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*From Diversity to Cross-Culturalism:
The Evolution of Human Resource Training
within the Canadian Broadcasting Corporation*

University of Tampere
School of Communication, Media and Theatre
Department of Journalism and Mass Communication
Master's Thesis
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Abstract

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The objective of this master's thesis is to investigate the transformation of human resource management regarding a particular area of professional training and development. Specifically, the evolution of diversity training to incorporate facets of culture, like heritage, language and cross-cultural interactions, will be detailed and analyzed.

Within the literature review, this will consist of a deductive examination of the past, present and future of three organizational elements: human resource management, diversity training and cross-cultural training. Through the lens of fluctuations and advancements in globalization, internationalization and immigration, shifts in theoretical premises and actual practices will be discussed.

This will then be coupled with a history of public service broadcasting and, eventually public service media, as well as their relevant tenets and techniques. The following section will present a broad history of the case, the Canadian Broadcasting Corporation. It will also contain relevant information on the current market position, internal mechanisms and external efforts of the CBC.

The overall method of case study was implemented with open-ended interviewing via a semi-structured questionnaire previously utilized in a similar study by Lorraine Gutierrez, Jean Kruzich, Teresa Jones and Nora Coronado in their 2008 article "Identifying Goals and Outcome Measures for Diversity Training," found in the journal *Administration in Social Work*. The purposive sample (N=7) was interviewed at the CBC headquarters in Toronto, Ontario, Canada in February 2014.

The major findings of the study were portrayed in a timeline format spanning 6 generations (1970s/1980s, 1990s, 2000s, 2010 to present [2014] and future) because each era strongly reflects patterns found in the literature embodying the theme of diversity and cross-cultural training and management.

Finally, the concluding chapter will introduce implications, caveats and ideas for future research. Most importantly, it is the ambition of the entire document that these implications will generate insights regarding the entangled nature of internal and external elements of diversity and culture within organizations; the future of human resource training as more organic and casual; the expansion of internationalization beyond surface-level topic selection; and the fluid nature of diversity in an ever-changing media landscape.

<u>Table of Contents</u>	<u>Page</u>
Abstract	2
Introduction	4-6
<i>Significance in Media Management</i>	4-5
<i>Personal Interest and Motivation</i>	5-6
Literature Review and Case	6-63
<i>Chapter 1: Human Resource Management in Context</i>	6-18
• Section 1- Human Resources Overview.....	6-10
• Section 2 – Globalization, Immigration and Internationalization.....	10-14
• Section 3 - Patterns.....	14-18
<i>Chapter 2: Diversity Training: Past, Present, Successes and Failures</i>	18-31
• Section 1- Diversity Training Summary.....	18-21
• Section 2 – Trends	21-24
• Section 3 – Cost/Benefit Analysis.....	24-26
• Section 4 - Critique.....	26-31
<i>Chapter 3: Cross Cultural Training in Theory and Practice</i>	31-42
• Section 1- Theoretical Analysis.....	31-36
• Section 2 – Practical Application.....	36-42
<i>Chapter 4: Public Service: Broadcasting, Media and Cultural Diversity</i>	42-51
• Section 1- History and Definitions.....	42-47
• Section 2 – Evolution and Diversity.....	47-51
<i>Chapter 5: Canada and the Canadian Broadcasting Corporation</i>	51-63
• Section 1 – History and Concepts.....	51-55
• Section 2 – Contemporary CBC Profile and HR Agenda.....	55-63
Chapter 6: Methodology	63-69
<i>Method</i>	63-64
<i>Instrument</i>	64-65
<i>Sample</i>	65-67
<i>Data Collection</i>	67-68
<i>Organization</i>	69
Chapter 7: Findings	69-92
<i>Introduction</i>	69-71
<i>1970s/1980s</i>	71-74
<i>1990s</i>	74-77
<i>2000s</i>	77-81
<i>2010 to Present (2014)</i>	81-85
<i>Future</i>	85-88
<i>Conclusions</i>	88-92
Concluding Chapter	92-100
<i>Implications</i>	92-96
<i>Caveats</i>	96-98
<i>Suggestions for Future Research</i>	98-99
<i>Final Thoughts</i>	99-100
References	101-105
Appendices	105-108

Introduction

Significance of the Study for Media Management Scholarship

The principle of diversity is a fairly well-established media value, both internally – in human resource areas such as hiring, team-composition and personnel review, and externally – in areas not directly related to this study such as content, portrayal and perspective. The former is often a gateway to the latter – for example, hiring a Hispanic reporter or analyst to present more involved and accurate stories about Hispanic people or topics. As circumstances for media businesses and consumers develop and advance, in this particular case in response to the key drivers of globalization, immigration and internationalization, culture becomes a more central element within the broad category of diversity and its management. Methods like cross cultural training must be understood and applied to cope and succeed with new or additional environmental characteristics. This is particularly true for globalized multinational companies (MNCs), as well as media organizations that exist within areas of major immigration or have international presence (such as the CBC), and those that hope to succeed in a larger, internationalized markets.

In addition to this optimistic, expansionary viewpoint, many media organizations, as well as businesses in general, are experiencing a decrease in budgets and operating capital, whether due to overall economic tides, organization-specific cutbacks/downsizing, shifts in industry business models, etc. A decrease in monetary resources often warrants a decrease of personnel, training and other ingredients of a business that are central to human resource management. Thus, there is little room for unplanned, disorganized training, hiring or other human resource activities. Each and every expenditure must have both daily and strategic significance in order to churn the value of its cost, including capital, time and effort, back into the organization.

Moreover, media companies are subject to an increasing number of legal obligations. It is unlikely that any legitimate business, media or not, could succeed whilst flouting governmental law. These include laws imposed upon all businesses, such as worker's compensation in the event of an injury, as well as those tailored especially for

media organizations, such as those against slander or libel. However, these same governing bodies also grant privileges, abilities and immunities. The realities and requirements of legislation, both obligations and rights, are particularly apparent within the public service media sector. Many of these official regulations pertain directly to diversity and culture. For example, many public service broadcasting institutions are required to present certain types of content (such as types targeting children or foreign-born immigrants) for specified periods of time and receive government tax monies to support their endeavors.

Finally, numerous studies and research projects, many officiated by universities, and some by organizations themselves, point to an increase in overall productivity and creativity as a result of increased diversity. Additional productivity, creativity, and other “softer” benefits often heralded by human resource management have potential to increase business profitability and can provide or enhance existing business relationships/opportunities at home and abroad. Thus, diversity management, and cross cultural training by extension, have both tangible and intangible benefits internally and externally for media organizations. This is especially important when addressing an international audience, expanding into a foreign market, appealing to new or more varied customers, and adjusting an internal workforce, etc.

Personal Interest and Motivation

My personal interest in the subject of this thesis document firstly stems from a lengthy fascination with culture and cultural expression, especially of minority and disenfranchised groups. I have a passion for international, culturally diverse experiences, including this master’s program (in Finland) and my subsequent research (in Canada), as well as a lifelong goal of extending personal horizons. My background in journalism has honed interpersonal communication skills utilized in this project and brought about a persistent feeling of being beholden to diversity of voice and a representative perspective as well as the related inclination that this must truly begin with media organizations themselves.

Moreover, few, if any, studies exist at present that examine the need, presence and development of diversity and/or culture “at home.” Much of this research is limited to multinational corporations (MNCs) and their international pursuits. Nor is evolution in human resource management pertaining to diversity or culture much analyzed with the public sector as a starting point. This is particularly important in media, where diversity is a central professional value that pairs expertly with the ideas of representativeness and fairness embedded within the remits of PSB/PSM institutions. Finally, previous research has largely concentrated on diversity training and cross-cultural training as separate entities rather than as counterparts within a potential hybrid. Thus, this thesis breaks new ground in an important area that is relevant in media management scholarship and for media management practice.

Literature Review

Chapter 1 – Human Resource Management in Context

Subsection 1: An Overview of Human Resource Management, Human Resource Development and International Human Resources

Historically, it is suggested that the earliest systems of human resource management are evidenced in ancient empires, including Egypt and Babylon; these methods were simple, and their main purpose was to assure an “adequate supply of craft workers” (Sims, 2007, p. 11). During the 13th century, human resource practices evolved through guilds and other collective bodies of workers in Western Europe; though, at the time, these techniques were often referred to as “industrial welfare.” They began to obtain a more modern appearance following the Industrial Revolution in England, during which time they included elements such as quality control, recruitment and training. These procedures also developed in the United States during the 19th century, through both the civil service system and trade unions. For example, human resource management incorporated a hiring examination, job security, workers’ compensation, and medical care.

A “personnel department” (ibid, p. 13) quickly became a defining feature of the modern business by the first half of the 20th century as an effective preventative of “labor unrest” (ibid, p. 13). Personnel departments utilized both objective methods of

science, mathematics, and quantification as well as subjective techniques from the humanities, a marked deviation from the purely command-and-control model. International management scholars, particularly in France and England, conducted case studies about the successes of “progressive” companies through their recognition of varied human characteristics and, therefore, varied human needs in the workplace. Immediately after World War II, in response to an initial influx of soldiers returning from overseas deployment and as aligned with welfare state ideals, organizations in North America and Europe began to implement a myriad of new methods to cater to employee needs beyond those directly related to occupation. These included: grievance reporting, cafeterias/daycares, life insurance, stock options and many other aspects that are accepted and promoted within standard human resource management today, resulting in a rise of “personnel professionals” (ibid, p. 14) throughout private and public sectors.

As its name implies, human resource management [HRM] pertains to the human element within organizational life. More specifically, it is a “term increasingly used to refer to the philosophies, policies, procedures and practices related to the management of an organization’s employees” (Picard, 2004, p. 8). Thus, the facets of a company’s human resource department and its various dealings can be as complex and intricate as the very employees it seeks to manage (and should arguably seek to be so). “Human resource management is particularly concerned with all the activities that contribute to successfully attracting, developing, motivating and maintaining a high performing workforce that results in organizational success” (ibid, 10). This especially includes evolving to cope with changes in both internal and external circumstances through mechanisms like training and development of the workforce. (Sims, 2007)

This is often referred to as “human resource development,” which broadly includes “planned learning experiences that teach employees how to do their current [training] and future [development] jobs” (Dowling, Festing & Engle, 2008, p. 33). HRD is typically embedded into the larger HRM framework of a business, and its objectives are then tailored and can, therefore, vary tremendously. (Sims, 2007) However, according to most scholars, the major goals of HRD should be two-fold, encompassing both organizational performance and individual learning (Sims, 2006). The end result, then, is also theoretically two-fold: improved efficiency, profitability, and competitiveness

for a company as well as personal growth, knowledge acquisition, and career enjoyment for employees. This collection in its entirety will then, at least in theory, promote overarching organizational change in the appropriate and intended direction (Giley, Eggland & Gilley, 2002).

Personal and interpersonal competencies are two of the most important results of HRD because they allow for effective negotiation, relations, and communication internally and externally (Sims, 2006). Internally, HRD cannot be successful without people who participate both formally and informally (Giley, Eggland & Gilley, 2002). Thus, the personal and interpersonal skills derived from a company's training are as important as the personal and interpersonal elements used within those same training exercises, i.e. the communication skills learned within a seminar are as important as the means by which they are taught. "Development cannot occur unless the organizational environment and motivational systems are reconfigured" to be meaningful, relevant and reflective of the individuals they seek to reach/teach and the goal(s) of the company (ibid, p. 6).

Without internal success in training and development at an individual level, external rewards for the company as a whole cannot be attained with efficiency or reliability. From this viewpoint, human resource development, particularly at personal and interpersonal levels, answers four questions:

- "What kind of learning and development do members of the organization need?
- How do we allocate learning opportunities among employees?
- How do we keep track of our employees' various and individual competencies and capabilities?
- How do we manage the knowledge and the social and intellectual capital of the organization?" (Sims, 2006, p. 3)

The knowledge and intellectual capital of an organization's workers would be measured in skills, abilities, talents and know-how. Social capital then refers to the cohesive existence and cooperation of a body of workers within an organization's department or one-off project. These, of course, vary from worker to worker and department to department.

Due to the increasingly varied nature of the worker, the collective workforce and the marketplace as a whole, many personal and interpersonal facets of both HRM and HRD must now focus on issues that span the borders of countries and entire continents. A term describing this concentration is “international human resource management” Two techniques relevant to this study, to be discussed in more detail in subsequent sections, are diversity training and cross-cultural training. In general, these two types of education and instruction are geared toward acceptance of human variances and differences within the workplace as well as fostering an inclusive work environment for individual employees, regardless of age, gender or disability (in diversity training) and language, heritage and culture (in cross-cultural training). A discussion to compare and contrast the two aspects will be presented later.

Similar to human resource management in its earliest phases, international human resource management initially concentrated on more simplistic, somewhat one-dimensional “staffing decisions,” such as how many executives should be sent to maintain a new franchise abroad (Stahl, Björkman & Morris, 2012, p. 429). However, “today’s organizations are increasingly confronted with the challenge of having HRM policies and processes in place that embody a global culture and yet recognize local differences... Differentiating factors often go beyond race and language and may include such things as values and customs” (Sims, 2007, p. 24). Human resource management is being altered in response to a myriad of international and global forces as more and more organizations undertake global operations and orient themselves internationally. Therefore, training and development must undergo significant reformations and additions as well.

At a basic level, managing diversity and cross-culturalism through human resource development and training can be both active and reactive. Examples of active company behaviors regarding these issues would include “bias-free recruitment... educational programs on valuing differences” and fostering “mindsets that view diversity as an opportunity not a problem” (Stahl, Björkman & Morris, 2012, p. 253). Reactive company behaviors might include remedying “intergroup conflict and prejudice” and redressing “stereotypes and prejudices” through meetings and courses (ibid, p. 254). Within HRM in general, active measures are typically looked upon more favorably, i.e.

acknowledging and examining potential issues prior to their becoming problematic as well as implementing preventative measures when necessary. This is particularly true for diverse or cross-cultural situations, which can be rife with tension simply from language barriers or differences in customs. “Organizations need to address ethnic, racial and other prejudices that may persist, as well as cultural insensitivity and language differences” (Sims, 2006, p. 14). These organizational actions may also be in response to larger outside patterns and changes within a company’s particular industry, marketplace or environment. The following examination of trends within the environment, industry and marketplace (specifically globalization, internationalization and immigration) pointedly illustrate that the HRM, IHRM and HRD are still evolving today.

Subsection 2: The Introduction of Pertinent Trends within the Environment, Industry and Marketplace – Globalization, Internationalization & Immigration

Currently, there exists a myriad of “wide-ranging external and internal changes” for media companies worldwide (Picard, 2004, p. 1). Trends within the environment, industry, marketplace and within specific organizations cannot be ignored without potentially dire consequences. “The need for media companies to understand and adjust to the new conditions grows daily because such changes can lead to failure of both existing and new products and, ultimately, lead to the loss of value or collapse of firms” (ibid, p. 1). These patterns and occurrences can be incredibly broad, such as those within the “environment,” that affect all businesses, regardless of type. Changes within an industry, in this case the media industry, pertain solely to this particular segment. Developments within a marketplace are relevant only to the companies that participate in that market. Lastly, “firm-specific” trends are, as the name implies, largely internal.

While there are certainly dozens of trends that would fit into these brackets, those selected have been extensively examined by scholars and are highly relevant to this particular analysis of human resource management with a focus on diversity and cross-culturalism within the Canadian Broadcasting Corporation [CBC]. This study, therefore, deductively focuses on three major trends: globalization (as an environmental

trend), internationalization (as an industry trend), and immigration (as a marketplace trend). Firm-specific trends will then be addressed within the case literature of a subsequent section regarding the CBC.

At the environmental level, globalization encompasses the integration of worldwide systems. In the more modern instances, this would especially encompass media and communication systems, which have significantly diminished international barriers. "Globalization is the process of world shrinkage, of distances getting shorter, things moving closer. It pertains to the increasing ease with which somebody on one side of the world can interact, to mutual benefit, with somebody on the other side of the world" (Lasson, 2001, p. 9). This represents the environmental level and is related to the various needs for exchanging monies, communicating with customers/partners and competing with competitors globally.

Globalization has two major elements that are pertinent for this study and into which most remaining facets can be classified. The first is the development of infrastructure and technologies that has allowed an unprecedented amount of international communication and information exchange. "The ability to communicate data, audio, and video worldwide via satellite and other telecommunications systems whose capacity and capabilities are rapidly increasing, the development and acceptance of Internet, the development of mobile communications capabilities are changing the ways all business operate and making effective global operations possible, even for smaller firms" (Picard, 2004, p. 11). This facet, the information exchange(s), is central to print, broadcast and online media.

In addition, multinational and international firms can more easily access methods of currency/monetary exchange, which then facilitate a more interconnected (and dependent) environment. "Because of the development of effective infrastructures to support global financial markets, capital is flowing worldwide and helping support the development and operations of firms and the globalization of firms" (ibid, p. 3). Thus, firms of all shapes and sizes can obtain various types of resources, ranging from information to capital to people, through globalization. This element, the business transaction(s), is essential for all profitable organizations and, therefore, their managers.

At the industry level, internationalization refers to the growing involvement of (media) firms in international markets and situations both at home and abroad. It is the “increasing involvement of enterprises in international markets” (Susman, 2007, p. 158). This encompasses the industry level because it is a trend that is endured specifically by media organizations, in tandem with globalization. This is not to say that internationalization is not apparent in other fields; it is simply examined in this industry specifically for purposes of this study. “Regional governments have actively supported efforts to increase production and flow of media products for both economic and cultural reasons” (Picard, 2004, p. 8)

It can then be argued that the previous trend of globalization catalyzed the following one. “Because of the globalization of financial institutions and activities, the necessary coordination ability provided by telecommunications and transportation improvements, the development of regional trade zones and multinational trade agreements, businesses are expanding markets beyond their borders in search of sales and company growth” (ibid, p. 5) This internationalization of the media industry requires both more numerous and more intricate observations and activities for both basic business elements like content production and distribution as well as specific human resource aspects like hiring and positional promotion. This is largely because the needs of audiences, workers and other human groups that interact with the industry on various levels will vary geographically.

At the marketplace level, immigration includes the influx of foreign-born, culturally diverse populations into particular cities or regions. It encompasses the movement of people from one area into another; the migration itself is often into a different cultural context (Berry, 1997). This ties to the marketplace level because media organizations will be competing for a certain segment of the market share; in many instances, this may be confined to a specific area or a particular portion of the population. For example, a local television station might want to appeal to all Mexican immigrants within the borders of the city where it broadcasts. It also ties to the marketplace level because immigrants include highly skilled and educated people who seek job and career opportunities in particular regions.

Immigration figures for major metropolitan areas, like New York, London and Hong Kong, are increasing. Media organizations that are active in these marketplaces must appeal “to their own diverse residents” (Wong & McDonogh, 2001, p. 11). “A growing urbanization of population in both developed and developing nations is bringing large numbers of persons to locations where infrastructures provide services in water, electrical, sanitation and telecommunication services” (Picard, 2004, p. 6). Cities “share transnational connections through media and citizens” (Wong & McDonogh, 2001, p. 4). Thus, immigration both necessitates and enhances the aforementioned internationalization at the industry level. Larger and more varied immigrant populations require more internationalized content externally as well as more internationalized hiring and staffing opportunities internally. In turn, immigrant populations consume media products and potentially participate in the creation of media works. Thus, a functioning media company in a metropolitan setting would then simultaneously experience globalization (environment), internationalization (industry) and immigration (marketplace).

In summation, globalization acts as an overarching, inescapable environmental trend through the pervasiveness of more advanced methods of exchange for currency, information and other resources. Each competing business, at least theoretically, must adapt. Internationalization then serves as an industry trend by way of its specific impact on internal and external functions of media organizations. As mentioned, it behaves in tandem with globalization for media organizations, which are then subject to both environmental and industrial trends. Immigration works as the marketplace trend; it would be felt only by media organizations that target specific areas, populations or other exclusive groups. Today, human resource management has become an efficacious means with which to cope with and respond to these and other modern challenges, and as intimated in the beginning of this section, these trends have significant bearing on the processes, decisions and behaviors of human resource officials, departments and employees. As explained so far, foundational theories, historical development and present circumstances have immense bearing on any area of management within an organization. The changes incurred by the study and practice of HRM through these

elements then has the potential to alter business decisions and company behaviors both externally and internally.

Subsection 3: Evolving and Responding to Trends through Human Resources

The aforementioned trends within the environment, industry and marketplace have prompted changes in both domestic and international human resource management techniques. The general activities belonging to both areas of HRM are similar in type, with this discussion focusing on the most traditional and well-known functions of recruiting, staffing, compensating and training. They retain the same traditional definitions regardless of the scope of an organization's operations. However, "the complexity of operating in different countries or of employing different national categories of workers is a key variable that differentiates domestic and international HRM" (Dowling, Festing, & Engle, 2008, p. 5).

For companies accommodating globalization, internationalization and immigration, a human resource department must participate in activities that would be unnecessary in a purely domestic situation, such as: international taxation, employee orientation and relocation and language translation and instruction services. More "involvement in the personal lives of employees" and attention to individual details during the recruiting, staffing, compensating and training processes are necessary for "effective management" under these circumstances (ibid, p. 7). A multitude of business failures have illustrated that while "certain management philosophies and techniques have proved successful in the domestic environment," (ibid, p. 18) their use in scenarios like networking with foreign firms (globalization), expansion of multinational corporations in foreign markets (internationalization), and addressing an influx of foreign workers and/or customers (immigration) has been inadequate and immature.

Recruitment is the initial phase of human resource management. It involves attracting the attention of potential employees, establishing communication channels, and assessing whether or not interested individuals are qualified for particular positions. As mentioned in the previous paragraphs, firms reacting to globalization, internationalization and immigration, either at home or abroad, will be developing and

utilizing alternative means for success in HRM. This includes different strategies in HR recruiting.

Much of the current literature focuses on the specific niche of securing the perfect expatriate for international business missions. It can be argued that many of these desired characteristics and traits point to success in more far-reaching international HRM circumstances. Though regular and documented expatriate missions date back to the 19th century, research in the area was not conducted until the late 1960s when it was most often utilized to determine salary, cost of living expenses and other quantitative figures. Several decades later, spousal and child accommodation became a central element as jobs for expatriates expanded beyond single white men. Today, research is conducted before, during and after expatriation on tangible, objective elements like costs and accommodation but also on hardships endured, perspectives gained, business/life lessons learned, and other qualitative facets. (ibid)

The expatriate example illustrates the basic functions of human resource management in an international context (IHRM), beginning with recruitment. At the most basic level, the average demographics of today's expatriate are: a male, aged 30-49, and married. Additionally, previous international experience is a desirable characteristic. An "inability to adjust to foreign culture" and "cultural adjustment challenges" are two of the leading quoted causes of early return and/or project abandonment (ibid, p. 115). Thus, beyond the demographic traits often measured in diversity studies, companies pursuing transnational or culturally varied goals, both at home and abroad, seek employees who: have varied technical ability, cross-cultural suitability and above-average linguistic skills. More expansively, the best employees for these complex assignments (expatriate and otherwise) are: self-oriented (self-adaptive and self-preserving); perceptual (aware and understanding); others-oriented (affiliates with and cares for others); and culturally tough (able to handle inconsistencies between environments).

Once recruited, managers and employers must staff their pursuits accordingly. Within human resource management, staffing usually refers to the allocation of individual employees to specific positions within an organization. Even with the above-set demographics and psychographics, one person may be better suited to particular

tasks, groupings or objectives than another. In the expatriate scenario, the distinction is often made between “parent country nationals” (PCNs), “host country nationals” (HCNs), and “third country nationals” (TCNs). Parent country nationals would be those individuals sent out from the same nation as the main organizational facility. Host country nationals would be those individuals from the new, foreign country where an organization might be seeking to establish a communication network (globalization); build an additional enterprise to attract new customers (internationalization); or gather information about foreigners within its own nation’s borders (immigration). Third country nationals would be those individuals who are from neither the parent nor host country but are instead outsourced from an additional nation (ibid).

Obviously, these three sets of individuals will exhibit different traits both collectively and individually. Thus, they will have different sets of advantages and disadvantages in their employment and placement. They may also require different styles of human resource management in order for their relationship with their employer, their workplace contribution and their job satisfaction to be most effective. While not every organization will be subject to such a broad range of allocation options, every modern organization should always consider the following in their staffing choices: the context (the environment, industry and marketplace); the company (the structure and strategy); the standards (basic human resource practices); and the local unit (control, roles and methods). Staffing decisions should not simply seek to fill positions, though that may be their initial, objective purpose, as noted in the definition. Staff choices should also develop the organization and its management. (ibid)

Staff members then receive compensation, typically defined as a reward for a specific amount of time spent, a particular set of tasks completed, etc. This is most often framed in monetary terms but can also include personalized perks such as vacation/holiday time, additional benefits, and promotions. As with other areas of human resource management, this becomes increasingly complex as a company becomes more diverse and spans cultures, nations and/or continents. What is considered fair, culturally appropriate and effective is soon of the utmost importance. An organization may have to consult numerous trade laws when compensating international employees (non-citizens with work visas or other permits); special permissions may even be

required to employ these individuals initially. Moreover, some compensatory distinction must often be drawn between expatriates and domestic employees; they may perform the exact same task objectively, but expatriates, in most instances, have more emotional and mental stress from issues like culture shock, security concerns and general career worries (ibid).

In employing immigrant workers, sending out expatriates or for any other international human resource activities, compensation should be multidimensional and needs to examine the circumstances of each person. Regarding salary and wages, the following determinants apply: the costs of goods/services in the main area of residence; the cost of housing – either renting or owning – in the main area of residence; income taxes and the pertinent laws in all involved countries; and reserve – less tangible payments like benefits, education, etc. With compensation, as well as the aforementioned HRM functions, there is sometimes discrepancy between internal and external context. Previous generations of human resource management, the “purely domestic” model alluded to earlier, “artefacts [sic], norms/values and basic explanations” as narrated by the firm were the central determinant (ibid, p. 176). Today, external contexts grow quickly and unrelentingly, prompting businesses to consider more numerous and more complex factors into compensatory (and other) judgments. This is, of course, bisected by individual job level, personal performance/skill set and other factors central to the employee.

Finally, and most importantly to this study, training and development has been altered in response to globalization, internationalization and immigration. As early as 2004, approximately 62% of multinational organizations already offered some form of cross-cultural training or CCT. The Mendenhall, Dunbar and Oddou “Cross-cultural Training Model” classifies three approaches to training. The first is “information-giving” and includes films, books and videos; the second is “affective” and includes role-playing and case studies; the third is “immersion” and includes simulations and field experiments. The use of each level of training is determined by contextual factors (such as time available prior to skill implementation) as well as individual needs (such as learning or personality type). Fully 36% of the offered training is considered to be “of

great value” by participating employees, who then went on to varied assignments, ranging from expatriates to virtual teams (ibid).

In summation, human resource management is evolving in response to new theories developed as a result of changes in the environment, industry and marketplace such that concurrently impact individual workers and collective organizations. One of the many ways in which businesses have been prompted to change is evident in efforts to better understand and accommodate employee (and manager) diversity.

Chapter 2 – Diversity Training – Past, Present, Successes and Failures

Subsection 1: Definition, Origin and Development of Diversity Training

Occupational training is an incredibly broad genre of workplace activity. For the purpose of this discussion, the focus will be diversity training. At the most basic level, the term diversity indicates difference or variance. Within its formal study and application, many scholars consider there to be six “strands” of diversity: “race, gender, sexual orientation, disability, age, and religion or belief” (Clements & Jones, 2008, p. 32). These terms are considered the primary or immutable dimensions of diversity and are often apparent in government legislation, company policies and other official statements. Secondary dimensions of diversity typically are considered to be those that are subject to change or alteration of some kind, such as marital status, class and education (ibid).

Diversity training, also termed diversity education, includes a number of methods and techniques that are utilized in creating and maintaining an inclusive work environment. It encompasses the ways in which these primary and secondary dimensions are acknowledged, discussed, accepted and harnessed within businesses. The training itself involves managers and employees becoming “mentors, evaluators, strategists and researchers” as well as participants themselves (ibid, p. 7). There is no standard roster or agenda; the particular content, procedures and goals of an individual organization’s diversity training protocol can vary considerably. While there are general themes and practices, most often reflecting the aforementioned strands of diversity,

companies must address individual issues and circumstances for applicable training. Organization-specific considerations must be taken into account in the design, selection and implementation of diversity education and its elements so that the training is relevant and effective. These range from fairly rudimentary decisions, such as the size of classes/meetings, to more complex ones, such as which topics will be relevant and useful to each sector.

Most generally, the training itself asks each individual participant to examine his or her personal “beliefs, values and attitudes” as well as “assumptions, stereotypes and prejudices” (ibid, p. 5). It is geared toward “self development” that encourages participants to “enjoy the friendship and support of individuals from different backgrounds and ensure all people are treated as individuals, fairly and with respect,” among other pursuits (ibid p. 3). Diversity training, thereby, is fairly flexible and has evolved to suit the requirements of numerous generations of the workforce in regard to legality, ethics and other required parameters.

The origins of diversity training can be traced back to the 1960s. The diversity programs of that era “focused on compliance” with the laws and regulations of the time period (Woodson, 2013, p. 14); in the United States, this was centered around the 1964 Civil Rights Act and Title VII, which outlawed discrimination on the basis of race, gender and nationality. Not coincidentally, this was also the time period in which lawsuits and litigation based on discrimination gained international popularity. These legal affairs were both “costly and embarrassing” for businesses and their managers (ibid).

Though it originated and was largely visible in the US, especially initially, diversity training within organizations also responded to global imperatives, such as addressing anti-Semitic sentiments in a post-WWII world. The training goal in this period was largely based on one-way transmission: “knowledge with recitations on the law and company policies” (ibid, p. 12). These gatherings were typically held only once for a brief period within a single workday and focused on two umbrella groups: minorities and women.

This particular style of diversity training lasted until the 1980s. In the early part of the decade, employers and managers ceased their focus on the more superficial elements of diversity training, such as quotas, recitation and timetables. Overarching laws and other requirements fell by the wayside in favor of individual organizational choices, which, at this time, mainly included practical means to cope with a growing number of females and minority groups in the workforce. This was due both to more relaxed government regulation, modeled largely after neo-liberal Reagan era philosophy, as well as management's collective disillusionment with hard-line figures. Courses like "Affirmative Action" and "Equal Employment Training" were offered, particularly "to those in managerial positions" (ibid, p. 12). Some organizations also began to offer training to help women, minorities and other new hires "assimilate" to the already existing corporate culture. It was initially believed, by many bosses and theorists, that the trainees would conform to the dominant culture that was already pervasive within the company (ibid). When this failed to materialize, alternative strategies began to ferment.

It took several years, until the late 1980s and early 1990s, for organizations to systematically begin to seek out, employ and reward those with "different backgrounds and experiences" (ibid, p. 56). This was mostly due to a number of studies linking diversity with increased productivity, creativity and, therefore, higher earnings and more job satisfaction, as will be discussed below. During this era, scholars note a beginning of the viewpoint that women, minorities and every other diverse group could give the most back to the company while simultaneously reaching their own personal potential; this was illustrated through revised mission statements, changes in hiring and recruitment patterns, and new efforts in retaining and promoting. This generation also encompasses the rise of the diversity firm and diversity consultants, who would guide organizations, particularly large and profitable ones, on their journey toward inclusiveness.

Post-millennium, the more contemporary viewpoint expanded to include all employees under the umbrella of diversity and the philosophy was to make everyone more alert and attentive to others' differences and needs (ibid). Both hands-on,

experiential training (like role playing and games) and more traditional cognitive learning (like reading materials or visual aids) are often offered, sometimes in tandem, although some techniques are considered more controversial than others. Moreover, which differences are of the utmost importance to address in these training sessions is often contested, leaving some areas, such as age and disability, neglected. Additionally, while meetings have become more regular and somewhat more organized, they are consistently tempered by the reality of cost effectiveness.

Today, diversity is being touted as a needed business skill and competency (ibid). From this perspective, differences are not only acknowledged and appreciated as in prior decades; they are also considered and utilized in making improved business decisions. Patterns indicate that this ideally involves not only repeated instances of diversity training itself but also incorporation of diversity initiatives into organizational facets outside the realm of human resource management, such as long-term strategy or daily operations - to be addressed later.

As the realities of an increasingly globalized, internationalized and migratory world come to pass, diversity learning is no longer apparent in only the U.S. Many companies in other areas of the world are strengthening their training programs to encompass global learning. Internationally, approximately 80% of today's companies with over 10,000 employees have some sort of diversity training, whether voluntary or mandatory. As in earlier periods, today the viewpoints, practices and results of diversity training can vary tremendously and must continuously adapt to ever-changing realities (ibid). Thus, like the larger category of human resource management under which it presently falls, diversity training is impacted by its history, development and theory as well modern trends and future projections.

Subsection 2: Modern Diversity Training – Evolution and Response to International Trends

As mentioned in the previous section, the current evolution of diversity training in response to the aforementioned international trends is not so much in altering its

specific content, goals and ambitions. There is still a fairly overwhelming focus on gender and race within actual diversity training today (Lasson, 2001). Instead, the major change that is apparent is incorporating diversity training into organizational areas beyond the realm of human resource management. Successful diversity training initiatives view diversity as something integrally related to the business and maintain a more inclusive definition of diversity, moving away from an emphasis on solely numbers and compliance (Susman, 2007).

Because all businesses do not have the same operations, this will be somewhat fluid and susceptible to specific organizational needs. More generally, this means viewing diversity training not as an end but as a means directly related to both the strategic mission and day-to-day objectives of the company (Lasson, 2001). Thus, the finite checklist or timeline implemented by previous eras of diversity training behind the closed doors of one-day crash courses are made obsolete in favor of continuous and diligent utilization at all levels and through various training mechanisms.

To accomplish this, managers and other company leaders outside the human resource department should routinely apply diversity and diversity training to customer relations, acquisitions and mergers, headquarters and field relations, functional synergy and innovation (ibid). Within this scenario, courses, reading materials, group activities and instructional videos serve only as a basis for diversity training, which is no longer considered a one-off project. Moreover, while HR professionals and diversity consultants lead this style of diversity training, they would not dominate it.

The focus, then, is not on solving diversity as a problem, but rather on developing mechanisms and procedures for a generalizable capability in problem-solving related to diversity issues (ibid). These solutions are relevant to business objectives, allowing organizations to capitalize on diversity and its fruits. In the past, the aforementioned issues have been previously relegated to respective areas (customer relations being confined to sales; innovation being confined to research and development, etc.). However, diversity training allows for a transcendence of boundaries that equates with more aligned and interconnected organizational ambitions. For example, a quota requiring a certain number of African-American or female employees for a department

(a remnant of “solving the diversity problem” ideology) would be replaced with an adjustable strategy to recruit and retain these groups more effectively in the long-term and potentially lead to the aforementioned ideal of increased creativity and productivity as well as the goals of individual companies and departments.

This also means that senior leadership of the organization must be in support of diversity training and the management of that training to ensure it is truly an overarching mission with specific applications. This is necessary both for practical issues like short and long term budgeting of training costs and more nuanced decisions like the eventual succession of training as new techniques or alternative issues arise.

Obviously, the development of diversity training into a pursuit that spans all levels and departments has arguably made it more integrated into the organizational agenda. It has also given employees, managers and senior leadership, better chances to collaborate more closely and more frequently in translating objectives into practices. However, it has made the process of diversity training significantly more complex. Specifically, it has detracted, somewhat from the measurement of its successes and failures through traditional figures and measurements like rate of return, return on investment and other cost-benefit analyses (ibid).

Section 3: Investment Outcome – Costs and Benefits of Diversity Training

Measuring and interpreting quantitative figures for some portions of a budget are straightforward and decisive. For example, it is fairly easy to prove if an additional order of a particular supply or work material was put to good use, made to be profitable, and, finally, judged to be worth the investment. However, when introducing more qualitative elements, in this instance training, development and learning, clear and concrete objectives are not only harder to initially delineate but also harder to eventually evaluate.

Additionally, the subjective nature of “success” in this area is, in many cases, open to interpretation. What one company considers efficacious could be completely

different from another: an international conglomerate might require training that addresses far more facets of diversity than a neighborhood nonprofit organization. As discussed previously, success might include recitation, demonstration or even ideation. It can also include many levels of the company and the training goals therein, such as for individual workers, project groupings, entire departments or executive managers.

Because of the increasing interconnectedness in the occupational arena today, human interaction is a constant reality. Fewer tasks are handled by a single person. The increasingly specialized nature of the workforce ensures that larger, more generalized jobs will need to be completed by a team or number of teams. These groups, as noted earlier, are composed of progressively more varied types of people in categories like race, religion, physical ability, etc. (Jehn & Bezrukova, 2004)

Diversity training then attempts to facilitate appropriate and respectful interaction between people within these and other group settings. Regarding direct benefits for employees and departments, diversity training “might further increase their perception of similarity, promote liking, and facilitate recognition and appreciation of cultural differences. These processes are usually associated with greater employee retention, improved performance, and satisfaction... and may foster cooperation and a desire to solve problems collectively, thereby creating norms of tolerance and open communication” (ibid, p. 7).

These benefits at smaller levels of the company can eventually translate to large, strategic improvements and competitive advantages. “Racial diversity is associated with increased sales revenue, more customers, greater market share, and greater relative profits. Gender diversity is associated with increased sales revenue, more customers, and greater relative profits” (Herring, 2009, p. 2). Thus, “because of such putative competitive advantages, companies increasingly rely on a heterogeneous workforce to increase their profits and earnings” (ibid, p. 2). Thus, tangible and intangible benefits are visible and, in some cases, also measurable from the smaller groupings in a company’s hierarchy, such as informal projects and specialized departments, as well as larger collectives, such as entire branches and separate franchises.

“Research has shown, for example, that workgroups are more effective owing to their capacity to adjust to new information and challenges with greater speed, accuracy, and efficiency. Furthermore, companies are recognizing the need to leverage the diversity of their employees in order to sustain their competitive advantages in a global marketplace.

Specifically, the international trend toward increased immigration and the globalization of firms... are bringing together more people from diverse backgrounds. Thus, given these demographic and organizational trends, effective management of diversity in workgroups is an increasingly critical requirement for business success” (Jehn & Bezrukova, 2004, p. 2-3).

As a result, diversity training and management are in the best interests of the entire organization; and human resources and its managers act as a conduit for achieving pertinent goals and objectives for the enterprise. “Many HR practices are motivated by efforts to create competitive advantage through better trained employees, promoting diversity and a broader vision, being open to new ideas, and supporting employee involvement and commitment... HR practices with emphasis on valuing diversity represent a crucial contextual factor that may bring net-added value to group processes and translate diversity into positive outcomes” (ibid, p. 7-11).

Regarding expenses, costs can widely vary for these diversity-training pursuits. The provider is a large factor. A professional diversity-consulting firm will cost significantly more than providing the current HR director/managers with textbooks on the subject; a single counselor or motivational speaker might then be a middle point in this hypothetical spectrum. Length of time spent, number of sessions, number of participants and other elements are important considerations.

The types of activities are also a key influence. Most generally, diversity training is simply “a set of activities offered by the division or department to its employees to promote understanding of its values or practices, maintain positive relationships, and improve productivity”(ibid, p. 7). While this presents a wide margin of creative leeway for the decision-makers, passing out brochures and other materials while leaving reading and retention to the responsibility of individual workers is certainly cheaper than grand

seminars and repeated, in-depth sessions. Obviously, the costs and benefits of diversity training can be carefully altered and manipulated to fit the needs and circumstances of each individual organization. However, some of the more prevalent negative facets are difficult to assuage.

Section 4: Failings of Diversity Training – Critical Literature

Despite the apparent benefits of diversity training as compared with the costs, both tangible and intangible, some companies and many critics are still opposed to the process and much of what it entails. “Scholars who see ‘diversity as process loss’ argue that diversity incurs significant potential costs... for instance...racial and ethnic diversity is linked with conflict, especially emotional conflict among coworkers ... suggesting that diversity diminishes group cohesiveness and, as a result, employee absenteeism and turnover increase. Greater diversity may also be associated with lower quality because it can lead to positions being filled with unqualified workers” (Herring, 2009, p. 2). As illustrated by this excerpt, while some sources criticize the shortcomings of the training itself, others are reticent to accept the supposed benefits.

Critiques can be divided into two types of arguments. One school of thought criticizes the use of diversity training to reach business goals. These scholars and professionals do not see the merit of systematically practiced heterogeneity in the workplace and believe that its pursuit actually detracts from organizational objectives. In essence, they disagree with the “why” or the “message.” The second school is supported by those who criticize the specific processes and techniques of diversity training. These individuals do not agree with the tools and practices commonly found in the occupational seminars and pamphlets discussed previously. In summation, they disagree with the “how” or the “methods.”

General opponents of forcing the issue of diversity training within organization agendas often begin their case by noting that the intentions surrounding these items are sometimes less than pure. Specifically, these tactics are enacted to achieve “double-digit profit margins,” to enhance reputation and appearances, and to comply with legal

obligations. “The law is one reason that employers favor diversity training. In the wake of whopping settlements in race-discrimination suits against large companies, including Texaco and Coca-Cola, over the past decade, employers believe that having a program in place can show a judge that they are sincerely fighting prejudice” (Cullen, 2007, p. 74).

The argument continues in observing that even the purest intentions are often sloppily and lazily applied. Budget and time constraints, as well as dwindling passion and interest from managers as well as employees, cause more harm than good in the long run. “Corporations have implemented policies and practices that emphasize diversity without a sufficient grasp of the factors that help such individuals come together in effective teams. Lacking a proper understanding of the complex socialpsychological [sic] mechanisms, managers risk leaving their employees prone to disruptive divisions” (Mannix & Neale, 2006, p. 32). Because diversity is such a complex and often controversial subject, executives and managers too often agree to an undertaking without realizing truly how much it entails (ibid).

Additionally, it is purported that strict monitoring of quotas, figures and other numerical aspects, as well as the pressure of formalized diversity, often creates a negative, hostile environment for those seeking to be incorporated. “Perceptions of competition and power threats lead to rising hostility and discrimination, which explains why so-called balanced groups may be particularly dysfunctional... departments with a high proportion of women faculty were significantly less likely to further augment the number of females. These researchers ultimately concluded that women's growing representation in a group leads to an increasingly negative environment for them” (ibid, p. 36).

Lastly, in this view, because the qualitative benefits are difficult to objectively assess, critics argue that the outlay of resources, namely time and capital, is simply too great, especially for formal diversity training.

“It's [diversity] proving just as difficult to achieve. Companies try all sorts of things to attract and promote minorities and women. They hire

organizational psychologists. They staff booths at diversity fairs. They host dim-sum brunches and salsa nights. The most popular--and expensive--approach is diversity training, or workshops to teach executives to embrace the benefits of a diverse staff. Too bad it doesn't work" (Cullen, 2007, p. 74).

In the second school, diversity training is critiqued on the basis of its processes and practices. At its worst, diversity training has been called "cult-like," its methods referred to as "criticism and mortification," and its techniques labeled "coercive, abusive and controlling" (Day, 1995, p. 12). The specific critiques of courses, reading materials and speakers are numerous, though there is important commonality. The varying facets of diversity training, as discussed previously, such as type (seminar vs. participatory class), group size (entire company vs. single department), and leader (in-house human resource personnel vs. professional diversity consultant) are often decided haphazardly, arbitrarily or simply erroneously due to internal and external complications.

For example, internally, there might be little to no connection between the problem and the solution, or the point and purpose of diversity training is not clear for the majority of employees. "That's because so few organizations can articulate their diversity goals in ways that most employees can understand and apply. For that reason, many people assume that diversity is synonymous with affirmative action. It is not," (ibid, p. 14). They lack an understanding that is translatable from the overly broad mission statements or press releases of their company to their own jobs and their own departments.

"That disconnect contributes to many problems for managers and trainers who are developing goals, objectives, curricula, and methods for conducting diversity training and demonstrating its success. A real commitment to workforce diversity means encouraging divergent viewpoints and characteristics among people. It requires people to understand that effective workforces not only recognize that differences exist among their members, but also that those differences can actually enhance an organization's ability to serve customers. Workforce diversity

can provide an organization with a broader base of viewpoints, backgrounds, and perspectives--enabling it to relate better to those it serves" (ibid, p. 14).

Externally, managers and executives are often unsure who and what to enlist in their pursuit of improved diversity via training. Regarding the "who," there is not any widely accepted professional certification for diversity trainer or consultant at present. "At present, almost anyone can call himself or herself a diversity trainer. There are no certification standards for diversity trainers. There are few prep courses or train-the-trainer programs. People with limited knowledge of multicultural issues, personnel law, and interpersonal and group dynamics are delivering diversity training" (Day, 1995, p. 15) Regarding the "what," "We have no common standards for the objectives and content of diversity training. Many professional trainers design training based purely on the wishes of the client, without the benefit of an organizational or cultural assessment to identify other relevant issues within the organization" (ibid, p. 15).

These critiques are certainly legitimate concerns for managers and their human resource departments, even if profit and reputation should not, in most cases, be the sole motivation prompting business endeavors. However, without examining the numbers carefully and routinely, a business is unlikely to be successful. Thus, profit is at least a rational starting point. Moreover, the interest in building a particular reputation for a company is not a negative ambition; image and standing are increasingly vital in competitive success. The perception of diversity or any other organizational characteristic, however, should be based on truth, in this case, either in actuality (attained diversity) or in goals (working toward diversity).

This can be demonstrated through quotas and other measurements. Assessing objectives is a business reality and a necessary tool for all managers to be able to decide whether or not a procedure, program or project has been a success or a failure. Communication of these objectives and the pertinent systems for assessment is also key to making employees at all levels less confused and resentful. More specifically, adaptable figures and more frequent study allow for more detailed analysis and tailored results, especially with employee cooperation. The measurement system itself should

be appropriate for the task at hand; what would work for determining the efficiency of media equipment would not be suitable for judging the effectiveness of diversity training. The choices regarding the type, group size, location, etc. should be made with the objectives and communication in mind instead of arbitrarily or solely based on a cost-saving agenda.

The cost of diversity training, as with any business expenditure, will always be relative to the benefits, just as all organizational liabilities are relative to assets. These should be examined subjectively, as noted earlier. Again, legal stipulations and other requirements can also be a factor in determining the direction and amount of money and time a business must spend. Without true guidelines or distinctions regarding what constitutes diversity training or even diversity trainers, costs and benefits are hard to delineate and even harder to predict. However, very few roads in business today began without roadblocks and hazards, so the inherent difficulties are not convincing justification for failing to make headway.

Even with the allegedly sloppy, lazy, begrudging, misguided, etc. applications noted above, diversity training in any form is potentially a step in the right direction; Certainly honing may take time, attention and effort on numerous levels. Outlying cases are atypical and often given more attention than they merit, such as the occasional offensive seminars or diversity cult. More mundanely, because the diversity training process and its methods are enacted and practiced by fallible human beings, all are subject to occasional error.

However, this certainly does not discount all the less-than-desirable complications and issues surrounding diversity training or the related waste of resources, discomfort and confusion of employees as well as managers, and ineffectiveness of some objectives and their execution. Diversity training itself suffers a notable disconnect or divide. It manifests internally as the separation between goals and employees as well as all the misunderstandings therein leading to tension and confusion. It also manifests externally as a divergence between different organization's training and a dearth of truly translatable or transferrable objectives from business to business. But there is sufficient and convincing evidence that it matters for success

today, and especially – as argued – in the light of growing globalization, internationalization, and immigration.

Though it began fairly narrowly by addressing somewhat niche targets, diversity training has developed into an element of management work woven into the very fabric of company strategy. This road has been bumpy, and admittedly costly, for most organizations. As a result, diversity training has adapted and evolved to suit more specialized purposes and applications that better address the human element that is intrinsic to HRM, IHRM and HRD as well as contemporary trends within the environment, industry and marketplace. Many of these organizations now seek to tailor their training programs to incorporate a growing concern and pressing business matter: addressing cross-culturalism in the workplace.

Chapter 3: Cross-cultural Training in Theory and Practice

Subsection 1: Theoretical Terms, Development and Comparison of Cross-Cultural Training

As described earlier, Human Resource Management is an expansive and multi-faceted field that seeks to “attract, select, train, assess and reward” a company’s workforce (HRM, 2012). Because this particular field of management deals largely with “human capital,” by way of “listening and responding to employees,” it is often subject to complex interactions at various levels of an organization and within the greater business environment (ibid).

In the modern era, as entities become more and more globalized, HRM must undertake several new key strategic initiatives, including diversity and inclusion to cope with the increasing amount of international integration and exchange of different elements of culture (Pucik, 1998). Because “the advent and expansion of market economies brought about the prominence of motion and the pervasiveness of fluidity in the economic sense and otherwise” (Zayani, 2011), even the most simplistic monetary transactions can be tinged with cultural expectations, mores and behaviors.

These cultural interactions can arise both in hiring a global workforce within a single organization and in building an international web of business-to-business or business-to-customer networks, communications and relationships. These practices are increasingly typical for large or successful companies in the international arena (Pucik, 1998). “The trend toward multiculturalism has largely been driven by such considerations as immigration, change in demographics, securitization of ethnic relations in geo-political terms, consolidation of democracies, and liberal consensus to adopt multicultural reforms” (Zayani, 2011).

Cross-cultural training, also called “intercultural training,” can be viewed as both a branch and an evolution of diversity training. Here, it will be broadly classified as both general awareness of cultural manifestations and country- or group- specific efforts, largely within the internal workplace but also the external marketplace to some extent.

While the aspect of training essentially remains the same from diversity to cross-culture, the topics differ significantly. Culture is typically defined as “the customary beliefs, social forms, and material traits of a racial, religious, or social group” (Culture, 2012). Culture is technically a context for “diversity,” which, as detailed in previous sections, encompasses personal characteristics such as: “gender, sexual orientation, spiritual practice, physical/mental ability” (ibid).

Culture is of growing and special interest to many businesses due to the possible competitive advantage of a globally diversified workforce and a worldwide network (Green et al 2002). An employee may identify with a single culture; for example, an individual born, raised and engaged in working life in only one country or region. Another person may concurrently maintain multiple cultural identities due to various life experiences; for example, a person born to immigrant parents who learns certain facets of culture at home and still others in school, at work, etc. This is notably more complex than diversity training and its qualifiers, which often classify an individual in absolutes, example; disabled vs. not disabled, male vs. female, etc.

Regardless, these cultural aspects of human beings, like those of diversity, consistently influence occupational roles, responses and interpretations. HRM has a

general ethical obligation to understand and apply the humanistic profile and a duty to foster and facilitate fairness in treating different cultural ethnicities, minorities, languages, practices, etc. Cross-cultural training, or CCT, provides several lessons, methods and theories to achieve these goals in an efficient, intelligent and sensitive manner.

The interest in accomplishing systematic cross-culturalism is related to the history of diversity training discussed previously, though it is markedly more complex. In a post-World War II world, a more concrete concept of cross-culturalism was catalyzed by the Marshall Plan. Also called the European Recovery Plan, this was developed by the United States to assist war-ravaged countries in repairing and rebuilding infrastructure damaged by war through continued economic (loans, building materials) and physical (project teams, volunteers) assistance. After the apparent successes, aided and aiding countries became interested in training their diplomats, negotiators and other political figures to better work, communicate and profit within and across foreign borders (Landis, Bennett, & Bennett, 2004).

Moreover, a subsequent interest in intercultural competence and the means with which to attain it became central for military personnel on active duty abroad, particularly in the areas of post-WWII occupation. This was an especially central focus for the American Navy, who sought to “help its personnel behave in culturally sensitive ways in foreign ports” (ibid, p. 14). Moreover, the terms and ideas of cross-culturalism and interculturalism themselves were originally coined during this period by Edward T. Hall, a U.S. federal employee, studies on space, time and their effects on interpersonal communication. Therefore, both diversity training and cross-cultural training, though somewhat disparate, had government- and military-based origins (ibid).

Unlike diversity training, cross-cultural training was also bolstered by educational pursuits as well as psychological and anthropological studies. International programs, particularly the student-exchanges popularized in the 1960s and 1970s, “provided the opportunity for thousands of young people, students and scholars to travel outside of their cultures and would demand increasingly sophisticated methods of preparation” (ibid, p. 14). Thus, cross-cultural training had much practical influence and application.

As mentioned earlier, cross-cultural training was then later affected by numerous theories such as Maslow's hierarchy of needs, Henry Mintzberg's six organizational configurations, Fons Trompenaar's seven dimensions of culture, etc. as it was adapted into organizational life via cross-cultural management [CCM] (Blot, n.d.) The range of contributing theories, psychological and otherwise, illustrate that culture, as defined previously, is a complicated concept that fulfills many functions for individuals and groups, especially within a business environment with the added pressures of deadlines, sales figures and the like (DeMaria, 2009).

Today, these roles range from forming individual identity to connecting the individual with the collective to forming the basis for communicative, occupational and behavioral roles. "Because of the differences in cultures, there might be some kind of misunderstanding among people working in the same organization due to their different values, beliefs, backgrounds, etc. For successful management, any person should be able to work with people from different cultural backgrounds no matter what their cultural orientation is" (Kawar, 2012, p. 105).

Much like diversity, this begins internally with appropriate company policies in regard to hiring, training and promoting. Another similar element within cross-culturalism and Cross-cultural training as compared to diversity and diversity training is that the minimum of requirements is typically set by laws and other legal obligations. However, while many diversity statutes are country-specific, as noted in the above chapter, most cultural statutes, thus far, have been internationally decided and promoted.

"The international community has started to develop legal and regulatory principles for enhancing cultural autonomy and protecting cultural rights. Declaring diversity as an asset that is central for the vitality of society, the UNESCO [United Nations Educational, Scientific and Cultural Organization] has advocated a strong commitment to cultural diversity, pluralism and tolerance in its Universal Declaration on Cultural Diversity (UNESCO, 2001) and its World Report in Cultural Diversity (UNESCO, 2009). Deeming cultural diversity as a value to be cherished... one is impelled to protect cultural diversity not for its own sake, but because it is

a dynamic process which can enhance cultural understanding and breed tolerance for the coexistence of cultures and subcultures both within and across societies” (Zayani, 2011).

As illustrated by the multiple instances above, cross-culturalism and the related training are theoretically relevant within the internal, more interpersonal communications managed by human resources, such as those between a department’s multiple employees or between superiors and their subordinates. Larger and more externally, the theoretical concept is also pertinent in business-to-business (B2B) settings as well as business-to-customer (B2C) scenarios and even interactions between governments, nongovernmental organizations and other institutions.

This utility is especially applicable to media organizations because “the increased global connectivity along with the convergence of communication infrastructures, media content and electronic devices have dramatically changed the way we experience media and interact with it” (ibid). As a result of this globalized infrastructure, increasingly internationalized content and immigration patterns present in particular regions, media companies and their employees have contact, in both transmission (one-way) and exchange (two-way), with far more cultures and on a deeper level than the average organization. Thus, media companies are continuously addressing both global and domestic diversity and cross-culturalism (Landis, Bennett & Bennett, 2004)

This privileged position has both necessitated and highlighted “the role media play in safeguarding cultural diversity, promoting cultural dialogue, facilitating the exercise of cultural rights, fostering cultural understanding and cultivating intercultural citizenship in the age of globalization” (Zayani, 2011). Thus, because businesses like newspapers or television stations have the ability to both present and affect/influence perspectives on a widespread scale about different cultures and their respective contents, it is arguably their duty to acknowledge and objectively portray a multitude of cultural faces and voices through the aforementioned internal and external practices, such as hiring and content production, respectively.

“In broadcast media alone, the multiplicity of channels, the unprecedented access to and affordability of content production, and the proliferation of cross border programs have contributed much to the free flow of ideas and the multiplication of viewpoints. The accessibility of media, the free flow of information and the free exchange of views have been instrumental in promoting tolerance, understanding and co-existence. In a globalized environment such as the one we live in, promoting a media environment which fosters participation in civic discourse and multi-culturalism is particularly important, although not always achieved or practiced” (ibid).

Thus, in response to increasing globalization, internationalization and immigration, cross-culturalism and cross-cultural training has more relevance for a media organization as compared with many other types of business and industry. However, actions speak louder than words for any type of organization, and “the role of media in promoting cultural diversity starts with media content and media practices” (ibid).

Subsection 2: Cross-cultural Training in Practice

“As globalization becomes a household word, the intercultural agenda is becoming the world’s agenda...However, the intercultural field is still relatively young” (Landis, Bennett & Bennett, 2004, p. 37). Much like diversity training, methods and techniques are incredibly varied and even less established due to the more nascent stage of the field at present. As noted previously, what is practical, useful and beneficial for one organization may not necessarily be relevant or helpful for another. Cross-cultural training is tied to the additional complication that what is pertinent or existent in one culture may be absent, opposite or even offensive in another.

Training, for diversity, cross-culturalism or any sort of occupational learning objective, has similar physical elements, even if the content is strikingly dissimilar from type to type or from session to session. “Traditional training methods are the tried-and-true methods that have worked for a very long time. They include such methods as

lectures, case studies, role-playing, simulations, and critical incidents. Video, self-assessment instruments, computer-based training – anything that has been developed more recently – could be considered a modern training method. Many traditional training methods are being brought into the 21st century with technology, such as computers and interactive video” (ibid, p. 38).

More generally, in several intercultural training classification systems, didactic methods are typically comprised of one-way transmissions, with knowledge being imparted from one party to another. This would include lectures, flyers and videos. Experiential methods are those that attempt to simulate scenarios or emulate roles for the participants. This would include simulations, which involve learning through reenactments and renditions of realistic situations, and role-playing, which involves learning by directly participation and acting. A mixture of these two types of training is often preferred because it allows for both the absorption and application of knowledge and experience (ibid).

Cross-cultural training can be both generally and specifically applied in relation to workplace ambitions through those two types of methods. In a general instance, as discussed previously, cultural sensitivity, diversity and inclusion are continuously taught and enforced within the workforce for employees, managers and leaders; this is most typically found internally. These are referred to as “culture-general” training elements. In these sessions, trainers do not necessarily impress upon their students particular traditions, practices or behaviors of geographically separate cultures. Instead, messages of open communication, patience, tolerance, etc. are the foci (ibid). This umbrella-style learning, which incorporates numerous themes and topics, is more comparable to the majority of diversity training initiatives.

Assignments, like expatriation, or other situations, like opening communication with an additional franchise across the globe, can become more specific, as noted in the prior paragraph; this can be observed both internally and externally. Cross-cultural training in this instance is usually tailored to the needs and assessments of specific happenings and assignments (Harold, 2011), and thus, can easily be modified to the needs of organizations responding to immigration, internationalization and globalization.

“The more tailored these methods are to the company, to the assignees, to the employee’s job responsibilities, and to the location, the greater the impact and learning outcomes” (ibid, p. 62). Some of the relevant topics might be: political, economic and historical knowledge of involved cultures; cultural business practices and social customs; stress management and culture shock, etc. (ibid). Thus, these “culture-specific” sessions would seek to inform participants about a single (or at most a few – related or surrounding) cultures as thoroughly as possible (Landis, Bennett & Bennett, 2004).

Cross-cultural training programs in any of the aforementioned types are fairly lengthy and should, ideally, be provided at regular intervals, especially in the case of company expatriates (Harold, 2011). These programs can also be presented in phases, such as before a group of new employees belonging to a particular culture arrive, during their transition and after they have been employed for a pre-determined time period.

Cross-cultural trainers or the training teams are often experts in particular techniques and/or cultures (ibid). Trainer style, personality, quirks and preferences have tremendous impact on the actual design and implementation. “Increasingly, the trend is for coaching, consulting or advising. The learning professional is being asked to take on the roles of counselor, strategist, and coach” (Landis, Bennett & Bennett, 2004, p. 39). They can be enlisted from outside the organization, and they must then work with internal managers, particularly in HR, to assure training will be successful (Harold, 2011).

Regardless of the application, topics, trainers, and methods therein, successful cross-cultural training has several generally important elements. Firstly, “cross-cultural training will need to take account of the respective company’s strategies, corporate cultures, and attitudes” (ibid, p. 43). Thus, training programs must incorporate the major internal characteristics of an organization; management can likely help build this bridge. Secondly, employees, managers and leaders “are expected to be not just transferors of skills and knowledge, but also acquirers of skills and knowledge” (ibid, p. 58). Therefore, cross-cultural interactions are not always simply one-way communication; instead, they represent an exchange of both cultural and occupational information.

Thirdly, “cross-cultural training initiatives should be designed to support all these areas: performance, adjustment, and development” (ibid, p. 44). The major goals of cross-cultural training are to increase performance, adjust as necessary to changes and develop from the process through definable and measurable objectives. Fourthly cross-cultural training should focus on nurturing and instilling “the ability to form positive, mutually respectful, trusting relationships” (ibid, p. 69). This returns to the basis of cross-cultural training: to foster the interaction between two or more cultures. More broadly, this also reflects HRM in its concern for people and human capital in the workplace.

“New markets, technologies, products, investors and the best talent” (ibid, p. 67) all require the adoption of a global perspective and an inclusive attitude (Pucik, 1998). Currently, approximately 60 percent of companies in the U.S. and Europe engage in cross-cultural training as a primary tool of international HRM and of furthering this seemingly mandatory international growth (Harold, 2011). “In an effort to attain and sustain global competitiveness, organizations are increasingly focused on developing the requisite skills for success in the international marketplace” (ibid, p. 40).

Cross-culturalism is especially relevant and beneficial to HRM in a number of specific ways, such as: preparing an individual worker or group of workers for an international assignment; recruiting and incorporating new hires from abroad; ensuring the smooth communication between an organization and a new foreign partner, etc. (ibid). It also generally increases knowledge/awareness, opens lines of communications between employees and promotes other advantageous effects. However, as noted earlier, the field itself is young, and the literature on tangible benefits and drawbacks is limited. Moreover, much like diversity training, the costs and returns are judged by significantly different parameters, multiple interpretations, and a myriad of subjective lenses.

Without being repetitive and at the hazard of exceeding the empirically verified findings regarding measurements and studies of current academic literature, both the benefits and costs of cross-cultural training are comparable to diversity training. This is evident in the potential positive effects of encouraging the creativity of workgroups and

increased productivity of departments as well as the less than desirable potential outcomes like departmental infighting and division or the errors in application or implementation. However, cross-cultural training does exhibit a number of unique dimensions, both beneficial and detrimental, which merit mention.

In contrast to diversity training, cross-cultural training is often less systematic; it is “company-wide;” it is an ongoing, fluid process, that is not constricted by numbers and quantitative figures nearly as much as diversity management. For example, diversity management often focuses on the presentation of figures to “directors and shareholders” regarding the number of races, sexual orientations, etc. within departments or other business units. Thus, while the distinction is murky, the focus of diversity training is decidedly more internal – bringing the outside in and stopping there, whereas the orientation and intentions of cross-cultural training are notably more external – moving beyond the inner workings of an organization and into other countries, cultures and business opportunities.

The ultimate goal of cross-cultural training is to build a global mentality for social and economic relationships and networks both inside and outside one’s own company. Moreover, this should be accomplished at various levels, ranging from line-employees to directors, and through various tools, like training and communication; it is not simply a managerial duty, though management will be central in its implementation and success.

Cross-cultural training, like diversity training, is not without flaws and weaknesses. The absence of solid facts and easily accessible figures, as well as the complex nature of any culture (it is not as apparent as gender or physical ability), makes measurement and performance assessment of the related training fairly difficult. Additionally, the continuous involvement, at least ideally, of all levels of employees could create a tangle of administrative tasks, duties and delegations.

Additionally, the distinction of different levels of culture is increasingly complicated in modern society. There is confusion within the theoretical study of cross-culturalism as a field as well as its practical application regarding geographic and psychographic levels; essentially, there is not agreement on where to draw cultural

lines. “Most research in cross-cultural management uses country-level analyses to study cultures, however as borders and boundaries get blurred with globalization, the relevance of culture at the national level can be questioned” (Chevrier, 2009, p. 2).

Other major approaches include regional (e.g., ‘the culture’ of Eastern Europe) or organizational/institutional (the culture of those living under a particular type of government). However, the nuances of collective behaviors, thoughts and emotions, which could potentially qualify as “culture,” are continuously explored, expanded and reconsidered today. “The challenge is to define at each level a consistent approach to culture, which may account for what is shared and what is not” (ibid, p. 3). While national-level culture is the standard at present, the lens can be purposefully adjusted to focus on a number of psychological or geographical categories, whether distinct or overarching.

Lastly, there is a concern that the discussion of culture itself, through training or other means, actually obscures and even harms it. This school of thought argues that the classification and study of culture into any sort of generalized schema decreases the unique elements of any particular cultural entity. In this view, some aspects and facets of cultures are better left unexamined, particularly by outside parties.

Directly related to this, it is also proposed that an exchange between two specific cultures can often impose mores, traditions and beliefs of the more dominant one because “synergy and assimilation better reflect the reality of an embedded cultural world” (Witte, 2011, p. 152). This is of particular concern regarding media content due to the massive amounts of products and content exported from some cultures as compared to others (i.e., the United States to the world). This creates an underlying dissonance for individuals from separate cultures to communicate and exchange information on a personal and professional level at a shared sense of equality and mutuality (ibid).

However, as with diversity training, the benefits and costs of cross-cultural training should be assessed on a case-by-case basis, allowing individual companies and organizations to decide which facets and features of diversity training, cross-cultural

training or both to examine, apply and refine internally and externally in response to changing environmental, industrial and market-based circumstances that continually impact individual employees, human resource departments and entire companies.

Thus, this document has moved deductively from the broad genre of human resource management (Chapter 1) into the more specific category of diversity training (Chapter 2) and into the particular branch of cross-cultural training (Chapter 3). The overall interest in safeguarding language, tradition and cultural practices, the internal goal of a peaceable, integrated workforce, and the external concept of attention to multi-faceted populations, all of which are inherent to the idea of cross-culturalism and cross-cultural training, ring especially true for public service media (Chapter 4) and, more distinctively, for the PSM case study of this thesis, the Canadian Broadcasting Corporation (Chapter 5).

Chapter 4 – Public Service: Broadcasting, Media, and Cultural Diversity

Section 1: History, Concepts and Connections

The ability to physically broadcast and receive radio, television and other signals (such as satellite or X-Rays) is derived from an electromagnetic spectrum. This spectrum is finite, meaning “there isn’t enough spectrum space for everyone to own a radio or television channel in every locality” (Lowe & Hujanen, 2003, p. 17). While human beings have harnessed this spectrum for communication media, it is a “phenomenon of nature” and therefore cannot be owned by an individual or company (ibid, p. 13). At present, numerous entities utilize this natural resource to create detailed maps of the universe and to diagnose and treat illnesses as well as to transmit messages (via person-to-person wireless communication or media outlet-to-consumer radio broadcasts, etc.). Broadcasting is the oldest application for electronic mass media. “Radio and television have, respectively, a ninety and sixty-plus year history as mass media, and both grew out of pre-existing technologies – telephone, telegraph, moving and still photography, and sound recording” (McQuail, 2010, p. 34). By now the

spectrum is also used for satellite transmission, mobile broadband, and a variety of official applications by military and government agencies.

Broadcasting serves a multitude of purposes that “facilitates the most rapid, broad and cost-efficient participation in anything unfolding moment by moment... broadcast television is present both in the here and now of the individual viewer and of the world that surrounds them” (Lowe & Hujanen, 2003, p. 18). This facet has been particularly useful for news and current events coverage but also for entertainment and other fictional content presented by both private commercial and public service broadcasters. “Public service broadcasting refers to a system that is set up by law and generally financed by public funds (often a compulsory license fee paid by households) and given a large degree of editorial and operating independence” (McQuail, 2010, p. 178). This is known as the “arm’s length” principle, meaning that PSB ought to be at arm’s length from the influences of either government or commercial interference. According to McQuail, “a public broadcasting system should have:

- A founding charter or mission;
- Public financing to some degree;
- Independence from government;
- Mechanisms of accountability to the society and general public;
- Mechanisms of accountability to the audience” (ibid, p. 179)

Since their inception, PSB institutions have adhered to an underlying principle of social responsibility. “The general rationale for such systems is that they should serve the public interest by meeting the important communication needs of society and its citizens” (ibid, p. 178). Beyond this, social responsibility as a concept has several definitions.

“Different versions of social responsibility as it applies to the media have been espoused that have varying degrees of strength. A minimalist version expects the media themselves to develop self-regulatory mechanisms of accountability, based on voluntary promises in response to demands from the public or government... A more interventionist

approach embraces press subsidies and laws to ensure diversity and innovation, as well as the funding of publically owned media” (Christians, et al, 2009 p. 24).

This idea pertains to numerous facets of the entities themselves and simultaneously evolves in accordance with present norms and mores instead of remaining stagnant (Bardoel, Brants & van Noort, 2002). “The legitimacy of what broadcasting is supposed to be, and subsequently how it ought to be organized and operated, relies on normative judgements informed by cultural values” (Lowe & Hujanen, 2003, p. 12). At the most basic internal level, these organizations adhere to a social responsibility ethic and that shapes priorities and informs standards for practice. “The genius of the social responsibility tradition has been its ability to find a balance between freedom and control, self-regulation and public regulation, respect for both national culture and cultural diversity, personal needs and community needs, relatively high cultural quality and mass comprehension” (Christians, et al, 2009, p. 24-25).

This tradition then externally applies social responsibility to content, in that the media products and information created and distributed should be “accurate, diverse and of high quality” (Bardoel, Brants & van Noort, 2002, p. 3). Notably, these standards are often open to subjective interpretation by different print, broadcast, new media and combination providers – and “quality” is enormously difficult to determine, much less how “high.” However, there are a number of consistent features that define a public broadcasting institution through the lens of social responsibility. The core ideals are as follows:

- “Broadcasting is for everyone
- Broadcasting has mandated responsibilities for serving cultural and social minorities, not only markets or majorities, thereby guaranteeing pluralism and diversity
- Broadcasting is one essential tool supporting contemporary democratic practice
- Equal opportunity to know more and understand better is a civic right and social necessity that broadcasting must help facilitate

- Broadcasting is owned by everyone who pays the same tax, the payment of which entitles one to receive the same benefit as any other taxpayer
- Broadcasting must nourish culture because it is a living record and active embodiment of human understanding
- Broadcasting is vital for broad content provision of information, entertainment and education
- Broadcasting is an essential platform for social sharing, nurturing identities and supporting the construction of communities” (Lowe & Hujanen, 2003, p. 22)

PSB organizations ideally act as cultural and political forums for the exchange of ideas, expression of opinions and participation in the modern happenings and issues of the day. “The moral formula of social responsibility is that the media are the foundations of both modern liberal democracy and the rights of citizens to information and communication services” (Christians, et al, 2009, p. 83). This is facilitated by the original provision of accurate, diverse and higher quality information for discourse, a process that then has the potential to generate more information (both in quality and quantity) in a cyclical fashion through audience participation and other two-way mechanisms. These institutions typically create and provide a wider range of original media products, ranging from fictional dramas to documentaries – though foreign imports occupy significant timeslots in PSB schedules.

While these descriptions variously apply to commercial private media companies, a final aspect is notably more distinctive. This element encompasses an independence “from state and market forces” and instead centers on “accountability to the public” (Bardoel, Brants & van Noort, 2002, p. 3). Theoretically, then, public service content is not as susceptible to outside pressures and is produced in the public interest. Because of this, PSB institutions are often considered to be “mission-based” or “mission-oriented” media (Picard, 2002, p. 2) rather than outlets focusing more on market drivers like profit and operational efficiency. They are not subject to characteristic pressures resulting from private ownership and for-profit operation.

“The basic mission of public service broadcasters is to serve the

cultural, social, and political needs of their audiences and to provide a common universal service that helps foster national identity and means for the aspirations and concerns of citizens to be conveyed...They operate as general communication providers conveying broad entertainment, public affairs and cultural offerings, they operate as specialized [sic] communicators serving particularly interests of various subcultures, and they operate as communications research and development agencies in many nations” (Picard, 2002, p. 2).

Governmental regulations, commissions and other bodies often serve as supervisory measures for PSB, exerting considerably more control over these public organizations than other businesses and companies in the private sector. “A distinctive feature of radio and television has been their high degree of regulation, control and licensing by public authority – initially out of technical necessity, later from a mixture of democratic choice, state self-interest, economic convenience and sheer institutional custom” (McQuail, 2010, p. 34). The state, its various agencies and these institutions work to address the “public interest...” the belief that “that broadcast media are instrumental to social orientations of citizens and to social cohesion in society. And the state, as responsible for public policy, is seen as in the end benevolent and acting in that public interest” (Bardoel, Brants & van Noort, 2002, p. 4). This is not to say that private commercial outlets are without regulation, but that public service providers are typically more closely legislated by national and federal authorities.

“Public service broadcasting in a fully developed form (such as Britain) generally has several main features, supported by policy and regulation. The broadcasting model can involve many different kinds of regulation. Usually, there are specific media laws to regulate the industry and often some form of public service bureaucracy to implement the law” (McQuail, 2010, p. 236).

These intrinsic ties with state institutions stem from governmental “communication practice and policy” being utilized as the framework for public services broadcasters that establish their rights and responsibilities (Bardoel, Brants & van Noort, 2002, p. 4). This approach was developed because “broadcasting was thought

too powerful as an influence to fall into the hands of any single interest without clear limitations to protect the public from potential harm and manipulation” (McQuail, 2010, p. 34). Thus, these public service organizations, their protections, their duties and the terms of service therein are frequently discussed and debated, and therefore, updated and altered.

Public service broadcasters and their legal parameters vary significantly from country to country, but generally, “media supported by public funding are supposed to serve as a standard of service and quality for the culture industry as a whole. The public service sector has an obligation to provide services such as education... and are expected to be the norm and paradigm of social responsibility” (Christians, et al, 2009, p. 58). However, these institutions and the laws that govern them, like their private commercial competitors, are also continuously altered to cope with changes in technology and the relative wants/needs of their audiences.

Section 2: Transition and Foundations of Diversity

The aforementioned summary of public service broadcasting is not drastically altered in its transition to public service media – meaning not only broadcasting but also online services (Jakubowicz, 2008). The major additions and evolutions are most visible in the types of content and channels now available to serve the public interest and which continue to adhere to the tenets of social responsibility. “During their eight decades of operation, public service broadcasters have taken on numerous roles. Today, they provide a wide range of radio and television channels, as well as print media, recorded audio, and new media products and services” (Picard, 2002, p. 1).

New media is often digital and involves the Internet, computer-mediated communications, and mobile devices. Examples utilized by private and public organizations alike would presently include streaming video, publishing online versions of printed documents, opening digitized archives, and producing smart-phone applications. Many also welcome photographs, video footage and sometimes correspondence from user-generated sources, or “citizen journalism.”

“The fulfillment of the public service media's mission must continue to benefit from technological progress and that public service

broadcasting has an important role in bringing to the public the benefits of the new audiovisual and information services and the new technologies while the ability of public service broadcasting to offer quality programming and services to the public must be maintained and enhanced, including the development and diversification of activities in the digital age” (Jakubowicz, 2008, p. 7).

Partly in consequence of these new ways of communicating with the public, PSM providers have been mired in controversy as commercial companies complain about their “free” offerings online (which presumably hinders the development of subscription services) and thereby “distorting markets”, also by virtue of not having to depend on commercial revenue. However, most aspects of this controversy are irrelevant to the focus of this chapter, such as conflict about funding/revenue models, competition with commercial outlets, confusion over remit semantics, etc. (Steemers, 2002) However, continued discussion about diversity, minority groups, pluralism, universalism, social cohesion and culture are relevant.

“Broadcasting is a means for communication with broad audiences, and the most immediate means at that. This characteristic of being ‘broad’ is not only about size but, significantly, also the diversity of broadcast audiences. It emphasizes the ability of broadcasting to connect people across geographical, social and cultural borders in a public life that can be shared as a result (Lowe & Hujanen, 2003, p. 15).”

Pluralism generally refers to the ability of multiple groups of people (races, religions, ethnicities, etc.) to coexist peacefully while maintaining their respective distinct identities. The issue for the media is twofold: “Media pluralism can be defined as the presence of a number of different and independent voices in the media market and diversity in the media refers to different political opinions and representations of culture within the media” (Iosifidis, 2010, p. 3). Within public service media, this involves both the external provision of varied but appropriate content and the internal creation of policies that acknowledge these diverse groupings.

“Although it is notoriously difficult to define media pluralism, considerations involve issues as diverse as guaranteeing the availability of a broad range of programming genres, ensuring a range of providers that meet the standards of impartiality, accountability and editorial independence, engaging factors such as quality, experimentation, transparency, access and choice” (Iosifidis, 2010, p. 1).

Universalism is defined as a mission to ensure availability among all the groups comprising a population as a whole. “Universalism can be understood as a question of access – where, how, and on what terms one can receive the broadcast signal. In this sense, universalism means that PSB should be available for all on equal conditions independent of place of residence or of social class” (Brown & Picard, 2008, p. 67). As noted above, access has been expanded beyond a broadcast signal to incorporate the Internet and new media more generally. This is important because “access refers to the channels through which the separate 'voices', groups and interests which make up the society can speak to the wider society, and also express and keep alive their own cultural identity” (Iosifidis, 2010, p. 4). Potentially, as argued in this thesis, universalism could also refer to the facilitations of access for different races, religions and ethnicities to the varied internal elements of a company.

“Because the casting is broad, makers must search out differences in opinions and interests, and then seek to portray this variety fairly and also as comprehensively as practically possible. At the same time, they must work to create opportunities for cultural self-expression, and thereby assist individuals and groups in their respective efforts to negotiate identities. Because broadcasting utilizes a public resource, it is supposed to do these things in ways that emphasize possibilities for enhancing mutual understanding and interaction between different kinds of people” (Lowe & Hujanen, 2003, p. 15)

Related to both pluralism and universalism, social cohesion encompasses the linkages between the diverse groups making up a society - the interconnectedness that unites a collective (Lowe & Jauert, 2005). Social capital has two important dimensions

in relation to cohesion: 1) bonding, which is about united people who are similar in some ways that are important to them, and 2) bridging, which is about connecting people who are different in some ways that are important to them – but doing so with an interest in growing mutual respect and capacity for mutually beneficial interdependency (Lowe & Jauert, 2005). In this thesis, that is especially important given the interest in globalization, immigration, and internationalization.

Regarding public service media, the “social cohesion mandate” normatively outlines the duty of these institutions to encourage and foster these bonds both outside of the organization, through appropriate products and forums, and within the organization – although the latter element is fairly new and not without controversy. Pluralism, universalism and social cohesion are evident terms in the remit of most public service media providers throughout Europe, and significantly, also within Canada. This has been a defining concern for decades and has renewed significance in the face of increasing globalization, immigration and internationalization (Iosifidis, 2010 & Jakubowicz, 2008).

“...the process of globalization, migration, the increasingly multicultural nature of many societies and the need to maintain or promote social cohesion and facilitate intercultural and interreligious dialogue and understanding among peoples... should involve serving minorities and immigrant communities in a way which satisfies their cultural and linguistic needs, but does not prevent their integration with the rest of the population; promoting intercultural and interreligious dialogue at home and internationally, etc.” (Jakubowicz, 2008, p. 11)

Thus, for public service media providers, pluralism, universalism and social cohesion are defining facets of the social responsibility ethos that specifies the role of the media in the public interest. Analysis and application of these elements are necessary for continued diversity and cross-culturalism in a modern mediated society. As noted above, this is a requisite both internally and externally, although external manifestations (content and products) often draw more attention from both customers and scholars. While these terms are generally accepted among most public service

institutions, each country and each organization has adapted these tenets to fit individual circumstances and align with specific cultural groupings and the related dynamics. This certainly includes Canada and the CBC.

Chapter 5: Canada and the Canadian Broadcasting Corporation

Section 1: Historical Overview and Relevant Tenets

Public service broadcasting has a rich and lengthy history that is characterized by struggle and development. One of the largest and oldest players in this arena is the British Broadcasting Corporation, the BBC. After World War I, pressure from equipment companies (manufacturers of wireless transmitters and receivers) and concern for the general public interest to enjoy regular, informative and entertaining broadcasts prompted the British government to create a national radio service (Crisell, 2005). This service was “licensed to broadcast by the Post Office and financed by an annual license fee charged on all households” owning a radio receiver (Goodwin & Whannel, 2005, p. 12). The Post Office as a licensor was a logical progression because they were already responsible for other modes of public communication, i.e., mail and telephony, throughout the entire country (Crisell, 2005).). This essential system was adopted by Canada in the same period, not surprising as the country is part of the British Commonwealth.

The structure of the BBC was initially, and to some extent still is, largely “ad hoc” (Goodwin & Whannel, 2005, p. 12). Decisions about the institution and its mandates are decided every ten years by Parliament and usually on the basis of a committee report. “These committees, usually known by the names of their chairmen, have been given the task of reporting to Parliament on the conduct of the broadcasters, the general nature of the service provided, and its possible future development” (ibid, p. 12). The first was convened in 1923. Each is especially important in a time period when contentious or conflicted issues require resolution. The proceedings end in a renewed “charter,” which serves to update and add to the laws and regulations governing the BBC.

The right of the government and the BBC to impose a system of public service broadcasting on the whole of England stems largely from one such regulation. This would be the enduring definition of broadcasting, though at the time solely radio, as a “public utility,” with the clause authored by Major-General Sir Frederick Sykes:

“The wavebands available in any country must be regarded as a valuable form of public property; and the right to use them for any purpose should be given after full and careful consideration. Those which are assigned to any particular interest should be subject to the safeguards necessary to protect the public interest in the future...the control of such a potential power over public opinion and the life of the nation ought to remain with the state” (ibid, p. 12).

The mandate would later be expanded to “preserve a high moral tone” (ibid, 2005, p. 13). This included avoiding hurtfulness and vulgarity that would offend other people as well as including as many groups of people and as much educative information as possible. Here is an early envisioning of the framework for cultural inclusiveness and the related policies endorsed by most PSM organizations and stemming from the BBC.

Today, the “British System is presented as a mixture of public service and commercial broadcasting” The Canadian Broadcasting Corporation is grounded on the British model, so that in governance, mission and arrangements, the BBC is the parent case.

The CBC is one of the oldest broadcasting organizations in Canada, although the Canadian National Railways established and maintained the earliest radio stations in the country. CBC radio was established in 1929 and solidified by the Canadian government in 1936; television broadcasting began in 1952, and the CBC website, CBC.ca, was launched in 1996. The CBC is a public service media company that receives part of its funding from the Canadian government via taxes and other fundraising programs. The remainder is siphoned from commercial content, also including advertising – unlike the BBC. (CBC, 2013 & Government of Canada, 2012)

Like the BBC, the CBC adheres to a mandate (a royal charter in the case of the BBC), entitled “The Broadcasting Act” and issued updated as needed by the Canadian government, most recently in 1991. While much of the mandate is comprised of technical jargon regarding complex broadcasting requirements like equipment, platforms and procedures, many of the later stipulations, particularly post-1990, reference the topics of diversity, culture and inclusion (ibid) to better cope with the realities of increasing globalization, internationalization and immigration.

Notably, this mandate stipulates, among other requirements, that the CBC must “actively contribute to the flow and exchange of cultural expression,” “reflect the needs and circumstances of each language community,” and “reflect the multicultural and multiracial nature of Canada.” Numerous diversity programs and other cultural initiatives have been brought about via legislation, including the ECOS and MAPL projects currently in place. (ibid)

Specifically, as pertaining to diversity and cross-culturalism, the CBC broadcasts radio, via Radio-Canada, in English, French and eight aboriginal languages. The international station, Radio Canada International, broadcasts in eight additional languages. The organization has also launched, among other projects, RCI Viva, a web-based station specifically targeting immigrants and visitors to Canada. Additionally, CBC television and radio broadcasts are carried by several providers in the United States and within numerous Caribbean nations. (ibid)

As a result of these external cross-cultural efforts, the CBC has opted to also inwardly focus on diversity for their labor force, management, occupational strategy and daily work. Most obviously, this illustrates that external facets, such as content or marketing, cannot be easily disentangled from internal elements, such as mission or management. This is because the internal human element of employees and managers, coordinated through HRM, has significant bearing on the design, development and provision of final products and content. Diversity and cross-cultural efforts must, then, be spread throughout different levels and layers of the organization in order to adequately address the needs and wants of its diverse audiences (externally) and its employees (internally) as well as the requirements of its remit.

Through the institution's human resource department and its various managers, an ad hoc system of orientations, courses and materials has been introduced, repeatedly adjusted and presented to both employees and managers within the CBC – the most recent revision of which was introduced in 2012. Moreover, measurement markers and other objective performance goals have been tailored to each department and manager to ensure the maintenance of current diversity initiatives as well as the introduction and implementation of further ones. The aforementioned elements range from recruitment strategies to attract a more diverse employee-base to one-off projects that aim to improve how particular radio/television programs represent different immigrant groups and their interests. (ibid)

Public service broadcasting, and now public service media, often serve as the historic starting point and eventual paradigm for inclusion of diverse and culturally divergent individuals and groups within communities, regions and, in this case, entire countries. This is certainly not accomplished without significant expenditure. As is the situation with many media businesses, particularly in the PSM sector, organizations must effectively accomplish many ambitious functions concurrently on a shrinking budget with significantly fewer resources, especially less employees, time and capital.

In addition to moving outward through its aforementioned international content provision and increasing online presence (internationalization), the CBC must also address dramatic increases in nationally and culturally diverse media consumers, particularly within the cities and urban areas of Canada, as the country's foreign population continues to grow (immigration). Moreover, like all (media) companies, it must exist in a marketplace subject to intense competition, increased integration and immense amounts of diverse cultural exchange (globalization).

Like many affluent countries, Canada has found itself a part of the previously discussed global network of information and currency exchange. Specifically, "between 1993 and 1997, the basic framework for Canadian communication policy shifted to accommodate the idea of Canada as part of an information society sprawling across the globe, not as a discrete geographical unit. In place of national policy-making, a global telecom and media policy regime is emerging" (Abramson & Raboy, 1999, p. 775). Because Canada is now interconnected with other powerful countries (a member of the

G8 since 1976), national media policy, including that related to culture, diversity and inclusion, is influenced by global media policy developments and preferences. Canadian media policy is most influenced by the United States and Great Britain (ibid).

The reality of globalization and “the assembly of a global information society through the international trade stream” (ibid, p. 787) has also impacted the speed and volume of Canadian media content that is consumed by and affects non-Canadians. As discussed earlier, online content, broadcasts in additional countries and cross-promotion with other public service entities provides the opportunity and potential for the CBC via its media products to be more far-reaching than ever. As a result, the CBC, like many media companies experiencing similar circumstances, must internationalize its products either for specific international audiences or for more wide-ranging, general appeal.

This internationalization also includes tailoring content for non-Canadian residents who have come as immigrants. “Humans are not a sedentary species and regularly relocate across national boundaries. With the dissolution of colonial and multiethnic states, the globalization of economic activity and human rights doctrines, and advances in communications and transport, the scope, intensity, and consequences of such migrations have been drastically amplified” (Walsh, 2008, p. 786). In 2012, Canada was host to more than 250,000 permanent residents and over 750,000 temporary residents (Government of Canada, 2013); these groupings are comprised of foreign workers, foreign students and a sizeable humanitarian population (Bardoel, Brants & van Noort, 2002) – all of which have the potential to consume and even redistribute media from the CBC.

Thus, the interest in diversity, cross-culturalism and inclusion in PSB/PSM and importantly here the need to address these interests through human resource management can be credited to changing circumstances in the environment, industry and marketplace. Those trends of globalization, internationalization and immigration have impacted Canada to a significant degree.

Section 2: Contemporary CBC Profile and Human Resource Agenda

The majority, 64.1% or 1.5 billion Canadian dollars (C\$) in the CBC 2013 budget, was derived from government funding. Slightly less than one-fifth, 18.4%, was generated through advertising revenue. The remainder was comprised of specialty services, financing and “other” forms of income (e.g., sales of programs abroad or domestic sales of DVDs). The total revenue for the financial year decreased by 6.2% as compared to 2012, totaling C\$646,065 million. The largest expenses, 84.5% of revenue, were spent on television, radio and new media production. Other costs were for transmission, distribution and revenue collection. Total expenses for fiscal year 2013 were C\$1.8 billion (see Figure 1). The largest assets of the company (58% or C\$1,274 million) were comprised of technical equipment. Buildings accounted for C\$543 million or 25%; other assets included land, leasehold improvements and capital projects in progress (Canadian Broadcasting Corporation, 2012-2013, p. 52, 10).

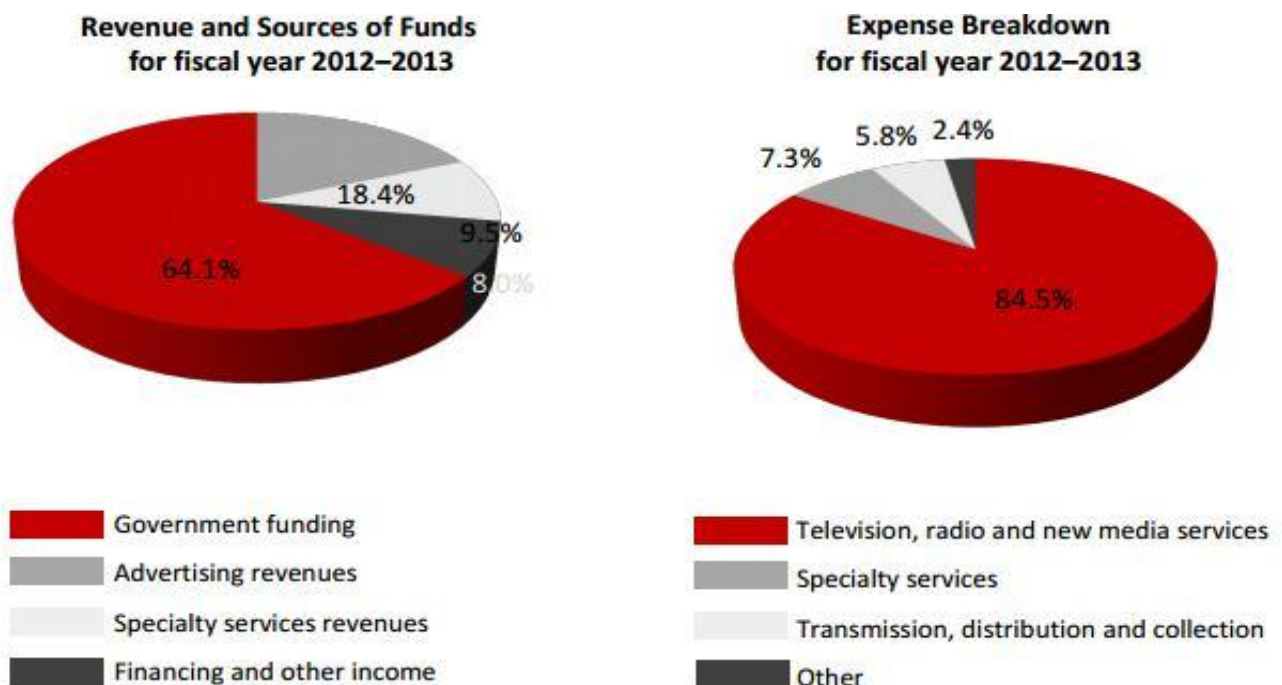


Figure 1

The company is currently in the middle of a 5-year strategy called “Every One, Every Way,” set for completion in 2015. This was a major milestone as the organization’s first license renewal in over a decade, approved by the Canadian Radio-Television Communications Commission, or the CRTC. The three-point general plan includes becoming: “more distinctly Canadian” by offering programs of both “national and cultural relevance;” “more regional” by communicating with local communities to offer appropriate content in different ways, such as in additional languages or broadcast areas; “more digital” by enhancing, expanding and exploring all available platforms for new media (ibid, p. 13). The current strategy allows for constant feedback from Canadians via opinion polls and surveys, where respondents are requested to rank English, French, radio, television, online, etc. services on a scale from 1 (strongly disagree) to 10 (strongly agree) with reference to adjectives like “informative” and “available” (ibid). These adjectives are meant to reflect the three aforementioned central tenets of the strategy.

Popularity and other successes are illustrated through quantitative figures. The two major English radio stations, CBC Radio 1 and 2, held a 15.3% market share in 2013. CBC Television (in English) overall held a 6.8% market share, of which the news network held 1.3%. The website, CBC.ca, averaged between 6.2-6.5 million viewers each month; regional websites averaged just under 1 million. (ibid, p. 40) The two largest French radio channels (Premiere Chaîne and Espace Musique) held an 18.5% market share; the major French television channel (Télévision de Radio Canada) maintained a market share of 20.3%. The French language website views averaged between 2.1-2.3 million monthly views; regional pages averaged around a half million each month (ibid, p. 44) (see Figure 2).

Performance Table – French Services

French Services		Past Performance			Future
		Annual Targets 2012–2013	Annual Results 2012–2013	Annual Results 2011–2012	Annual Targets 2013–2014
Radio Networks					
Première Chaîne and Espace musique	Full-day audience share ¹	16.0%	18.5%	17.8%	19.3%
Television					
Télévision de Radio-Canada	Prime-time audience share Fall/Winter season ²	18.2%	20.3%	18.7%	19.5%
RDI, ARTV, Explora	Full-day audience share April–March ²	4.7%	5.4%	4.6% ³	5.2%
Regional					
Première Chaîne	Morning shows audience share Mon–Fri 6–9 a.m. ¹	16.0%	17.7%	17.0%	18.5%
TV Newscasts (6 p.m.)	Average viewer per minute Weekly average Mon–Fri 6–6:30 p.m. Fall/Winter season ²	0.290 million	0.347 million	0.291 million	0.350 million
Regional web pages	Monthly average unique visitors April–March ⁴	0.497 million	0.646 million	0.476 million ³	0.710 million
Website ³					
Radio-Canada.ca, Tou.Tv, Bandeapart.fm, RCI.net, Espace.mu	Monthly average unique visitors April–March ⁴	2.1 million	2.2 million	2.1 million ³	2.3 million
Specialty Television Channels					
RDI	Subscribers	11.2 million ⁶	11.2 million	11.1 million ⁶	11.1 million
ARTV	Subscribers	2.1 million	2.0 million	2.1 million	2.0 million
Explora	Subscribers	n/a ⁷	0.3 million	n/a ⁷	0.4 million
Revenue ⁵					
Conventional, specialty, online		\$253.5 million	\$252.8 million	\$228.6 million ⁸	\$243.8 million

Figure 2

Presently, the CBC employs about 7,100 full-time employees and just over 300 part-time employees, and nearly 900 contract employees (ibid, p. 32, 46). Thus, the total number of employees is slightly more than 8,300 and fluctuates quite a bit. The main CBC office is located in Ottawa, but the main network operations are currently based in Toronto and Montreal. As of 2012, more than 500 employees were “visible minorities;” over 100 were “aboriginal peoples;” nearly 150 were “persons with disabilities;” and almost 4,000 were women (Canadian Broadcasting Corporation, 2012, p. 9) (see Figure 3). Like its audiences, CBC employees are routinely surveyed about their satisfaction with the organization, its practices and their role within it.

“To meet the short and long term objectives of the Corporation we must attract and retain the best qualified people and provide developmental opportunities to CBC/Radio-Canada employees to broaden their exposure through lateral moves and advancement opportunities. This goal must reflect the diverse communities which we serve” (Canadian Broadcasting Corporation, 2003, p. 2.2.1)

Additionally, the Board of Directors includes the “Human Resources and Governance Committee,” that “oversees matters relating to human resources, strategies, compensation, corporate governance, and the conduct of the Board's affairs” (Canadian Broadcasting Corporation, 2012-2013, p. 27). The Board also includes a Vice President of “People and Culture.” This executive “is responsible for delivering the Corporation’s human resources services and ensuring a positive relationship between management and employees. The committee helps lead the people component of the Corporation’s five-year strategic plan, Strategy 2015, ensuring that CBC/Radio-Canada is a rewarding, progressive and diverse workplace that builds professional teams of innovative and highly skilled people dedicated to accomplishing the plan” (ibid, p. 29). Roula Zaaror currently holds this position, and she helps facilitate diversity and cross-culturalism within human resources and beyond.

“Our people come from every corner of Canada and beyond. They are the face of our country, in all its diversity. In its mandate, CBC/Radio-Canada makes diversity one of its priorities, which means reflecting Canada and its regions, as well as the country’s multicultural and multiracial nature... Diversity encompasses a wide range of visible and invisible attributes that are integral to the theme of inclusion. Canada’s population is made up of a wealth of cultures, linguistic and ethno-cultural communities, genders, sexual orientations, ages, religions and people with different abilities.” (Canadian Broadcasting Corporation, 2009, p. 2)

TABLE 2: WORKFORCE ANALYSIS: APRIL 2012 (2006 Census)
CBC/RADIO-CANADA REPRESENTATION LEVELS BY OCCUPATIONAL CATEGORY

OCCUPATION	VISIBLE MINORITIES				ABORIGINAL PEOPLES				PERSONS WITH DISABILITIES				WOMEN			
	TOTAL STAFF	N	%	% Industry	N	%	% Industry		N	%	% Industry		N	%	% Industry	
TOTAL	8 871	577	6.50	14.90	114	1.29	2.70		126	1.42	4.20		4 098	46.20	43.00	
Producers	1 649	83	5.03	12.30	23	1.39	2.80		18	1.09	4.30		791	47.97	37.20	
Program presentation (incl. On-air)	1 838	79	4.30	12.20	35	1.90	4.40		21	1.14	4.30		947	51.52	50.30	
Technical occupation	1 541	87	5.65	12.40	17	1.10	3.00		30	1.95	4.60		175	11.36	20.10	
Design/production & staging	686	32	4.66	12.90	12	1.75	3.00		11	1.60	4.70		332	48.40	41.90	
Mixing, sales, public relations & comm.	504	31	6.15	17.40	2	0.40	0.90		1	0.20	4.20		349	69.25	46.20	
Media management	452	14	3.10	13.60	4	0.88	2.40		6	1.33	3.10		213	47.12	44.60	
Finances (officers, accountants, auditors)	337	40	11.87	24.20	4	1.19	0.70		3	0.89	3.60		220	65.28	49.00	
Human resources (officers, analysts, trainer)	142	20	14.08	12.60	1	0.70	1.70		4	2.82	4.00		104	73.24	66.10	
Engineers, architects, engineering mgmt.	79	10	12.66	28.80	0	0.00	0.00		2	2.53	4.10		17	21.52	17.80	
Info. Techn. Mgmt., analysts	589	79	13.41	27.10	4	0.68	0.60		12	2.04	4.00		181	30.73	25.30	
Clerical occupations	712	66	9.27	21.00	9	1.26	1.90		13	1.83	4.60		551	77.39	81.60	
Other occupations not classified above	342	36	10.53	13.60	3	0.88	1.00		5	1.46	3.30		218	63.74	50.50	

Figure 3

Related to this, a major human resource initiative, which began in 2012 and will last through 2015, is the corporate plan titled “Inclusion and Diversity: Engaging to Break Boundaries”. Its introduction reads, “As the nation’s public broadcaster, CBC/Radio-Canada is continually evolving to reflect the changing faces and voices of our country and to meet the needs of a diverse audience.” Within the plan, six areas of focus include: “leadership, monitoring and accountability, recruitment and selection, training and development, talent management and communication, and branding and outreach” (Canadian Broadcasting Corporation, 2012, p. 4). Many of the parameters within the diversity and inclusion plan and its six core elements stem from the Employment Equity Act and the Canadian Human Rights Act.

“Under the Employment Equity Act, CBC/Radio-Canada is committed to providing equal employment opportunities to the four designated groups: women, Aboriginal peoples, persons with disabilities and members of visible minority groups. As of March 31, 2013, women made up 46.7 per cent of the total population of permanent employees, while Aboriginal peoples represented 1.2 per cent, persons with disabilities represented 1.4 per cent and visible minorities represented 6.9 per cent.” (Canadian Broadcasting Corporation, 2012-2013, p. 46).

Most relevant to this thesis, within the training and development pillar of this plan, there are two major objectives: 1. “Increase awareness and knowledge among all employees of inclusion and diversity information, policies and procedures,” and 2. “Provide necessary training and information to the people who will be implementing the initiatives of the plan” (Canadian Broadcasting Corporation, 2012, p. 17). The first objective includes new and updated training programs that will focus on employees, hiring managers and the human resource department in areas like diversity and non-discrimination; E-learning is expected to be a major tool. The second objective will encourage and strengthen feedback between managers and employees for training related to culture and diversity and also for personal and continued career development. Notably, the plan also includes simple, practical measures, such as handrail/ramp installation, nondenominational refuge rooms, multi-language signage, etc. (ibid).

However, not all interested parties are satisfied with the plan or its application thus far, namely in the financial arena. One major critique of the strategy is that it is expending precious CBC resources on nonessential items - those that are not related to the core activities of the CBC as a broadcaster (Montanera, 2012). Instead of devoting additional monies to new platforms or content creation, resources in the plan are being diverted to recruitment, training and retention. "The CBC, however, is already 'fixing' what it believes needs to be upgraded already via its five-year plan, '2015: Everyone, Every Way.' A more accurate title is probably 'Rock. CBC. Hard Place.' It sums up the everlasting problem the Crown Corporation faces, its kicker of a mandate to provide programming that informs, enlightens and entertains all of Canada, beleaguered by a constantly threatened, much-resented-by-some, budget." (ibid, p. 1) Notably, this argument's focus on solely external elements, like media products and presentation, is short-sighted. Because the CBC, as a public service broadcaster, adheres to a mandate that stipulates actions far beyond the basic media business functions, it must address complex issues (like diversity and culture) on multiple levels, including internally.

Related to funding, critics have also suggested the creation of original content - "distinctly Canadian," French, aboriginal and international - that the plan suggests is far too ambitious and expensive given the limited financial resources of the CBC (ibid). "The CBC's English TV division spent about \$409 million on Canadian content in 2011. Leading private broadcaster CTV, for example, spent less than half of that, mostly on news. CBC's French TV arm spent about \$300 million" (ibid, p. 2). However, because of this disparate spending, the CBC is also the largest original content creator, fostering and developing the changing "national identity" through its media products. This could be and has been a distinct competitive advantage for the company, especially for its drama programs in recent years (ibid). Moreover, overreliance on foreign movies, music and shows would only serve to parallel the strategy of many of Canada's private media outlets. This would not only violate the government mandate, but it could also hinder the CBC in the marketplace through a lack of differentiation. Overall, the budget and capital expenditures surrounding the 5-year strategy and its elements are seemingly the most contentious.

In summation, the assets and liabilities associated with cross-cultural initiatives at

the CBC are both projected to expand and multiply. Under the strategic umbrella of “Every One, Every Way,” diversity and its subgenres (like cross-culturalism) are major focal points for the organization and its future. As mentioned, this is bolstered by the Human Resources and Governance Committee, the Department of People and Culture, the corporate plan for “Inclusion and Diversity,” and the institution’s government mandate. Internally, the costs of new types of training, equipment, signage and other investments will ideally contribute to a more heterogeneous and informed workforce and, eventually, a more differentiated institution overall. Externally, ambitious goals for French language programming (see Figure 3) as well as aboriginal and foreign content will attract a more diverse audience and create as well as strengthen transnational business opportunities.

Together, internal and external elements of diversity and cross-culturalism will assist the CBC in addressing Canada’s growing immigrant population (immigration), the need for more internationalized content at home and abroad (internationalization), and the globalized media environment as a whole (globalization). The CBC, Canada and their unique model for addressing increasing diversity and cross-cultural needs via training and development will be examined more thoroughly within the case study and research portion of the document. The following section, “Methods,” will illustrate the tools utilized for this examination.

Chapter 6: Methodology

Method

The method selected was broadly qualitative, specifically through an open-ended, semi-structured questionnaire utilized as an interview guide. “One of the more popular areas of interest in qualitative research design is that of the interview protocol. Interviews provide in-depth information pertaining to participants’ experiences and viewpoints of a particular topic” (Turner, 2010, p. 754). The questions were standardized between participants, though portions of the guide were more relevant and applicable to particular interviewees and their professional experiences.

“Techniques can be varied to meet various situations, and varying one’s

techniques is known as employing tactics. Traditional techniques tell us that the researcher is involved in an informal conversation with the respondent, thus he or she must maintain a tone of 'friendly' chat while trying to remain close to the guidelines of the topics of inquiry he or she has in mind" (Fontana & Frey, 1994, p. 371). In addition to rich data, this method was preferable due to the researcher's personal background in journalism, mass communication and the related styles of interaction. "Interviewing has a wide variety of forms and a multiplicity of uses. The most common type of interviewing is individual, face-to-face verbal interchange" (ibid, p. 361).

The open-ended nature of the prompts, straying from a "yes/no" dichotomy or pre-prepared selection of responses, allowed for lengthier concentration on points of interest and, alternatively, swift continuation when items were not pertinent. "This open-endedness allows the participants to contribute as much detailed information as they desire, and it also allows the researcher to ask probing questions as a means of follow-up. Standardized open-ended interviews are likely the most popular form of interviewing utilized in research studies because of the nature of the open-ended questions, allowing the participants to fully express their viewpoints and experiences" (Turner, 2010, p. 756).

Some of the limitations of this particular technique include that it is: time-consuming – in both collection and analysis; more subjective in nature (regarding when to probe for follow-up information, for example); and more susceptible to personal moods, interviewer/interviewee dynamics and bias, and other capricious mechanics that could potentially skew data. "Qualitative research design can be complicated depending upon the level of experience a researcher may have with a particular type of methodology" (ibid, p. 754).

I have done my best to maintain awareness of these threats to validity, and to guard against them.

Instrument

In an effort to ameliorate the complexity of creating, developing and testing new qualitative inquiries, the researcher opted to utilize an existing three-part questionnaire. The specific qualitative interviewing tool was modeled after a similar study by Lorraine Gutierrez, Jean Kruzich, Teresa Jones and Nora Coronado in their 2008 article “Identifying Goals and Outcome Measures for Diversity Training,” found in the journal Administration in Social Work, a peer-reviewed journal for managers and employees in human resources, human services, education and social work. The publication’s areas of focus include topics relevant to this thesis, such as program development and employment/personnel policies. The authors are all presently professors and researchers at universities in Michigan (Jones, Gutierrez) and Washington (Kruzich, Coronado).

Their initial work involved in-depth interviews with 13 diversity consultants. Their overall aim was to assess the goals developed by diversity trainers for managers and employees enrolled in their programs as well as the objectives and performance markers used to analyze and alter them. Within this document, their three-pronged focus (decisions, goals and outcomes), was focused to specifically address training programs about culture and diversity at the CBC. No wording or phrasing was removed from their framework – elements were only added to improve specificity and clarity surrounding the specific subject matter. (See Appendix 1)

Sample

This research project was a case study, which involves becoming as familiar as possible with a particular subject, in this case the Canadian Broadcasting Corporation and their departments in relation to diversity and cross-cultural training as well as the decisions, goals and outcomes therein. “The essence of a case study, the central tendency among all types of case study, is that it tries to illuminate a decision or set of decisions: why they were taken, how they were implemented and with what result” (Yin, 2009, p. 17).

Case studies are most appropriate for “understanding complex social phenomena” and “retain[ing] holistic and meaningful characteristics from real-life events” (ibid, p. 4). Some of the limitations and criticisms of confining research to a single case, as in this instance of research, include: limited generalizability or transferability; propensity for “sloppiness”; time-consuming and arduous production and analysis (ibid, p. 14-15).

The five persons selected to participate, individually named in the following subsection, were part of a purposive sample. Each person interviewed was an employee, past or present, of the Canadian Broadcasting Corporation in an area or a department related to diversity and/or culture. “Purposive sampling is described as a random selection of sampling units within the segment of the population with the most information on the characteristic of interest,” (Guarte & Barrios, 2007, p. 277) As an additional note, these individuals were a mixture of diverse and non-diverse as defined by CBC standards through the Canadian Multiculturalism Act (women, aboriginal, visible minority, disabled).

These interviewees range from researchers on diversity and culture to managers of human resources. These individuals had personal knowledge and involvement with the goals, decisions and outcomes of the internal training and initiatives within the CBC – past, present and future. However, some of the limitations of a purposive sample namely include limited generalizability or transferability due to small number of participants as well as researcher error in selection and application. “The selection of sampling units in purposive sampling is subjective since the researcher relies on his or her experience and judgment... In spite of this shortcoming, purposive sampling remains popular among researchers in the social sciences (ibid, p. 277).

An element of snowball sampling was added to the docket in the form of a final questionnaire prompt, asking for referrals to additional participants (see Appendix 1). This technique is often also called “chain” or “referral” sampling (Biernacki & Waldorf, 1981, p. 141). “The method yields a study sample through referrals made among people who share or know of others who possess some characteristics that are of interest to research” (ibid).

Only two additional interviewees were garnered from this strategy, as noted below. Snowball sampling is an effective mechanism not only for an increased depth of information but also for networking and fostering academic relationships for clarification and follow-up. Moreover, snowball sampling is especially useful for the study of sensitive topics (Biernacki & Waldorf, 1981), which, in some instances, might include diversity and culture. However, the method, while simple in theory, is time-consuming and complex in practice and is best paired with additional research tools (ibid).

Data Collection

Data collection took place over a three-day period, the majority of which occurred at the Canadian Broadcasting Corporation in Toronto, Ontario, Canada at 250 West Front Street. The first day, Tuesday, February 18th, featured Susan Marjetti, current Senior Managing Director at the CBC and Philip Savage, professor of media and communication at McMaster University and former head of research at the CBC. Professor Savage's interview occurred at the Boulevard Club just outside downtown Toronto.

Wednesday, February 19th included an advisor meeting with John Jackson, Senior Research Fellow, Centre for Broadcasting and Journalism Studies, Concordia University. No data was recorded for this meeting as it was intended to be strategic rather than subject-intensive. The only actual interview that day was conducted via Skype with Ms. Elizabeth Dalzell, former Human Resources Director and Assistant Vice President of People and Culture at the CBC. An in-person interview was preferred to both establish contact and build rapport, but this was not feasible for this particular interviewee. "An interview can be a one-time, brief exchange, say five minutes over the telephone, or it can take place over multiple, lengthy sessions, sometimes spanning days, as in life-history interviewing" (Fontana & Frey, 1994, p. 361).

The final day, Thursday, February 20th, included an interview with Nadeem Basara, Project Coordinator of Inclusion and Diversity at the CBC, as well as, unexpectedly, his project managers Cristina Tonner and Jennifer Lang. Director of

Inclusion and Diversity Kimberly Clark, then absent for parental leave, was initially occupying Mr. Basaria's research slot. Jennifer Lang and Cristina Tonner, part of Mr. Basaria's team, were included and concurrently interviewed with him through snowball sampling prior to the initial meeting. "There is a developing form of interviewing that can be implemented in structured, semi-structured or unstructured format and that is gaining some popularity among social scientists. It is the group interview, or the systematic questioning of several individuals simultaneously in formal or informal settings... it can provide another level of data gathering or a perspective of the research problem not available through individual interviewing" (Fontana & Frey, 1994, p. 364). Lastly, the final interview involved Selena Singh, the current Human Resource Director at the CBC.

These ranged from early morning (9 a.m.) to late evening (7 p.m.). The longest interview lasted 1 hour, 10 minutes. The shortest interview spanned only 14 minutes. The average interview time was 35 minutes. All participants were aware of the overall topic and were prepared to efficiently answer the majority of the questions.

Routinely, a hard copy of the interview questions and information about the interviewer (contact information, business card) were presented at the beginning of each meeting. A tape recorder was then set and activated between the participant and the researcher with the respondent's agreement. The researcher initially intended to utilize transcription software for iPad, but it proved to be tremendously lacking and was promptly abandoned. "The predetermined nature of structured interviewing is aimed at minimizing errors. However, structured interviewers are aware that interviews take place in a social interaction context, and they are influenced by that context" (ibid, p. 364).

Thus, the final phase of data collection was transcription of the five interviews (see Appendix 2). This was done by a professional transcribing service, Verbal Ink, with a special department for academic transcripts. The organization was prompt and thorough with the audio files (.WAV) for reasonable compensation. Confidentiality agreements assure that the data is and will be secure, although respondents gave permission to attribute and publish the quoted remarks.

Organization

Briefly, the organization of the data, to be detailed in the findings, was largely apparent in the interview process. Each interviewee discussed the details and developments of particular time periods, approximately 10 years, during their employment under or interaction with the CBC. Thus, a discussion via timeline of diversity, cross-culturalism and the related initiatives, beginning in the late 1970s and ending in the present era with estimations and predications for the future, will structure the findings.

In addition to varying perspectives regarding chronology, interviewees also possessed a varied history of roles and official responsibilities related to diversity and cross-culturalism to be subsequently catalogued. Moreover, many of the participants provided additional information regarding the eras proceeding and following the specific period they discussed. This resulted in repeated, verified accounts of entire generations of diversity initiatives and cultural programs as well as generally saturated data for the entirety of the time range to be discussed.

The timeline illustrates the transformation, evolution and hybridization surrounding diverse and cultural facets of human resource management at the CBC as discussed in the prospectus.

Chapter 7: Findings

Introduction

It became apparent throughout the interview process that each participant had professional information and personal reflection pertaining to specific time periods at the CBC, approximately 10 years in each instance. Fortunately, much of this information overlapped and intersected by 5 years on average, and each interviewee was able to echo and, thereby, verify the answers provided by others.

Thus, the findings will be presented in timeline format to do justice to the pattern and data. Additionally, quotations from each respondent are employed both as examples and as firsthand illustrations of the findings.

Following this introduction, a discussion of each generation will be presented in the following order: a combination section on the 1970s/1980s; a portion about the 1990s; information regarding the 2000s; and a summary of 2010 to present. The document ends with some projections for the future; and a conclusion preceding the final chapter, which will include the relevant insights as well as suggestions for further research.

Mirroring the theoretical framework of this document, each time period at the CBC also had an overarching theme surrounding diversity, cross-culturalism, and the elements of training. Different epochs had varying levels of immigration, internationalization, and globalization (noting an upward trend to present day), and thus, these matters gained both importance and salience as time passed.

In sum, the 1970s/1980s were largely casual about the topics of diversity and culture in the workplace (internally and externally). The focus was namely on raising awareness and consciousness about these ideas that were fairly new to the occupational sphere. As a public service broadcaster, the 1990s centered on formal adherence and compliance to newly introduced or recently formulated Canadian laws, more specifically the Broadcasting Act and the Canadian Multiculturalism Act. The latter had its origins in the “Royal Commission on Bilingualism and Biculturalism.” Lasting from 1963 to 1969, the commission encouraged equality between French and English languages. In the 1990s, the concepts and pertinent regulations of biculturalism and bilingualism were expanded beyond French-English to multiculturalism and multilingualism more generally due, in part, to the research of the previous decade.

The 2000s provided managers and CBC officials the opportunity to direct their own employees, departments and other spheres of influence toward diversity, culture and training. Using the Canadian census as a framework, quotas and additional numerical requirements became commonplace in this era. From 2010 to the present (2014), training about diversity and culture, as well as many other subjects at the CBC, has become increasingly grassroots while simultaneously being personally tailored as well as technologically contemporary.

Projections for the future include: accommodating an immigrant population in major cities not seen before in modern Canada – both in the workforce and as

consumers of content; altering practices and styles of traditional journalism to appeal to a wider, more varied cultural audience; and allotting realistic experiences as diversity training for CBC leaders and managers.

It is the ambition of this research to demonstrate how culture has slowly evolved as a training point at the CBC, moving from the periphery to the focus (or one of the major foci) within traditional diversity initiatives, due to increased internationalization, globalization and immigration in Canada and the resulting internal and external changes in the Canadian media landscape. “The shift we’re trying to make is to not put diversity in the past...” (Selena Singh, personal communication, February 20, 2014).

1970s/1980s

As noted in the literature review, diversity training and the related pursuits were not focused on the elements of culture during this time period. Instead, issues such as gender and disability were at the forefront of the fairly nascent idea of occupational diversity. “The way in which you really drive a process of change, whether it’s around diversity reflection as it had been 30, 40 years ago around gender representation...and also in terms of representation of people with disabilities...” (Philip Savage, personal communication, February 18, 2014).

Culture, as an additional element to diversity, first presented itself within audience research and other forms of study by both the Canadian government and the CBC. “In research for radio, television and new media, there was obviously a lot of tracking, especially in the 80s” (ibid). In examining rates of gender and disability within the audience and the workforce, studies still undertaken at the contemporary CBC, additional figures emerged.

The old version of the Canadian census was instrumental in discovering some of the discrepancies for the CBC. The Canadian long-form census was a mandatory document asking a range of intricate demographic questions. The data was originally used for governmental redistricting. “Every five years the census is done...We used to have a long-form census that asked you everything under the sun. It was mandatory” (Jennifer Long, personal communication, February 20, 2014). This provided a wealth of

extensive cultural data that was not necessarily studied previously, including immigration data for the different Canadian territories and provinces.

“It became very clear that the population of Canada had changed to such a degree that in some of the major centers where CBC provided a lot of different programming, that you had this interesting situation around that time that places like Toronto were going from a concern with the visible minorities to the fact that the non-visible minority occurred” (Philip Savage, personal communication, February 18, 2014). In this instance, visible minority would be gender (male vs. female) or disabled (utilizing a wheelchair).

“In Halifax, Nova Scotia, which is on Canada’s East Coast, their largest underserved community was the black communities, which are the oldest indigenous black communities in all of Canada, and you wouldn’t know it when you tuned into CBC radio in Halifax in the 80s. You would not know that this huge community actually existed because those voices and stories weren’t necessarily on the airwaves”
(Susan Marjetti, personal communication, February 18, 2014).

CBC researchers continued to study government and third-party information as well as generate their own data, much of which pointed to the same conclusion: culture was an increasingly present element of diversity. “So in fact in places like Toronto around that time you began to see non-Europeans actually dominated in terms of population” (Philip Savage, personal communication, February 18, 2014)

During the 1970s and 1980s, the CBC continued to wrestle with this new information and with incorporating culturally diverse faces, voices and opinions into its internal workforce and external content. “So the hiring became an issue as well, where hiring meets programming, to make sure that you reflect on air visibly and also in terms of cadence of voice on radio or music selection in the range of diverse cultural backgrounds” (ibid).

Because the organization, like many others, had so long concentrated on diversity without specifically including culture, the topic itself had to be introduced and

made relevant at the CBC and, to some extent, within Canada. “That was a really big issue that the CBC struggled with in a big way in the 1980s when the first reports were coming out, actually as early as the 70s” (ibid). The idea of culture as a corollary to diversity would be bolstered by Canadian lawmakers in the 1990s, as discussed below, but in the 1970s and 1980s, only audience research, polling and limited focus groups were available.

In the meantime, initial efforts in programming and hiring surrounding culture “always tended to be marginal”. This was compounded by “deep cutbacks at the CBC in terms of federal grants in the 80s” (ibid). This affected both the organization’s ability to generate original content more reflective of the cultural diversity of Canada and to hire more personnel who embodied diverse cultural characteristics and backgrounds.

Instead of developing training to highlight the changing cultural landscape of Canada or issuing company-wide edicts, this period was marked by growing awareness and consciousness about these studies and about the shortcomings of the CBC to fully address culture. This was largely done through externally publicizing and internally discussing these facts and figures, however informally. “Historically, I think diversity is something that’s been in this company for years. How we’ve addressed it, how we’ve approached it, I would certainly say has evolved over time” (Jennifer Long, personal communication, February 20, 2014).

As an assessment, public broadcasters occupy a unique role in which they are obligated to address the changing characteristics of a population. During this time period, the CBC was struggling with the incorporation of gender, disability and other facets of diversity into daily agendas and organizational strategies. These nascent topics, having only been popularized in the mid/late 1960s, were not yet fully fused to the ideals of the institution. Thus, it would have been nearly impossible to incorporate more general and even more complex features, such as culture, heritage or language.. However, the corporation’s interest was piqued by the obvious demographic changes and the potential new audiences resulting from those changes.

Not coincidentally, research and studies on the benefits of a varied workforce, reviewed extensively in the literature review, were more prolifically disseminated during this period. This provided additional incentive, those of internal growth and

development, interpreted differently by commercial and public broadcasters as revenue and marketshare, respectively. This would essentially be pairing human resource diversification (a myriad of hiring and staffing choices) with economic diversification (individualized media products and brands).

The CBC was also advantageously positioned to direct the progression and receive the details of the research – both on the growing importance of culture as an aspect of diversity and the relative benefits to organizations that acknowledge it. The institution has long been affiliated with numerous universities and other academic outlets, especially in Canada. Their own researchers in this generation, as noted above, were able to work closely with outside scholars and government projects.

The proof of varied cultural presence and its occupational benefits paired nicely with the CBC's ideals of social responsibility and cohesion as well as its basic government mandate. However, because public funding was limited during this period, the least expensive and most temporarily effective method was raising consciousness and awareness, often through presentations and meetings on the studies. Very little official activity, such as required diverse hiring or air-time, would take place until the subsequent generation made it mandatory.

1990s

Evolution was, in part, prompted by new regulations from the Canadian government. The Broadcast Act was altered to incorporate diversity beyond disability and gender. “In 1992, the CBC mandate Policy 1.1.1 was rewritten to include that the CBC's mission was to reflect the changing face and voice of Canada. So it was right in our mandate....to be predominately and distinctly Canadian and to reflect the multicultural and multiracial nature of Canada” (Susan Marjetti, personal communication, February 18, 2014).

As discussed in the literature review, the majority of public service broadcasters adhere to a mandate of requirements, often for content, hiring and other aspects of media businesses, in exchange for public funding. The CBC in the 1990s, being no exception to this arrangement, would then have to address the issues of race and

culture. “Obviously, we’re part and parcel to our mandate as a whole because we’re serving all Canadians” (Jennifer Long, personal communication, February 20, 2014).

In addition to the updated mandate and overarching Broadcasting Act, the Canadian Multiculturalism Act was passed in 1988 and enacted in the early 1990s. The bill highlighted cultural differences in Canada. Added to Section 27 of the “Canadian Charter of Rights and Freedoms” within the Canadian Constitution, the acts acknowledge, protect and celebrate differences in heritage, culture and language. “There is an obligation through Canada’s Multiculturalism Act and Bilingual Acts that any federal institution should represent in so far as it can for designated groups” (Philip Savage, personal communications, February 18, 2014).

Internally, this representation began to include hiring and employment requirements for various groups or “employment equity: global standards set out by the government” (Selena Singh, personal communications, February 20, 2014). This employment equity is verified by official communication with regulatory bodies through written correspondence as well as facility visits, etc. It is also made public in documents like annual reports.

Like raising awareness in the 1970s and 1980s, this was not accomplished without some difficulty. “When we first started down this path, I can’t tell you how hard it was to find qualified diverse applicants to even put them on the board. And then [diverse] people didn’t want to work necessarily for the public broadcaster. They didn’t see it is being about them or for them” (Susan Marjetti, personal communication, February 18, 2014).

Externally, additional governing bodies, such as the Women’s Office and the Office of Equitable Portrayal, reviewed content and other media products. They worked closely with CBC researchers to analyze the placement and utilization of diversity on the screen, on the radio and on the news teams. Review meetings were held, “kind of a tut-tut-tut,” and changes as well as improvements were routinely suggested (Philip Savage, personal communication, February 18, 2014).

However, it became apparent that governmental requirements on human resources and content production, even coupled with previous generations’ raised awareness/consciousness, were not going to completely address the issue of culture at

the CBC. Without any tools or teachings on these items or much direction from CBC managers, the laws “didn’t really seem to be driving much change” (ibid)

As noted by Marjetti in a prior paragraph, the hiring pool was notably limited. Culturally diverse potential applicants were often new immigrants, lacking in linguistic abilities, education, and professional training, precluding them from work at the CBC and in most major media organizations. Cultural barriers, such as traditions and social mores, could hinder their general employment potential as well. It is also a distinct possibility that the CBC’s hiring and outreach efforts into their communities during the 1990s were also incomplete to some degree, therefore, not even reaching all who might be both competent and interested.

Qualified international applicants might also be more attracted to job opportunities in the media’s private sector. Because of the lack of changes in CBC programming and staffing, and the resulting non-diverse media products, many culturally diverse individuals did not view the CBC as a heritage institution or a viable employment option. It was not the media popular within their circles, the content was not targeting their groups, and they had little to no relationship with the broadcaster. Thus, commercial outlets, in direct competition with the CBC, might provide more familiarity and more reward, both in principle and financially.

Once inside the CBC, the majority of managers were inexperienced in accommodating the culturally diverse. Tools for bridging specific gaps, like those of language and heritage, were not readily available. The laws passed by the Canadian government suffered a disconnect; it was difficult for managers to translate them into daily objectives and other occupational requirements in an effective and sensitive manner during this time period. With the knowledge from the previous generations regarding diversity and culture, as well as this period’s legal obligation, managers and supervisors would still need to delineate their own regulations and learn how to do so appropriately.

Moreover, practical knowledge for all members of the CBC by way of training, rather than the theoretical information garnered in the 1970s and 1980s, would be needed to truly develop diversity within the organization. Thus, during the 1990s, it was a challenge for the CBC to attract and retain cultural diversity from external sources as

well as a major obstacle to solidify its importance to existing employees apart from its legal parameters.

2000s

Moving beyond laws and legality and into the next and most intricate phase of diversity training and cultural initiatives at the CBC, managers and other officials began to employ measurements and objectives throughout their departments and spheres of influence. “What I remember is something that was sort of forced down through metrics, ‘so here’s a hiring goal, achieve this goal.’ So something that was more mandated as something as a goal to hit, very formal and very regimented in that way, but not about, ‘here’s why this important’” (Selena Singh, personal communication, February 20, 2014).

The stringent numbers game at the CBC was not random or a coincidence. The quotas and requirements for both internal processes, like hiring and promotion (reviewed first below), and external presentation, like on-screen or on-air time, was an attempt to mirror the changing demographics of Canada and, more specifically, its major cities like Toronto. Utilizing the study methods and samples of the previous generations as well as the new laws and legal parameters, the CBC made a more hard-line diversity and cultural strategy – one that did not necessarily always include complete explanations beyond the figures.

“We started talking about how the demographic makeup of the city had changed. In 1961, Toronto was three percent diverse, but in 2001...Toronto was at that point 43 percent diverse. But when you turned on the radio in Toronto in 2001, it could have been 1961” (Susan Marjetti, personal communication, February 18, 2014).

In addition to stricter numerical goals, termed the CBC’s “performance management system,” (Philip Savage, personal communication, February 18,

2014), personnel were also moved to roles that better addressed diversity. In short, committees were formed; experts were brought in; positions were created to examine issues like inclusion and multiculturalism.

“It started with just a few of us kind of working as a sort of special project, as a working team, trying to identify initiatives that would include representation within the workforce and with respect to content. That evolved to the extent that we had a fulltime diversity director, and she led a team of people, represented mostly of programmers, people in the business, human resources. They had an action plan. They had goals. They were measurable” (Elizabeth Dalzell, personal communication, February 19, 2014).

Frequent reports of the president and senior executive team were drafted and presented to assure “sensitization to requirements” (ibid). Human resource managers became present in additional departments in a supervisory role. “In the early 2000s, there was a real emphasis on building a lot of the HR changes by merging HR in all training. There were sub-goals around a diverse work force, specifically in terms of bicultural, multicultural and Aboriginal” (Philip Savage, personal communication, February 18, 2014).

Formal, company-specific diversity and cultural training was also implemented at this stage, as opposed to the concentration on audience research in the 1970s/80s and legality in the 1990s. The training itself was namely targeted at achieving the aforementioned benefits of a workforce knowledgeable about and accepting of diversity, culture, language and heritage.

“We have taken a couple of runs at different training sessions that would promote diversity in the workforce or cultural understanding, which would promote sort of more harmonious relationships at work,” and also “that talk a bit about business case” for increased revenue and other more tangible benefits resulting from a diverse workforce (Elizabeth Dalzell, personal communication, February 19, 2014).

The major training tool for this period, a set of classes and seminars called “Ready to Lead,” included multiple modules on diversity training. Returning to the use of quotas and figures, the courses also had requirements for participation and feedback – particularly for managers. These were held each year, approximately 3 months apart, and lasting five days each. To compound and bolster the internal efforts at the CBC, the organization simultaneously undertook numerous outside initiatives for its cultural facelift.

Externally, a plan to “look and sound like the diversity of the city and of Canada” (Susan Marjetti, personal communication, February 18, 2014), was implemented. The earliest manifestation of this was the “first anchor team of color in Canada on a flagship newscast” (ibid). Specifically, these were the co-hosts of the “supper hour” program in 2002. *Metro Morning*, a talk-news program airing early in the day, immediately followed suit. Successes in market share and viewership spurred action in other programs so much so that “now it permeates all aspects of our business, radio, TV and digital” (ibid).

Coupled with the strategic, visible hiring choices to make content more culturally diverse, editorial choices were also tailored to better reflect the increasingly varied nature of Canada’s population. “We have a choice in terms of where we put our editorial resources, and we make our choices through the lens of how this helps me look, sound and exude the essence of the city” (ibid). Thus, diverse interviewees and those with cultural heritage were often highlighted or sought out when, in previous generations, those voices were not necessarily heard.

The outreach within Canadian communities was also drastically altered in this period at the CBC. Sponsorships, partnerships, events and other activities were shifted to a multicultural focus. This, in turn, built or strengthened relationships with underserved audiences, which then opened a hiring pool of diverse individuals and created additional contacts/connections for generating content.

Finally, audience feedback about diversity was another element added to the external efforts of the CBC in the 2000s. Town halls, impromptu

conversations, committees and the like became part of the organization's agenda to grasp how they were faring in their goals related to accurately portraying the changing cultural landscape of Canada. "We invited people from various communities to actually give us feedback and tell us, 'Do you listen? Why? Why not? What are the stories in your community that you think we're not telling? How could we get you to listen to the CBC?'" (ibid).

In a cyclical fashion, these external efforts then internally required more informal and instructional training for the journalists, recruiters, event coordinators, etc. who would be carrying out these various activities. The more casual training pattern would prove, in the subsequent generation, to be significantly more effective than the top-down numerical structure of the internal training in the 2000s. "Here's just a target that you have to meet as a manager, 'Go out and hire five diverse people.' That meant nothing, and it wasn't very successful in terms of execution" (Selena Singh, personal communication, February 20, 2014).

The transition from the legality of the 1990s to the top-down, often numerical directives of the 2000s was likely part of a larger organizational trend within businesses around the globe. Management of the public sector in these generations was targeted at creating the literal concept of public value. This is accomplished in tandem by a government, passing the initial laws, and the public institutions, adhering to mandates and other obligations after they have been enacted (Bennington & Moore, 2011).

In this specific case, the definition of public value in Canada was shifting to include diversity and culture as a result of increasing immigration, internationalization and globalization. Subsequently, in the 1990s, the Canadian federal government created rules and regulations adjusting to this amended concept. The following time period, the 2000s, represents the CBC's internal and external struggle as a public institution to fully operationalize this additional parameter of public value.

In these two generations, the 1990s and the 2000s, performance management in the name of public value – hyperbolically getting the most bang

(via content, channels) for one's buck (public funding) – was the focus. “Since the 1980s with the rise of neo-liberal political agendas in the West, public service media institutions have become preoccupied with the task of valuing their worth in both presence and performance” (Martin & Lowe, 2013, p. 19). In these eras, hard-line, objective numbers and tangible compilations of goals met were indisputable proof that value was being created by the CBC, and in this study, the value created was directly related to diversity and culture.

“Excellence in public sector management is not only about meeting objectives in an efficient and effective manner, but achieving them in clever, novel ways that respond to market conditions and produce socially valuable outcomes” (Martin & Lowe, 2013, p. 23).

To summarize, the CBC's major efforts included: strategic hiring, said performance management, formalized training, planned editorial choices, tactical outreach and measured audience feedback. Taken collectively, one can see that the CBC intended to address cultural diversity, and thereby public value, on both internal and external fronts. As noted above, their mechanisms in practice for following the law as well as creating public value were specifically through quotas, reports and departmental strategies.

However, this particular managerial plan, streamlined and consistent in theory, was ineffective, time-consuming and, as noted by several respondents, somewhat resented in practice. The aforementioned efforts were not necessarily the issue; it was their application and operationalization that were lacking in various aspects like usability, convenience and comfort. As will be illustrated in the following section, 2010 to the present (2014), the elements introduced to harness cultural diversity for the benefit of the CBC and the public in the 2000s could easily be repurposed under the appropriate organizational circumstances and managerial guidance.

2010 to Present (2014)

Arguably, while this generation of diversity and cultural initiatives, training included, has been equally complex, it has not had nearly as much supervision and micro-management as its predecessor. Instead of an overt focus on numerical data and the resulting objectives, diversity is “absolutely baked into every individual’s objectives and overall strategy” without a second thought (Jennifer Long, personal communication, February 20, 2014).

“I use the analogy of the bottom to the top and getting frontline managers and employees really sort of seeing that yes this a corporation that supports diversity, and diversity is top of mind....Rather than top down, here’s the number that you need to meet, it’s grassroots. Let’s talk about our brand and really promote our brand as a company that supports diversity” (Selena Singh, personal communication, February 20, 2014).

As in the previous section, it would be most effective to separate internal and external diversity and cultural initiatives, beginning with internal. One of the most common types of training found within the contemporary CBC is peer-to-peer, informal training. Organic, in-company relationships form, often between veteran and new employees. Topics, like diversity and culture, as well as job practices and standards, are frequently discussed.

“So Nick Davis, just as an example....when he was my senior producer of *Metro Morning*, he actually sat right outside my office...and there was always a big crowd around his desk. It was unbelievable. And they didn’t work for me, the people who were gathered around him... They were other diverse people in the building, and they were seeking him out to talk to him and to ask his advice. There’s informal mentorship that naturally will happen, and we encourage that. We give time for that because it’s important to make those connections” (Susan Marjetti, personal communication, February 18, 2014).

A volunteer-based, more formalized mentorship/internship program is also available for senior leaders at the CBC. The organization partners with immigrant groups, the Immigrant Services Society in Vancouver and Citizenship and Immigration Council in Calgary for example, to pair CBC employees with newcomers to Canada “to help them transition into the workforce and help them build skills in order to enter the Canadian workforce” (Nadeem Basaria, personal communication, February 20, 2014).

The mentorships and internships not only allow immigrants to become accustomed to working practices, language, etc. in Canada, but they can also open doors for a future in media. At present, this style of internship that can lead to hiring at the CBC or other media organizations is especially popular in the radio department (ibid). This further enhances community inroads and has the potential to build a substantial and diverse hiring pool for the CBC to access in the future.

The experiences, in the organic and the more formalized instances, do not solely benefit the mentee. The mentor gains perspective and leadership experience, particularly in the areas of diversity, from the one-on-one interaction with immigrants and those of differing cultural background. “It’s a two-way street. We want to make sure they’re passionate, and they’re interested. Our leaders have all stepped up, and they’ve taken a lot from it” (Jennifer Long, personal communication, February 20, 2014).

The regimented classes and coursework of the 2000s has fallen by the wayside. Instead, the internal CBC online database, accessible to employees at any time, is host to a wealth of training information that can be done on an employee’s own schedule and in a format (video, audio, written text) most useful for that particular individual. “We have a whole digital online offer...continuous, ongoing learning. It’s not so much that kind of, ‘Here’s your plane ticket, we’re flying you to Vancouver for a week’s session’” (Susan Marjetti, personal communication, February 18, 2014).

For diversity and culture specifically, case studies on businesses that are “getting it right” are circulated around the departments. The banking industry of Canada has been a particular model for the human resource department, namely Bank of Montreal (BMO) and Toronto-Dominion Canada Trust (TD). “We talk about some of the companies who are really well-known for diversity practices in Canada, and the banks are sort of top of mind who really do it well, and they’re very explicit... and they win many, many awards for diversity practices” (Selena Singh, personal communication, February 20, 2014).

Externally, the outreach that began in the 2000s has transitioned from events and purposive public relations to a more systemic, regular practice. Diverse stakeholder groups, like the Aboriginal Human Race Council or TRIEC (Toronto Region Immigrant Employment Council), not only work with the CBC for fundraisers and events, but their representatives and officials are also invited to participate in focus groups, town halls and even daily newsroom meetings.

“There’s a conversation that happens between the CBC and the various community and thought leaders within those communities that ensure that the CBC is accessible....Being sensitive to cultural issues and differences is absolutely important for our folks. We often do editorial boards where we bring in a leader from the community, or we will bring our folks to the community so that they actually get a deeper feel or understanding for what’s happening in those communities” (Jennifer Long, personal communication, February 20, 2014).

Lastly, utilizing a combination of outside statistics from the government census and Statistics Canada as well as company-generated information, the CBC creates booklets for each major market in Canada with information like age, education, income, occupation, immigration and heritage. The collection of qualitative and quantitative data, called a “community snapshot,” also features direct quotations from diverse members about their interests and passions.

Regional directors then help interpret and apply these data to employees working from and for these communities. “We’re not asking everyone to be the same because each community in each region is very different...It’s custom research any time you want to do something to understand either Aboriginal or diverse communities” (Jennifer Long, personal communication, February 20, 2014). These directors and other CBC officials continue to alter and implement methods of cultural study and diversity training to be more relevant to both employees and audiences.

In summation, this period and its efforts within cultural diversity, like outreach, data gathering and training, were definitely reminiscent of the previous era, the 2000s. However, this generation was marked by a notable shift away from top-down, mechanistic methods of accomplishing goals and objectives related to diversity and culture. The various quotations from interviewees were peppered with terms like “organic,” “casual,” and “volunteer.” This illustrates the major attitudinal changes for senior members, managers and the larger CBC community on the best means to accomplish and sustain cultural diversity within their organization.

This does not mean that tools and procedures were not crafted and utilized, though it does indicate that these practices were significantly more unobtrusive and natural for all levels of the organization in their internal and external diversity efforts. Project respondents and observed patterns at the CBC indicate that this new standard protocol, or lack thereof, will continue to be honed through the remainder of the decade.

Future

Estimates for the future of diversity training vary widely, but there was agreement between participants that the topic of culture and the related training will be important items on the CBC’s organizational agenda for years to come. As noted above, diversity and culture are especially apparent in larger cities, but

rural areas are also experiencing an uptick in immigration and migration, also becoming more internationalized. “It’s going to be 50 percent of the people who live in Toronto weren’t born here, and the vast majority of those people are diverse. They’re a visible minority, so they’re a reality in the workforce” (Elizabeth Dalzell, personal communication, February 19, 2014).

The inclusion and diversity team hopes to make diversity a major focus of internships, specifically learning the requirements, applications and benefits of that particular facet of human resource management. It is also their ambition to begin using cultural diversity specifically as a more prominent qualification not just in hiring, as it is now, but also in those internships. “We’re looking at doing more targeted approaches where we can actually do diversity internships, perhaps even with new immigrants or diverse Canadians” (Nadeem Basaria, personal communication, February 20, 2014).

Diversity of cultural interests is another potential direction for diversity at the CBC. This is taken to mean that in addition to being conversant in an overall culture, such as Iranian or Caribbean, one could also have very pointed interests in Iranian cuisine or Caribbean music, etc. More introspectively within Canada, this could also be individuals who were well-versed in the Canadian film scene or Canadian economics (Philip Savage, personal communication, February 18, 2014).

There is also a diversity of practice and style that is possible. This might include longer-than-average broadcast interviews, multiple photographs in a print piece, and other methods of moving away from what is more traditional and typically done to better portray particular cultural entities and happenings. “In a sort of the medium is the message kind of thing. It’s not what you talk about, it’s sort of how you talk about things, and that’s a certain diversity” (ibid).

CBC managers plan to obtain and implement more sophisticated measurement tools for content analysis, those that measure tone and cadence of voice for example, to truly ensure that diverse voices are being heard – literally and figuratively. “So it’s not just about what’s on the screen but the actual, as we

say, people directly linked to the output of the content” (Jennifer Long, personal communication, February 20, 2014).

Regarding particular cultural goals for the future, externally, Aboriginal populations and their portrayal continue to be a major concern for the CBC because stories of poverty and crime have long dominated coverage and because access to media channels and content has not always been fair, especially for those in more remote locations (Roth, 2005). “There is a concerted effort because Aboriginals have a very special history within Canada, so we have not necessarily reflected Aboriginals in the positive light they would like to be seen” (Cristina Tonner, personal communication, February 20, 2014). Moreover, linguistic options and programs appealing to Aboriginals specifically were decidedly limited in previous decades (Roth, 2005).

Lastly, and more internally, the CBC will continue to hire, promote and develop strategically: meaning human resource managers and others involved in the aforementioned processes will look at cultural diversity as an important qualification within future employees. This will also translate to maintaining a team who can speak the languages, build the inroads into the communities, and present a range of perspectives that embrace the “changing look and sound of our country and all its richness” (Susan Marjetti, personal communication, February 18, 2014).

Unfortunately, there are two major issues for the CBC in making this vision for the future of cultural diversity within their organization a reality. One pertains to economics and finance; the other is in regard to equality and fairness. While there are likely many smaller issues within specific departments or when accomplishing particular goals, these two problematic items are most pervasive and relevant to this study.

The initial roadblock is that of budget cuts and the resulting lack of capital to purchase new vocal technologies that recognize cadence and tone, or to hire new diverse staff members and coaches on cultural sensitivity. As discussed in the literature review, public funding for the contemporary CBC is diminished, and the institution must already make routine cuts and sacrifices regarding core

elements of typical media organizations, especially content and programming. Practically, funding for cultural diversity training and initiatives on a more advanced level may not be financially feasible.

Secondly, it would be incredibly difficult to address all heritages, languages and diverse populations simultaneously, constantly and equally. This is especially relevant as immigrant populations continue to expand, and more content is exported and, therefore, internationalized. Thus, as the CBC expands its global presence, domestically and internationally, there is an arguable lapse in fairness and equality, depending with which cultural lens one examines the internal and external efforts of the CBC. Realistically, fostering and promoting one culture may cause the institution to neglect or possibly even disparage another.

That is not to say that the institution should not attempt these and other future cultural diversity initiatives. Budgetary constraints are a reality for public broadcasting in most instances, and, promisingly, the more organic style of training currently featured at the CBC is certainly less costly than previous versions. Additionally, the inability to incorporate and highlight each culture equally is no reason to entirely abandon the pursuit of this type of diversity. Just because culture as a diversity concept is more multi-faceted than gender or disability does not indicate that it cannot become as habitualized within the CBC and within the public service media sector as a whole.

Conclusion

Using Toronto and the CBC headquarters therein as a microcosm for public service broadcasting in Canada and in many first world countries proved to be effective. The developments in diversity training nearly mirrored actual and theoretical literature on the subject. However, the incorporation of culture into human resource management and diversity training, not yet studied in detail until

this project, was a unique perspective to cope with Canada's own rates of immigration, internationalization and globalization.

This fusion and subsequent development is of particular interest to public service media firms in the oft mentioned requirement to truly and completely represent its diverse audiences, especially large cities and media hubs.

“There's statistical evidence to demonstrate that Toronto is the most culturally linguistic diverse place in the world. There is something like 120 different language groups and a few thousand people speaking those languages. Everybody you encounter is a hyphenated Canadian: Iranian-Canadian, Malaysian Canadian, Irish Canadian...and so there's an issue of representation because of course that's what the CBC is about, telling the stories, showing the pictures, providing the music and the voices” (Philip Savage, personal communication, February 18, 2014).

This has been attempted and at least partially accomplished through a myriad of different mechanisms in each period of time. As reviewed above, this would currently mean culturally diverse staffing and promotion, ranging from frontline employees to senior team leaders, as well as consistent, culturally diverse editorial and outreach choices. These elements echo the vision and strategy of the CBC and their plan for diversity and culture, *Every One, Every Way*, bolstered by their mandate to reflect the changing face and voice of Canada and the lessons learned in previous generations.

“We were two percent diverse in 2002. It's over 40 percent now. Basically half of our leaders are themselves diverse. Seven out of eight of our program hosts are themselves diverse. It's a very diverse group now that sets strategy and advises senior management. It's a much stronger group than it was in its infancy in 2002” (Susan Marjetti, personal communication, February 18, 2014).

It also means training and development to accommodate culturally diverse employees inside the organization and to promote a brand of cultural diversity in all media products and activities. The creation and implementation of effective training and initiatives requires a number of components, as illustrated by the timeline, including continued qualitative and quantitative research, governmental and public support, internal streamlining and focus, and tailoring toward personal schedules and goals. It would also include more casual, organic training methods, as this has been the most successful and, notably, the least expensive and time-consuming thus far. Successes aside, in any institution, this will not be without alterations, roadblocks and outright failures.

“You have to invest in your people if you want to develop your workforce and, as a result, create fantastic content... I would say it’s absolutely essential to maintain some level of development training if you want your workforce to succeed and if you as an organization ultimately want to be successful. It is a challenge” (Jennifer Long, personal communication, February 20, 2014).

In moving from the research-based diversity training to the hypotheses for future cultural education at the CBC, two major shifts have occurred. The first is the transition from a more ordered system to a more chaotic one. The research paradigm of the 1970s/1980s, the legality of the 1990s, and the managerial edicts of the 2000s all represent a very stringent, planned and organized way of incorporating culturally diverse elements (outside organizations or employees) and the training pertaining to them. 2010 to present (2014) and the estimates for the future are noticeably different in that they are significantly more fluid and adaptable. It is not that the diversity strategies and day-to-day cultural goals are random, but they are made on an as-needed, adjustable basis.

Secondly, the involvement of outside parties is no longer so singular. In the 1970s/1980s, the universities and research institutions were the focus. In the 1990s, the government was the largest influence. In the 2000s, the organization

itself was the major driver. In 2010 to present and, seemingly, in the future, there is an understanding that every single one of these entities and likely more will need to be active in cultural diversity for it to truly succeed within Canadian public media. Their collective efforts, rather than one per generation, will solidify the concept for one another and for their various stakeholders.

As repeatedly described, the CBC and its cultural diversity training as well as other related initiatives have undergone significant changes, but there are also several common threads that intertwine them. The first and most obvious is the use and importance of research and technology. Put simply, without audience studies, contemporary measurement, and communication tools, very little, in any era, would have been plausible for the CBC in the realm of culture and diversity.

Additionally, the consistent need for public support, both through the government and through the actual audiences, was also present across the different generations. This is a similarity that the CBC shares with the majority of other public broadcasters and public media, but it is especially notable in this instance because of the shift toward support of diversity and cultural initiatives, particularly in public institutions, which then catalyzed and continues to catalyze a multitude of aforementioned changes within the CBC.

Lastly, it appears the CBC has, at least for the duration of the periods included in this study, maintained and enforced the practice of including all levels of the organization in all changes. While their “branding” and inclusion has certainly strengthened in the past 40 years, the concept of “company-wide” has been present in the overall institution for decades. This has allowed practices and beliefs to really take root and grow within the institutions, including those about diversity and culture.

The cause for these similarities and discrepancies boils down to a single internal point and a single external point. Internally, the CBC has used a method of trial-and-error: adding, subtracting, tweaking, etc. in the name of finding the most effective and, if at all possible, the least costly (in terms of human capital, monies, time and other resources) option. Because instances of culture being accepted into public sphere diversity initiatives, like training, has not been widely

publicized, the organization was (and is) a forerunner with little to nothing on which to base their strategic choices and day-to-day decisions. Thus, the major shifts and commonalities are part of a larger atmosphere of attempts and ideas.

Externally, the above consistencies and changes can be accounted for by the realization that the CBC continuously coping with fluctuating surroundings, namely globalization, internationalization and immigration at the industrial, market and environmental level. This is then coupled with the related circumstances like new research figures and additional laws, prompting the CBC to immediately transition for each time period and to further plan for an unpredictable future in Canada and in media.

In the following section, lessons and insights garnered from this case will be proposed and discussed in light of diversity, cross-culturalism and human resource management. Ideas for future study as well as limitations of this thesis project will also be examined.

Chapter 8: Concluding Chapter

Implications

Four major implications were derived from the findings. These will be presented and discussed. After an explanation of each implication, a translation of what this means for managers and, more broadly, organizations as a whole will follow. Subsequently, a critique of this thesis project and suggestions for future research will conclude this final chapter.

Firstly, there is no disentangling the internal and the external for diversity, culture, or any other organizational initiatives, between the internal meaning of doings and happenings within the organization and the external meaning those still authored by the organization but namely existing outside of it. This entanglement is especially pertinent for media companies, public or private, because while all businesses possess certain internal elements (protocol, staff), media have significantly more visible external facets (products, content). This disparity inclines the possibility to overlook the importance of “inside” human resource practices, like training and development for

example, and is arguably more prevalent when the outward “face” of the organization is such a central focus. For media, this is then compounded by the added sociocultural impact of their products and content as symbolic goods, again, seemingly elevating external elements above internal ones in order of priority.

However, as noted above and repeatedly within the findings, internal and external resources and results are cyclical, feeding into one another to build and, ultimately, represent the organization. In short, hiring practices then affect content production then affect image, which then affects hiring base. More pointedly, in media institutions, it would be impossible to have content and products without the appropriate employees and directives. In turn, the brand, concepts and reputation of a public broadcaster attract and appeal to potential hires, organizational sponsors, etc. who then aid in the production of said content and so on. Any notion of exclusivity between the two, then, should be promptly abandoned.

Thus, when focusing on the specific ideas of diversity and culture, managers should not make one-sided (or short-sighted) choices. At the CBC, the production manager attempting to hire a new anchor cannot ignore the overall strategic alignment of the organization and its admitted preference for diverse applicants. The human resource official also should not overlook the ultimate goals of the organization: to increase market share and audience size. More generally, a premise (such as diversity and culture) should permeate all aspects of decisions, goals and outcomes both internally and externally for it to eventually be molded into the core of the organization.

Secondly, “organic” and casual are the likely directions for the internal future of this area of training. As discussed in the findings section, this type of training namely entails a more unstructured learning plan as well as an as-needed mentality that incorporates greater personalization per employee. This shift is especially true for public media institutions and for diversity/culture training. For PSM, methods that embody this description are cheaper, easier and less time-consuming. On an ever-shrinking budget, these tactics are a reasonable alternative to bulky and costly training of previous generations. For diversity and cultural training, a more personalized, humanistic approach seems to promise better results than a top-down, formalized structure. Some, but minimal, oversight to ensure active participation and attainment of goals is likely

necessary. However, forcing the issue, through strict requirements and other edicts, can prevent a true understanding of theoretical concepts and their practical applications.

A fiscal cost-benefit analysis at the CBC would indicate that this fairly inexpensive method, on an as-needed, more spontaneous basis, provides greater benefits to the individuals participating, their departments, and the company as a whole. Discarding the more costly and, arguably, unnecessary portions of training, like classrooms and coaches, in favor of building relationships and personalizing training materials, has been successful, so far, within the CBC.

Thus, a realization must occur for managers that the most expensive, formal and possibly even the most hyped version of a particular type of training is not necessarily the most efficacious. While some expenditure of resources and money on training should be expected and even encouraged, natural progression, with minimal documentation and monitoring, can be useful in certain situations (shrinking capital) and for particular topics (human resource concepts). Furthermore, using the migration of diversity and cultural training to bottom-up, grassroots style instruction and implementation as a model, additional training areas could be improved and expanded.

Thirdly, internationalization has grown far beyond the simple tailoring of content and media products as previously understood within academic literature and within the previous portions of this thesis project. Externally, it has moved beyond a focus largely centered on solely topics that appeal to an international audience (for example, presenting a human interest piece for a Hispanic community that highlights a Hispanic holiday). More nuanced facets, like tone of voice, race/culture of author/anchorperson, purposive editorial/interviewing selections, etc. have been introduced. These have been coupled with strategic outreach efforts as well as internal mechanisms like the aforementioned preference for diverse applicants.

The idea of internationalization has moved beyond what was a more superficial premise – to create and present media products that were tailored, typically in only one aspect, to a more international audience, whether at home or abroad. The incorporation of additional details, like cadence and editorial perspective, provide a more well-rounded definition of internationalization for the CBC to incorporate into its diversity/cultural initiatives. This was especially bolstered by building professional

relationships via partnerships and sponsorships with foundations, councils and other bodies that could then lay inroads and assure future accessibility to the international community.

Thus, while the concepts of immigration and globalization have not been drastically rewritten with the rise in diversity and cultural awareness, it would appear that internationalization has evolved and will continue to evolve as interest and sensitivity continue to grow, particularly in the case of Canada, the CBC and media in general. Managers and organizations must not only seek to understand and implement these new parameters (partnerships, outreach efforts, editorial choices) but also look to the future for undiscovered tactics to appeal to an audience (and a hiring base) that is increasingly varied.

Lastly, and directly related to this evolution, diversity is a similarly fluid concept. As illustrated by the timeline of events in the findings, as well as the literature detailed in the review, occupational diversity has had many definitions for the CBC and for organizations around the world. Moving from gender to disability to race to culture, all while simultaneously incorporating the parameters of generations past, diversity and, therefore, its training, have undergone tremendous alterations to cope with what is relevant to changing populations.

The current focus on culture via nationality, heritage, language, etc. is only one stepping stone to a more thorough and profound understanding of diversity. As noted in the projections for the future in the previous chapter, the focus can and most likely will change. Accepting and responding to this change as quickly and adeptly as possible is especially important for media organizations that inherently have a responsibility to represent their diverse audiences and stakeholders.

Thus, managers and organizations must avoid placing any limitations on diversity and its facets. This includes both ignoring the lessons of prior eras in diversity as well as preventing new traits and variances from inclusion in the future. The most adroit technique to manage diversity, or any other organizational topic, is to consistently adapt and adjust for the era in which one is attempting to succeed and to keep an open mind (and agenda) for the future.

Finally, improvements regarding the training and management of diversity and culture are not solely in the name of altruism, equality, and ethics – though they certainly echo those sentiments. The business case for diversity, as noted in the literature review, summarizes the tangible, objective benefits: increased productivity, greater variety of ideas, stronger connections with audiences, etc. For public media institutions, like the CBC, this expands toward fulfilling remits/mandates and securing public funding. This ultimately illustrates that while being deemed “good” and “right,” diversity and cultural initiatives are simultaneously practical and profitable.

Caveats

There are four weaknesses with potential areas of improvement: number of cases, sample size, sample composition, and data type. To begin, the use of a singular case does not provide an appropriate level of generalizability or transferability to additional cases or situations. A number of organizational entities, or two for a comparative examination, are necessary for the results to be broadly applicable. As noted in the methodology portion, only a single case was feasible, and, as a result, the findings and implications have limited transferability and generalizability.

However, the CBC has several distinct advantages in being the single case within the study. The institution is a well-established public broadcaster with a lengthy history that is currently undergoing numerous changes related to culture and diversity both internally and externally. Additionally, when comparing its periodic history to that of literature on the subject, it follows the common trajectory of most other organizations. It could potentially be inferred that, due to its past similarities with many other businesses and companies, its current activities and future directions are indicative of present and prospective ones of others as well.

Secondly, the sample size of seven total participants was notably small. The larger the number of respondents, the more likely the responses are to be based in fact and also more detailed. This greater range of perspectives then provides the researcher with the opportunity to truly examine all potential answers and reduce bias.

When examining purposive sampling, the selection of respondents is inherently smaller and non-random. By intentionally targeting particular interviewees and eliminating all others, the grouping will naturally be less numerous. This is then limited by a secondary element of availability, as illustrated by the cancelation of an interview with Diversity Director Kim Clark, who was absent on parental leave during the time of data collection. However, as mentioned in the previous section, the overlapping in CBC tenure of those interviewed and the resulting repetition and redundancy of information provided at least some degree of data saturation and reasonable stability, despite the diminutive size of the sample.

Directly related to this, the sample composition was also limited to CBC officials, past and present. This grouping did not include any lower level employees or any senior members or executives of the CBC. Thus, the perspective of the data is limited to their specific viewpoints and potential bias as managers.

Because the questions of the survey research tool sought to obtain answers about the decisions, goals and outcomes of cultural diversity training, the average employee would not necessarily have been as useful because he or she would likely not have the information, ability or authority to make or reflect on these decisions, goals and outcomes. Additionally, senior members not immediately related to diversity and culture would likely not have a direct hand in these matters, and therefore, probably only surface level information on the subjects.

Lastly, the data gathering only employed one qualitative method in the form of an open-ended, interpersonal, interview-style survey. The legitimacy of the data, as well as its generalizability and transferability, could be bolstered by either further qualitative analysis or, more effectively, the addition of quantitative styles of research.

However, the reproduction and utilization of an instrument previously used (though expanded and altered slightly) in a similar study on diversity management does lend an air of legitimacy to the project. Furthermore, the consistent presentation and application of the instrument to each interview participant further strengthens the method as a whole.

Overall, due to realistic limitations of resources, especially time and capital, these were reasonable and reasoned choices. Weaknesses could be remedied within a subsequent dissertation project or possibly within different types of future research.

Future Research

The most obvious direction for future research would be to remedy the above deficiencies: additional cases, increased sample size, more varied sample composition, and inclusion of quantitative methods or additional qualitative ones. As discussed, perfecting and amplifying these aspects would lead to an increase in generalizability, transferability and reliability in results, and, therefore, within further study as a whole. Briefly, this hypothetically improved study would essentially follow a similar pattern to this project. However, at least ideally, one additional case would be added; more participants would be interviewed; increasingly varied levels of the organization would be included as subjects; and, most logically, a close-ended quantitative survey would be implemented to both enhance and verify the qualitative results.

Additionally, expanding beyond the realm of public service broadcasting to include commercial media outlets could be a potential focus or addition. It would be interesting to examine if, without a remit or government mandate, the private media companies and other competitors are concentrating as much on diversity and culture within their staff and within their media products. A comparative study might prove enlightening – which diverse and cultural tenets are similar or disparate and why, which methods increase/decrease performance outside of each firm and why, etc.

Another possible direction is that of moving outside North American or even European media institutions. The literature and theoretical information, summarized in the previous sections, as well as much of the experimentation, including this project, pertained to organizations in the United States, Canada, England, Finland, etc. Research and inquiry on diversity and culture in public media within South America, Asia or Africa, particularly those in their more nascent phases, could prove interesting and enlightening. How have those media businesses in their earliest stages, during the

current levels of internationalization, immigration and globalization developed (as opposed to adjusted, like the CBC) differently, if at all?

A more extensive cost-benefit analysis of diversity and cross-cultural training would likely also be useful, particularly for struggling PSB/PSM providers. This might begin with research more clearly delineating the monetary rate of return in specific areas, instead of general benefits like increased productivity and creativity. For example, is it more financially advisable to pursue a culturally diverse internal staff for content creation (journalists, directors) or for external content presentation (anchors, interviewees)? Does the particular order in which these pursuits are accomplished matter in terms of profitability?

Thus, there are numerous possibilities to delve deeper into the proposed subject matter, expand the scope of ideas and cement the validity of the findings presented in this thesis project.

Final Thoughts

In summation, this thesis attempts to illustrate the transformation currently happening in human resource management, specifically within the realm of diversity and cross-cultural training in a media firm where they are strategically important. This evolution is namely through the inclusion of varying aspects of culture, such as language and heritage. Incorporating these and other aspects of cross-culturalism expands this particular type of professional development beyond its previous parameters, such as gender or disability, into more nuanced, complicated territories.

As discussed previously, human resource management inherently seeks to relate to and assist human beings in their workplaces. As a general field and within its individual subsections, like training, the task changes according to shifts in traits and characteristics of the people it seeks to represent. Due to the aforementioned environmental, industrial and marketplace changes (globalization, internationalization, and immigration), this generation of human resource management and training is undergoing alterations and adjustments directly related to culture.

The business case for diversity indicates numerous tangible and intangible benefits to organizational awareness, sensitivity and proactive behavior regarding these

topics, especially for media businesses. These include increased productivity, efficiency and profitability. Human resource management, as another “arm” of a company above all else, also seeks to improve the “bottom line.”

For public service media institutions, this two-fold picture of HRM then extends to organizational adherence to a mandate or remit issued by a governing body. These requirements often stipulate that PSM must accurately represent a (culturally) changing population – both internally and externally – to procure continued public funding and public support.

The Canadian Broadcasting Corporation was used as a microcosm for one such PSM provider currently coping with these changes. It has followed the basic pattern of first-world diversity training and human resource development, as typified by major examples in the literature review, since the concepts’ inception. This particular project demonstrates the continued strategic incorporation of diversity and all its facets by the CBC, presently focusing on culture and cross-culturalism.

As noted in the findings section, each generation of CBC managers have applied the tools and talents at their disposal to best incorporate cultural variances both internally and externally. The institution’s current movement toward casual, organic training paired with personalized, as-needed learning and the successes therein theoretically represents an overall shift in learning about diversity, culture and other occupational topics and possibly a model for both public and private organizations seeking to do the same.

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Appendices

Appendix 1: Modified Research Tool

Gina Marie Zanutto

Research Instrument

Interview Guide/Questions

What: In-person Qualitative, Open-ended Interview questions, Standard Format

Where: Toronto and other areas of Canada and recorded/transcribed for further review

When: Mid/Late January

With Whom: Purposive Sample: Kimberly Clark, Susan Marjetti, Selena Singh, Elizabeth Dalzell, Phillip Savage, snowball sampling to continue

Focus: Existing Mixture and Transition - Diversity and Cross-Cultural Training – Through a System of Goals and Outcomes (the management of objectives and performance, etc.)

My specific qualitative interviewing tool will be modeled after a similar study by Lorraine Gutierrez, Jean Kruzich, Teresa Jones and Nora Coronado in their 2008 article “Identifying Goals and Outcome Measures for Diversity Training,” found in the book *Administration in Social Work*.

I also hope to add some of the CBC’s charts/graphs/facts/figures (with permission, of course).

-Begin with introduction of participant (name, title, etc.)-

Name, please answer the following questions regarding the various activities at the Canadian Broadcasting Corporation – keeping in mind the theme of diversity and culture.

- 1. Broadly, how is human resource management within this company responding to:**
 - a. immigration**
 - b. globalization**
 - c. internationalization?**

- 2. How does this company manage diversity? How has this approach changed in the past five years?**

- 3. Regarding DECISIONS of training previously offered, in progress or planned at the CBC (generally speaking or specific programs of the past, present or future):**
 - a. Why offer training?**
 - b. What kinds of change are sought through training?**
 - c. Which level(s) of organizational change is/are needed?**
 - d. Who would participate?**
 - e. How?**
 - 1. What is the average length of the training?**
 - 2. What are the typical type(s) of training?**
 - 3. What activities are included?**
 - 4. How is the training integrated into other areas of the company?**
 - f. In what ways is training evaluated? By whom?**

- 4. Regarding GOALS of training previously offered, in progress or planned at the CBC (generally speaking or specific programs of the past, present or future):**
 - a. What are the goals for the training sessions?**

- b. What are the goals for participants?**
 - c. What are the goals for the organization?**
 - d. What are the goals for society?**

- 5. Regarding OUTCOMES of training previously offered, in progress or planned at the CBC (generally speaking or specific programs of the past, present or future):**
 - a. What are the outcomes for the organization?**
 - b. What are the outcomes for the staff?**
 - c. What are the outcomes for clients?**

- 6. How did/does/will this company incorporate elements of culture into its training or other activities?**

- 7. Finally, is there someone else you think I should interview for this study?**

-Request any additional documents, charts, graphs that might aid in my study-

-Thank profusely for time and attention: follow-up with thank you notes upon return.