

Ethical Leadership Required to Lead a Diverse New Europe

Kurt April & Eddie Blass

1 Introduction: Limits of self and community

Globalisation is seen in various parts of the world as imposing a hegemonic, Anglo-American-oriented, consumerist culture that uproots and abrogates existing difference in the name of apparent, unexamined progress. According to King (2000: 143) "... such notions of supposed 'progress' prioritize a social ethic of integration that permits no understanding of the culture-systemic character and mode of functioning of 'race' as ideology". Globalisation discourse, for many, has sought to eliminate notions of ethnicity, identity, intention and purpose, and have sought to obscure the contextual application of power and its related, supporting knowledge-infrastructures. Narrowly applied diversity management theory and techniques seek to enable further globalisation, and seek to benefit the 'few', not the 'many'. Gaudelli (2001) argues that some scholars who theorise about the potential outcomes of globalisation suggest that identities will not be lost in this era, only reconfigured. "Local groups often reshape their local identities when they meet challenges related to globalization processes, but they do not abandon these identities.... What was 'local' becomes redefined as a modified form of 'local' that can work in conjunction with the supra-local forces" (Stromquist & Monkman, 2000: 21). Others have argued that globalisation does not necessarily forebode the demise of traditional cultures, as individual identity is still a matter of individual development and choice (Parmenter, 2001: 240).

The global constructs of public, private and organisational life, therefore, have largely been defined by an American hegemony which has impacted on business life in the European Union, primarily through the key dimension of leadership¹. This is reflected through patterns of behaviour in organisations that differ to the cultural norm of the nation state, or indeed cultural interpretations within the nation state. For example, the ideas of Weber (1957) and Durkheim (1915; 1918) adopted a positive science approach leading to organisational forms being drawn around the core principle of efficiency. Indeed, Weber's notion of bureaucratic rationality was initially thought of as an ideal type and adopted as a paradigm by American sociologists, particularly Taylor (Brown, 1978). American theory, therefore, has had a positivistic emphasis on behaviour and the behavioural aspects of the rational sys-

¹ Note the use of American and not Anglo-American as we do not want any confusion to arise here with the Anglo element being taken to reflect England, when it refers to the 'white' American rather than the 'native' American society.

tem, and hence has had an ongoing reluctance to look into the 'interior' of individuals with regard to their interests or intentions. As a result, society and organisations have become structured and are operating in a way which is incongruent with the way in which individual and collective consciousness is, and is becoming, structured.

Recent times have seen leaders in Western societies faced with conscious laden dilemmas, be they ethical business dilemmas, moral decisions relating to war and terror, increases in crime, perplexing economic issues, rampant globalisation, or emotional ethnic fervour and apparent loss of faith in governments. Such dilemmas have also impacted on the role of leadership as workforce courage in the face of such labour uncertainty has not diminished, and individuals are still prepared to maintain mobility in the labour market. Leaders are thus tasked with the challenge of shaping desirable organisations and societies, where the underlying ethical philosophy is to collaborate and work in the presence of the 'other', rather than maintain a style of leadership that is imposed upon the other.

In the emerging global knowledge-intensive economic zone the significant challenge for the next generation of leaders will be the promotion and advancement of science, technology and business to serve the interest of all of human development rather than the sole interests of efficiency. This will be the case particularly in Europe, where the national and EU collective culture is diverging further from that of local, traditionalist norms. The nature of work within the mechanisms of the EU is seeing new upheavals and paradoxes emerge, which could etch away the very fabric of Western society as indigenous and immigrant populations within individual national boundaries are conflated, 'traditional' and 'modern' work roles become more extreme, and differing cultural norms try to converge in a single, open labour market. For example, many Eastern Europeans have travelled to Britain in search of work since the recent expansion of the EU, and they are picking up the lower paid, unskilled tasks that many British workers prefer not to engage with, creating a dual labour market within Europe.

The question of who is central and 'matters' in this newly defined dual labour market and who is 'marginal' raises issues around power, meaning, dignity, status, perceived and practiced justice, equity and democracy, living standards and virtues, and the value of all life in an allegedly free society. The EU is thus needing to adapt to incorporate ethical principles and practices pertaining to issues of diversity, transcultural dynamics and human development for all who live within and sustain such a multivariate geographical zone. Leaders within Europe are finding themselves at the forefront of needing to initiate the discourse and deconstruct the issues relating individual and national identities, and self and group identities, in order to maximise the economic and social benefits that will work for everyone. They need to take account of the traditional bastions of power while considering the newer, nebulous forms of power, balance positivism with constructivism, individualism and collectivism, and instrumental reason and commoditisation in the face of sub-community outcries in search of the common good.

For Marx (1967) such leadership responsibility, doing the right thing, involves stripping away feudal myths relating to the bureaucratisation of industrial life, to unpack the inherent instrumental rationality for using and/or abusing people, and lay bare the larger irrationality of exploitative relations that alienate people. Weber (1957) would clearly disagree, arguing that leaders are bound to orient and focus the rationality of modern bureaucracies towards solving problems, and thus the leaders' main tasks are to set goals and organise work so as to create human relations which serve the short-term good (Brown, 1978). The failure of the manifestation of the Weberian rationality paradigm led to a resurgence in Durkheimian interpretation (1915,1938) which made sense of the anomie through instrumental reasoning, drawing on the complex divisions of labour characteristics in industrial societies (Parsons, 1951; Merton, 1957). This line of reasoning leads to the recommendation that organisations become humanised through an enhancement of affective relations in the workplace, securing a better understanding and interrelatedness between the concepts of self, community, and work – a concept that conflicts with that dualistic nature that the current EU labour market is fostering.

Given the concept of the European Union as a boundaryless community, Black (2001) highlights the difficulties associated with defining the limits of the self and the community, a conflict which European leaders in particular have a responsibility to resolve. However, Black also warns that there is a tyranny of silence surrounding these matters, and bringing such matters to the forefront should therefore be regarded as a moral choice. It is all too easy to remain silent and ignore this underlying turmoil, but a lack of resolution now will lead to greater divides and further breakdown in the community at a future date. This therefore remains the challenge for European leadership – to foster a sense of community that breaks down the emerging dual labour market – but it is not something that political leaders can do alone. Leaders in organisations are the ones who will make the difference in practice, and the first challenge is their recognising that there is an issue that needs addressing.

Identity groups (such as the individual nations within the EU) gain power through individuals adhering to their group (Walzer, 1997). As the European workforce demographics have rapidly expanded and changed with the internal migration of the new Eastern European member states, we are beginning to see a new form of leadership-evoked 'diversity management' evolve. This has developed to absolve the guilt, shame and ethical responsibility for the misguided and selfish actions that we are currently witnessing against the left-out, left-behind, unwelcome, different and left-overs in European society. While there has always been the potential for this problem to arise, it has not been a serious issue previously because the advantage of open borders between the EU states has not led to vast numbers moving. Rather the majority of individuals have chosen to remain within their own nation states, and so issues around community, inclusion and cultural differences have managed to remain below the surface. This backlash against the newer member states, however, has brought the issues to a head: mass internal migration has oc-

curred within the EU as the Eastern Europeans have sought a better lifestyle by moving to the founding member states.

While EU law is robust in terms of equality of opportunity, there is much that organisations can do in terms of diversity and inclusion policies and practices to shape the operation of that law. It is possible, for example, for organisations to operate their diversity practices so that they both stabilise the issues of psychological emancipation of the diverse group while appeasing guilt-ridden morality that erodes identity by implementing minimum processes that are barely sufficient, and appeasing practices that ensure a form of stability and comfort, and the continuance of subtle discriminatory practices. Examples include organisations that require a diversity quota when it comes to recruitment interviews but the selected candidate is never from that quota group, or organisations where dress codes or uniforms are restrictive to some religious communities. There are also organisations that monitor diversity and have great statistics, but when one looks around them there are certain minority groups that are still not accounted for (particularly in senior management and executive positions).

The recent expansion of the EU has forced the diversity issue in Europe and the time is now right for a different kind of discussion to be engaged in regarding the inter-subjectivity of ethics, diversity and leadership – one that incorporates a compelling European vision of a knitted, collective future that works for all its citizens. To contribute to this conversation, this paper seeks to start the dialogue around four fundamental questions:

1. Why is it important for leaders to continually focus on issues of diversity management (i.e. why can they not take their eye off this ball)?
2. Why have we not got diversity management right, and why can we not get it right?
3. If we are not getting it right, why do we keep doing more of the same, just harder and with greater effort (i.e. why do we not change the mental/cognitive and emotional constructs)?
4. What are our individual and collective levels of awareness when we do eventually get some diversity management results (i.e. do we know what we have actually done to get it right)?

2 Managing the construction of difference

Diversity management is already an established theme in the business lexicon, managerial ideology and in the leadership development of leaders in Europe. There may even be a danger of it evolving into a resource-leveraging exercise through which leaders and managers seek to further exploit human potential through maximum extraction managerialist philosophies that see the myriad of possibilities that differences can potentially offer us. Such a view exploits the benefits of diver-

sity to an extreme state, and while it may ensure that diversity practices occur, the extreme nature of the motivation behind the implementation may result in some of the true benefits being lost. Such a bottom line attempt to capture the experience of “self” and “other” brings it within the sphere of managerial control and treats it as yet another problem to be solved, or a pathology (Costea & Introna, 2004) which works against the concept of diversity itself, as it focuses on the nature of the difference. Such a managerialistic paradigm views “others who are different” through narrow lenses which are superficial, destructive and morally questionable, as human diversity is substituted with the perception of difference. Hence organisations may feel that they have evidence to demonstrate that they are achieving great heights with regard to diversity, when the reality is they have become good at exploiting difference. This leads to peoples’ behaviour being based solely on the superficial evidence of how they physically appear (Gaudelli, 2001), leading to assumptions about how they think, what they value and how they are likely to behave. In essence, it becomes a self-fulfilling circle driven by misperceptions and stereotypes, which can escalate to societal unrest as has recently been witnessed in France, Britain and the Netherlands.

Our personal experience of diversity, though, is that when done right, it is inclusive, mysterious, intensely personal, and engenders the suspension of ego and our narcissistic tendencies. It is the basis for attraction to others, particularly talent (Ng & Burke, 2005). It affects our curiosity and learning outlook, and while it certainly can be a source of tension and it often takes discipline, it *always* enlarges the possibility of what could be. It is therefore, in our view, not pathological, nor a problem to be dealt with, and it does not lead to disorganisation (Costea & Introna, 2004). Rather it leads to, and creates the basis for, new forms of organisation and new potential for leveraging the unexplored “network holes” that diversity presents. It sets the stage for broader arrays of ideas and information to be assimilated, provides “licence” for the re-negotiation of new forms of identity and civil alignment, and ultimately in organisations, it is the root for higher levels of inventiveness.

Leaders in Europe are battling with integrative emergence with little in place in terms of support mechanisms. Business schools offer models of development and growth that have been developed within the American management fraternity as this has been the source of the steady stream of leadership and management ideas and practices that have flooded into Europe. The American dominance of the canon of knowledge in this area has led to the development and adoption of models which strive for the economic superiority of exploiting diversity without critically examining the real needs of individuals, organisations and the new European society. Such uncritical acceptance of socio-cultural, economic and political realities in a transitioning Europe cannot be assumed to guarantee any anticipated outcome, because the environment, context, history and desired future for the region is fundamentally different from that on which the American models are based. As exploitation persists, alienation becomes greater, and people retreat further into the groups or communities where they can find some shared cultural understanding,

empathy and opportunity to express themselves. This resulting pattern has led many in Britain, in particular, to start to question whether 'multiculturalism' as a policy is working (see for example Alagia, 2006).

Yet rather than challenging the appropriateness of the models, we are instead reminded by Leadbetter (2000) that strong communities can be pockets of intolerance and prejudice. The challenge shifts therefore to how one defines 'communities'. Settled, stable communities are the enemies of innovation, talent, creativity, diversity and experimentation. They are often hostile to outsiders, dissenters, young upstarts and immigrants, and require conformity, resort to nostalgia, and become the enemy of knowledge creation which is the wellspring of economic growth. That form of community is not what we are seeking to achieve. It is a community of conformity rather than diversity – regardless of which group it represents, be it an ethnic community, religious community, class community, or socially defined community – if it excludes on the grounds of non-conformance, it is a community that can indeed become a pocket of intolerance and prejudice. Therefore it is paramount that communities become inclusive and not exclusive.

Chomsky (1996:107) argued that Americans have been "... drowned in 'enduring truths' about our altruism and awesome benevolence, and the ingratitude of a hostile world," which has led to the "othering" of people who appear different, particularly those from the developing and underdeveloped world. The United States, though, is not unique in its creation of identity that marginalises or sees the "other" as a less-than equal participant. Rather than constructively using the well established Anglo-Saxon models existent in Europe, as well as Eastern-European models, the Southern-European approaches, African, Middle-Eastern and Far-Eastern, Nordic and native-culture knowledge and insights to help inform the design of divergent, context-relevant and appropriate constructs and frameworks, many leaders in these parts of the world have, instead, uncritically opted to use convergent, American-designed diversity practices to normalise heterogeneity through active and purposeful governance. This is operationalised through organisational practice.

Roberts (2002) describes such practice as "expert suppression of contradiction", and includes such practices as prescribing organisational values, using standard feedback mechanisms, using standard job grades and categories to manage people's careers, managing their emotions – in essence imposing "normality" because of a fear of the unpredictable. In this leader-developed paradigm, people expend their emotional energy seeking to please other people, playing out roles in an attempt to please management and leadership, protecting themselves and seeking self-gratification while engaging in power struggles (overtly or covertly). Foucault (1994) takes the argument further claiming there is no real man, only the organisation of power-knowledge that, through dividing practices, makes each of us a subject of varying sorts. Dividing practices refers to the manner in which diverse individuals are drawn into an otherwise undifferentiated mass, based on a particular commonality (Gaudelli, 2001). This practice tends to victimise the person, leave them in states of dependency or disempowerment of being, as their

classification is imposed upon them by others. This dependency can be indicative of low levels of moral maturity in leaders, organisations and societies (Riskas, 1997). Hence moral immaturity can result in the loss of individual identity as organisational systems and power-knowledge processes encourage a normality of performance which stamps out difference and diversity. If the mere process of organisational systems can have such a supposedly profound effect, questions arise as to the strength of the nature of difference in the first place. Is the strength of individual difference and diversity being over-stated?

Psychological literature (see, for example, Craik & Lockhart, 1972; McGuire, McGuire, Child & Fujioka, 1978; Shavitt & Brock 1984), indicates that individuals, through social comparison (Bearden & Rose, 1990), may differ in their self-concept, self-knowledge, self-perception and self-thought which will influence their information processing and emotional responses (Markus & Oyserman, 1988; Wang & Mowen, 1997). This ultimately leads to the activation of their categorisation – a subjectification of self, or self-referencing (Debevec & Iyer, 1988; April, Macdonald & Vriesendorp, 2000). Hence individuals seek to find belonging in a number of categories or groups, or what we would like to call communities.

Foucault (1994), in particular, found this fascinating: not the way that humans sort and are sorted, but rather, the ease by which people allow themselves to be categorically determined and impose categorisations upon others. We find equally fascinating the way in which leaders help construct milieus that determine people's self-concepts for encouraging and enhancing, rather than critiquing and deconstructing, such categorisations.

Jen (1997: 19), an Asian-American writer, in highlighting the limits she faces in dealing with society asserted: "... a person is more than the sum of her social facts". Self-concept affects our intention, and often our moral courage for publicly acting out/on our intention. Depending on social, economic and political milieus, we tend to exhibit selectivity in our self-perception. Subjectification, unlike dividing practice, is less a process of being acted upon and more a matter of acting upon oneself, that is automatically categorical and self-essentialising (Foucault, 1994; Gaudelli, 2001). According to McGuire et al. (1978: 512), "Distinctiveness probably affects the self-concept both directly and indirectly: directly, by our noticing our own distinctive features; indirectly, by others perceiving and responding to us in terms of our peculiarities and our adopting others' views of ourselves ... we are conscious of ourselves insofar as we are different and we perceive ourselves in terms of these distinctive features." The process of self-categorisation involves a process aimed at self-understanding, but reliant upon an external authority figure (Rabinow, 1984: 11) which, in the reality of the Western world, is often a leader. In answer to the question of whether diversity is over-stated, it is probably the opposite that is true. Diversity is likely to be understated as individuals have a psychological need to belong and hence want to conform to some categorisations. The real power in society, organisations and individuals therefore lies with whoever or whatever it is that defines the categorisations that the individuals conform, or belong, to.

The extent to which these constructions of difference impose a hierarchy of power is particularly disturbing to us. Our research has highlighted the fact that if one alters a person's social or economic milieu so that different physical or intentional characteristics becomes distinctive, within a peculiar context of power and knowledge, one can alter that person's self-concept – empowering some, while disempowering others. Like many constructivists, we disagree with the existence of a permanent truth or permanent categorisation, and argue for truth construction in particular temporal, spatial and power contexts. According to Gaudelli (2001), societies always ascribe to a “regime of truth” about the manner in which they are identified, theorised, and utilised. Leaders in the new Europe therefore have a responsibility to make the emerging discourse acceptable and articulate, and must put in place modes of enquiry to achieve, and be publicly held to account for, declaring such a “regime of truth”. This would establish a regime of truth that is appropriate to, and congruent with the fluidity of the region. Otherwise, Europe will regress into isolated communities defined by self-nominated categorisations that will tend to serve their own purposes rather than the needs of the wider community.

3 Critically deconstructing our models of practice

The concept of the European Union is embedded with paradoxes in practice. There is a need for leaders to acknowledge the chaotic mix of complicated social histories *and* simple patterns for forging forward, the ever-present hybrid *and* collectivist values, the embedded social dualism *and* psychological dualism conflicting against that, the pressures for individual progress *and* community upliftment, and the complex intertwining of politics *and* business that is inherent to this geographical region. Leaders within Europe continually need to consider management practices and techniques that allow them to tend to contradictions allowing them to replace “or” with “and.” Even though many leaders and their organisations/institutions voice common sense visions of diversity, in their recruitment, talent management and retention practices they are not achieving this. Ultimately the use of sophisticated 360 degree feedback processes, performance reviews, and cultural-intensive acclimatisation practices, is leading to the cloning of individuals by them continually receiving messages which clarify what is sought in behaviour within the organisation/community, and equally by making explicit what is not acceptable within the organisation/community. This is then combined with consequences/punishment for not performing as the rest of the organisation/community desires, often described as incentives such as bonuses and financial schemes for towing the organisational line, or citizen benefits for towing the community-line. It is this lust for comfort and doing more of the same that makes old leadership paradigms irrelevant and morally questionable in the 21st century and ultimately threaten the sustainability of organisations/communities and societies, particularly in high-flux transitional societies in the EU. They cannot have more of the same – the concept of the EU makes that an impossibility.

The rhetoric, slowly being treated as common sense in Europe, informs us that a free, liberated, emancipated subject is ideologically desirable, but common practice informs us that it is to be treated managerially as a source of tension, conflict and problems. The assumption behind this managerialist thought is that the inherent, creative, life-giving tensions driving human systems of activity are not desirable (in terms of identity and self-worth, collaborations, quality relationships, and meaningfulness), and that they are a pathological manifestation of loss of harmony in social systems, or potential symptoms of dysfunctional social organisms (Brown, 1978; Costea & Introna, 2004). The paradoxical question we are left thinking about is: *“How can unique individual potential be truly acknowledged, celebrated and developed if it is at the same time seen as a source of deviancy, a source of tension, and/or seen as a potential threat to normality and what has always succeeded around here?”* What is more, this paradoxical position does not seem to deter anyone either working and researching in the leading of diversity domain, or writing about the domain. They appear to just carry on, uncritical in moving forward, because that is how things have always been done. Indeed they are conforming to the American-driven canon of knowledge that determines how “best practice” companies and countries do it, accepting how much we currently understand given the narrow lenses through which the current discourse is presented, in a limited “cognitive space” (Chomsky, 1993: 44). In this paper, we have set aside to really think about, and interpret, the issue – the socially constructed space to which the field of identity is inextricably linked, and to question whether all that has come before has been viewed through pro-conformity (anti-diversity) lenses. If this is the case, there is a major change required in the way in which we educate.

Multicultural diversity, filled with generalisations about the nature of people in certain groups, is increasingly evident in university and business school curricula, the training ground for many leaders, and before that in the school curriculum. Fuelled by such training and education, we begin to readily and naturally categorise in order to come to terms with the incomprehensible diversity existent in humanity. Once we have established categories, we continue to prejudge on the basis of those constructs (Gaudelli, 2001). More often than not, such categories have implicit degrees of membership that suggests “better representatives” and “worse representatives” of the categories. For example, when speaking of human categories, people most often refer to an essentialising of socially recognisable identity categories rather than saying people are human (higher categorisation) or talking about them as individuals (lower categorisation). Essentialising people according to broad, social categories, often rejects the uncategorisable as those who do not easily fit within the dominant schema (ibid). Considering every member of a group as endowed with the same traits saves us the pains of dealing with them as individuals (Allport, 1954).

Lakoff (1987: 56) examined prototype effects in human categorical thought, and argued that humans tend to think of “best representations” of categories, adding an evaluative dimension to their groupings. Rationalists argue that identity

has social significance because people are, in some ways, reducible to some transcendent, essential facts (Wilkin, 1999). These variable, essential facts, be they culture, race, ethnicity and gender, or a combination of these identities, help organise thinking about otherwise incomprehensible diversity in both individuals and groups, as they change in time. Hirschfeld (1996) reminds us that there is an innate grasp of these essential facts from an early age, and dominant rationalist motives, fuelled by biological predisposition and bounded reasoning banish such a grasp to our subconscious. This is aided through the schooling process, university and business school development of leaders, and the scripting of social forms of organisations. Hence while we may be born with a recognition of diversity, our upbringing, schooling and society pushes down a path to consciously categorise rather than treat everyone as an individual, in essence because it is easier for us.

Rationalist tendencies to universalise human cognition and totalise the individual have been countered by constructivists who claim they essentialise humanity in a probabilistic and predictive manner that undermines human agency and a human's limitless capacity for self-invention (Wilkin, 1999). Hobsbawm (1996: 1067) claims "the concept of a single, exclusive, and unchanging ethnic or cultural or other identity is a dangerous piece of brainwashing. Human mental identities are not like shoes, of which we can only wear one pair at a time". Hence categorising not only limits human capacity and potential, but has the added danger of miscategorisation, as individuals are likely to belong to more than one category at any one time and all would need to be taken into account.

There still appears to remain an unease and unwillingness amongst current European leaders to improve conversations that could help us unearth the cognitive tapes (Cialdini, 1988; Lackoff, 1987) and the very presuppositions that lie beneath the public and private discourse. Cialdini (1988) identified some basic social psychological cognitive tapes that are culturally imbued and readily reverted to when information becomes too vast and complex. Hirschfeld (1996: 4) claims that race, for example, is commonly encountered in contemporary discourse as a human categorisation that "encompasses beliefs about inner nature as well as outward appearance". To shift from categorical thinking to critically deconstruct our models-of-practice, we will be required to examine our more often than not racist presuppositions (Hirschfeld, 1996), and this will require us to acknowledge that they exist in the first place. Davidson (1996: 3), critiquing extant identity discourse, argued that "taken to an extreme ... [racial identity] implies that the meanings, behaviors, and perceptions associated with a specific background are relatively fixed, exerting a constant influence [on an individual]". According to Gaudelli (2001), what separates rationalists from behaviourists in this regard is that, while people are inclined to act in a certain way (i.e., to automatically cluster other people on the basis of superficial information), they are not driven to do it. Agreement about which presuppositions are valid is not necessary, as both modes of thinking have value. The answer lies not in having one side "win" the identity debate, but in raising the dimensionality of it within public discourse and heightening the awareness of leaders, scholars of leadership and practitioners to confront

the ambiguous, make explicit their incongruous assumptions and consider their fundamental beliefs regarding the construction of “identity towards marginalisation”, and its relation to power in particular. Indeed, they need to account for their identity in their personal, work and societal lives as a starting point.

There is a lack of awareness and deep insight into the fact that “equalisation” will ultimately benefit everyone of every persuasion, in what Giddens (1991) termed “democracy of identity”. We all, particularly leaders, have to come clean and acknowledge the ways in which many of us have been damaged in the past and in the present. Equally, many have been affirmed in the past and still enjoy the benefits of that affirmation. Indeed many were afforded benefits, mainly social and economic, that still persists today and will take a very long time to “equalise”. However, if nothing actionable is done, we may just end up with social breakdown, possibly modern revolution, where the economically marginalised majority will forcibly take strides towards equalisation. Just to clarify terms – this is equalisation we are talking about, not communism, and it is not just for those within the EU member states.

As well as the expanded EU countries, there are also tension-filled diversity issues in the broader sense with people from Turkey, the DRC, Morocco, Zimbabwe, Nigeria, Cameroon, Iran, Afghanistan, etc., who are treated as “problems” or “potential problems”. “Asylum seekers” has become a negative label rather than a positive acceptance of allowing someone previously banished from their former homeland, to express their diversity. Being focused on minimum, legalistic standards, many organisations/institutions have not even begun to strategise more broadly about an all-encompassing diversity agenda – and so comments such as “We’re currently focusing on the issues of equality as far as natural Europeans are concerned” is what a lot of foreign nationals and immigrants are experiencing in their discussions within corporate EU.

Management ideologies predicated upon a total abhorrence of tension are not new; indeed they form the basis for much of mainstream management theory. However, if tension is undesirable then it must follow that diversity too is undesirable, as diversity leads to tension. To continue without tension, the continued dividing of the world is a desirable and acceptable outcome. All difference leads to tension, but tension need not be a bad thing. As one diversity-aware manager said, “If two people think the same, one of them is unnecessary!” Willinsky (1998: 259) examined sources of learning and found that the tendency to “other” is a particular product of hierarchical Western education, particularly management education. He argued that “what needs to be made clear is that, as the schools have contributed to racialized identities, so they need to be engaged in study of their own historical construction”. It would appear that one of the roots of our leaders’ unwillingness to make responsible, moral choices with regard to diversity is in the formal schooling they receive. This may be a useful place to start the inquiry and deconstruction process in order to help them understand what such divisive learning has created and continues to create, and what thinking in efficient categories have come to mean. The enduring impact of the choices that leaders make (purposeful or other-

wise) is not what they eventually get in return, but essentially who they become as people. Hence we need to mentor, coach and help these individuals to build moral courage before they need to practice it in the world of consequences driven by market demands. This requires us to re-examine the basis of our reasoning.

4 Deconstructing our instrumentally-reasoned identities

For modern human beings, instrumental reason has become the overriding, if not the only, principle by which they live, and it determines, justifies and insists on stable and predictable social, political and economic relationships (Ortega Ruiz & Mínguez, 2001). Public, business and civic society leaders are all under an apparent pressure to resonate to market demands, and are seemingly powerless to some external force that will not, or more correctly, should not be questioned. Individuals and peoples have seen themselves stripped of their identity, become objectified in favour of the market, and ultimately suffered the accompanying loss of their genuine and open anthropological sense that quite naturally exists in human relationships of difference. The supremacy of this concept and its impact on the loss of recognition of the intrinsic value of the human being has produced the greatest split in ideology in contemporary Western society (Ortega Ruiz & Mínguez, 2001). Costea (2000: 5) argues:

“... as a self, the human learns, develops, acts, has agency; it changes its self and the world around it. This is the horizon of everyday practices as they are in the real world of leadership, management and organisations. The reduction of this horizon to functional-economic models leads to the abandonment of the very reality these models purport to represent”.

It is our experience that the sense of difference between ones “self” and the “other” is a dynamic/temporal phenomenon, and cannot be stabilised in formal, rational and linear categories. Many have raised concerns about the manner in which identity is engaged and its implications for various social phenomena. Identity has been criticised as being essentialised (Allport, 1954, 1979; Appiah, 1992), engaged with in a manner that is automatically categorical (Cialdini, 1988; Hirschfeld, 1996), or lacks recognition of the power-knowledge dynamic (Black, 2001; Carneiro da Cunha, 1992; Fiereman, 1990). Identity has also been used to divide and marginalise (Ogbu, 1998; Willinsky, 1998), subsume the individual in a totalising manner (Davidson, 1996; Jen, 1999), and been used to foster an unhealthy individualism (Taylor 1991). Humans are existentially competent, dynamic and complex from birth (Bogdan & Introna, 2004; Brown, 1978; Stacey, 2004). In relationships we continually and dynamically negotiate and renegotiate our multiple identities, by confirming and unconfirming self-views. This dynamic process of identity evolution is always defined in dialogue with, and often in struggle against, the identities of our significant others (April, 1999), e.g., our parents and family, our bosses and organisational leaders, our peers, our community leaders,

and so on. According to Taylor (1991), even when we outgrow some of the significant other-defined dimensions of identity and they disappear from our lives (Mead, 1934), like our parents and others who matter to us, or when we move from geographically-engendered norms, the inner, dialogical conversation with them continues within us as long as we live (Bakhtin, 1984; Holquist & Clark, 1984; Wertsch, 1991). Our relationships therefore impact strongly on our identity.

Classical cultural theorists have attempted, often in unconscious orientation, to use this inner dialogicality as the basis for dealing with people through purely culturally-defined categories, by shutting out the greater concerns that transcend the self, developing homogenising, narrowing, theories of practice premised on the belief that language, art, gesture, identity, love, relationships, and the like, are culturally bound and are fairly static throughout an individual's life. According to Gaudelli (2001:65), "When the incomprehensible diversity of individuals is subsumed under broader cultural headings, the streams of discourse are submerged into what appears to be a broad, homogenous river of culture that is, in metaphorical terms, an intricately constructed levy and dam system created by those who stand to benefit from its operation." Hence if one shuts out the impact of the individual relationships, one is left with individuals identity being shaped by the cultural norms and categories that preside over them. In Western societies this is instrumental reasoning, and hence it has come to be a dominant presence in the formation of individual identity, stifling difference through the need for commoditisation. The problem becomes one of how to deconstruct such an identity when one has been brought up, educated and socialised within it. The power of the logic of instrumental reason is great as it appears rational and the propaganda heralds it as a success, hence it is difficult for those who subscribe to its philosophies to even comprehend questioning it. How then does anyone find a voice for those cultures, groups, identities and individuals who fundamentally believe otherwise? Could this be a root cause fuelling the increase in extremism? As people cannot find a voice within the boundaries of instrumental reasoning, new forms of power are emerging and change is required.

5 The responsibility of leadership toward a just Europe

Diversity management cannot be subjugated to mere training programmes that superficially deal with multiculturalism, as we commonly find in organisational life. They cannot be justified solely for instrumental reasons, or serve to further enhance the continued soft despotism of the embedded managerial dominance over every aspect of people's lives. The conscious-created contexts within which we find ourselves and our organisations draw our attention to our sources of power, because power is central to our interaction with each other, and power emerges from the interactions of people. Power is not a thing that someone has more of, and someone else has less of. Power is simply a constraint. It both enables and mutu-

ally constrains/disables (Stacey, 2004), and it is not equally distributed. People continuously and unconsciously sustain certain patterns of power relations.

Power, almost always, is dependent on *needs* and *intent*: needs with regard to power as a pattern of relating that shifts, depending on how much we need each other; and intent with regard to power as being given and taken from others, manifesting in in-groups and out-groups, in congruence with our current, and future, intent (Hogg, 2001). As a result of the mitigating effect of intent on our power, power therefore does not always apply only to individuals. It also affects groupings (an inevitable, conscious or perceived pattern of inclusion and exclusion), and it is those patterns of inclusion and exclusion that give us our very identities.

We fear, like some in the recently expanded Europe, that leaders will gain power by expanding their ethnic base, or dominant culture, and thereby perpetuate the primacy of ethnic identities. Some civil society activists argue that actions which at first sight appear to be concerned with the maintenance of culture and traditions, are in fact propelled and concerned with the unequal distribution of power. Some countries in modern Europe require immigrants and foreign nationals to learn their language, their cultures and their ways of doing things. Ask people who they are, and they inevitably begin explaining which groups they belong to, along with which groups they feel they have to belong to, and/or want to belong to. The need to maintain an identity base to assert one's power is not unique to plural democracies in the West, but also in places like Africa (Carneiro da Cunha, 1992: 289) and Asia (Hendricks & Huang, 2004). "I" and "we" groups can not be separated out – so we become very passionate about the groupings that we consciously and unconsciously belong to and do not belong to, or groupings that other people, correctly or incorrectly, ascribe to us. These groupings are usually sustained through ideology (norms and values), and ideologies make it feel more natural to operate in certain patterns of power (Stacey, 2004).

If we truly want to live in a different world, we must start by being critical about our mental models and constructs of practice, become aware, operate authentically, understand our interdependence, engage with others in meaningful ways, and be realistic about the state we are in. We must get to grips with the repressed historical complexes that have been driving us to collective schizophrenia, and we must consider the need for [collective] cultural psychotherapies (McIntosh, 2002). Fiereman (1990) encountered many instances where individuals' actions contradicted their moral beliefs, as explained in their exegesis of their "culture". Power is often gained by the construction of groups (e.g., "cultures") where previously the discourse to name a group as such did not exist.

Organisations need to recover their repressed histories, understand how and why their "being" has been constructed and (in some instances) distorted, and notice how it has shaped their organisational ideologies and behaviours. But it is not just a matter of changing the outlook of individuals (hearts and minds), nor is it just a matter of changing organisational understanding (path dependencies and processes). Change in this domain will have to be institutional as well (societies,

laws and structures), and that requires purposeful action, continual, explicit focus and sustained effort on the part of leaders.

Individual citizens also cannot just stay home, enjoy the benefits of societal progress, enjoy the satisfactions of private life, as long as their paternalistic governments and organisational leaders produce the means for these satisfactions and ensure that they are beneficiaries of such “leadership” – and therefore contently live disengaged and semi-conscious lives. This, as Tocqueville (1981: 385) warns, opens the danger of soft despotism in which everything will be run by an “immense tutelary power”, a group who constitute the dominant categorisation. Hence the importance of the individual cannot be overshadowed by the relative ease that categorising offers, as opting for the easy-life shifts the balance of power.

6 Conclusions

It is these power patterns, shaped by ideology, that European leaders should focus their attention on if they stand any chance of disengaging from the dominant American meta-paradigm to move from “understanding to control” (e.g., the narrow efforts of culture) to “understanding to allow tension, unpredictability and possibility”. We question and challenge the uncritical, single-minded focus on culture by leaders and their initiated diversity management practitioners in Europe. Culture is merely one strand of the multiple dimensions that make up individual identities, and thus the multiple identities exist within organisations, institutions and societies. Consequently, more effort and critical practice is needed in the area of individual identity, work, power, society, context and actioned intent if the diversity management agenda is to move forward. It is the rich and varied identities of human beings that allow for the variety and multitude of ways in which we differ (whether that be in gender, socio-economic background, ways of thinking, sexual orientation, life experiences, tenure in organisations, beliefs, ethnicity, ability and disability, religion, values, upbringing, schooling and education, propensity for uncertainty and ambiguity, functional and technical specialisation, heritage, talents, family status, perspectives, and so on). By focusing our thinking about diversity through the lenses we have presented above, we can get to a fuller comprehension of the multi-faceted human condition of which we all are partakers. Only when private organisations can maximise the coalescence of the rich dimensions of diversity mentioned above, will they then reap the benefits from sustainable competitive advantage they all long for, and lay the foundations for a sustainable Europe.

Humans are fundamentally hermeneutic creatures, seeking to understand the three fundamental terms of their condition: world (context and meaning); finitude (possibility); and individuation (wholeness). The moral prerogative for leaders in respect of the world, is to set the basis for such meaning for individuals; in respect of finitude it is to critically deconstruct the reasons, need and continuance of rampant instrumental reason; and with respect to individuation it is to regard moral

choices carefully to ensure that they continuously safeguard individuals against the loss of freedom. In many ways, modernity has obscured for us the moral choices to be made. There are many reasons for leaders to continue forward paradigmatically locked in pathways of efficiency and expediency, following the bounds of instrumental reasoning. In summary, individuals seek to critically reflect on the world, and want to be reflected meaningfully and favourably by it. Therein lies the ethical challenge for incumbent and emerging leaders in Europe who need to demonstrate responsible leadership as the starting intent, not the guise of humanness post-instrumentality. Through meaningful, critical practice, extended-language, and expanding the metacognitive awareness of individuals, leaders can assist individuals to sense-make their relationships with other people, other perspectives, other practices, other institutions, other landscapes. The by-product will be a more engaged Europe, that ultimately impacts the sustainability of this exciting region and ensures that it truly does become a Union of countries, and a role model to other regions

REFERENCES

- Alagiah, G. (2006). *A home from home: From immigrant to English man*. London: Little & Brown.
- Allport, G.W. (1954/1979). *The Nature of Prejudice*. Reading, MA: Addison-Wesley.
- Appiah, K.A. (1992). *In My Father's House: Africa in the Philosophy of Culture*. New York: Oxford University Press.
- April, K. (1999). 'Leading Through Communication, Conversation and Dialogue', *Leadership & Organizational Development Journal*, Vol. 20, No. 5, 231-241.
- April, K., Macdonald, R. & Vriesendorp, S. (2000). *Rethinking Leadership*. Kenwyn: Juta Academic Publishers.
- Bakhtin, M.M. (1984). *Problems of Dostoyevsky's Poetics*, Minneapolis: University of Minnesota Press.
- Bearden, W.O. & Rose, R.L. (1990). 'Attention to Social Comparison Information: An Individual Difference Factor Affecting Consumer Conformity', *Journal of Consumer Research*, Vol. 16, 461-471.
- Black, L. (2001). 'The Predicament of Identity', *Ethnohistory*, Vol. 48, No. 1-2, pp. 337-350.
- Brown, R.H. (1978). 'Bureaucracy as Praxis: Toward a Political Phenomenology of Formal Organizations', *Administrative Science Quarterly*, Vol. 23, No. 3, pp. 365-382.
- Carneiro da Cunha, M. (1992). 'Custom is Not a Thing, It is a Path: Reflections on the Brazilian Indian Case'. In An-Na'im, A.A. (ed.). *Human Rights in Cross-Cultural Perspectives: A Quest for Consensus*. Philadelphia: University of Pennsylvania Press.
- Chomsky, N. (1975). *Reflections on Language*. New York: Pantheon Books.

- Chomsky, N. (1993). *Language and Thought*. Wakefield, RI: Moyer Bell.
- Chomsky, N. (1996). *Power and Prospects: Reflections on Human Nature and the Social Order*. Boston, MA: South End Press.
- Cialdini, R.B. (1988). *Influence: Science and Practice*. New York: Scott, Foresman and Company.
- Costea, B. (2000). *Existence Philosophy and the Work of Martin Heidegger: Human Diversity as Ontological Problem (Related to Mainstream Management Education)* (Working Paper 2000/034, Lancaster University Management School, UK, 1-55).
- Costea, B./ Introna, L. (2004). *Self and Other in Everyday Existence: A Mystery Not a Problem* (Working Paper 2004/020, Lancaster University Management School, UK, pp. 1-24).
- Craik, F.I.M./ Lockhart, R.S. (1972). "Levels of Processing: A Framework for Memory Research." *Journal of Experimental Psychology*, Vol. 104, 268-294.
- Davidson, A.L. (1996). *Making and Holding Identity in Schools*. Albany/NY: SUNY Press.
- Debevec, K./ Iyer, E. (1988). "Self-Referencing as a Mediator of the Effectiveness of Sex-Role Portrayals in Advertising." *Psychology and Marketing*, Vol. 5, 71-84.
- Durkheim, E. (1915). *The Elementary Forms of the Religious Life* (Trans. Joseph Ward Swain), New York: MacMillan.
- Durkheim, E. (1938). *The Rules of Sociological Method* (Trans. Sarah A. Solovay and John H. Mueller; George E.G. Catlin, Ed.), New York: Free Press.
- Fierreman, S. (1990). *Peasant Intellectuals: Anthropology and History in Tanzania*. Madison, WI: University of Wisconsin Press.
- Foucault, M. (1994). *The Birth of the Clinic: An Archaeology of Medical Perception* (A.M. ShridanSmith, Trans.), New York: Vintage Books (original work published in 1973).
- Fluker, W.E. (2004). *Self & The Other (Personal Conversations, Authenticity Through Ethical Leadership Practices Executive Course, Graduate School of Business, University of Cape Town, August 2004)*.
- Gaudelli, W. (2001). "Identity Discourse: Problems, Presuppositions, and Educational Practice." *International Journal of Sociology and Social Policy*, Vol. 21, No. 3, 60-81.
- Giddens, A. (1991). *Modernity and Self-Identity: Self and Society in the Late Modern Age*. Cambridge, MA: Polity Press.
- Hendricks, B./ Huang, W. (2004). "The Waking Dragon." *Journal for Convergence*, Vol. 5, No. 3, 63-67.
- Hirschfeld, L.A. (1996). *Race in the Making*. Cambridge, MA: MIT Press.
- Hobsbawm, E. (1996). "Language, Culture and National Identity." *Social Research*, Vol. 63, No. 4, 1065-1080.
- Hogg, M.A. (2001). "A Social Identity Theory of Leadership." *Personality and Social Psychology Review*, Vol. 5, No. 3, 184-200.

- Holquist, M./ Clark, K. (1984). *Michail Bakhtin*. Cambridge, MA: Harvard University Press.
- Jen, G. (1997). "Who's To Judge?." *The New Republic*, Vol. 216, 18-19.
- Jones, M.L. (1989). "Management Development: An African Focus." *International Studies of Management and Organisation*, Vol. 19, No. 1, 74-90.
- King, J.E. (2000). "Race". In Gabbard, D.A. (ed.). *Knowledge and Power in the Global Economy: Politics and the Rhetoric of School Reform*. Mahwah, NJ: Erlbaum Associates, 141-149.
- Lackoff, G. (1987). *Women, Fire, and Dangerous Things: What Categories Reveal About the Mind*. Chicago: University of Chicago Press.
- Leadbetter, Charles (2000). *Living on Thin Air*. London: Penguin.
- Markus, H./ Oysermen, D. (1988). "Gender and Thought: The Role of the Self-Concept".I In Crawford, M./Hamilton, M. (eds.). *Gender and Thought: Psychological Perspectives*. New York: Springer, 100-127.
- Marx, K. (1967). *Writing of the Young Marx on Philosophy and Society* (Trans. Lloyd D. Easton and KurthH. Guddat, and Eds.), Garden City, NY: Doubleday.
- McGuire, W.J./ McGuire, C.V./ Child, P./ Fujioka, T. (1978). "Salience of Ethnicity in the Spontaneous Self-Concept as a Function of One's Ethnic Distinctiveness in the Social Environment." *Journal of Personality and Social Psychology*, Vol. 36, No. 5, 511-520.
- McIntosh, A. (2002). *Europe, Globalization and Sustainable Development* (Keynote Address at the Europe, Globalization and Sustainable Development International Conference, Department of Politics, University of Dundee, 19th-21st September 2002).
- Mead, G.H. (1934). *Mind, Self and Society*. Chicago: Chicago University Press.
- Merton, R.K. (1957). *Social Theory and Social Structure*. New York: Free Press.
- Ng, E.S.W./Burke, R.J. (2005). "Person-organisation fit and the war for talent: does diversity management make a difference?" *International Journal of HRM*. Vol.16, No.7, 1195-1210.
- Ogbu, J.U. (1998). "Voluntary and Involuntary Minorities: A Cultural-Ecological Theory of School Performance with Some Implications for Education." *Anthropology and Education*, Vol. 29, No. 2, 155-188.
- Ortega Ruiz, P./ Mínguez, R. (2001). "Global Inequality and the Need for Compassion: Issues in Moral and Political Education." *Journal of Moral Education*, Vol. 30, No. 2, 155-177.
- Parmenter, L. (2001). "Internationalization in Japanese Education".I In Stromquist, N.P./ Monkman, K.(eds.). *Globalization and Education: Integration and Contestation Across Cultures*. Lanham, MD: Rowan & Littlefield Publishers, 237-254.
- Parsons, T. (1951). *The Social System*. New York: Free Press.
- Rabinow, P. (ed.) (1984). *Foucault Reader*. New York: Pantheon Books.
- Riskas, T. (1997). *Working Beneath The Surface*. Provo, UT: Executive Excellence Publishing.

- Roberts, R. (2002). *Religion, Theology and the Human Sciences*, Cambridge: Cambridge University Press.
- Shavitt, S./ Brock, T.C. (1984). "Self-Relevant Responses in Commercial Persuasion", In Sentis, K./ Olson, J. (eds.). *Advertising and Consumer Psychology*. New York: Praeger.
- Stacey, R. (2004). *Power & Relationships* (Lecture, Oxford Strategic Leadership Programme, Templeton College, Oxford University, November 2004).
- Stromquist, N.P./ Monkman, K. (2001). "Defining Globalization and Assessing its Implications on Knowledge and Education". In Stromquist, N.P./ Monkman, K. (eds.). *Globalization and Education: Integration and Contestation Across Cultures*. Lanham, MD: Rowan & Littlefield Publishers, 3-26.
- Taylor, C. (1991). *The Ethics of Authenticity*. Cambridge, MA: Harvard University Press.
- Tocqueville, A. De (1981). *De la Démocratie en Amérique*. Vol. 2. Paris: Garnier-Flammarion.
- Wang, C.L./ Mowen, J.C. (1997). "The Separateness-Connectedness Self-Schema: Scale Development and Application to Message Construction." *Psychology & Marketing*, Vol. 14, No. 2, 185-207.
- Weber, M. (1957). *The Theory of Social and Economic Organization* (Trans. A.M. Henderson and Talcott Parsons; Talcott Parsons, Ed.), New York: Free Press.
- Wertsch, J. (1991). *Voices of the Mind*. Cambridge, MA: Harvard University Press.
- Wilken, P. (1999). "Chomsky and Foucault on Human Nature and Politics: An Essential Difference?" *Social Theory and Practice*, Vol. 25, No. 2, 177-210.
- Willinsky, J. (1998). *Learning to Divide the World: Education at Empire's End*. Minneapolis, MN: University of Minnesota Press.