic minorities and women in organizations don't feel validated. They begin to resist the lack of inclusion and accommodation of their needs and values despite their physical inclusion. The resistance and attempts to ignore it or use coercion to quell it generate conflict or negative energy in the organization. Management responds to this by buying into the agenda of the Valuing Diversity "Model".

The Valuing Diversity Model conceptualizes workplace diversity in terms of race, ethnic, and gender relations (Jackson, 1992; Cox and Beale, 1997; Poole, 1997), and hence its objective to manage these relations in the workplace to attain synergy for harmony, productivity, and/or profit.

To resolve or minimize conflicts in the workplace this model insists that organizational members, particularly management, acquire and practice cultural competency. Cultural competency, according to the Vancouver Ethnocultural Advisory Committee of the British

Columbia Ministry of Children and Families (1997, p. 2) is "the ability of organizations and systems to function and perform effectively in cross-cultural situations."

Managing Diversity "Model"

This stage of the managerial diversity model is perceived as the final one on the evolution of the workplace diversity models (Jackson, 1992; Cox and Beale, 1997; Poole, 1997; Carr-Ruffino, 2000). At this stage of the evolutionary process of the managerial model of workplace diversity, the conception of diversity is extended from racial, ethnic, and gender differences to cover other pertinent differences such as ability, sexual orientation, age, class, family status, and individual idiosyncrasies. It focuses on managing the various forms of cultural diversity for increased organizational effectiveness and/or profit. In effect, it exploits the multiculturalism and employment equity policies for profit while sidestepping the burning issues of race and gender which constitute the core of the two earlier stages of the managerial model of diversity. An article from DiversityInc.com (2001, p. 1) correctly emphasizes that

> In the 21st century, companies and universities alike are shifting from diversity strategies focused on race to knowledge- and skills-based initiatives that stress ways in which a workforce's cultural insights can be integrated into its business model and used to boost the bottom line.

Organizations that have reached this stage of diversification concentrate on educating and training managers to acquire and apply diversity competency and cultural competency (diversity knowledge and skills) to primarily advance the productivity goals of the organization, and secondarily to meet the management-constructed needs of employees.

The orientation of the managing diversity "model" is a response mainly to the business necessities created by the marketplace diversity facilitated by globalization. Workplace diversity is therefore defined primarily as a business asset to the organization that needs to be utilized to maximize productivity/profit.

It is important to note that organizations that adopt the managing diversity "model" and its diversity competency tools do not go beyond human capital (knowledge and skills) development and catering to the interests of the mainstream. They pursue diversity by organizing activities and controlling resources in such a way as pleases the owners and mainstream employees of the organizations. That is, workplace diversity is considered seriously only when it dovetails with the managerial mode of operation, namely, upholding mainstream normative system, maximizing profit, and favoring mainstream employees. The benefits of diversification using the managing diversity "model", if any, to minorities are only incidental. It is because of the above motivation of this model that makes it consciously disassociate itself from the affirmative action or employment equity policies.

"Equitable Leadership" is an emerging diversity "model" which is supposed to replace the managing diversity "model" (Miller, 2001). However, its core characteristics make it, at best, a mere extension of the managing diversity "model". This emergent diversity "model" claims to make employment decisions based on merit, remove barriers to career opportunities, foster workplace environment that treats individual differences with respect, have zero tolerance for harassment and discrimination, and demonstrate sensitivity to differing needs of employees to balance their work and personal lives (Miller, 2001). It seeks "to

create greater management quality" to make diversity add business value to organizations (Miller, 2001, p. 24). In terms of strategies for diversity, this "model" recommends managerial accountability for maximizing the productive capacity of a diverse workforce, diversity leadership education, getting top management endorsement, and rewards and consequences for equitable leadership performance (Miller, 2001). The managing diversity model shares all the above characteristics of this emergent "model". Perhaps what differentiates the Equitable Leadership "Model" from the Managing Diversity Model is the former's belief that Employment Equity is the foundation of managing diversity and promoting equitable leadership" (Miller, 2001, p. 22). In effect, if the equitable leadership "model" differs from the managing diversity "model" at all, they differ only in degree rather than in kind. The fact is both "models" operate in the managerial mode. Scholarship on and activities of this managerial diversity model are confined primarily to developing diversity competency to *manage* diversity to enhance the bottom line of the organization.

But the point is, diversity competency, although contributes to the workplace diversification process, is not enough to succeed in eliminating the monolithic workplace structure and culture that frustrate non-mainstream employees of organizations. Diversity competency only tinkers with equity because it is a heartless managerial tool or an add-on of the managing diversity "model". No wonder, organizations operating in the managerial diversity mode tend to package diversity for public consumption while leaving the monolithic value, belief, normative, and symbolic systems and work assignments in the organization virtually intact. These organizations don't develop an adequate competency that will help them facilitate equitable and sustainable workplace diversity.

In effect, the managerial diversity paradigm represented in the Creating Diversity Model, Valuing Diversity Model, Managing Diversity Model and the emerging Equitable Leadership Model at best allow most minorities at the lower levels and a few at the middle management and very few, if at all, in senior management levels of the workplace. This pushes too many minorities into marginal and illegal occupations, underemployment, and unemployment. The next section of the paper uses statistical data on the representation of Aboriginal People in the Canadian economy to illustrate this pattern.

Aboriginal People of Canada and Workplace Diversity

The Aboriginal population in Canada is growing extremely fast. According to Statistics Canada, from the period between 1996 and 2006 the Aboriginal population in Canada grew by 45%, which is nearly six times faster than the 8% rate increase for the non-Aboriginal population. In 2006, the number of people who identified as Aboriginal surpassed the one-million mark, reaching 1,172,790. This accounts for almost 4% of the total Population of Canada, up from 3.3% in 2001 and 2.8% in 1996. With a relatively young and growing population the Aboriginal people represent a young and vibrant aspect of the Canadian economy and their participation in the labor market will continue to increase in the upcoming years.

In recent years, both the federal and provincial governments have attempted to engage in transformative change with respect to Aboriginal people and their participation in the Canadian economy. For example, the announcements in the 2009 federal budget included a $1.4 billion down-payment targeted at Aboriginal skills training and infrastructure and the federal government is currently working on a new Policy Framework for Aboriginal Economic

Development. Many have regarded the closing education gap between the Aboriginal and non-Aboriginal population as a way to yield huge improvements in economic activity and fiscal positions of Aboriginal People in the Canadian economy (Burleton & Drummond, 2009). Many government departments and Canadian companies such BC Hydro, and Amoco Canada Petroleum Company Ltd consider Progressive Aboriginal Relations programs (PARs) as ways to employ Aboriginal people and partner with Aboriginal Communities as smart business strategy. In fact, some employers are worried about longer-term structural labor shortages and are making efforts to connect with under-represented populations and groups such as Aboriginals (Dempster, 2001).

With this in mind, one can start to appreciate that research into Aboriginal people and the Canadian economy is becoming imperative if employers, researchers and even policy makers want to understand the extent to which Aboriginal people are represented in the workplace, and whether their representation is reflective of an equitable and sustainable model of workplace diversity.

Labor Force Activity

The paper examines the three standard labor force indicators: labor force participation rates, unemployment rates, and employment rates between the Aboriginal and non-Aboriginal population in 2006[1].

Table 1: Labor Force Activity of the Aboriginal and Non-Aboriginal Population, Canada 2006

Labor Force Activity	Aboriginal	Non-Aboriginal
Population in the Labour Force	823,890	24,840,335
Participation rate	63%	67%
Unemployment rate	15%	6%
Employment rate	54%	63%

Table 1 reveals that in 2006 the labor force participation rates were somewhat consistent between the Aboriginal identity population (63%) and the non-Aboriginal population (67%). That is, a similar proportion of Aboriginal and non-Aboriginal people 15 years of age and over were either working or seeking work in 2005. Meanwhile, there were less Aboriginal people actually employed in Canada in 2005 compared to non-Aboriginal people. Table 1 shows that there was a 9 percentage point difference in employment rate between Aboriginal (54%) and non-Aboriginal (63%) people in 2005. The most significant difference in labor force activity between the Aboriginal and non-Aboriginal population is noticed in the proportion of people who were able and willing to work yet were unable to find a paying job in 2005. In 2006, the unemployment rate was more than twice as high for the Aboriginal population (15%) compared to the non-Aboriginal population (6%).

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[1] These rates are based on individuals' employment and job-seeking activities in the week preceding Census day, May 16th 2006. The labour force participation rate is the number of people working or looking for work divided by the total population; the unemployment rate is the number of people unemployed and actively looking for work divided by the total labour force participants; and the employment rate is the number of people who are working divided by the total population

The 2006 Census labor force indicators are useful statistics that provide some insight into various aspects of Aboriginal people's involvement in the Canadian labor market. However, to further our understanding of Aboriginal people's participation in the Canadian economy it is useful to examine the extent to which Aboriginal people are represented in various occupational classifications. Table 2 illustrates the total distribution of Aboriginal and non-Aboriginal people within four main hierarchical occupational levels, and also displays the distribution of males and females within each level for both the Aboriginal and non-Aboriginal population according to the North American Occupational Classifications systems used by Statistics Canada[2]. Level A occupations represent jobs at the top of the classification system such as senior and middle management positions as well as other types of professionals. Level B occupations represent semi-professional positions, technicians, supervisors and skilled crafts and trades people. Level C and D occupations are comprised of jobs that are clerical and service oriented as well as semi-skilled manual laborers. From the table we see that Aboriginal people are underrepresented at the upper level occupations and overrepresented at the lower level occupations. There are less Aboriginal people (15%) in level A occupations compared to non-Aboriginal people (26%); and within Level A occupations there are more Aboriginal women (58%) compared to Aboriginal men (42%) and non-Aboriginal women (48%). The table also illustrates that there are more Aboriginal people (22%) in Level D occupations compared to significantly less non-Aboriginal people (13%).

Occupational Classifications

Table 2: Aboriginal and Non-aboriginal Population in the Labor Force by Occupational Level, Canada 2006

Occupational Levels	Aboriginal population			non-Aboriginal population		
	Total	Male	Female	Total	Male	Female
Total Population	823,890	393,680	430,210	24,840335	12,077,105	12,763,235
Population in the Labour force	568,195	285,690	282,505	17,849,905	9,313,555	8,536,350
Level A occupations	15.3%	41.8%	58.2%	25.7%	52.3%	47.7%
Level B occupations	29.8%	58.0%	42.0%	29.4%	58.5%	41.5%
Level C occupations	32.7%	44.9%	55.1%	31.4%	46.0%	54.0%
Level D occupations	22.1%	53.7%	46.3%	13.4%	52.7%	47.3%
Total Distribution in All Levels of occupations	100%			100%		

[2] The North American Industry Classification System (NAICS) is the standard used by Federal statistical agencies in classifying business establishments for the purpose of collecting, analyzing, and publishing statistical data related to the U.S. business economy. NAICS was developed under the auspices of the Office of Management and Budget (OMB), and adopted in 1997 to replace the Standard Industrial Classification (SIC) system. It was developed jointly by the U.S. Economic Classification Policy Committee (ECPC), Statistics Canada, and Mexico's Instituto Nacional de Estadistica y Geografia, to allow for a high level of comparability in business statistics among the North American countries. http://www.census.gov/eos/www/naics/

While we observe that Aboriginal people are underrepresented in Level A occupations in Canada it is important to evaluate such differences between Aboriginal and non-Aboriginal people when accounting for levels of educational attainment. Arguably, a basic requirement to maintain senior and middle management position requires an advanced postsecondary education. Table 3 presents the distribution of Aboriginal and non-Aboriginal people in Level A occupations for those men and women with a university degree and those without. The data illustrates that there is a more even distribution in Level A occupations between Aboriginal (59%) and non-Aboriginal (65%) university degree holders. Among the Aboriginal population it is interesting to note that there are significantly more Aboriginal women (65%) in these positions compared to Aboriginal men (36%).

Table 3: Aboriginal and Non-aboriginal Population in the Labor Force by Occupational Level A, Gender and Educational Attainment, Canada 2006

Labor Force Participation	Aboriginal					
	No University Degree			With a University with degree		
	Total	Male	Female	Total	Male	Female
Total - Occupations	871,915	411,285	460,625	48,015	17,600	30,415
Population in the labour force	63.7%	51.4%	48.6%	90.3%	36.4%	63.6%
Level A occupations	11.2%	44.8%	55.2%	58.8%	35.5%	64.5%
	non-Aboriginal					
	No University Degree			With a University with degree		
	Total	Male	Female	Total	Male	Female
Total - Occupations	4,594,565	2,401,625	2,192,940	4,607,755	2,252,185	2,355,570
Population in the labour force	68.9%	52.9%	47.1%	84.8%	49.6%	50.4%
Level A occupations	14.9%	53.1%	46.9%	64.5%	51.6%	48.4%

Further examination of the job categories within Level A Occupations between Aboriginal and non-Aboriginal people reveals that there is a gender divide among both identity groups in upper level management positions. Table 4 shows that there are 60% of Aboriginal men in senior level management positions in Canada compared to 40% of Aboriginal women, despite the fact that both groups are university degree holders. A similar pattern is observed in the non-Aboriginal population where 76% of men are represented in senior level jobs compared to 25% of women. Interestingly, we see that there are slightly more Aboriginal women in various middle management positions compared to Aboriginal men, a pattern that is not observed among the non-Aboriginal population where men tend to dominate these middle management level positions.

Table 4: Percent Distribution of Aboriginal and Non-aboriginal Population in the Labor Force by Occupational Level A Categories, Educational Attainment and Gender, Canada 2006

Aboriginal						
	Without a University Degree			University with Degree		
	Total	Male	Female	Total	Male	Female
Total - Occupations (Based on the 2006 NOC-S)	775885	376085	399795	48015	17600	30415
Population in the labour force	524855	269900	254960	43340	15795	27545
Level A occupations	11.2%	44.8%	55.2%	65.2%	35.5%	64.5%
Senior managers	7.5%	65.0%	35.1%	3.7%	60.2%	39.8%
Middle managers	41.0%	52.9%	47.2%	15.6%	45.2%	54.9%
Health, Education, Social Services & Communications	3.0%	26.0%	73.7%	5.3%	36.5%	63.5%
Public administration	0.6%	68.2%	30.3%	0.6%	42.4%	54.5%
Other middle managers	37.4%	54.8%	45.2%	9.8%	49.7%	50.3%
Professionals	51.5%	35.5%	64.5%	80.6%	32.5%	67.5%
non-Aboriginal						
	Without a University Degree			University with Degree		
	Total	Male	Female	Total	Male	Female
Total - Occupations (Based on the 2006 NOC-S)	20232580	9824925	10407660	4607755	2252185	2355570
Population in the labour force	13941070	7376290	6564775	3908835	1937265	1971575
Level A occupations	14.9%	53.1%	46.9%	64.5%	51.6%	48.4%
Senior managers	5.9%	76.6%	23.4%	4.0%	75.5%	24.5%
Middle managers	48.2%	60.9%	39.1%	18.2%	61.5%	38.5%
Health, Education, Social Services & Communications	1.3%	27.5%	72.5%	2.4%	42.9%	57.1%
Public administration	0.2%	59.4%	40.8%	0.3%	61.7%	38.3%
Other middle managers	46.7%	61.9%	38.2%	15.5%	64.4%	35.6%
Professionals	45.9%	41.9%	58.1%	77.7%	48.0%	52.0%

The data presented in Figures 3 and 4 below reflect the distribution of Aboriginal and non-Aboriginal men and women in various categories of Level B and Level C/D occupations. Again, while data from table 2 reveals that Aboriginal people are overrepresented in Level

D occupations the overall pattern in both Figure 3 and Figure 4 shows that an important distinction among both populations within various occupational categories is also related to gender. Both Aboriginal and non-Aboriginal women are significantly overrepresented in administrative, clerical and sales positions while men tend to occupy the majority of jobs in the area of skilled trades, manual workers and in supervisory jobs in primary industry (manufacturing and trades).
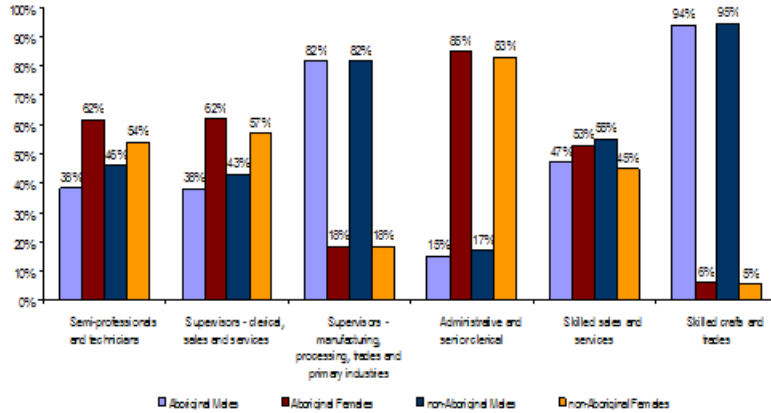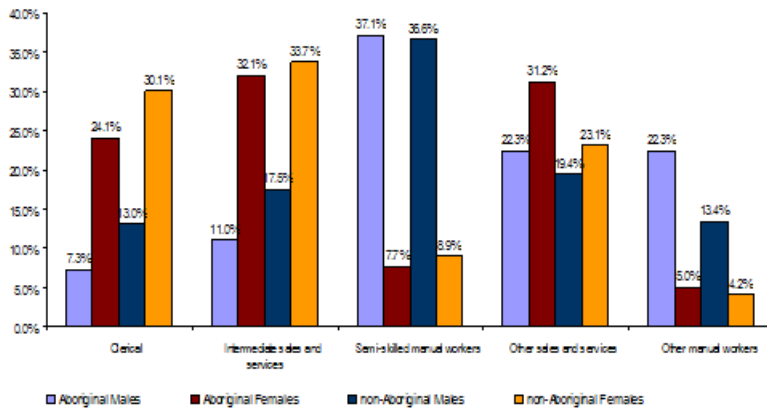

Figure 3: Percent Distribution of Aboriginal and Non-Aboriginal Population in the Labor Force by Occupational Level B Categories and Gender, Canada 2006

Figure 4: Percent Distribution of Aboriginal and Non-Aboriginal Population in the Labor Force by Occupational Level C Categories and Gender, Canada 2006

The Impact of the Managerial Diversity Model

It is clear from the conceptual discussion and the empirical data presented above that minority and women's representation and experiences in organizations have not changed in kind despite the adoption and implementation of the existing workplace diversity models in

the Canadian workplace in the 1980s. As discussed below, even workplaces that have diversity programs seriously lack equitable representation, positive minority/women experiences, and dominant employee satisfaction. Minorities continue to be over-represented at lower level positions and highly underrepresented in upper level positions (Galabuzi 2006, British Columbia Human Rights Commission 2001, Human Resources Canada March 2001, The Canadian Press 2001, Purewal 1999). Prejudice, stereotyping, and discrimination persist, organizational subcultures continue to work against minorities and women, and organizational structure as well as culture remains predominantly monolithic (Fleras 2010, Carr-Ruffino 2000, Desroches 1998, Prasad and Mills 1997, Prasad et al 1997, Mighty 1997, Chan 1996, Gupta 1996, Eagle and Johnson 1990). Dominant group employees, particularly males, feel that diversity programs are a reverse discrimination against them (Fleras 2010, British Columbia Human Rights 2001, Prasad and Mills 1997, Gates 1993, Gowing and Payne 1992). These are in spite of the various diversity policies, programs, and projects that claim to produce organizational transformation to foster workplace diversity. Without HFC, equitable and sustainable workplace diversity that works to benefit all stakeholders seems to be a mirage. As shown below, in organizations and societies where the diversity-by-necessity models are used, there are 1) under-/mis-representation of minority groups, 2) alienation and frustration of minority employees, and 3) majority group members' resistance to diversity programs. The result is inter-personal and inter-group tension and conflict that reproduce unproductive workforce, organizational ineffectiveness, customer dissatisfaction, and/or less profit. These may be related to lack of HFC, that is, the absence of deeper social, emotional, moral, spiritual connectedness among the people in the workplace.

It is true that the Diversity-by-Necessity model of workplace diversity does a remarkable job in allowing us to see workplace diversity as a three dimensional (3D) object, that is, an object with legal-political, cultural, and economic sides on a two dimensional surface made up of primordial and constructed statuses. However, as the representations, minority experiences, and dominant group members' responses to workplace diversification show, this managerial model of diversity seems inadequate to capture the realities of the workplace diversification processes. Alternative models to capture the multidimensional (MD) realities of workplace diversity therefore seem necessary. Hence the proposition of the HFC model which has the potential to deepen and transcend the above 3D highlighted in existing workplace diversity models. Unlike these existing models, the HFC model calls attention to the idea that workplace diversity is a subject (not an object) which is about human beings/lives, a phenomenon which is more than 3D on a 2D surface (Parker Palmer 1998). The human being/life, the essence of workplace diversity, is a multidimensional. HFC with its multidimensional vision opens spaces for a deeper exploration and modeling of diversity in the workplace.

HFC Model of Workplace Diversity: Diversity-by-choice

The three-stage managerial model (diversity-by-necessity model) of workplace diversity presents a discrete, mechanical, heartless, three dimensional view of diversity. It focuses on programs and systems at the expense of people, equity and sustainability because it is driven by necessities of minority demands, government legislation and globalization. Yet, the reality is that workplace diversity transcends the above "necessities". It is about people, their needs and relationships, and sustainable processes involving integrated dimensions and dy-

namics that validate and equalize differences among, and make false differences in power and status disappear from people in the workplace. Diversity produces these dynamics when it does not operate by default or by necessity, but rather by choice. A new model needs to be formulated to capture these realities of workplace diversity.

This paper suggests a model of workplace diversity that transcends control and necessity, and introduce human a factor competency into diversity programs. That is, diversity leadership capable and able to provide nurturing, the right vision, honesty, compassion, etc., to unleash the potential of all people in the workplace to facilitate diversity for the sake of equity and sustainability. This new model, HFC Model, cares deeply about people—their needs and lives as human beings really living in the lifeworlds of families, friends, communities, organizations, social structures, cultures, political economies, environments, and cosmos. This is why the HFC model of workplace diversity seeks to unleash the energies of people and their relationships that enable them to choose to create and reproduce workplace diversity that is holistic, organic, compassionate, visionary, and strategic. The drivers of this new workplace diversity are not the necessities of legislation, conflict, and/or profit, but rather deep and symbiotic social, emotional, moral and spiritual connections among the people in the workplace and beyond. This makes all the people inhabiting the workplace seen and heard.

The HFC Model of workplace diversity deconstructs the managerial diversity model and reconstructs organizational representation, structure, culture, function, and process to serve the interests of all diversity constituents. Diversity programs using this new model look at each of the diversity dimensions from the perspective of the whole workplace and from the interests of people, equity, inclusion and sustainability. Effective facilitation of equitable and sustainable workplace diversity takes more than holism. Without compassion for people workplace diversity would be mere temporary mechanical activity. People will do whatever it takes to accomplish a goal if they have deep compassion for and are passionate about the cause. Without a vision compassion and passion are wasted. Unless workplace diversity programs have the vision of making diversity work in the interests of all constituents of the workplace and society, the enthusiasm of management and facilitators will fizzle due to the discontent of unsatisfied clients, frustrated employees from dominant groups, and embittered minority employees. Vision remains dormant and static until there are strategies to translate it into action.

However, in the absence of HFC the strategies of legislation, education, training, rituals, mentoring, and sanctions work against minorities and frustrate dominant employees in organizations.

In effect, what really differentiates the HFC model of workplace diversity from the managerial diversity model is the development and application of human factor competency. This model seeks, pursues, facilitates and promotes diversity not only because workplace diversity is politically correct or helps foster good inter-cultural/-gender/-ethnic/-racial relations, or increases organizational productivity/profit, but more so because equitable and sustainable diversity is the very essence of community, society, ecosystem, cosmos, the universe, and life itself.

Conclusion

The managerial or diversity-by-necessity model of workplace diversity perpetuates inequities in workplace diversity created by default. This model is flawed as a guide to a transformative

diversity practice because of its focus on legislating diversity, controlling conflict, and/or economic necessity at the expense of people and their human needs. This may be an underlying factor of the paradox of the Aboriginal Canadians marginal labor force participation in Level A occupations and middle level powerful positions in the workplace despite the over thirty years of implementing employment equity programs in the Canadian workplace. With the managerial model providing techniques for workplace diversity programming, status quo diversity is likely to remain in the workplace. The push for diversity in postmodern society like Canada, however, suggests that "the status quo is no longer an option" (Soto, 2000, p. 1). It is in this light that the HFC model of workplace diversity may be imperative. The fundamental ideology of this approach to workplace diversity is that controlling workplace diversity rather than infusing it with equity to unleash it would better improve the organizational triple bottom line of harmony, productivity, and profitability in the framework of inequality or social exclusion. The HFC model turns this ideology on its head by focusing on Diversity-by-Choice. That is, voluntarily constructing diversity in the workplace to organically motivate people to maximize their potential to unleash the power of diversity to produce equity and sustainability in the workplace.

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