Ethical Leadership Required to Lead Europe beyond Instrumental Rationality

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ABSTRACT

■*Purpose*

This paper questions the extent to which our interpretation of diversity has been socially-constructed through a pro-conformity lens, and hence undermines the nature of diversity itself and space in which identity can be determined.

■*Approach*

The authors reflect on practice and policy in Europe resulting from the expansion of the European Union.

■*Findings*

The incumbent and emerging leaders in Europe need to better understand the issues and consequences that are emerging from the dualistic nature of the newly expanded unified Europe. Most Western European countries and companies have previously opted to either implement the minimum requirements, normally driven through law and legislation in its companies and societies, e.g., implement demographic targets to be achieved, or focus narrowly on context-relevant multiculturalism. This stems from Anglo-American practice based on the premise of instrumental reasoning, which has been adopted wholesale in Western societies with little challenge or cultural contextualisation. This contrasts with the approach that the newer EU members adopt, due largely to their experience of heightened individualism as well as communalism throughout their long political and economic histories. Now that the EU has expanded, there is both the opportunity and need for a new form of diversity management to emerge.

■*Practical Implications*

The fundamental flaw thus far is that too much of the focus has been on efficiently boxing people into certain categories, typically geographic cultural ones, and then seeking to lead them through those categorical lenses rather than fully embracing the uncertainty of diversity. Leaders need to fully engage in a more diverse discourse and the deconstruction of instrumental reasoning.

■*Originality/value*

This paper challenges the accepted interpretation of diversity in Europe by challenging the historical foundations from which it developed, arguing that this was an Anglo-American construction aimed at maximising efficiency rather than appreciating difference.

Keywords:instrumental reason, leadership, identity, dualistic complexity, multiculturalism
Article Type: Conceptual / Viewpoint

INTRODUCTION: CONTEXT-IRRELEVANT HEGEMONY

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' prioritise 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 globalisation 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 leadership[1].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 system, and hence has had an ongoing reluctance to look into the 'interior' of individuals with regard to their interests of 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.

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 of leaders.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, leadership-evoked 'diversity management' initiative evolve in the region.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 big 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 since mass internal migration has occurred within the EU as the Eastern Europeans have sought a better lifestyle by moving to the founding member states.

In the emerging 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 the efficiency.Tis will be the case particularly in Europe, where the national and EU collective culture is diverging further from that of America.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

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[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.

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 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, and leaders within Europe are finding themselves at the forefront of needing to initiate the discourse and deconstruct the issues relating to 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, securinga better understanding and interrelatedness between the concepts of self, community, and work – a concept the conflicts with the dualistic nature that the current EU labour market is fostering.

While EU law is robust in terms of equality of opportunity, there is much that organisations can do in terms of diversity 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 their guilt-ridden morality that erodes identity by implementing minimum processes that are barely sufficient, and implementing appeasing practices that ensure a form of stability and comfort, and the continuance of sublime 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 you look around them there are certain minority groups that are still not accounted for.

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, practice-based questions:
1. Why is it important for leaders to continually focus on issues of diversity management (ie 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 (ie 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 (ie do we know what we have actually done to get it right)?

In answering the practice based questions we have set aside to really think about, and interpret, the conceptual issue that really underprins the answers – the socially-constructed space in 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. Conceptually therefore we are challenging whether the concept of diversity has thus far been interpreted and pursued with an undermining bias that stems from the means by which it has thus far been

conceptualised. If this is the case, there is a major change required in teh way in which we education and develop society, and in particular our leaders in society.

The means by which diversity has developed as a step on from equal opportunities is represented in the left hand side of figure 1 both in terms of how it is conceptualised and the factors impacting on its development. The right hand side of the diagram represents diversity as inclusion, and the factors that would be necessary for this form of understanding to be developed. The factors that are keeping the two interpretations apart are represented by the arrows between the two, which are currently unresolved but evident throughout much of Europe both in practice and in policy.

Figure 1：The dominant and desired conceptualisations of diversity
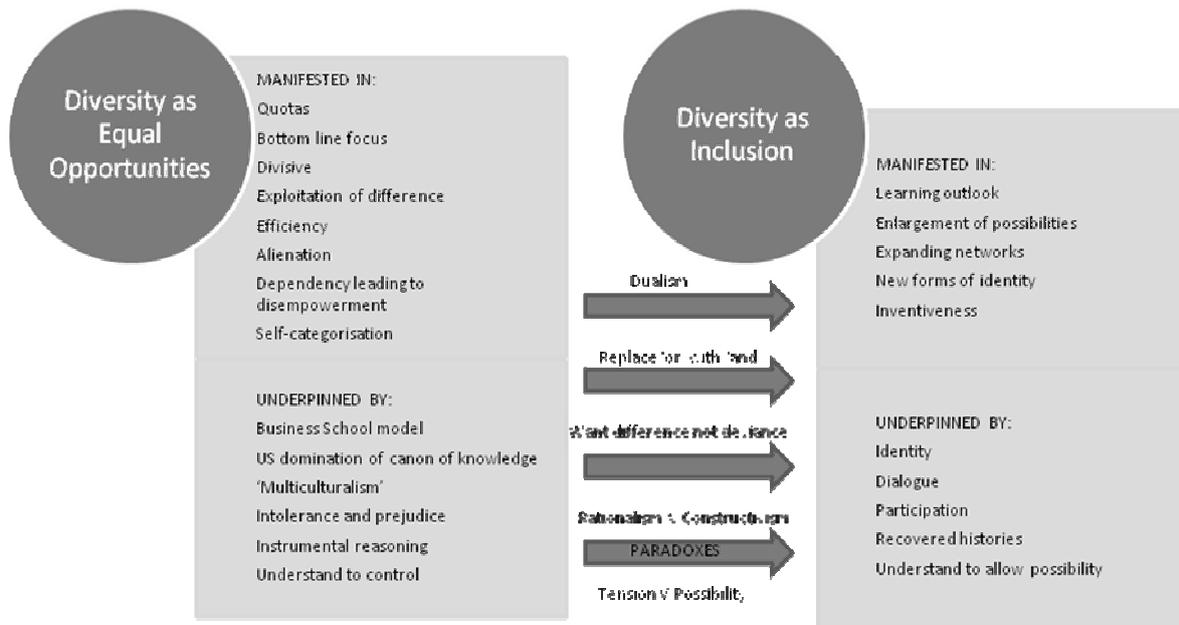
MANAGERIALISTIC INTERPRETATION OF DIVERSITY

Diversity makes good business (Chavan, 2005). 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 sees the loss of the myriad of possibilities that differences can potentially offer us. Such a view exploits the benefits of diversity 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. 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 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. The language associated with 'political correctness' confounds the problem, to the point that it becomes politically correct to attach political correctness. Political correctness has become a tool of denial and exaggeration rather than a means of supporting diversity (Crawley, 2007).

Our personal experience of diversity, though, is that when done right, it is inclusive, it is 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 "license" 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 mainly 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 (physically, psychologically and culturally) into the in-groups or communities where they can find some shared cultural understanding, empathy and opportunity to express themselves, and where they can be affirmed. 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 the guru to Tony Blair (Leadbetter, 2000) that strong communities can be pockets of intolerance and prejudice. The challenge shifts therefore to how leaders define 'communities'. Settled, stable communities are often 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 its 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 in the new Europe, many EU leaders 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 & Oysermen, 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. In our research, we find it 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 to or belonging to.

The extent to which these constructions of difference impose a hierarchy of power is particularly disturbing to us. Our interpretation has highlighted the fact that if you alter a person's social- or economic milieu so that different physical or intentional characteristics becomes distinctive, within a peculiar context of power and knowledge, we can alter that person's self concept – empowering some, while disempowering others. Like many contructivists, 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.

MOVING "OR" TO "AND"

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 commonsense visions of diversity in their recruitment, talent management and retention practices, they are not achieving this. Ultimately the use of sophisticated 360 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 (Gibran, 2004) 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 dissonance, 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 leadership and diversity domains, or writing about these interconnected domains. 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 canon of knowledge that determines how "best practice" companies and countries do it, accepting how much they 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, particularly in how we educate our leaders.

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. 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 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. Hurley-Hanson & Giannantonio (2006) even find evidence of discrimination in terms of 'image' categorisations in organisations when it comes to recruitment practices, which promotes a tendency to confirm further to the norm in order to be accepted into a workplace.

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.

THE EUROPEAN ANGLE

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 leadership 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, behaviours, 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 pubic 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 it will take a very long time to "equalise". However, if nothing actionable is done, by leaders, 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 also 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 to express their diversity previously banished from their former homeland. 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- and leadership ideologies predicated upon a total abhorrence of tension are not new, indeed they form the basis for much of mainstream management- and leadership

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 racialised 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 regards 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 otherwise) 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.

MOVING BEYOND INSTRUMENTAL REASONING

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 (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, though, are existentially competent, dynamic and complex from birth (Brown, 1978; Bogdan & Introna, 2004; 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, current and transferred, 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 you shut out the impact of the individual relationships, you are left with the individual's 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 you have 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.

POWER AND RESPONSIBILITY

Diversity management cannot be subjugated to mere training programmes that superficially deal with multiculturalism[2] 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 mutually constrains/disables, 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 [3] 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 grouping 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 lead and live in a different world, we must start by being critical about our socially-constructed mental models, become aware, operate authentically, understand our interdependence, engage with others in meaningful ways, and be realistic about the state we are in. [4]We must get to grips with the repressed historical complexes that

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[2] Need a definition of multiculturalism from an OB text.
[3] Such as????

[4] I guess this needs some references ..... maybe some previous work of yours?

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 "its being" have been constructed and distorted (in some instances), 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.[5]

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.

CONCLUSIONS

The civil unrest that is brewing and erupting mildly throughout Europe as a result of its expansion and resulting migration patterns is truly testing the extent to which Europe is a diverse community. Whilever diversity continues to be construed in the dominant model equality of opportunity, the 'understanding to control' paradigm will persist, and a political correctness dressed up as multiculturalism will continually justify the curriculum and canon of knowledge as it has been deemed in America. This model is not sustainable in an expanding Europe. European leaders need to move to a position of 'understanding to allow tension, unpredictability and possibility' if the union is to be a community. The emphasis on conformity needs to be diminish, and the exploration of histories from other viewpoints needs to be embodied in order to understand where diversity of thought is coming from. From this position, a common way forward can be found that accommodates the paradoxes of difference without deviance, rationalism and constructivism, and tension with possibility rather than conflict. 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. Hence more effort and critical practice is needed in the areas of individual identity, work, power, society, context and actioned intent if the diversity management agenda is to move forward and move beyond the falsity of multiculturalism. 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, image and so on). By prefacing 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, but this challenges us to question our own history and how it has been constructed.

If we return to our practice based questions that underpinned this inquiry we can see that it is imperative for leaders to continually focus on issues of diversity management if they are to reduce conflict and increase the possibilities for the future of their countries, organisations or groups that they lead. The moment they ignore the issue they fall back to the exclusive position of conforming to what is known and comfortable. Why have we not got diversity management right and why can we not get it right? Probably because we are not questioning our histories, how we have got to where we are, and how this has limited our possibilities and understanding already. Why do we keep doing the more of the same? Probably because it's the easiest option, and society encourages us to behave this way, and change will be more

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[5] Could we reference the SALR article to support this – the one we've just had accepted? Otherwise, do you have other references?

difficult. How will we know when we eventually get it right? Perhaps the answer here lies not in some idealistic world where there is no conflict, extremist activity, prejudice or dominant super power; but in a world where conflict and tension are appreciated and acceptable; where there is room for disagreement without resolution; where people, organisations and nations can agree to differ and co-exist. This would move us to an understanding of diversity as inclusion rather than equal opportunity.

Ultimately, humans are fundamentally hermeneutic creatures, seeking to understand the three fundamental terms of their condition: world (context and meaning); finitude (possibility); and individuation (wholeness)[6]. 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 without the complementarity that could be achieved with the addition of responsible, moral leadership.

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, which ultimately impacts the sustainability of this exciting region and does truly become a Union of countries.

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