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The Emotional Labor and Recognition Deficits of Organizational Inclusion

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Abstract

Organizational inclusion is often evaluated through representation, climate, leadership, voice opportunities, and formal diversity practices, yet these indicators can obscure the work required to sustain inclusive arrangements and the uneven recognition attached to that work. This Critical Viewpoint Article argues that inclusion should also be examined as a system of organizational demands, employee-facing emotional and identity work, burden allocation, and recognition. It develops an original proposed synthesis in which inclusion-related demands may require emotional regulation, identity management, advocacy, mentoring, relational repair, or representational labor; these demands may then be distributed unevenly and may not convert reliably into credit, endorsement, influence, resources, or career-relevant acknowledgment. The article therefore introduces the proposed concepts of identity strain and recognition deficit as integrative categories and develops an Organizational Responsibility Architecture to connect demand formation, burden allocation, employee-facing inclusion work, recognition conversion, and organizational accountability. The argument does not assume that all inclusion work is burdensome, that minoritized employees uniformly carry more of it, or that formal initiatives are ineffective. Instead, it specifies where existing evidence supports component relationships, where findings remain context-dependent, and where the proposed synthesis requires testing. The principal implication is that inclusion cannot be assessed adequately only through individual attitudes or policy presence; organizations must also examine who is asked to perform inclusion work, under what authority and resource conditions, and how that work becomes consequentially recognized.

Keywords: Invisible work of inclusion, Identity strain, Recognition deficits, Unequal distribution of inclusion work, Emotional, Labor

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Introduction

The invisible work of inclusion

Workplace diversity scholarship has increasingly moved beyond simple demographic composition toward the processes through which difference is interpreted, organized, and connected to employee and organizational outcomes [1]. That evolution creates a problem for contemporary inclusion practice. Organizations can report representation, adopt inclusion language, and sponsor initiatives while still leaving unexamined the relational and interpretive work through which employees make those arrangements usable in everyday interaction. Such work may include explaining exclusionary effects, mentoring colleagues, representing a social group, repairing interpersonal tensions, translating policy into practice, or sustaining difficult conversations. The central concern of this article is not that these activities are always harmful, but that their organizational production, allocation, and recognition are often conceptually separated from assessments of inclusion itself.



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Inclusion is also not reducible to diversity. Scholarship distinguishes inclusive workplaces from demographic heterogeneity and situates inclusion at several levels, including leadership, work groups, climate, practices, and broader organizational systems [2]. This multilevel character matters because an employee may encounter welcoming interpersonal treatment while simultaneously operating within a workload or reward system that assigns inclusion-related responsibilities unevenly. Conversely, an organization may possess formal inclusion structures without producing consistent experiences of belonging, uniqueness, access, or influence. The viewpoint advanced here therefore treats inclusion as both an experienced condition and an organizational accomplishment whose maintenance can generate work. Calling that maintenance work “invisible” does not mean it is literally unseen; rather, it may be visible socially while remaining weakly counted, resourced, rewarded, or assigned legitimate authority.

A second limitation in prevailing framings is the tendency to infer effectiveness from the presence of diversity practices. Multilevel scholarship shows that diversity practices operate through implementation processes and cross-level conditions rather than producing uniform outcomes by their existence alone [3]. This distinction directs attention to what happens between formal commitment and enacted experience. Employees may be asked to interpret policy, encourage participation, perform mentoring, absorb resistance, or make inclusion initiatives credible to coworkers. Those activities can become part of ordinary organizational functioning without being represented clearly in formal workload systems. The article accordingly asks not only whether inclusion initiatives exist, but also who makes them work, what forms of labor that requires, and whether the resulting contribution becomes organizationally consequential.

Formal initiatives can also have unintended consequences, including forms of false progress in which visible action is interpreted as evidence that a problem has been solved [4]. That possibility is important for recognition because public commitment may increase expectations that employees participate in inclusion work even while the organization treats such participation as voluntary, peripheral, or intrinsically motivated. A critical viewpoint should therefore avoid a binary claim that initiatives either succeed or fail. The more precise question is whether formal action redistributes demands, authority, and recognition in ways consistent with its stated aims. This perspective preserves the possibility that an initiative can improve some dimensions of inclusion while simultaneously creating unrecognized work or concentrating representational burdens elsewhere.

Evidence on diversity climate further cautions against treating organizational inclusion as a context-free construct. Meta-analytic findings indicate that relationships involving diversity climate vary with measurement choices, focal outcomes, diversity characteristics, climate properties, and source [5]. The article therefore advances a bounded argument rather than a universal theory. Its original contribution is a proposed critical synthesis connecting four domains: diversity and inclusion as emotional labor, identity strain, recognition deficits, and unequal distribution of inclusion work. These domains are treated as analytically related but not interchangeable. Their integration ultimately supports a proposed Organizational Responsibility Architecture in which organizations are evaluated not only by declared commitments or perceived climate, but also by how inclusion-related demands are created, allocated, resourced, authorized, and converted into meaningful recognition.

Diversity and inclusion as emotional labor

Emotional labor offers one lens for understanding why inclusion may involve more than formal participation. A multilevel framework integrating diversity and emotional labor argues that diverse work settings can shape emotion-regulation demands and that these processes can operate across individual and team levels [6]. The relevance for inclusion is not that every diverse interaction requires emotional performance, but that some inclusion-related tasks depend on regulating expression, sustaining composure, managing relational tension, or presenting emotions considered appropriate to a role. Such demands may arise when employees facilitate difficult discussions, respond to discriminatory incidents, mentor colleagues across difference, or represent organizational commitments. The proposed interpretation is therefore narrower than treating all inclusion activity as emotional labor and broader than locating emotional labor only in customer-facing occupations.

Direct evidence from diversity, equity, and inclusion leadership illustrates this distinction. In a multiple-case qualitative study of DEI leaders in higher-education institutions, participants described emotional demands associated with their work, while the study also identified forms of institutional support that could help leaders manage those demands [7]. This evidence is important because it links emotional burden to explicitly inclusion-related roles rather than relying only on analogy. At the same time, the higher-education setting and role-specific sample constrain transferability. The findings do not establish that all employees engaged in inclusion work experience comparable burdens, nor do they show that emotional labor necessarily produces exhaustion. They instead demonstrate that emotionally demanding inclusion work can exist as an organizationally structured responsibility.

Adjacent evidence helps clarify how such burdens may become differentiated. Research in local public service shows that extra work behavior and emotional exhaustion can be patterned intersectionally rather than distributed uniformly across demographic categories [8]. This does not make extra work equivalent to inclusion work, but it supports the broader proposition that apparently discretionary organizational labor can intersect with social identity and strain. Research on impression management likewise shows that employees occupy different profiles of self-presentation and inauthenticity, with

distinct work-related correlates [9]. Inclusion work may therefore involve both outward emotional regulation and inward management of how one is perceived, but the two should remain conceptually separate. Across conceptual, higher-education, and local-public-service evidence, diversity-related extra-role and emotional demands can be patterned by organizational context and social identity, although the mechanisms and populations examined are not interchangeable [6-8].

For this article, “diversity and inclusion as emotional labor” is therefore an evidence-informed interpretive lens rather than a claim that inclusion is inherently exhausting. Emotional demands may be experienced as meaningful, identity-affirming, professionally valued, or burdensome depending on role design, authority, support, voluntariness, and recognition. A critical analysis must also distinguish individual emotion regulation from team climate and organizational policy. The proposed synthesis concerns how these levels connect: organizational inclusion demands may generate employee-facing emotional work, but whether that work becomes strain depends on conditions not established by the mere presence of diversity. This boundary is essential because it prevents emotional labor from becoming an all-purpose explanation for dissatisfaction and keeps the article focused on where organizational responsibility may enter the process.

Identity strain

The next domain concerns identity strain, a proposed integrative category for tensions created when employees must navigate identity expression, professional expectations, self-presentation, and organizational demands. The category is not treated as a validated common measure. Experimental evidence on racial codeswitching shows that altering identity-linked cues can affect judgments of professionalism toward Black employees [10]. That finding demonstrates a consequential evaluation problem: identity presentation may become connected to perceptions of professional fit. It does not, however, prove that codeswitching itself causes long-term psychological strain. The article therefore uses such evidence to identify an organizational condition under which identity management can become consequential, while reserving claims about strain for situations in which sustained conflict, effort, or cost is directly supported.

Identity is not only managed defensively; it can also be mobilized as a work resource. Qualitative research with racial-minority journalists describes distinct pathways through which employees seek to leverage minority identities while encountering tensions that can interrupt or redirect that process [11]. This is central to the present viewpoint because it complicates any assumption that visibility or identity-based contribution is simply imposed. Employees may actively use identity knowledge, networks, or perspective to pursue valued work goals. Yet voluntary mobilization does not eliminate organizational responsibility. When organizations repeatedly rely on particular employees for identity-linked expertise without clarifying role scope, authority, workload, or recognition, an initially agentic contribution may become an informal expectation. Identity strain, in the proposed sense, can therefore emerge from tension between valued identity expression and organizational dependency on that expression.

Self-presentation also has unequal evaluative consequences. Field evidence indicates that self-promotion can produce different managerial evaluations for Black employees, consistent with expectancy-violation processes [12]. The relevance is not that all impression management is harmful, but that identical or similar strategies need not carry identical organizational meaning across social groups. This creates a recognition problem as well as an identity problem: employees may have to choose among authenticity, professional conformity, visibility, and the risk of stereotype-incongruent evaluation. Such choices can be intensified when inclusion initiatives encourage employees to “bring their whole selves” while performance systems continue to reward narrower norms of professionalism. The tension between expressive invitation and evaluative constraint is a central component of the proposed identity-strain category.

A related conceptual account of the model-minority stereotype argues that apparently positive inclusion can coexist with racialized expectations that generate double consciousness and a leadership conundrum [13]. Because this is theoretical rather than causal evidence, it should be used to expose a boundary, not to establish prevalence. Identity strain may take different forms across racialized, gendered, occupational, national, and status contexts, and some employees may experience little or no strain at all. The critical contribution is to insist that inclusion cannot be inferred from access or visibility alone if participation requires identity-contingent adaptation that the organization neither acknowledges nor examines. Future tests would need repeated measures, longitudinal qualitative work, and multilevel designs capable of separating self-selected identity strategies from role expectations, managerial reactions, and organizational norms.

Recognition deficits

Recognition deficits concern what happens after employees contribute. The term is proposed here to describe a gap between contribution, participation, visibility, or voice and the consequential credit, endorsement, influence, authority, or career-relevant acknowledgment attached to that contribution. Evidence on collaborative work shows why such a distinction is needed. Research on group work finds gender differences in the recognition received for collaborative contribution [14]. The article does not generalize this finding to every workplace or every form of inclusion labor. Instead, it uses the evidence to establish a narrower principle: contribution and recognition are empirically separable. Inclusion work can therefore be visible

and still be weakly converted into credit, particularly when contribution is collaborative, relational, or difficult to attribute to one individual.

Voice research extends this problem from credit to uptake. Field and experimental evidence shows that the endorsement of change-oriented ideas can depend on the speaker's gender and the form of voice expressed [15]. This distinction matters because many inclusion initiatives celebrate voice opportunity as an indicator of participation. Yet the opportunity to speak is not the same as endorsement, and endorsement is not the same as consequential influence. A recognition-sensitive account must therefore ask what happens to an employee's contribution after expression: whether it is heard, credited, acted upon, resourced, or incorporated into decision authority. Otherwise, an organization can create visible opportunities for employee input while leaving the conversion from voice to influence uneven.

Visibility itself can also be ambivalent. Longitudinal qualitative work with executive Black women describes forms of intersectional invisibility that can generate both opportunities and constraints, while prompting strategies to attain credible visibility [16]. This evidence cautions against assuming that increased visibility necessarily repairs a recognition deficit. Employees may become highly visible as representatives of diversity while remaining less visible as technical experts, strategic contributors, or legitimate authority holders. Conversely, reduced visibility may sometimes offer protection from stereotype-based scrutiny. Recognition must therefore be treated as relational and role-specific rather than as a simple quantity. What matters is whether the form of visibility connects to valued organizational standing and access to consequential resources.

Finally, even enacted voice has contingent effects. Research on token female voice in male-dominated military teams shows that leader beliefs affect voice enactment and that its relationship with team performance depends on task complexity [17]. This evidence blocks two common overclaims: that encouraging voice is sufficient for inclusion, and that more voice is universally beneficial. Recognition deficits are better understood as a proposed conversion problem. Employees may contribute, speak, or represent, yet the organizational pathway from contribution to consequence can remain uncertain. The article therefore separates visibility from performance, permission from power, and participation from influence. Recognition deficit is the integrating concept proposed here; the underlying studies examine distinct phenomena and do not validate a single causal mechanism across settings.

Unequal distribution of inclusion work

Inclusion work becomes an organizational problem when its allocation is treated as naturally voluntary rather than as a design choice. Experimental research on low-promotability tasks shows that women can be more likely to volunteer, to be asked, and to accept requests for work that contributes to collective functioning without carrying comparable advancement value [18]. These tasks were not studied as diversity or inclusion work, so they cannot be relabeled as such. Their relevance is narrower: they demonstrate an allocation mechanism through which necessary but weakly rewarded work may become patterned by expectations about who will perform it. The proposed viewpoint extends that mechanism cautiously to inclusion by asking whether mentoring, representation, education, relational repair, and committee service are similarly assigned through informal expectations.

Evidence from academic work illustrates how such patterns can accumulate. Faculty-service research found gender differences in service loads, with women undertaking more internal service in the examined settings [19]. Time-diary research likewise found gender differences in incoming work requests and time allocation, including service-oriented activities [20]. Neither study establishes discriminatory intent, nor does either demonstrate that faculty service is equivalent to inclusion labor. Together, however, they show why workload cannot be inferred from formal job descriptions alone. Repeated requests can produce a cumulative distribution of work even when each request appears minor, discretionary, or individually reasonable. For inclusion practice, the relevant organizational question is therefore not only who volunteers, but also who is routinely approached and which contributions remain peripheral to promotion and reward systems.

Participation also has competing explanations. Research on gender-parity initiatives indicates that men's participation can depend on psychological standing—the perceived legitimacy to speak or act on an issue [21]. Lower participation should therefore not automatically be interpreted as indifference, resistance, or an attempt to transfer work to others. Organizational invitations, role definitions, and authority signals can influence whether people regard participation as appropriate. Across experimental task-allocation and faculty-workload studies, women were more likely to receive, accept, or perform lower-promotability or service work, although the settings do not establish that all such work is inclusion labor [18-20]. The proposed concept of unequal distribution of inclusion work therefore refers specifically to systematic differences in who receives, accepts, or repeatedly performs inclusion-related demands, not to demographic differences in all discretionary labor.

The critical issue is cumulative organizational dependence. Direct evidence from DEI leadership shows that explicitly inclusion-related roles can involve substantial emotional demands [7], while intersectional extra-work evidence shows that workload and exhaustion patterns need not be uniform across social identities [8]. These findings make concentrated burden plausible but do not establish a universal pattern. Allocation may reflect expertise, preference, role requirements, seniority, organizational trust, or employee agency as well as stereotyping and expectation. The proposed framework consequently

treats distribution as an empirical question to be measured rather than presumed. Organizations would need request logs, workload data, time-use evidence, role definitions, and employee accounts to distinguish chosen contribution from recurrent responsibility transfer.

Table 1 organizes the evidence, constructs, relationships, uncertainties, and boundary conditions required for core constructs, proposed relationships, evidence requirements, and boundaries for the emotional labor and recognition deficits of organizational inclusion.

Table 1. Core constructs, proposed relationships, evidence requirements, and boundaries for The Emotional Labor and Recognition Deficits of Organizational Inclusion.

Construct or component	Definition	Problem addressed	Distinction from adjacent concepts	Proposed role	Uncertainty	Boundary statement
Inclusion-related emotional labor	Emotion regulation and relational work attached to diversity or inclusion demands	Hidden affective burden	Not all inclusion work or extra-role work	Proposed employee-facing pathway	Prevalence and direction vary	Does not establish universal exhaustion
Identity strain	Proposed tension among identity expression, adaptation, self-presentation, and work expectations	Identity-contingent effort	Not a validated common scale	Proposed burden-amplification pathway	Form differs across identities and settings	Identity adaptation does not itself prove harm
Recognition deficit	Proposed gap between contribution and consequential credit, endorsement, influence, or acknowledgment	Contribution may not convert into organizational value	Visibility and voice are not recognition	Proposed recognition-conversion problem	Attribution and context vary	No universal recognition inequality is implied
Unequal distribution of inclusion work	Differences in who is asked, volunteers, accepts, or repeatedly performs inclusion-related work	Concentrated workload	Service and low-promotability tasks are not automatically inclusion work	Proposed burden-allocation mechanism	Preferences, roles, standing, and norms compete	Distribution must be measured, not presumed
Organizational responsibility	Organizational ownership of demand allocation, resources, authority, recognition, and accountability	Informal transfer of inclusion maintenance to individuals	Responsibility is not identical to individual willingness	Proposed governance layer	Effective arrangements remain untested	Design principle, not validated intervention

Organizational responsibility

If inclusion-related work is organizationally produced, responsibility cannot end with encouraging employees to contribute more. Inclusive leadership scholarship argues that inclusion must be understood across levels rather than reduced to the behavior of a single supervisor [22]. The proposed Organizational Responsibility Architecture builds on this multilevel premise by asking where demands originate, how burdens are allocated, what resources and authority accompany them, and how contributions are converted into recognition. Responsibility here means accountability for the conditions under which inclusion work is produced and valued. It does not mean that managers can determine every interpersonal interaction or that employees lack agency. Instead, it locates organizational obligations precisely where formal systems shape workload, role expectations, authority, rewards, and the translation of policy into practice.

Figure 1 presents the original conceptual synthesis for organizational responsibility, showing how the article's principal constructs, mechanisms, uncertainties, and decision boundaries are connected.

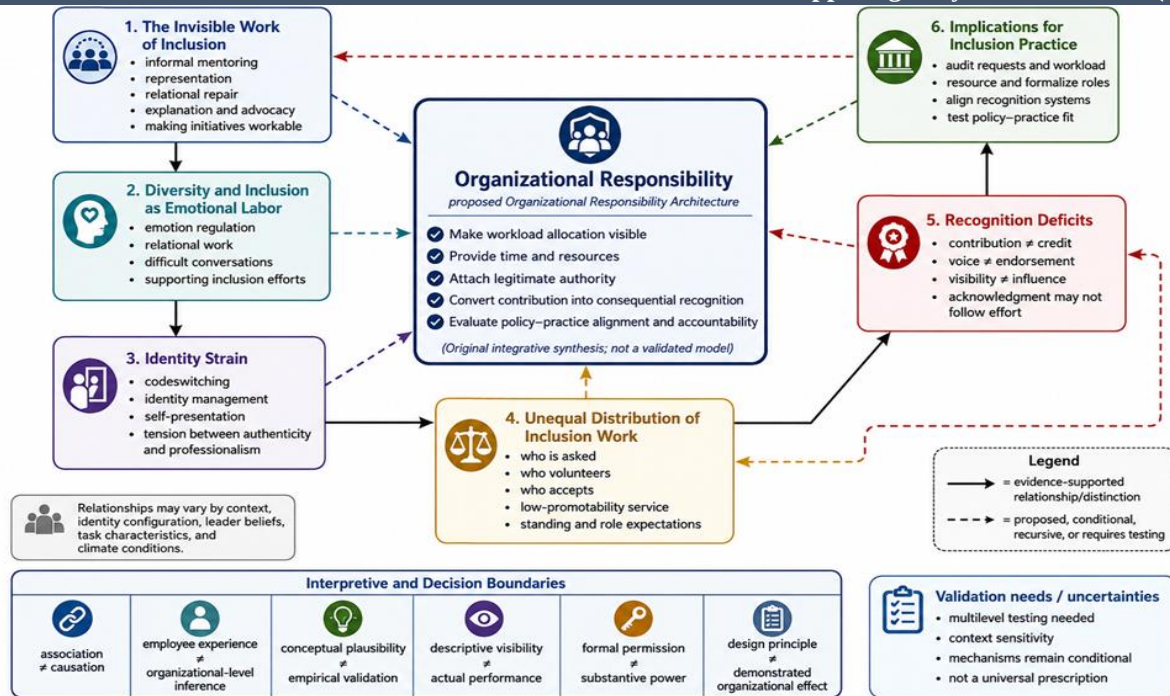


Figure 1. Organizational Responsibility

The figure is an original conceptual synthesis developed for “The Emotional Labor and Recognition Deficits of Organizational Inclusion.” Arrows and grouping indicate evidence-supported or proposed relationships rather than measured effect sizes. The figure does not represent a validated causal model, universal organizational prescription, regulatory determination, or deployment-ready system.

Alt-text description

A conceptual organizational-science diagram of organizational responsibility showing the principal constructs in The Emotional Labor and Recognition Deficits of Organizational Inclusion, their relationships, levels of analysis, uncertainties, validation needs, and decision boundaries.

Q1-journal-publication-ready figure prompt

Create a publication-grade conceptual figure titled “Organizational Responsibility” for the article “The Emotional Labor and Recognition Deficits of Organizational Inclusion.” Build the composition around one unmistakable central visual anchor representing the article’s core proposed synthesis. Organize surrounding modules according to these manuscript domains: Introduction: The Invisible Work of Inclusion; Diversity and Inclusion as Emotional Labor; Identity Strain; Recognition Deficits; Unequal Distribution of Inclusion Work; Organizational Responsibility; Implications for Inclusion Practice. Show solid arrows only where the reviewed evidence directly supports a relationship and dashed arrows where relationships are proposed, uncertain, conditional, recursive, or require testing. Include explicit boundary markers separating association from causation, employee experience from organizational-level inference, conceptual plausibility from empirical validation, descriptive visibility from actual performance, formal permission from substantive power, and design principle from demonstrated organizational effect where relevant. Use labelled modules and abstract organizational-science symbols only. Do not use corporate logos, journal logos, software interfaces, copied figures, copyrighted imagery, stock photography, approval stamps, certification marks, or decorative elements. Do not invent numerical values, effect sizes, performance scores, thresholds, survey results, causal estimates, or implementation outcomes. Use a clean white background, precise geometric alignment, professional sans-serif typography, thin uniform borders, strong hierarchy, a restrained colorblind-safe palette, and sufficient label size for journal-column reduction and 300 dpi export.

Leadership matters within this architecture, but leadership should not be equated with responsibility in its entirety. A conceptual framework differentiates leader orientations that can sustain inclusion, exclusion, assimilation, or differentiation and proposes mechanisms through which these orientations shape work-group inclusion [23]. These distinctions help specify how supervisors may amplify or reduce inclusion-related demands, but they do not establish standardized causal effects. An employee may receive interpersonal support from a leader while still operating within reward, workload, or promotion systems that undervalue inclusion work. Conversely, formal organizational support can be undermined by local enactment. The proposed architecture therefore treats leadership as one governance channel among several, alongside work design, resourcing, role authority, recognition systems, and accountability.

This distinction becomes especially important when organizational rhetoric and practice diverge. A multilevel conceptual model of inclusive leadership and climate identifies policy–practice decoupling as a way to understand discrepancies between what leaders or organizations espouse and what employees experience [24]. For the present argument, decoupling suggests that responsibility cannot be discharged by announcing inclusive values or providing formal permission to participate. Substantive responsibility requires examining whether employees have time, authority, protection, and recognition for the work expected of them. It also requires distinguishing formal voice opportunities from consequential influence and visible participation from career-relevant acknowledgment. These are proposed governance principles; the selected evidence supports their component logic but does not demonstrate that implementing them will produce specified organizational outcomes.

Taken together, multilevel inclusive-leadership scholarship supports locating inclusion responsibility across organizational levels while retaining a distinction between espoused policy, enacted leadership, and experienced climate [22-24]. The architecture therefore proposes five questions for organizational diagnosis: Who generates inclusion-related demands? Who receives them? What emotional or identity work accompanies them? How is contribution converted into recognition? Who remains accountable when the conversion fails? Answers may differ by occupation, sector, task complexity, leader beliefs, social-identity configuration, climate strength, and perceived standing. ORA should consequently be treated as a structure for inquiry. Demonstrating its integrated pathways would require multilevel longitudinal evidence, objective workload and recognition measures, and designs capable of testing competing explanations.

Implications for inclusion practice

The first implication is that inclusion practice should not rely exclusively on changing individual attitudes. Diversity-training research shows that organizational identification can explain unique variance in several training-related outcomes beyond demographic identity and motivation to learn [25]. Training therefore occurs within an organizational relationship rather than outside it. For the present viewpoint, the practical question is whether training is connected to changes in role expectations, workload allocation, authority, recognition, and accountability. A program may increase awareness while leaving the organizational production of inclusion work untouched. Evaluation should consequently examine not only participation or immediate reactions, but also whether employees encounter changed conditions for acting on what the organization asks them to learn.

A second implication concerns the limits of awareness-centered intervention. Critical analysis of unconscious-bias training argues against assuming that knowledge about bias automatically becomes changed behavior or overcomes structural constraints [26]. This does not warrant the stronger conclusion that diversity training is always ineffective. It instead reinforces the distinction between individual learning and organizational design. An organization concerned about inclusion labor could, as a normative principle, audit recurring requests, clarify which responsibilities belong in formal roles, provide workload credit or protected time where appropriate, and examine whether identity-linked expertise is repeatedly treated as freely available. Such practices remain propositions for evaluation rather than validated solutions.

Third, recognition should be designed as more than praise. The proposed recognition-conversion perspective asks whether contribution leads to credit, endorsement, usable authority, resources, or career-relevant acknowledgment. This may require examining performance systems, promotion criteria, committee workload, mentoring expectations, voice processes, and who receives sponsorship after making inclusion-related contributions. Because recognition can itself create visibility burdens or unwanted identity positioning, organizations should not presume that public acknowledgment is always beneficial. Employee preferences, confidentiality, role boundaries, and local context remain important. The relevant principle is consequential alignment: if an organization depends on a contribution, its systems should make visible how that contribution is authorized, resourced, and valued.

Finally, workplace-diversity scholarship has called for continued theoretical, empirical, and implementation development [27]. Testing the present synthesis requires designs that can separate demand formation from burden allocation and burden from recognition. Useful approaches include repeated time-use measurement, request-allocation experiments, multisource assessments of contribution and credit, quasi-experiments around workload or recognition rules, and longitudinal qualitative research on identity-related work. Rival explanations—including job design, employee preferences, status, tenure, expertise, psychological standing, and local labor conditions—should be specified in advance rather than interpreted away. ORA is useful only if evidence can refine, delimit, or reject its proposed pathways.

Conclusion

Organizational inclusion can generate valuable participation, belonging, learning, and change, but its evaluation remains incomplete when the labor that sustains it is analytically invisible. This Critical Viewpoint Article has proposed that emotional

labor, identity strain, recognition deficits, and unequal burden allocation be examined together without treating them as interchangeable or universally present. The central contribution, the proposed Organizational Responsibility Architecture, relocates attention from employee willingness alone to the organizational production of demands, distribution of work, provision of authority and resources, and conversion of contribution into consequential recognition.

The argument remains deliberately bounded. Evidence for emotional demands, identity management, differential recognition, task allocation, leadership, and policy–practice alignment comes from different constructs, populations, occupations, and research designs. Their integration is therefore conceptually plausible rather than empirically validated. Inclusion work may be chosen or imposed, affirming or burdensome, recognized or overlooked, and its distribution may reflect expertise, preference, role structure, status, expectations, or combinations of these conditions.

The resulting challenge is not to eliminate inclusion work but to make organizational dependence on it more examinable. Future research should determine when inclusion-related demands become concentrated, when contribution fails to convert into recognition, and which governance arrangements alter those processes. Until such tests accumulate, organizational responsibility should remain a critical question and a proposed design principle, not a claim of demonstrated effectiveness.

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