

**Engaging with Workplace Incivility through Valuable Actions:
A Conflict Transformation and Care-Focused Perspective**

by

Kelly Donald
B.A., University of Regina, 2009

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Supervisory Committee

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Abstract

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This thesis examines the role of management with regard to reducing and preventing workplace incivility through a care-focused and conflict transformation theory lens. The discussion on workplace incivility is expanded through an exploration of two theories: care-focused theory and conflict transformation theory. These theories are integrated into one theoretical framework, *The Care-Centered Moral Imagination Framework (CMIF)*, which is applied to current literature recommendations on reduction and prevention of workplace incivility. The current literature recommendations were summarized through an ethnographic content analysis on existing academic studies conducted on workplace incivility. The result is a précis of current themes in the literature with regard to managing workplace incivility followed by a discussion of missing elements of management as determined through the application of the CMIF. These elements were rolled into ten valuable actions: care ethic, humility, pragmatism, treasure relations, embracing change and diversity, relationship building, dialogue, engagement, understanding and reflect and critique, that were recommended for managers to adopt and model in the workplace. The actions are suggested strategies for managers to use in the workplace when engaging with workplace incivility. I discuss suggestions and implications of the research in the concluding remarks.

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Chapter 1: Introduction

The following chapter presents the research topic and purpose of this paper. Further, it presents a brief discussion of background information on the topic in order to familiarize the reader with key terms and concepts.

Research Topic and Purpose

The purpose of this research is to examine the role of management with regard to reducing and preventing workplace incivility. Management is both a social construct, with substantial literature written on the topic; however, it is also a generic term used to describe how resources and/or people are managed. There are theorists who loosely define management simply in terms of everyday life; that is, management is about people who manage, as well as what they do when they manage (Drucker, 1979; Grey, 1999). For the purposes of this thesis, I focus on management in its simplest sense, basically what people are doing when they manage. The focus of the term management throughout this paper will refer to the ethical frameworks, behaviours and attitudes adopted by people when managing others. In addition, when referring to managers or management in this thesis I am considering any person who is managing others at any given time. In essence, we are potentially all managers at one time or another depending on the situation. The management of people is not necessarily limited to a structural hierarchy.

Workplace incivility will be defined in accordance to Andersson and Pearson's (1999) definition: "workplace incivility is low-intensity deviant behavior with ambiguous intent to harm the target, in violations of workplace norms for mutual respect. Uncivil behaviors are characteristically rude and discourteous, displaying a lack of regard for others" (p. 547). Low-intensity refers to verbal rather than physical, passive rather than

active and indirect rather than direct forms of behaviour (Pearson & Porath, 2005).

Workplace incivility generally includes three parties: the instigator, the target and the observer. These positions are not mutually exclusive; where one acts as the instigator, they could also be the target or observer in another situation (Andersson & Pearson, 1999; Pearson & Porath, 2005; Caza & Cortina, 2007). Examples of workplace incivility may include but are not limited to:

- screening phone calls
- not saying thank-you
- taking credit for other's efforts
- passing blame for our own mistakes
- interrupting, ignoring and avoiding
- paying little attention or showing little interest in others' opinions
- e-mailing or texting in meetings
- talking down to others
- not listening
- belittling others
- withholding information
- making demeaning or derogatory remarks to someone

In carrying out this research, I will first explore care-focused theory and conflict transformation theory, to suggest what management could do to reduce and prevent workplace incivility based on those theoretical perspectives. Here I will explore each theory in depth and uncover the hallmark behaviours. I will then integrate the tenets of each theory into a cohesive operational theoretical framework, *The Care-Centered Moral Imagination Framework* (CMIF), which will be applied to the results of the ethnographic content analysis (ECA) on workplace incivility. Second, I will conduct an ECA on existing academic studies of workplace incivility and summarize what the current recommendations, actions and strategies are when engaging with workplace incivility. Finally, I will compare, contrast and integrate my findings from the theoretical

exploration, the development of the operational theoretical framework and the analysis of empirical data on workplace incivility to develop suggestions on what management could look like when engaging with workplace incivility. I will roll up the suggestions into ten recommended valuable actions management can choose to adopt and/or adapt when engaging with workplace incivility. Valuable actions will be defined in this thesis as the actions, behaviours and attitudes which can be modelled by managers when engaging with workplace incivility that according to the CMIF may result in positive outcomes. In other words, valuable actions are those actions, behaviours and attitudes which may result in a decrease in the incidence of workplace incivility. Further, I will uncover current gaps with regards to the CMIF and the current recommendations in the literature on workplace incivility.

Background Information

As previously mentioned, this paper will be a theoretical discussion. In the following background section I will create a framework from which the research will be structured. This will give the reader an understanding of the worldview and perspective the research will stem from. For the purpose of this research, worldview is defined as a way of conceptualizing and experiencing the world and how knowledge and experience is culturally developed, interpreted and interrelated (Walker, 2000).

The field of dispute resolution. The field of dispute resolution is interdisciplinary and encourages students and practitioners to consider alternative ways of doing and thinking, outside the dominant discourse of one's historical and social contexts. In order to accomplish this approach, most dispute resolution theory argues practitioners must be self-aware of their assumptions and biases and their historical and

social contexts and must constantly practice self-reflection when assessing a potential conflict situation. Elizabeth Minnich (2004) speaks to the “wellsprings” of interdisciplinary studies. By “wellsprings,” she means we must go beyond the capacities of intelligence and learning for the sake of it, rather we must strive towards becoming anew everyday by questioning what *is*, “so no particular answers of any era or culture or kind of knowledge can capture once and for all either what or who we are” (Minnich, 2004, p. 142). An interdisciplinary approach challenges us to think critically, question realities and most importantly encourages us to keep “the wellsprings flowing” (Minnich, 2004, p. 143). The framework of an interdisciplinary approach is integral in examining theories from all disciplines and attempts to develop well-rounded, holistic and critical social theories, free from grandiose truths but loaded with possibilities.

Practitioners and researchers in the field of dispute resolution require fluidity when engaging with conflict. To help put the concept of fluidity in perspective; LeBaron and Pillay (2006) offer a useful analogy:

For a clue about how to live well with conflict, we turn to an image from Western Europe, Canada and the United States: the symphony orchestra. Individuals in an orchestra are all different, yet they have a common interest – playing beautiful music together. The music is most beautiful when everyone complement each other. Sometimes in orchestral music there is discord and synchronicity. The conductor helps interpret the music and facilitates results. This image shows that structure, leadership and shared goals can help resolve conflict. It also reminds us that diversity is the richness that makes music beautiful. Our lives would be impoverished if we were all of the same minds and hearts. (p. 3)

LaBaron and Pillay (2006) speak to the skills dispute resolution specialists have to offer, the ability to see strength through differences, that hope and freedom do not have to come through the unification or blending of differences, rather through complementing and harmonizing diversity. Perhaps the maestro is a position managers may reflect when engaging with workplace incivility.

Feminist thought. Feminist theory as a concept is broad in scope, complex and difficult to define or simplify. Feminist thought is filled with diversity and has foundations from a variety of schools of thought, which in turn have created many branches of feminist theory (Tong, 1998). There are some key similarities however; I believe the most significant is feminist theories are built on a foundation of feminist ontology, which places an emphasis on the relational aspects of the world and the self, one that is non-oppositional, non-hierarchical and non-dualistic. This foundation does not define the self against the other or the other as something that must be controlled; rather, it views people's understandings through relationships with others (Lerner, 1993; Keller, 1997; Tong, 1998; King, 2000; Nickel & Eikenberry, 2006). From this ontological foundation, feminist theory is rooted in a holistic understanding free from dichotomies, encouraging empowerment, eliminating organizational barriers, valuing the process and linking the personal and the political (Ferguson, 1984; Chernesky, 1995; Tong, 1998; Nickel & Eikenberry, 2006). It represents concepts of equality, caring and nurturance over hierarchy, inequality and impersonality. Feminist thought is bound within a relational understanding of the self that believes in the inherent value of all (Ferguson, 1984; Tong, 1998).

Unfortunately feminist theory and practice have been largely unsuccessful in breaking down barriers and becoming a 'legitimate' voice in mainstream thought, rather it remains in the margins and is often less valued than traditional theories and practices. Theoretical conversations within public and business administration have at best, been minimally influenced by feminist theory and practice (Lerner, 1993; Burnier, 2003). Women's experiences in organizations and as administrative leaders have not figured notably into descriptions and explanations of organizational leadership (Burnier, 2003). Burnier (2003) argues that care should be given voice as a concept and value that should inform practices and decisions within public life. She believes, "by listening more closely to feminist theorists on care, public administration scholars perhaps can begin to incorporate these "voices" into their theoretical conversations and, by doing so, make room for care within those conversations" (Burnier, 2003, p. 530). Burnier (2003) calls for an ethic of care as a legitimate moral orientation, care as a guiding value used for administrative decision making, contextual understandings, empathy, sensitivity and responsiveness to be reflected on, an understanding of self as dependent on others, a relational leadership approach and for government to become more care-centered and less business-like. Burnier (2003) requests practitioners to at the very least, provide space for the feminist voice in public administration. In addition, to play with the idea there could be different, or an expansion of, ingredients making up the field, such as efficiency, expertise, technical reasoning and neutrality *plus* empathy, compassion, commitment and context, to name a few (Ferguson, 1984; Burnier, 2003; Stensota, 2010). Adopting a feminist lens and providing a space for feminist discussion is an idea I will explore more deeply throughout this paper, as it will be pertinent to relating to this research.

Workplace incivility. Over the last two decades, workplace incivility has been recognized as a persistently growing problem and a global phenomenon which organizations must begin shifting their focus towards. External forces such as globalization, technological advances and corporate capitalism have created the need for new and innovative strategies to meet workplace and workforce demands (Trudel & Reio, 2011). Strategies such as outsourcing, flex-time and specialization and fragmentation of roles and responsibilities may have been successful in meeting workplace demands and goals, however, have also contributed to breaking down interpersonal relationships in the workplace and increasing uncivil workplace behaviours (Andersson & Pearson, 1999; Trudel & Reio, 2011). These changes in organizational structures are considered potential starting points of uncivil behaviour in the workplace.

Further, increasingly diverse workforces are potential starting points for higher levels of miscommunication and general mistreatment due to cultural misunderstandings and diverse worldviews within the organization (Cortina, 2008). Workplace incivility refers to low-intensity behaviours where intent to harm is ambiguous and are in violation of workplace norms. Workplace norms refer to unspoken and shared understandings within an organization which tend to be linked to an individual's cultural understandings (Muir, 2000; LaBaron & Pillay, 2006; Cortina, 2008). Therefore, increasing diversity in the workplace may cause stress on workplace norms due to incompatible cultural understandings.

For the purpose of this research, culture is the shared and unspoken understandings within a group. It is the unquestioned process of meaning-making, as well as where and how we place importance on what *really* matters (Avruch, 2006; LaBaron

& Pillay, 2006). Finally, culture is like a series of lenses that shape and focus what we see and do not see, how we perceive and interpret stimuli and where we draw boundaries; culture is omnipresent (LaBaron & Pillay, 2006). Naturally, culture is embedded in every conflict, because conflict begins in human relationships. The way conflict is engaged and interacted with is greatly influenced by one's culture. Culture is inextricable from conflict, however it is important to note culture does not cause conflict (LaBaron & Pillay, 2006). Workplace incivility can be a series of cultural misunderstandings and miscommunications that are continually increasing due to globalized and diverse workforces. LaBaron and Pillay (2006) argue reaching cultural fluency is the best strategy to challenge our own cultural assumptions and the perceptions and behaviours we have internalized as 'natural' or common sense. Cultural fluency is "our readiness to anticipate, internalize, express and help shape the process of meaning-making" (LaBaron & Pillay, 2006, p.32). It is the awareness of our own cultural lens we look through and our learning from the unfamiliar which results when we look through another's cultural lens. Cultural fluency is developed through experiences with diverse others that stretch and expand our own ideas of normalcy (LeBaron & Pillay, 2006). In the discussion of workplace incivility, it is imperative to have an understanding of culture and cultural fluency to have potential starting points of uncivil behaviours in the workplace.

Workplace incivility is not unique to specific organizations or workplaces; it is widespread and pervasive. Pearson and Porath (2009) conducted research on the presence of workplace incivility and surveyed over 9000 employees in the American federal service. They found 99% of respondents reported witnessing workplace incivility and 96% reported experiencing a form of workplace incivility (Pearson & Porath, 2009).

Further, research shows workplace incivility is not just a North American phenomenon; rather it is international in scope (Pearson & Porath, 2009; Porath & Erez, 2009).

Workplace incivility that is frequent and persistent risks the possibility that incivility may spiral into more extreme forms of aggression and violent behaviour (Andersson & Pearson, 1999). This spiraling tendency emphasizes the need for further research to be done on workplace incivility. Moreover, increasing diversity in workplaces enhances the likelihood of more miscommunications and unintentional incivilities due to cultural and social differences, again calling the need for further research on engaging with workplace incivility in this period of globalization (Muir, 2000).

Importance and Contribution

As discussed, workplace incivility is known to be harmful, prevalent and persistent, although is a relatively new construct with many areas remaining to be researched and studied. Researchers are calling for further research to be conducted on finding ways to reduce workplace incivility. A substantial amount of research has been conducted on incidence and impact, not reduction and prevention (e.g. Andersson & Pearson, 1999; Pearson et al., 2001; Vickers, 2006; Caza & Cortina, 2007; Felblinger, 2009; Githens, 2011; Morrow, Mc Elroy & Sheibe, 2011).

According to Vickers (2006), workplace incivility in public administration organizations acts as a wolf in sheep's clothing and is something that needs to be talked about. She argues the wolf it disguises is bullying, workplace violence and aggression (Vickers, 2006). Further, public administration organizations bypass crucial questions surrounding the reality of interpersonal workplace relationships and their engagement with workplace incivility by displacing focus through management rhetoric on issues

such as teamwork, leadership, globalization and quality management (Vickers, 2006). My research plans to analyze academic studies previously conducted on workplace incivility with the anticipation of finding new meaning and new ways of engaging with workplace incivility outside of traditional management and human resource theories. I plan to analyze existing academic studies on workplace incivility impact and summarize the recommendations presented by the researchers regarding engagement.

My research will contribute to the theoretical discussion on workplace incivility and the importance of managing its impact and incidence. Research describes incivility incidence and impact as social interactions at the interpersonal level (Andersson & Pearson, 1999). However, prior research has not typically focussed on managers as those potentially responsible and accountable for incivility in their workplace, or, in turn, how managers are those responsible to create an expectation and environment free from workplace incivility. Further, research that has focused on management as a tool or strategy to engage with workplace incivility has not done so in line with the definition of management and managers as presented in this paper. Feminist and dispute resolution thought have yet to be fully explored as analytical tools in the discussion of ways for reduction and prevention of workplace incivility. My research will extend the discussion on workplace incivility on a theoretical level and provide suggestions on potential empirical studies required to make further recommendations on its reduction and prevention.

Managing workplace incivility is expected to be more challenging than managing overt forms of aggressive and violent behaviour due to its ambiguous and often unconscious nature. Legal or policy actions are not generally beneficial or warranted

(Andersson & Pearson, 1999). Therefore finding ways to establish and maintain workplace respectability and civility deserves attention from researchers. Morrow, McElroy and Scheibe's (2011) study suggests the need for research to be conducted on enhancing employees awareness of how incivility can damage daily social interactions and the need for providing suggestions on how employees can respond when confronted with incivility. Suggested efforts from management to directly involve employees in the re-setting of workplace norms are recommended (Morse, 2010; Morrow, McElroy & Scheibe, 2011). After all, their study concluded the effects of workplace incivility can spread rapidly, so one may argue the effects of how it is responded to and engaged with within the organization can spread as well. My research is interested in finding the potential roles management can play in spreading the positive effects in a workplace environment that are developed through constructive styles of engaging with workplace incivility.

Chapter 2: Literature Review

The following chapter presents a discussion of the current literature related to the research topic. The themes in the literature review centre on the theoretical foundation of workplace incivility, which suggests the connection between incivility and workplace conflict and the impact, incidence and consequence of workplace incivility. One study also suggests workplace incivility acting as a form of modern discrimination in the workplace. The literature has highlighted the impact and incidence of workplace incivility quite comprehensively; however, to date, prior research has not directly discussed the possibility of behaviour and attitude modelling from management as a crucial element in positively engaging with workplace incivility. In fact, discussions in relation to preventing or reducing workplace incivility are generally absent in the literature and tend to be included in future research and direction sections of the research (e.g. andersson & Pearson, 1999; Pearson et al., 2001; Lim & Cortina, 2005; Vickers, 2006; Trudel & Reio, 2011).

The major five themes within the literature review are:

1. Theoretical Foundations of Workplace Incivility

This sub-section discusses the foundational work conducted on workplace incivility and the historical and social context the discussion emerges from. It speaks to the theories used to develop the concept of workplace incivility and to explain its presence in organizations across the globe, though most notably in Western societies. Finally, this section discusses the elements of workplace incivility and how the seemingly harmless behaviours can spiral into escalated forms of conflict.

2. Impact, Incidence and Consequences of Workplace Incivility

The second sub-section references the impacts, incidence and consequences of workplace incivility and confirms the need for further research. Here the degree of damage towards individuals and organizations is discussed as well as the financial impact of workplace incivility. Further, the consequence of workplace incivility is often defined and discussed as a form of poorly managed conflict.

3. Workplace Incivility as Modern Discrimination

This sub-section discusses workplace incivility and the intersection of gender and race. It focuses on modern theories of discrimination and how incivility can act as a veiled form of modern discrimination through unconscious uncivil behaviours which are acting on personal biases and prejudices formed through dominant discourse, as well as historical and social contexts. Lastly, it speaks to the need of diversity training in organizations and the focal point of responsibility is on manager's behaviours and attitudes in managing workplace incivility.

4. Workplace Incivility and Care-Focused Theory

The next sub-section speaks to the gap in literature in utilizing care-focused theory as an analytical tool when considering workplace incivility. It discusses the major tenets of care-focused theory and how they can be useful to managers when engaging with workplace incivility.

5. Workplace Incivility and Conflict Transformation Theory

The final sub-section discusses the lack of research linking workplace incivility with conflict management styles or dispute resolution theories. Conflict transformation theory fits with the tenets of care-focused theory and can offer potential tools and actions managers can utilize when engaging with workplace incivility.

Theoretical Foundations of Workplace Incivility

Andersson and Pearson (1999) introduced to academia the importance of impact and the potential for conflict escalation of seemingly harmless ambiguous acts of rudeness and disrespect. They developed a model of an incivility spiral which suggests the connection of workplace incivility to the potential of workplace violence, aggression, harassment and conflict (Andersson & Pearson, 1999). Their research fed from social scientists and historians call for the need of increased civility in the twenty first century (Roberts, 1985). Civility is the unspoken, yet strongly expected ways of conducting oneself in social interactions. Civil ways of interacting may differ in personal or public spheres and depends on the situation; nonetheless, there are unspoken socially acceptable civil ways to behave in all situations (Roberts, 1985; Andersson & Pearson, 1999).

According to social scientists, the need for civility becomes more significant when social interactions become more complex and frequent (Andersson & Pearson, 1999). Some examples of how social interactions have experienced increased complexity in the twenty first century are through advancements in technology, increasing global interactions and cultural diversity in all facets of social reality (Andersson & Pearson, 1999; Belcourt, Bohlander & Snell, 2011). Scholars argue the decline of civility comes from an ethic of self-expression, where we oppose civility because it denies our abilities of freedom and individuality (Morris, 1996; Andersson & Pearson, 1999; Ritzer, 2008). Our time is an age of apathy, or perhaps of fear and relativism, where no one wants to make a judgment, impose a standard or call behaviour unacceptable (Morris, 1996; Ritzer, 2008). Social theorists have argued employee diversity, re-structuring, downsizing, resource cuts, increased productivity demands and unstable job security as causes for increases in

uncivil behaviours in the workplace (Andersson & Pearson, 1999; Belcourt, Bohlander & Snell, 2011). The workplace was once an environment that took pride in formal and polite behaviours; however, business organizations have started to reflect the informal, rude and disrespectful interactions of society.

Traditionally research on workplace aggression, violence and bullying, or other forms of deviant behaviour, have focused primarily on physical, active and direct forms of aggression, where the intent is to harm (Andersson & Pearson, 1999). Little research, prior to Andersson and Pearson's (1999) ground-breaking article, has been completed on more covert forms of mistreatment, such as rudeness, thoughtless acts or general unkindness, where the intent is not overtly to harm. Incivility is a lesser form of mistreatment in the workplace that does not require or in fact warrant legal ramifications (Lim & Cortina, 2005). Workplace incivility is a unique construct, distinct from workplace bullying and workplace aggression and violence. Andersson and Pearson (1999) offered a working definition of workplace incivility: "workplace incivility is low-intensity deviant behavior with ambiguous intent to harm the target, in violations of workplace norms for mutual respect. Uncivil behaviors are characteristically rude and discourteous, displaying a lack of regard for others" (p. 547). After further research was conducted on workplace incivility, their definition is consistent with the three general characteristics of workplace incivility: norm violation; ambiguous intent to harm; and low intensity (Andersson & Pearson, 1999; Pearson et al., 2001; Lim & Cortina, 2005).

Workplace incivility is characterized as low levels of mistreatment that breaches respectful workplace norms and where intent to harm is ambiguous (Andersson & Pearson, 1999). Incivility reflects uncivil behaviours towards one another that can easily

be ignored or dismissed as harmless. The intent to offend or distress another is difficult to prove, as interpretations and experiences of events are dependent on situational, historical and social contexts. Andersson and Pearson (1999) adopt a social interactionist perspective when researching workplace incivility, where there is an instigator, target and observer all interacting within a unique social context. They argue incivilities are exchanged between individuals and through this interchange can emerge an exchange of coercive actions where intent to harm develops. Further, the social interactionist perspective emphasizes the interpersonal and situational elements involved in the exchange of incivilities and potential development of coercive actions (Andersson & Pearson, 1999; Cortina, Magley, Williams & Langout, 2001).

Andersson and Pearson (1999) examined incivilities and coercive actions as processes reliant on social and situational contexts rather than exclusive events. In other words, in order to understand uncivil or coercive behaviours it is imperative to consider the situation and how the processes of interactions take place. Considering the situation involves acknowledging that certain workplace norms are crucial in fostering mutual respect that is necessary for employees to work together (Andersson & Pearson, 1999). When viewing incivility as a social interaction influenced by situational elements andersson and Pearson (1999) provide a framework depicting how incivility can potentially escalate into an exchange of coercive behaviours within an organization.

The incivility spiral is a framework developed by Andersson and Pearson (1999) to explain how uncivil behaviours can potentially lead to coercive actions. Interpersonal conflict spirals often demonstrate the relation between perceived wrongdoing and ensuing aggressive actions that may escalate into a spiral of conflict (Biess & Tripp,

1995; Andersson & Pearson, 1999; Pirie, 2000). From the concept of conflict spirals, develops the incivility spiral framework.

Andersson and Pearson (1999) suggest ubiquitous minor stresses can be more damaging than single major stress events. The incivility model suggests the frequent and pervasive low-intensity, frustrating encounters accumulates and leads to a “tipping point”, where one last low-intensity injustice triggers retaliatory, possibly aggressive, behaviour by the target. Therefore, suggesting that relatively minor forms of interpersonal mistreatment can, over a period of time, bring on mass organizational conflict and extreme interpersonal conflict (Andersson & Pearson, 1999). Further, another key element in the incivility spiral is simply the perception of mistreatment in interpersonal interactions. Once there is a perceived injustice the spiral also has the potential to take off and escalate to coercive behaviours (Andersson & Pearson, 1999; Cortina & Caza, 2007).

Workplace incivility is widespread across the public service (Cortina et al., 2001), healthcare systems (Laschinger, Leiter, Day & Gilin, 2009) and higher education (Caza & Cortina, 2007), as well as other organizations. It is a prevalent problem that is worsening with the changing dynamics of workplace relationships and organizational structure (Andersson & Pearson, 1999; Cortina et al., 2001; Trudel & Reio, 2011). The effects of workplace incivility are negative and extensive and affect both individuals within organizations and organizational cultures. Workplace incivility presents a unique challenge because it is “more insidious, taking hold in such an ambiguous and stealthy manner that it is difficult to identify, manage and prevent” (Cortina, 2008, p. 71). Many researchers argue workplace incivility is not successfully managed through human

resource departments or policy objectives due to its elusiveness and according to the instigators perspective, presumably harmless (Vickers, 2006; Cortina & Caza, 2007).

Workplace incivility is therefore distinguished by three general elements: norm violation, ambiguous intent to harm and low-intensity (Pearson et al., 2001; Lim et al., 2008). Norm violation refers to work specific expectations and standards of behaviour that are implicit in the workplace (Belcourt, Bohlander & Snell, 2011). Norms are the levels of respect expected to be upheld; however, because of their unspoken nature, what is deemed uncivil in one workplace may not be in another (Lim et al., 2008). Further, because norms are internalized and interpreted by individuals, what constitutes an uncivil act to one person, might not to another (Montgomery et al., 2004). Ambiguous intent to harm implies that a person portraying uncivil behaviours is not always consciously intending to harm another individual. When observed, the behaviour is legitimized by others through deeming it an oversight, as ignorance or simply the instigator's personality (Andersson & Pearson, 1999; Pearson et al., 2001). It has been argued however, that workplace incivility's ambiguous nature is in actuality a veil for modern forms of discrimination (Cortina, 2008). Further, low intensity refers to milder forms of mistreatment, such as ignoring others or inappropriate jokes (Andersson & Pearson, 1999).

When each event of workplace incivility is viewed in isolation, it appears minor and no legal action is required or even merited (Lim & Cortina, 2005). The three defining elements of workplace incivility are problematic in themselves when discussing ways to effectively manage it. Paradoxically, the three elements of workplace incivility are in themselves ambiguous and relative. The incidence of workplace incivility relies heavily

on individual interpretation, cultural norms and social context. What is harmful to one person could be considered harmless to another. This paradox increases the complexities and convoluted discussions on workplace incivility reduction and prevention.

To further complicate workplace incivility and its challenges, the negative impacts of uncivil behaviours go beyond those who directly experience it. Studies have shown workplace incivility negatively affects people who witness uncivil behaviours or people who work with instigators and targets (Pearson et al., 2000). Further, workplace incivility targets are more likely to leave organizations, due to burnout or negatively affected well-being (Pearson et al., 2000; Cortina & Caza, 2007; Cortina, 2008; McDonald, Vickers, Mohan, Wilkes & Jackson, 2010). Studies also illustrate that, if not managed effectively, workplace incivility may lead to increased stress, decreased job satisfaction and tends to negatively impact the well-being of employees (Andersson & Pearson, 1999; Cortina et al., 2001; McKenzie, 2002; McDonald et al., 2010). Finally, unresolved workplace incivility may lead to antisocial behaviours, coercive actions and violence. In turn, covert retaliation can lead to lower productivity, unsatisfied employees and in its extreme form, the demise of the organization, which supports the concept of the incivility spiral (Pearson et al., 2000).

Impact, Incidence and Consequence of Workplace Incivility

The impact of workplace incivility is damaging to both the organization and the individuals affected. Workplace incivility leads to burnout and disengagement in the workplace (Andersson & Pearson, 1999; Caza & Cortina, 2007). Leiter and Maslach (2004) define burnout as “a psychological syndrome of exhaustion, cynicism and inefficacy which is experienced in response to chronic job stressors” (p. 93). Emotional

exhaustion is the core tenet of workplace burnout, which is linked to chronic job stressors or a form of workplace incivility (Laschinger et al., 2009). Burnout is generally studied in health care settings where research has linked high levels of emotional exhaustion to lower levels of job satisfaction, while supportive environments and low burnout predicted greater job satisfaction and better outcomes (Cortina, 2008; Laschinger et al., 2009).

Laschinger et al. (2009) found relationships with peers and supervisors to play a role in burnout. The more supportive the relationships are the less likely burnout will take place. Organizational commitment is an important predictor of employee turnover.

Organizational commitment refers to an employee's attachment, identification and engagement with the organization and has been positively related to job performance, satisfaction and turnover (Cortina, 2008; Laschinger et al., 2009). A unique finding concerning workplace incivility is the negative impact of perceived uncivil behaviours on employees as well. If uncivil behaviours are observed or perceived, the observer or the perceiver often experiences disengagement and discomfort in the workplace, resulting in decreased job performance and satisfaction (Morrow et al., 2011; Porath & Erez, 2009; Caza & Cortina, 2007; Pearson et al., 2001). Workplace incivility both experienced and perceived impacts employees and causes disengagement and disconnection to the organization leading to negative impacts towards the organization.

As discussed, workplace incivility is widespread and common across workplaces with high incident rates being reported. Research suggests in the United States federal service, 99% of respondents have reported witnessing workplace incivility, while 96% report experiencing a form of workplace incivility (Pearson & Porath, 2009). Further, one report surveying Canadian white-collared employees suggests 25% witnessed incivility

daily and 50% reported being direct targets of incivility at least once per week (Pearson & Porath, 2005). Although little academic research has been conducted on incidence of workplace incivility in the Canadian federal service, Statistics Canada released a report in 2004 on Criminal Victimization in the workplace. The report stated 17% of self-reported violent victimization occurred at the respondent's place of work. Physical assaults made up 71% of all incidents of workplace violence, with 37% of workplace violence being reported to the police (De Leseleuc, 2004). When considering Andersson and Pearson's (1999) spiral of incivility model, it can be argued through reducing workplace incivility the reported high incident rates of workplace victimization would be reduced as a result.

Power issues have an effect on incidence of workplace incivility (Caza & Cortina, 2007). This is in line with power imbalances often playing a factor in more severe forms of workplace violence and aggression (Belcourt, Bohlander & Snell, 2011). Pearson et al. (2000) argue instigators of workplace incivility are three times more likely to be of higher status than the target; also, instigators are almost twice as likely to be male. Research also suggests power issues and status have implications for the targets' experiences and responses to workplace incivility (Caza & Cortina, 2007). Issues of power are important elements to consider when analyzing workplace incivility. Individuals who experience uncivil behaviours from organizational authorities develop perceptions their institution is unjust or unfair (Caza & Cortina, 2007). Top down incivility is strongly associated with perceived injustices, while lateral incivility had a moderate link to perceptions of injustice. This difference between lateral and top down forms of incivility highlight the important role of instigator power in the incivility process (Caza & Cortina, 2007). This finding is imperative to my research because it

emphasizes the importance power relations have in contributing to issues of perceived organizational injustices, which in turn focuses on the potential of management as playing a crucial role in reducing and preventing workplace incivility.

Consequences of workplace incivility are typically negative both psychologically and financially. Empirical studies have shown the prevalence of workplace incivility. However there is less evidence linking workplace incivility to financial losses (Trudel & Reio, 2011). However, conceptually, workplace violence is at the severe end of the workplace deviance continuum and in 1998 the estimated costs of workplace violence in the US was between \$6.4 and \$36 billion in lost productivity, tarnished public image, insurance costs, increased security and other related costs (Speer, 1998). Considering this data and Andersson and Pearson's (1999) incivility spiral, it can be argued there are substantial financial costs related to workplace incivility.

The negative effects on individual targets of incivility are well documented, however. Research suggests 30% of targets lost work time trying to avoid workplace incivility (Gardner & Johnson, 2001). Pearson et al. (2000) argue those reporting to be targets were less likely to be committed to the organization and experience disengagement. Further, 50% of respondents reported desires to leave the organization and 12% actually quit (Pearson et al., 2000). The consequences of workplace incivility are consistent with the deficient outcomes of poorly managed conflict and suggest the need for further research on workplace incivility reduction and prevention (Trudel & Reio, 2010).

Workplace Incivility as Modern Discrimination

Recent studies and research have been comprehensive in discussing the impact, incidence and consequence of workplace incivility as well as the form uncivil behaviour may take, most often ambiguous in nature (Andersson & Pearson, 1999; Pearson et al., 2001; Vickers, 2006; Caza & Cortina, 2007; Cortina, 2008; Laschinger, 2009; McDonald et al., 2010). However a small amount of research has been focused on *why* individuals participate in uncivil behaviours and if instigators are cognisant of the meanings of their actions.

Cortina (2008) presents a theory that argues incivility “as a veiled manifestation of sexism and racism in organizations” (p. 55). From the literature review, Cortina (2008) is the only theorist found who presents this innovative theory of workplace incivility. She reviews theories of modern discrimination and workplace incivility and discuss how these two bodies of knowledge can support the proposition “that incivility can constitute a particularly insidious, behavioural manifestation of modern/contemporary/covert sexism and racism” (Cortina, 2008, p. 55). Cortina (2008) addresses issues of race and gender when analyzing workplace incivility to gain a better understanding of where uncivil behaviours develop. The research prior to 2008 did not fully address the intersection of social identity issues, such as race, age, gender, class, ethnicity, sexual orientation and so forth, rather it focused on mistreatment in the workplace as “general” incivility. Incivility is not always “general” and instead may represent biases in the workplace, such as gender and race biases (Cortina, 2008). For the sake of this research, I will mainly be focused on general incivility; however, will remain cognisant of social identity factors. That is, I will remain aware uncivil behaviours may have a number of

underlying biases at play and future research may benefit from incorporating Cortina's (2008) theory of workplace incivility as a veiled form of modern discrimination.

Contemporary theories of discrimination argue forms of discrimination have transformed from overt, blatant discriminatory behaviour to covert and subtle forms of discrimination (LeBaron & Pillay, 2006; Cortina, 2008). Attitudes and behaviours towards marginalized groups have become more tolerant, positive and accepting on the surface; however, theorists argue biases still exist at an unconscious level (LeBaron & Pillay, 2006; Cortina, 2008). Contemporary biases may be so ambiguous the instigator may be unaware of its discriminatory nature and will typically have a rational, nonbiased explanation for their uncivil behaviour (Cortina, 2008). In fact, modern racists allegedly endorse egalitarian values and condemn racism, while identifying them as non-prejudice. However, the danger of contemporary forms of discrimination is the implicit nature of bias that forms from dominant ideology (Cortina, 2008). Prejudice has a long history in most societies, persisting over time and in continuously adapted forms. Dovidio, Gaertner, Kawakami and Hodson (2002) argue in Cortina's (2008) article: "negative attitudes toward women and ethnic minorities have continued despite social pressure to renounce prejudice; rather than going away, the negative attitudes become stored in memory and change from explicit to implicit" (p. 59). One adapted form of prejudice is gender and racial disparities in organizations, resulting frequently in higher status positions where power is most concentrated and where women and ethnic minorities are habitually underrepresented (Tong, 1998).

Cortina (2008) argues both personal-level and situational explanations effect the likelihood of discriminatory behaviour occurring. Personal values, biases and stereotypes

held by individuals will construct potential unconscious prejudice behaviour. While social and organizational contexts are crucial in the probability of personal-level prejudice manifesting in unconscious behaviours and actions at the workplace; Cortina (2008) suggests it is the interaction between personal-level and situational explanations as to whether discriminatory behaviour is absent, implicit or explicit in the workplace. Her findings suggest a nonbiased individual working for an organization with a nonbiased stance will exhibit little or no discrimination (Cortina, 2008). Further, she argues even if the employee unconsciously supports negative attitudes towards minorities, a strong antidiscriminatory organizational context should prevent the individual from acting on their implicit biases (Cortina, 2008).

Cortina (2008) describes modern discrimination in the form of workplace incivility as “selective incivility.” One example of selective incivility may be illustrated when:

Forward-thinking, tolerant employees unknowingly target women and minorities with disproportionate incivility, despite being explicitly opposed to sexism and racism. That is employees’ implicitly stereotypic attitudes, preference for in-group members, motivation to maintain social power and so forth could give rise to subtle biases against the out-group. (Cortina, 2008, p. 64)

Unenforced antidiscrimination policies, permissive management behaviour and antisocial cultures in the workplace could lead to employees’ acting on these biases. Further, cultural traditions and norms of sexism, racism and hierarchies will exacerbate the situation and instigators will have reasonable non-racist, non-sexist explanations for uncivil behaviour that the instigator themselves will believe (Cortina, 2008). Selective

incivility can manifest in both innocent, unconscious forms and purposeful forms where the instigator uses “general” incivility as a veil to hide their prejudices towards minorities (Cortina, 2008).

Cortina (2008) suggests new directions for research is to consider social, feminist and cultural psychology and use gender and race as an analytical tool when examining workplace incivility. Her research also argues the importance of intrapersonal reflection and interpersonal relationships when exploring workplace incivility (Cortina, 2008). In respect to my research, she suggests that organizations must look beyond traditional methods of achieving and managing diversity, specifically looking beyond the reactive complaint process. Cortina (2008) argues to create respectful, incivility-free work environments:

Proactive, preventative and educational approaches seem more promising instead. For example, in the interest of incivility prevention, senior management can model appropriate, respectful workplace behaviours and clearly state expectations on civility in mission statements or policy manuals. Reference checks for prospective employees can include questions about interpersonal behaviour. (p. 71)

Cortina (2008) is suggesting the need for interpersonal interaction as a means of managing workplace incivility, as opposed to unsuccessful attempts solely focusing on policies and procedures. However, overarching policies and procedures still ought to be in place but managers should also emphasize that unacceptable discrimination includes not just overt acts of prejudice behaviour but also includes subtle acts of devaluation and exclusion (Cortina, 2008).

Workplace Incivility and Care-Focused Theory

To date, there is no literature linking workplace incivility with a care-focused theoretical underpinning. Nel Noddings (1984; 2003; 2010) argues the greatest contribution to care theory is the emphasis on the caring relation. She suggests relations, not individuals, are natural to the human species and a caring relation is a certain kind of relation or encounter (Noddings, 2003; 2010). The caring relation can be instinctive, natural or ethical. Care theory is built from the maternal caring relation, one that can be both instinctive and natural and is the foundation of an ethical caring relation, which in hope, will lead back to establishing natural caring relations (Noddings, 2010). Most, if not all, of our relations require, or should require, the construction of caring relations, which is a relationship that contains another, the cared-for (Noddings, 2003). Many relations are not equal and contain power imbalances and often a subordinate, which speaks to the importance of having an ethical caring framework when practising caring relations outside the family.

Research has not explored a lack of empathy, caring and a concern for others as possible explanations for the roots of workplace incivility and possible tools to engage with workplace incivility. Rates of workplace incivility are increasing over the past two decades due to growing organizations, increased technology, decreased interpersonal relationships and fragmented workplaces (Andersson & Pearson, 1999; Cortina et al., 2001, Pearson et al., 2001). De-humanized workplaces that lack concern for others and lack caring relations are a breeding ground for workplace incivility (Boeck, 2005; Morse, 2010). I aim to explore the significance of viewing the self in relation to others as opposed to the self against others and how this different perspective can potentially be a

factor in reducing and preventing workplace incivility. In the literature there is a gap in the discussion of the role of behaviour modelling in management. Also, there is a gap in how the tenets of care-focused theory are crucial descriptions within management which can foster caring relations within the workplace where workplace incivility is not welcome.

Workplace Incivility and Conflict Transformation Theory

Another missing analytical tool in the literature is the discussion of conflict transformation theory as a potential mechanism managers can utilize when managing and engaging with incivility in the workplace. In fact, there has been no research found linking workplace incivility with any sort of conflict management style (Trudel & Reio, 2011). There has, however, been research that established a relationship between interpersonal conflict and counterproductive workplace behaviour, as well as a study that found conflict management styles impact the occurrence of workplace incivility (Trudel & Reio, 2011). Trudel and Reio (2011) explore how conflict management styles relate to the instigation of workplace incivility. They present a conceptual model of five traditional models of conflict management styles (integrated, accommodating, dominating, avoiding and compromising) and argue that depending which conflict management style is used will affect how an individual interacts with workplace incivility (Trudel & Reio, 2011). For example, someone with a dominating conflict management style may be more likely to engage in instigator behaviour, while an individual with an avoiding conflict management style may be more prone to become a target (Trudel & Reio, 2011). Their findings state that conflict management styles are related to workplace incivility and that conflict styles even predict incivility (Trudel &

Reio, 2011). Further, they argue it is differences in values, interpretations and perceptions that lead to conflict in the workplace, concluding why workplace conflict tends to be omnipresent across all organizations (Trudel & Reio, 2011).

Conflict transformation is a theoretical framework that has not been applied to workplace incivility and may offer new ways managers can engage with uncivil behaviour. Conflict transformation differs from conflict management or conflict resolution processes because it involves transforming relationships between parties, where the latter approaches find ways to tolerate or contain conflict or to move parties towards a positive outcome, often through a third party's guidance (Pirie, 2000). Conflict transformation engages with the conflictual relationships and explores differences, values, beliefs and discourse to more fully understand the relationships and why conflict is involved. It seeks to transform the conflict saturated relationship to a relationship of increased understanding of each other's perspectives and worldviews (Lederach, 2005). It aims to provide a 'shift' in each parties understanding. To date conflict transformation theory has not explicitly been applied to workplace incivility. However, due to devalued relationships entangled with personal biases based from culture, values, belief and worldviews prevalent in uncivil behaviours and by applying conflict transformation theory to the construct of workplace incivility, I may shine light on new roads for further research (Cortina, 2008). In the literature there is a gap in the discussion of conflict transformation and how the principles of this theory may be significant in the reduction and prevention of workplace incivility.

Chapter 3: Methodology

The following chapter provides an explanation of the methodologies used in carrying out this research. It begins with a discussion of my ontological and epistemological foundations in order to provide transparency to the reader and reveal potential biases within the conducted research. Next is a discussion of the research design followed by a detailed account of the data selection. Lastly, I will reveal ethical considerations and limitations.

Ontological and Epistemological Foundations

My undergraduate degree in sociology was received from the University of Regina. My graduate degree in Dispute Resolution is from the University of Victoria. I have been fortunate enough to travel throughout the world. I have a unique and unconventional, but supportive and loving family. I have friendships that are genuine, meaningful and caring. I have experienced rich and diverse employment and volunteer opportunities. These are a handful of the primary, large-scale events that I consider lay the foundation for my being to be built. However it is the relationships, micro-events, experiences, accomplishments, failures, interactions, connections, assumptions, conflicts, losses, understandings, misunderstandings and communications *with others* within these foundational events that built the unique construct of my social being thus far. My ontological and epistemological positions are always active and changing, however, the social experiences and relationships of my life lay the groundwork for these positions to develop.

My choice of research design was derived from my ontological foundation, that is my basic understanding and knowledge about what exists in the social world, what my

assumptions are relating to human nature and what makes us unique (Knuttila, 2008). My view of social reality is influenced by my sociology background. Professor Knuttila informed my introductory sociology class, the first wisdom of sociology is: things are not what they seem. He argues:

The sociological approach is different, in part because it looks at all social issues and processes in a deliberate, systematic and holistic manner, with an eye to understanding their larger significance and role for society, as well as their impact on individuals and their development. (Knuttila, 2008, p. 22)

Social issues and processes we thought we were experts on, due to our “common sense,” could produce startling results and findings when we investigate social reality through a sociological perspective. Sociologists see knowledge can be flawed and in order to understand complex social behaviours we must view and research social reality analytically and critically (Knuttila, 2008).

My ontological position is bound in a sociological perspective, or more specifically, a social constructionist understanding. Social constructionist theory suggests we are builders of our realities and we define and organize our world through the creation of social norms and social structures that in turn guide our behaviours (Rigney, 2001). Social constructionists believe there are multiple realities and knowledge is socially constructed through interactions and transmitted through collective understandings. Rigney (2001) suggests, “social constructionists typically reject conventional notions of an objective reality existing “out there,” independent of consciousness and language, in favor of a view of reality as the negotiated consensus agreed upon within particular

language communities” (p. 163). This understanding of social realities shape how I view workplace incivility and the best approach towards reduction and prevention.

Another key element of social constructionism is the link with social relationships as an antecedent to social realities (Rigney, 2001). This link is imperative in my assumption of workplace incivility as a result of fragmented or negative social interactions and relationships. Further, it links to my interests in conflict transformation theory and the significance of meaningful and adaptable relationships as a tool for transforming the nature of the conflict. Finally, by placing significance on relationships and viewing the self in relation to the other, social constructionism encourages researchers to discover who the other is and how their experiences differ and contribute to social realities.

Epistemology is what we know about what exists and how we accomplish this knowing, it is the study of what knowledge is and how it is produced (Knuttila, 2008). Knuttila presented my introductory class with the sociological analytical approach.

Within this approach he states:

Sociology is not so much a specific body of knowledge as a mode of thinking. We must be confident that we can untangle and understand the complexities of our social existence, made up as it is of a web of interactions and relationships influenced by, among other factors, class, gender, race, nation, age, culture, religion and locale or region. (Knuttila, 2008, p. 23)

Although perhaps impossible to fully achieve, this form of analysis is imperative within a social constructionist perspective and provides my epistemological underpinning. An element to this approach is challenging taken-for-granted assumptions and attempting to

deconstruct social realities to better understand who created them, whose needs and ideological interests are being served and whose experiences are missing (Rigney, 2001; Knuttila, 2008).

In order to challenge traditional forms of knowledge and theory, I am including feminist theory in my research. The feminist consciousness brought forward issues of power, hierarchies, marginalization, oppression and the absence of female experience (Lerner, 1993). Feminist thought brought gender based analysis to the academic light. Gender is the core element of feminist theory and is an example of challenging assumptions of knowledge and truths. Gender based analysis could be a core element in better understanding workplace incivility and feminist theory will bring to light new questions and challenges in the study of uncivil behaviours.

My research design has a critical and social constructionist underpinning. The dominance of conventional approaches to managing workplace incivility, such as through policy or Human Resource Departments, has proven to be insufficient and uncivil behaviours in the workplace continue to increase (Andersson & Pearson, 1999, Pearson et al., 2001; Cortina et al., 2001; Cortina, 2008). Developing insights into different understandings of why workplace incivility may be worsening is crucial in my research design. I believe through a social constructionist approach to understanding social realities, I may be able to uncover new ideas and frameworks surrounding the theoretical discussion of workplace incivility and a deeper understanding of its origins and potential suggestions in managing uncivil behaviours.

Research Design by Textual Analysis

I utilized textual analysis as my methodology when approaching my research question. Textual analysis is a methodology that has increased the understandings of textual meanings. Lockyer (2008) suggests, “through close and detailed scrutiny, textual analysis can provide rich discussion of presentational and structural specifics and subtleties that would remain unidentified if a cursory analysis was conducted” (p. 867). My research relies on what has been written and therefore textual analysis is a good fit. I plan to offer suggestions for future research directives and provide new discussions with regard to workplace incivility.

Critics of textual analysis have questioned the validity of the methodology, arguing the analysis may offer only the perspective of the researcher and therefore continue to reflect ideological biases (Lockyer, 2008). In response to this critique, proponents of textual analysis state it is unfeasible to fully understand text without social biases, considering each researcher will be socially situated and provide an analysis derived from their interpretations, perspectives and worldviews (White & Marsh, 2006). Further, the process of textual analysis must be self-reflective and researchers are expected to present their ontological and epistemological biases in an attempt to be conscious of potentially favouring one approach over another (Lockyer, 2008). Consequently, a researcher’s bias can indeed, present a new description of the meaning, content, structure and discourse hidden within the text. From a social constructionist perspective, this offers another valuable interpretation of the construction of knowledge.

Conducting a textual analysis interested me and fit well with this research because it is a flexible methodology that provides the opportunity to explore deeper into textual

meanings (White & Marsh 2006; Lockyer, 2008). First, I conducted a theoretical exploration on two theoretical perspectives and developed a framework, *The Care-Centered Moral Imagination Framework* (CMIF), to apply to the results of the analysis on workplace incivility. Second, I performed an ethnographic content analysis¹ (ECA) on existing studies of workplace incivility. Third, I discussed the gaps found between the applications of the CMIF to the results of the ECA. Textual analysis is a tool that transcends an individual discipline and therefore allows for a flexible and adaptable approach towards uncovering the meanings, assumptions, content and discourse behind the text which I believe is necessary and required in my research.

The first part of my research focused on an exploration of care-focused theory and management. Second, I explored conflict transformation theory and management. Third, after the exploration of each theory, I developed an integrated theoretical framework, the CMIF, to apply to the results of the ECA on workplace incivility. I analyzed each theory to uncover relations of power, gender and hierarchy while summarizing the major tenets, similarities and differences within the theories. In the third step, I integrated the ideas from each theoretical perspective so as to fuse the conceptual ideas of valuable actions to create an integrated care-focused/conflict transformation theoretical framework, which I termed *The Care-Centered Moral Imagination Framework*.

Data Selection and Analysis

My research consisted of three separate parts, discussed in the following three sections, which were compared, integrated and contrasted in the discussion portion of my research. The parts consisted of the theoretical exploration and creation of a theoretical

¹ The process of ethnographic content analysis will be discussed in the following section.

framework, ethnographic content analysis and application of the theoretical framework to the ECA results.

Theoretical exploration. The theoretical exploration consisted of an analysis of two theorists; Nel Noddings' work on care-focused theory, predominately within her book, *The Maternal Factor: Two paths to morality* (2010) and John Paul Lederach's work on conflict transformation theory mainly in, *The Moral Imagination: The art and soul of peace building* (2004). These two pieces were chosen as they are the most recent pieces written by each theorist and have not been applied to any previous research conducted on workplace incivility.

The theoretical exploration was performed within a social constructionist paradigm. This paradigm rejects the notions of an objective reality existing independent of consciousness and language and seek to realize socially constructed realities through understanding the language, both in its explicit form and the implicit level that needs to be uncovered (Rigney, 2001). Therefore, as the exploration was conducted, I perceived the concepts and ideas of each theory as theoretical concepts and ideas rather than presumed laws and rules and will be offering a new theoretical perspective for readers to consider and perhaps agree to.

Modernism assumed reality is objectively knowable and rationally comprehensible and the social world could be predicted and controlled. Truths were considered to be inherently connected to language, which were developed from dominant discourse embedded within historical and social contexts (Rigney, 2001; Ritzer, 2008). Therefore, if the individual mind acquires knowledge of the world and language is the means to express the content of the mind then language holds truths (Gergen, 2001).

Postmodern theorists are posing ideas of communal construction of knowledge, objectivity as a relational attainment and language as a medium where multiple truths are formed (White & Epston, 1990; Gergen, 2001; Winslade & Monk, 2001). The process of the theoretical exploration was performed under the critical umbrella of postmodernism where the social constructionist paradigm falls.

Postmodern theorists emphasize the relational aspects of language, knowledge and selfhood. Language is viewed as inherently relational and is a form of communal participation. Postmodernism suggests reality is socially constructed, not an isolated objective entity that exists. Post modern theorists believe people are not constructed by universalities but instead by context, language and situations they are embedded in (White & Epston, 1990; Gergen, 2001; Winslade & Monk, 2001). To understand realities the person must understand the language, its interpretation and its existing discourse.

Critical analysis of social theory requires starting points of analysis. Discourse is a specialized language that develops into statements which come to represent knowledge and is found in pieces of reality. For example, a dominant discourse in Western culture is assumptions of individualism as opposed to collectivism when viewing reality. Each theory has underlying assumptions, values and beliefs that go unnoticed and through analysis these unexamined assumptions are teased out (Winslade & Monk, 2001). Social constructionism suggests people are products of social processes. Knowledge is not objective or factual rather interdependent on cultural and social contexts. Language is a precondition for thought where we are using pre-existing discourse that shapes our thinking and interpretations and prevent us from challenging dominant assumptions. Language therefore, is the realm where we create and re-create our realities (Winslade &

Monk, 2001). I will utilize these starting points when exploring the two chosen social theories.

In conducting the theoretical exploration, I developed a theoretical framework which is an explicit way to purposefully apply a theoretical perspective to a given concept. The developed framework named, *The Care-Centered Moral Imaginations Framework* (CMIF), will be the result of a conversation between Noddings' and Lederach's theories. The conversation teases out similarities, differences and assumptions within the major tenets of each theory. The CMIF provides a tool to apply to the results of the ECA performed on management tactics and workplace incivility found in the current literature. It is hypothesized the CMIF will unveil missing components and hidden assumptions within the results of the ECA. I will then discuss the gaps with regards to theory and the current recommendations.

I am interested in using schools of thought which have yet to be applied to workplace incivility and that I believe are crucial in the analysis of uncivil behaviour and in offering new perspectives due to the tenets of each theory. These theoretical fields expose a look into feminist and dispute resolution approaches when engaging with workplace incivility. Dominant discourse and the marginalization of feminism and alternative approaches to dispute resolution may have prevented the discussion of workplace incivility moving beyond traditional approaches when engaging with organizational issues. My unit of analysis of workplace incivility begins at the interpersonal level and is a product of relationships with others and therefore makes sense to analyze it from a theoretical standpoint that values relationality, communal knowledge and horizontal engagement. The theoretical exploration reviews the cases from each

theory and uncovered assumptions, starting points and tenets. From the analytical exploration of each theory I developed the CMIF that will be applied to the results of the ECA. The CMIF integrates the concepts of each theory in a way that complimented and complemented the major tenets from each perspective.

In conducting the theoretical exploration I began by analyzing each case in-depth while recording case study notes. To supplement each case, I also reviewed other pieces from each theorist when further understandings of concepts or secondary explanations were required. After compiling the case study notes I was able to uncover common themes, concepts, ideas, tenets and worldviews in each theory. I summarized the similarities and differences uncovered and began integrating the two theories into an operationalizable theoretical framework, the CMIF. The CMIF adopts key elements from each theory which according to Noddings (2010) and Lederach (2004) are arguably beneficial to managers when engaging with workplace incivility.

Ethnographic content analysis. The second part of my research comprised of the tools and mechanisms of ECA. Content analysis is a systematic technique for making inferences about the content of text through identifying consistent patterns and relationships between themes (White & Marsh, 2006; Bowen & Bowen, 2008; Julien, 2008). ECA offers the ability to combine content analysis while including special consideration to the products of behaviours within a certain cultural context (Gupta, Zimmerman & Fruhauf, 2008). ECA is a method of integrating ethnography with content analysis. Ethnography is a qualitative research method aimed to understand cultural phenomena which reflect the knowledge and systems of meaning of a cultural group (Huberman & Miles, 2002). Ethnography allows the researchers to immerse themselves

into the lives of the groups they are studying in order to better understand meaning-making processes and the creation of their daily lives (Huberman & Miles, 2002).

Although it may seem counterintuitive to apply ethnography to content analysis, due to the lack of interaction with people and groups in content analysis. It is argued the ideas comprising ethnography need to be addressed as well, such as understanding cultural phenomenon (Gupta, Zimmerman & Fruhauf, 2008). ECA provides opportunity to focus on the products of social interaction within the written text. For the purpose of this research ECA will be defined as:

[A]n integrated method, procedure and technique for locating, identifying, retrieving and analyzing documents for their relevance, significance and meaning. The emphasis is on discovery and description of contexts, underlying meanings, patterns and processes rather than on mere quantity or numerical relationships between two or more variables. (Altheide, 2008, n.p.)

This analytic method is a way of reducing data and deriving meaning within the historical, cultural and social contexts of the text (Krippendorf, 2004; Julien, 2008). As a qualitative researcher, I must be reflective that text is open to subjective interpretation, has multiple meanings and is context dependent and driven (i.e. part of a larger discourse) (Bowen & Bowen, 2008; Julien, 2008). When approached systematically, ECA also offers the ability to uncover beliefs, values, ideologies, or other aspects of cultural indicators behind the text in order to expose deeper meanings beyond the cursory level of text (Bowen & Bowen, 2008). ECA applied to my research will be valuable in exposing the cultural indicators embedded in academic research on workplace incivility

while uncovering the gap between traditional notions of effective engagement with workplace incivility and effectiveness from the CMIF perspective.

A comprehensive list of the recommendation, discussion and/or conclusion sections of academic studies previously conducted on impacts and incidence of workplace incivility was generated (Appendix 1). This list focuses on recommendations provided by academic scholars conducting research on workplace incivility and how management can curtail, prevent, or reduce incidence of uncivil behaviour in the workplace. The comprehensive list was developed through searching the terms “workplace,” “incivility,” and “management” in the EBSCOhost database, SAGE database and JSTOR database, which are inclusive social science journal databases. While certainly related in some aspects, terms such as workplace bullying and workplace violence are not exactly the same construct as incivility and therefore these terms were not included in the search. Workplace incivility is a unique construct set apart from literature on workplace bullying and workplace violence. Workplace bullying and workplace violence refers to overt actions and behaviours and physical aggression and violence with intent to harm another. A common definition of workplace bullying is persistent verbal and nonverbal aggression in the workplace; it can include personal attacks, social ostracism and a multitude of other threatening, intimidating, humiliating and harmful messages and hostile interactions (Belcourt, Bohlander & Snell, 2011). Workplace violence is the physically aggressive actions that may spiral from workplace bullying or occur as an isolated event (Belcourt, Bohlander & Snell, 2011). Workplace incivility, on the other hand, are low-intensity behaviours, which often are verbal rather than physical, passive rather than active and indirect rather than direct forms of behaviour

(Andersson & Pearson, 1999). Workplace incivility can and generally does occur exclusive of workplace bullying and workplace violence and represents a unique construct.

For the purpose of keeping this research in scope and the unit of analysis tightly defined, the terms workplace bullying and workplace violence were not included in the search to develop a comprehensive list of studies conducted on workplace incivility. As a result of the search, there were 39 articles which were analyzed. I decided to analyze the recommendation/discussion and/or conclusion sections of each article to provide a comprehensive summary of the recommendations/suggestions in the current literature on workplace incivility. By analyzing certain sections of each article it allowed me to work with a larger sample size. As I am conducting an ECA, I had the opportunity to produce case study notes. The case study notes allowed me to better understand the historical, social and cultural contexts of each article, which may expose the theoretical frameworks and worldviews the authors of the articles are working from. Understanding the current theoretical frameworks being utilized in the analysis of workplace incivility may further legitimize my research and the need for adopting different theoretical frameworks when engaging with workplace incivility.

The ECA began with descriptive case study notes of each article. The notes are a simple description of each article and the recommendations identified. I composed a list of recommendations produced from the authors of each article. This list consisted of each recommendation verbatim from the text of the article as well as any further description required to fully understand the recommendation within each article's context. The process by which I determined what were recommendations within each article involved

working from a template of the eight recommendations for managers which was found in Porath and Pearson's (2009) article, "The Cost of Bad Behaviour." I selected this article as the working document for my analysis because it was the only article from the ECA which clearly identified and discussed specific recommendations for engaging with or managing workplace incivility. The eight recommendations in this article acted as a template from which I based the other articles in determining the recommendations (Table 1). I used this article as a starting point since the other articles did not clearly list or define what their recommendations were; rather they were immersed in the recommendation/discussion and/or conclusion sections. By using the template I had a structured starting point to build themes from, which allowed for increased consistency and generalizability of my research.

Table 1. Template: Eight Recommended Practices

What's a Leader to do?	
1. Set zero-tolerance expectations	2. Train employees and manager how to recognize and respond to signals
3. Look in the mirror	4. Take all complaints seriously
5. Weed out trouble before it enters your organization	6. Don't make excuses for powerful instigators
7. Teach Civility	8. Invest in post-departure interviews

(Porath & Pearson, 2009, p. 67-69)

After deciding on the template, I analyzed the 39 articles and produced a list of 114 recommendations (Appendix 2). This list of recommendations is manipulated into themes and subthemes, which will be discussed further in the results section of Chapter Five.

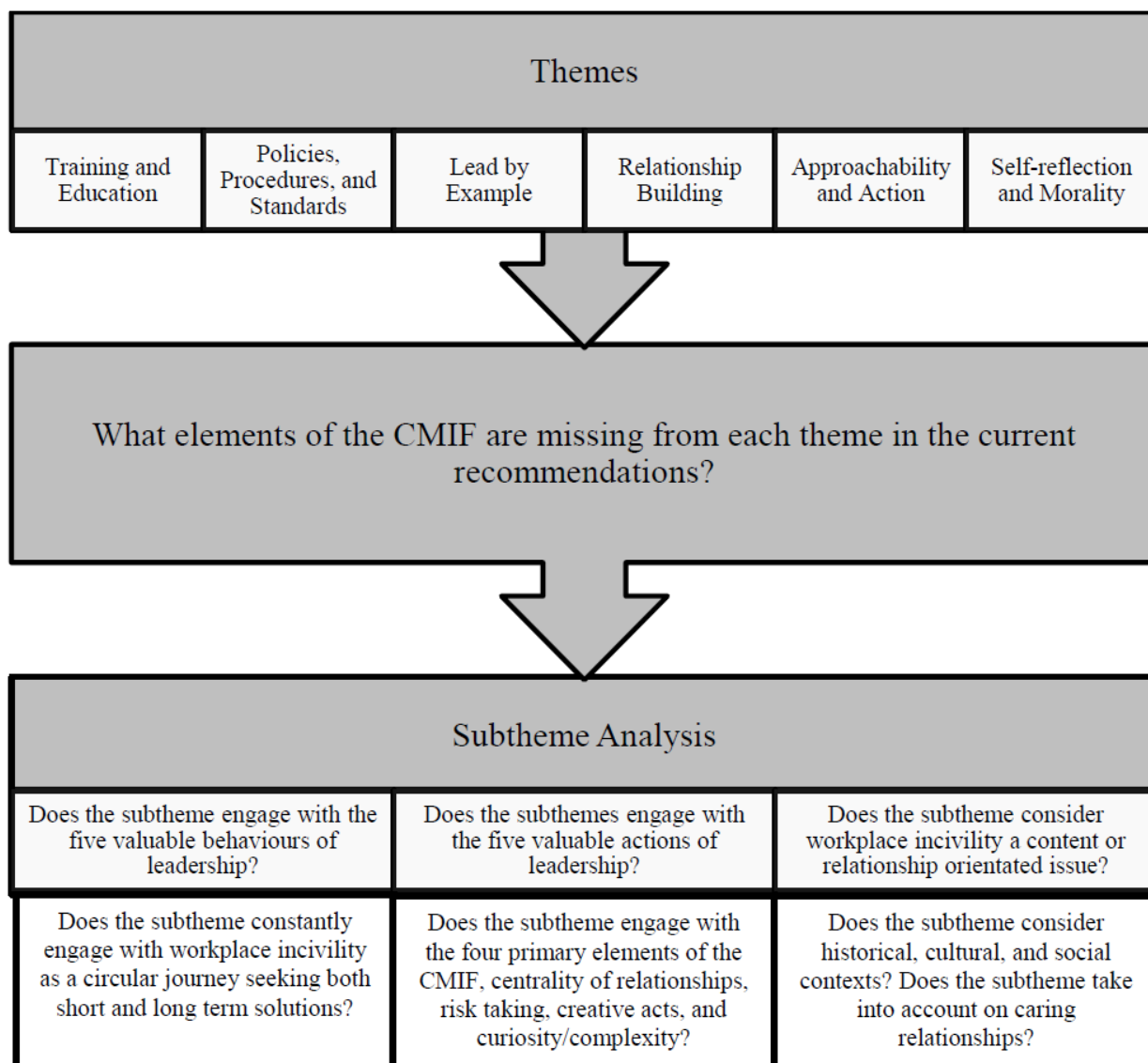
Application of *The Care-Centered Moral Imagination Framework*. The final part of my research consisted of the application of the CMIF to the results of the ECA. I applied the CMIF to each theme from the ECA results in order to uncover potential missing elements within each theme according to the CMIF. The CMIF offers a new perspective when analyzing the themes and may uncover new ways of engaging with each theme or may uncover different actions managers might adopt all together. In doing so, I compared the actions and behaviours managers are encouraged to engage with as per the CMIF to the actions and behaviours managers are recommended to adopt according to the results of the ECA, as a result, uncovered the gaps in the current literature. I discussed these gaps in the research findings and discussion sections of this paper.

In analyzing the application of the CMIF to the results of the ECA, (Figure 1) I have posed a key question: *what elements of the CMIF are missing from each theme in the current recommendations?* In finding the answers to this question, I will comb through each subtheme and consider if the subtheme engages with workplace incivility by way of the following specific elements of the CMIF:

- Centrality of relationships
- Risk taking
- Creative acts
- Curiosity and complexity
- Caring relationships
- Behaviour and attitude modeling

I will discuss the findings of this key question and its elements in Chapter Six.

Figure 1. Process: Application of CMIF to ECA Results



Ethical Considerations

This research is non-intrusive and does not involve research participants so therefore will not require an ethics certificate. However, I do have to consider myself, as the researcher, to be the greatest ethical risk within my research. As a social scientist conducting qualitative research, I unavoidably bring my own values, beliefs and biases produced through my ontological and epistemological positions to the research. However, by introducing the readers of this research to my personal biases and ontological and

epistemological positions, I am applying increased transparency and accountability to the results of the research. The results of the research are presented through a theoretical lens with the intentions of future researchers following up the recommendations with empirical research. The structure and nature of my research design and questions are influenced from my own personal experiences and will reflect my biases. It is my responsibility however, to reflect on my analysis and research design by questioning and re-questioning my approaches and frameworks to ensure I am at the very least, aware of and challenging my own biases.

As discussed, social constructionists are determined to open up new discussions, interpretations and perceptions of previously unchallenged realities. I am aware my analysis is another piece of the postmodern discussion and not an absolute truth. Textual analysis is highly interpretive, however analyzing through new lenses offers further insight to the work already produced. My personal influence can offer value to the analysis in offering a new perspective rooted in my unique ontological and epistemological lenses and therefore uncovering further unchallenged assumptions and biases within the text. The language used in the presentation and discussion of the results of my analysis must be equally careful and cognisant of underlying assumptions and historical and social contexts they are embedded in, just as the actual analysis of the data. The presentation and discussion of the results will be in a theoretical capacity open to critique and further discussion.

Limitations

Qualitative research is most commonly used to study human aspects of the social world. Many argue this methodology is highly subjective and interpretive due to the

researchers' involvement in the data collection and the subjective nature of the data itself. Also, qualitative research is positioned within historical and social contexts where external factors can easily influence or affect the data or research participants and the analysis (Berg, 2008). My research faces the following limitations that I will expose and discuss.

I conducted textual analysis with qualitative methods where I was the only coder. Qualitative textual analysis runs the risk of being subjective, interpretive and biased by reason of the researcher's ontological and epistemological perspectives. Further, textual analysis is inferential and produces results derived from the researcher's interpretation and analysis of the data which is inevitably contextualized. I acted as the sole coder and I created the themes and categories as well as analyzed the data. Using multiple coders may increase the validity and transparency of the research. As the author, it was my responsibility to be reflective on my analysis and be cognisant of my personal biases and context. For this reason, I included discussion of my personal ontological and epistemological foundations in order to expose my potential personal biases.

The data I chose to analyze is a comprehensive list of journal articles referring to workplace incivility and management. However, the list may not be exhaustive, as I used three databases and three specific search terms. There is the possibility key articles were not included in the list. Further, I did not document the specific theoretical underpinning of each article analysed. This may have provided better understanding of the individual author's personal biases, historical and social contexts, cultural understandings and knowledge systems.

Finally, my research was founded on theory and textual analysis and therefore no primary data will be collected. I made suggestions and opened up discussion of my research topic as well as introduced new theoretical applications for workplace incivility and future potential research directives. The suggestions I proposed will not be empirically tested; rather, my propositions will offer new directions for future researchers to test empirically.

Chapter 4: Theoretical Explorations and the Development of *The Care-Centered Moral Imagination Framework*

The following chapter includes the results of two theoretical explorations. The first is on the work of care-focused theorist Nel Noddings and the second on conflict transformation theorist John Paul Lederach's work. A discussion of each theorist explores the worldviews, underlying assumptions, basic tenets and the operationalization of each theory. Following the exploration of each theorist, the final section of the chapter provides a discussion which integrates parts of each theory into one operational theoretical framework. In Chapter Six, the operational theoretical framework is applied to the ethnographic content analysis (ECA) on workplace incivility in order to determine the gaps in traditional (or current) approaches of engaging with workplace incivility and engagement from a care-focused and conflict transformation perspective.

Nel Noddings – Care-Focused Theory

Nel Noddings is considered a pioneer in the development of care ethics and care-focused theory. Her most recent work, *The Maternal Factor*, promotes the causes of caring in developing peaceful, moral and equal families, groups, communities and nations (Noddings, 2010). Taking an evolutionary perspective, Noddings (2010) develops an approach to morality that draws from the attitudes, behaviours, values and virtues of maternal instinct. Noddings' (2010) ideas on gender differences, evolution, moral development and caring are controversial and pose some feminists to cry essentialism and criticize for maintaining feminine/masculine roles and traits. Throughout the following exploration of care-focused theory, I will be cognisant of starting points, ontological foundations and the potential maintenance of female subordination.

Background. Compared to other theories of ethics and justice, care-focused theory adopts a pragmatic approach to explaining our moral selves. Care ethics starting point is that of a mother-infant relationship (i.e. every human is born into a relation), not an abstract ideal self based purely on reason, rules and principles. Noddings (2010) suggests, “The point of view in this book is that all human interactions have a moral dimension and both social and personal relationships are part of the moral domain of natural caring” (p. 23). I will return to the discussion of natural caring; however, it is key to note that care theorists argue emotions have as important place in the moral domain (if not greater) as does reasoning. Care theorists place emphasis on emotional and social virtues, which coincide with the feminist perspective that humans are relational selves, that is selves constituted in the relations from which they are embedded (Noddings, 2010). Care theory is concerned with the entire scope of moral life, not just with abstract ethical decisions and their justifications; for this reason, care theory is a tangible approach to morality and relations which may be beneficial to organizations and their employees. Care theory offers a moral compass to organizations and employees that is grounded in instinct and intuition, therefore it may be a more realistic approach to ethics that can be adopted more simply by many (Vickers, 2006; Noddings, 2010). Workplace incivility is the result of everyday actions and behaviours that negatively impact the target, often unintentionally by the instigator (Andersson & Pearson, 1999). Care theory brings empathy and caring back into our everyday interactions both in the private and public domains. It offers an ethical framework that can guide our everyday interactions in a direction that takes into account others’ situation and unique context and considers how our interactions might affect them.

Basic tenets. Noddings (2010) breaks down care ethics into three ways of caring: instinctive, natural and ethical caring. It is important to be aware that these ways of caring are not stages or steps to a utopian moral self, but rather used interchangeably. Instinctive caring is the starting point to other ways of caring. The mother-infant relation represents a prototype of instinctive caring and through cognitive development evolves into natural caring. Women and men without children, however, can also reach natural caring since we are all born from or witness instinctive caring in our lives. Natural caring is practiced from love and inclination and does not require principles to guide us – it is nearly instinctual. Care theory argues instinctive caring is in fact, a universality that mothers experience in the mother-infant relation (Noddings, 2010). However, Noddings (2010) suggests, natural caring can be a universality as well because we all have witnessed instinctive caring and are capable of socially developing natural caring through our nurturing relationships. Natural caring precedes formal moral thought and ethical ways of caring. Ethical caring is a formal way of caring where we consider what the “correct” act and behaviour should be according to natural caring. Ethical caring requires critical thinking, analysis and reason. It is used to restore natural caring if it fails (Noddings, 2010). The three ways of caring are obtainable by anyone and are practiced dependant on the situation. However, Noddings (2010) notes the characteristic attitude of caring is manifest in a mother’s love for her child; this relation can be considered the starting point of morality. Yet, anyone can learn caring through mother-infant relations and socialization, though being a mother is not a prerequisite for morality or caring.

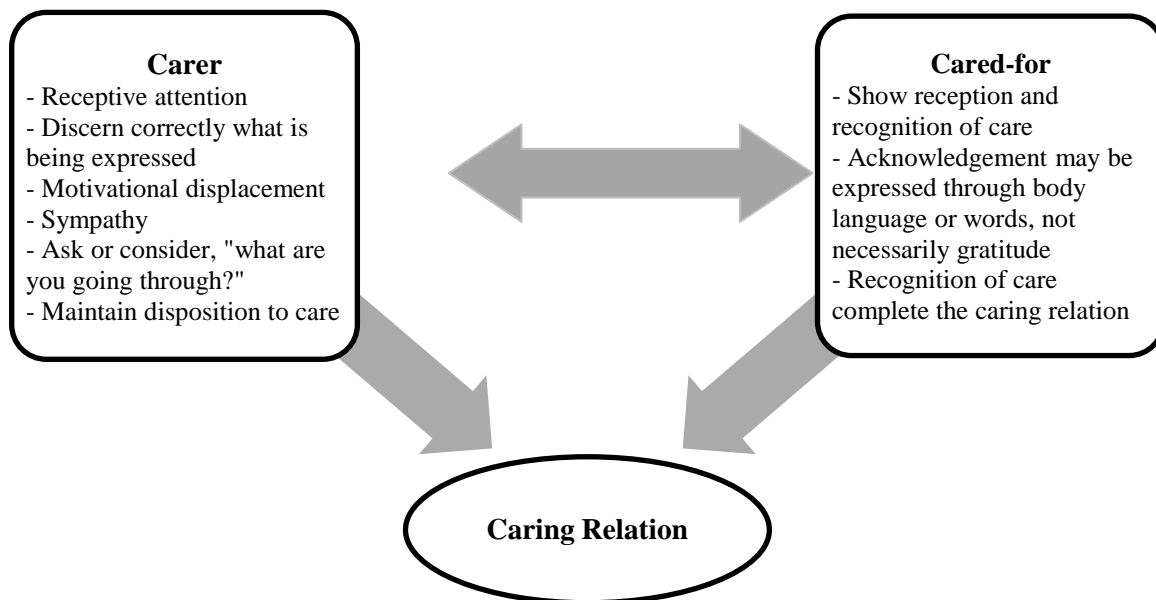
Care theorists are focused on the relational. Humans are born into relations where their social groups are primary and individuals are both developed and limited by those

social groups (Noddings, 2010). Philosophy traditionally places the individual at the centre of moral thought and action and has built a system of ethics on a foundation of self-interest. This foundation nicely coincides with liberalism and the value placed on individualism, rational thought and selfishness (Ritzer, 2008). Care theorists, on the other hand, are concerned with empirical life. They argue the individual is a myth. In fact, Noddings (2010) argues we naturally do not make choices, we do not choose our family, ethnicity, sex, culture, location, for example and the choices we do make are influenced by our social groups we are embedded in. Further, our actions are naturally derived from love and inclination grounded in relations, not all encompassing rules and principles we must refer and adhere to (Noddings, 2010). It can be concluded then that a starting point when considering care theory is relations are natural and our actions are linked to the relational.

An essential component of care ethics is the caring relation; in fact without a caring relation care ethics will inevitably be unsuccessful due to the continuous subordination of one party. The following discussion on the caring relation relates to two competent adults. The caring relation consists of at least two parties, the carer and the cared-for. Each party contributes equally to the relation and parties exchange places within the relation constantly and fluidly as situations change (Figure 2) (Noddings, 2010). Without this constant exchange of positions, the caring relation could become a caring trap, where one party is continually caring for the cared-for and as a result not having their own needs met. Noddings (2010) however, suggests ensuring in a caring relation this would not occur because the carer and cared-for must constantly switch

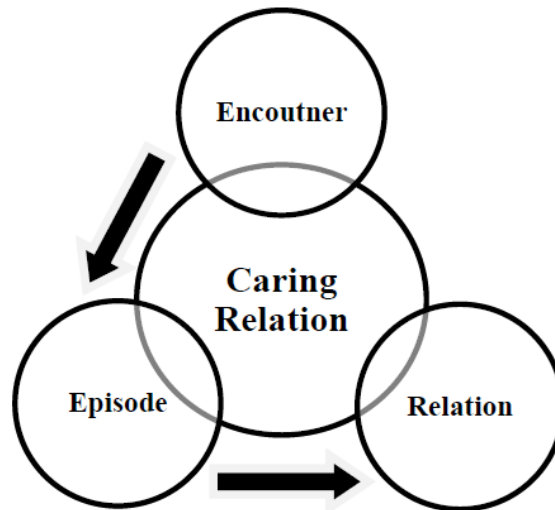
positions within relations and between relations, otherwise one individual may fall into the caring trap.

Figure 2. Relationship of Parties in Caring Relation



Caring relations can (and should) occur during any dyadic interaction between competent adults and does not require previous relation or blood relation qualifiers. There are three components towards a caring relation; however one component does not necessarily have to lead to the next (Figure 3). First, an encounter is a minimal relation where A meets B's needs through offering and receiving care. Successful encounters are the foundations in which our ethical ideal of caring (our best selves) is furnished. Second, an episode is a set of encounters within a long-term relation. Finally, a relation is where the majority of those encounters are caring and the cared-for is responsive. Responsiveness is the recognition and acknowledgement of the care she is receiving and thanking the carer for the care provided.

Figure 3. The Caring Relation Developmental Relationship



In order to fully participate in caring relations, we have to be prepared to care. Being prepared to care requires two behaviours: caring about, characterized by concern, perhaps about people or groups at a distance or at some risk; and, caring for, regarded as direct interaction with those expressing needs (Noddings, 2010). We are not always able to care *for* everyone, yet we can care about. Caring about can inspire caring for, making us better prepared to care. Most interpersonal relations require the foundations of caring relations and they take effort and skill to develop and maintain; and this is what Noddings (2010) calls creating a disposition of “being prepared to care” (p. 60). This is developed from the two behaviours: caring for and caring about. Learning what it means to be cared for is by listening and paying attention to the expressed needs of others and learning how to read their responses and expressions. We must participate in induction, where we highlight the other’s perspective and point out other’s distress while putting our own needs aside temporarily (Noddings, 2010). We should consider our conduct towards others and how that may affect their situation, not be concerned how our conduct will

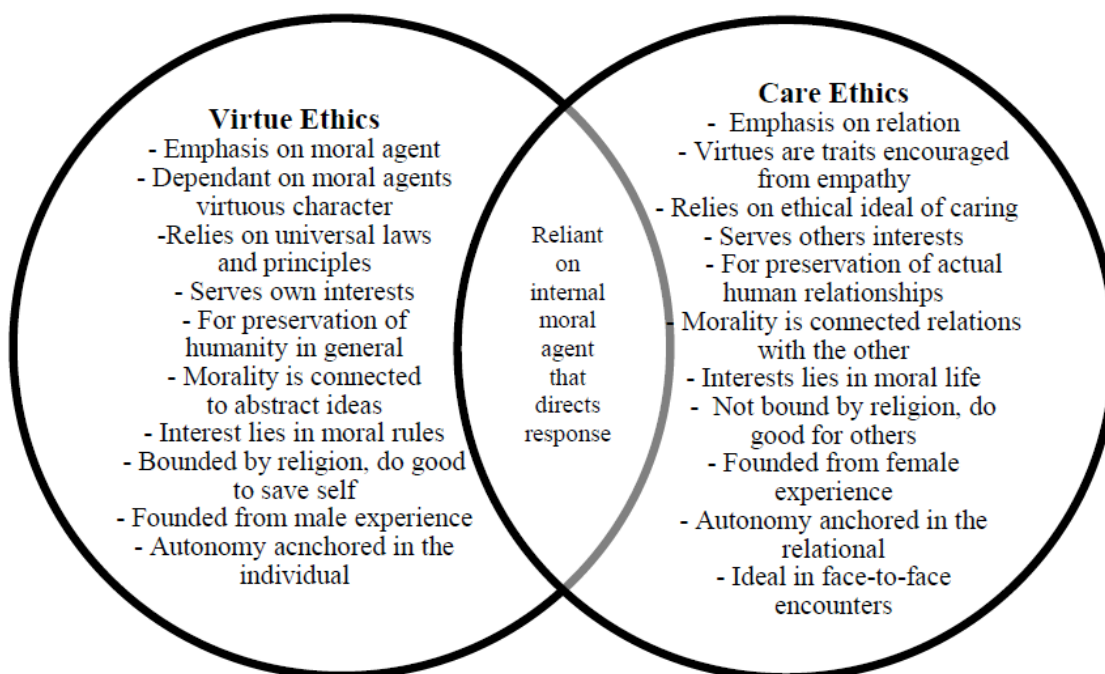
affect our own situation. Learning what it means to care about is essentially by being prepared to care and how we can respond empathetically.

Empathy is an imperative concept when understanding care theory and in the discussion of being prepared to care. It is with empathetic attitude and emotion which allows us to act from love and inclination in a naturally caring way. Although care theorists argue empathy is a natural human emotion, it can be corrupted through culture and socialization and as a result often needs to be (re)learned (Noddings, 2010). The process of empathy requires receptive attention (openness and readiness to receive the others needs), cognitive apprehension (reading and rereading the other), sympathy (feeling with the other), motivational displacement (putting our own needs aside temporarily) and a re-evaluation of what is read (ensuring we are seeing lovingly). An approach to morality that promotes empathy will unavoidably involve guilt and how it should be managed (Noddings, 2010). From the perspective of care theory it is argued, “our guilt should be for the hurt we have caused to a particular person or groups of persons” (Noddings, 2010, p. 65). Empathy is a collection of processes and is the driving force of caring relations, people prepared to care respond empathetically. In order to be prepared to care, we must engage with empathy.

Underlying assumption. Care theory advises us to draw on our own ethical ideal, one built from a lifetime of caring, as Noddings (2010) puts it, “our best selves.” Carers draw on real life experience, not principles when making moral decisions. Slote (2007) argues empathy will guide conduct and produce the behaviours stipulated by deontology. Care theory also operates from a web of care, which is not thinking beyond those physically connected in our lives and ensuring our decisions do not harm anyone in the

web. Care theory differs from the golden rule of the Utilitarian's² - carers will not harm one to benefit many and they will work to ensure conditions will not require such dilemmas (Noddings, 2010). Noddings (2010) discusses this operationalized view which can be problematic when considering justice; however this conversation is not relevant to this research which focuses primarily on dyadic interpersonal relations. Care ethics focus on attentiveness, trust, responsiveness to need, narrative nuance, cultivating caring relations and involve face-to-face relations (Keller, 1997; Noddings, 2010). More traditional theories of morality, such as virtue ethics, may focus on questions of fairness, equality, individual rights, abstract principles and consistent and transparent applications of them and involve larger public domains (Corey, Corey & Callanan, 2007; Sandel, 2009; Noddings, 2010). Noddings (2010) argues one way is not better than the other; however, they both offer value and can both be considered depending on domains and situational context (Figure 4).

Figure 4. Virtue vs. Care Ethics Venn Diagram



Many feminist philosophers write of care as labour (Tong, 1998); however, Noddings (2010) has maintained a clear distinction where “care is the fundamental concept in the ethic of care and caregiving is the set of activities associated with an occupation or a form of work (paid or unpaid)” (p.72) (Table 2). Understanding this distinction is imperative in adopting care ethics as a theory of morality many can operationalize.

Table 2. Features of Caring and Caregiving

Caring	Caregiving
Fundamental concept in ethic of care	Set of activities associated with an occupation or form of work
Guides personal interactions in every domain of life	Can proceed with or without caring
Focus on quality of caring relation	Acts as the incubator of caring
Practiced through past caring encounters	Practiced through past caring encounters and training
Ability to care for and care about	"Caregiving trap" can occur when cared-for fails to recognize carers efforts
Based in affect not reason	Based in affect or reason
Responding to an expressed need out of inclination	Responding to an expressed need out of obligation
Potential for universalism	Not universal
Developed ethic of care contributes to humane view of caregiving	Developed ethic of care contributes to humane view of caregiving
Always mutual	Not always mutual

(Noddings, 2010)

Care theory faces criticism for potentially maintaining women's subordinate roles in both the private and public domains. In fact Noddings (2010) recognizes the following:

This other-orientation in women presents a paradox. On the one hand, empathy and emphasis on relation lie at the foundation of care ethics; on the other, the subordination accompanying the growth of empathy has encouraged women to be complicit in their own oppression. Should women learn to assert themselves as men do, or should men learn to be less self promoting? Probably we need to work on both ends of this problem. (p. 76)

One strategy to see past this paradox is arguing a defensible role of autonomy within care ethics. Although Noddings (2010) and many feminists (Tong, 1998) have qualms with the word "autonomy" and the myths of individualism it encompasses, they also understand sometimes they must use the language for recognition. Care theory takes on a relational perspective of autonomy, one that acknowledges the limited control we possess in reality:

The self we are seeking here – autonomous within a limited span – must be able to think, reflect, wonder, plan, reassess, feel and see things with some clarity. In relations with others, the self should be reasonably competent in achieving empathic accuracy and comfortable in feeling and expressing sympathy. Such a competent self must be capable of both imagination and critical thinking, for questioning our own socialization is the main path to the limited autonomy we hope to exercise. (Noddings, 2010, p. 117-118)

Care ethics has been accused of inhibiting women's ability to reach autonomy. Feminist supporters of care ethics struggle with this tension, considering feminism also

stands on its commitment to promote women's autonomy (Keller, 1997; Noddings, 2010). Traditional moral philosophy tends to promote autonomy as opposed to the self in relation to others. According to many feminists, recognizing our relationships with others is fundamental in developing our personal ethical frameworks. Autonomy can be understood in terms of the self as relational. Through a relational conception of autonomy people may act autonomously by thinking and reflecting on their actions with the understanding of the self as being socially constituted (Keller, 1997; Noddings, 2010).

Keller (1997) argues for a dialogical model of autonomy, where discussions and dialogue are the norm in making ethical decisions. She recognizes that people are socially developed and act independently by way of dialogue and relationships with others. Keller (1997) argues, as would the feminist care ethics framework, the moral agent is inherently embedded in relationships with others and is constituted by those relationships. She suggests past philosophical debates have placed autonomy and care at odds, that autonomy is attained at the cost of denying our relationships with others (Keller, 1997). Critiques of traditional moral philosophy argue that a model of autonomy that views the self as absolutely free and independent, bound only by the rules one imposes on oneself and unencumbered by the relationships they enter, is abstract, unrealistic and unattainable (Keller, 1997; Noddings, 2010). Keller (1997) believes autonomy needs to share the spotlight with care in moral philosophical discussions. Care ethics requires us to use and be aware of our subjectivity, including our partiality, feelings of care and concern towards the other. Keller (1997) argues autonomy (not understood in its traditional individualistic manner) and care are both necessary for a full and meaningful life. She believes care ethics would benefit from a relational conception of autonomy, one that is

possible by viewing the self as socially constituted (Keller, 1997). Keller (1997) argues that we can view autonomy in a relational sense by perceiving it as a form of self-governance. She also argues that autonomy is a socially learned competency and we can reach it through monitoring our self conduct and ensuring we act in a way to maintain our self-respect and integrity (Keller, 1997). We do this by thinking, reflecting and re-reflecting on our reflections, while viewing the self in relation to others. Noddings (2010) also argues the need for critical thinking in order to protect ourselves from a relational form of autonomy.

As discussed, care ethics must begin from the assumption human nature is embedded in relations. Critics of care ethics suggest how this ethical framework can impinge on women's right to autonomy because it does not allow women the freedom to exercise her moral judgment about whether or not to enter into and provide care in relationships. In contrast to those critiques, Keller (1997) mentions, "[i]t is important for caregivers not to engage in relationships with persons whose moral principles they find abhorrent. Otherwise, they risk damage to their own moral integrity by supporting conduct or projects they find morally abhorrent" (p. 155). The importance of self-reflection and awareness on this form of ethics are imperative in ensuring that the care agent is making decisions that allow her to maintain her self-respect and integrity. The claim that ethical decisions and moral philosophy is based around individualism and an individualistic perspective of autonomy seems impractical. People are social beings and do not exist in a void empty of interpersonal relationships. Particularly in workplace environments, where face-to-face interactions are common occurrence; a care ethics approach seems appropriate and obtainable.

Another assumption of care theorists is the primacy of emotion in moral life and judgment. Much like moral sentimentalism, care theorists perceive a connection between thinking and feeling and identify the magnitude of social virtues in motivating us to act morally (Noddings, 2010). Gender based analysis is necessary in this respect because females are more naturally tending towards sympathy and males aggression, both due to biological and sociological factors. Noddings (2010) argues this can be reversed if we place value on feminine traits and work harder to have men adopt femininity and participate in female dominated roles equally if not more so than encouraging women to adopt masculine traits and moving into male dominated roles. As Noddings (2010) frankly puts it, “[i]t is acceptable for women to become more like men. It should also be acceptable for men to become more like women. Our future as a species may depend on it” (p. 272).

Conclusion. Noddings’ (2010) care-focused theory attempts to anchor moral theory in real life experiences built from the mother-infant relation:

I have argued that these traditional systems frequently go too far into abstract schemes that bear little resemblance to actual moral practice and that care ethics offers a corrective by insisting on the recognition of turning points – points at which we halt the progression of abstract thought and turn back toward actual life and natural caring. (p. 234)

That is not to say care theory rejects the moral principles articulated throughout the last century, but rather to consider turning points, where we return to the tangible and pragmatic and not get bewildered in the abstract and conceptual (Noddings, 2010).

Care theory does approve Kant's suggestion to never treat another person as a means to an end (Noddings, 2010). By treating another as an "end," or as a person with multiple ends, is to respond to their expressed needs with consideration for the whole web of care. We must respond with empathy, evaluation and motivational displacement to these needs (Noddings, 2010). A defining element of care theory is the ability to be prepared to care. People must develop and keep their capacity active for empathetic response. Noddings (2010) suggests the primary way to achieve this is through caregiving as an incubator of caring, hence the necessity of encouraging men and boys into female dominated roles. In other words, caregiving activities opens up our understanding of what it feels like to be caring in every facet of our own lives.

We may ask then, why should we respect someone or something we do not value or necessarily agree with? In response, a care theorist would say, it is because we care *for* and *about people* that we should articulate our criticism with sensitivity to their feelings and the openness to better understand their views (Noddings, 2010). Care theory promotes diversity and peace, where we listen and talk, explore possibilities and practice *together*. Noddings (2010) states:

In care theory, we try to connect our own webs of care to those already established in other groups, cultures and nations. We establish links or chains connecting circles of care and work cooperatively to keep open the lines of communication so that we retain some sense of whether *caring-for* is flourishing in each of the webs. We strive for empathic accuracy – understanding is essential – but we try to maintain sympathy even when we cannot condone or support what

goes on in alien webs of care. We try to educate sympathetically while remaining educable ourselves. (p. 240)

Care theory is an approach to morality that can be adopted by anyone and is anchored in the relational nature of human reality.

John Paul Lederach – Conflict Transformation Theory

John Paul Lederach is a fundamental theorist in conflict transformation theory.

The Moral Imagination, is a discussion of conflict transformation theory and how the major leading countries and world leaders can come together to shape the world, overcome violence and create a peaceful global community (Lederach, 2005).

Throughout this portion of the paper, the term “leader” may be used; however it is not introducing a new construct, rather in terms of world leaders. The focus of Lederach’s work will remain on management and how his theory can offer another perspective for engaging with workplace incivility. In the following section, the leaders of a nation can be considered as “managers” of a country, as opposed to those individuals adopting leadership characteristics. He offers a new and creative perspective when engaging with conflict and builds his theory from the context of deep-rooted inter- and intra-national conflict and cycles of violence. His theory is shaped from the question, *how do we transcend cycles of violence while living within them?* (Lederach, 2005). Taken within the context of deep-rooted intractable conflict, Lederach (2005) aims to bring to the conversation the creative and imaginative, or as he refers to it, the “art and soul,” when attempting to create constructive social change. The art and soul will be explored further throughout this section of this chapter. His progressive discussion on engaging with the art and soul when dealing with conflict is innovative and currently missing in mainstream

discussion in the field of conflict resolution/management (Lederach, 2005). Lederach (2003; 2005) challenges the norm in a variety of ways, particularly in his view of complexity and the importance of further muddying situations as opposed to automatically trying to simplify them. Throughout the following exploration of conflict transformation theory, I will be cognisant of starting points, ontological foundations and how conflict transformation offers a new lens in regard to workplace incivility.

Background. Lederach (2003) has been utilizing the term “conflict transformation” since the late 1980s. It is fundamentally different from the term conflict resolution (Figure 5). The fundamental difference between the two terms is the positive orientation towards conflict from a transformational approach compared to viewing conflict as a problem from a conflict resolution perspective.

Figure 5. Resolution and Transformation: A Brief Comparison of Perspective

	Conflict Resolution Perspective	Conflict Transformation Perspective
<i>The key question</i>	How do we end something not desired?	How to end something destructive and build something desired?
<i>The focus</i>	It is content-centered.	It is relationship-centered.
<i>The purpose</i>	To achieve an agreement and solution to the presenting problem creating the crisis.	To promote constructive change processes inclusive of – but not limited to – immediate solutions.
<i>The developmental process</i>	It is embedded and built around the immediacy of the relationship where the presenting problems appear.	It is concerned with responding to symptoms and engaging the systems within which relationships are embedded.
<i>Time frame</i>	The horizon is short-term.	The horizon is mid to long range.
<i>View of conflict</i>	It envisions the need to de-escalate conflict processes.	It envisions conflict as a dynamic of ebb (conflict de-escalation to pursue constructive change) and flow (conflict escalation to pursue constructive change).

(Lederach, 2003, n.p.)

Transformation suggests a framework that emphasizes relationships. It requires a deep, long-term engagement with the issues involved and not simply resolving them and moving on (Lederach, 2003). The transformative perspective focuses on building healthy relations and communities and involves rudimentary changes in our own ways of relating. Lederach (2003) argues we initially recognize conflict when our relationships with others is no longer natural or fluid and becomes uncomfortable. We stop taking things at face value and begin spending greater time in interpreting what things may mean. Here, our communication becomes more difficult and we find it tougher to express our perceptions and feelings (Lederach, 2003). It becomes more difficult to understand what others are doing and saying and as a result the relationship continues to break down. From this perspective it seems reasonable the preliminary place to engage with conflict is at the most basic relationship level as this is where conflict is generally first felt.

Conflict transformation is an approach which addresses a conflict situation differently than practicing conflict resolution would. Instead of finding the content of the problem and reaching solutions through problem solving and negotiation, a transformational approach is a way of looking and seeing, beyond specific techniques. It requires us to look deep enough to bring the overall meaning of the conflict into focus, to see the big picture (Lederach, 2003). Lederach (2003) suggests there are three lenses we need to constantly employ and move between when working with conflict. These lenses are:

- First, we need a lens to see the immediate situation.
- Second, we need a lens to see past the immediate problems and view the deeper relationship patterns that form the context of the conflict. This goes

beyond finding a quick solution to the problem at hand and seeks to address what is happening in human relationships at a deeper level.

- Third, we need a lens that helps us envision a framework that holds these together and creates a platform to address the content, the context and the structure of the relationship. From this platform, parties can begin to find creative responses and solutions. (Lederach, 2003, n.p.).

Basic tenets. Lederach (2003) breaks down the conflict transformation approach into seven attitudes, or starting points (Table 3). Together, these components attempt to capture the attitudes and orientations we must engage with when creatively transforming conflicts and offer the starting points we should work from.

Table 3. Seven Attitudes of Conflict Transformation

Attitude	Attitude Description
To envision and respond	<ul style="list-style-type: none"> • Envision conflict as having the potential for constructive social change. • Willingness to engage in conflict in an effort to produce constructive change or growth.
Ebb and flow	<ul style="list-style-type: none"> • Relationships can move from calm and predictable to unstable and anxious. • Seek to understand how conflict episodes are embedded within the pattern of human relationships. • Change is understood both at the level of immediate issues and broader patterns of interaction.
Life-giving opportunities	<ul style="list-style-type: none"> • Conflict as a valuable opportunity to grow and increase our understandings of our self and others. • Conflict as a motor of change that keeps relationships and social structures dynamically responsive to human needs.
Constructive change processes	<ul style="list-style-type: none"> • To build new things out of conflict. • Not to find quick solutions to immediate problems, but rather to generate creative platforms that can simultaneously address surface issues and change underlying social structures and relationship patterns.
Reduce violence and increase justice	<ul style="list-style-type: none"> • Address obvious issues and content of a dispute and also the underlying patterns and causes. • Intentional efforts to address the natural rise of human conflict through nonviolent approaches that address issues and increase understanding, equality and respect in relationships
Direct interaction and social structures	<ul style="list-style-type: none"> • Utilize direct forms of interaction, such as face-to-face interaction between people and groups. • Create change in our ways of organizing social structures, from families, to complex bureaucracies, to structures at the global level. This requires a capacity to understand and sustain dialogue as a fundamental means of constructive change.
Human relationships	<ul style="list-style-type: none"> • The key to understanding conflict and developing creative change processes lies in seeing the less visible aspects of relationship, not simply content. • Relationships are at the heart of conflict transformation and represent a web of connections that form the broader context of the conflict.

(Lederach, 2003, n.p.)

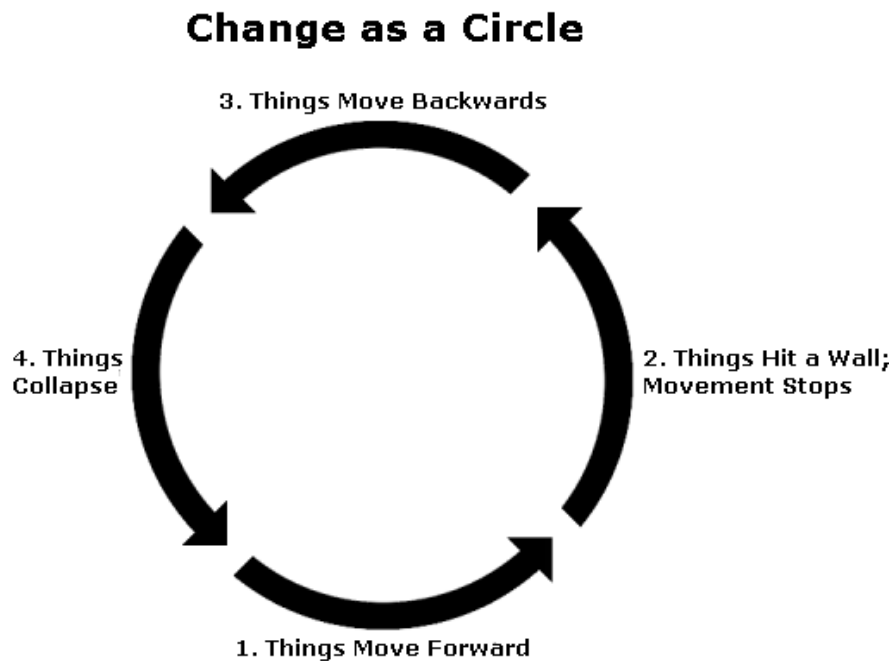
Lederach (2003) speaks to the importance of relationships constantly throughout his work; in fact, he argues relationships are at the heart of conflict and the conflict

transformation approach. He suggests there are four central modes where conflict can impact situations and cause change, those are the personal, relational, structural and cultural dimensions (Lederach, 2003). The personal dimension refers to changes within the individual. It includes minimizing destructive effects and maximizing potential for personal growth at the cognitive and emotional levels (Lederach, 2003). The relational dimension refers to changes within face-to-face relations. Issues of emotions, power, interdependence and the communicative and interactive are central factors to the conflicts. It includes minimizing ineffective or damaging communication and maximizing understanding. Transformation looks beyond the obvious to see the underlying changes produced from conflict in how people perceive each other and how they structure their relationships. The relational dimension may surface fears of the relational and allow opportunity to work through those fears (Lederach, 2003). The structural dimension includes understanding and addressing root causes of conflict and works to build social structures that meet human needs and fosters public participation (Lederach, 2003). Finally, the cultural dimension identifies and works to understand the cultural patterns that contribute to conflict and engages with cultural groups to identify cultural resources for handling conflict (Lederach, 2003). In the case of workplace incivility, the most significant dimensions that require transformative engagement are the personal and relationship dimensions because the uncivil encounters have yet to escalate. However, an organization would still benefit from assessing the structural and cultural dimensions to ensure they are fostering constructive change in the work environments.

The change process according to a transformative perspective is a circular journey. Lederach (2003) illustrates the change process as a continuous cyclical journey

(Figure 6). He argues it is important to keep change processes moving; however that does not literally mean moving forward. There are times where efforts appear to stop or move backwards. These moments in the journey to change can be equally as constructive as moving forwards. It may allow opportunities for innovation and reflection that would otherwise go unnoticed. The central challenge however, is to continue to adapt as reality is never static. Through adaptability and flexibility the skills required for continued learning and deepening our understandings of others in order to build and maintain constructive relationships can develop.

Figure 6. The Journey to Change



(Lederach, 2003, n.p.)

Lederach (2003) argues dialogue can go beyond traditional face-to-face encounters and learning and understanding one another can come through dialogue via music, sport, art, food and shared work. Lederach (2003) agrees the transformation

approach is not valuable to all forms of conflict, such as one time business disputes. In areas where continued future relationships are imperative however, he promotes engaging with the conflict transformation approach. He states, “in cases where parties share an extensive past and have the potential for significant future relationships and where the episodes arise in an organizational, community or broader social context, simple resolution approaches may be too narrow” (Lederach, 2003, n.p.). Lederach (2003) emphasizes constructive change through a transformative approach comes out of respect, creative problem solving and increased dialogue, which is accompanied by an increased understanding of life and relationships.

One of Lederach’s (2005) most recent pieces of writing is *The Moral Imagination*, which promotes peace building as imagining the impossible in the midst of conflict by envisioning the art and soul over the method and technique when engaging with conflict. The moral imagination is a way to move beyond conflict and requires:

[T]he capacity to imagine ourselves in a web of relationships that includes our enemies; the ability to sustain a paradoxical curiosity that embraces complexity without reliance on dualistic polarity; the fundamental belief in and pursuit of the creative act; and the acceptance of the inherent risk of stepping into the mystery of the unknown that lies beyond the far too familiar landscape of violence.

(Lederach, 2005, p. 5)

In essence, the moral imagination requires four elements: relationships, curiosity/complexity, creativity and risk. These elements are obtainable when we understand that, beyond the tangible, we must go deeper than the surface and challenge how things are done and be prepared to take a journey. According to Lederach (2005),

the process, or the journey, is what is significant and the outcome will evolve and develop from the process. I will explore these four elements further in the following paragraphs and offer a fifth element – dialogue – that I feel is the foundation of each of the four.

In building the moral imagination, Lederach (2005) offers four stories which resulted in profound shifts in understandings, actions and behaviours among parties involved and which produced constructive social change. From these stories I have summarized a list of achievements from those involved that constructively affected the outcomes (Figure 7). Lederach (2005) believes it was the presence of the moral imagination within these stories that allowed such profound shifts to occur resulting in long-term peaceful outcomes.

Figure 7. Achievements in Conflict Transformation

<p>How to achieve constructive social change through conflict transformation</p>	<ul style="list-style-type: none"> • Consider the social and historical contexts. • Provide welcoming space and opportunity for dialogue. • Engage in dialogue, allow for open, honest and non-judgmental communication that welcomes vulnerability and fear to the conversation. • Prepare for a circular process – at times it may feel things get worse before they get better. • Welcome the impossible and creative; brainstorm possibilities. • Allow environments where narratives can be heard while minimizing power imbalances. • Stay connected to reality. • Find value in people’s experiences not ideology. • Be open to learn from others. • Involve all members of community. • Ask, why? Re-evaluate and ask why again. • Find shared stories and shared meanings within stories to build relations and similarities. • Engage or intervene quickly and continue involvement. • Be transparent. • Be open, be flexible and be outside the box.
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Underlying assumptions. Lederach (2005) stresses the significance of staying connected with the real world and real life experiences. He recognizes problems with rhetoric and ideology and argues if constructive social change developed as easily as words and promises, the world would have obtained peace and justice by now (Lederach, 2005). One way to manage rhetoric and ideology and stay grounded with real life issues is through critical reflection. Taking a moment to stop, assess, evaluate, re-assess and re-evaluate while continuously questioning our processes with an open and critical mind.

Lederach (2005) uses the term “turning points” to explain how situations shift from conflict to peace. Thinking about and understanding the nature of turning points, requires us to situate ourselves in an expansive view of time where we are connected to what we know and feel while remaining cognisant to every moment outside of what we automatically, or naturally, know and feel (Lederach, 2005). This involves us constantly engaging with critical reflection when viewing reality. Turning points develop from multiple ways of knowing and doing and are successful through our moral imagination. Leaders working with conflict transformation and peacebuilding must not be distracted by narrow, specialized discipline-based technical applications that neglect critical assessment of the real social world (Ritzer, 2004; Lederach, 2005). Lederach (2005) believes the sociological imagination must be engaged with when leaders practice critical reflection; otherwise they may fall short from seeing beyond their level of knowing and feeling. Leaders who participate in justice, peace and conflict professions are required to search for deeper meanings, purpose and possibility and this can be “found more in *who we are* than in *what we do*” (Lederach, 2005, p. 24). Manager’s can be successful in this journey through developing and recognizing their moral imagination more intentionally.

Lederach (2005) conducted his own literature review using the phrase “moral imagination” to find shared meaning across the texts. He found three keys to the moral imagination that were constant across authors and disciplines using this phrase. First, the moral imagination develops the ability to perceive things beyond and at a deeper level than what initially appears. The capacity to perceive things at this level comes from attentiveness that is being aware to more than what is immediately visible and having the power to see into the very nature of things (Lederach, 2005). Second, there is an emphasis on the creative act that is the capacity to develop something brand new. In the process of bringing to life this new idea, changes are made to our reality and how we see things. Art is imperative in developing creative acts as artistic domains are a place where norms and the rules of morality can be openly challenged. Johnson (1993), also utilizing the phrase moral imagination, writes, “everyone recognizes that imagination is the key to these artistic acts by which new things come into existence, old things are reshaped and our ways of seeing, hearing, feeling, thinking and so forth are transformed” (p. 212). Third, authors converged in the idea the moral imagination possesses a transcendent quality. Engaging with the moral imagination requires managers to do something altogether different: “[t]he exercise of the moral imagination breaks out into new territory and refuses to be bound by what existing views of perceived reality suggest or what prescriptive answers determine possible” (p. 27). Lederach (2005) concludes the phrase moral imagination:

[B]eckons us to rise toward something beyond those things that are immediately apparent and visible. The quality of this phrase I most wish to embrace

reverberates in this potential to find a way to transcend, to move beyond what exists while still living in it. (p. 28)

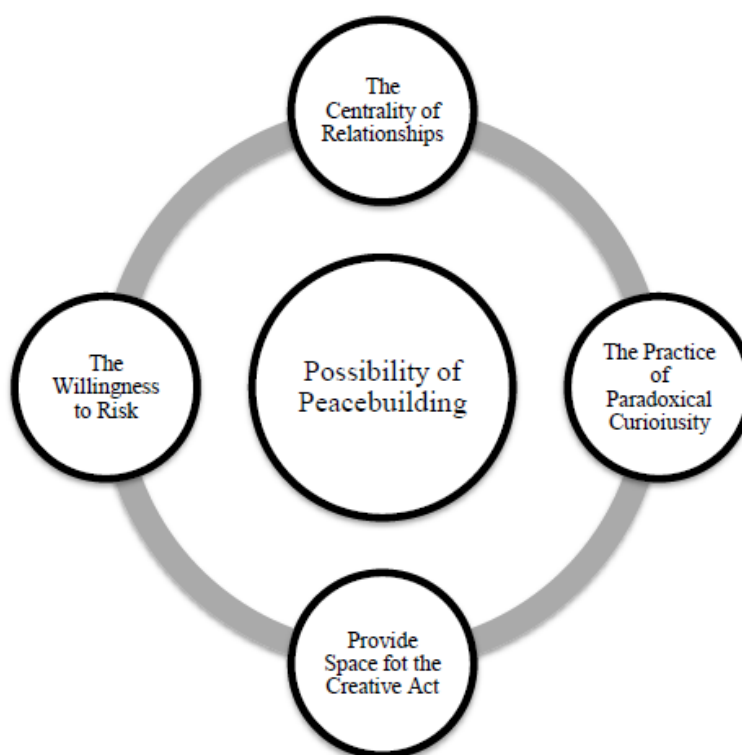
Due to the moral imagination link with a transcendent quality, it may become correlated to religion. However, the moral imagination is not connected to religion; in fact religion creates the antithesis of the moral imagination: dogmas (Lederach, 2005). Prescriptive dogmas become similar to ideology and can lead to moral standstill. The moral imagination requires boundless ways of seeing and approaching in an attempt to create something which does not already exist. Conflict transformation approaches require an imaginative style while staying connected to real life experiences and not getting lost in religious dogma and political ideology.

Conflict transformation is a complex task and does not happen through prescriptive techniques, in other words, through predetermined sets of actions and steps. Lederach (2005) argues, “[o]nce the full complexity is understood, you can then make a choice about what particular thing to do in a given setting” (p. 33). Conflict practitioners must embrace complexity and not ignore it; deep and meaningful understandings about a given situation come from immersing yourself into the complexity of it before attempting to simplify.

Lederach (2005) speaks to four disciplines which make peaceful outcomes possible from conflicting situations (Figure 8). The first and foremost is the centrality of relationships. Nothing in the universe, be it in the science or social realms, exist in isolation, everything is grounded in relations (Wheatley, 2002). Lederach (2005) argues an integral part of the moral imagination is the capacity of individuals and communities to perceive themselves in a web of relationship, even with their enemies.

Acknowledgement of human interdependency while situating and recognizing our place in the web of relations allows our moral imagination to develop (Lederach, 2005). Taking responsibility and acknowledging relational mutuality provides the space required to appreciate that our quality of life is dependent on the quality of life of others, whether they be friend or foe. It requires us to care for and care about those within our web of relationship.

Figure 8. The Four Disciplines for Peacebuilding



The second discipline is the practice of paradoxical curiosity. Conflict can be the result of reducing complex histories into simplified dualistic polarities which attempt to define reality in contained and artificial ways (Lederach, 2005). Views of conflict begin to be expressed through either-or categories, such as, right/wrong, with/against, liberators/oppressors and good/bad. The moral imagination requires us to rise above these dualisms. Lederach (2005) argues, “[t]he moral imagination is built on a quality of

interaction with reality that respects complexity and refuses to fall into forced containers of dualism and either-or categories” (p. 36). Paradoxical curiosity encourages us to stay connected to reality, see truths in and beyond what is initially perceived and inquire beyond accepted meanings in order to find understandings and meanings that are not instantly understood by suspending judgment and engaging with curiosity.

Thirdly, we must provide space for the creative act. Creativity extends beyond social norms, structures and expectations and therefore is often feared by many managers. Creative acts will challenge existing processes and can be unexpected and unpredictable, the antithesis of business and bureaucracy. According to Lederach (2005), creativity and imagination “propose to us avenues of inquiry and ideas about change that require us to think about how we know the world, how we are in the world and most important, what in the world is possible” (p. 39). Managers must understand their own ontological and epistemological foundations in order to challenge them; they must constantly engage with self-reflection.

The final discipline is the willingness to take a risk. In this context, to risk is to step away from what is known into the unknown where there is no guarantee of success (Lederach, 2005). Risk taking is an unpredictable action managers must engage in if willing to produce constructive change.

Arguably, there could be a fifth discipline required to reach peaceful outcomes and to allow the previous four disciplines plausible. This fifth discipline would be dialogue. Without the space, availability and openness to engage in dialogue the previous four disciplines would never even begin. True dialogue eliminates power imbalances and allows a space for vulnerability, fear, susceptibility and our complete unguarded selves to

be exposed. From this space we can engage with the four disciplines without concerns of power, hierarchies, reputation and consequences hindering the discussion.

Constructive change and conflict transformation are successful through continuous engagement. Documents, agreements, contracts, or mandates do not in themselves make a difference and will subside unless the continuous process of engagement is created and consistently utilized (Lederach, 2005). However, having a platform, for example, at an organization is significant if it is built from the process of engagement which should include three key actions. First, understanding, building and sustaining the relationships are necessary within the platform. Second, relational platforms exist to produce change and the individual solutions they may create are secondary. The platform must display some permanence while at the same time be continuously adaptive if needed. Third, solutions that create a quick way out from an episodic issue must not be mistaken for processes and solutions in an ongoing capacity. Continuous engagement and critical reflection are needed to ensure long-term changes and sustained relationships (Lederach, 2005). Managers need more than words, they need action.

Conclusion. The center of building sustainable justice and peace come from the quality and meaningfulness of people's relationships. Relationship-centered approaches consider the "who" over the "how" when viewing reality. Solutions are linked to relationships and the web in which they are embedded, not cookie-cutter like techniques and steps defined through rigidity (Lederach, 2005). Lederach (2005) uses the metaphor of a spider's web, to explain the web of relationships in which we are constantly a participant in. Like a spider's web, our web of relationships must be adaptable, flexible,

creative, fluid, contextual, geographical and interdependent. Lederach (2005) states, “we have, in essence, thought too much about “process management” and “solution generation” and too little about social spaces and the nature of interdependent and strategic relationships” (p. 86). It is easy to get trapped in a particular form or rigid process and become blinded by the endless possibilities that are available outside these forms and defined processes. Change is the challenge that is to keep moving and be fluid and to encourage others to do the same.

In order to capture the soul of change, Lederach (2005) argues there are three categories of skills practitioners should possess. The first category is stillness. To reach constructive change requires patience, intense attention, careful movement and observation. We must stop, feel and understand before any steps are taken to move forward. Secondly is humility. As Lederach (2005) puts it, “humility is a journey toward understanding and locating the soul of a place” (p. 106). This journey requires acknowledgement that we are small pieces of something much bigger and our learning and understanding are parts of a lifelong quest. The third category is sensuous perception. Sensuous perception suggests, “[t]hat attentiveness to process, the construction of meaning and the understanding of place require the full engagement of all of our senses” (Lederach, 2005, p. 110). Here it is encouraged to engage with our senses, our experience and our perceptions when attempting to understand situations and contexts. With these three skills, we may be more in touch with reality and are better prepared to view contexts in holistic and complex ways to find deeper meanings and fuller understandings.

Lederach (2003; 2005) stresses the significance of relationships, engagement, action, connection with reality and experience, adaptability and flexibility, emotions,

intuitions and perceptions, dialogue, complexity, attentiveness and risk when engaging with the moral imagination and working within a conflict transformation approach. He always values the creative process and the journey of reaching change as opposed to the desired solutions and outcomes (Lederach, 2005). The conflict transformation approach requires innovation and creativity and most importantly, seeing beyond what appears to be. The concluding page of *The Moral Imagination* offers a poem for world leaders to live by, which I would like to share (Lederach, 2005). It reads:

Reach out to those you fear.

Touch the heart of complexity.

Imaging beyond what is seen.

Risk vulnerability one step at a time. (Lederach, 2005, p. 177)

Development of Integrated Theoretical Framework

Following the theoretical exploration of care-focused theory and conflict transformation theory, similarities, differences and themes have emerged. Both theories are built from similar worldviews, which is each theory's way of conceptualizing and experiencing the world (Walker, 2000). Worldview is the preliminary foundation of any given idea, concept or theory. It will shape the assumptions and common sense which underlie and motivate the theory. Care ethics and the transformative approach share worldviews and key starting points in the development of each theory (Table 4). Without these key similarities and starting points the theories would experience tensions and difficulties in being integrated, however due to the worldview of each, the theories are quality candidates in becoming integrated into one operational theoretical framework that

may be useful to organizational managers. Further, the two theories complement each other in terms of where one may be weak the other helps strengthen the argument.

Table 4. Care-focused and Conflict Transformation Theory: A Comparison of Worldviews

Starting Point Concept	Care-focused theory	Conflict transformation theory
Change	➤ Positive and welcome	➤ Positive and welcome
Reality	➤ Multiple realities	➤ Multiple realities
Truth	<ul style="list-style-type: none"> ➤ Multiple truths ➤ Contextual and experientially driven 	<ul style="list-style-type: none"> ➤ Multiple truths ➤ Contextual and experientially driven
Knowing	<ul style="list-style-type: none"> ➤ Multiple ways of knowing ➤ Based on context and experience 	<ul style="list-style-type: none"> ➤ Multiple ways of knowing ➤ Based on context and experience
Conflict	<ul style="list-style-type: none"> ➤ Unnatural ➤ Ensure situations do not reach point of conflict 	<ul style="list-style-type: none"> ➤ Natural, positive and engagement ➤ Leads to constructive social change and human growth
Power	<ul style="list-style-type: none"> ➤ Patriarchal ➤ Concept of masculinity causes female oppression and subjugation 	<ul style="list-style-type: none"> ➤ Subjective ➤ Can be horizontal and shared
Agency	<ul style="list-style-type: none"> ➤ Relational ➤ Interdependent ➤ Requires critical reflection 	<ul style="list-style-type: none"> ➤ Relational ➤ Interdependent ➤ Requires critical reflection
Relationality	<ul style="list-style-type: none"> ➤ Relations are primary ➤ Self is constituted within relations 	<ul style="list-style-type: none"> ➤ Relations are primary ➤ Heart of social change and heart of conflict
Temporality	➤ Circular	➤ Circular
Human nature	➤ Embedded in relations	➤ Embedded in relations
Perspective	➤ Evolutionary	➤ Indigenous

Background. Care-focused theory offers a framework on ethical behaviour and action, while conflict transformation theory offers attitudes, practices and tools in engaging with conflict. After conducting the theoretical exploration of each theory, it could be argued the practices and tools offered with the transformational approach are better performed by one who adopts a care ethics approach because of their shared worldviews. Accordingly, one who possesses a care ethics approach may find it easier and more natural to exercise the tools and practices offered by conflict transformation theory as it coincides with their worldviews. Whereas, for example, one who values a traditional approach to morality may experience difficulty in fitting the practices and tools of conflict transformation into their toolbox because of potentially opposing worldviews of the two theoretical constructs.

Basic tenets. Care-focused theory operates from an evolutionary perspective. It draws its ideas from maternal instinct and the mother-infant relation. The theory adopts a pragmatic approach which stays connected and embedded within reality and real life experiences, hence its belief that relations are primary as everyone is born into a relation. Care ethicists argue all human interaction, not just those involving elevated moral decision making, have a moral dimension involved. It is our duty to care about each human interaction, whether it be in the social or personal domain and respond as our best ethical self and participate in natural caring. Emotions are as valid and functional, if not more so, as the ability to reason. It is through valuing and trusting our emotions and intuitions that a care ethic is plausible. The capacities to be prepared to care and to practice empathetic response are essential in caring.

A transformational approach begins with two proactive foundations. First, it requires a positive orientation toward conflict. Second, it needs a willingness to *engage* in the conflict in an effort to produce constructive change or growth. Conflict transformation operates from a transformational view, rather than looking at isolated conflict episodes, it seeks to understand how these particular episodes are embedded in the greater pattern of human relationships. Conflict transformation views peace as centered and rooted in the quality of relationships. The transformative lens views conflict as a valuable opportunity to grow and increase our understandings of ourselves. Attitudinal changes can arise from emotional expression and changes in emotions. Two primary goals of transformative approaches are to *empower* the disputing parties and to enhance the *recognition* of each party towards each other. The process of coming to peace is more important than the settlement or outcome. A successful process is one which produces improved understanding and more clarity about the dispute. The transformational framework emphasizes the challenge of how to end something not desired and build something that is desired. The building process is successful through constant engagement with conflict at the pre-violence phase which fits well with engaging with workplace incivility as it can be a form of workplace violence in its pre-violence phase.

Underlying assumptions. Both theories are built from the assumption human nature is embedded in relations. Human interaction and relationships are primary in human development and it is where the ‘individual’ self is constituted. I place individual in quotations because both theories believe there are individuals however, they are developed and limited by the social groups and communities of which they are

comprised. Both theories argue relationships are central in obtaining peaceful and healthy change and interaction. By focusing on relations, there is a greater capacity to understand more fully the situation, for continued learning and personal development and for the desire to see the other's perspective, which in turn generates positive change, relationships and interaction. Relations as the starting point of human nature also show both theories have a pragmatic and practical perspective when viewing reality. Importance is placed on real life experiences and empirical life.

The two theories believe in multiple realities and truths and there is no *one* way of doing. This understanding requires a positive orientation towards change, flexibility, complexity and adaptability as well as a constant recognition of social and historical contexts involved in the situation. As a result of multiple realities and truths, both theories place importance on process and not outcome. Through the process of engagement with the situation, parties are able to build meaningful and healthy relations and as a result will likely have positive outcomes.

The two theories display many similarities and compliment each theory well; however, there are some notable differences as well, which the next paragraph will detail. Each theory takes a distinct stance on the starting points towards peaceful and globalized communities and societies. Further, the underpinnings of what leads to constructive social change vary somewhat. Lastly, care-focused theory relies purely on communal interpretations, while conflict transformation theory has, although very slight, some individualized components.

The first fundamental difference between the theories, as listed above, is care-focused theory believes the capacity to care and be caring is the driving force towards

peaceful and healthy communities, groups and relations. Conflict transformation theory, on the other hand, puts the moral imagination at the epicenter of peaceful communities, groups and relations. Another difference is care theory places emphasis on the capacity to care in building relationships and therefore constructive social change. This caring capacity comes from socialization, caregiving, emotional development and critical self-reflection. Conflict transformation theory explores the significance of relationships, curiosity/complexity, creativity and risk as the key factors in building constructive social change. Lastly, conflict transformation, although not operating from an individual perspective, takes on more individual elements than care-focused theory in reaching its epicenter. Care-focused theory is purely relationship based and every component is learned, developed and practiced from and through others. Conflict transformation theory, however, encourages individuals to step up, take risks and envision creative acts and responses to conflict in a way that value, builds and protects relationships. These nuances are complimentary to each other in terms of recognizing revolutionary changes which require a special individual mind to take a risk and make a change; though with a care ethic it will protect charismatic and revolutionary managers from losing sight of the other. Although the theories use different terminology and have some nuanced differences, the ideas, practices and tools behind caring and the moral imagination are similar and I will speak more to that in the operationalization section.

Operationalization of concepts. Between the two chosen theories and the developed CMIF, there are many actions, behaviours, practices and tools that can be discussed. However, for the purpose of this research, I will discuss ten valuable actions I have identified as pragmatic and required in the discussion of management when

engaging with workplace incivility. I arrived at these ten valuable actions as they were the most complimentary to the discussion of workplace incivility based on the recommendations compiled from the ethnographic content analysis (ECA). Further, these ten valuable actions were determined on their complementary status, as well, based on the missing elements uncovered after applying the CMIF to the ECA results. Recall the definition of valuable actions as set out in Chapter One of this paper: valuable actions will be defined in this thesis as the actions, behaviours and attitudes which can be modelled by managers when engaging with workplace incivility that according to the CMIF may result in positive outcomes, such as reduced incidents of uncivil behaviour.

These valuable actions can be the starting point for managers to build valuable practices and tools they can add to their operational tool kit when engaging with workplace incivility.

Valuable actions. There are ten valuable actions I argue are imperative for managers wishing to engage with workplace incivility in a positive way. The actions presented are suggested starting points for managers to work from when beginning the quest to constructively engage with workplace incivility. The actions may be interpreted as actions, behaviours, attitudes and/or skills to develop; however, the key point is the actions represent a place to start the journey of engaging with workplace incivility.

1.) Adopt an ethic of care

By recognizing the interdependency of relationships, where each individual is interdependent for achieving their needs, interests, desires or wants. Further, it is necessary to attend to the contextual details of each situation or episode. As well, we

must be prepared to care for and about others through receptive attention and motivational displacement.

2.) Humility

By recognizing there are multiple truths and realities dependent on historical and social contexts, experiences, perceptions and interpretations it illustrates the need to stay humble and open to learning different ways of seeing and doing. This offers an openness and flexibility recognizable through your behaviours and therefore a more approachable self to others.

3.) Stay grounded in empirical life

By recognizing ideology and rhetoric does not always answer real life questions and issues. Taking the time to stop, observe and consider the surroundings while being in touch with your emotions, intuition and inclinations when assessing a situation.

4.) Treasure relations

By recognizing my quality of life depends on your quality of life. Relations are primary in human nature and building and maintaining healthy relationships is imperative towards peaceful and constructive change and outcomes.

5.) Appreciate change and diversity

By recognizing change and different ways of doing are positive and welcome in empirical life. It is through a positive orientation towards change and diversity countries, communities, groups, organizations and relationships are able to grow and develop.

6.) Build healthy relationships

Actively participate in communication, caring, attentiveness and respect for others in order to ensure an organization's environment is conducive to building health relationships.

7.) Space for dialogue

Ensuring there is a space where open, honest and meaningful dialogue can occur and parties feel safe and welcome to explicitly communicate their feelings, needs, concerns and fears.

8.) Horizontal engagement

Actively engage all levels of the organization in discussion on thoughts, issues, feelings, incidence and problems involving workplace incivility and work with the organization to keep open and aware of workplace incivility.

9.) Deeper understanding

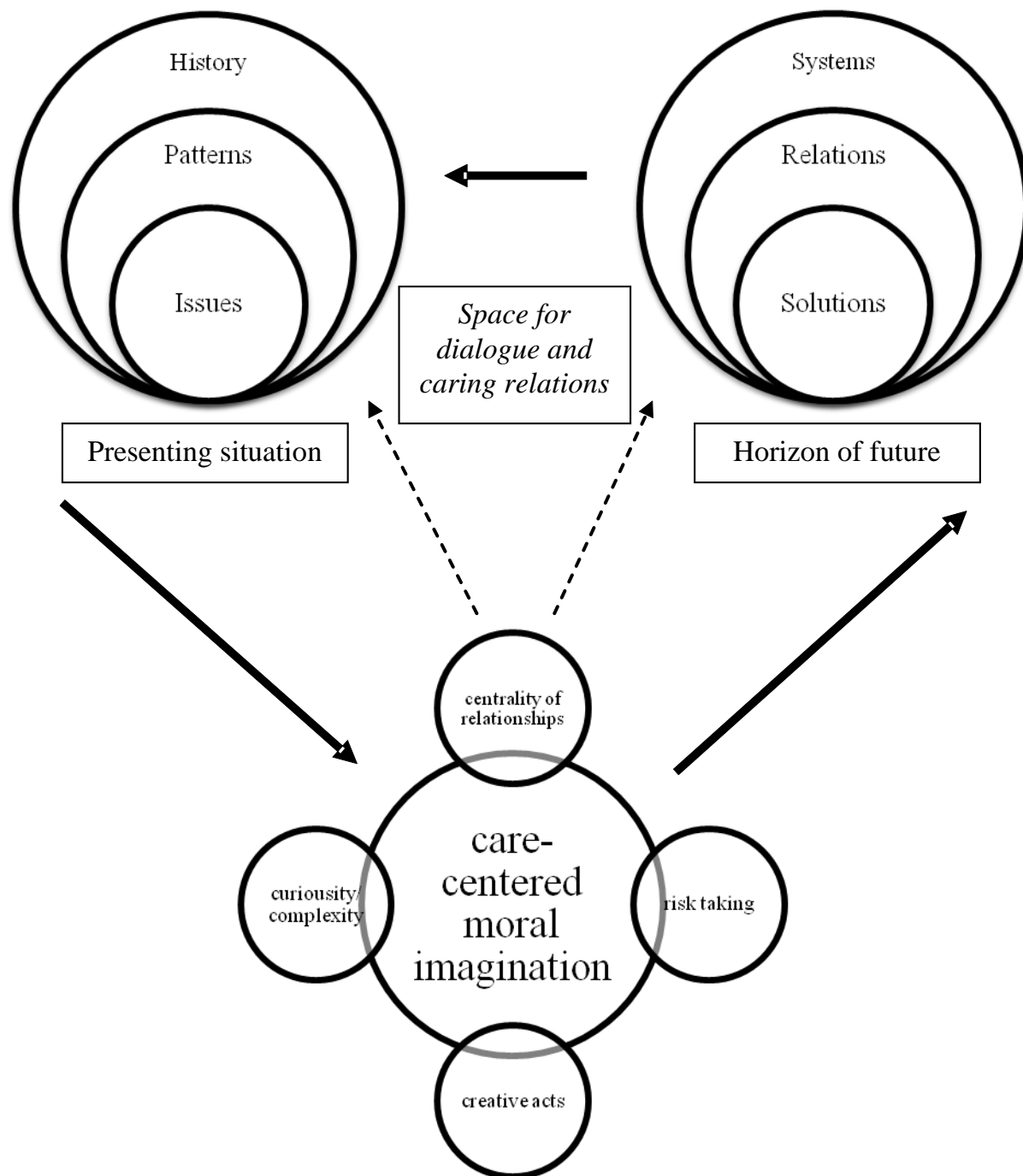
Embrace complexity when dealing with workplace incivility. Attempt to fully understand the complexity of the situation before simplifying the issue and making a decision.

10.) Critical reflection and thinking

Actively participate in questioning your own values, socialization and ontological foundations, as well, question why, who, how and when in engaging with workplace incivility events.

The Care-Centered Moral Imagination Framework. The CMIF integrates starting points, tenets and concepts from care-focused theory and conflict transformation theory into an operationalizable framework (Figure 9). The CMIF requires constant and continuous engagement with workplace incivility throughout a circular journey. It begins with an assessment of situation, patterns and historical context of the presenting situation.

Subsequent to the holistic assessment of the presenting situation we turn to our caring moral imagination. Where relationships are central, the practice of paradoxical curiosity and embracing the complexity occurs, there is space for creativity and imagination and the willingness to take risks is encouraged, all under the umbrella of the care ethic. Next, involves the process of discovering short-term solutions and long-term peace as well as emphasizing the necessity in maintaining healthy caring relationships while remaining involved and connected to the presenting situation. Again, following the process of discovering short- and long-term solutions we turn to our caring moral imagination. This process may stop, move forwards and backwards, however the key is to never end the journey and continue to engage with the process. During this entire journey there must be space for dialogue and to practice, build and maintain caring relations. By allowing this space, the elements of the CMIF are able to develop and positive engagement with workplace incivility may result. By adopting and engaging with the CMIF, managers may be better prepared and positioned to begin their quest in constructively managing and reducing workplace incivility by connecting with and operating from the ten valuable actions.

Figure 9. *The Care-Centered Moral Imagination Framework*

Conclusion. In concluding this chapter, there is an overarching basic behaviour we could all benefit in practicing, whether acting as managers or in any other role in any other situation and that is humility. I would argue humility can be the behaviour with which the CMIF can properly begin to operate from. Humility urges the motivation for continued learning and understanding from and of others. Workplace incivility may manifest from cultural, social and historical misunderstandings, arrogance, disillusionment, competition, reputation, status, power imbalances, exhaustion, burnout, not caring, complacency, self-righteousness, or an assortment of other reasons, though apply humility to any of these reasons and perhaps positive changes can be set in motion.

The following quote represents the CMIF in a perspective that is easy to understand and envision:

Climb the mountain not to plant your flag, but to embrace the challenge, enjoy the air and behold the view. Climb it so you can see the world, not so the world can see you. Go to Paris to be in Paris, not to cross it off your list and congratulate yourself for being worldly. Exercise free will and creative, independent thought not for the satisfactions they will bring you, but for the good they will do others, the rest of the 6.8 billion—and those who will follow them. And then you too will discover the great and curious truth of the human experience is that selflessness is the best thing you can do for yourself. The sweetest joys of life, then, come only with the recognition that you're not special.

Because everyone is. (McCollough, 2012, n.p.)

Chapter 5: Ethnographic Content Analysis Data and Results

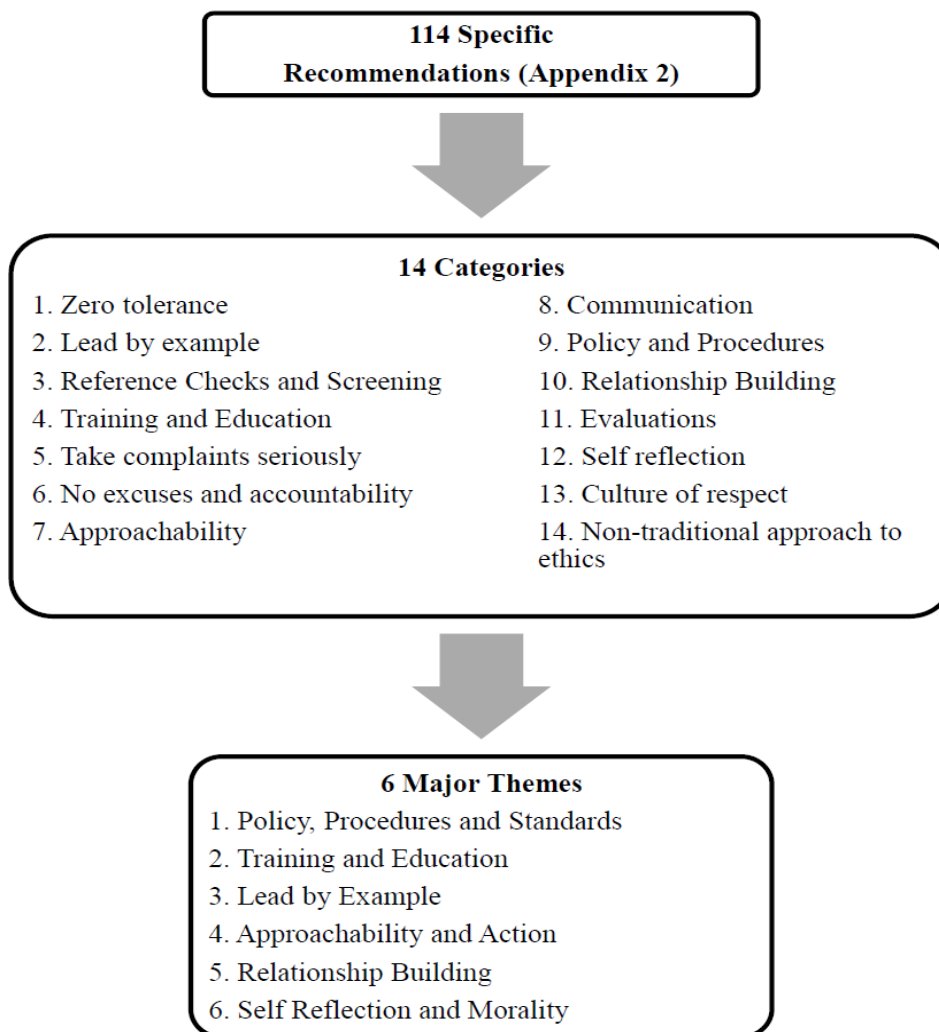
The following chapter explores the research data and findings from the ethnographic content analysis (ECA). The presentation of the research findings occurs in three parts, corresponding to the three data sets. First, there was the theoretical exploration, which developed *The Care-Centered Moral Imagination Framework* (CMIF) as presented in Chapter Four. Second, there is a discussion on the results of the ECA which will be discussed in this chapter. Here, I focus on analyzing to whom the current recommendations are speaking and what the current recommendations are trying to achieve according to the literature. Third, there is a discussion on the application of the CMIF to the results of the ECA. I focus on uncovering which elements of engaging with workplace incivility are missing from current recommendations according to the CMIF. These results are discussed in Chapter Six. The exposed gaps lead to a conversation of potential best practices and recommendations towards new ways of engaging with workplace incivility.

Ethnographic Content Analysis Data

The process by which the data for the ECA were collected began by reviewing all 39 articles (Appendix 1) collected from the database search. I generated a list of all the recommendations from each article to come up with 114 (Appendix 2). I manipulated the 114 recommendations into 14 categories and subsequently six themes by finding commonalities among the recommendations (Figure 10). Commonalities refer to looking for similar terms and ideas within each isolated recommendation. For example, one category: “zero tolerance,” was created by grouping all the recommendations which included the words “zero tolerance” or were inferring zero tolerance expectations or

policies in the organization. Another category was, “lead by example.” Again, I grouped all the recommendations which used the words lead by example or inferred management must lead by example to reduce or prevent workplace incivility.

Figure 10. Article Analysis: Recommendations, Categories and Themes



I then analyzed each theme and developed subthemes. The subthemes were developed through analyzing each recommendation within each theme. I isolated each recommendation and considered what the specific recommendation was referring to under the corresponding theme. For example, a recommendation under the Policies, Procedures and Standards theme may have specifically advocated for behavioural

screening as a strategy to manage workplace incivility. In this case, behavioural screening would become a subtheme. I continued this process until all recommendations were represented under a subtheme of each major theme (Table 5). After this level of analysis, I found six subthemes in Training and Education theme, five subthemes in Policies, Procedures and Standards theme, two subthemes in Lead by Example theme, three subthemes in Relationship Building theme, three subthemes in Approachability and Action theme and two subthemes in Self-reflection and Morality theme.

Table 5. Theme Analysis: Themes and Subthemes

Themes	Subthemes
Training and Education	<ul style="list-style-type: none"> • Teach Civility • Diversity Training • Interpersonal Skills Training • Intervention Strategies • Mentorship Programs • Orientation
Policies, Procedures and Standards	<ul style="list-style-type: none"> • Mission/Value Statements • Organizational Development • Code of Conduct/Legal Framework • Behavioural Screening
Lead by Example	<ul style="list-style-type: none"> • Managers as Models • Organizational Commitment to Civility
Relationship Building	<ul style="list-style-type: none"> • Interdependency • Social Support • Reduce Anonymity
Approachability and Action	<ul style="list-style-type: none"> • Communication • Managerial Approachability • Managerial Action
Self-Reflection and Morality	<ul style="list-style-type: none"> • Self-reflection • Reframing Ethical Approach

Ethnographic Content Analysis Results

In analyzing the results of the ECA, I posed two key questions: 1) who or what is responsible for engaging with workplace incivility; and 2) what are the current recommendations according to the literature?

In answering the first question three groups emerged from the data as responsible parties. The first group is managers. Of the 114 recommendations collected, nearly half placed the responsibility of engaging with workplace incivility on the managers. In this group of recommendations, managers were expected to be in charge of producing the outcomes suggested in the recommendations. In most cases, it was either through enforcing policy, training, or behaviour modelling that managers were expected to engage with, curtail and reduce workplace incivility.

The second group identified was organizational responsibility. In this group, one third of the 114 recommendations were the responsibility of the organizational structure and policy. Organizational structure and culture is built from the people within the organization, therefore I argue the organization cannot engage with workplace incivility. However in the context of the articles analyzed, the organization itself was treated as a governing body that could manage workplace incivility. In these cases, the recommendations inferred that through established policies, procedures, standards and codes, an organization's structure and policy could curtail and reduce workplace incivility.

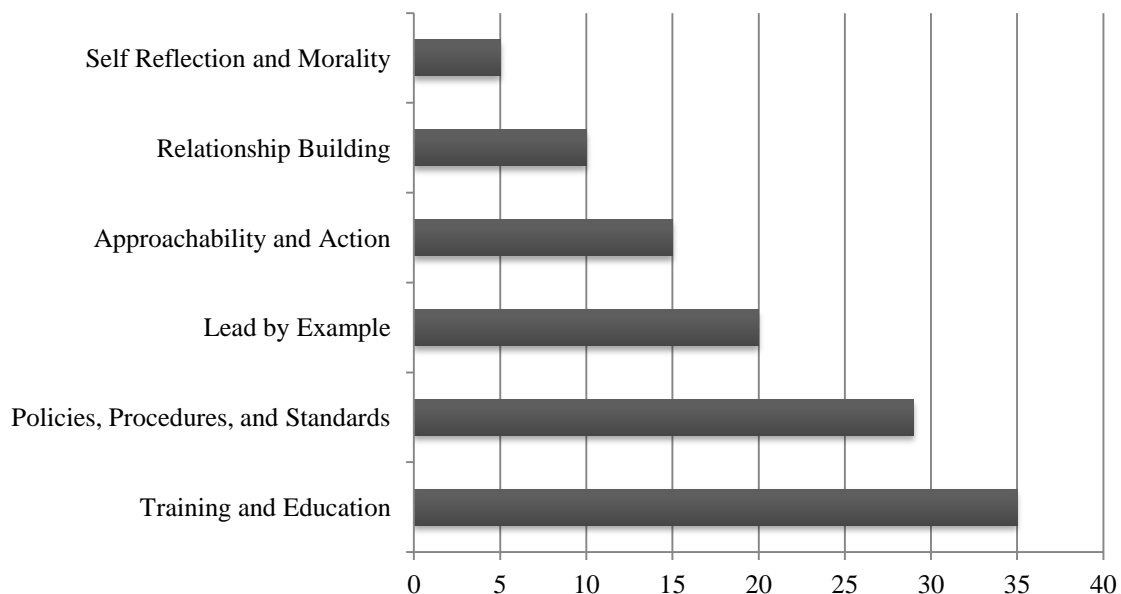
The final group identified was employees, which refers to all levels of hierarchy in the organization at the individual level. Of the 114 recommendations, just over one quarter was aimed towards an organization's staff as a whole. In this case, it was

considered everyone's responsibility to engage with workplace incivility, most commonly through enforcing policy, training, reporting, behaviour modelling and creating a culture that fosters respect and trust. Shared responsibility encourages everyone to be accountability for recognizing and responding to workplace incivility and all sharing a role in minimizing its effects.

In answering the second question, what the current recommendations are according to the literature, 14 categories emerged from the data. After grouping the data into 14 categories, I reworked the categories into six major themes (Figure 10).

Of the six themes, some were more prevalent throughout the recommendations than others (Figure 11). The most common theme is Training and Education and the least common being Self-Reflection and Morality. The themes vary from organizational structure to individual ethical frameworks and were largely grounded in organizational psychology, social psychology and empowerment theories. There was a clear gap in the theoretical underpinnings of the current literature on workplace incivility and feminist and dispute resolution theory; this will be discussed further in Chapter Six.

Figure 11. Themes: Number of Recommendations per Theme



Within the six themes, subthemes reflecting the ideas of each theme emerged (Table 5). For example, in the theme Training and Education there were multiple strategies and initiatives presented within the analyzed articles, from diversity training to conflict management intervention mechanisms. The subthemes represent specific elements under each theme and both the themes and subthemes are discussed in detail in the following sections of this chapter. The themes are introduced in order of prevalence within the list of recommendations.

Training and education. The most common theme of recommendations presented within the articles is Training and Education. The six subthemes listed within this theme represent the specific tools and techniques recommended in the current literature for engaging with workplace incivility. Workplace incivility is a relatively new concept and has been used in academic discussions for just over a decade; however the discussion has largely been missing inside organizations (e.g. Vickers, 2006). Nine of the studies analyzed suggests workplace incivility needs to be discussed within the

organization and the term ought to be taught so managers and employees are educated on what it simply means to be uncivil (Pearson et al., 2000; Pearson et al., 2001; Pearson & Porath, 2005; Felblinger, 2009; Pearson & Porath, 2009; Porath et al., 2010; Smith et al., 2010; Githens, 2011; Luperall, 2011). Research suggests training in areas such as diversity management, cognitive skills and interventions strategies is imperative in curtailing workplace incivility (Pearson et al., 2001; Andersson et al., 2005; Pearson & Porath, 2005; Hutton, 2006; Lacshinger et al., 2009; Regier et al., 2009; Oore et al., 2010; Porath et al., 2010; Githens, 2011; Kirk et al., 2011; Parker et al., 2012). Six subthemes emerged out of the Training and Education theme which are each discussed in detail in the following paragraphs.

Teach civility. Workplace incivility is a concept that is still unfamiliar to many organizations and therefore needs to be taught (e.g. Pearson & Porath, 2005). According to Pearson & Porath (2005) many managers claim they do not know what it means to be civil and uncivil and therefore will be unsuccessful at recognizing and responding to it. According to the recommendations, teaching civility in a top-down approach is the most suitable (Pearson et al., 2001; Pearson & Porath, 2005; Pearson & Porath, 2009).

Informing and educating managers what incivility is will prepare them to model the behaviours employees can learn and mirror. Increasing managers' knowledge of workplace incivility, including the psychological and financial costs involved, may lead to more open discussions of the problem (Pearson et al., 2001). Increasing awareness and opening up conversation around the topic will bring the issue forward and into the open, which may result in targets of incivility bringing their concerns forward without fears of alienation, instigator retaliation and distrust. Pearson et al. (2001) state, "[l]eaders who

recognize and acknowledge the impact of the phenomenon take the first step in detecting and managing incivility” (p. 1413). Bringing the issue of incivility forward and increasing awareness the instigator may be less likely to engage in uncivil behaviour.

Managers are best positioned to manage uncivil behaviour:

Leaders hold the key to curtailing incivility through systematic awareness and early intervention. When workers flout the conventions of civility and leaders tolerate such behaviors, the interpersonal mistreatment may punish the target, taint the organization and undermine leadership authority. (Pearson et al., 2001, p. 1414)

Diversity training. Increasing diversity in organizations and institutions, whether it is within higher education, health care, or public service, may increase mistreatment and thoughtless actions due to cultural differences of what is and is not acceptable behaviour in the workplace (Pearson et al., 2005; Cortina, 2008; DeSouza, 2010). For example, as immigration continues to increase in North American workplaces it is important to address social identity issues, such as gender, race, sexual orientation and nationality to ensure work groups remain inclusive (DeSouza, 2009; Githens, 2011).

Diversity training in the context of workplace incivility should emulate a broad conceptual articulation. As Githens (2011) presents it:

Broad conceptual articulations of diversity have become increasingly common in the past 15 years as organizations become more interested in viewing diversity in general terms that transcend categorizations. Such approaches allow all members of an organization to personally identify with the concept of diversity and understand its relevance for all individuals. (p. 42)

Training which includes diversity initiatives can promote conversations with a broader range of individuals that are inclusive of more people and therefore build more inclusive workplaces. By widening the in-group mentality of a workplace, perceptions of included and excluded members are broadened and blurred which may curtail or reduce workplace incivility. To achieve inclusivity diversity training must focus on skills over awareness (Githens, 2011). In the case of diversity training however, education and awareness are key factors in successful skill training. Without the knowledge of what diversity means and how it matters, simple skill training may not be effective. According to Githens (2011):

[s]kills based programs help individuals address the unconscious bias that presents itself through acts of incivility and address the need for a group to continue moving forward toward broadly inclusive action that will improve the work lives for everyone, not just members of specific minority groups. (p.49)

Diversity training programs attempt to change group attitudes with interventions that seek to find common group identities.

Interpersonal skills training. Knowing how to listen, observe other's behaviours, manage stress, deal with difficult people and having a natural empathetic nature are imperative skills in engaging with workplace incivility (Pearson & Porath, 2005; Regier & Lane, 2009; Porath et al., 2010). Training in common courtesy and good manners seems necessary in today's organizations where uncivil behaviours run rampant and relationships are breaking down or never encouraged in the first place. Reiger and Lane (2009) state we must start at the basic level of common courtesy:

At the practical level it meant staff introducing themselves, being helpful and pleasant, getting a drink for everyone not just friends, showing newcomers where equipment was, pulling together as a work team, admitting weakness/mistakes, taking responsibility and initiative, exercising “common sense” and being a team player...While there is much rhetoric about reorganising service delivery around “teams” and multidisciplinary collaboration, the actual operation of workplace groups required quite basic qualities of interpersonal interaction. The best strategy is simply practicing common courtesy. (p. 322)

Proactive strategies for teaching interpersonal skills are included in higher education to some level. However, education programs which train future professionals are focused on technical skills and defensive practices due to litigation fears. According to Reiger and Lane (2009), many senior doctors see this as leading to a deskilling of professional competence and personal skills which, in turn, is discouraging professionals from being “open to discussions and viewpoints different from theirs” (p. 322). It is important to not lose sight of big picture situations and being competent to practice good judgment and strong decision making is essential to big picture thinking. Educating on interpersonal skills such as professional conduct and communication is as important as technical aspects of learning (Reiger & Lane, 2009; Luperall, 2011). Luperall (2011) argues it is a false to assume students know how to behave professionally; it must be taught and engaged with.

Intervention strategies. Managers and employees must have the tools to recognize and respond to workplace incivility to ensure uncivil behaviour does not go unnoticed. More importantly, staff must be willing to report and respond to incivility and

not overlook uncivil actions, when they know it is occurring (Pearson & Porath, 2005).

The majority of the studies analyzed which recommend intervention strategies note they have not been empirically tested (Hutton, 2006; Aquino & Thau, 2009; Lacshinger et al., 2009). However, it is agreed within these studies that managers are key in intervening with incivility:

The focus of the research needs to be on intervention studies to provide managers with effective tools to manage incivility before it spirals out of control. In this intervention, research investigators need to focus on different settings because what works to manage incivility in an office may not work in a hospital and what works in a hospital may not work at a retail store...Workers blame managers if the managers fail to act to intervene. (Hutton, 2006, p. 27)

Organizational specific intervention strategies are necessary in successfully engaging with workplace incivility. More so, the strategies should operate from an organizational starting point where entire workgroups are involved and should not only focus on individual coping strategies (Lacshinger et al., 2009). Again, this will place focus on uncivil behaviour and may deter instigators from participating.

Mentorship program. Not only should managers be responsible for ensuring their work environment is civil and respectful, senior employees should also play an important role. Mentorship programs encourage senior employees to be approachable, supportive and helpful to new graduates as they transition into the organization (Reiger & Lane, 2009; Leiter et al., 2010; MacDonald et al., 2010). Mentorship programs are successful when senior employees are first respectful and civil in their own work persona and second are willing to genuinely engage with the process of positive mentoring. Luperall

(2011) argues, “[m]entorship programs do not work if senior staff is not willing to provide honest, genuine feedback on both technical skills and less tangible skills such as judgment and communication” (p. 94).

Mentorship programs run the risk of teaching new graduates and employee’s improper technical and cognitive skills. It is imperative for managers to stop and think who they are matching with a mentor in their organization. Workplace incivility is contagious and when detected the behaviour may be adopted by the observer. Further, if uncivil senior employees are chosen as mentors, new graduates and employees may see this is the behaviour that has power and provides opportunity in the organization.

Orientation. Orientation training is imperative to keep incivility from entering the organization. New employees entering a new organization should attend an orientation promptly upon starting the new position to be aware what is and is not acceptable behaviour in the organization (Morse, 2010). Acknowledging correct interpersonal behaviour, even in a formal setting, can have positive effects in causing new hires to think twice before engaging in uncivil behaviour. Pearson et al., (2000) argue, “organizational work site expectations about interpersonal behaviours, specifically, should be established and carefully communicated to new hires” (p. 134). Orientation programs are most successful when they are supplemented with written policies and procedures regarding conduct at work.

Policy, procedures and standards. The second most abundant theme of recommendations found in the articles analyzed is Policy, Procedures and Standards. Under this theme it is suggested organizations must include written material with regard to workplace incivility in order to reduce or prevent its effects from entering the working

environment. Whether it is through mission statements, organizational development, codes, legal frameworks or behavioural screening, these recommendations argue the importance of having written standards to guide behaviours and expectations of employees (Andersson et al., 1999; Pearson et al., 2000; Andersson et al., 2005; Pearson & Porath, 2005; Cortina, 2008; Alquino et al., 2009; Felblinger, 2009; Reiger & Lane, 2009; DeSouza, 2010; Leiter et al., 2010; Morse, 2010; Porath et al., 2010; Smith et al., 2010; Githens, 2011; Luperall, 2011; Morrow et al., 2011; Trudel et al., 2011). There are four subthemes that emerged from the data and they are as follows.

Mission/Value statements. Mission and value statements set the tone for an organization. Many organizations create extensive guidelines of how employees should treat customers; however few seem to articulate how employees should treat each other (Pearson & Porath, 2005). Expectations should be set at the top of an organization, “[s]tating an organization-wide expectation of civil interactions among employees defines a wide-sweeping norm and sets a baseline against which organizations can measure and correct behaviour” (Pearson & Porath, 2005, p. 12). Some exemplar corporate statements are:

- "Treat each other with respect" (from Boeing's integrity statement)
- "Above all, employees will be provided the same concern, respect and caring attitude within the organization that they are expected to share externally with every Southwest Customer" (from Southwest Airlines' mission statement).
- "We are responsible to our employees...We must respect their dignity" (from the Johnson & Johnson credo).

- "We treat each other with respect and dignity" (from AT&T's value statement).
- "All employees are valued. We listen. We respect. We act." (from Air Canada's value statement).

These statements clearly express the need to not only be respectful to customers rather to be respectful with interpersonal employee interactions as well. These expectations need to be clearly articulated in an organization's mission and value statements in order to set zero-tolerance expectations of workplace incivility from the start.

Organizational development. Organizational Development (OD) is a deliberately planned effort to increase an organization's relevance and capability. OD is the readiness to meet external and internal environmental changes within the organization. OD offers a framework for a change process designed to lead to desirable positive impact to all stakeholders and the environment (Githens, 2011). Approaches to OD which may curtail or reduce workplace incivility may include flexible work schedules, instituting swift feedback, implementing clear roles and responsibilities and quick and relevant responses to incivility complaints (Andersson et al., 2005; Githens, 2011). However, research also shows it is out of increasingly informal workplaces (such as allowing flextime) that incivility may fester and grow (Trudel & Reio, 2011).

A common approach to managing workplace incivility within an OD framework is having clear roles and responsibilities set for each member of the organization (Andersson et al., 2005; Alquino et al., 2009; DeSouza, 2010; MacDonald et al., 2010; Githens, 2011). Organizational factors are imperative for ensuring civil interpersonal relations, "[o]rganizational factors such as role conflict and role ambiguity as well as

management styles that do not provide clear guidelines for what constitutes inappropriate conduct can increase employees' risk of being victimized" (Alquino, et al., 2009, p. 736). Blurred boundaries around roles and responsibilities can lead to uncivil behaviours due to unclear expectations and a lessened ability to be accountable and responsible for one's own behaviours in the workplace due to the vulnerability of undefined roles (Reiger & Lane, 2009). Defined expectations make it easier for each employee to understand their role and responsibility and therefore will be able to be accountable for what is clearly expected of them.

Code of conduct/legal frameworks. Adopting a code of conduct or some form of legal framework which details in writing what workplace incivility is and how the organization plans to address uncivil acts is required in managing workplace incivility (Cortina, 2008; Smith et al., 2010). Although research suggests that legal implications are difficult to enforce in cases of workplace incivility and may not be the most effective solution to the problem, some form of legal framework is still necessary in order to hold those participating in uncivil behaviour accountable (Cortina, 2008). Smith et al., (2010) suggest in the case of workplace incivility, "adopting a code of conduct regarding issues of incivility to protect victims, hold perpetrators responsible and promote communications, is necessary" (p. 1012). Cortina (2008) also supports having this form of code of conduct; however, she and Smith et al. (2010) argue further research is required in addressing what this would look like and how perpetrators of workplace incivility can be held accountable for their actions under a legal framework.

Behavioural screening. Workplace incivility can be contagious and learned, so many researchers argue the best approach to reduce and prevent it is by not letting it

through the door of the organization (Andersson et al., 1999; Pearson & Porath, 2005; Luperall, 2011). Thorough reference checks which screen interpersonal behaviour as well as skills and competencies is a key strategy in keeping uncivil behaviour out and fostering civil behaviour. Recruitment and selection should not be taken lightly and is the starting point of ensuring a civil organization. One approach to recruiting people with both the skills and who facilitate polite, courteous interaction may include:

- (1) conducting multiple interviews of applicants by a wide representation of future associates and then listening to and acting on the feedback from those interviewers;
- (2) building internship programs during which prospective permanent hires can gain realistic job/culture previews while the potential employer and coworkers gain a more accurate sense of prospects' fit; and
- (3) scrupulously following through on reference checks, including contacts from applicants' more distant past, from which there are no immediate pressures on referents to "help" the employee move on. (Andersson et al., 1999, p. 468)

Supplementing thorough reference checks by conducting secondary reference checks may be the most valuable in finding and weeding out potential recruits with past uncivil behaviour (Pearson et al., 2000). Secondary referral sources are those names provided through primary references. It is often the secondary references who could provide valuable information of potential signals of previous uncivil behaviour (Pearson et al., 2000). Understanding a potential new hires' behaviours in the workplace are as important as technical skills because technical skills can be taught while interpersonal behaviours are more challenging to change and develop (Pearson et al., 2000). For this

reason, behavioural screening is invaluable in weeding out trouble before it enters an organization.

Lead by example. The third most suggested recommendation is for managers to lead by example. The responsibility is placed on the managers to act as models and practice what is written in policies and procedures which define acceptable behaviour and expectations of employees (Andersson et al., 1999; Rau-Foster & Dutka, 2004; Sypher, 2004; Pearson & Porath, 2005; Cortina, 2008; Kerfoot, 2008; Lacshinger et al., 2009; DeSouza, 2010; Griffin, 2010; Lacshinger, 2010; Oore et al., 2010; Porath et al., 2010; Reed et al., 2010; Githens, 2011; Luperall, 2011). Further, it is argued if employees witness managers behaving uncivil it is a pass for them to behave similarly. Pearson & Porath (2005) suggest, “if employees see those who climb the corporate ladder are respectful, fair and civil they are more likely to emulate that behavior” (p. 11). Managers set the tone for an organization and need to strive to live by the rules and norms they set. There are two subthemes within this theme; one focusing on management and one focusing on organizational commitment and the ensuing paragraphs will discuss each in detail.

Managers as models. The most common strategy suggested in the data is for managers to behaviour model. Even if an organization has all the correct written policies and procedures in place, they will be futile if managers do not practice what they preach. Employees must witness that those who move up the organizational ladder behave respectfully, fairly and transparently (Pearson & Porath, 2005; Kerfoot, 2008). Respect is a major mediator in the case of workplace incivility: “respect at work was a recurrent moderator, with the perception of low respect from coworkers, supervisors and the

overall organization being associated with an escalation of almost every combination of stressor and strain” (Oore et al., 2010, p. 886). The deterioration of respect is a fundamental symptom defining uncivil work environments (Andersson & Pearson, 1999; Pearson et al., 2005).

Actions often speak louder than words, especially from a subordinate’s point of view in the work place. Managers must always reflect how their actions may affect others:

[M]anagers might evaluate how their own behaviors could contribute to a norm for incivility. Correcting subordinates by pounding one's fist, swearing, or personally debasing them sets an uncivil tone. Similarly, interactions between managers that are discourteous, resulting in loss of face, negatively impact not only those in direct confrontation but also those who witness or hear about the incident. As noted, these bystanders may then re-enact similar encounters with their own subordinates, peers, or customers. (Andersson et al., 1999, p. 468)

Sypher (2004) argues, “leaders especially are called to be emotional stewards by exhibiting that which is healthy and appropriate and decrying that which is targeted, harmful and inexplicably uncivil” (p. 267). It is leaders who, “clarify the parameters for interpersonal interactions and provide guidance for day to day conduct” (Pearson et al., 2000). Managers must act as models in the workplace and understand employees are looking up to them for guidance and workplace norms. Githens (2011) takes this approach one step further and argues that everyone in the organization who does not “want to observe incivility must behave in a respectful manner to encourage others to act the same and for the climate of the entire organization” (p. 50). Placing the responsibility

on everyone to model positive behaviours is an innovative strategy that may be most appropriate in managing workplace incivility because of its elusiveness.

Organizational commitment to civility. Organizational culture can be defined as “the work-related worldviews (assumptions, understandings, beliefs, values, etc.) and life ways (norms and practices) that are purportedly shared by members of a bureaucratic institution” (deRoche, 2010, n.p.). Organizational culture can take on the perspective that it is something that an organization just has. Culture is one entity among many that adds to the organization as a whole (Rau-Foster & Dutka, 2004). However, the culture itself is in control of the people within the organization and can be manipulated and altered depending on management and members. Although culture is in the people’s control, it can become institutionalized and assumed within the organization outside of any one’s control. deRoche (2010) argues there is controversy surrounding organizational culture literature in how a single collective mindset could govern a complex and multifaceted social institution and whether management can deliberately create, instil and maintain it. Nevertheless, Rau-Foster and Dutka (2004) contend it is imperative to try and foster an organizational culture which reflects a civil environment where employees are respected and civil behaviours are expected and the norm. However, cultures risk becoming stagnant, unchangeable entities and therefore immensely challenging to alter (deRoche, 2010). A cluster of studies indicate the necessity of an organizations commitment to civility (Rau-Foster & Dutka, 2004; Lacshinger, 2010); however civility will inevitably be achieved through strong management at the individual level, rather than as an organizational initiative, due to its interpersonal nature.

Relationship building. The fourth most frequent recommendation presented among the articles is Relationship Building. This theme speaks to the importance of maintaining and building interpersonal relationships in the workplace. Factors such as increased technologies that limit face-to-face interactions and increased anonymity in the workplace increase incivility (Andersson et al., 1999). Acknowledging interdependency, offering support systems and decreasing anonymity in the workplace are key elements in reducing and preventing workplace incivility (Kerfoot, 2008; Lacshinger et al., 2009; Reiger & Lane, 2009; DeSouza, 2010; Parse, 2010; Smith et al., 2010; Laws et al., 2011; Miner et al., 2012b; Parker et al., 2012). The following theme has been broken into three subthemes that are detailed as follows.

Interdependency. Acknowledging that work groups are only successful through interdependency is valuable when engaging with workplace incivility. Interdependency is often either not recognized by others, or it is simply believed personal success comes from individual means and not a team effort. Kerfoot (2008) argues that it should be assumed workable relationships can be established and this must be strived towards. It is easier to be hostile to someone you do not know well since incivility tends to thrive among strangers. The best way to manage workplace incivility is to get to know your colleagues, “the [workplace incivility] is often over when the person develops a relationship with you and mutual areas of concern and collaboration are found” (Kerfoot, 2008, p. 150). Research also shows when instigators worked interdependently with targets they were less likely to participate in uncivil behaviour (Parker et al., 2012). Parker et al. (2012) suggest the importance of interdependence in their research:

...task interdependence may inhibit retaliatory aggression could be valuable for managers wishing to reduce the likelihood that aggression will spiral in their organization. Although the onus is on management to attend to any incident of aggression or other deviant behaviour, encouraging task interdependent work arrangements particularly of employees with different levels of formal and referent power may impede a single incident of aggression from spiraling. (Parker et al., 2012, p. 14)

Acknowledging interdependency can be achieved through meetings and discussion which demonstrates work flow, each individual's role in the organization, celebrates successes and show respect for others' work. Reiger and Lane (2009) found, "[w]orking in teams and realizing interdependency forged more collaborative relationships with each other and broke down any previous workplace incivility experienced" (p. 322). Also, social gatherings and team building efforts which encourage colleagues to work together outside of regular work responsibilities is helpful in displaying interdependency (Smith et al., 2010).

Social support. Workplace incivility may be minimized by social support mechanisms (Miner et al., 2012b). Social support can be defined as, "information that leads a person to believe he or she is cared for and loved...esteemed and valued...and belongs to a network of communication and mutual obligations" (Miner et al., 2012b, p. 343). As Lacshinger et al. (2009) argue colleagues need to feel as if they are part of a family unit. Organizational members who feel socially supported are less likely to be negatively affected by actions of incivility. Further, socially supported members may be less likely to feel certain behaviours are uncivil because they experience emotional and

organizational support from their colleagues and work environment (Miner et al., 2012b). Social support is successful when all colleagues feel they can turn to each other for both emotional and organizational support.

Reduce anonymity. Increasingly, technologies are changing once common interpersonal interactions into faceless encounters which have led to a drastic increase in uncivil behaviour within organizations (e.g. Andersson et al., 1999). Faceless interactions provide a cover of anonymity for uncivil acts to fester (DeSouza, 2010). Fragmented workplaces with highly specialized positions which cause isolation among colleagues resulted in power imbalances and increased incivility (Reiger & Lane, 2009). DeSouza (2010) suggests decreasing the size of work groups into smaller teams to reduce anonymity in order to increase cross over learning and civil behaviour among team members. Interestingly, this result is in contrast to the idea presented within OD theories, which argue clear roles and responsibility are imperative in reducing workplace incivility (Githens, 2011).

Approachability and action. The next recommendation falls under the theme Approachability and Action. This theme speaks to the significance of managers being approachable and able to take swift and appropriate action of workplace incivility complaints in reducing the effects of incivility (Andersson et al., 2005; Pearson & Porath, 2009; Lacshinger, 2010; MacDonald et al., 2010; Porath et al., 2010; Smith et al., 2010). There are three subthemes that surfaced from the data and will be discussed in the following paragraphs.

Communication. Communication arguably needs to be enforced in work environments or it may be forgotten. Even though it may seem obvious or expected to

communicate with others whom you are working with, it often simply gets left out. Andersson et al. (2005) argues one avenue to manage workplace incivility is through, “[c]onstant communication with employees, such as weekly meetings to quickly identify and deal with employee concerns, as well as creating avenues for employee appeals...can be useful action steps” (p. 611). Organizing meetings and increasing communication can encourage face-to-face interaction with employees which may result in positive relationship building by acknowledging interdependency and reducing anonymity. It is also essential for managers to check in frequently with their employees on issues such as job satisfaction, work exhaustion, or perceived unfairness because, left unchecked, these feelings may lead to increased employee deviant behaviour (Andersson et al., 2005).

Managerial approachability. Approachability in this thesis refers to subordinate employees comfort levels in approaching managers to report issues of workplace incivility. Smart managers work extensively to establish an open door policy and to keep an open, understanding mind when they receive reports of uncivil interactions (Pearson & Porath, 2005). An open door policy should allow employees to feel comfortable and trust when approaching a manager about incivility issues. It can be argued approachability comes with authenticity:

When leaders are authentic, nurses are more likely to trust them, to be more engaged at work, more comfortable about voicing concerns and to rate patient care quality highly in their units...preceptors’ authentic leadership behavior to be important for new graduate nurses work engagement and job satisfaction...(Lacshinger 2010, p. 875)

Laschinger (2010) suggests when leaders are authentic their pupils are able to feel trust and honesty with their leaders, therefore allowing approachability. Laschinger's (2010) research proposes there is evidence to support the significance of relational style management techniques, rather than a command and control style, in creating positive work behaviour. Further, leadership behaviours positively affect group cohesion and group communication, which in turn decreased deviant work behaviour (Laschinger, 2010).

Managerial action. Taking action is fundamental in building an approachable, trusting reputation that simply does not tolerate bad behaviour among subordinate employees. Managers must take complaints seriously and not make excuses for powerful instigators (Andersson et al., 1999; Pearson & Porath, 2005). Once managers receive reports of potential workplace incivility they must trust the messenger, collect data quickly, sort out the facts and take action swiftly. Trusting the messenger is significant as making excuses prevent the manager from taking meaningful action. In fact, many managers make excuses for instigators and make an easy compromise by simply moving the instigator to a different location or unit within the organization; this ultimately leads to the instigator infiltrating another area of the organization with uncivil behaviours (Pearson et al., 2000; Pearson & Porath, 2005). Managers must not be afraid to take action that is in the best interest of employees and the organization and in some cases that may be termination (Pearson et al., 2000). Not addressing interpersonal rudeness swiftly and quickly corrodes expectations and norms within the organization. Regardless of position or hierarchy, those who participate in uncivil behaviours must be held accountable (Andersson et al., 1999).

Self-reflection and morality. The final theme and by far the least frequent found in the ECA results, is Self-Reflection and Morality. This theme refers to reframing our ethical approaches and increasing our awareness of our personal behaviours and actions in the workplace in order to better ourselves as a strategy of decreasing workplace incivility (Sypher, 2004; Reiger & Lane, 2009; Porath et al., 2010; Laws et al., 2011). There are two subthemes, each with only two recommendations from the 114 collected and they are discussed as follows.

Self-reflection. Self-reflection is the examination of one's own conscious thoughts and feelings, as well as the process of questioning and uncovering unconscious biases and hidden assumptions (Sandel, 2009). Employees who learn to be mindful of their own behaviours are more likely to behave respectfully and be aware of the potential of their actions being perceived as uncivil towards others (Porath et al., 2010). Trust and honesty to self and others are useful starting points towards achieving self-awareness, "being open and honest, including about skill levels and not knowing some things, awareness not only of how others are feeling but self-awareness, especially an ability to acknowledge vulnerability and assert competence" (Reiger & Lane, 2009, p. 322). One of the most important and difficult elements of self-reflection is acknowledging that which we do not know and what we do know may not be absolute truths. Acknowledging our vulnerability and weaknesses in combination with a demonstrated openness to learn from others can lead to respectful behaviour and decreasing uncivil behaviour.

Reframing ethical approach. Ethical approaches encourage one to question their own behaviour and understand why they are participating the way they are. However, traditional approaches often require engagement with ethics in an individual way. Sypher

(2004) argues work has become increasingly central in our lives and that it also has become the training ground for morality. Sypher (2004) suggests the need to reframe ethics into a relational approach:

A call for arms that embraces an ethic of communication, grounded in a re-moralized concern for and understanding of the other, is one way we can rededicate ourselves to building social capital at work, in our neighborhoods and in our communities. Reclaiming civil discourse in our workplaces and in our lives comes as a timely reminder of things that matter. Person-centered leadership and communication spark the greatest hope for enhanced relationships, meaningful communities and consequently increased social capital with a renewed sense of duty...He called on us to rebuild a universal community of hope and purpose. This is only possible through civil discourse that takes into account the other, protects her face and his dignity, allows for autonomy, encourages inclusion, manages hope and creates a reality and culture to make sense of the pain, desire, pleasure and fear that are the stuff of human experience and the workplace. If we are nurtured in a workplace of civility, perhaps those habits will be reproduced in other arenas of our life and vice versa. (p. 267)

Workplaces as training grounds for social capital³ and civility is a twenty first century issue and suggesting it as the central training ground for building relationships and communities is both interesting and contentious. However, with rampant incivility in organizations it appears workplaces need to begin taking on new responsibilities regarding teaching civility and morality, especially in the current economic environment.

³ Social capital is the expected collective or economic benefits produced from fair treatment and cooperation between individuals and groups (Ritzer, 2008).

Conclusion

The ECA results presented a clear summary of the current recommendations in the literature regarding workplace incivility. The recommendations represented a wide spectrum of approaches in dealing with workplace incivility. Training and Education represented the majority of approaches proposed in the literature. The focus of Training and Education was on awareness on uncivil behaviour and actions as well as skills training and techniques in managing workplace incivility, such as behavioural skills training and intervention strategies. Interpersonal and relationship centered approaches were far less represented in the data. The following chapter will discuss the application of the ECA results to the CMIF. The CMIF will act as a tool used to uncover missing pieces in the discussion of workplace incivility, as well as elements that are practical in the discussion involving feminist and dispute resolution theory.

Chapter 6: *The Care-Centred Moral Imagination Framework Application Findings*

The following chapter explores the research findings from the application of *The Care-Centered Moral Imagination Framework* (CMIF) to the results of the ethnographic content analysis (ECA). In applying the CMIF to the results of the ECA this chapter will discover and explore missing elements in the current discussion of workplace incivility and in the approaches in managing, preventing and reducing its impact and incidence. The research findings in this chapter will provide a discussion on the application of the CMIF to the results of the ECA. I will focus on uncovering which elements of engaging with workplace incivility are missing from current recommendations according to the framework. The exposed gaps will lead to a conversation of potential best practices and recommendations towards new ways of engaging with workplace incivility and will be presented in Chapter Seven.

Application of *The Care-Centered Moral Imagination Framework*

The CMIF was applied to each of the six themes developed from the ECA. The following discussion will explore each theme in detail and what elements are missing according to the rudiments of the CMIF.

Training and education. With some exceptions, this theme discusses workplace incivility as a content centered, skill focused problem fixable with one time solutions. Teaching civility is done through top down approaches, which attempt to teach and open up dialogue with regard to workplace incivility. However, training and education is weighted towards incivility as a business problem which affects financial and output success and client satisfaction. This, of course, is often the case and an important aspect of bringing awareness to workplace incivility is the effect it can have on an

organization's bottom line. Minimal weight, however, is placed on the importance of incivility as a *relationship* orientated issue, in and of itself and not merely as an organizational problem to be solved. Research shows blurring lines between the private and public spheres due to the amount of time spent at the workplace, particularly in emotional and moral development among adults (Sypher, 2004). Civil and respectful behaviours are increasingly being taught and socialized through the workplace and therefore should have a relationship orientated approach.

The subthemes, diversity training and interpersonal skills training, focus on relationship building and the need for empathy and caring attitudes. These training programs suggest broadening employee attitudes of inclusion and finding shared meanings between each other. Further, interpersonal skills training offers emotional development as opposed to just technical skills training to enhance judgment and decision making by taking into account others involved.

Intervention strategies suggested in the recommendations are often generalized, content specific and focus on fixing the problem of incivility rather than considering the unique environments and contexts of individuals involved. Intervention strategies such as mediation from a problem solving perspective may not be the best strategy to manage workplace incivility due to the elusive and ambiguous nature of the situation. An approach which values the process and relations may be better suited. There was one recommendation however, which suggested the need for organizational specific intervention strategies that are developed from people within the organization and take on *group* characteristics instead of focusing on individual coping strategies. This

recommendation considers the situation as a communal issue in need of communal solutions, as well as an individual issue.

Mentorship programs can be valuable; however, such programs place an enormous amount of responsibility on senior members to correctly teach new hires what respectful and civil behaviour is. Mentoring guides new and junior employees behaviour in interpersonal and technical skill functioning. It is meant to provide new hires training in interpersonal skill development over technical skill training due to the lack of interpersonal skill training in higher education and the need to illustrate workplace norms and expectations. The recommendations often fail to take multiple social and cultural contexts into consideration, which may be key factors in the success of mentorship programs. Placing a new immigrant where English is an additional language with a senior employee who may be averse to Canadian immigration policy may lead to increases in acts of workplace incivility.

Orientations are typically presented as problem specific and skills based and, although they offer valuable information about workplace incivility in general, they may not be effective without follow up training and engagement following the orientation. Though they often set organizational expectations and norms of interpersonal behaviours in the workplace, the recommendations for orientations do not typically acknowledge relationships *outside* of organizational norms or interdependencies. Again, without supplemental training to account for these additional factors, orientation may not be entirely effective.

Overall, the training and education theme has some valuable elements, though is missing some key pieces according to the CMIF. The initiatives set out in the

recommendations do not encourage a constant, circular journey towards change. They are typically presented as isolated problems with one-time, quick-fix solutions. The CMIF suggests taking a circular journey towards change, one that constantly engages with workplace incivility through relationship building, dialogue, caring relations and creativity. Further, the CMIF encourages us to consider more of the context involved including issues, patterns and history. The recommendations in this theme do not typically attempt to find deeper understandings of uncivil acts and rarely suggest the use of creative means⁴ to find solutions.

Awareness is fundamental in opening dialogue surrounding workplace incivility and the ECA results supports this. The recommendations put responsibility on managers to model behaviour and attitudes and teach what incivility is, how to recognize it and respond to it. However, these recommendations fail to account for the fact that managers often need to be taught first (and in addition) about workplace incivility. This teaching can be done through orientations that supplement the often simplistic approaches that do not question organizational norms, orientations which includes a care-focused and transformation perspective. I will discuss this further in the conclusion section of this paper.

Policies, procedures and standards. This theme takes an organizational approach towards managing workplace incivility. It focuses on written entrenched organization policies and procedures as the strategy to prevent or reduce uncivil

⁴ Creative in the context of this paper relates to John Lederach's (2005) interpretation of "creative" in his book, *The Moral Imagination*. Creative is looking and reaching beyond the surface of issues and considering and consulting all worldviews, interpretations, mediums and approaches when building a versatile and multifaceted strategy to manage what is in front of you. Creative means include digging deeper into the art and soul of an issue and considering endless options to start, followed by narrowing the options into workable solutions (Lederach, 2005).

behaviour. Under this theme, there is a strong focus on individual responsibility, behaviours and actions, without considering how these factors affect the other. Although it recognizes the need to treat others with respect, it is typically from an individualistic, linear, content centered perspective which does not examine interdependency or relationships.

Mission and value statements are recommended as prevention strategies within an organization. Entrenched statements however, which take into account how others should be treated within the organization, are necessary starting points to keep workplace incivility out of the organization (e.g., Alquino et al., 2009; Felblinger, 2009; Reiger & Lane, 2009; DeSouza, 2010; Leiter et al., 2010). Mission and value statements as a strategy to manage workplace incivility may be more successful if supplemented by other strategies that consider uncivil behaviour as an interdependent act, often due to cultural, historical and personal differences and misunderstandings, or unconscious biases.

Organizational development strategies also treat workplace incivility independently of others and more as an individual problem to be solved. Approaches such as flexible work schedules, defined expectations and specialized responsibilities and roles all have a focus on the self, as if the self were independent of any other parties involved. When engaging with the complexity of workplace incivility, arguably all parties should be involved in organizational development in order to find deeper understandings, build relationships and see the self in relation to the other to better understand one's own actions and their consequences.

The code of conduct and legal frameworks subtheme speaks to a defined expectation from employees; when it is not met a complaint process and ramifications

will ensue. The articles analyzed recognized that traditional complaint processes for workplace incivility are often not valuable due to the ambiguous nature of uncivil behaviour and instigators either denying or being oblivious to their mistreatment towards colleagues (e.g. Andersson & Pearson, 1999; Pearson & Porath, 2005; Cortina, 2008). Within the articles analysed, however, there have not been research conducted in regards to what legal implications could look like for uncivil behaviour in the workplace. Further, according to the CMIF, legal ramifications are not valuable; rather working towards building the relationships into caring relations and transforming the uncivil behaviour into productive, respectful behaviour would be more suited towards reducing instigator uncivil behaviour.

Behavioural screening is a recommended preventative strategy to keep workplace incivility out of an organization. This technique takes into consideration how a potential employee interacts with others. It recognizes the importance of cognitive and soft skills in the workplace and works towards understanding an employee's competencies in these skills. Behavioural screening is an interesting subtheme because although it is not interacting directly with the employee, it is attempting to better understand an employee's interpersonal skills and whether they value relationships, are caring, humble and respect diversity. If completed carefully and meticulously it can be a very useful approach in preventing workplace incivility from entering a workplace.

The policies, procedures and standards theme takes on a contrasting approach to managing workplace incivility than what the CMIF would encourage. From the perspective of the CMIF, approaches that do not focus on interpersonal relations through open communication and dialogue are not practical in engaging with workplace incivility.

However, if the written documents were developed through work groups at the organization and constantly underwent re-evaluation and were updated based on current internal and external environments and contexts, it could be supported.

Written materials are not practical in constantly engaging with workplace incivility as it is being experienced by others. Although introducing new employees to workplace norms and expectations through written documentation can be useful dialogue, however, awareness about workplace incivility cannot be a onetime occurrence and must continue through ongoing dialogue. The CMIF requires constant engagement with workplace incivility while striving for change as a circular journey and the policies, procedures and standards theme does not entirely support that requirement. One could argue if uncivil behaviours are occurring they could be required to reread policies, procedures and standards set out by the organization to understand their wrong doings and how they should behave. However, this may be ineffective as without communicating with others involved instigators can make excuses or deny claims of workplace incivility. It is often after communication with the victims or observers where instigators realize their unacceptable behaviours and how their behaviours negatively affected the victim (Folger & Bush, 1994).

This paper provides evidence to suggest workplace incivility is best dealt with through face-to-face interactions (e.g. Andersson & Pearson, 1999; Lederach, 2005; Vickers, 2006; Noddings, 2010). It is through humanizing the other that instigators are offered the opportunity to think twice about participating in uncivil behaviour, vis a vis a deeper understanding of interdependency and shared meanings with the other (Noddings, 2010). Building caring relations through interaction is significant in effectively engaging

with workplace incivility and transforming poorly perceived behaviours into respectful and fair behaviours. Policies, procedures and standards are a reasonable starting point for laying out what workplace norms and expectations are in the organization; however an interactive, interpersonal approach that deepens understanding is often necessary when dealing with *uncivil* behaviours and actions and when attempting to reduce or transform these negative behaviours.

Lead by example. This theme is significant in dealing with workplace incivility. Managers must model behaviour and attitudes and portray management qualities at all times, but most importantly, managers themselves need to feel genuine and believe in workplace incivility as a social phenomenon which requires engagement and continuous effort. Managers hold the key regarding setting the tone for an organization and if they do not *believe* workplace incivility is an issue which is problematic for large percentages of working adults, than they are ill equipped to meaningfully engage with the events.

Adopting a care ethic can ensure managers are prepared to engage with workplace incivility. With a care ethic, managers might not only listen to and care about expressed needs of their employees, but may also be proactive and try to read people and - if they feel someone is troubled - approach and talk to them. Observers detect attitudes in their managers and if managers portray a caring attitude they will be open to engage in dialogue with them, which may reveal vulnerabilities, if they are approached.

A care ethic attempts to balance power imbalances which are always present in an organization in some form. Although managers hold some forms of hierarchical power over their employees due to the nature of organizational structure and bureaucracy, they can have the opportunity to exude equality and openness in particular areas that might

allow employees to expose themselves without feelings of repercussions or risking job stability and reputation (Belcourt, Bohlander & Snell, 2011). If employees feel and believe their manager is someone they can confide in, managers will be capable of catching episodes of workplace incivility early on, as opposed to allowing it to fester and escalate until the employee feels they must act drastically, such as leave the organization (Pearson & Porath, 2005). Having a caring manager works in both directions, in the sense that instigators could also feel comfortable disclosing to their manager behaviours and actions they feel guilty or shameful about.

This thesis provides evidence to argue managers should be prepared to care if they plan to successfully engage with workplace incivility (Noddings, 2010). That is they need to practice receptive attention, put their own needs temporarily aside and engage with cognitive apprehension; in others words they should strive towards being more empathetic. Dialogue accompanies empathy; discussing what really matters, recognizing our relational condition and posing questions that encourage empathy are significant in being prepared to care (Noddings, 2010). Being prepared to care requires one to focus on development of empathy, not on obedience to authority. Management should primarily consider what effects one's conduct has on another, not just on what would happen if one disobeys. Leading by example from a CMIF perspective means doing what is right for others (self in relation to other) as opposed to just doing what is right to avoid repercussion (individualism). Managers prepared to care respond empathetically; they listen, read others, feel sympathy and experience motivational displacement. They are moved to re-evaluate their own readings and to see affectionately and they are drawn to consider their ethical ideal of caring (Noddings, 2010). While the recommendations set

forth in the articles recognized the importance of managers leading by example, they did not advocate ethical and moral frameworks as contributing factors towards managers successfully leading by example.

Organizational commitment to civil behaviour requires commitment from executives and management to constantly re-evaluate company culture and expectations to ensure they are meeting organizational and societal standards. The CMIF adopts a pragmatic approach in engaging with workplace incivility and argues the stipulation when analyzing presenting issues and future horizons is by assessing issues, patterns, histories, solutions, relations and systems. From a CMIF perspective, social institutions are created, entrenched and reified by actors and relations and therefore have the *potential* to change because of the flexibility, malleability and adaptability from the interactions and relationships of the actors involved. Paradoxically, it is because actors and relations create, entrench and reify social institutions that make it incredibly challenging to change because social institutions become governing bodies which take on social demands and norms which are expected to be followed. Nevertheless, from a CMIF perspective it is believed because individuals start the process of institutionalization, it is through individuals and their relations that changes could potentially occur. The CMIF argues to stay connected to empirical life and not get lost in political and social ideologies. By staying grounded in empirical reality actors can take back control of abstract social institutions and work towards social change through interpersonal relations. When assuming the CMIF perspective organizations believe in considering alternatives and not adhering to a norm simply because it is “the way things

are.” This perspective encourages actors to think differently, creatively and “outside the box” while challenging the assumed institutionalization of social phenomena.

The leading by example theme takes on a relational approach to engaging with workplace incivility, however apparently from an individual perspective. In preparing managers to be empathetic, genuine and relational, discussion around ethical and moral frameworks is essential for leading by example in a non harmful way. Managers must put their own needs aside and see the self in relation to others in order to exude openness and empathy, allowing followers to genuinely confide in them and to learn how to care from them (Lederach, 2005; Noddings, 2010). Horizontal engagement is required from managers so subordinates can witness a shift in power which can result in momentary balances of power imbalances. By surrendering power, if only for when dialogue is occurring, employees will witness vulnerability and sincerity from their manager, thus enabling them to confide in their manager while learning empathy and care from their managers’ example.

Relationship building. The recommendations within this theme are somewhat complimentary to the approaches within the CMIF. The recommendations argue for relationship building, recognition of interdependency, social support systems and reducing anonymity to augment humanity in the workplace again. The CMIF is motivated by the centrality of relationships and having space for caring relations to occur and therefore requires constant relationship building strategies to be successful.

The recognition of interdependency is a fundamental element of the CMIF. Without understanding that your well being is interdependent on the well being of others, the CMIF will not be constructive in engaging with workplace incivility. Interdependency

does coincide with the tenets in the CMIF; however, it does not speak to the magnitude of interdependency in working environments. It may be useful to acknowledge that we all depend on each other at every point in our everyday lives. We must do our part to care for others to ensure their peace and well being and in turn we will be taken care of too (Noddings, 2010).

The subtheme, social support, answers the call for ensuring we are all cared for, as mentioned in the above paragraph. Social support means we feel connected and unified in our workplace, similar to the feeling of being a part of a family. If workers feel socially supported they are less likely to participate in workplace incivility (Miner et al., 2012b). This subtheme is also supported by the CMIF.

Reducing anonymity is required when applying the CMIF to workplace incivility. This subtheme fits well with the CMIF because having a successful care-centered moral imagination needs face-to-face interactions (Andersson et al., 2005). Face-to-face interactions are at the heart of engaging with workplace incivility as this is where elements of interdependence and understanding may stem.

Approachability and action. This theme discusses the need for managers to be approachable, communicate effectively and take swift action on complaints brought forwards regarding workplace incivility. Again, while this theme may supplement the elements within the CMIF, it cannot effectively stand alone in managing workplace incivility within an organization.

Approachability and action speak to managers adopting open door policies and being approachable to employees who feel the need to bring uncivil behaviours to their attention. However, behaviours such as displaying humility, adopting an ethic of care,

staying grounded in empirical life and appreciating change and diversity were not examined.

In order for a manager to successfully adopt an open door policy with their employees, individuals must feel trust, genuineness and vulnerability from their managers (Laschinger, 2010). These elements can be felt if managers are caring and show humility. This may come from balancing power imbalances through using subordinates' ideas and suggestions, coming to employees for advice and utilizing employees' skills and specialties they may have outside their roles and responsibilities. From a CMIF perspective, it is through displaying one's own humility and attempting to learn from others, managers may become more approachable.

The CMIF perspective implies that staying grounded in real life experiences and identifying workplace incivility is an important issue which must not be ignored or disregarded as minimal concern and is significant for managers being perceived as approachable. As argued in the subthemes of this theme, managers must take swift and quick action towards complaints of uncivil behaviour. However, as opposed to treating workplace incivility as a problem manageable through a complaints process, the CMIF requires managers to become fully engaged with the situation. Treating workplace incivility through a complaint process may not be the best strategy due to the general nature of uncivil behaviour. Relationships must be maintained and the change process needs to be circular; therefore continuous interpersonal engagement and interaction to build healthy relationships is advisable (Lederach, 2004). Furthermore, when workplace relationships are healthy and uncivil behaviour is minimal it is still imperative to maintain interpersonal interaction and communication to keep uncivil behaviours from

happening. It is through healthy relationships, interdependency and shared meanings that employees are often able to care for each other and behave in a compassionate way (Lederach, 2004; Noddings, 2010). Healthy relationships are not isolated entities that happen themselves; they need to be engaged with and maintained by those involved.

Communication is a key factor in engaging with workplace incivility, (Andersson & Pearson, 1999) although the CMIF believes communication must be in the form of dialogue. While communicating through staff meetings and formal processes are necessary in the workplace, a deeper level of communication which involves open dialogue in a space that offers equality, fairness and no judgment is required for employees who have experience in witnessing, participating or receiving uncivil behaviours to their managers.

Self-reflection and morality. The final and by far least prevalent theme, self-reflection and morality, is the most noteworthy theme in relation to the CMIF. This theme discusses the call for self-reflection and a new (or reinvigorated) approach to ethics as strategies in engaging with and reducing workplace incivility.

There was merely one article out of the sample analyzed which suggests the need to reframe our ethical approaches as a strategy to reduce workplace incivility. Civility requires us to act against marketplace norms of self-indulgence, instant gratification and entitled disgruntlement⁵ and work towards respect and concern for others' worldviews, well being and ideas (Sypher, 2004). Interestingly, Sypher (2004) uncovers a key contradiction civility faces in a liberal democracy:

⁵ Entitled disgruntlement refers to feeling entitled to act uncivil to others because of your situation, such as stressful personal life, long work hours, work exhaustion and emotional burnout (Sypher, 2004).

[T]he civility movement is deeply at odds with what an invigorated liberalism requires: intellectual clarity; an insistence upon grappling with the substance of controversies; and a willingness to fight loudly, openly, militantly, even rudely for policies and values that will increase freedom, equality and happiness in America and around the world. (p. 258)

Arguably, the fight does not have to be rude when advocating what we think may be right and, perhaps more importantly, we need to differentiate what is and what is not worth fighting for. Civility requires sacrifice, acceptance and flexibility to except differences and move on. Sypher (2004) argues her research is “a call to open up spaces for difference and manage those spaces with a concern for interpersonal justice and an understanding of our shared humanity” (p. 258). The CMIF operationalizes this call by providing a framework which verbalizes what is needed to provide this space in workplaces. The CMIF encourages us to put our own needs aside at times and participate in caring relations while considering external and internal environmental contexts, future outcomes, centrality of relationships, complexity, creativity and risk taking when engaging with incivility (Noddings, 2010). Further, the CMIF perspective focuses on attempting to re-moralize and re-humanize the workplace.

Self-reflection requires us to stop, think and reflect first before acting, it needs us to be aware of our own actions and how they may be interpreted or perceived by others. We must resist impulses to do and say whatever we want at the time without considering first how it may affect the other. Self-reflection calls for the skill to read people and what they may be thinking and feeling based on historical, social and situational contexts. Drawing on our own insights and emotional development when reading people is helpful

and will encourage us to act in a non-judgmental manner eluding power imbalances and biases (Lederach, 2003; Sypher, 2004). The CMIF requires self awareness and reflection throughout the process.

Conclusion

The ECA results and the application of the CMIF uncovered missing elements as well as useful elements in the literature on the discussion of workplace incivility, along with providing recommendations to manage it. The current literature on workplace incivility theory, impact and incidence does acknowledge some key factors according to care-focused theory and conflict transformation theory when engaging with workplace incivility. However, the literature does not link the findings to care-focused and conflict transformation theory tenets, assumptions and ideas. Many of the recommendations are grounded in other theories, however they are missing an arguably critical link to personal morality and reflection –two major factors in effectively engaging with workplace incivility in a less harmful and non judgmental way.

The following concluding chapter will discuss the research findings, suggest future research directives, research limitations and suggestions of best practices on how to effectively engage with workplace incivility.

Chapter 7: Conclusion

The concluding chapter presents the findings of this thesis. It will provide a summary of the research findings in a comprehensive and cohesive way. Following the summary there will be a discussion of the applicability of the findings, further research directives and the limitations of the research. Finally, there will be brief concluding remarks.

To begin however, I want to present a brief summary of how we got to this point. In short, this research began by analyzing two theoretical perspectives, care-focused and conflict transformation theory, in order to develop an integrated operational theoretical framework, the CMIF, which could be applied to the study of workplace incivility to offer a new perspective when analyzing the current literature. Next, the ethnographic content analysis (ECA) was conducted on the current recommendations in workplace incivility literature. This analysis gathered data around what strategies are currently being practiced and how behaviour modelling in management is being utilized in engaging with workplace incivility. Finally, the application of the CMIF to the results of the ECA was conducted and analyzed. This final step provided an analysis of how care-focused and conflict transformation theory could be useful theoretical underpinnings in the discussion of workplace incivility. Also, it uncovered missing elements within the current discussion of workplace incivility and how these new theoretical concepts can be applied to the current literature to further our understanding and recommend future research directions.

Summary of Findings

The research in this thesis was split into three sections which will be triangulated and discussed in this concluding chapter. The first is the exploration of two theoretical

concepts, care-focused theory and conflict transformation theory, resulting in *The Care-Centered Moral Imagination Framework* (CMIF) to be applied to the final section of research data. The second is the ECA which deduced the data into six fundamental themes of engaging with workplace incivility. Thirdly, the results of the ECA were analyzed from the perspective of the CMIF. From the application of the CMIF to the results of the ECA, I was able to develop recommendations which will be discussed further throughout this chapter.

The literature review presents a gap in the theoretical discussion on workplace incivility. To date, there has been no discussion of care-focused (Noddings, 2010) or conflict transformation theory (Lederach, 2005) in regard to reducing or preventing workplace incivility. The current literature on workplace incivility theory, impact and incidence does acknowledge some key factors that parallel care-focused theory and conflict transformation theory when engaging with workplace incivility. However, the literature does not link the findings to many of the tenets, assumptions and ideas of care-focused and conflict transformation theory. Many of the recommendations found in the current literature are grounded in theory, however are ideological and have yet to be empirically tested, including the recommendations in this paper. The missing link however, in the majority of the literature currently available on workplace incivility is the theoretical link to personal morality and reflection as major factors in effectively engaging with workplace incivility in a less harmful and non judgemental way.

The literature suggests workplace incivility is three times more likely to be instigated by someone of higher status in the workplace than the target (Caza & Cortina, 2007). Also, the power relations between the instigator and the target have implications

on the experiences and responses to workplace incivility by the target (Cortina, 2008). The application of a care-centered moral imagination from people in positions of power at a workplace may be valuable in managing power relations and the implications involved. Including the discussion of ethical frameworks in engaging with workplace incivility is imperative as incivility is an interpersonal issue which begins at the basic relationship level. Ensuring employees in positions of power are considering and reflecting on their moral frameworks and who it is benefiting and affecting, is required when dealing with micro level interpersonal interactions. Educating workplaces on ethics and more specifically care ethics, may be a valuable strategy in managing power relations involved with episodes of workplace incivility (Noddings, 2010). Further, the literature also shows power relations contribute to perceived organizational injustices (Cortina, 2008). Behaviour modelling among management is crucial in engaging with and preventing workplace incivility, as the image of authority figures in the workplace must be positive, caring and fair for a culture of care to flourish.

The literature review demonstrates the argument that a strong antidiscriminatory organizational context can prevent individuals from acting on their own implicit biases (Caza & Cortina, 2007; Cortina, 2008). In this case, having strong policies and procedures in place which advocate for an incivility free work environment is a valuable and important strategy for managing workplace incivility. However, this only represents half the challenge. While the literature recognizes the importance of interpersonal reflection and interpersonal relationships when exploring workplace incivility, as well as the need for interpersonal interaction as a means of managing workplace incivility, these ideas are not often grounded in theories, like care focused and conflict transformational

theories that speak specifically to these issues. Applying care-focused and conflict transformation theory to the discussion of workplace incivility provides a theoretical explanation of why there is a need for interpersonal reflection and the use of interpersonal interaction as a means of engaging with workplace incivility (Lederach, 2003; Noddings, 2010). These theories recognize and place value on the ideas of interdependency, relationships as the epicentre of uncivil acts, multiple truths, multifaceted ways of communication and ethical frameworks as part of the discussion and solution regarding workplace incivility.

My research involved exploring care-focused and conflict transformation theories in detail in order to develop a case which encourages the need to apply care ethics and conflict transformation theory to the discussion of workplace incivility in order to uncover missing elements of engaging with workplace incivility.

An ethics of care, as found in care-focused theory, require practitioners to stay connected to real life experience and natural caring. Care theory is concerned with the entire scope of moral life, not just with abstract ethical decisions and their justifications; for this reason, care theory is a tangible approach to morality and relations which can be beneficial to organizations and their employees (Noddings, 2003; 2010). Care ethics is an important framework to be adopted into organizations as workplaces are increasingly becoming adult communities and families where morals and values are adopted, learned and practiced. For the reason that work monopolizes more of adult's time and is becoming a space for emotional development, ethics must come back into organizational discussion when considering how to re-humanize and re-moralize the workplace (Sypher, 2004). Care ethics encourages us to talk and listen, explore opportunities and practice

together; it does not support, at the expense of others, competition, self-promotion and self-betterment (Noddings, 1984; 2010). Care ethics is arguably an ideal ethical framework to engage with when trying to become better able to manage and engage with workplace incivility in a way that will not harm others and benefit everyone. Care ethics operates from the genuine caring of others which can be developed through caregiving activities. It is the disposition to care that allows people to operate from an ethic of care and behave and act in a manner that will not harm others as they are able to respond empathetically and feel empathy (Noddings, 2010).

Conflict transformation theory brings to the discussion of workplace incivility new ways to manage and engage uncivil behaviour (Lederach, 2003). The practices and tools offered through conflict transformation theory may be most suitable for people who engage with a care ethic or another relational ethical framework. Conflict transformation is a relationship-centered approach to transforming conflict before it escalates into violence (Lederach, 2005). Therefore, the theory seems appropriate to apply to workplace incivility as that is a form of conflict that has yet to escalate into more severe forms of conflict such as workplace bullying and harassment. Conflict transformation argues for a creative and more open approach of interacting with social phenomena as opposed to using technical processes that may prevent us from seeing the infinite options outside of entrenched procedural approaches (Lederach, 2003; 2005).

Conflict transformation theory views conflict as a positive event where constructive change and growth can take place (Lederach, 2005). Constructive change requires three skills. The first being stillness, which is the acknowledgement change takes time, commitment and patience. The second is humility, or the acceptance that learning

and understanding are lifelong quests we must constantly seek out. Lastly is sensuous perception, which is the full engagement of all our senses, including emotions, intuition, experience, interpretation and perception, at all times when engaging with conflict and in this case, workplace incivility (Lederach, 2005). By developing and using these three skills, we are better prepared to engage with workplace incivility in a less destructive way, as opposed to engaging in an event with preconceived ideas and procedures of how to manage the event.

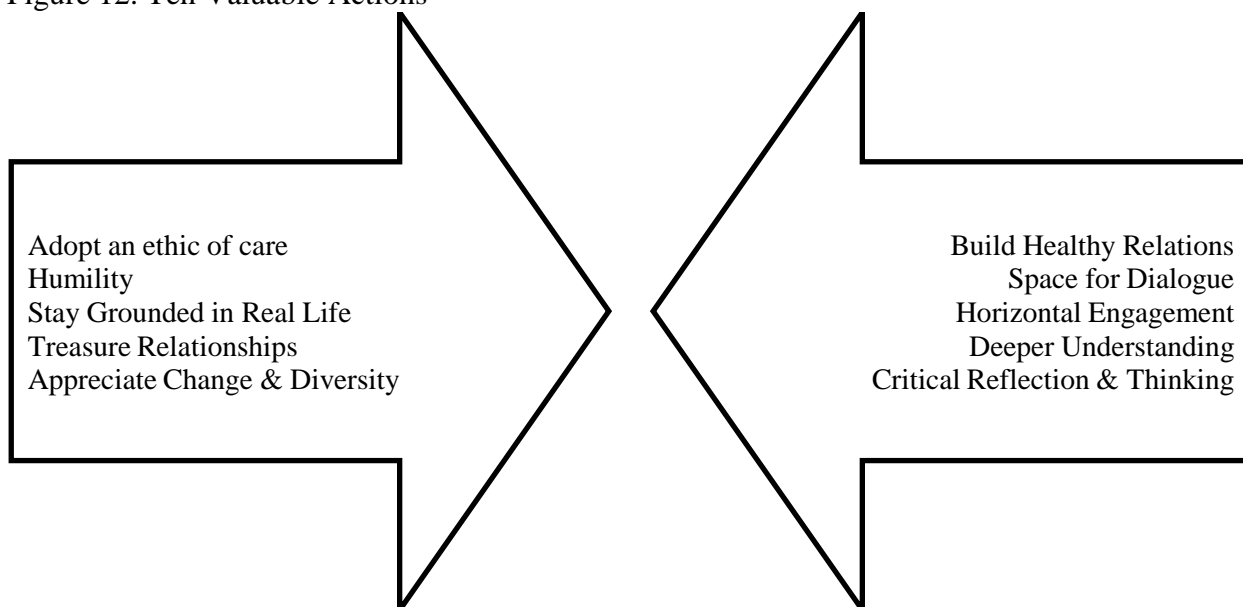
Conflict transformation theory attempts to empower disputing parties and to increase recognition of interdependency on each other within the workplace. Constant engagement with conflict before it escalates into overt violence lays the groundwork for the transformative approach (Lederach, 2005). If conflict escalates into violence, engagement and transformation opportunities are drastically decreased. Relationships must remain central when working towards peaceful and healthy change and interaction. By focusing on relations, there is a greater capacity to understand more fully the situation, for continued learning and personal development and for the desire to see the other's perspective, which in turn generates positive change, relationships and interaction.

The development of the CMIF integrates an ethical framework and conflict transformation practices and tools into one model which can be utilized when engaging with workplace incivility. The integrated model encourages us to value and trust our emotions when working with others and not to ignore them. It requires constant assessments and evaluations of historical, social and situational contexts as well as solutions, relations and systems related to the conflict in a circular approach. The CMIF

expects us to view reality through relations, experiences and emotions in a multifaceted way.

There are ten foundational valuable actions which assist in guiding managers to engage with workplace incivility in a healthy, non harmful way (Figure 12). The actions are engaged with and converge to develop a manager operating under a CMIF. These actions are not steps, not linear processes, are not ordered in importance and are not mutually exclusive. You can engage with one or all of the actions at any given time or over a period of time. However, the hope is managers will become familiar with these actions and add them to their tool kit. The actions are included and discussed in detail in Chapter Four. The CMIF challenges us to act in a selfless way when engaging in relations and workplace incivility.

Figure 12. Ten Valuable Actions



The results of the ECA provided data on who is responsible in engaging with workplace incivility and what the current recommendations are. Interestingly, the majority of the recommendations presented placed the responsibility of reducing,

preventing and managing workplace incivility on management or organizational structure with less than a third of the recommendations suggesting it is the responsibility of all levels of hierarchy in the organization. Due to the nature of workplace incivility, encouraging everyone in the organization to model positive behaviours and do their part in engaging with workplace incivility seems the most reasonable and practical and fits the concepts and ideas of the CMIF the best. The CMIF requires constant engagement with workplace incivility, which needs to come from all levels of hierarchy and must be everyone's responsibility, not just management or organizational structure. Workplace incivility happens at all levels within an organization, from top to bottom to bottom to top incivility and everything in between, including covert discrimination and unconscious bias. Due to the level of occurrence of workplace incivility it is everyone's responsibility to be aware and do their part to reduce, recognize, respond and prevent workplace incivility where they can.

The recommendations found from the ECA were broken down into six overarching themes. Within each theme were a number of subthemes which explained in detail specifics of the recommendations. The themes varied in prevalence within the articles analyzed. Training and education and policies, procedures and standards are the two themes which accounted for the majority of the recommendations presented. Over half of the recommendations suggested fall under these two themes. Within these recommendations engagement with workplace incivility generally is through a top down, linear, liberal approach. Although there are elements within the subthemes which argue for relationship building, diversity training, increased engagement and awareness and expectations of respect and fairness, the approaches tend to not come from a social

constructionist perspective or considered ethical frameworks and conflict transformation practices and tools as strategies to engage with workplace incivility. Commencing from a social constructionist perspective provides specific starting points, such as relational orientations and multiple truths, which offer an alternative theoretical foundation to begin the discussion of workplace incivility. In addition, focusing on ethical frameworks and conflict transformation places more weight on considering social interaction, morality, empathy, communication and emphasizing the importance of the whole and the interdependence of its parts, when discussing workplace incivility.

The two themes which were most conducive to the CMIF only accounted for well less than a quarter of the recommendations presented within the ECA. This finding represents the clear gap in the literature linking care-focused and conflict transformation theory and their worldviews to the discussion of workplace incivility. These themes acknowledged the importance of relationship-centered approaches, morality and self-reflection as essential skills in engaging with workplace incivility. The responsibility was still placed mostly on management however the themes did recognize all members across the organization were responsible for engaging with workplace incivility. These two themes acknowledged the need to re-assess ethics in the workplace and how we manage ourselves. The articles speak briefly to the need to for self-reflection and awareness and to re-establish an ethical approach which values civility. The results of the ECA and application of the CMIF illustrate the need to further explore self-reflection and morality as starting points in preparing people to engage with workplace incivility in a healthy way.

Applicability of Findings

First and foremost, this research brought a care-focused and conflict transformation theoretical perspective to the discussion of workplace incivility. This perspective argues organizations need to engage all levels of an organization into the reduction and prevention measures of workplace incivility. It recognizes that uncivil behaviours are not limited to one area of an organization, but rather are ubiquitous and require constant interpersonal engagement. Further, this perspective starts from the assumption that human nature is relational and individuals are interdependent; both elements are developed and limited by the relations they are embedded in. Relational starting points value the need for maintaining and building healthy relations and view relationships and relationality as fundamental towards emotional development as opposed to individuality and self-actualization. Applying this new theoretical perspective to the conversation of workplace incivility opened up discussion and new ideas and approaches around the current recommendations in engaging, reducing and preventing uncivil behaviours in the workplace.

After conducting the theoretical exploration, ECA and the application of the CMIF to the results of the ECA, I have come up with five recommendations for positively engaging with workplace incivility for organizations to experiment with.

1. Practice the ten valuable actions of management

Upon the application of the CMIF to the results of the ECA, I argued there are ten valuable actions which are identified as pragmatic and required in the discussion of management of and engagement with workplace incivility. These actions were discussed in detail in Chapter Four. In essence they encourage relational starting points, staying

linked with real life experience, humility, change as socially constructed, balancing power imbalances and seeking out deeper meanings and understandings. The ten valuable actions are as follows:

- i. Adopt an ethic of care
- ii. Humility
- iii. Stay grounded in empirical life
- iv. Treasure relations
- v. Appreciate change and diversity
- vi. Build healthy relationships
- vii. Space for dialogue
- viii. Horizontal engagement
- ix. Deeper understanding
- x. Critical reflection and thinking

I argue through these actions from managers, organizations are better prepared to engage with workplace incivility in a less harmful way which values, maintains and continues to build relationships and encourage respect, acceptance and understanding from each other. It encourages us to view the self in relation to others.

2. Adopt *The Care-Centered Moral Imagination Framework*

This framework operates from a care-focused and conflict transformation perspective. It would be most successful if the behaviours and actions recommended above were developed and believed as legitimate. It requires constant and continuous engagement with workplace incivility by way of a circular journey. It begins with an assessment of situation, patterns and historical context of the presenting situation.

Subsequent to the holistic assessment of the presenting situation we turn to our caring moral imagination. Where relationships are central, the practice of paradoxical curiosity and embracing the complexity occurs, there is space for creativity and imagination and the willingness to take risks is encouraged. Next, involved the process of discovering short-term solutions and long-term peace; emphasizing the necessity in maintaining healthy caring relationships all while remaining involved and connected to the presenting situation. Again, following the process of discovering short- and long-term solutions we turn to our caring moral imagination. This process may stop, move forwards and backwards; however, the focus is to never end the journey and continue to engage with the process. During this entire journey there must be space for dialogue and to practice, build and maintain caring relations. By allowing this space, solutions and changes and the care-centered moral imagination are able to occur and develop and positive engagement with workplace incivility may result.

3. Bring civility back to the workplace

Civility is more than manners; it refers to the way we manage encounters between self and others and it is by nature relational. Traditional philosophers argue manners are minimal in the discussion of morals; however, human relations are unfeasible without a moral foundation (Sypher, 2004). Human relations are rooted in manners, morals and other-orientated dimension, or civility. Civility is based in doing what is right for others; it demands morals and makes us responsible for acting positively to privilege others, not simply being tolerable to others (Sypher, 2004). In today's organizations tolerance for one another is considered good enough. Workplaces have become emotional dumping

grounds for the working adult and we are simply expected to act respectfully and tolerably to one another. It is time to demand civility back into the workplace.

Workplaces have become communities of emotional and moral development for many working adults and are where the majority of interpersonal interactions take place. Adults are spending more time at work than ever before. Studies have shown an increase of nearly 170 hours, or four weeks per year, are spent at work in 1980 compared to 20 years previous for working Americans (Sypher, 2004). Coworkers deserve the respect and civility as much as our family members or other community members because our coworkers are our family and community members.

The liberal democratic process supports rudeness and incivility (Sypher, 2004). We are encouraged to fight for what we believe in, at times in hostile and rude ways that do not consider the others involved. For example, Question Period, a process where Members of Parliament (MPs) are able to openly discuss political issues and are held accountable for their actions in Canada, is the epitome of incivility. During this process MPs display hostility, rudeness and cynicism to one another and are encouraged through cheering and banter to act in an uncivil way from their party members and peers. Society expects their elected leaders to lead by example, although witnessing displays of incivility by country leaders in the democratic process as a norm is problematic. It is time to bring civility back into the workplace and demand levels of respect which have disintegrated in recent years.

4. Care for and about others

A care ethic and a transformative approach to engaging with conflict are learned behaviours and actions. Developing a care ethic should be a lifelong process which

begins with the first relation one is born in to. However, in the twenty-first century, learning a disposition to care is becoming less frequent due to increased work hours (less adults at home), increased mobility and less communal ties, dehumanized by technological devices, decreased face-to-face interactions and becoming more affluent (Sypher, 2004). Disconnectedness reduces responsibility and accountability for what we say and do and subsequently what we neglect doing with and for others. Caregiving offers the opportunity to become re-connected to community and others in a way which demands civility, care and respect. Caregiving teaches us how to be prepared to care and provide firsthand experience of how our actions and behaviours are directly linked to how others feel (Noddings, 2010). It requires constant self-awareness of how our actions and behaviours may affect others. Caregiving develops our ability to care; caring is a moral way of life that guides personal interactions in every domain of life ensuring we treat others with respect and empathy.

Developing caring relations in the workplace is fundamental in bringing civility back and shaping the CMIF. Caregiving activities such as volunteer work, educational programs, working with the less fortunate, or other activities which take place outside the workplace and are centered on helping others may help build caring relationships within an organization. Further, team building activities within the workplace which require interdependency on teammates may be another valuable approach in increasing care in the workplace.

5. Create change through imagination and risk

The moral imagination encourages us to reach out to those we fear, embrace complexity, imagine beyond what is in front of us and risk vulnerability (Lederach,

2005). It activates our humanity by expecting more, expecting us to go above and beyond and to not simply tolerate how things are. Institutionalization is a result of human interaction and does not govern us; people have the power to change social phenomena. Workplace incivility is not a norm and should not be the way things are and it is everyone's responsibility to activate their creativity and take risk by engaging with workplace incivility. Our engagement can consist of learning more about each other, understanding others perspectives of what is occurring, trusting our intuition if we feel incivility is happening, practicing humility, showing empathy and caring about each other's well being in the workplace. Colleagues, like clients and customers, are people who deserve respect and civility and we must offer that in a genuine way.

Creativity and risk need to be accepted within an organization for employees to feel confident in using them as agents of change. This acceptance can come from organizational values and beliefs which encourage caring relations and are relationship-centered approaches (Lederach, 2005). If colleagues do not see their self in relation to others, intervention strategies and other approaches to engage with workplace incivility (even if they are creative and innovative) can result in doing more harm than good. Without seeing ourselves in relation to others we risk taking action which may benefit our self, or which are oblivious to how it may affect others involved. Once there is an established starting point of seeing the self in relation to others, we are better equipped to take action in a less harmful way. The moral imagination can be fully activated when we are prepared to view reality in a selfless way.

Future Research Directives

This research focused on bringing new theoretical perspectives and applications to the topic of workplace incivility. I approached workplace incivility from a social constructionist lens and found ethics and human relations were major contributors in managing the social trend of uncivil behaviour which have become omnipresent in our every day interactions at the workplace. This research connected the gap of relational forms of ethics and transformative approaches to dispute resolution as skills involved in the process of engaging with workplace incivility in positive and less harmful ways. This research which is a foundational theoretical approach is now primed to be supplemented from future potential empirical research directives.

It would be interesting to conduct interviews with different levels of hierarchy in an organization to gain insight of the current understanding and awareness of workplace incivility, what strategies are being used and if working adults are aware of relational forms of ethics and conflict transformation practices. Further, it would be interesting to collect data of whether working adults have an understanding or are aware of relationship centered approaches, viewing their self in relation to others and treasuring relationships as the foundation of any organization. On the other hand, it would also be beneficial to learn from management about other forms of managing workplace incivility that are successful in organizations and what the theories, practices and strategies are behind those accomplishments.

This research discusses broad ideas around engaging with workplace incivility and how it could theoretically benefit organizations. Further research directions could attempt to develop a program which provides practices and tools to develop a care ethic

and moral imagination in members within an organization. This program could provide activities and workshops that are best suited and coincide with a care-focused and conflict transformation perspective. This program would have to carefully consider the worldviews of each theory and be sure to complement and not hinder perspectives. In other words, the programs would have to be creative, innovative and non-linear to capture the meaning of each theory and not jeopardize the worldviews they are founded on.

Another future direction research could take is evaluating current programs in managing workplace incivility at organizations (if they exist). This program evaluation could uncover missing elements when evaluated using a care-focused and conflict transformation perspective.

Lastly, this research could benefit from further research being conducted on unconscious workplace incivility. Workplace incivility has been linked to covert forms of discrimination. However, research can expand this concept and analyze whether sexism, ageism, ethnocentrism, sexual orientation, religious affiliation and other social identity factors are contributing elements to workplace incivility. This will expand our knowledge and understanding of where the starting point is in managing and engaging with workplace incivility. Uncivil behaviours may already be internalized previous to entering an organization, therefore bringing the discussion of uncivil behaviours to the familial and early developmental levels.

Although this research could have benefitted from any or all of the mentioned future research directives, scope and size were determining factors of what could and

could not be accomplished during this thesis. The limitations involved in this research are discussed in Chapter Three.

Conclusion

Studies have demonstrated increasing incidence and impact of workplace incivility in the last decade along with the magnitude of the issue, which affects emotional, mental and psychological well being of members in an organization and have the potential to escalate into bullying, harassment and violence (Belcourt, Bohlander & Snell, 2011). Disconnectedness and disengagement are considered the linchpins of an increasingly uncivil organization (Cortina, 2008). This research set out to examine the role management has in engaging with workplace incivility. However, throughout the course of the research, it appeared the practice of management among members of all hierarchies across an organization was equally as important in engaging with workplace incivility. It became clear incivility was ubiquitous and required everyone's responsibility and engagement across all levels of an organization in order to transform uncivil behaviours into civil behaviours. At this point, I would like to return to a quote from LeBaron and Pillay (2006) I presented at the beginning of this paper:

For a clue about how to live well with conflict, we turn to an image from Western Europe, Canada and the United States: the symphony orchestra. Individuals in an orchestra are all different, yet they have a common interest – playing beautiful music together. The music is most beautiful when everyone complement each other. Sometimes in orchestral music there is discord and synchronicity. The conductor helps interpret the music and facilitates results. This image shows that structure, leadership and shared goals can help resolve conflict. It also reminds us

that diversity is the richness that makes music beautiful. Our lives would be impoverished if we were all of the same minds and hearts. (p. 3)

In the case of workplace incivility, the manager should act as the maestro. Responsibility must be placed on all of us to act as managers and positively model behaviour, yet in an organizational context there is inherent hierarchy and power imbalances. It will be senior management who must act as the maestro and maintain structure and act with creative and caring strategies to ensure everyone has the respect and tools needed to perform their role in the diverse, interdependent and fluid organization.

The research findings found the discussion of workplace incivility was mainly limited to organizational and management theoretical perspectives which placed the responsibility of managing workplace incivility on management. By applying a care-focused and conflict transformation theory perspective to the findings, it was uncovered that workplace incivility was omnipresent in organizations and must be the responsibility of everyone to engage in a constant and continuous way emphasizing relationships and interpersonal interactions as key elements in positively engaging with uncivil behaviour. It was also uncovered that the discussion of ethics was limited in the current literature surrounding workplace incivility, specifically a relational form of ethics. Uncivil behaviour is arguably linked with ethics, in the sense human interaction cannot take place without some form of manners involved. An ethic of care provides a deeper empathetic development which places the self in relation to others. When we find this interconnectedness with those around us, arguably we are much less likely to engage with uncivil behaviour due to our moral values and care for others feelings.

The research also unveiled a lack of dispute resolution practices in the current discussion of reducing and preventing workplace incivility. Conflict transformation theory is conducive to uncivil behaviour in the workplace because it is most successful in the pre-violence stage and it is best suited with face-to-face interactions where relationships must be maintained. Conflict transformation theory argues behaviours can be transformed into productive, less harmful behaviours which value the relational and promote peaceful ways to be together. Through deeper understandings and shared meanings of each other, it may be less likely to engage with uncivil behaviour due to awareness and humility.

Based on my findings, I have concluded new approaches are needed using a care-focused and conflict transformation perspective in managing and engaging with workplace incivility. Workplace incivility is ubiquitous, contagious and prevalent in organizations and has not experienced significant improvements in organizations since research began on the phenomena. Changing social environments, which include increased technologies, disconnectedness and disengagement in personal and professional lives, are here to stay and it is our responsibility to adapt to these changing environments and ensure our humanity does not get lost along the way. Practices and approaches must re-engage with the other in order to be successful. By recognizing acts of workplace incivility are not isolated occurrences and are not individual acts, but rather are inherently connected to others and are only plausible through relations, we may be at a better starting point in understanding the event itself and how to make changes. I argue adopting a care ethic, which requires the commitment to develop that ethic, is one way to weed out workplace incivility. Further, transformational approaches give us the tools and

practices needed to engage with workplace incivility under a care ethic. If we have the developed ability to empathize, care-about others, show humility and vulnerability and practice motivational displacement not only will we be less likely to behave uncivilly we may also be in a place to help and guide others to act in a civil way.

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Appendix 1: ECA Case Studies

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Appendix 2: Ethnographic Content Analysis Case Study Notes

1. Set zero-tolerance expectations
 - Leaders set the tone and have the power to shape the behaviour and the office culture.
 - Lead by example and adhere to civil behaviour and reinforce frequently.
 - This can be done through actions, mission and value statements.
2. Look in the mirror
 - Leaders must strive to live by the rules and norms they set.
 - Lead by example, if employees see those who climb the corporate ladder are respectful, fair and civil they are more likely to emulate that behaviour.
3. Weed out trouble before it enters your organization
 - Foster civil behaviour by not letting uncivil behaviour through the door.
 - Choose employees based not only on skill and competencies, but on respect and civility as well.
 - Do thorough reference checks to keep incivility out.
4. Teach civility
 - Learn civility through experience – many managers and leaders claim they do not even know what it means to be civil.
 - Civil demeanor is enhanced by building competencies in skills such as listening, conflict resolution, negotiation, dealing with difficult people and stress management.
 - Knowing how to observe others' behaviors, how to listen for signals that help is needed, how to give and receive feedback and how to recognize the impact of your own behavior can be invaluable.
 - Base career advancement on the ability to be civil.
5. Train employees and managers how to recognize and respond to signals
 - Need to care about incivility and recognize and report it when you see it, many just let it go unnoticed even if they know it is occurring.
 - Most are reluctant to report bad behaviour, need to ensure managers and leaders have the tools to recognize and deal with workplace incivility when it occurs.
6. Take complaints seriously
 - Build a reputation for simply not tolerating bad behaviour.
 - Smart leaders work to establish an open door policy and to keep an open mind when they hear reports of uncivil interactions. These leaders know better than to blame the messengers. Once exemplary leaders hear about incivility among employees, they gather data quickly, sort out the facts and take action swiftly.
7. Don't make excuses for powerful instigators
 - Excuses prevent leaders from taking meaningful action.

- Instead of dealing with an offender they often take an easy compromise and move the offender to a different location; which ultimately leads the offender to bringing incivility to another area of the organization.
8. Invest in post-departure interviews
 - Gather information and experience from people who leave an organization because of workplace incivility.
 - Interviews 6 months after departure are more likely to capture the real felt experiences of the employee.
 9. The results of this study reinforce the importance of managers working with their employees to at least minimize, if not prevent, subordinate feelings of job dissatisfaction, work exhaustion, or distributive justice.
 - It is imperative to check this periodically, because unchecked these feelings may lead to increased employee deviant behaviour.
 - It is one's supervisor who is most often in the best position to create a positive work environment for their immediate employees
 - Being an approachable manager is important to prevent unresolved work issues from increasing the likelihood of an employee behaving uncivilly towards another employee.
 - Being approachable means you want to hear any problems immediately to diffuse them before they begin.
 10. Constant communication with employees, such as weekly meetings to quickly identify and deal with employee concerns, as well as creating avenues for employee appeals concerning award decisions, can be useful action steps.
 11. Other company policies such as job rotation, sabbaticals and proper staffing levels can help to alleviate work exhaustion and dissatisfaction.
 12. Organizational factors such as role conflict and role ambiguity as well as management styles that do not provide clear guidelines for what constitutes inappropriate conduct can increase employees' risk of being victimized.
 13. Coping strategies that allow victims to experience greater control over their situation, such as expressing voice or engaging in constructive problem solving, can also be effective.
 - Often strategies that encourage victims to confront perpetrators will make the situation worse causing the conflict to escalate, often the victim will try to avoid the perpetrator all together.
 14. First, rather than ignore uncivil behavior, professors need to set zero tolerance expectations by establishing student codes of conduct in their syllabi and consistently enforcing them.

15. Second, administrators need to support faculty who seek their assistance by sanctioning perpetrators swiftly, justly and consistently.
16. Third, faculty, staff and administrators need to teach civility by modeling appropriate interpersonal behavior themselves.
17. Fourth, it is advisable for policymakers to prohibit or at least discourage romance between faculty and students, as such asymmetrical power relationships have the potential to create conflicts of interest and present coercive elements.
18. Fifth, because large classes (60 or more students) provide a cover of anonymity for uncivil acts, such classes should be replaced as much as possible by smaller ones to improve learning and civility.
19. Sixth, teaching evaluations should focus on objective learning outcomes rather than on subjective student satisfaction with the instructor, which seems to foster offensive comments.
20. Moreover, future research should use an ethnographic approach to describe how incivility spirals occur and escalate to more aggressive behaviors, including violence. In addition, it is important to address other areas of inequality besides gender and race/ethnicity by examining how sexual orientation and nationality interface with incivility, especially because immigration is expected to continue (Jeffreys & Rytina, 2006).
21. The workplace culture must reflect a civil environment where the employees are and feel respected and where civil behaviors are expected in all interactions.
 - Managers and employees need to have shared ideas of what constitutes civil behaviour.
 - On a personal level, employees should listen, pay attention and be inclusive and empathetic.
 - It is important to accept and give praise, speak kindly and respect other people's time and space. We must learn to assist and not just criticize others, especially new employees.
 - To change an environment, we have the responsibility to hold ourselves accountable for being proactive in changing bad habits. We must create an inclusive community and model the behaviors that will lead to a happier, more productive and stable workplace.
22. There must also be promotion of the use of good conflict resolution and communication skills, both of which will require training and constant reinforcement.
23. Highlights the need for managers to pay attention to reducing the extent that incivility is seen as the norm.

24. Third, the focus of the research needs to be on intervention studies to provide managers with effective tools to manage incivility before it spirals out of control. In this intervention, research investigators need to focus on different settings because what works to manage incivility in an office may not work in a hospital and what works in a hospital may not work at a retail store.
- Workers blame managers if the managers fail to act to intervene.
 - Effective interventions for managing incivility in the workplace have not been empirically tested. This void in the research leaves healthcare managers at a loss for best practice techniques to manage incivility and prevent proliferation of toxic work environments. Therefore, the challenge facing future investigators is: What interventions at an organizational level best manage incivility?
25. Take care of yourself.
- Try not to take the attacks personally and speak with your boss to develop a plan to deal with the situation
26. Always take the hard road.
- Never feel as if you should drop down to the level of the instigators behaviour.
 - Remain graceful and dignified and do not discuss the situation with anyone other than the correct people in the organization, managers/supervisors.
27. Assume that a workable relationship can be established.
- It is easier to be hostile to someone you are not familiar with or do not really know, so if you are being targeted do not withdraw from the situation.
 - Incivility thrives among strangers and the best way to manage is to get to know the others.
 - The game is often over when the person develops a relationship with you and mutual areas of concern and collaboration are found.
28. Reach out to experts when all else fails for advice and counsel.
- This is not something you can deal with along, reality checks from mentors will help guide you.
29. As managers and leaders we are obligated to insure that people have a healthy environment in which they can be nurtured and grow. Because jerks are found everywhere in this world. We have the opportunity to change the self interest behavior of jerks in our communities of caring. That is what leadership is all about.
- Foster communities of caring.
30. Self-efficacy-based interventions have promise. More specifically, they indicate that intervening at the level of emotional processing may be a useful approach to dealing with the problem of workplace incivility.
- The present results add to the growing body of literature supporting the expressive-writing paradigm as a vehicle for a wide range of intervention and prevention applications. Building on the findings of the present study, future

research could examine the role of emotional self-efficacy in other workplace outcomes, such as leadership and productivity.

31. When leaders are authentic, nurses are more likely to trust them, to be more engaged at work, more comfortable about voicing concerns and to rate patient care quality highly in their units. Similarly, Giallonardo et al. found preceptors authentic leadership behavior to be important for new graduate nurses work engagement and job satisfaction and Spiers et al. found that resonant leadership style and fairness were important predictors of both nurse and patient outcomes.
32. These results highlight the importance of creating and sustaining work environments that promote civil interpersonal relationships and minimize conflict in current stressful health care work environments.
33. Creating a culture of respect in nursing work environments seems to be a point of leverage within nurse managers control.
34. Supervisor civility is important prediction of retention.
 - Positive, empowering work environments are predictors of retention.
 - Managers leadership behaviour play important role in preventing workplace incivility.
35. Civil relations with supervisors and colleagues lead to greater commitment to the organization. (feeling that one is part of a family and wants to stay)
36. Managerial strategies that empower nurses for professional practice may be helpful in preventing workplace incivility.
 - Perceptions of empowerment, supervisor incivility and cynasism are playing a role in job satisfaction and organizational commitment.
37. Create organizational interventions to prevent workplace incivility and promote engagement in work as opposed to focusing exclusively on individual coping skills.
 - Managers play key role in supporting the implementation of these interventions.
38. It points out the need to shift attention from the focus on (pathological) individuals and their intentions, or motivations, to a more complex (and political) analysis of how the entanglement of diverse forces makes us each, at any one point in time, potential bullies or victims or bystanders. Each one of us is situated ontologically and epistemologically inside a network of ethical dilemmas that arise as part of the ongoing entanglements of matter and meaning and their endless diffractive impact on everyday lives. What this shift in focus implies is a move away from the categorization of bullying and bullies as entities to be identified and acted upon, to an ethical practice that recognizes that each one of us matters and is engaged in mattering, in ways that make a difference.

- We are all part of webs of relationships and care
39. We propose an ethics that requires each one of us, singly and collectively, to see the multiple ways we are caught up in the production of bullying.
- Current manager's micromanaging techniques are only part of the problem or workplace incivility.
 - The ethical practice we are advocating gives each of us responsibility for being mindful of what is made to matter and for singly and collectively engaging in rigorous critique of discourses and practices that cause harm to self and to others and to academic work itself. At the same time, just as this ethics requires us to recognize the potential to do harm, so it also undoes the inevitability of the normalization of bullying within neoliberal academic regimes.
40. A first step towards identifying incivility and differences among generations, may include encouraging open dialogue at the unit level about expectations of respectful conduct and behaviour among colleagues. A promising new approach is CREW (Civility, Respect and Engagement in the Workplace), which uses an organizational development approach at the workgroup level to develop a more supportive environment and improve the civility of collegial relationships (Letier 2009).
- The CREW process encourages explicit conversations about relationships, identifying problematic areas in need of solutions and positive practices to emulate them.
41. Strategies to promote positive work environments and collegiality must also include the development and implementation of anti-bullying policies. Such strategies not only ensure a positive work environment for mid and late career nurses but also provide a supportive environment for new graduates who already face so many challenges upon transition to practice.
- Late career and new grad mentorships.
42. Serious discussions are needed on whether nursing programs should be employing useful affective screening measures of applicants on a more widespread basis.
- Example – not letting incivility through the door – people who display uncivil behaviour are often incredibly competent and academically intelligent.
43. We need to debate where our emphasis on student learning and evaluation should best be placed.
- Not just focusing on the technical aspects of learning, rather on professional communication, crisis management and effective conflict resolution, needs more formal emphasis within nursing curricula.
 - It is a false assumption to assume students know how to behave professionally.
 - I have encountered many students who were highly intellectual and could perform adequately in terms of the clinical practicum but were grossly lacking in the ability to interact with others in an effective and professional manner.
 - A code of ethics is not enough, need to teach and engage with it.

44. We need to consider more fully how well staff nurses are prepared to participate in the educational process.
 - Mentorships programs do not work if senior staff is not willing to provide honest, genuine feedback on both technical skills and less tangible skills such as judgement and communication.
45. We need to critically examine how students are socialized into the profession, not only within the formal educational environment, but also as they interact with practicing nurses during clinical experiences.
 - If indeed students are exposed to this behavior in the clinical and academic settings with any degree of regularity, the potential exists that they will see the behavior as the norm within health care and especially within nursing. We stand little chance of breaking the chain of workplace incivility if we communicate to the next generation of nurses that this type of behavior is accepted as a part of our professional culture.
46. Supportive workplace conversations.
 - Supportive workplace conversations enabled the provision of comfort and expression of support and reassurance to colleagues in distressing circumstances in a highly paced and demanding work environment.
 - Collaborative capital.
47. Mentorship programs.
48. Being accountable for one`s own behaviours in the workplace.
49. Our research addresses this need by proposing that social support is one factor that may buffer the negative effects of organizational incivility.
 - Those organizational members who feel socially supported—both emotionally and organizationally—may be less affected by incivility.
 - Social support was defined as “information that leads a person to believe he or she is cared for and loved . . . esteemed and valued . . . and belongs to a network of communication and mutual obligations” (Kirmeyer & Lin, 1987, p. 139).
 - More socially supported individuals may not feel the negative consequences of experiencing even subtle, every mistreatment to the same degree as their less supported counterparts.
50. Send a letter to Directors of Graduate Study and DGS assistants with a Quick Reference Guide, the Graduate Student Advising Guide and a draft of the letter to graduate students.
51. Send a letter to faculty apprising them of the work of the group, asking for their help and support.
52. Present information at the new faculty orientation.

53. Develop and present an orientation session to all incoming graduate students.
54. Develop a workshop on civility for departments.
55. Present to new faculty department chairs.
56. Presentations will be made at the Center for Teaching and Learning's (CTL) teaching enrichment series entitled "Incivilities in the Learning Environment."
57. Prepare two podcasts — one for students and one for faculty — that will be added to the Student Conflict Resolution Center (SCRC) website.
58. Post the survey data on the SCRC website.
59. Set up meetings with the university's Educational Policy and Equity, Access and Diversity senate committees.
60. Develop a document to assist departmental chairs in handling reports of incivility.
61. Implications for nursing management - Colleague civility and respect have an important ripple effect of buffering inevitable work stressors, helping health care providers respond to stress with greater health and resiliency.
62. Respect at work was a recurrent moderator, with the perception of low respect from coworkers, supervisors and the overall organization being associated with an escalation of almost every combination of stressor and strain. This finding lends credibility to theory that the deterioration of respect is a fundamental symptom defining uncivil work environments (Andersson & Pearson 1999, Pearson et al. 2005).
63. This finding gives a reason to be hopeful that healthy workplace interventions targeting incivility can have the important ripple effect of lessening the impact of work stressors on ones well-being. That is, in this case, the finding of moderation indicates changeability – when the right interventions are applied successfully.
64. As expected, when victims had to work interdependently with perpetrators, they were significantly less likely to retaliate towards perpetrators. Further, when perpetrators had high power and victims were highly task interdependent with such perpetrators, victims were least likely to retaliate. These findings concur with past research that has demonstrated that workplace aggression is target specific (Hershcovis et al., 2007; Jones, 2009), but they also add to the literature by showing when targeted deviance is most and least likely to occur.
 - First, the finding that task interdependence may inhibit retaliatory aggression could be valuable for managers wishing to reduce the likelihood that aggression will spiral in their organization. Although the onus is on management to attend to any incident of aggression or other deviant behaviour, encouraging task

interdependent work arrangements particularly of employees with different levels of formal and referent power may impede a single incident of aggression from spiralling.

- Second, understanding how aggression begets aggression and spirals through an organization is a serious concern for human resource practitioners. The aggressive interaction is exacerbated when there are power differences between the perpetrator and the victim. In such instances, it is likely that the victim would benefit from organizational assistance; however, due to the power difference (particularly in the case of formal power) it may be difficult, uncomfortable, or unwise for the victim to go through formal channels.
 - Evidence is mounting with respect to the importance of the relationship between the victim and the perpetrator (e.g., Hershcovis & Barling, 2010; LeBlanc & Kelloway, 2002). In this study, we extended previous research by examining aggression in the context of a specific relationship. Our findings showed that task interdependence seems to be a key factor that determines whether or not victims will retaliate towards high-powered perpetrators. Our study thus confirms the importance of considering the specific relationship between an aggressor and a victim. We recommend further development of this more nuanced approach to understanding retaliatory responses to aggression.
65. Offering victims an alternative avenue to report high-powered perpetrators may offer victims a less destructive outlet for responding to their mistreatment.
 66. This is a clarion call for nurse leaders and nurses in practicum and educational settings to deliberately co-create opportunities for open dialogue and reflection about ways of being with others that foster recognition of human dignity, where reverence is deeply rooted in day-to-day communications.
 67. Our findings underscore the need for organizations to promote employee civility.
 68. Training in civility behaviours.
 - Training in coaching can also improve employees' abilities to help each other when incivility occurs and can improve bottom line company performance (Pearson and Porath 2009).
 69. Setting zero-tolerance expectations.
 70. Reprimanding incivility before it festers.
 71. Expectations of workplace norms can shape behavior, but civility is enhanced by building competencies in skills such as listening, conflict resolution, negotiation, dealing with difficult people and stress management.
 72. Employees who learn to be mindful of their own behavior may create a better work environment and a better service experience.
 - Self-reflection.

73. Organizational trust is one way to prevent or limit workplace incivility.
- Those who felt they could trust their organization were less likely to report workplace incivility.
 - Defined trust at work (or organizational trust) as the extent to which an employee ascribes good intentions to and has confidence in the words and actions of others in the organization. In essence, they conceptualize trust as an evaluative or affective reaction to a situation at work.
74. This study found that effective collaboration among doctors and midwives was limited by tensions over role boundaries, power relationships and incivility that appeared to be related to increasing workload and fragmentation of the workforce.
- There is a need to address these issues more effectively at policy and education levels to improve future collaborative practice.
75. Effective leadership and sense of direction were important along with clarity of roles and responsibilities in ensuring respectful and trusting relationships within the unit.
76. Working in teams and realizing interdependency forged more collaborative relationships with each other and broke down any previous workplace incivility experienced.
77. Importance of good organisational communication, usually finding their local units lacking in some respects at least and in larger units, doctors stressed the importance of integrating and preparing junior staff effectively.
- Mentorship programs.
78. Their more fragmented and limited training, greater orientation to relying on technology and more defensive practice because of rising litigation fears, were seen by some senior doctors as potentially leading to a certain deskilling of professional competence. Obstetrics clearly requires greater personal skills than surgery and this means being “open to discussions and viewpoints different from theirs”
- Specialized and technical training and no longer having a natural empathetic nature is problematic in being able to handle the ‘big picture’ situations and practicing good judgement and good decision making.
 - People need to be willing to sit down and actually think things through for a second.
79. The data concerning what doctors as well as midwives in these Victorian hospitals sought from each other as colleagues can be summed up by drawing attention to the themes of trust, respect and accountability as central to intra- and inter-professional collaboration.
- This is what is needed to lower workplace incivility.
 - At the practical level it meant staff introducing themselves, being helpful and pleasant, getting a drink for everyone not just friends, showing newcomers where

equipment was, pulling together as a work team, admitting weakness/mistakes, taking responsibility and initiative, exercising “common sense” and being a team player.

80. While there is much rhetoric about reorganising service delivery around “teams” and multidisciplinary collaboration, the actual operation of workplace groups required quite basic qualities of interpersonal interaction.
- The best strategy is simply practicing common courtesy. “good manners” meant acknowledging names, being polite in asking for things and not abusive in stressful times, considering others’ needs for a break or bringing in a cup of coffee — in general, expressing care for all fellow workers regardless of their occupational status.
 - The concept and principles of “professional courtesy” need therefore to form the benchmark of routine hospital practices — introduced in undergraduate education, reinforced in later professional development and embedded in policy formulation processes. Only then will collaborative “working together” become effective.
 - A general courtesy to each other with whom you are working through trust, respect and accountability as central to professional collaboration.
81. Others pointed to the various ingredients that flowed from and reinforced trust and respect for each other: being open and honest, including about skill levels and not knowing some things, awareness not only of how others are feeling but self-awareness, especially an ability to acknowledge vulnerability and assert competence.
82. According to Kanter (1977, 1993), the promotion of an empowering workplace is largely dependent on the presence of two important social structures: opportunity and power. The structure of opportunity provides employees with the prospect of advancing within an organization, as well as the chance to develop their knowledge and skills. Employees with low access to opportunity have been found to exhibit stuck behaviour (Kanter 1977, p. 136), resulting in decreased organizational commitment. The structure of power results from having access to three important sources: information, support and resources (Kanter 1979). Access to information consists of the data, knowledge and expertise required to carry out ones job responsibilities. Access to support refers to the receipt of feedback and guidance from supervisors, peers and subordinates. Finally, access to resources refers to employees capacity to obtain the money, time and materials needed to accomplish their work (Kanter 1979).
- Recommend using the Kanter framework as a mechanism to prevent or limit workplace incivility.
 - Providing comprehensive orientation and mentorship opportunities is one way management can enhance novice nurses access to support.
 - The effectiveness of programmes aimed at increasing support might also be limited if ones work environment is plagued with negative and/or unsupportive colleagues.

83. The majority of new graduates in the present study perceived some degree of incivility in the workplace. For this reason, adopting a code of conduct regarding issues of incivility to protect victims, hold perpetrators responsible and promote communication, is necessary. Organizations might also benefit from offering services on conflict management and relationship building
- Interventions such as the Civility, Respect and Engagement in the Workplace (CREW) initiative (Osatuke et al. 2009) have also been found to promote civil work relationships in a variety of settings.
84. Increased education for managers in recognizing and dealing with organizational conflict is also needed (Woelfle & McCaffrey 2007).
- This will assist managers to model the behaviour they wish to see in their employees.
85. Ensuring staff feel safe to report acts of incivility is also essential, as incidents are largely underreported (McKenna et al. 2003).
86. Additional strategies to combat incivility include findings ways to unite staff through social gatherings, celebrating successes and creating a respectful environment. Collegial relationships founded on professional respect, ongoing encouragement and constructive feedback, have been cited as critical to new graduates.
- Without strategies in place, this will not be successful.
87. Leaders especially are called to be emotional stewards by exhibiting that which is healthy and appropriate and decrying that which is targeted, harmful and inexplicably uncivil.
- Lead by example.
88. A call for arms that embraces an ethic of communication, grounded in a remoralized concern for and understanding of the other, is one way we can rededicate ourselves to building social capital at work, in our neighborhoods and in our communities. Reclaiming civil discourse in our workplaces and in our lives comes as a timely reminder of things that matter. Person-centered leadership and communication spark the greatest hope for enhanced relationships, meaningful communities and consequently increased social capital with a renewed sense of duty.
- He called on us to rebuild a universal community of hope and purpose. This is only possible through civil discourse that takes into account the other, protects her face and his dignity, allows for autonomy, encourages inclusion, manages hope and creates a reality and culture to make sense of the pain, desire, pleasure and fear that are the stuff of human experience and the workplace. If we are nurtured in a workplace of civility, perhaps those habits will be reproduced in other arenas of our life and vice versa
 - Reaching such a state of affairs will take strong and communicatively sophisticated leaders and workers that model what is expected, steward emotions

and recognize the needs and achievements of others by sometimes sacrificing their own. It will demand that we manage hope and refuse to tolerate the kind of incivility and antisocial behavior that jeopardizes the health of workers, the quality of work and the quality of work life.

- Civil discourse

89. Personal level interventions – broaden people’s conceptions about who belongs to the in-group.

- This can foster more positive, respectful attitudes and behavior toward individuals formerly perceived as out-group members.
- This intervention shifts conceptions of social group membership from many separate groups to a more inclusive, superordinate group
- To demonstrate this, research shows that when an employee receives a positive evaluation by a member of a stereotyped group, the employee is motivated by self-interest to respect that person’s opinion; stereotype activation does not occur (e.g., Devine & Monteith, 1999; Erber & Fiske, 1984; Neuberg & Fiske, 1987).

90. Situational interventions – social contexts – require some kind of legal framework to manage uncivil behaviour.

- Despite potential legal implications, it is unclear whether legal grievance mechanisms present effective solutions to the problem of selective incivility.
- For all of these reasons, traditional, reactive and legalistic approaches to combating blatant discrimination may not be effective for managing subtle biases in the form of selective incivility.
- But there needs to be some sort of legal framework, just not sure what that looks like.

91. Organizational contexts - To create respectful, incivility-free work environments, it would behoove organizations to look beyond traditional methods of achieving and managing diversity; in particular, the reactive complaint mechanism may have limited utility.

- Proactive, preventative and educational approaches seem more promising instead. For example, in the interest of incivility prevention, senior management can model appropriate, respectful workplace behavior and clearly state expectations of civility in mission statements or policy manuals.
- Reference checks for prospective employees can include questions about interpersonal behavior.
- All new employees should receive education about civility expectations and employees at all levels could undergo interpersonal skills training.
- When incivilities do arise, instigators should be sanctioned swiftly, justly and consistently

92. Civility starts with commitment. Avoid avoidance. The Joint Commission (2008) recommends standards, a code of conduct and action suggestions to prevent and eliminate behaviors that undermine a culture of safety.

93. Education and accountability.
94. Develop code of conduct that enforces zero-tolerance policy.
95. Standards can include emphasis on authentic leadership, skilled communication, true collaboration, effective decision making, appropriate staffing that matches patient needs and nursing competencies and meaningful recognition.
96. Diversity training/education. Focus on skill building over simply awareness.
- Action-oriented diversity education programs, such as initiatives within existing team structures, can help organizations maintain a balance that minimizes some of the problems mentioned above. Such programs can use principles from the action learning literature and diversity social justice literature (Marquardt, 2009; Raeburn, 2004; Wooten & James, 2004). These programs help individuals address the unconscious bias that presents itself through acts of incivility and address the need for a group to continue moving forward toward broadly inclusive action that will improve the work lives for everyone, not just members of specific minority groups.
 - Group attitudes can change with interventions that seek to find common group identities.
97. Organizational Development. OD diversity efforts may include specific programs to maximize productivity within diverse work teams, adjust work schedule structures, alter compensation systems, place responsibility for diversity initiatives in the hands of someone who reports to the CEO, develop diversity action councils, institute 360-degree feedback and implement clear expectations that discrimination and incivility be addressed swiftly (Cox, 1993; Ely, 2004; Pearson & Porath, 2005; Wooten & James, 2004). When implementing such OD efforts, past research points to specific organizational, departmental and policy considerations that need consideration.
- Informal cultures that dominate today's organizations can provide benefits in heightening creativity, collaboration and morale. However, those less formal cultures can create such an ambiguity regarding roles and responsibilities for communications that employees' informal dispositions can easily lead to free-flowing emotions that become uncivil (Andersson & Pearson, 1999). HRD professionals in such cultures must concern themselves with how to help ensure that these cultures do not allow incivility to ruin the positive aspects of the culture by stifling teamwork and collaboration as a result of pervasive incivility.
98. Alternative diversity approaches. Diversity initiatives can encourage conversations with a wider range of individuals that are inclusive of more people in their quest to build more inclusive and just workplaces.

99. Lead by example – everyone in the organization that do not want to observe incivility must behave in a respectful manner to encourage others to act the same and for the climate of the entire organization.
100. Total quality management. TQM. – Implementation of three common dimensions of TQM programs: perceptions of teamwork, continuous improvement and customer focus.
101. Setting expectations – defining organizational standards for interpersonal interactions, thus facilitating civil relationships.
- Leaders clarify the parameters for interpersonal interactions and provide guidance for day to day conduct.
102. Recruitment and selection – here is another opportunity for curtailing incivility.
- Reference checks for potential signals of previous uncivil behaviour.
 - Tap into secondary referral sources.
103. Orientation and training – organizational work site expectations about interpersonal behaviours, specifically, should be established and carefully communicated to new hires.
- Written policies and procedures should be discussed to underscore the importance of civil conduct at work.
 - Training and development to provide insight and skills to detect, contain, curtail and correct incivility should be available across all levels of hierarchies.
104. Encouraging and attending to feedback – feedback should be gathered for curtail and correct uncivil behaviour.
- Feedback must come from supervisors and peers and subordinates.
 - When it occurs, corrective feedback should be delivered quickly and consistently.
105. Dealing with the instigator – do not simply shuffle to another position.
- Termination for best interest of coworkers and organization.
106. Increasing managers' awareness about the nature and costs of incivility may lead to more open discussion/
- This may result in targets of incivility reemerging from the shadows of alienation and distrust.
 - Additionally, members of the organization may better understand the importance of self-monitoring so that they do not become instigators of incivility.
 - Leaders who recognize and acknowledge the impact of the phenomenon take the first step in detecting and managing incivility (Pearson et al., 2000). By bringing the issue forward, leaders at any level may be better positioned to deal with incivility as early, isolated incidents, when the costs are at a minimum and containment is most feasible

- If awareness implies more likely detection, bringing the phenomenon to light may cause the instigator to stop engaging in uncivil behaviors.

107. Leaders hold the key to curtailing incivility through systematic awareness and early intervention. When workers flout the conventions of civility and leaders tolerate such behaviors, the interpersonal mistreatment may punish the target, taint the organization and undermine leadership authority.

108. These findings suggest that conflict management style may be both an antecedent and antidote to workplace incivility. A dominating style of conflict predicts greater frequency of incivility while an integrating style reduces its likelihood. This study demonstrates that a more integrative approach can have a significant and positive impact on workplace relationships in the form of a reduced likelihood of being the instigator or target of incivility.

- Require micro and macro level strategies in dealing with workplace incivility.
- At the micro level, HRD professionals may consider incorporating behavioral screening or assessment of conflict management styles in the recruitment and selection process in organizations – preventative strategy

109. HRD professionals may wish to consider macro-level strategies to limit incivility and mitigate its effects by establishing policies and codes of conduct aimed specifically at encouraging respect and discouraging incivility

110. HRD practitioners could develop and implement training interventions to include mediation or conflict management trainings for supervisors, managers and other leaders. This may be considered a preventive strategy because management, once equipped, can identify and manage uncivil behaviors or conflicts before they escalate

111. Lead by example - managers might evaluate how their own behaviors could contribute to a norm for incivility. Correcting subordinates by pounding one's fist, swearing, or personally debasing them sets an uncivil tone. Similarly, interactions between managers that are discourteous, resulting in loss of face, negatively impact not only those in direct confrontation but also those who witness or hear about the incident. As noted, these bystanders may then re-enact similar encounters with their own subordinates, peers, or customers.

112. Recruitment selection - the organization should attempt to recruit and hire people whose characteristics may be expected to facilitate polite, courteous interaction. Practical means of achieving this outcome include

- Conducting multiple interviews of applicants by a wide representation of future associates and then listening to and acting on the feedback from those interviewers;
- Building internship programs during which prospective permanent hires can gain realistic job/culture previews while the potential employer and coworkers gain a more accurate sense of prospects' fit; and

- Scrupulously following through on reference checks, including contacts from applicants' more distant past, from which there are no immediate pressures on referents to "help" the employee move on

113. Address acts of interpersonal rudeness swiftly and justly. To do otherwise corrodes expectations and norms for the organization at large.

- Those who participate in uncivil behaviour must be held accountable regardless of position or hierarchy placement.

114. More holistic approaches to managing elements of mistreatment at the workplace; recognizing they are all connected and are part of a spiral effect from less intense forms to more intense forms.