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How a Learning Organization is Addressing Discrimination Since 9/11

John D. Anderson

HOW A LEARNING ORGANIZATION IS ADDRESSING

DISCRIMINATION SINCE 9/11

DISSERTATION

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Area of Specialization: Human Resource Development

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ABSTRACT

HOW A LEARNING ORGANIZATION IS ADDRESSING

DISCRIMINATION AFTER 9/11

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Barry University, 2008

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Purpose. The world changed forever on September 11, 2001, when nineteen

Muslim extremists of Arabic descent used jet liners filled with innocent people as

weapons to kill thousands in New York City, Washington, D. C. and Shanksville,

Pennsylvania. It was immediately feared that there would be reprisals against all people

of Arabic origin, especially Muslims.   Those fears were realized in the days immediately

following September 11th, as a number of hate crimes were reported against Arab

Americans and Sikhs. Moreover, Equal Employment Opportunity Commission (EEOC)

workplace discrimination complaints filed by Arab Americans, Muslims and Sikh

employees rose dramatically. In the six plus years since the events of 9/11, these issues

of discrimination have continued to plague not only society at large, but more specific to

this study, the workplace as well.

As workplace discrimination targeting Arabs, Muslims or those that appear to fall

into these groups is occurring all over the United States, it is necessary and critical to

examine how employees' perceptions of discrimination are being dealt with in a learning

organization.

Method.   A qualitative case study method was chosen for this study. The primary data collection method employed was in-depth interviews. The interview participants were chosen using purposeful sampling. The participants consisted of six senior management level employees who have input into the organization's strategic planning. In addition, the participants were required to have been employed with the organization for a minimum of seven years. The interviews were supplemented with historical and archival documents obtained from the organization, as well as public and government records concerning the organization. The data was synthesized and analyzed through the use of data reduction, data display, as well as, conclusion drawing and verification. Common themes were then identified and reported in narrative form.

Major Findings. In theory, learning organizations are continually expanding their knowledge and are constantly learning. The theory of social identity was employed in an effort to more fully understand the human interaction that takes place within these organizations, specifically with respect to discrimination. The findings clearly showed that this learning organization embraces a culture of non-discrimination. This culture of inclusion appears to be pervasive throughout the organization. As a result, no extraordinary measures were required in the aftermath of the events of 9/11, to protect Arabs, Muslims, or those that appear to fall into those groups from discrimination; either real or perceived. This study provides no significant increase in knowledge in the area of social identity theory.

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CHAPTER 1

INTRODUCTION

In Chapter One I will focus on how a learning organization adjusts and corrects its organizational policies when faced with a disaster such as 9/11. Specifically, I will present evidence to suggest that prejudice and the resulting discrimination, both real and perceived, are the primary issues that the organization will have to address after an event such as 9/11, where people of one culture or background become the target of other's fear and anger. I will further inform by creating an understanding of how prejudice and discrimination affect the organization by using social identity theory to demonstrate how human cognition and thought processes impact the goals of a learning organization.

The Purpose of the Study and the Research Question

The world changed forever on September 11, 2001, when nineteen Muslim extremists of Arabic descent used jet liners filled with innocent people as weapons to kill thousands in New York City, Washington, D. C. and Shanksville, Pennsylvania. It was immediately feared that there would be reprisals against all people of Arabic origin, especially Muslims. Those fears were realized in the days immediately following September 11th, as a number of hate crimes were reported against Arab Americans and Sikhs (Brantner, 2002). Moreover, Equal Employment Opportunity Commission (EEOC) workplace discrimination complaints filed by Arab Americans, Muslims and Sikh employees rose dramatically (Brantner, 2002). In the six plus years since the events of 9/11, these issues of discrimination have continued to plague not only society at large,

but more specific to this study, the workplace as well (Armour, 2005; EEOC, 2007; Gottschalk, 2008; Hampson, 2006, Stahl, 2005; "U S Muslims plagued," 2006).

The core question to be addressed in this study will be: How does a learning organization address the issues of discrimination after a disaster such as 9/11?
As this type of workplace discrimination is occurring all over the United States, it is necessary and critical to examine how employee's perceptions of discrimination are being dealt with in organizations. Furthermore, since learning organizations "continually expand their capacity to create the results they truly desire and are places where people are continually learning how to learn together" (Senge, 1990, p.3), it is important to observe how they deal with the resultant discrimination in the aftermath of a crisis such as 9/11.

Of particular interest and focus for this study will be how a Health System in South Florida deals with discrimination issues centering around their employees or patients who fall into one or more of three categories: a) Arab ancestry, b) Muslim Faith, or c) perception by others to be in group a or b. This health system was chosen because it demonstrates in many arenas that it meets the criteria to be classified as a learning organization. Some examples which reflect this commitment to learning are: 1) The organization has a large non-revenue producing department known as Organizational Effectiveness, which promotes learning as the to key employee betterment. 2) They sponsor and encourage mentoring programs as well as leadership development opportunities. 3) They have continual strategic improvement forums and sponsor many performance improvement opportunities during the year.

The Problem

Research has shown that the problem of discrimination, the behavioral bias toward a person based on that person's group identity (Cox, 1994), against Arab Americans, Muslims, and people who appear to be of Arabic descent has increased dramatically since the events of 9-11 (Brantner, 2002; EEOC, 2002; Igasaki, 2002). In a January 17, 2008, telephone conversation with Edward Gomez, Senior Analyst for the Washington D.C. office of the U S Equal Opportunity Employment Commission, I learned that even though it has been over six years since that fateful day, the initial 'backlash' reactions directed at these groups have given way to more systematic forms of prejudice. This has primarily been in the form of religious discrimination – Muslim. Little research exists to show how prevalent this trend is in South Florida. To that end, when I was invited to attend a Qur'an class and roundtable forum at a Mosque in South Florida on March 2, 2008, I accepted the offer.

The round table discussion was attended by approximately twelve people, all of the Muslim faith. There seemed to be an even mix of persons of Arab ancestry who were cradle Muslims and Black American converts to the faith. In addition, there was one Caucasian American who was a cradle Muslim. The overriding perception among this group was that while there was an immediate backlash against Arabs and Muslims in the months immediately following 9/11, that overt in-your-face discrimination has subsided and been replaced by a more subtle, insidious type of discrimination. Some of the examples given were :

1. In 2006, a long-distance trucker who specialized in driving fuel tankers was terminated because of his conversion to Islam and subsequent name

change. The company said his Arab surname made him a security risk. He then became an independent trucker and last year was assured of a contract hauling chickens to market. This contract was a certainty, as the owners of the chicken hatchery had known him since childhood. However, they were not aware of his conversion to Islam, nor the fact that he had changed his name to an Arabic surname. The result was that when he filed an IRS Form W-9, in which he provided his payment details, including his Muslim name, he never heard from them again.

2. A manager of a local warehouse buyers club who had begun wearing traditional Muslim dress lost his job as a night manager because he was not 'part of the team'.

3. A man who lived in an affluent gated community, had many friends in the development, even after 9/11 when these friends echoed their support for him and his family. That support began to erode in the last three years when many of these same people stopped speaking with his family. The change in attitude took on a very ugly face when he scheduled the clubhouse for a family gathering. The day of the gathering, the local police, as well as the FBI, came and asked questions of everyone there because these agencies had several calls reporting that this was a meeting of a terrorist cell.

4. A young officer, who just completed a tour of duty with the United States Army, talked of the briefings that he had before deploying to Iraq. The soldiers were told many untruths about the Iraqi people, including the fact

that as a rite-of-passage, Arab men must have sex with another male. This

officer, a Caucasian American, said that was not true, that the

Arab/Muslim culture strictly prohibited homosexual acts, and these crimes

could be punishable by death. He was pulled aside and told that it was

important for the troops to dislike Arabs and to view all Arabs as the

same.

5. Each of the persons present talked about the difficulty in traveling by air.

    Many are experiencing difficulties now that they never encountered in the

    two to three years immediately following the 9/11 attacks.

6. Seven of those in attendance knew of at least one person who had chosen

    to return to their country of origin in the last year. These numbers include

    two who chose to return to the occupied West Bank and Gaza Strip as they

    not only felt safer, but felt they were treated with more dignity than they

    were here in the United States.

These examples, in addition to current documentation found in the review of literature in

chapter two of this study, make it abundantly clear that the problem of discrimination

against people who appear to be of Arab descent or those of the Muslim faith, still exists

in America; in some cases with greater frequency than occurred in the weeks and months

immediately following 9/11.

Since these trends mirrors that of the national statistics, it is important to have

a deeper understanding of the root causes of discrimination, such as stereotyping

(Scarborough, 1998), embedded aspects of organizational culture (Schein, 1999), and

organizational defense patterns (Argyris, 1999) of workplace discrimination.

Furthermore, since it is a commonly held belief among most HRD professionals that learning organizations are among the most successful at strategic planning (Gilley, 2000), it is incumbent on research to understand how these organizations address the issues of discrimination.

Origins of Interest

As the child of progressive liberal parents, growing up in a segregated South, I came to understand early on that there was great disparity between the way my parents taught us to treat people and the way many other children were taught. In our house we learned that being different was not repellent, and sameness was not always desirable. However, in my community I saw people of color treated with little respect, and spoken of in very demeaning ways. I attended segregated schools, and saw people of different religions and faiths become the objects of scorn and retribution because they believed differently than the majority. Especially dichotomous to me were the ways of people in our Church who spoke of the love of Christ and, in the next breath, used racial slurs to describe people of color who worked for them. I was bewildered when they criticized the government for trying to "alter the balance of nature" by blending us all together. Their behavior puzzled me, since I was taught at home that when I sang "Jesus loves the little children, all the children of the world, red and yellow, black and white, they are precious in his sight," the words to the song meant EXACTLY what they said, and that if Jesus created and loved all of those children, I should too.

When I grew older, I had the opportunity to work for the Multinational Force and Observers, the Peace Keeping force set up by the Camp David Accord, to monitor the withdrawal of Israel from the Sinai Desert. I was a buyer for the Forces Exchange,

commonly referred to as a "PX", as well as the Club System, the centralized management

for the twenty official bars and lounges on the MFO compounds. In this position I dealt

with members of the eleven contingent nations: Belgium, Australia, Great Britain, New

Zealand, France, Columbia, Fiji, United States of America, Israel, Egypt and Italy.   Each

contingent nation had its own club**,** however, all of the liquor had to be purchased

through the MFO system, so I dealt with many different cultures, and languages on a

daily basis.   It was by working with these people of different cultures and languages that

I learned to communicate without translators, to understand nuances in approach, and

how to respond appropriately in any given situation. I learned from this experience that

my parents were indeed correct, in that people are far more alike than they are different.

Theoretical Framework

The focus of this study will revolve around two major theories concerning

organizations and human behavior: learning organizations and social identity theory. I

chose the theories of the learning organization and two related sub-theories;

organizational culture and action learning and combined these theories with that of social

identity theory, as well as the related sub-theories of stereotyping, prejudice and

discrimination. I used the social identity theory to provide a more comprehensive view of

how stereotyping leads to prejudice and ultimately to discrimination. These worked

together to develop a better understanding of how these human conditions impact the

learning organization

Learning Organization

The first theory, learning organizations, has its roots in organizational

learning. Organizational learning, which has become critical to the field of human

resource development (Gilley & Maycunich, 2000), was originally posited by Simon in 1953, made popular by Argyris and Schon (1978), and furthered by researchers such as Schein (1999) and Senge (1990). It basically focuses on "how learning occurs on an organization-wide basis" (Marquardt, 1996, p. 203.) In a more inclusive definition, Preskill, Torres and Piontek (1996) add that organizational learning is a "continuous process of organizational growth and improvement that (a) is integrated with work activities, (b) invokes the alignment of values, attitudes, and perceptions among organizational members, and (c) uses information for feedback about both processes and outcomes to make change" (p. 2).

The learning organization is described by Marquardt (1996), as "a company that learns powerfully and collectively, continually transforming itself to more effectively manage knowledge. Learning organizations empower their people to learn as they work" (p. 229) in order to more adeptly manage the change needed to remain productive in a fast paced business environment. Thus the learning organization is distinguished from organizational learning concepts because it is in a constant state of transformation.

To further illustrate this difference, organizational learning is learning that goes on inside an organization and usually involves the learning of individuals and of teams. Thus, the nature of organizational learning is occupied with questions of the nature of learning in organizational environments and with what managers and leaders do to enhance the processes within the organization (Gilley & Maycunich, 2000.)   The learning organization, on the other hand, is a place where high quality human learning takes place. In distinguishing the differences between organizational learning and a learning organization, a lot more is involved than just switching the noun and the

adjective. The learning organization is a different kind of social system than that envisioned by most organizational learning theorists (Vaill, 1996.) In short, the learning organization is not grudgingly leaping from one stable state to the next as the world around it changes. Because it is constantly learning, it is "beyond the stable state" permanently. (Schon, 1971, p. 14.)

In addition to the theory of the learning organization, I will also focus on two associated theories from organization learning that directly impact this body of research. Those are the theories of organizational culture and action learning.

a. *Organizational Culture.* The "learned, shared, tacit assumptions on which people base their daily behavior" (Schein, 1999, p. 24.) The research will investigate its impacts on the ability of an organization to learn and correct for change in today's turbulent environment. (Schein, 1992).

b. *Action Learning.* This is a process in which a small group of people solve real problems, while at the same time focusing on what and how they are learning, as well as how it can benefit the individual group members, the group itself and the organization (Schwandt & Marquardt, 2000).

While this organizational learning framework contains many more sub-theories than those identified above, these two are the most critical to this study, since they may be linked together to form a foundation suggesting the need for a diverse work environment.

Social Identity Theory

In an effort to more fully understand how organizations can be impacted by their environment, this study will focus on social identity theory, as developed by (Tajfel &

Turner, 1978). Social identity theory contends that individuals divide themselves and others into groups based on shared characteristics. This leads one to think of himself or herself as a member of an in-group and to conceive of others as part of an out-group. At the extreme, the more a person identifies himself or herself as a member of an in-group, the more uniform members of both the in-group and out-group appear to be, and the stronger the tendency will be to treat oneself and others as members of a social category, rather than as individuals (Tajfel & Turner, 1986). According to Allport and Tajfel (1978), these differences between intergroup similarities and intragroup differences then become exaggerated, and result in some form of discrimination (Haslam, 1997).

Just as with learning organization, there are many sub-theories embedded in social identity theory. I will be focusing on three of these: stereotyping, prejudice, and discrimination, since they are most relevant to the topic of my interest. These sub-theories seem to be linear in progression; that is, the stereotyping can result in prejudice, and the prejudice can result in discrimination (Ensher, Grant-Vallone & Donaldson, 2001; Fernandez, 1991; Haslam, 1997; Oakes, Haslam & Turner, 1994; Tajfel, 1981)

Stereotyping. The first significant research on stereotyping was done by Katz and Braly between 1933 and 1935 at Princeton University (1935). Using one hundred Princeton University students as a sample, the study concluded that stereotypes are "public fictions" which arise from prejudicial influences "with scarcely any factual basis" (p. 290). According to the dominant view of the 1930's, researchers such as Schoenfeld, portrayed stereotyping as prejudiced invalid cognition resulting in fixed, rigid, distorting images, insensitive to individual differences and social change (Haslam, 1997). This thought originated during the 1950's and continued to evolve through the 1980's, into a

view of stereotypes as a necessary cognitive economy (Oakes, Haslam & Turner, 1994). Cognitive economy is based on the idea that we have a "limited amount of cognitive and attentional resources" (Kunda, 1999, p. 199), and by using stereotypes to categorize individuals, human beings are able to use the balance of their cognitive functions for other tasks. Even though these changing views of stereotyping accepted the idea of "the cognitive processes that underlie stereotyping" (Oakes, et al., 1994 p. 199), current wisdom still traced the inevitability of prejudice back to those same processes.

Prejudice. The term prejudice comes from the Latin, praejudicium, meaning a judgment based on previous decisions (Webster's, 1992). It has evolved over time to be defined as "having a judgment formed before due examination and consideration of the facts" (Stangor, 2000, p. 22). Stangor (2000) puts it more succinctly by saying that prejudice is "thinking ill of others without sufficient warrant" (p.22).

As with the Katz and Braly studies (1935), Schneider (1994) believes that prejudice, like stereotyping, results from perfectly normal cognitive tendencies. He contends that:

> Prejudging is as normal and almost as much a part of our basic … mental
> toolbox as categorization. Every day, in countless ways I must decide
> whether to approach or avoid certain people, situations and things. I have
> neither the time nor the inclination to read every book, watch every TV
> program, join every organization that wants my time and money, climb
> every mountain, conquer every continent, sail every sea. It is not going to
> happen. I, like you, tend to watch TV programs that have appealed to me

in the past, and to favor books by authors whose past books I have liked.

(P.27)

while conceding that judgments based on these past experiences are often fallible.

Discrimination. In Webster's New World Dictionary, discrimination is defined as "a show of partiality, or prejudice in treatment; specifically, action of policies directed against the welfare of minority groups" (1992, p.403). The focus on discrimination, especially in the workplace, has been a hot topic of discussion and study.

The United Nation's Commission on Human Rights stated in 1949 that "discrimination comes about only when we deny to individuals or groups of people equality of treatment which they may wish" (Stangor, 2000, p. 40). It was further amplified to read, "discrimination includes conduct based on a distinction made on the grounds of natural or social categories, which have no relation either to individual capacities or merits, or to the concrete behavior of the individual person" (p.41).

Discrimination is perhaps the most negative outcome of stereotyping and prejudice. According to Baragh (1999), stereotyping is problematic when the stereotypes held about a social group are inaccurate or when they do not apply to the individual being judged. Much of the theoretical research focusing on discrimination is inextricably tied to stereotyping and prejudice. The relationship among stereotyping, prejudice and discrimination is illustrated in the figure below.

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┌─────────────┐        ┌─────────────┐        ╔═══════════════╗
│ Stereotyping│  ⟹    │  Prejudice  │  ⟹    ║ Discrimination║
└─────────────┘        └─────────────┘        ╚═══════════════╝
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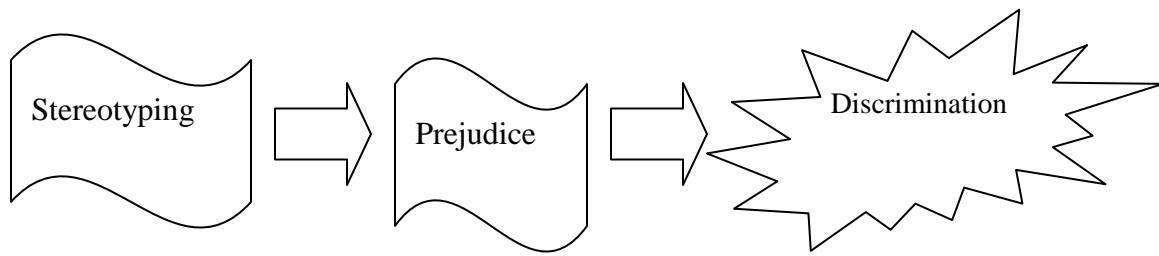
Figure 1.1 Stereotyping through discrimination model.

Significance

The findings of this study will enable HRD professionals to more accurately gauge the resultant discrimination in their own organization. It will also further research on the root causes of discrimination and how that discrimination affects the productivity in an organization. Since HRD professionals often represent the social conscience of an organization (Gilley, 2000), it is especially crucial that they be keenly aware of the effects of discrimination on the employees as well as the organization.

HRD professionals should be able to use the findings of this study to facilitate learning in their organizations. By focusing on the embedded parts of their own organizational cultures, HRD professionals can use the findings to foster a non-discriminative work environment. With these tools they should be able to develop training programs and relevant interventions for the workplace. This study should also increase organizational awareness and help to create a more healthy organizational culture.

Boundary

As will be discussed in more detail in Chapter Three, this study will be a qualitative case study. According to Creswell (1998), a case study requires that the study be bounded by time and place, which is why I will be focusing on a single Health System in South Florida, and limiting the study to only the period of time which it will take to complete the interviews, review documents and complete the artifact research. As was previously mentioned, this system was chosen because it appears to meet the criteria to be considered a learning organization. The health system consists of five hospitals, various "Walk-In" clinics, out-patient therapy and rehabilitation facilities, X-Ray and diagnostic imaging facilities, as well as several physician practices. It is also one of the largest employers in its area.

Summary

In this chapter, I have described the intent of this study, which is to explore the connection between the theories of the learning organization and social identity, and how they impact an organization with regard to discrimination in the aftermath of a disaster like 9-11 In order to more clearly observe the connections between the assumptions of social identity theory and that of the learning organization, I have given an overview of the notion that discrimination, or the presumption of discriminatory practices, brought about by prejudice and stereotyping, shows a tendency to be a divisive roadblock to an organization's ability to learn, and ultimately the success of the organization itself . This chapter concluded by talking about the significance of this study for human resource professionals, and how they will be able to use the findings to address discrimination issues in their own organizations.

CHAPTER 2

REVIEW OF LITERATURE

In Chapter Two, I will begin by presenting my methodology for this study, as it was outlined in chapter one. The chapter will then proceed with a review of the Literature starting with an overview of the events of September 11, 2001, more commonly referred to as 9/11 (Encyclopedia Britannica, 2008).   The literature review will continue with a discussion of the learning organization, and social identity theory. I will also be addressing the literature concerning the related theories of organizational culture, action learning, stereotyping, prejudice and discrimination. While there are several other related theories for both the learning organization and social identity theory, I will only be focusing on the ones listed, as they are the most pertinent to the study.   I will conclude my literature review with a discussion about how these theories address the core research question: How does a learning organization address the issues of discrimination after a disaster such as 9/11?

Method

All of the information used to further the understanding of the issues raised in this study was gathered from scholarly research books, peer-reviewed journal articles, and topic specific lectures. These books and articles were obtained primarily from the libraries at Florida Gulf Coast University and Barry University, Miami Campus, however, a few came from two online research services: Questia and ProQuest. In addition to these sources, I had direct contact with Edward Gomez, of the U S Equal Employment Opportunity Commission, who provided me with a wealth of statistical data. The lecture references were obtained from various lectures given by Dr. Toni

Powell, a respected HRD researcher and now retired university professor. I will use the literature to connect the two primary theories addressed in the study; the learning organization, and social Identity theory, in order to create a better understanding of how discrimination can negatively impact an organization. I will also be using the related theories of organizational culture, action learning, stereotyping, prejudice and discrimination to more clearly articulate my understanding of the literature.

Review of Literature

9/11

On September 11, 2001, a series of coordinated terrorist attacks by Islamic extremists, were directed against the United States of America. The attacks began when nineteen members of the militant Islamic group, al-Qaeda, hijacked four jetliners filled with passengers. The hijackers deliberately crashed the jetliners into the both Towers of the World Trade Center in New York City, as well as, crashing a third jetliner into Pentagon in Washington, D.C. . The fourth plane was crashed onto an open field in rural Shanksville, PA, presumably as passengers and crew members attempted to retake control of the plane. In all, 2,973 people died that day; included in that number were the nineteen hijackers (Encyclopedia Britannica, 2008).

Every American was affected by the events of that fateful day. The workplace was no exception. According to Dave Patel, Manager of Workplace Trends and Forecasting at the Society for Human Resource Management (SHRM), the immediate and lasting focus on people, from personal tragedies to organizational challenges, points out the importance of human resources (2001). Not only did EEOC complaints from Arab/Muslim employees rise dramatically after 9/11 (Brantner, 2002), but there was a

significant rise in reported hate crimes against Arab/Muslims in American society at large (Igasaki, 2002, U S Commission on Civil Rights, 2001, 2002, Wirtz, 2002).

In the days immediately following 9/11, Arab/Muslim persons, or those who were perceived to fit into one on those two groups, immediately became the object of scorn and fear (Wirtz, 2002). Interestingly, even despite the widespread condemnation of the terrorist attacks by the American Arab and Muslim communities, people of Arab descent, or those who appeared to be, Muslims, or people who were perceived to be in one of these groups were victimized because of these associations (U S Commission on Civil Rights, 2002). These acts of apparent retaliation included vandalism, verbal threats, intimidation, physical assault, and murder. There were also widespread reports of discrimination in employment, housing, education, and public services (USCCR, 2002).

Some of the reports of workplace discrimination include:

1. An Arab man, who had been a permanent resident of the United States, and employed as a truck driver, was fired in the weeks following 9/11, as he was considered a security risk.

2. A woman who had been employed for over eight years, received nothing but the highest in customer service ratings was terminated after her supervisor told her not to say anything to anyone about her husband being Palestinian.

3. An account manager for a Washington security firm was informed by a client about a new company policy that required all contractors, including the security firm, to bar any non-US citizen,

and all Americans of Arab descent or who might be Muslim from

working at the company's facilities.

These are just a few examples of the thousands of complaints that have been filed with

the EEOC since September 11, 2001. (Brantner, 2002, Igasaki, 2002;UCCR, 2001; U S

DOJ, 2002).

Although it has been more than six years since the events of 9/11, the resultant

discrimination lingers. According to the latest statistics, while reports of 'backlash'

discrimination against Arabs and Muslims in the workplace has decreased, it seems to

have been replaced by a dramatic rise in the number of discrimination complaints filed

under the classification, 'religious discrimination – Muslim' (EEOC, 2007).
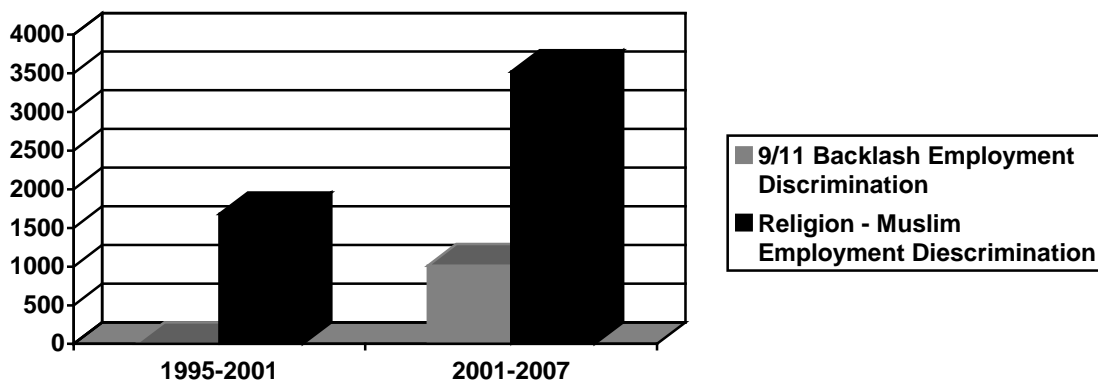
Figure 2.1 EEOC Charts Documented Cases of Discrimination

It is not surprising to many that this type of discrimination is escalating. Dawud

Walid, of the Michigan chapter of the Council on American Islamic Relations (CAIR),

points out that most Americans do not know Muslims, so all of their information about

them comes from the media. It is his position that when the public at large hears

government and religious leaders from President George W. Bush to Pat Robertson, of

the Christian Coalition using polarizing language, such as the newly coined term "Islamofacists", to describe Muslims as a group, the result is bound to be an increase in discrimination (Gottschalk & Greenberg, 2008; "U S Muslims plagued", 2006). This sentiment was echoed by University of Virginia social psychologist Brian Nosek, who hypothesized that "the aftermath of 9/11 – the Patriot Act, the war in Afghanistan, the war in Iraq – would do more to increase anti-Arab bias than 9/11 on its own." (Pyne, 2003, p.1)

A 2006 USA Today Gallup Poll found that thirty nine percent of Americans say they harbor at least some prejudice against Muslims (Hampson, 2006). The amazing part of this statistic is that most of the respondents felt justified in their prejudice and offered no apologies for it (Ghazali, 2007). This feeling of justification concerning prejudice and discrimination towards an entire group of people, based on the actions of a few, much like the vilification of Japanese Americans after the Pearl Harbor attacks of 1941, is affecting the workplace, as well as, society at large (Hampson, 2006). According to Nosek, "the aftermath of the 9/11 attacks have created a real-world experiment for social scientists" (Pyne, 2003, p.1).

As this study will focus on the learning organization, it is important to observe this phenomenon, in order to more fully understand how tragedies such as 9/11 affect organizations, and how the learning organization specifically deals with these issues. However, it would not be possible to completely understand how the learning organization would be able to respond to a crisis such as 9/11 without the contemporary wisdom of the social sciences, and more specifically the research of the social identity theorists.   That is the reason that this study will embrace the two core theories that were

chosen: one explains the organization, and the other the individuals involved. In short, to comprehend the tragic events of 9/11, we first need to answer the question, why do people behave the way they do?" (Soeters, 2005).

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┌─────────────────────┐        ┌─────────────────────┐
│ Learning Organization│ ◁══ Human Impact ══  │ Social Identity Theory│
└─────────────────────┘        └─────────────────────┘
         ↕                                ↑
     Culture                         Stereotyping
         ↑                                ↕
   Action Learning                   Prejudice
         ↑                                ↕
         ◁══ ◁══ ◁══              Discrimination
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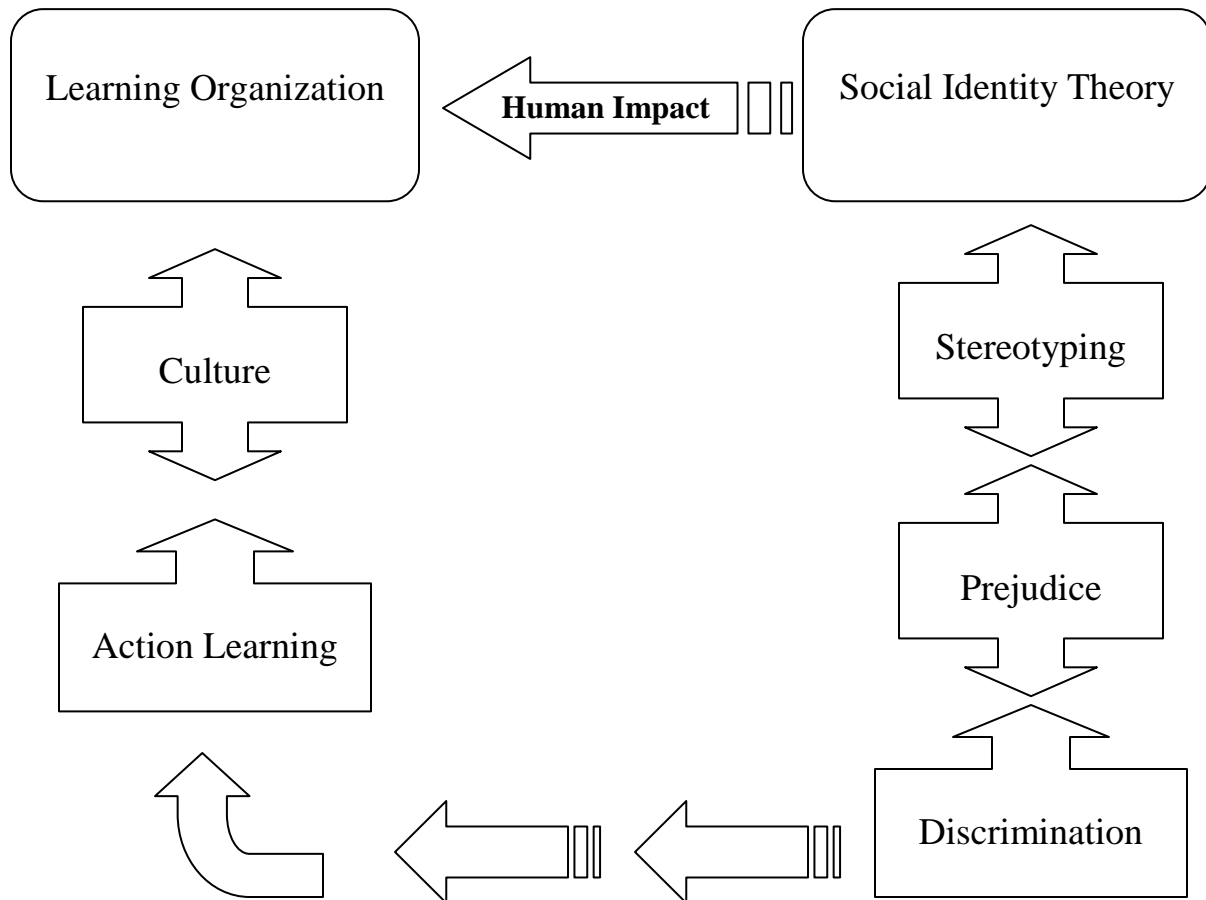
Figure 2.2 Social Identity theory's relationship to the Learning Organization.

Learning Organization

Peter Senge defines learning organizations as "organizations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and

where people are continually learning to see the whole together" (1990, p.3.) While this concept first appeared in the literature in the 1940's, it was not until the 1980's that it became seriously researched by scholars. (Marquardt, 1996.) Since that time it has become a key discipline in the field of human resource development.

The idea that the concepts of a learning organization is a discipline within the field of human resource development simply means that it is a body of theory and technique that must be mastered and studied to be put into practice. Senge better explains this by saying:

A discipline is a developmental path for acquiring certain skills or competencies.   That being said, to practice a discipline is to be a life-long learner. You never arrive, you spend your life mastering your disciplines. You never say, "we are a learning organization", any more than you can say, "I am an enlightened person". The more you learn, the more you become aware of your ignorance. The same with an organization, it cannot be excellent, in the sense of having arrived at a permanent excellence; it is always in the state of practicing the disciplines of learning, of becoming better or worse (1990, p 11).

In order for the learning organization to be fully understood, Senge believed it must be viewed holistically (1990). This means that all members of the organization work across boundaries, whether they be organizational, cultural, social, or personal, to solve problems and to create innovative solutions.   In order to more fully develop this idea, he created a systems view of the learning organization and identified five components he believed necessary for a learning organization to exist:

Systems Thinking – "A cloud masses, the sky darkens, leaves twist upwards, and we know that it will rain. We also know that after the storm, the run off will feed into the ground water miles away, and the sky will grow clear tomorrow. All of these events are distant in time and space, and yet they are all connected within the same pattern. Each has influence on the rest, an influence that is usually hidden from view. You can only understand the system of a rainstorm by contemplating the whole, not by any individual part of the pattern. Business and other human endeavors are also systems. They too are bound by invisible fabrics, of interrelated actions, which often take years to fully play out their effects on each other.

Mastery - Mastery might suggest gaining dominance over people or things. But mastery can also mean a special level of proficiency, as in a master craftsman. People with a high level of mastery consistently realize the results that matter most deeply to them – in effect, they approach their life as an artist would approach a work of art. They do that by becoming committed to their own lifelong learning. Personal mastery is the discipline of continually clarifying and deepening our personal our personal vision, of focusing our energies, of developing patience, and of seeing reality objectively. As such, it is an essential cornerstone of the learning organization. An organization's commitment to and capacity for learning can be no greater than that of its members.

Mental Models – Mental models are deeply ingrained assumptions, generalizations, or even pictures or images that influence how we

understand the world and how we take action. Most often we are not even aware of our own mental models. For example we may notice that a co-worker dresses elegantly, and we automatically assume she is part of the country club set. Others who dress shabbily we may assume do not care what others think.   The discipline of working with mental models starts with turning the mirror inward; learning to unearth our internal pictures of the world, bringing them to the surface and subjecting them to rigorous scrutiny. It also includes the ability to carry on "learningful" conversations that balance inquiry and advocacy, where people expose their own thinking effectively and make that thinking open to the influence of others.

Building Shared Vision – If any one idea about leadership has inspired organizations for thousands of years, it is the capacity to hold a shared picture of the future we seek to create. IBM had service, Polaroid had instant photos, Ford had transportation for the masses, and Apple had computing power for the masses. Though radically different in content and kind, all these organizations managed to bind people together around a common identity and sense of destiny.

Team Learning -   When teams are truly learning, not only are they producing extraordinary results, but the individual members are growing more rapidly than could have occurred otherwise. The discipline of team learning starts with "dialogue," the capacity of members of a team to suspend assumptions and enter into a genuine "thinking together." To the

Greeks, *dia-logos* meant a free-flowing meaning through a group, allowing the group to discover insights not attainable individually. Interestingly, the practice of dialogue has been preserves in many "primitive" cultures, such as the American Indian, but virtually lost to modern society. Dialogue differs from the more common "discussion", which has its roots with "percussion" and "concussion", literally heaving ideas back and forth in a winner-takes-all competition. The discipline of dialogue also involves learning how to recognize the patterns of interaction in teams that undermine learning. The patterns of defensiveness are often deeply engrained in how a team operates. If unrecognized, they undermine learning, if recognized they can actually accelerate learning. Team learning is vital, because teams and not individuals are the fundamental learning unit in modern organizations. This is "where the rubber meets the road" if the teams can't learn the organization can not learn. (Senge, 1990, p 5)

While Senge believed that just because these five component learning disciplines converge, they will not necessarily create a learning organization, "but rather a new wave of experimentation and advancement." (Senge, 1990, 11) It is this spirit that creates an atmosphere for a learning organization to exist.

In his later work, The Fifth Discipline Field book, Senge gave some more specific examples of what characteristics embodies a learning organization:

a. People feel they're doing something that matters – to them personally, and to the larger world.

b. Every individual in the organization is somehow stretching, growing, or enhancing his capacity to create.

c. People are more intelligent together than they are apart. If you want something really creative done, ask a team to do it – instead of sending one person off to do it on his or her own.

d. The organization continually becomes more aware of its underlying knowledge base – particularly of its store of tacit, unarticulated knowledge in the hearts and minds of employees.

e. Visions of the direction of the enterprise emerge from all levels. The responsibility of top management is to manage the process whereby new emerging visions become shared visions.

f. Employees are invited to learn what is going on at every level of the organization, so they can understand how their actions influence others.

g. People feel free to inquire about each others' (and their own) assumptions and biases. There are few (if any) sacred cows or undiscussable subjects.

h. People treat each other as colleagues. There's a mutual respect and trust in the way they talk to each other, and work together, no matter what their positions may be.

i. People feel free to try experiments, take risks, and openly assess the results.

j. No one is killed for making a mistake. (Senge, 1994, p. 51)

It is clear that these characteristics show a learning organization can learn from whatever resource or situation is available, thereby adding value to the organization by converting individual information into organizational knowledge (Confessore & Kops, 1998).

One of the new challenges for any organization is the need to remain vital in a rapidly changing global business climate. In this regard, being a learning organization is viewed as critical for organizations to succeed and prosper in this new business environment (Argyris, 2000; Gilley & Maycunich; Marquardt, 1999; Marquardt, 1999; Marquardt, Berger & Loan, 2004; Schwandt & Marquardt, 2000; Senge, 1990.) As Marquardt observed, the large dinosaur organizations with pea-sized brains that flourished in the past can not breathe and survive in this new atmosphere of rapid change and intense competition. "The survival of the fittest is quickly being becoming the 'survival of the fittest-to-learn'." (1996, p.1). This was echoed by Marquardt, Berger and Loan (2004), who believe that the economic future is not about international competition or international collaboration. It is also about international learning, managing across borders, and learning across borders.

Organizational Culture

According to Warren Bennis in the forward to Edgar Schein's book, *The Corporate Culture Survival Guide*, Schein is arguably the most preeminent authority in the field of corporate culture today (Schein, 1999). I make this point early on, as much of the information contained in this section on culture comes either directly or indirectly from Schein's research. Indeed, Schein appears to be the most often quoted authority in today's corporate culture research. It is important to make this caveat, to assure the

reader that inordinate amount of concentration on Schein and his research concerning this topic mirrors the availability of data on the subject.

It seems to be common belief in today's corporations, that corporate culture is 'just the way we do things around here' when in reality, both the definition as well as the field of corporate culture study is far more complex. (Schein, 1999).   Cultures are actually patterns of interacting elements. It is the learned, shared, tacit assumptions upon which people base their daily behavior (1999). In short, this results in what we see as the 'way we do things around here', or put more precisely, "… [it] has worked well enough to be considered valid, and thus taught to new members as the correct way to perceive, think and feel …" (Schein, 1992).

In Schein's view, culture has three levels, artifacts, espoused values, and tacit assumptions. These are further defined as:

Artifacts – The easiest level to observe; it is the feeling that you have when you enter the organization. The things that you see, the actions that you observe, the conversations that you over-hear. It is similar to the proverbial judging of a book by its cover. Examples of this would be: the formality of the dress of the employees, the type of music being played in the back-ground, and the ethnic make-up of the employees.

Espoused values – These are the stated values that the organization purports to believe in. It is usually a carefully thought-out set of values and beliefs that the organization would like to portray. Formally attired employees in a formal building might be saying to the customer, we are very conservative when handling your money.

Another example might be an organization that touts its adherence to diversity, making sure to have a good cross section of employees visible to the public It is what the organization intends to present.

Tacit assumptions – In order to get to the heart of this most basic level of culture, you have to really delve into the history of the organization. You have to go to its very roots and learn about the founders, the original organizers, and the main focus of the organization. It is here that much of what the organization 'knows' comes from. It could well be that the reason male executives always wear Windsor knots in their ties, is because the founder did, and people began to emulate this style. That may have been many years ago, and no one knows why it is the currently accepted dress code. It could be that the organization that embraces diversity was started by a visionary who always said that if he could own his own company, then things would be different. That person may have been a product of the 1960's civil rights era, and today, no one understands why the organization has the dedication to fairness, the simply maintain the model that has been established. These are the roots from which the organization's culture grew (Schein, 1999).

This description of culture reminds me of a story that I have heard over the years about a young bride who cut the legs off of the turkey before she put it in the pan to roast. When her new husband asked her why she did it, she told him that it was the way her mother had always roasted the turkey, and it always tasted good, so why change a good thing?

His curiosity peaked, the newlywed asked his mother-in-law at the next family gathering why she cut the legs off of the turkey before roasting, and she had the same reply as her daughter. The mother then looked across the table at *her* mother and said to her "why *do* we cut the legs off of the turkey before we roast it, Mom?" The matriarch looked at her daughter and said, "I don't know about you, but I don't have a pan big enough to hold the whole bird."

The foregoing explanation of culture makes it sound as though culture does not change; however, the reality is much the opposite. Culture continues to change throughout the life of an organization (Schein, 1992). The change can be from factors inside or outside the organization. According to Rollins and Roberts (1998), the rapidly changing business environment has brought about changes in the entire organizational landscape. They further state that this points out the need for cultures that are adaptive as well as strong, especially since strong cultures can be the most resistant to change.

There are also strong links between organizational culture and performance in organizations (Schein, 1999, Rollins and Roberts, 1998, Kotter and Heskett, 1992), finding that adaptability is a key element in the cultures of high-performing organizations. It has been proven that high-performing organizations pay close attention to their stakeholders, which makes them ever mindful of the need for change (Kotter and Heskett, 1992).

The key to productive change, however, is that it must first be understood, and then managed. Schein (1992), points out that changing does not only involve learning something new, but begins with unlearning the old. He gives the following model as a guideline:
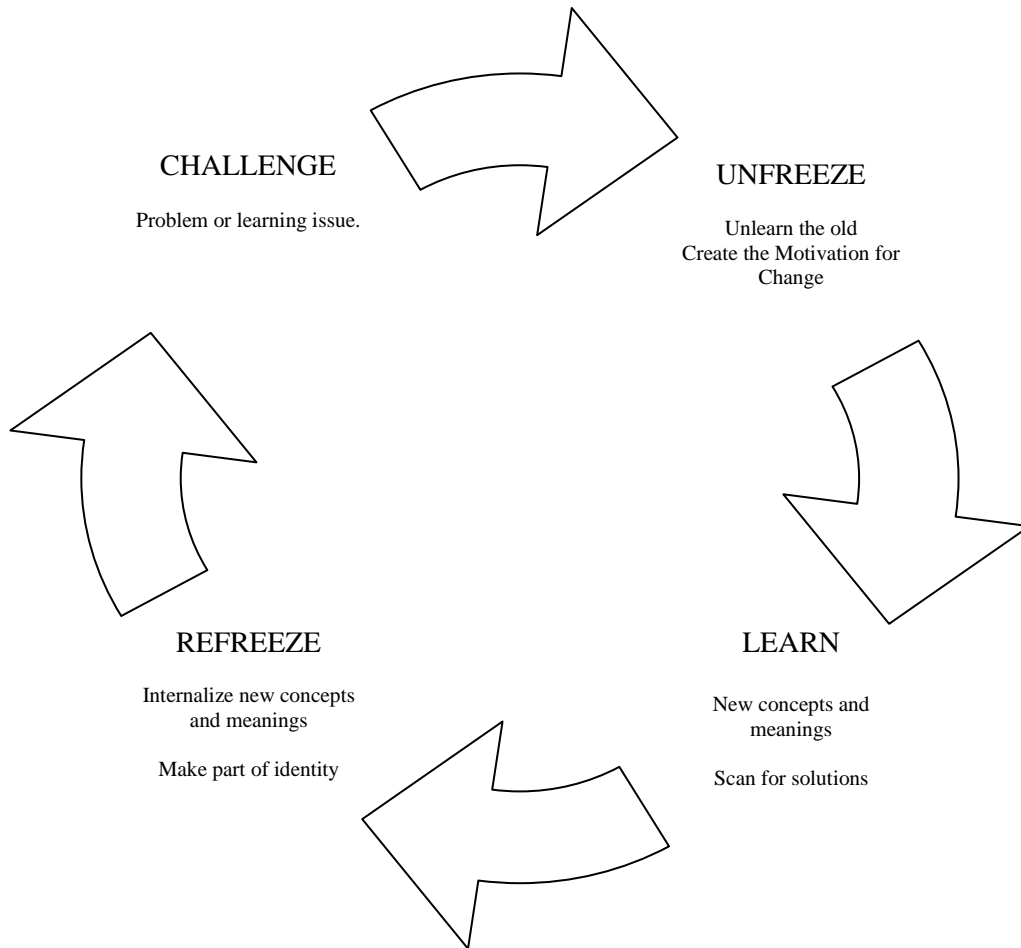
Figure 2.3 Lewin's change model as enhanced by Schein (1992).

In summarizing this section on organizational culture, I will use Edgar Schein's final

thoughts from The Corporate Culture Survival Guide:

Learning about culture requires effort. One has to enlarge your

perception. You have to examine your own thought processes. You

have to accept that there are other ways to think and do things.

But once you have acquired what I would call a "cultural perspective"

you will be amazed at how rewarding it is. Suddenly, the world is

much clearer. Anomalies are now explainable, conflicts are more

understandable, resistance to change begins to look normal, and – most

important – your own humility increases. In that humility, you will

find wisdom". (Schein, 1999, p.191).

Action Learning

An expansion of the organizational learning theory, action learning, is a concept

originally developed by Reg Revans in the 1920's (Marquardt, 1999), whose father was

commissioned by the British Government to determine why the Titanic, the 'unsinkable'

luxury liner, could have been sunk on her maiden voyage. What Revans' father found

out was startling; several of the planners and builders had indeed been concerned that

such a tragedy was possible, but because none of the 'experts' seemed concerned, felt

that they must be worrying unnecessarily. In short, they did not want to appear ignorant

by asking questions that they felt had answers that must be apparent to everyone else.

This story, passed from father to son, had a profound effect on the younger

Revans, who began to develop organizational processes whereby people felt encouraged

to ask any and all questions. Organizations were encouraged to bring in people (expert or

not,) with fresh new perspectives to join in problem solving discussions. Now, almost

eighty years later, his insights still form the foundations for action learning (Marquardt,

1999).

Action learning theory further builds on many disciplines, such as the education

principals of Knowles, encouraging adult learning, focusing on individual learning styles,

and transformative learning (Marquardt, 1996). It also encompasses the psychological

insights of Lewin (1990), and Maslow (1999); to encourage motivation, and to liberate

the talents of group members. Included too, are the cultural insights of Hofstede and

Kohls (Marqaurdt, 1999); that focus on understanding the need to include everyone in the process.

Sadly, action learning was not truly embraced until the mid-1970's. It was then that Sir Arnold Weinstock, of General Electric UK experimented with the ideas of the action learning approach. The results of the experiments were so successful, that GE soon employed the principles of action learning on a world-wide basis. Consequently, it has become the benchmark by which all other action learning programs are measured (Noel & Charan, 1992). Since that time action learning has expanded exponentially across the globe, "having become recognized as a preeminent form of organization wide learning and leadership development." (Marquardt, 1999, p.21).

While solving problems may seem to be the most important facet of action learning, the greater benefit comes from the actual act of learning that takes place on an organization-wide basis.   According to Dilworth (1998), the learning that occurs in action learning has greater strategic value for the organization than that of an immediate solution to the problem at hand. It is for that reason that individuals are expected to take the lead in the problem solving process. They are expected to take responsibility and ownership for the learning that takes place for themselves, for their team, and for the organization itself (Marquardt, 1999).

According to Schwandt & Marquardt (2000), the following six interactive and dependent components to action learning, and the strength and success of the action learning team, is built upon how well these elements are employed and reinforced:

> *Problem* … Action learning is built around a problem (project, challenge, issue or task,) the resolution of which is of high importance to an individual, team,

and/or organization. The problem should be significant, be within the

responsibility of the team, and provide an opportunity for learning. One of the

core beliefs of action learning is that we learn best when undertaking some

action, which we then reflect on and learn from. It basically creates a hook on

which to test out stored up knowledge.

Action learning group or team. … The core entity in action learning is the

action learning group set or team. It is composed of four to eight individuals

who examine an organizational problem that has no easily identifiable solution.

Ideally the make-up of the group is diverse to maximize the various

perspectives and to obtain fresh viewpoints.

Process that Emphasizes insightful questioning and reflective listening …. By

focusing on the right questions rather than the right answers, action learning

focuses on what one does not know, as well as, what one does know. It tackles

problems through a process of first asking questions to clarify the exact nature

of the problem, reflecting and identifying possible solutions, and only then

taking action. The formula employed in action learning is **L = P+Q+R:**

Learning = Programmed Knowledge (current literature, organizations

memory, lectures, etc.) + **Questioning** (fresh insights into what is not yet

known) + **Reflection** (recalling, thinking about, making sense, trying to

understand.)

Resolution to take action …. For action learning, there is no real learning unless

action is taken, for one is never sure if the plan will be effective unless it is

implemented. Therefore, members of the action learning group must have the

power to implement the plan or be assured that their recommendations will be

implemented.

Commitment to Learning …. In action learning, the learning is as important as

the action. It places equal emphasis on accomplishing the task, and on the

learning/development.

Group Facilitator…. Facilitation is important to help the group slow down its

process in order to allow sufficient time to reflect on learning. Facilitators are

important in helping the group members reflect both on what they are learning

and how they are solving problems. (pp. 148-149).

Schwandt and Marquardt (2000), believe that these six elements are crucial for action

learning to be a successful tool for organizations to employ to solve their immediate

problems, learn the associated lessons, and further the organization's knowledge base.

Dixon (1998), furthered the body of action learning research with the belief that

individuals, teams, and organizations will learn best and most when they are faced with

difficulties that they do not know how to address. It is these times that they are forced to

put past concepts, current ideas and new information together in unique ways in order to

find the solution..

This belief by Dixon was more concisely explained by Van der Heijden, et al, in

their book, Sixth Sense (2002), that relates a scene from the movie, "Lawrence of

Arabia", along with the author's commentary:

A famous scene in Lawrence of Arabia illustrates how

managerial responses are often observed when companies face an

unknown or changing situation. While Lawrence and a fellow traveler

rest in the desert, a tiny dot becomes visible on the horizon, growing larger as it approaches. At this stage, the horizon seems far away, but they do not know what the specter is and their curiosity holds them. They watch and wait. They hardly speak; they just stand there, not knowing what to do about the approaching phenomenon. Eventually the unknown object is recognized: A man approaching on a camel. Still the uncertainty continues, as the man's identity is a mystery. They remain fixed, not knowing who it is or what they should do. Finally Lawrence's fellow traveler, suspecting that something terrible is about to happen, reaches for his revolver, but before he can lift it, the unknown man shoots him. Walking over to the body he says: "He's dead." Lawrence replies: "Yes, why?"

In this illustration, having identified an approaching dot on the horizon, the men try to relate it meaningfully to their known world. Various hypotheses are considered, however, it is not clear how these things can be explored. Resources for gathering data are limited. Nothing much is done to respond while they develop a theory to assess what the future will bring. As the dot on the horizon develops, new data is taken in and parts of the old incomplete theory are discarded. While trying to simply keep up with the dynamics of the situation, paralysis sets in, as no theory is durable enough to be used for decision making. Their intuition is their undoing. Unfortunately, the situation continues to evolve, leaving little time to develop or implement an effective solution.

Further inaction intuitively feels intolerable. The need to do something

– anything- becomes overwhelming; there is no more time left for

thinking. Panic sets in. The first action that presents itself is pursued

with disastrous consequences. And when it is all over, you can only

wonder: "Why?" (p.1)

 Today's rapidly moving business climate is forcing organizations to adapt or

perish. Dilworth (1998) postulated that these current trends are out-distancing the

organization's ability to learn. Only by improving the organization's capacity to learn

can it keep up with the new dynamics of change.

The concept of action learning that identifies improvements in technological

areas, self-improvement, and cooperation with colleagues also causes the individuals, as

well as the organization, to show sensitivity to such contributing variables as: "many

different historical, economic, industrial, social and political conditions. Thus action

learning becomes a simple and direct approach in adapting to the accelerating change. It

allows us to build better ships, and to avoid the catastrophes of future <u>Titanics"</u> (Revans,

1998, p. 26).

Social Identity Theory

Defined as "that part of an individual's self-concept which derives from his

knowledge of his membership of a social group together with the value and emotional

significance attached to that membership" (Tajfel, 1981, p.88). Social identity theory is

the most widely endorsed social-psychological account of ethnic prejudice (Nesdale,

2004). It is for this the reason that social identity theory was chosen as part of my

theoretical framework for this study. In an effort to better understand prejudice and

discrimination, it was important to employ a theory that more fully explains the human component in these issues, and the resultant impact on the learning organization.

Social identity theory was originally developed by Tajfel, in the late 1970's (Elemers, & Barreto, 2000; Ellmers, Haslam, Platow, and Van Kippenberg, 2003; Haslam, 2003; Mullen, Brown, & Smith, 1992; Stephan & Stephan, 1996; Tajfel, 1978; Tajfel & Turner, 1979). It was formulated to account for the unexpected finding that people tend to display intergroup discrimination in minimal Groups (Tajfel, Flament, Billig & Bundy , 1971, in Haslam, 2003).   This led Tajfel (1978) to develop the original foundations of social identity theory, connecting three social-psychological processes:

Social Categorization – the tendency for people to perceive themselves and others in terms of particular social categories, instead of separate individuals

Social Comparison – the tendency to assess the relative worth of groups as well as individuals by comparing them on relevant dimensions with other groups

Social identification – the notion that people do not generally relate to social situations as detached observers, but instead, their own identity is typically implicated in their perceptions of, and responses to, to the social situation. (Haslam, el al, 2003, p.7)

In the initial writings about the theory, Tajfel (1974, 1975, 1978) elaborated on these processes and the way they interact with each other, to develop the notion that – in contrast to situations that are purely defined at the individual level and involve interpersonal behavior – there is also a class of situations where people primarily define

themselves and others at the group level, and interact with each other in terms of their group membership. (From Haslam, et al, 2003).

One of the main tenets of social identity theory suggests that people prefer membership in a group that can be distinguished POSITIVELY from other groups, while they tend to avoid membership in groups that provide them with a negative identity (Mullen, Brown & Smith. 1992). Most importantly, according to Tajfel, (1974) the real focus of social identity theory was formulated to understand identity in relationship to dynamic situations, basically that the relative standing of the group is subject to change. That in some instances it is possible to disassociate oneself from a group, or for the group to work collectively to change their status. (Ellemers,& Barreto, 2000)

According to Oakes, Haslam and Turner (1994), social identity theory assumes that people are motivated to evaluate themselves positively, and thus the group to which they belong positively. Basically, people seek a positive identity. Since that value of any group membership depends on how it compares to other groups there needs to be a relative distinctness from the outgroup. Thus, it has been argued that this is the basis for prejudice, and ultimately discrimination (Turner, 1991).

 "Social identity theory is one of the few 'grand theories' in social psychology. In contrast to so-called single-hypothesis theories, the theory is complex, multifaceted and dynamic." (Ellmers, Haslam, Platow, and Van Kippenberg, 2003, p.4). One obvious advantage to such a grand theory is that it can be applied to many different problems, including more complex life situations, such as interethnic conflict, political activism, and workplace behavior.

According to Haslam, et al, "Recent years have witnessed a surge of interest in using the social-psychological insights provided by social identity theory … to analyze issues and problems that arise in workplace settings" (2003, pg. 3). The literature of both psychology as well as organizational development disciplines (Albert, Ashforth, & Dutton, 2000, Haslam, 1997; Hogg, 2006), are full of the connectedness between the academic investigations and the practitioner's applications of social identity theory. This has led experts in both fields to come to the realization that work behavior can be largely determined by a person's membership in a social group, and that work-place related people issues can best be understood by employing the constructs of social identity theory. (Haslam, et al, 2003).

Stereotyping

Stereotyping, which is defined by Oakes, Haslam, et al, as "the process of ascribing characteristics to people on the basis of their group memberships," (1994, p.1) is key to the understanding of social identity theory. The way we behave towards other people and our feelings about them, very much depends upon the social groups to which they belong (Oakes, Haslam, et al, 1994).

The concept of stereotyping was made popular by Katz and Braly (Haslam, 1997), and based on research they conducted at Princeton University. The study focused on questionnaires given to 100 students from the Ivy League university, in which the students were asked to use a checklist of 84 descriptors to rank various racial groups. Of the list of descriptors, five were to be ascribed to each group. One of the interesting results of this questionnaire was the revelation that 75 percent of those study participants, listed Negros as lazy. The authors contended that, based on the background of the

participants, this degree of agreement could not have arisen from personal knowledge (Haslam, 1997).

This idea was later furthered by Turner (1991), when he proposed that "sharedness of stereotypes appears to derive not from common experience per se, (i.e. exposure to similar information) but rather from group membership that structures information processing" (p. 123). This idea of psychological group membership is inextricably connected to the processes of social influence which leads people to seek agreement with others of like-mind about the truth or falsity of stereotypes and, therefore, lead them to endorse or reject those beliefs .

The dominant view of stereotypes that originated in the 1920's and made more widely known in the early 1930's, represented stereotyping as prejudiced, invalid cognition, that consisted of fixed, rigid and distorting images, and made no accommodation for such things as individual differences and social change. This view among social theorists changed in the decades that followed, to become one of 'cognitive economy' (Tajfel, 1981). The idea of cognitive economy basically states that stereotypes can be thought of as a set of beliefs about the characteristics of groups of people that serve to mark those groups out as distinct entities and in this form act as an alternative to perceiving people as unique individuals (Haslam, 1997). It can be seen as the product of social categorization and the highlighting of intragroup similarities and intergroup differences (Tajfel, 1978).

The view of stereotypes as a cognitive economy allows us to form an impression of an individual without a lot of mental effort. In fact, according to Augustinos and Reynolds (1981), categorization and stereotyping are seen as necessary capacity saving,

simplifying cognitive mechanisms. While this may be of great advantage for the user, it is agreed by many researchers (Augustinos and Reynolds, 2001; Oakes, Haslam and Turner, 1994; Turner and Giles, 1996; Tajfel, 1978.) it inevitably leads to prejudice.

Perhaps the most startling aspect of the research surrounding stereotyping and cognitive economy, is most clearly described by Locke and Johnston (2001). They point out, that, according to the theory, we all rely on stereotyping. The researchers ask the question of the reader: "Do you know the stereotype of politicians, accountants, Germans and the English?" (p. 110) They then go on to state that there is enough empirical evidence to conclude that we do know these, and many other stereotypes (2001). The question is then begged, if we are all subject to the cognitive economy of stereotyping, then why are we not all bigots?

In her research, Patricia Devine (1989) strives to find the link between stereotyping and prejudice. In her work, she argues that we all learn stereotypes at a very young age because they have functional properties, we access them often.   Further, Devine states that everyone, regardless of personal beliefs, accesses stereotypes when judging persons of an in-group or an out-group. However, because of personal doubts about the validity or accuracy of the beliefs, prejudice will occur only if their beliefs about the out-group or out-group member are congruent with the content of the stereotype; otherwise, an inhibitory process keeps the person from activating, or acting on the stereotypic belief.   It was not surprising to note that subjects who were determined to exhibit low levels of prejudice, were much more likely to not act on the stereotypes when dealing with out-group members, in contrast to those found to exhibit high levels of

prejudice, who were much more likely to automatically access the stereotype when dealing with out-group members (Locke & Johnston, 2001).

While the results of research (Locke & Walker, 1999), concerning low vs. high level prejudice individuals did not seem surprising, further research by Locke and Johnston (2001) suggests that, in contrast to the belief that stereotypes are automatically activated when in the presence of an out-group member, individuals exhibiting low-prejudice levels do not automatically activate the stereotypes in their judgment process. As a result, there is no need for low-prejudice people to engage in the inhibitory process. They put forth the possibility that low-prejudice people, after years of consciously inhibiting the automatically activated stereotype, automated the inhibitory process to such a degree, that the stereotypic thoughts no longer come to mind (Locke and Walker, 1999).

Another important aspect of the stereotyping theory is that stereotypes cannot become a social phemonenon until they are shared by large numbers of people within social groups or entities (Tajfel, 1981). According to Haslam (1997), social stereotypes only achieve their force when they are widely shared by large groups of people. He makes the point that history would have been different if the stereotypes the English held of the Irish, or the Nazi of Jews, or the Euro-American settler of Native Americans, had been held only by a small number of people (Haslam, 1997.)

It is also important to understand that stereotypes are, as Cooper (2000) said, protean, they are alive and moving. This belief is in perfect companion to the research done by Sherif (1967), which shows that stereotyped images change following altered relationships between groups. A good example of this concept would be the stereotypic

images of the Chinese in California during the latter half of the nineteenth century. During the post-Civil War prosperity, the Chinese were popularly represented as thrifty, sober, inoffensive and law-abiding; however, during the ensuing depression, they came to be seen as clannish, dangerous, secretive, and servile. (Shreike, 1936). The same comparisons could be made of the Japanese in pre and post World War II, or possibly Arab Americans in a pre and post September 11th United States. This is a perfect companion to the research done by Sherif (1967), which shows that stereotyped images change following altered relationships between groups.

  To summarize this section, I feel it is important to give heed to the admonition of social psychology researcher, C. M. Steele (1995):

> Stereotypes, including self-stereotypes, may be so ingrained in the consciousness (and unconsciousness) of individuals by the educational system, the media, and by political leaders, that their effects may scarcely be recognized. It is not enough to recognize and critically evaluate stereotypical thinking. We also need to understand that this kind of thinking can limit our opportunities. When we stereotype, we see people as labels rather than individuals. We base our actions on images that are distorted, incomplete and usually negative. This limits our ability to interact effectively and learn from others (p. 811).

For the purposes of this study, it is important to place significance on this argument, especially as it relates to a learning organization.

Prejudice

Prejudice is very simply defined by Allport (1954/1979) as thinking ill of others without sufficient warrant. It is a feeling toward a person or thing that can be favorable or unfavorable, but is not based on actual experience. On a human level, prejudice is further defined as an "avertive or hostile attitude toward a person simply because he belongs to a particular group, and is therefore presumed to have the objectionable qualities ascribed to that group" (Allport, 1954/1979, p.7). Prejudice also entails an active process of change from a state of mere ethnic preference. "It requires shifts in perceptual, affective, cognitive and behavioral domains. Instead of liking an out-group member less than an in-group member, prejudice means that out-group members are disliked or hated." (Nesdale, 2004 p.230)

The caveat to Allport's (1954/1979) basic description of prejudice is that the ill-thought must be unwarranted. However, he points out that a prejudiced person will generally claim he has sufficient warrant for his views. "He will tell of bitter experiences he has had with refugees, Catholics or Orientals. But, in most cases, it is evident that his facts are scanty and strained. He resorts to a selective sorting of his own memories, mixes them with hearsay, and over-generalizes. No one can possibly know ALL refugees, Catholics or Orientals. Hence, any negative judgment of these groups as a whole is, strictly speaking, an instance of thinking ill without sufficient warrant" (Allport,1954/1979, p. 7).

A good example of this phenomenon is the fact that in some parts of Guatemala, there is a genuine hatred of Jews. While practically no one who lives in these areas has ever seen a Jew, they hate them nonetheless. This hatred has its foundation in the fact

that Catholic missionaries, while trying to convert the natives, told them that the Jews killed Christ (Allport, 1954/1979). Hence, for generations, these Guatemalans have held a people in contempt that they have never met nor been exposed to.

It is especially ironic that prejudice is so prevalent in America. The United States is a nation of immigrants founded on the declaration that "all men are created equal," yet the nation's history shows that every new group of immigrants that arrive in this country is subject to prejudice and hate. Then, as each new group becomes established here, they become equally prejudiced against those who arrive next (Kronenwetter, 1993). In his essay, On Liberty, John Stuart Mill (1859/1978) refers to this phenomenon as the tyranny of the majority

According to Henderson (1994) even the most liberal individuals are prejudiced to some degree. Consider the following account of a Massachusetts student of the 1950's who considered himself very progressive and tolerant: "The Negro question will never be solved until those dumb white Southerners get something through their ivory skulls" (Allport, 1954/1979, p.26) While he was a proponent of tolerance, almost militant in his fervor, he condemned an entire group of people who he perceived to be a threat to his value system (Allport, 1954/1979). Ironically, it is that same fear that was espoused by many Southern whites of the time concerning the threat that they felt the Civil Rights movement posed to their values and way of life. Somewhat similar is the Southern lady of the period who said, "Of course I have no prejudice. I had a dear old colored mammy for a nurse. Having grown up in the South, and having lived here all my life I understand the problem. The Negroes are much happier if they are just allowed to stay in their place. Northern troublemakers just don't understand the Negro" (Allport, 1954/1979, p.26).

These are glaring examples of how a person can feel quite progressive in their beliefs, yet demonstrate the prejudice that Henderson (1994) contends is inherent in each of us. Therefore, it is incumbent on those individuals who are concerned about fairness and equal treatment to avoid such clichés as; "I'm not prejudiced" and "I treat all people the same" (Henderson, 1994, p. 19).

While it is commonly accepted that all individuals are prejudiced to some degree or other, it is clear that those degrees vary widely (Allport, 1954/1979; Devine, 1989; Henderson; 1994, Tajfel; 1981; Turner, 1997). It is clear that low-prejudiced people are more likely to recognize their prejudices and inhibit the way they act upon them (Allport, 1954/1979; Devine, 1989; Tajfel, 1981). In fact, Devine (1989), argues that low-prejudiced individuals, unlike those exhibiting high-prejudice, will subsequently inhibit the stereotypical information that they typically react to.

Just as there are different levels of prejudice, there are also different manifestations of prejudice. Some of the negative ways that individuals exhibit prejudice are listed below, from the least egregious to the most:

1. Antilocution. Most people who have prejudices talk about them. With like-minded friends, occasionally with strangers, they may express their antagonism freely. But many people never go beyond a mild degree of antipathetic action.

2. Avoidance. If the prejudice is more intense, it leads the individual to avoid members of the disliked group, even perhaps at the cost of considerable inconvenience. In this case the bearer of prejudice does not directly inflict harm upon the group he dislikes.

3. Discrimination. Here the prejudiced person makes detrimental distinctions of an active sort. He undertakes to exclude all members of the group in question from certain types of employment, from residential housing, political rights, educational or recreational opportunities, churches, hospitals, or from some other social privileges. Segregation is an institutionalized form of discrimination, enforced legally or by common custom.

4. Physical Attack. Under conditions of heightened emotion prejudice may lead to acts of violence or semi-violence. An unwanted Negro family may be forcibly ejected from a neighborhood, or so severely threatened that it leaves in fear. Gravestones in Jewish cemeteries may be desecrated. The Northside's Italian gang may lie in wait for the Southside's Irish gang.

5. Extermination. Lynchings, pogroms, massacres, and the Hitlerian program of genocide mark the ultimate degree of violence. (Allport, 1954/1979, p. 14).

From this list, it is obvious to see that prejudice, in whatever form it takes, is ugly, dangerous, and in the workplace it is, at the very least, completely unproductive.

Of particular interest to this study is how prejudice affects Arab and Muslim employees, who account for more than one million American immigrants (Igasaki, 2002). More than half of them are assimilated third and fourth generation descendants of Arabs who migrated to the United States between 1875 and 1948. Almost all of the original Arab immigrants were Christians from the Ottoman Empire. The Arabs who experienced

the most problems were Muslims, however. Muslims who live and work in non-Muslim communities have great difficulty exercising their religious rituals (Henderson, 1994).

In a study done prior to the 9/11 terrorist attacks still shows prejudice directed at Arabs and Muslims (Monteith & Winters 2002). The study placed stamped letters under the windshield wipers of parked cars in a Detroit suburb. Half of the letters were addressed to a fictitious Christian organization, and half to a fictitious Muslim organization. On half of each set of letters, an American flag was affixed to one corner. Of the non-flag bearing sets of envelopes, both sets were mailed back at about the same frequency, or about seventy five percent of the time. Those with the stickers, however, showed a decided difference. Almost all of the letters addressed to the Christian organization were forwarded, but only half of the Muslim letters were mailed. According to the Markus Kemmelmeier, the researcher, "The flag is seen as a sacred object, and it make people think about what it means to be a good American. In short, the Muslims did not make the cut." (Monteith & Winters, 2002, p. 47).

These prejudices, especially in group and public settings such as the workplace, generally come from two main sources: the values and beliefs individuals learn from others and the tension and frustration while competing with other people, especially those who are culturally different (Henderson, 1994). However, as former EEOC Chair, Cari Dominguez so aptly stated after the 9/11 attacks: "Our laws reaffirm our national values of tolerance and civilized conduct. The nation's workplaces are fortified by the enduring ability of Americans of diverse backgrounds, beliefs and nationalities to work together harmoniously and productively" (Igasaki, 2002, p. 4).

Discrimination

As I have pointed out in earlier sections of this chapter, discrimination can be the end result of prejudice. The difference is that prejudice refers to what people of a particular group think, feel, and believe about members of other groups, while discrimination refers to actions that deny equal treatment to those persons. In short, prejudice is what people feel and think, discrimination is how people act upon those feelings (Pincus, 2006).

The International Labor Organization's Employment and Occupation Convention, 1958, defines discrimination as "any distinction, exclusion or preference made on the basis of race, color, sex, religion, political opinion, national extraction or social origin, which has the effect of nullifying or impairing equality of opportunity or treatment in employment or occupation" (Tomei, 2003 p. 402). Discrimination at work thus refers to a difference in treatment based on the personal characteristics of an individual, such as race or sex, irrespective of whether that individual's profile matches the requirements of a particular job. This difference in treatment puts him or her at a disadvantage or limits his or her access to benefits and opportunities available to other members of society. (Tomei, 2003).

According to Wang (2006), our social structures and environment supports discrimination by default. Our individual biases mesh so closely with social patterns and norms that they produce and reproduce discrimination. Most of these practices constitute unintentional discrimination, and sadly become so familiar that they define our sense of what is normal. An example of this would be when someone in a position of power is asked to nominate a candidate to fill a board vacancy. It is expected that this person will

select a candidate from his immediate circles; work, Church, clubs, and fraternal organizations. As a result, there are more middle and upper class white males in positions of importance and power than there are women, minorities, gays or the poor.

Discrimination is an important issue in society at large and, more specific to this study, is its importance in the workplace. In order to more completely understand discrimination and its impact, it is best divided into three categories:

Individual discrimination: refers to the behavior of individual members of one group/category that is intended to have a differential and/or harmful effect on members of another group/category. Examples of this would be attacking a gay person for being gay, not allowing a poor person in the corner store, refusing to rent your basement apartment to a person of color. These are actions taken by individuals on their own with the intent of harming a person of another group.

Institutional Discrimination: refers to the policies of dominant group institutions, and the behavior of individuals who implement these policies and control these institutions, that are intended to have a differential or harmful effect on subordinate groups.

Structural discrimination: refers to the policies of dominant group institutions and the behavior of the individuals who implement these policies and control these institutions, that are race/class/gender/sexuality-neutral in intent but that have differential and/or harmful effect on subordinate groups. The policy impact is more important than the intent in this kind of discrimination. Tests of physical strength that are based

solely on upper body strength disadvantage women, who excel in lower

body strength would be an example of this as well as an organization

providing fringe benefits to married partners would disadvantage gay

couples who can not get married. (Pincus, 2006, p.21-23).

While each of these forms of discrimination differ in the degree to which an individual is

directly involved, it is clear that ultimately, all of these forms of discrimination are

directed at human beings by human beings.

It is interesting to note that in the aftermath of 9/11, one group of people that

recognized the discrimination that was directed at Arab and Muslim Americans across the

country were Japanese Americans (Igasaki, 2002). Many understood from their

experience during World War II when they and family members were systematically

rounded up an put into concentration camps. As Igasaki so aptly put it, "When

Americans target other Americans to vent their hate, they are attacking this nation, its

values and its principals as surely if they were a foreign enemy" (2002, p.3).

There are many different agencies that monitor discrimination in the United

States. If it concerns accommodations or interstate commerce, it is under the auspice of

the Department of Justice. Air travel is overseen by the Department of Transportation,

but more germane to this study is the workplace, which is under the supervision of the

Equal Employment Opportunity Commission (Igasaki, 2002).   Title VII of the Civil

Rights Act of 1964 makes it illegal to discriminate against someone concerning

employment because of a person's race, color, religion, or national origin (Hanner-White,

1997).

Over time, a number of personal characteristics have been recognized, internationally and nationally, as causing discrimination at work. In addition to race, color, religion, and national origin, some others include disability, age, sexual orientation, state of health and trade union membership. Since sex and race are typically visible from a person's appearance they are generally regarded as fixed or unchangeable features. By contrast, people's religious beliefs, political opinions and sexual orientations are not always immediately detectable and may be considered more changeable over time (Tomei, 2003).

Discrimination on these grounds implies that individuals convey information or display behavior or an appearance that may lead others to associate them with certain religious creeds, political orientations or sexual preferences identified with negative stereotypes. It is thus not only the actual religion that an individual professes but, often, presumptions about her/his religious affiliation--based on skin color or other signs or perceived nationality or national extraction--that may cause an employer to dismiss or not to hire that individual. (Tomei, 2003).

While few would argue that the American workplace is far less discriminatory that it was forty plus years ago when the 1964 Civil Rights Laws were enacted, we still have much left to accomplish (Hanner-White, 1997; Stangor, 2000; Caputo, 2002; Estlund, 2003). In a 2002 study, researchers responded to over 1,300 help-wanted ads in Boston and Chicago by submitting four resumes for each position. The resumes all contained comparable education and experience, however the names on the resumes were assigned names that would have been typically black or typically white. The results were striking. The research determined that applicants with typically white sounding names,

such as Neil, Brett, Greg. Emily, Anne and Jill, were fifty percent more likely to be

called for interviews as those with typically black sounding names, such as Tamika,

Ebony, Aisha, Rasheed, Karem, and Tyrone. These results held across all sectors and

types of employers, whether large or small. There were also no distinctions between

those employers who called themselves "equal opportunity employers" and those who

did not make that distinction (Estlund, 2003).

I have used the following quote many times while doing diversity trainings, and

could think of no better way to conclude this section.

> Discrimination is a losing proposition for everyone. When discrimination
>
> occurs, factors other than merit become important. The financial and
>
> human costs are undeniable. Besides costly lawsuits, valuable human
>
> resources are lost. Discrimination feeds anger, tension, and fear. When
>
> this happens we sabotage teamwork, and close lines of communication.
>
> Consider the amount of time and energy that is spent discriminating or
>
> coping with discrimination and its aftereffects. What could happen if we
>
> refocus this time and energy in a more positive direction? (Bucher, 2000,
>
> p.189)

Summary

In this chapter I have used current and seminal literature to explain the two

primary theories that this study addresses: the learning organization and social identity. I

have also reviewed organizational culture and action learning, as relevant sub-theories to

assist in further understanding how the learning organization relates to discrimination.

Likewise, I have used the literature to relate prejudice and the resultant discrimination to

social identity theory, in an effort to tie the human social science explanations of these

concepts to the learning organization. These connections were necessary to further the

understanding of the study's research question: How does a learning organization

address the issues of discrimination after a disaster such as 9/11.

CHAPTER 3

METHOD

I will begin this chapter by identifying my qualitative research methodology; a case study. I will also speak to my rationale for choosing this as the design for my research. I will then explain the methods I chose to employ, including the sample for the study, the data collection procedures, the questions for the participants, as well as my plan for triangulation and data analysis. I will conclude the chapter by discussing the means by which I will ensure the validity and reliability of the study, as well as the limitations and any potential researcher bias.

Research Design

I chose to employ the case study method for this qualitative research. A case study is the exploration of a case; be it a person, a group or multiple groups. It is also bounded by time and place. (Creswell, 1998). This allows the reader to have a feeling of being there; the sights, the sounds, and the emotions. It makes the reader a participant in the situation. Qualitative case studies have the capacity to open up a world to the reader, in such a way that they can understand the situation being studied and draw interpretations about its meaning and significance. Also, as with all qualitative research methods, the case study is full of thick rich description. According to Wolcott (1990), this is the very foundation that qualitative research is built upon.

The qualitative tradition of case study inquiry searches for data that appears in words rather than numbers. The data is collected in a variety of ways, including observation, interviews, a review of documents, and a search of archival records. It is processed and refined by the researcher, but remain words, usually organized into

extended text (Wolcott, 1990). This wealth of information is in stark contrast to quantitative traditions of research, which are narrower in their focus.

Figure 3.1 Dimensions of a case study (Creswell, 1998).

Case Study

Focus of Study	Discipline	Data Collection	Data Analysis	Narrative Form
Develop an in-depth analysis of a single case or multiple cases. The cases are bounded by time and place.	Most widely used in Political Science, Social Science, Urban Studies and Sociology.	Multiple Sources – Documents, archival records, interviews, observations, and physical artifacts.	- Description -Themes -Origin	In-depth description of the case or cases.

Case study methods facilitate the study of issues in depth and detail. By approaching the study without a predetermined structure, it will allow me to contribute to depth, openness, and detail. Where a quantitative approach gives a broad set of findings that can be generalized to a population, by contrast qualitative methods typically produce a wealth of detailed information about a much smaller number of people and cases (Patton, 2002). This will increase the depth of understanding of discrimination issues, both real and perceived, and how the learning organization addresses those issues.

Of particular interest to me, when choosing the qualitative case study method for my study, is the ability to be creative while employing a particular attention to detail. According to Patton (2002), qualitative inquiry requires both critical and creative thought. "Qualitative inquiry is both science and art. The scientific part demands

systematic and disciplined intellectual work, rigorous attention to details within a holistic context, and a critical perspective in questioning emergent patterns. The artistic part invites exploration, metaphorical flourishes, risk taking, insightful sense-making, and creative connection making" (Patton, 2002, p. 513).

In addition to my predilection for the qualitative traditions of research, and the fact that they foster more creativity, they also allow me as a researcher as well as the reader to see the issues being studied in several dimensions. This is fundamental to learning and furthering understanding of discrimination issues especially as they relate to the learning organization. This is in keeping with Halcolm's law which states: "Qualitative inquiry cultivates the most useful of all human capacities – the capacity to learn from others" (Denzin, 1983, p. 83).

Methods

As was discussed in chapter one, the bounded case for this study will be a major health care system in South Florida. This health system was chosen because it meets sufficient criteria to be considered a learning organization; 1) The organization has a large non-revenue producing department known as Organizational Effectiveness, which promotes learning as the to key employee betterment. 2) They sponsor and encourage mentoring programs as well as leadership development opportunities. 3) They have continual strategic improvement forums and sponsor many performance improvement opportunities during the year.

Sampling

I have chosen to use purposeful sampling for this study. The goal of purposeful sampling is to study information rich cases, in an effort to gather insights and in-depth understandings, rather than empirical generalizations (Patton, 2002). I will be using two strategies to select my sample. The first strategy will be criterion sampling. I will use this strategy to insure that all participants will meet the primary criteria to participate:

a. they were an employee within the health system for at least six months prior to the events of 9/11;

b. they have been continuously employed by the health system to date;

c. they hold a management position in the Human Resources/Organizational Learning departments, or that they be a member of the executive management team, with strategic planning knowledge.

The establishment of this criteria is obvious, in that it is the only way in which I can obtain valid data about what measures the health system, as a learning organization, undertook to address the potential issues of discrimination after the 9/11 attacks.

Next I will use random purposeful sampling. The goal of this strategy is aimed at insuring the credibility of the study, because it does not automatically eliminate any possibility for the random selection of cases (Patton, 2000). The use of purposeful random sampling is crucial because it is used to create credibility and not representativeness. The selection of this sampling method is important because my study is intended to gather information rich data to further the understanding of the study's central research question: How does a learning organization address the issues of discrimination after a disaster such as 9/11? .

After obtaining permission from the Institutional Review Board of Barry University (Appendix A) I will then request permission from the health care system's CEO or his designee, to conduct research at their facilities (Appendix B). I will request a list of all employees who meet the established criteria, and send each of the employees that qualify a flyer requesting volunteers (Appendix C). When a list of respondents is complied from the flyers, I will then send a letter (Appendix D) to each of the respondents that have met these established criteria; explain the study, and ask for voluntary participation. As part of the letter, I will include a caveat that all participation will be strictly confidential, and that the participant's identity and participation in the study will not be disclosed.

Once I have received the replies for participation, I will randomly select a minimum of six participants from the pool. I will contact each of the intended participants, explain the study in more detail, and set up an appointment to meet and conduct the interview. The interview location will be mutually agreed upon and one that will allow for sixty to ninety minutes of uninterrupted talk.

While the sample size in a qualitative study may seem small by comparison to a quantitative study, this is an illusion, because the goal of qualitative inquiry is to gather information rich data (Patton, 2002), the smaller sample size can be adequate. This is unlike quantitative inquiry which needs to search for representativeness because its goal is generalizability. Therefore, I will begin with a minimum of six employees and continue to randomly select participants to interview until I have reached a redundancy of information (Lincoln and Gruba, 1985). According to Patton (2002), "the validity,

meaningfulness, and insights generated from qualitative inquiry have more to do with the information richness of the cases selected … than with the sample size" (p.245).

Data Collection

As previously discussed in this chapter, qualitative case studies employ a variety of data collection methods. I will be using interviews as my primary source of research data. The interview process will be casual and informal, in an effort to make the interviewee feel relaxed and comfortable. I will then ask a series of eight open-ended questions that will be designed to encourage thick rich description, rather than short sentence responses. It will be this rich data that allows me to see emerging patterns and themes (Patton, 2002) concerning the learning organization and its response to discrimination, whether real or perceived.

The interview participants will be asked to read and sign an informed consent (Appendix E) prior to beginning the interview. At the commencement of the interview they will be provided with an interview guide (Appendix F) outlining the interview questions. The interviews will be audio taped, and it is anticipated that each interview will last approximately one hour. The interview questions are as follows:

1. Describe your tenure with the organization, including your position, and responsibilities.

2. A learning organization is one where learning takes place in a collective manner, and continually uses that knowledge to transform the organization. Since your health system has been determined to be a learning organization, can you tell me how you feel your organization addresses issues of discrimination differently than a traditional organization.

3. Remembering the events of 9/11, can you describe how you felt these events would impact the health system?

4. After the events of 9/11, and understanding to potential for a backlash, can you tell me steps that your organization took to ensure fairness and equal treatment of employees or patients who were of Arab decent, Muslim faith, or anyone who appeared to fall into either of these categories?

5. Describe the things that your organization did in the days, weeks, and months immediately following the 9/11 tragedies to assuage any fears or anxiety of the groups that I have mentioned. Likewise, how did you address the anxiety of persons who may have feared or felt uncomfortable around these groups.

6. In reflection, considering what the organization did to address the tragedy of 9/11, describe how these things have had a long term impact on the issues of discrimination in general, and more specifically, how they address the Arab/Muslim discrimination issues?

Throughout the interview process, I will be guiding the interviewee through the questions, using an interview guide. I will keep them focused on the questions, while still encouraging elaborate description and detail. The questions have been designed to encourage management responses about their perceptions of 9/11 and the changes that they orchestrated in the workplace without leading the interviewee in their responses.

As suggested in the literature (Patton, 2002, Creswell, 1998, Stake, 1995, Miles & Huberman, 1984), I will supplement the interviews with field notes about my observations, historical and archival records, and public records. This will give me the information rich data that I will need to more clearly understand the study's primary

research question: How does a learning organization address the issues of discrimination after a disaster such as 9/11?

Data Analysis

According to Patton (2002), qualitative analysis is focused "specifically on how to interpret stories, life narratives, historical memoirs, and creative non-fiction to reveal cultural and social patterns through the lens of individual experiences" (p. 478). Hence, the purpose of data analysis is to organize these descriptions so that they are manageable, interesting and reportable (Patton, 2002).

According to Creswell (1998) case study analysis entails giving a detailed description of the case and its setting. With that in mind, I will begin by compiling, transcribing, and triangulating all of the collected data. I will then use the three forms of data analysis and interpretation suggested by Miles & Huberman (1984). These are:

1. Data reduction. The is the process by which I will select, focus, simplify, and transform the raw data that I have collected. It is anticipated that the data reduction will continue throughout the entire research process.

2. Data Display – This is the organized assembly of information that allows me to create a visual word picture of the case being studied, so that I can more clearly understand the information that has been elucidated.

3. Conclusion Drawing/Verification. This is the process by which I will determine what things "mean." I will be noting regularities, patterns, explanations, casual flows and propositions. I will be careful to hold any

conclusions that I draw lightly, so that I can maintain openness and

skepticism.

While I will have triangulated the raw data prior to beginning the data analysis procedure,

according to Miles and Huberman (1984), triangulation is a state of mind. It is a process

in which you self-consciously set out to collect and double check your findings. Bearing

this in mind, I will continue the triangulation process throughout the entire study.

The data, once analyzed and reported will give the thick rich descriptions to add

to the body of literature. As with all qualitative case studies, the focus of this study is not

to draw conclusions, but rather to enhance the body of knowledge. As one researcher

said:

> Give serious thought to dropping the idea that your final chapter must lead
>
> to a conclusion or that the account must build towards a dramatic climax.
>
> In reporting qualitative work, I avoid the term conclusion. I do not want
>
> to work toward a grand flourish that might tempt me beyond the
>
> boundaries of the material I have been presenting or detract me from the
>
> power (and exceed the limitations) of an individual case (Wolcott 1990, p.
>
> 55).

Quality and Credibility

According to Patton (1997), the terms objectivity and rigor have become

ideological jousting lances between qualitative and quantitative researchers. In his

opinion, the solution would be to use none of these terms, opting instead for terms like

trustworthiness and authenticity, as the qualitative researcher's aim should be for balance,

fairness and completeness. The quality of the study depends largely on the methods used

and the trustworthiness of the researcher (Patton, 2002). It is the view of Miles and Huberman (1984) that the credibility of any qualitative inquiry depends on three distinct but related inquiry elements: rigorous fieldwork methods, researcher creativity and a philosophical belief in the quality of qualitative inquiry.

I will be taking steps to insure the trustworthiness of this study by embracing the ideals of naturalistic qualitative inquiry. It is my belief that the question of how a learning organization addresses the issues of discrimination after a disaster such as 9/11 can best be related through the word pictures painted with the thick rich descriptions that qualitative investigation allows. In order to insure the rigor of the fieldwork, I will be using Miles and Huberman's (1984) list of ten elements to insure trustworthiness:

1. Data collection methods are explicit

2. Data are used to document analytic constructs

3. Negative instances of the findings are displayed and accounted for

4. Biases are discussed

5. Strategies for data collection and analysis are made public.

6. Field decisions altering strategies or focus are documented.

7. Competing hypotheses are presented and discussed.

8. Data are preserved.

9. Participants' truthfulness is assessed.

10. Theoretical significance is made explicit (p. 149)

By carefully adhering to the suggestions above, and given my strong belief in naturalistic qualitative research methods, I will be able to insure the trustworthiness of this study.

Boundary of Study

Because I chose to use a qualitative case study, it is important to point out that there are limitations inherent to this study method, such as the ability to generalize the assumptions and observations derived from the study back to a larger population (Stake, 1995), and the possibility of researcher bias coloring the observations and assumptions of the research (Creswell, 1998). By addressing any potential researcher bias upfront, I will have informed the reader that I am consciously aware of the possibility, and will take this into account when triangulating the data. This allows me to better interpret the data thereby allowing me to write persuasively, so that the reader experiences "being there" (Richardson, 1994). As for the issue of generalization, Patton (2002) claims that when using qualitative methods for a research study, you are not looking for generalizability, but rather thick rich description which can increase the depth of understanding of the situation being studied.

As discussed in chapter one, I am a product of progressive parents, who instilled in me from an early age, the idea of fairness and equality. The selection of this topic for my study is an obvious bias. I have also been involved in diversity issues in my professional life for over twenty five years, and have been a strong advocate of inclusion in the workplace. My company offers diversity training programs, and I have been the guest speaker at a variety of diversity-in-the-workplace events. I will always take every opportunity to increase diversity awareness and inclusion in the workplace.

In addition to these limitations, there are two others that arise out of the theoretical frameworks that I have described in chapters one and two.   These limitations are mostly confined to the learning organization theory and revolve around the definition

of learning itself. There is some discussion about whether or not an organization can learn, or if it is only the individual that learns (Confessore & Kops, 1998). However, for the purposes of this study, I will be proceeding under the assumption that the current literature on learning in organizations is accurate(Argyris, 1990, 2000; Argyris & Schon, 1978; Gilley & Maycunich, 2000; Powell, 2001; Schein, 1999), and that organizations can indeed learn.

Finally, a valid assumption and possible limitation to the study suggested by Holton (2000) is that learning can also be a tool for oppression. The examples he gives are that of Communism using learning to control people, religion using learning to restrict world views, and cults using learning to brainwash members. I will take these assumptions into account when recording the data collected, but will attempt to focus on the positive aspects of learning when relating the observations of the study.

Summary

In this chapter I began by identifying the case study as my research design, as well as my rationale for choosing this method. I discussed the methods for sampling, to include how the participant's anonymity would be protected. I explained my data collection methods, as well as how data will be analyzed. I described the quality, credibility, and trustworthiness of the study, and how I would insure the same. This chapter concluded with potential boundaries and limitations of the study, including any researcher biases.

CHAPTER 4

RESULTS

In chapter four I will present the results and findings from my research conducted

at a Health System in South Florida, concerning how a learning organization addresses

discrimination after a disaster such as 9/11. I will explain how the data was collected,

elaborate on the findings, and include excerpts from the interview participants. In

addition, I will describe the historical and archival data collected during the study. From

these interviews, archival and historical data I will present emerging themes concerning

how a Learning Organization addresses issues of discrimination after a disaster such as

9/11.

Description of the Participants and the Health Care System

Study Overview

The study consisted of six volunteer participants. This is the minimum number of

participants called for in chapter three. I determined this number was sufficient for the

purpose of this study, as the data gleaned from the interviews was easily replicated

creating a clear vision of the emerging themes Likewise, the secondary interviews that

were considered prior to the study were deemed unnecessary for the same reasons. The

participants were chosen in accordance with the study parameters as defined in chapter

three. They all signed the required informed consent forms (Appendix F), and each

participated in a relaxed, in-depth, open-ended interview. The interviews lasted an

average of 45 – 50 minutes each. Following the interviews, the audio tapes were

transcribed verbatim by me and cross-referenced to the interview notes to help insure

triangulation. The data was then arranged into categories, a data matrix was created to allow for a thorough synthesis of the emerging themes to help better understand how a learning organization addresses discrimination after a disaster such as 9/11.

To supplement the interviews, I gathered archival and historical data from the organization as well as the district office of the Equal Opportunity Employment Commission (EEOC.) This data consisted of the organization's: 1)established policies and procedures; 2) stated mission, vision, and goals; 3) "People Strategy for FY 2005 and Beyond"; 4) Standards of Conduct Manual; 5) "Diversity Progress on the Five System Goals"; as well as 6) records search with the EEOC for any complaints filed against the health system relating to categories of Religion – Muslim, Religion – Sikhs, and National Origin – Arab, Afghani, Middle-Eastern.

The emerging themes from the data grid, as well as, any pertinent information from the archival and historical data will be presented in this chapter as each theme is discussed. The themes will be synthesized and clustered in the same order as the theories presented in my theoretical framework located in chapter one. Additionally, data will be included in the body of the text when short quotations are used. Longer quotations will be displayed as a single-spaced, justified and italicized paragraph.

Description of the Health Care Organization and the Participants

The Health Care System

A large health care system in South Florida was chosen for my study because it meets the criteria to be considered a learning organization. Some examples which reflect this commitment to learning are: 1) the organization has a large non-revenue producing department known as Organizational Effectiveness, which promotes

learning as key to employee betterment. 2) They sponsor and encourage mentoring programs, as well as. leadership development opportunities. 3) They have continual strategic improvement forums and sponsor many performance improvement opportunities during the year.

Founded in 1912, the health-system became a public institution in 1963. It is governed by a publicly elected Board of Directors that consists of ten members, two from each of the five county voting districts.   The system consists of five major full service hospitals, a cancer research center, numerous outpatient facilities, physician groups, various rehabilitation centers, a nursing care facility, and a very successful Foundation. With over 8,000 employees system-wide, it is also one of the largest employers in its area. In addition to the paid staff, the system also has over 3,000 volunteers who function in many capacities throughout the system. The employees and volunteers make up a melting-pot of races, creeds, ethnicities, religions, abilities, and sexual-orientations.

Participants

The six participants were chosen for the study in accordance with the guidelines as set forth in Chapter three. The participants were all Caucasian, four women and two men. All of the participants hold positions of senior management, their titles ranging from Director to Chief Officer. I have included an organizational hierarchy in Figure 4.1 to help give a clearer picture of the management structure.
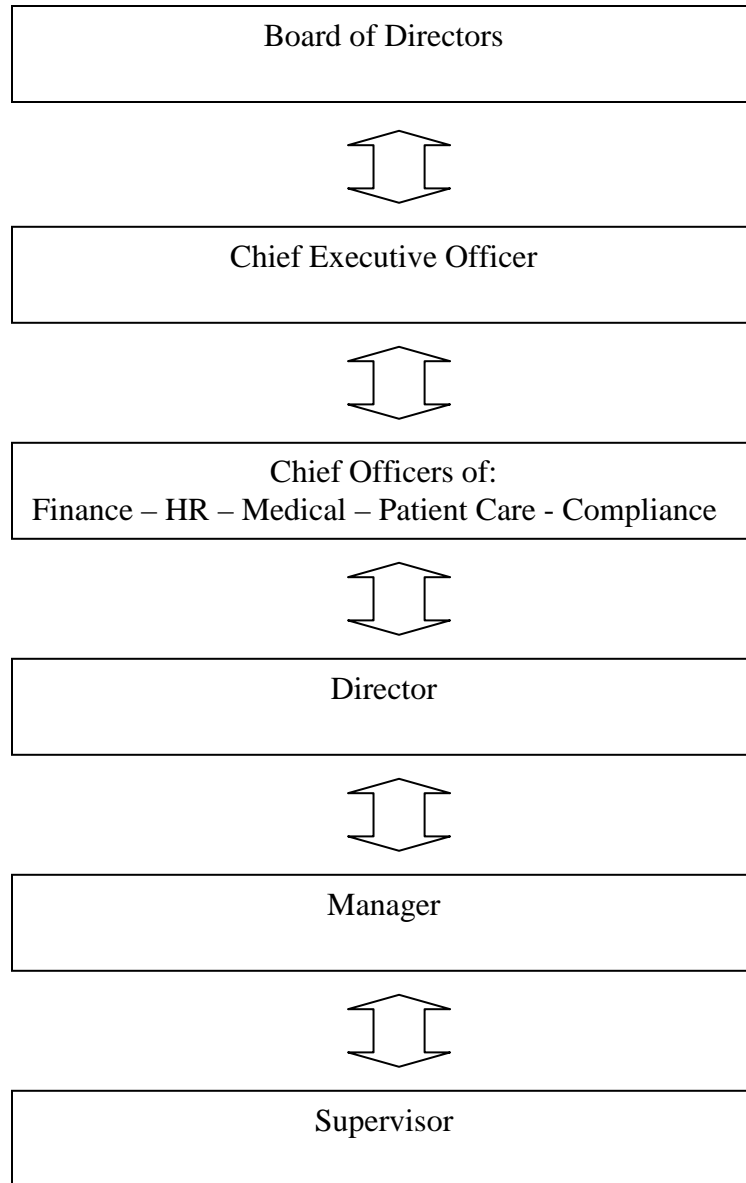
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Figure 4.1 Management Structure

The tenure of the participants range from nine to twenty eight years with the

organization, and all have input into the strategic planning of the organization. In order

to protect the privacy of the participants and maintain confidentiality, I will use

pseudonyms when referring to the study participants. The six participants will be known

as Amy, Benjamin, Colette, Dabir, Elan, and Fabienne. In addition to this protection, I will not identify the job titles of any of the participants.

<div align="center">The Findings</div>

The interviews gave a greater understanding of the learning organization and how it addresses discrimination. In an effort to ensure clarity and to better allow me to paint a meaningful word picture of the study results, I have employed the data analysis and interpretation techniques suggested by Miles & Huberman (1984). These techniques consist of reducing the data to its lowest common form, displaying the data to create a visual picture of how the data relates to the study, and using the pictures that the data creates to elucidate what things 'mean'. I will do this by noting regularities, patterns, explanations and propositions.

The interviews as well as the collected ancillary data created emergent themes that show the health system truly is a learning organization as defined by Senge (1990), and as he suggested, this study gave me to opportunity to view the organization holistically (1990).

Learning in the organization

It is clear that learning in this organization is system-wide. Without exception, the interview participants discussed how important learning was to the organization.   The health system has both formal and informal learning opportunities. It was apparent as I progressed through the interviews that each participant understood the value of learning to the organization. Some of the ways that learning is represented in the organization are outlined in Table 4.1 below.

Table 4.1

Emerging Theme: Learning in the Organization

Theme	Sub-Themes
	1. Learning is system wide
	2. Part of culture
Learning in the organization	3. Defined system goals
	4. Live, interactive orientations
	5. Award winning

In order to be considered a learning organization, the organization needs to demonstrate that its commitment is system wide, and that it strongly values its commitment to learning. This health system certainly embodies that model. The data emphasizes over and over again how important learning is in this organization and that it is integral to their culture. The health system even has entire departments dedicated to its commitment, in both the clinical and non-clinical arenas.

When asked how he believed that, as a learning organization, the health system addressed issues of discrimination differently than a traditional organization, Benjamin replied:

> *I can share with you what I believe we do. Starting at the very highest level of the organization we have five system goals. They are Quality, Service, Community, People and Finance. Each one of those goals has a description of what that goal is intended to achieve for the institution. Each of those goals is part of an overall score card and there are several indicators under each of those goals that we measure and monitor to determine the overall health of the institution. For people it is defined as being an excellent health care employer. And that means to be an excellent health care employer to all of the populations that we serve, as well as those that apply. The practices that we put in place are based on*

who is the best and most qualified person to perform the duties regardless of any potential discrimination, whether that is race, origin, sexual orientation, religion or whatever. All of our practices are geared towards the achievement of that goal. We also have a people strategy, and that is developed around four or five key domain areas. Those areas have been selected to help with the achievement of the overall people goal for the institution. Our CEO has described those five goals and said that of those five, there are two enablers. One is people and the other is finance. You can not have excellence and quality service for the community if we don't have great people and great finances. We focus on trying to hire, develop, cultivate and retain the absolute best people for a given position, regardless of any status other than capabilities. We do value diversity, and it is part of our strategic plan, as well as our core values of the organization.

As with the other participants, this commitment to the organization and its fairness policies was very evident.

While Benjamin's response clearly laid out the organization's commitment, and gave a view of commitment from the organization's position, Fabienne had more of a people view to her response:

One of the ways that we address discrimination differently is that we have a very good mix of people in all our leadership development classes. We have a diverse group that we look for in these programs. Our flagship leadership program is called Emerging Leaders. Although the title is 'emerging', we have leaders from all parts of the organization. We run about five programs a year, and they are eight week courses. We will look at the roster for the classes, and move them around to make sure we have a diverse mix in the room. We try to make sure that we don't discriminate against someone who has never been in a leadership role before. We want everyone to have to same opportunities. We want to be sure that we include everybody, because we have a better learning experience because of that.

Both Benjamin and Fabienne are on the same level in the management structure, however Fabienne's position is very employee interactive while Benjamin's is more strategic.

In Amy's view, there are learning opportunities everywhere in the organization:

Education, training, and awareness are what we expect in the organization, they are our core behaviors, policies, and procedures. There are several different ways in which an employee can be exposed to learning opportunities. The first that comes to mind is our system wide orientation that all new employees must attend.

Amy was also very proud of the translator program the institution offers, she sees them as

a way that the health system learns from patients while the patient learns from them.

We have a high percentage of patients coming here that do not speak any English, and we see more Spanish, Creole and German. So we actually have under my responsibility a Language Services function where we have eight interpreters that work in each hospital, and if someone is limited English proficient, we will send an interpreter to help with translation or interpretation. They will assist the nurse or doctor, or even if it is a family member. We actually put all of our interpreters through a medical interpreter training program, because one of the things that you will find in other organizations is that they don't have those services. You may find a child interpreting for the parents, and you could have a very serious patient situation if it is not interpreted correctly. The other piece with the interpreters is that I ask the interpreters, since they are out and about ... since they are dealing with a diverse population, to find out if their needs are being met. Basically, how can we make sure that you as an interpreter can bring that information to the appropriate individual. I try to help them recognize that they will be exposed to some things and how we respond to it is the important thing

Amy also addressed how they have expanded the role of the interpreter to include staff

that might normally have been overlooked in the learning process:

We have dual role interpreters, are actually individuals who, while it is not their primary job, lets say for example a housekeeper who is fluent in Spanish, but yet their primary job is that of housekeeper, we will put them through the medical interpreter training program. Then if they are requested to interpret, as maybe our interpreters are tied up, then they get paid market rate for the time they are interpreting.

These learning experiences seem to be indicative of the way this health system

approaches learning at all levels of the organization.

In his response, Benjamin addressed the five System Goals, and one of those goals was 'people'. I obtained the organization's 'people goals' from their 'People Strategy 2005 and Beyond', and found that their commitment to people was a crucial part of the health system. It is described in more detail.

I.   Strengthen Leadership - Strengthen leadership by building business acumen; ensuring accountability around the system's strategic goals; building patient, physician, employee, and volunteer trust, loyalty, engagement and open communication.

II.   Build a Diverse, High Performing Culture – Build a diverse culture that drives high performance and productivity; fosters patient, physician, employee, and volunteer satisfaction; rewards and recognizes excellence; ensures a safe workplace and promotes wellness, work/life balance, and inclusion.

III.   Continuously Improve Job Role/Process Design – Redesign process and jobs by identifying and reducing waste to eliminate constraints to sustain high performance and productivity.

IV.   Continuously Improve Human Resource Processes – Ensure human resource processes are efficient and value added; demonstrate best practices; support retention and recruitment.

V.   Grow and Develop Current and Future Workforce – Create a Learning Organization focused on development, mentoring, education, career planning, and knowledge management; collaborate with institutions of higher learning, public and private

schools, and other community organizations to grow the next

generation.

While these five people goals are from the health system's "People Strategy 2005 and

Beyond", this strategy is always in a state of change. It is the health system's practice to

constantly review and update all of their policies, procedures and strategic planning

initiatives. The most recent update to the five people goals was October 14, 2008.

This five-section people goal clearly defines the health system's commitment to

employee learning, empowerment, and diversity. Through initiatives, such as the five

people goals, the system demonstrates its understanding of how important their human

resources are, as well as, how important it is to cultivate and maintain a diverse

workforce.

It is commonly believed that for organizations to succeed and prosper in the new

business environment, they must embrace the concept of the learning organization

(Argyris, 2000; Gilley & Maycunich; Marquardt, 1999; Marquardt, Berger & Loan,

2004; Senge, 1990). It seems clear that this is the case with this health system. Not only

is their longevity a testament to their ability to adapt, but within the last year they have

acquired two major hospitals, to become one of the largest healthcare systems in the state

of Florida.

Additionally, for two years in a row the System has been selected as the Tom

Olivo Employer of Choice as well as a Premier Health Care Employer. They are known

as a role model for Health Care employers. These accolades are bestowed by Healthcare

Performance Solutions, a widely recognized international consulting firm, specializing in

the health care industry. The system has also been listed among the Nation's top 100

hospitals for several years in a row. The criteria for each of these prestigious honors

vary, but it seems apparent that, in many areas, this health system is a good model for a

study concerning the learning organization.

Culture

According to Edgar Schein, culture is not 'just the way we do things around here',

but is actually complex patterns of interacting elements. It is the learned, shared, tacit

assumptions upon which people base their daily behavior (1999).   One of the interesting

parts of the health system's culture that came to light in this study was based on Schein's

description of tacit assumptions. He said, in part, that to get to the heart of an

organization's culture, you have to delve into its history (1999). One of the specific

examples he gave of an organization that embraces diversity, was started by a visionary

who had his roots in the 1960's civil rights era. I do not know if that is the case with the

health system's CEO, but the apparent fairness of this organization's culture would

certainly appear from the data to be top-down driven.

Table 4.2

Emerging Theme: Culture in Organization

Theme	Sub-Themes
	1. Benevolent CEO
	2. Reassuring and supportive
Culture of the organization	3. Everyone valued equally
	4. Translators

The majority of the participants voluntarily added praise for the CEO and his caring and nurturing ways.

In her interview, Colette summed it up best:

> *Everyone exhibits fairness, whether it is a housekeeper or the CEO of the hospital. Actually FROM the CEO of the hospital. His views filter down to everyone else, as he certainly sets the tone for equality and mutual respect amongst patients as well as your fellow co-workers. … He is an extremely sensitive person, sensitive to others feelings. I remember just recently as a matter of fact, he was hiring a new assistant, and his main priority amongst all other things that are required of his position, he said that if someone came into his office and had a problem, or a complaint or a grievance, or a complement, whatever the case may be, everything stopped, and you focus on the person. That is just the way he is. He is an extremely people oriented person. I remember after 9/11 he sent out a memo to everyone, I remember him commenting about the tragedy, and to be sensitive to those around us, to their fears and anxiety. To remember that some people had family members who were involved. I well remember him LEADING and helping to calm fears. It really does start from the top here at (*the health system.)

I found it interesting that in a system this large, and with such an organized power structure, each of the respondents referred to the CEO by his first name. They each talked about his open-door policy. When discussing the events of 9/11, it was evident from their tone and demeanor, as well as what was said, that the tragedy was made a little easier to cope with because they realized the CEO's great concern for them as people. He certainly appears to mirror Schein's view of tacit assumptions coming from the organization's core (1999).

The fairness and inclusion that is attributed to the CEO appears to be manifest in the population as well. One of the premises of this study was that after a disaster such as 9/11, a learning organization would need to make corrections to its culture in order to address the resultant discrimination; in this case against people of Arabic descent or Muslim faith or those that appeared to fall into these categories. What I found in the

interview process was that, without exception, the participants seemed surprised that they would be expected to do anything differently for these groups, as their culture is one of fairness to everyone. In the aftermath of the 9/11 tragedies, not one participant even considered that there might be back lash in their organization. It simply would not be tolerated.

When this question was posed to Amy, who works closely with the employees in the organization, she responded:

> *We work in an environment that is welcoming and not hostile for anyone. Be it in interactions with coworkers, supervisors, vendors. Anyone who comes on to our facilities is expected to behave appropriately and treat others with respect and dignity. We do or best to really foster an environment of inclusion and appreciation for others.*
>
> *I can't think of anything specific (*that was done to protect Arabs, Muslims or those that appeared to fall into one of these groups,) *because we always had these policies in place. Now that doesn't mean that just because you have a policy, that things don't happen, but I can't recall us changing our practices or how we handle things because of that. Again, it would just be our regular general population; our expectation of them would not have changed.*

This was the same sentiment echoed by Benjamin, who deals with the strategic planning of the organization:

> *We have not said 'how do we address this specific population or group.' What we have said is: 'we are always going to approach all of our employee population groups the same.' We have not needed a deliberate effort to, say, 'we need to pay special attention to this group.' I honestly don't .. I don't think there was a deliberate effort to say 'Ok what do we do in addressing our employees who may be of Muslim or Middle Eastern descent, how are we going to treat those patients.' I think adhered to our values and our goals. We want to be the best health care employer we can be, regardless of and description of you know, are you white, are you male, are you female are you bald, are you homosexual, heterosexual? I mean, those conditions are never even within our lexicon or discussion. It is 'we want to be the best health care employer.*

In a later question, Benjamin repeated:

> *With the circles that I kept, I can not remember one conversation that I was ever in, where people said 'you know, we're gonna have to be ultra sensitive to patients and employees of Middle Eastern or Muslim descent.' I don't even think the thought ever occurred to us because it is not in our nature to treat anybody differently.*

Elan continued this with the same feelings about the health system:

> *My perception is that we are very sensitive as a system. We have policies about discrimination and about retaliation, certainly. We foster a very open climate so that people can share if they observe anything of that nature.*

As I have said, without exception, the interview participants see this health system as a workplace which values diversity and has a culture that demands fairness. This seems to be what Senge described in his ten characteristics that embody a learning organization: "People treat each other as colleagues. There is mutual respect and trust in the way they talk to each other, and work together, no matter what their positions may be" (1994, p.51).

Action Learning

Action Learning is a theory that has been around since the 1920's. It was developed by Reg Revins, whose father had been commissioned to determine why the Titanic sank (Marquardt, 1999). It did not really gain popularity until the 1970's and has since "become recognized as a preeminent form of organization wide learning and leadership development" (Marquardt, 1999, p.21). The theorem for action learning is **L=P+Q+R: Learning = Programmed Knowledge + Questioning + Reflection.** (Schwandt & Marquardt, 2000). Table 4.3 below gives an overview of action learning.

Table 4.3

Emerging Theme: Action Learning in Organization

Theme	Sub-Themes
	1. 9/11 Response
	2. SLC meets
Action learning in the organization	3. Immediate information
	4. Sensitivity
	5. Openness

Action learning refers to solving problems in real time, and from interview data shows that the health system subscribes to this model. In many ways the questions addressed in the interviews elicited responses that talked about ways the organization responds to threats using the theorems described above. Particularly question two; 'Remembering the events of 9/11, can you describe how you felt these events would impact the health system?' It happens that when the 9/11 plane crashes were taking place, the Senior Leadership Council, which is made up of the Chief Officers who report directly to the CEO, were meeting, and hearing a presentation entitled "The Importance of Leadership Development and Succession Planning in the Learning Organization." The memories of these three participants were quite vivid, as they recalled what actions were immediately taken.

Amy was at the meeting:

I will never forget, I was attending what we call our SLC meeting which is our Senior Leadership Council. Those are the six individuals that report to the CEO. I was there to do a presentation on our Annual Employee Satisfaction results, and I was waiting to present, I had my alpha-pager

on. I happened to look at my pager, and there was the first announcement that the first tower had been hit. I whispered to my boss and said, "this is saying that a plane just crashed into one of the twin towers. So, then he said .. Ok, but we weren't really sure what to do at that point. Then another one came, and I mentioned it again to my boss, and they stopped the meeting. The meeting then changed from what they were talking about to "what do we do, how do we respond, what do we do for our employees?"

Benjamin, who was also at the meeting remembers:

When it became apparent that we were being attacked, I remember the whole room just deflated in dis-belief and sadness and concern, and that didn't last but just a few moments. A couple of people started crying, they were really scared. I don't remember who said it first, but all-of-a-sudden we rallied and said we've got to figure out how we're going to communicate to the organization and what our position is going to be so that we can alleviate any fears that might be generated. Since we are a community where a number of people have moved here from other parts of the nation, particularly the Mid-West and the North-East, a concern for 'do we have workers here who have families that are living in New York or Washington DC that might be impacted by this?' We began to worry about that. The Director of Corporate Communication was in the room, and we quickly began to determine 'what are the key messages we need to get out to the organization in what venues are we going to do that?' Obviously email and getting information out through our Directors and managers was the easiest way, the quickest way for us to do that at the time. We began to put together communication pieces that we could put in the hands of leaders as talking- points so that they could deliver face to face this information about what is our position, how saddened we are. Basically, We communicated extensively. We gave our leaders the information we had at hand, to allow them to talk and communicate with their employees in such a way as to alleviate fear, and try to prevent panic. I remember that I got a phone call within an hour that said ' well, the banks have shut down, they have cut off all credit cards .." So there was rumor control as well. How do we identify reliable information from news media, vs. how do we prevent destructive or distractive rumors from reaching people? ... If I remember, we also had televisions on in every one of the cafeterias so that people could see in the cafeteria during breaks and at meals what the most up-to-date news was on the happening and the events.

Fabienne, also in the SLC meeting, remembers the 9/11 plane crashes, and spoke of the same communications, but she also recounted the days following the disasters, when everyone was trying to understand and come to grips with the tragedy:

> *One of the things we did (*in the aftermath 0f 9/11) *was talk about it in all of our leadership classes at the time. We gave leaders a chance to talk about 'what did this mean for them', 'how was it affecting their staff,' and giving the leaders tools to say, 'Ok, we need to be very, very available to our teams. We have to, in absolutely every way to do those right things. We know that we have people that are going to be of Arabic heritage or maybe Islamic religion, and we have to be very, very careful to make them feel just as supported as we ever have. (In these classes) We were wide open about having to take care of each other.*

> *From a patient perspective, in the hospital, we did some thing immediately. We tried to give nursing directors some help with helping their staffs cope. There were patients and family members that were seeing all of this on television from their bedside. So, as an organization, we had to quickly say, 'Ok, what can we do help our patients feel more safe, to feel more comfortable. What can we do for families?' That kind of thing. Think about it. There is a television in every single patient room, so what it did was drove staff into patient rooms, because they had more access there than they did. But, that was a good thing, because we needed to calm our patients and make them feel better. I think it probably … our staff going into the patient rooms, it helped them as well, because I think they were able to continue to see what was important, and that was the patient in the bed in front of them.*

This crisis typifies what Dixon (1998) postulated; that individuals, teams, and organizations learn best when they are faced with difficulties that they do not know how to address. He believed that it is these times that they are forced to put past concepts, current ideas, and new information together in unique ways in order to find the solution. From all appearances, the health system emerged stronger than before.

Social Identity Theory

Social identity theory as defined by Tajfel (1981), is "that part of an individual's self-concept which derives from his knowledge of his membership in a social group together with the value and emotional significance attached to that membership." (p.88). The foundations of social identity theory revolve around the connection of three social-psychological processes:

Social categorization – the tendency for people to perceive themselves and others in terms of particular social categories, instead of separate individuals

Social comparison – the tendency to assess the relative worth of groups as well as individuals by comparing them on relevant dimensions with other groups

Social identification – the notion that people do not generally relate to social situations as detached observers, but instead, their own identity is typically implicated in their perceptions of, and responses to, to the social situation. (Haslam, el al, 2003, p.7)

What emerged as particularly interesting to this section is the fact that each of the candidates interviewed showed a great deal of pride and connectedness they feel being part of the health system.

Another reason that social identity theory is important to this study is that it is known as one of the few 'grand theories' in social psychology. "In contrast to single-hypothesis theories, social identity theory is complex, multifaceted, and dynamic." (Ellmers, Haslam, Platow, and Van Kippenberg, 2003, p.4). What makes it important to

analyzing the data I have collected is that it can be applied to many different problems, including complex life situations such as interethnic conflict, political activism, and workplace behavior. Therefore, the reason that this theory was chosen as an integral part of my theoretical construct, is it explains the linear progression that occurs from stereotyping through prejudice and ending in discrimination.

The research did not yield any emerging themes, or cast new light on the embedded sub-theories of stereotyping, prejudice or discrimination. I will therefore combine any emergent themes that could be attributed to stereotyping, prejudice, or discrimination, into social identity theory.

Table 4.4

Emerging Theme: Social Identity in Organization

Theme	Sub-Themes
	1. Fairness
	2. Non-Discriminatory
Social identity in the organization	3. Everyone valued equally
	4. Issues of discrimination
	5. Policies and procedures

As has been discussed, there is a strong commitment to fairness and a culture of non-discrimination at the health-system.   As Dabir puts it:

> *We are certainly concerned about discrimination in the workplace, in fact we have standards of conduct which have been prepared for the organization and then we make all of our new employees aware of that through live orientation. We also pass out our Standards of Conduct and they sign that they have read and understand them.   We have policies and procedures that address that as well.   We did not see that (*the 9/11

disaster) *should cause us to look at our policies and procedures any differently. It never crossed my mind. As a matter of fact, I can give you an example. In April of 2002 we were looking to fill a position in this department, and it was filled by a person of Pakistani origin, and while I didn't know his faith, it soon became apparent that he was a Muslim. As he came on board, he wanted to take time out each Friday to go to a worship service, and it was never an issue.*

When asked to describe what the health system did in the days, weeks, and months immediately following the 9/11 tragedies to assuage any fears or anxieties of Arabs or Muslims, Colette replied:

> *I don't recall, certainly I was here at (*the health system) *when 9/11 happened, and I really don't even recall there being a time when that was an issue. I think their ways of doing things didn't change from before to after 9/11. I think they always looked upon all people from all backgrounds equally, and that has never changed.*
>
> *As I said, I think the hospital is one of the fairest employers around. They are very sensitive about age discrimination, racial discrimination, gender. They are one of the best all-around employers, and I think they treat everyone very fairly.*

Like the others, Elan gave an example of sensitivity when she was asked the same question:

> *I worked with a gentleman (*in the same office) *who was from India, and of the Muslim faith, and I remember an instance where he was asked to be part of an interview, which happened to fall on one of his Holy Days, and I was contacted by (*the Director of Communications) *to see if that would be a sensitive issue for him. I think it has been the culture here for so long, that while we were sensitive to the climate; so many things were already in place so that we didn't experience discrimination.*

And Fabienne had her story to share:

> *9/11 did not change up what we were doing in terms of our recruitment. We carried on just like we always had. One of the things that was important is that we hired a bunch of Indian nurses, and they were readily received. We brought them into the organization, and found them housing. In addition we did a Trailing Spouse Program, which I was not intimately involved in, but we did work with them to help their spouses find jobs so that they would stay here. On a personal note, I had a Nurse*

> *Director call me and say, "Gosh, (*an Indian nurse*) is so fabulous, we are so glad to have her, but we are so scared we are going to lose her, because her husband can't find employment. You have to do something, we can't lose her!"*

In advance of the interviews, Benjamin had an opportunity to do some research about the issues that we would be discussing and this is what he found:

> *I have polled our Guest Services Coordinators prior to our discussion, and asked them specifically, 'have we ever had a complaint or a patient issue relative to the perception that they were either potentially of Muslim faith or appeared to be of Middle-Eastern descent?' And since 9/11 we have had zero complaints, or zero issues in terms of potential discrimination with regard to 9/11 events concerning that population. Now, to me that is hopefully a testimony that when a care provider, a doctor or a nurse or that respiratory therapist, whatever, who walks into the room, they see a patient, and that patient, regardless of their origin, orientation, or whatever is treated with the utmost care and focus, as any other patient would be. Obviously, there are patient complaints that we have, but the patient complaints that we have we can not show any distinction, is it driven by a certain prejudice, or a certain treatment of a given class of people vs. did we just mis-step with a patient.*

All of these responses clearly represent a perceived commitment to fairness on the part of each participant.

The research has borne out that this is a real commitment, and not just a perceived one. In a search of the health system as well as EEOC records, there have been no complaints filed against the health system concerning the categories being addressed. It is apparent that the health systems has not only formal commitments to diversity, inclusion, and fairness for everyone, there are informal ones as well. The fact that without exception, every participant had the same response to the question of how things were done differently post 9/11; that of surprise that anyone would feel there was a need to single out a class of people for protection, was very telling. Their embedded culture says that everyone is treated fairly, so why single anyone out?

I thought this following quote from Colette summed up the entire issue of how

embedded fairness is to the culture of this health system:

> *I actually come from an HR background in (*a large upscale department
> store chain) *in the Washington, D.C. area. You might say I am pretty
> attuned to Human Resources with in (*the health system) *and I believe they
> are one of the fairest organizations I have ever worked for. I think they
> really try to diversify, and all individuals are treated equally. All
> candidates that come through the door are treated fairly and judged
> strictly on their qualifications and their experience.*

All of the participants echoed this same idea of fairness and inclusion. It is apparent that

these employees believe that this organization embodies the very essence of what a

learning organization should represent.

Summary

In this chapter, I began by giving an overview of the study. I presented

the results and findings from the six interviews, as well as a review of the historical and

archival data that was collected. I used interview excerpts to expand on the findings, and

used tables to create emerging themes that were clustered is such a manner as to make

them easily relatable to my theoretical framework as explained in chapter one

CHAPTER 5

SUMMARY, CONCLUSIONS, RECOMMENDATIONS

In this final chapter of my dissertation, I will give a brief summary of the first three chapters, as well as the findings from chapter four. I will draw conclusions from the emerging themes based on the hypotheses and theoretical framework found in chapter one. I will also make comparisons between the emergent themes and the literature review found in chapter two. I will then make recommendations for the implementation of any findings, discuss the limitations to the study as well as make suggestions for future research. I will conclude this chapter by discussing the implications of my study for the field of human resource development and administration.

Summary

My qualitative case study began with the research question: How does a learning organization address the issues of discrimination after a disaster such as 9/11? As backlash discrimination against Arabs, Muslims, or anyone that appears to fall into either of these groups is occurring all over the United States, it was necessary and critical to examine how employee's perceptions of discrimination are being dealt with in a local learning organization. I began by attending a round table forum at a local Mosque that was attended by twelve people, all of the Muslim faith. It was determined that discrimination was prevalent in South Florida, and had indeed worsened in the seven years since 9/11. To determine how discrimination against Arabs and Muslims was addressed in a learning organization, I selected a health system in South Florida that met the criteria to be considered a learning organization, as the focus of my research. I then

developed a theoretical framework that combined the learning organization and two related sub-theories; organizational culture and action learning. I combined these theories with that of social identity theory, as well as the related sub-theories of stereotyping, prejudice and discrimination (see *Figure 1.1 p. 12*.) I used the social identity theory to provide a more comprehensive view of how stereotyping leads to prejudice and ultimately to discrimination. These worked together to develop a better understanding of how these human conditions impact the learning organization (see *Figure 2.2, p. 20.)*

The significance of the study was then addressed, positing that HRD professionals would be able to use the study to gauge the resultant discrimination in their own organization. It was also assumed that the study would further research concerning the root causes of discrimination and how that affects the learning organization.

In a comprehensive review of the current literature, I addressed each portion of the research individually. I began by giving an overview of the events of 9/11, then the learning organization, organizational culture, action learning, social identity theory, stereotyping, prejudice, and discrimination. In this review of literature, I discussed seminal and historical literature concerning all of these theoretical constructs, as well as, the newest and most current research on these topics.

Before conducting my study, I thoroughly explained how the research would be carried out. I explained the method for sampling, data collection, and data analysis, as well as, how I would maintain the quality and credibility of the study. In this review, I talked about how the participants would be chosen, how the interviews would be structured, how I would protect the participant's privacy, and what the interview

questions would be. Finally, I addressed my biases as a researcher, as well as, the study limitations in advance so that I could take them into account when recording, collecting, and analyzing the data.

When I had completed the data collection process, I began to organize and synthesize the data as I looked for emerging themes to help better understand how a learning organization addresses discrimination after a disaster such as 9/11. I began the data analysis process by giving an overview of the health system that was the focus of this study. I gave details about the history of the health system, the reasons that it was determined to be a learning organization, as well as its organizational structure.

Once I began to address the interviews, I described the interview participants, spoke to the ways in which I would protect their confidentiality, and described their tenure with the organization. In the pages that followed, I talked about the emerging data I had gleaned from the interviews, using direct quotations to supplement the findings. Interwoven in the narratives, I included information obtained from the organization's historical and archival records, as well as, public records concerning this health system This data was used to paint a word picture of the organization

Conclusions

Before discussing the conclusion in this final chapter of my study, I will cognizant of the fact that the focus of a qualitative case study is not to draw conclusions, but rather to enhance the body of knowledge. As Wolcott (1990), reminded the researcher:

> Give serious thought to dropping the idea that your final chapter
>
> must lead to a conclusion or that the account must build towards a
>
> dramatic climax. In reporting qualitative work, I avoid the term

conclusion. I do not want to work toward a grand flourish that might tempt me beyond the boundaries of the material I have been presenting or detract me from the power (and exceed the limitations) of an individual case (Wolcott 1990, p. 55).

Since the primary focus of this study was to more fully understand how a learning organization addresses issues of discrimination after a disaster such as 9/11. The initial review of records provided by the director of the district office of the EEOC uncovered no complaints had been filed against this health system since 9/11 in the categories of: 1) Religion – Muslim, 2) Religion – Sikhs, or 3) National Origin – Arab, Afghani, Middle Eastern. A further search of the health system records showed no such complaints filed with them either. The health system also has a hotline where anyone, be they employee or patient, can report discrimination anonymously. This hotline service is administered by an outside contract company in an effort to add another layer of protection for the caller. This hotline service likewise showed no reports of discrimination concerning these groups.

The data was compared to the organization's formal policies and procedures as well as their official standards of conduct. These policies and standards of conduct focus on fairness and inclusion; respect for the dignity of others; and each have a clear and direct message that the organization does not tolerate discrimination, harassment, or retaliation. As was mentioned in the emerging themes in chapter four, these standards of conduct are part of the 'on-boarding' orientation that each employee must read and acknowledge by their signature they understand these standards of conduct, and agree to abide by them. It is important to note that the policies and standards of conduct apply to

the organization's volunteers and vendors as well as the employees. Anyone that works

on any of the health system's campuses is required to abide by these policies. When these

issues were synthesized together, it painted a clear picture of an organization that

formally embraces fairness and inclusion for everyone.

       While the formal policies and commitments had been clearly established, it was

important to seek to understand the informal commitments. Edgar Schein (1999) tells us

that the formal parts of the organization's culture, or the artifacts and espoused values are

the easy parts of an organization's culture to observe, however it is the tacit assumptions,

which get us to the real core of the culture of an organization. It is through the use of in-

depth interviews that I was able to gain more insight into the core of the organization and

how strong its commitment is with regard to fairness; including fairness to the groups that

this study is focused on. The participant's titles ranged from Director to Chief Officer.

Each of these participants has direct input into the health system's strategic planning.

Each of the participants was open and animated during the interviews. They all shared

openly and enthusiastically. Without exception, each participant showed a great deal of

pride in the organization, and it was obvious that each took ownership in the organization

as well as its commitment to fairness. Each participant clearly demonstrated

characteristics of what Senge (1994) believed embody a learning organization: 1) that

the participants felt as though they were doing something that mattered – to them

personally and to the larger world; 2) they are continually aware of their knowledge base

– particularly the organization's store of tacit, unarticulated knowledge in the hearts and

minds of employees, 3) they treat each other as colleagues. There is a mutual respect and

trust in the way they talk to each other and work together, no matter what their positions may be." (p.51).

The primary finding to emerge from the data that supports the theory of the learning organization was that, without exception, each participant responded that the organization did nothing special or extraordinary to address the issues of discrimination against Arabs, Muslims, or those that appeared to fall into either of these groups following the events of 9/11. As a matter of fact, each participant, again without exception, wondered why I would even ask the question. They went on to give examples of the inherent fairness of the organization. Some of the participants mentioned the policies and procedures, others talked about the culture of fairness and an over-all non-discriminatory atmosphere. One talked about the fact that a hospital must embrace these ideals, as the serve they entire community, and how important it is to see a 'patient' not a 'nationality'. This led me to conclude that the culture of fairness and equality appears to be so prevalent in this health system that the idea of singling out a particular group for protection would not have occurred to any of the participants. Benjamin's response typified this sentiment: "I don't even think the thought ever occurred to us because it is not in our nature to treat anyone differently." This appears to reflect Schon's (1971) view of the learning organization when he said "In short, the learning organization is not grudgingly leaping from one stable state to the next as the world around it changes. Because it is constantly learning it is 'beyond the stable state permanently" (p.14).

The data to emerge from the interviews showed that the significant majority of the respondents attributed the organization's fairness to the CEO, who is seen as benevolent, caring, and deeply concerned about the dignity and welfare of all of the employees and

patients. Each of the participants referred to the CEO by his first name. They each talked about his concern for people and for fairness. Likewise, they each praised his calm and caring leadership as well as his open and immediate communication at the time of the 9/11 events. It was comforting and reassuring to the employees and volunteers. This clearly supports Schein's (1992) culture model.

In the literature review when addressing action learning, one of the sub-theories this study focused on, I spoke of a scene from the film Lawrence of Arabia. It was a scene where two men watched an approaching object and stood there rooted to the spot, watching, but doing nothing. When it became apparent that the approaching object was a threat, they prepared to defend themselves, but it was too late, one of the men was shot and killed. Then story talks about the time that was wasted as the threat approached, and how much could have been done in the intervening time to address the threat. The data that emerged from the interviews spoke to the use of action learning within the health system.

When answering questions concerning the events of 9/11, each spoke about the rapid response on the part of the leadership. Three of the six participants were attending a Senior Leadership Committee (SLC) meeting listening to a proposal on succession planning within a learning organization. Each of the participants who were in the SLC spoke of the speed with which the leadership immediately took steps to get information, valid information, out to everyone in the organization. In the weeks and months that followed the 9/11 events, they reviewed how they addressed the crisis, how effective it was, and what they could have done better. Each of the leadership classes talked about the event, how it affected them, and how it made them stronger. According to Dilworth

(1998), the learning that occurs in action learning has greater strategic value for the organization than that of the immediate solution to the problem at hand. It would appear that this health system demonstrated its leadership in immediately addressing the issues of the 9/11 event. However, the participants never considered potential discrimination as one of those. It seems to be an integral part of their culture to treat everyone the same.

So far, I have addressed how the emerging themes impact the learning organization as well as the sub theories of organizational culture and action learning. The final theory that this study was based on is social identity theory. I used this theory to describe how discrimination evolves. This theory was used to more clearly show the causal effect of discrimination on the learning organization. This study did little to further the literature on this topic, as there were no issues of discrimination uncovered in the emerging data. This health system has a strong commitment to non-discriminatory practices that appear to be pervasive and system-wide. Both through formal and informal venues, the health system shows its commitment to diversity and inclusion. Through its zero tolerance policy, its standards of conduct, and its easily accessible opportunities to report discrimination, it shows that it values a work environment that is welcoming and non-hostile. I thought this following quote from Fabienne summed up the entire issue of how embedded fairness is to the culture of this health system:

> *I haven't heard any of the ugly jokes here; you know the stuff that you might have heard in the mainstream, outside* (the health system)

For Fabienne, as with the other participants, the culture at the health system is such that it is seen as being separated from what goes on 'out there'.

To summarize, the emerging data supports the theory that a learning organization does address issues of diversity after a disaster such as 9/11. In the case of this health system, it addressed the issues long before the events of 9/11 occurred. It demonstrated that its culture of fairness and inclusion would dictate how Arabs, Muslims or those that appear to fall into either of these groups would be treated in a post-9/11 workplace. It was necessary and critical for this study to determine how employee's perceptions of discrimination are being dealt with in a learning organization. The emerging data supports the idea that in a learning organization, a crisis is not required to address these issues.

<div align="center">Limitations</div>

There are several limitations to the study that need to be addressed. The first is that each of the participants is in a senior management position. While this was a choice for the study participants, the choice was made in order to gain a better insight from those that had direct input into the strategic planning of the organization. It would be important to learn if the buy-in to the organization's culture of fairness and non-discrimination is as pervasive among the non-management employees.

Another limitation is that all of the participants are of the same ethnic background. While there are minorities in management positions, none responded to the request for participants. It would be important to understand how minority managers feel about these same issues, and if there is the same amount of buy-in to the organizational culture of fairness and non-discrimination.

A third limitation is that the study was restricted to employees. It would be important to understand how volunteers and patients feel about the fairness demonstrated

by the organization. It would be especially interesting to learn if volunteers or patients of

Arab or Muslim backgrounds felt they were treated differently than non-Arab/Muslim

patients.

And finally, this study focused on just six employees. While Patton (2002)

believes that "the validity, meaningfulness, and insights generated from qualitative

inquiry have more to do with the information richness of cases … than with sample size"

(p.245), in an organization of 8,000 employees and 3,000 volunteers, a larger, possibly

combined qualitative/quantitative study could yield more value rich data to increase the

understanding of how a learning organization is addressing discrimination since 9/11.

<center>Recommendations</center>

Being and becoming a learning organization is viewed by many researchers and

theorists as critical for organizations to succeed and prosper in the new business

environment (Argyris, 2000; Gilley & Maycunich, 2000; Marquardt, 1999; Marquardt,

Berger & Loan, 2004; Senge, 1990).   Or according to Marquardt (1996), it is not the

'survival of the fittest' any longer, but rather the "Survival of the fittest-to-learn" (p.1).

As the business climate has rapidly become global it is more critical than ever for

organizations to recognize the need for fairness and inclusion at all levels as well.

According to Senge (1994), the learning organization embodies many attributes,

such as people feeling like they are doing something that matters, and that their

participation in the organization is somehow enhancing their capacity to create. Through

learning, the corporate intelligence of the organization is much greater than that of the

individual and it is a place where people treat each other as colleagues. In a learning

organization people exhibit mutual respect and trust for each other, no matter where they

may fall on the organizational chart.   Most certainly, the knowledge of the learning organization is not just demonstrated in the articulated knowledge base, but rather it is in the hearts and minds of the employees.

These characteristics of the learning organization are not just about learning, nor are they just about the organization, they are about people. People come in many and varied sizes, shapes, backgrounds, abilities, religions, and preferences. The organizations that are truly learning organizations embrace these differences and thrive on diversity. More research needs to be done with global organizations to build a better understanding of this model.

The global market place has made a crisis like 9/11 global as well. Our financial systems, our food and fuel supply lines, our transportation systems, and many other parts of our lives have become so intertwined, that a crisis in any one of these parts anywhere in the world affects us all. Utilizing the concepts of a true learning organization, companies and organizations should be able to prepare for these crises well in advance of the event, and have systems in place the can address the crisis at the time.

Since people are arguably the most crucial part of an organization, it is equally as crucial for organizations to value their individual learning and what they bring to the table. There is no current literature that combines the concepts of the learning organization and social identity theory. Considering this need for organizations to depend on an ever increasing diversity in their populations, the need for the understandings of social identity theory, as well as its explanations of the stereotyping, prejudice and discrimination, can bring to the learning organization would be invaluable.

And finally, the findings of this study will enable HRD professionals to more accurately gauge the resultant discrimination in their own organization. It will also further research on the root causes of discrimination and how that discrimination affects the productivity in an organization. Since HRD professionals often represent the social conscience of an organization (Gilley, 2000), it is especially crucial that they be keenly aware of the effects of discrimination on the employees as well as the organization.

HRD professionals should be able to use the findings of this study to facilitate learning in their organizations. By focusing on the embedded parts of their own organizational cultures, HRD professionals can use the findings to foster a non-discriminative work environment. With these tools they should be able to develop training programs and relevant interventions for the workplace. This study should also increase organizational awareness and help to create a more healthy organizational culture.

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APPENDECES

Appendix A

Appendix B

Volunteers Needed

For a Doctoral Candidate Research Project:

How a Learning Organization is Addressing Discrimination since 9/11

John D. Anderson
PhD Candidate,
Barry University
Adrian Dominican School of Education

What are the pre-requisites?

➤ Participants must be 21 years old or older.
➤ Employed by the Health Care System for at least seven (7) years.
➤ Be Executive/Senior level management, with input into the Health Care System's strategic planning.
➤ Be available for a one-on-one interview to last no more than one (1) hour.

What is the purpose?

The aims of the research are to examine how a Learning Organization addresses the issues of discrimination. The particular focus of this study will be discrimination against Arabs, Muslims, or persons who appear to fit into either or both of these groups since 9/11.

What are the benefits?

While there are no known benefits to you for participating in this study, your participation may help in our understanding of the issues of how discrimination is addressed in a Learning Organization since 9/11.

Who can I contact for more information?

If you have any questions or concerns regarding your participation in the study, you may contact me, John Anderson, at (239) 334-7908, my Committee Chair, Dr. Madeleine Doran, at (239) 936-6877, or the Institutional Review Board point of contact, Ms. Barbara Cooke, at (305) 899-3020.

Request for Participants

Dear Research Participant:

Your participation in a research project is requested. The title of the study is: ***How a Learning Organization addresses discrimination since 9/11.*** The research is being conducted by John D. Anderson, a student in the Adrian Dominican School of Education at Barry University, and is seeking information that will be useful in the field of Human Resource Development. The aims of the research are to determine how a Learning Organization addresses the issues of discrimination. The particular focus of this study will be discrimination against Arabs, Muslims, or persons who appear to fit into either or both of these groups. In accordance with these aims, the following procedures will be used: interviews with employees from targeted positions, a review of the organization's historical documents, as well as a review of public records. We anticipate the number of participants to be six.

If you decide to participate in this research, you will be asked to do the following: Meet with the researcher for a relaxed in-depth interview where you will be asked questions relating to the goals and aims of your organization, the way in which your organization responded to the 9/11 disaster, and the things that the organization has done in the years since 9/11 to address any potential discrimination. The interview will be approximately 1 hour in length. There will be the potential for a follow-up interview to clarify any issues the researcher feels may require more investigation. Once the researcher has transcribed, the researcher will mail you a copy of his analysis, which you will be asked to review for accuracy, and then return to the researcher in a stamped self-addressed envelope to be provided to you.

Your consent to be a research participant is strictly voluntary and should you decline to participate or should you choose to drop out at any time during the study, there will be no adverse effects on your employment with the organization.

There are no known risks to you because of your involvement in this study. While there are no known benefits to you for participating in this study, your participation may help the reader understand how discrimination is addressed in a Learning Organization since 9/11.

As a research participant, information you provide will be kept anonymous, that is, no names or other identifiers will be collected on any of the instruments used. Data will be kept in a locked file in the researcher's office. Audio recordings of the interviews will be kept in the researcher's bank safe-deposit box. All data, with the exception of the audio recordings will be destroyed five years after the completion of the study. The audio recordings will be destroyed 6 months after the completion of the interviews.

If you have any questions or concerns regarding the study or your participation in the study, you may contact me, John Anderson, at (239) 334-7908, my Committee Chair, Dr. Madeleine Doran, at (239) 936-6877, or the Institutional Review Board point of contact, Ms. Barbara Cooke, at (305) 899-3020.

Thank you for your participation.

Sincerely,

John D Anderson

Informed Consent

Your participation in a research project is requested. The title of the study is: ***How a Learning Organization addresses discrimination since 9/11.*** The research is being conducted by John D. Anderson, a student in the Adrian Dominican School of Education at Barry University, and is seeking information that will be useful in the field of Human Resource Development. The aims of the research are to determine how a Learning Organization addresses the issues of discrimination. The particular focus of this study will be discrimination against Arabs, Muslims, or persons who appear to fit into either or both of these groups since 9/11. In accordance with these aims, the following procedures will be used: interviews with employees from targeted positions, a review of the organization's historical documents, as well as a review of public records. We anticipate the number of participants to be six.

If you decide to participate in this research, you will be asked to do the following: Meet with the researcher for a relaxed in-depth interview where you will be asked questions relating to the goals and aims of your organization, the way in which your organization responded to the 9/11 disaster, and the things that the organization has done in the years since 9/11 to address any potential discrimination. The interview will be approximately 1 hour in length. There will be the potential for a follow-up interview to clarify any issues the researcher feels may require. Once the research has been transcribed, the researcher will mail you a copy of his analysis, which you will be asked to review for accuracy, and then return to the researcher in a stamped self-addressed envelope to be provided to you.

Your consent to be a research participant is strictly voluntary and should you decline to participate or should you choose to drop out at any time during the study, there will be no adverse effects on your employment with the organization.

There are no known risks to you because of your involvement in this study. While there are no known benefits to you for participating in this study, your participation may help in the reader's understanding of the issues of how discrimination is addressed in a Learning Organization since 9/11.

As a research participant, information you provide will be held in confidence to the extent permitted by law. Any published results of the research will refer to assigned participant numbers only and no names will be used in the study. Data will be kept in a locked file in the researcher's office. The interviews will be audio taped to insure accuracy, and will be kept in the researchers bank safe-deposit box. Your signed consent form will be kept separate from the data, but still in a locked cabinet. The audio data will be destroyed 6 months after completion of the interviews, and all other data will be destroyed 5 years after the completion of the study.

If you have any questions or concerns regarding your participation in the study, you may contact me, John Anderson, at (239) 334-7908, my Committee Chair, Dr. Madeleine Doran, at (239) 936-6877, or the Barry University Institutional Review Board point of contact, Ms. Barbara Cooke, at (305)899-3020. If you are satisfied with the information provided and are willing to participate in this research, please signify your consent by signing this consent form.

Voluntary Consent

I acknowledge that I have been informed of the nature and purposes of this research by John Anderson and that I have read and understand the information presented above, and that I have received a copy of this form for my records. I give my voluntary consent to participate in this experiment.

_____   _____   _____   _____
Signature of Participant   *Date*   *Signature of Researcher*   *Date*

Appendix F
Interview Guide

Project: How a Learning Organization addressed discrimination since 9/11.

Time of Interview: _____
Date of Interview   _____
Location   _____
Interviewer   John D. Anderson
Interviewee   Confidential
Management Level   _____

Thank you for being here today, and allowing me to interview you in a one-on-one setting. The purpose of this study is to explore ways in which a Learning Organization is addressing issues of discrimination since 9/11. Your consent to be a research participant is strictly voluntary and should you decline to participate, or you choose to drop out at any time during the study, you will suffer no adverse effects. I will be interviewing a minimum of six employees from your organization who have been employed by the System for a minimum of seven years. I will be looking for emerging themes in the data that I collect that will further the study of the Learning Organization and how it is impacted by discrimination. Your name will not be used on any forms or questionnaires, to help ensure confidentiality. All information will by kept confidential. You will not be identified in the research by name. I will be using an audio recording to ensure accuracy, and will be taking notes as well. The tapes will be transcribed, and once the analysis is completed, you will have an opportunity to review the transcription for any errors, omissions or mis-conceptions. All notes, consent forms, and informational documents, with the exception of the audio tapes, will be destroyed five years after the completion of the study. The audio tapes will be destroyed six months after completion of the interviews. In the intervening time, all notes and forms pertinent to this research will be kept in a locked cabinet in my office. I will be the only one to have access to these cabinets. The audio tapes will be kept in my bank safe-deposit box.

The interview will last no longer than one hour, and as soon as you read and sign the consent form we may begin.

QUESTIONS:
   7. Describe your tenure with the organization, including your position, and responsibilities.
   8. A Learning Organization is one where learning takes place in a collective manner, and continually uses that knowledge to transform the organization. Since your health system has been determined to be a Learning Organization, can you tell me how you feel your organization addresses issues of discrimination differently than a traditional organization.
   9. Remembering the events of 9/11, can you describe how you felt these events would impact the health system?
   10. After the events of 9/11, and understanding the potential for a backlash, can you tell me steps that your organization took to ensure fairness and equal treatment of employees or patients who were of Arab decent, Muslim faith, or anyone who appeared to fall into either of these categories?
   11. Describe the things that your organization did in the days, weeks, and months immediately following the 9/11 tragedies to assuage any fears or anxiety of the groups that I have mentioned. Likewise, how did you address the anxiety of persons who may have feared or felt uncomfortable around these groups.
   12. In reflection, considering what the organization did to address the tragedy of 9/11, describe how these things have had a long term impact on the issues of discrimination in general, and more specifically, how they address the Arab/Muslim discrimination issues?

Thank you for your time, cooperation and participation in this interview and study. Again, your responses will remain confidential.