

"Diversity : How to encourage a European debate"

The Toolbox



So how DO you encourage a European debate on diversity when the focus or the level of advancement of the debate (when there is one) is different in each EU country?

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They decided to create a Toolbox which would respond to everyone's needs – from basic data to contacts, films or games, anyone should be able to refer to the Toolbox to find a suitable way to engage their audience.

This document includes:

- 1. Questions to start conversations about diversity in EU countries**
- 2. Non-Formal education approaches**
- 3. Action project proposals**
- 4. Academic references**
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- 7. Directories**
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This toolbox is an evolving and collaborative project; it will be posted on the Facebook group "Diversity: how to encourage the European debate", in order to be used completed by civil society members who would like to contribute to this crucial discussion across Europe.

Its purpose is not only to encourage and improve a European debate on diversity, but also to encourage cooperation between civil society members concerned with diversity issues across the European Union.

We hope it is useful to you – and look forward to your contribution!

1. QUESTIONS TO START CONVERSATIONS ABOUT DIVERSITY IN EU COUNTRIES

We know very little about each other's countries, beyond what we can get from Wikipedia. What about our countries and their minorities?

Minorities based on:

- Gender
- Religion
- Mobility (handicap)
- Sexual orientation (GLBT)
- Skin colour (discrimination)
- Ethnicity (racism)
- Nationality
- ...

Key questions about minorities:

- What minorities can you discern in your country?
- What are the stereotypical prejudices in your country?
- Which minorities are currently in the news / media in your country?
- Describe the long running minority issues in your country.
- Which minority issues are currently an item within the political debate of your country?
- In your country, which group / party / individuals speak most about which minorities?
- Are minorities in your country being expelled? On which grounds?
- From a historical point of view, which minority issues has your country known?
- Which minority issues do you expect to come up in your country in the future?
- What kind of contra-perspectives are voiced in your country (regarding minorities) and by whom?
- How would you characterize the attitude / position of the majority of the population in your country, regarding minorities / minority issues?
- What is currently being debated in the political sphere of your country, regarding minorities?
- Are there minority politicians in your country?
- Are there famous minorities in your country?
- Do the minorities in your country often appear in the news as experts regarding minority issues?
- Are the minority in your country excluded from the debate about them? Or are they involved in the debate about them?

EXAMPLES OF COUNTRY PRESENTATIONS

DIVERSITY IN THE UK

The UK as a large country with a history of colonialism has in some areas a very diverse population. **The large cities are often highly ethnically diverse** with populations from much of the world, however, smaller towns and villages are often much less diverse in

ethnic terms. Many of the poorer towns, especially in northern England, have communities from the Indian subcontinent that have become trapped in a poverty cycle and are widely resented by the local working class white communities that are trapped in the same cycle. Cities like Bradford and Oldham in the north-west have in recent years had race riots and there is **very little contact between the white and non white communities**. The media has become very interested in the UK's Muslim minority and this group is often talked about in terms of being a problem. This kind of discussion intensified after the London bombings when it emerged that the bombers were British citizens who had grown up in the north of England. **Along with a significant Muslim minority the UK also has large minority groups of Hindus, Jews and a large array of Christian groups.**

The **education system focuses on ensuring that children from the whole of England and Wales** (Scotland and Northern Ireland have different systems) **gain an understanding of a range of cultures. The law prohibits incitement of racial and religious hatred, and the equality rights commission actively investigates allegations.** The ERC has recently won a prosecution against the BNP (British National Party) to force them to accept non-white members. While much of this legislation is quite progressive, there is still **a lack of trust between many ethnic minority communities and officialdom which was accentuated after the passage of laws that allow detention without charge for extended periods.** The popular press often complain about the scourge of Political Correctness that prevents a 'proper debate' about British Identity, and hostility towards 'immigrants' is widely accepted. Immigration and asylum are likely to rise on the political agenda as the Conservative party have pledged to reduce by 75% the number of applications for Asylum in the UK.

Other minorities such as **the disabled or sexual and gender minorities have a large degree of protection under UK law**, discrimination in employment in terms of age, sexuality or disability is illegal and cases are regularly brought and won in employment tribunals. Social attitudes to homosexuality are in a state of flux. The recent 'British Values Survey' has found that, generally speaking, the UK is getting more tolerant of 'different lifestyles'; this includes single parents, same sex couples. However, there is still a fairly conservative grain to British society which is often class related, for example there are many areas of British cities where it would not be safe for a same sex couple to kiss or hold hands on the street, on a positive note hate crimes are usually taken very seriously by the British police.

Northern Ireland is a somewhat different part of the UK in terms of diversity issues. The main issues here have historically been those between the majority protestant community and the large minority catholic community. The province has been mostly peaceful (despite a recent rise in bombings) for the past ten years, and is on the road to complete self-governance in an all community government. There are still very large parts of the province where Catholic and Protestant communities have little or no interaction and physical barriers between the communities still exist in the main cities of the province. There has recently been an increase in violence focused on minority communities, Romanians in Belfast were recently driven out of the city by a campaign of intimidation and violence, and only a fraction of the community chose to return after police protection was provided. Anti-Gay rhetoric has increased in Northern Ireland politics, particularly in the more extreme parts of the protestant community with the disgraced provincial health minister calling for the health service to treat homosexuality (she was disgraced in a sex and financial scandal not for her anti gay comments).

In the mainland UK, the diversity debate focuses mainly on the question of ethnic and religious minorities and the need to find a way for a multi cultural society

to function. The white communities often present a discourse of being 'ignored' in this debate and there is a growing pressure on politicians to talk about the needs of these communities. Often in my view the case has been that poor people are ignored whatever their ethnic background, but that minority groups have in the past been better at communicating their needs and thus have been more successful in presenting their problems.

DIVERSITY IN SWEDEN

Sweden has very strong anti discrimination law, which has been developed over a long period of time. **Gender equality is still a high political priority and sexual minorities are well protected and there is a strong legal system to pursue discrimination complaints.** The system is easy to access and the discrimination ombudsman has a large scope to pursue a case.

Swedes generally speaking have quite a complacent attitude of ethnic or religious diversity issues within Sweden. They often compare themselves to Denmark and rightly conclude the situation is better in Sweden. They however, also conclude that this means there are no problems in Sweden. **The larger cities have ghettoised communities that often are living in the kind of poverty** that Swedes do not think exists within the borders of Sweden. These groups can have difficulty accessing the labour market. Casual racism is commonly accepted in Swedish society, as a west European foreigner I do not in most people's eyes fit the description of an 'invadare' (immigrant) however I know Swedes who have dark skin who are assumed to be 'invadare' despite being born in Sweden. The racism in Sweden is luckily of a low level; however, it is not regarded as a problem and therefore is unlikely to be addressed. The powerful legal protections have meant that larger systemic problems have largely not arisen.

The Sverige Demokraterna (Swedish Democrats) are an **extreme right party that have previously not gained sufficient support to enter the national parliament** (a national threshold of 4% applies), polling for the upcoming election indicates that it is likely that they will enter the parliament this year. It is not clear if they will hold the balance of power between the parties of the centre left and centre right yet. The rise in prominence of the extreme right has shocked a lot of Swedes and has led to more of a discussion of diversity issues and increasingly Swedes are coming to question if their system works. It remains to be seen if Swedes will tilt more to the extreme or not. It does look likely that the parties of the centre right have no interest, whatever the election result, of working with the Swedish Democrats.

Malmö in the south of Sweden is known as a highly ethnically diverse city, and is regarded as having lots of problems. The southern region of Sweden has the largest support for the SD and Malmö itself has many problems with an estate on the edge of the city which has become an 'immigrant ghetto' the social problems in this area are often attributed to the lack of economic opportunity and there is an active attempt to tackle the problems though success has been limited. Recently the Jewish community of Malmö has highlighted the large scale harassment they face. Community leaders complained publicly about the lack of support from the city council and were shocked by the response of the Mayor who largely blamed the community for supporting Zionism and therefore bringing the attacks on themselves. The mayor has since apologised and explained that he lacked knowledge of the severity of the attacks the council is now working to address to problems but it remains to be seen if any attempt will be made to challenge the coupling of anti Israeli and anti Jewish views that are highly prevalent in the radical left in Sweden.

DIVERSITY IN ICELAND

Iceland has been a basically homogeneous society for most of its history. Iceland like most Nordic societies is generally quite tolerant; however, growing immigration has challenged some Icelandic self-perceptions. **The most significant minority communities come from the former Yugoslavia and South East Asia. There are in the capital district growing areas of immigrant populations that are in the outskirts and less well served by communities however it is not yet apparent that ghettoisation has taken place. There is no significant extreme right political party** at any level of government and diversity issues have started to enter political debate. However, the economic collapse led to many immigrants leaving Iceland, especially those from the EU. This out migration coupled with the large numbers of Icelanders who have left to look for work as largely prevented an anti-immigrant backlash. The lack of any real discussion has meant that the legal system does not focus on these problems to any real degree, however, the police are highly regarded and seek to make contact with immigrants for example those attending Icelandic classes visit the main police station and are welcomed by police officers who offer help with a form filling session for example for drivers licences etc.

Gender equality has been a high profile issue in Iceland for many years, the parliament has a very high level of female representation and gender issues are given a high priority, though often they are seen as being solved (which is largely accurate) where problems arise they are taken seriously and dealt with quickly. This change came in the 80's and 90's with a large change in politics being the **creation of the Women's movement with was a political party that focused on women's issues**. It was a **10 years project where by it sought to increase female representation in parliament and to move women's issues up the agenda**. After 10 years it voluntarily disbanded to return to a more normal political system as women's issues had been 'mainstreamed'.

Gay rights are well respected and the annual gay pride festival is attended by almost a third of the national population. Iceland's Prime Minister Jóhanna Siguðursdóttir is the world's only openly gay head of government, and it is worth noting that this was not widely commented on within Iceland as it was seen as being irrelevant to her ability to fulfil the role of Prime Minister.

DIVERSITY IN POLAND

During its history, Poland went through three different models of statehood. The **First Republic of Poland (I RP)** – from the middle of the 15th century to the end of the 18th century – **was a multicultural state** with an exceptional model of gentry democracy which guaranteed ethnic and religious tolerance for all the citizens. This tradition found its expression at the end of the I RP with the ideas formulated in the Constitution of the Third of May 1791. It was a legal act of supreme importance to the development of Polish political ideas as well as the first European constitution in a modern sense.

After the period of Partitions (1795-1918), during which three powerful empires – Russia, Prussia, and Austria – were occupying Poland, the Second Republic of Poland was formed. It was an independent and multi-ethnic state in terms of culture, religion, and language. The Polish majority was estimated at 68% of the population, and the main

minorities were respectively: Ukrainians 16%, Jews 10%, Byelorussians 4%, Germans 2%. However, the situation in the II RP differed from the I RP because during the 19th century ethnic relations had a rather conflicting character, and the state strived to “Polonize” minorities rather than to carry out a multicultural model of the state.

The situation changed completely after World War II when Poland became a homogeneous state as a result of the dramatic consequences of the War. Three factors played an important role. **Firstly**, one should stress **the change of state borders**. As a result of the Yalta Treaty decisions, Poland lost its eastern provinces that were mostly occupied by minorities: Ukrainians, Byelorussians and Jews. Western and northern territories were incorporated into Poland and settled in turn by ethnic Poles from expropriated eastern lands, whereas the Germans from the north and west were displaced to Germany. **The second important factor was the Nazi extermination of Jews and Roma**. The Holocaust brought death to millions of Jews, especially Polish Jews. Moreover, after the proclamation of the state of Israel, the Jews who survived the Holocaust started immigrating to the new state, and the second big wave of the emigration happened after March '68 when the anti-Semitic politics of Polish communists came to the fore. **The last crucial factor was the assimilationist policies of the Polish People’s Republic (PRL)**, which tried to build a strongly homogenous model of the nation state.

The consequence of these three factors is that **contemporary Poland (III RP) is one of the most homogenous states in Europe**, in the ethnic as well as religious sense. According to the CIA World Factbook for 2000, 97.6 percent of Poland’s inhabitants are Polish and 95 percent are Roman Catholic. The last National Census, which was conducted in 2002, states that Poland is inhabited by the following national and ethnic minorities:

National minorities:

Germans: 147 094 citizens of Poland
Byelorussians: 47 640
Ukrainians: 27 172
Lithuanians: 5 639
Russians: 3 244
Slovaks: 1 710
Jews: 1 055
Armenians: 262
Czechs: 386

Ethnic minorities:

Roma 12 731
Lemkos: 5 850
Tartars: 447
Karaites: 43

Currently, one can observe **the dynamic increase of new minorities, especially immigrants**. Although, it is very difficult to estimate their number, most researchers assume that nowadays in Poland there are at least 30.000 Vietnamese (especially in Warsaw), and 10.000 Chechens.

2. NON-FORMAL EDUCATION APPROACHES

Workshops, games, interactive activities with an educational component are also effective in terms of raising awareness about certain behaviours, creating a safe space to express oneself... Below are links where you can find out how non-formal education can give some tools to encourage debates on diversity on a European, but also maybe local, level.

Some electronic addresses where one can find and download non-formal education material on human rights:

All different, all equal, Domino, A manual to use peer group education as a means to fight racism, xenophobia, anti-semitism and intolerance

<http://www.eycb.coe.int/domino>

All different, all equal, Education Pack, Ideas, resources, methods and activities for informal intercultural education with young people and adults.

<http://www.eycb.coe.int/edupack>

Compasito, Manual on human rights education for children.

<http://www.eycb.coe.int/compasito>

Compass, Council of Europe, Human Rights Education Youth Resources.

<http://www.eycb.coe.int/compass>

Council of Europe, online bookshop, Living in democracy / Teaching democracy

<http://book.coe.int>

Gender matters, Manual on gender based violence affecting young people.

<http://www.eycb.coe.int/gendermatters>

International Organization for Migrations, An Educational Toolkit about Migration and Asylum in Europe.

<http://www.iom.int/jahia/Jahia/not-just-numbers-educational-toolkit/lang/en>

3. ACTION PROJECT PROPOSALS

Many times, we don't know how to start a conversation, or how to bring people who don't know each other (or two communities) together. This section includes various proposals for efficient and fun activities to encourage a debate on diversity issues, adapted to different types of environments or contexts.

FOOD

Food and culture are often closely linked and for most people eating is a social activity; it can be a very good way to bring people of different backgrounds together and can in itself act as a spur to discussions of diversity.

- Running dinner - A multi course meal is held over several hosts houses, i.e. starter in one house and then move on to another for the main etc.
- Open festivals - Many cultural and religious festivals involve communal eating, opening these to non-community members can be a good way to encourage the curious to come and meet community members.
- The world in a Potato - Jacket potatoes are cheap and very flexible, attendees are encouraged to bring jacket potato fillings that represent traditional foods, then everyone shares.
- Cooking classes - Volunteers teach other members of the group how to make food from their own traditions.

DISCUSSION

The aim is often to start a discussion but this depends on groups having formed some bond of trust so that a discussion can take place, there are still many ways to structure a discussion.

- **Living Library** - Volunteers are the books and the curious can 'borrow' them for a limited time to have a one on one discussion.
- **Debates** - If you want to debate diversity issues, why not organise a formal debate? This can be problematic if passions get high but there are no rules that say we can't be passionate about things we care about.
- **Simulations** - These are events which make the participant play the role of someone else, they require back ground research and simulation games can be complex to create, however, they give a more 'hands on' approach to diversity issues. They can range from very formal like a Model United Nations, to more informal like a game based on immigrants crossing an international border.
- **Street discussions** - This requires quite a confident group from a minority community. The participants go out onto the streets and stop passers by and initiate a discussion by asking open and non-challenging questions. By opening a communication bridge people can have contact with minority communities and see them as more than just a stereotype.

- **Experience days** - Spend a day experiencing something different (being in a wheelchair, wearing a headscarf etc.), the group meet to discuss their experiences.

AND...

- After a speech, have people form dyads for a couple of minutes and mutually share what they think, what they found interesting, questions and comments they would come up with, and only after that open up the big discussion.
- Have a thorough presentation at the beginning of a workshop, based on who they are, where they come from, what specific interest they have in the topic, maybe one or two stereotypes they are sometimes met with (to have them out in the open and to have people loosen up and laugh since stereotypes are so silly), their background, their country. Eventually made in groups of two or three, and people do a presentation of those in their group, so you get presented by someone else. That also loosens up.
- Do experience-sharing and thinking and planning in smaller groups based on questions like these:
 - In what way are you engaged in the topic we are dealing with?
 - What do you think about the state of the topic (in our January-case: Minority-rights and democratic debate in Europe)?
 - What do you plan to do about X-topic?
 - What kind of support or cooperation would you need in order to do what you want?
- Do the questions in rounds – finish everybody before the next question. Don't start the discussion until after all questions have been reflected upon. Set a timer - equal amount of time for each person for each question (flexibly administered, it secures that all voices and thoughts have a space).

After the rounds: Have a discussion in the group of what ideas have been created and which projects could be started and who could be cooperated with etc.,

- When hot topics are coming up and big feelings emerge: Have people make dyads where each person can have the space to talk about and react emotionally on what he/she just heard. Equal time to each. One listens, supports, pay respectful attention, don't interfere, comment or sympathize. After 2 (3, 4, 5...) minutes, they switch, each listener gets his or her time to "unload". The idea is to clear the mind and strengthen the thinking, since thinking and communication is often interfered with when people are in a state of emotional upset or turmoil. This kind of dyad is not meant to start the discussion, and what is said there is confidential, but it is meant to clear the mind. It does not make the discussion flat and boring, it can be passionate and clear and alive also without the emotions pumping in your system.
- When many languages are represented and one language is the one used at the workshop, have short language-breaks, learn a couple of words in the other languages, have a mini-dictionary sent out on beforehand: How do you say hello, good bye, good morning, good evening, I like you, I am glad to see you ---- in the

mother-tongue of the participant. Also: 1 minute silence once or twice an hour of speaking.

- When there are discussions: Try to prioritize those from minorities or oppressed groups to speak first. Have as many as possible speak before the ones who have already spoken speak again. Also flexibly administered – it's a question of being aware of how the exclusion – mechanisms also operate in the groups present, and a way to contradict exclusion.

SPORTS

Getting people together doing an activity that they love can be a good way to begin bridging gaps so that a debate can start.

- **Tournament** - This one is obvious, a sport tournament with diverse teams, either pre-existing teams from different communities or a general sign up and create mixed teams.
- **Sports day** - Silly sports (this is very common in the UK), by unleashing the inner child you get people to play together and get to know each other in a less competitive environment. Classic events include the egg and spoon race (running with an egg balanced on a spoon), The three legged race (teams of two with one leg tied together), Wheelbarrow race (One competitor holds the ankles of the other who runs in front on their hands) and the wellies toss (who can throw a rubber boot the furthest).

THE ARTS

Using the arts to get people to discuss diversity issues. Having a stimulus can be very thought provoking and gets people interested.

- **Book/Film club** - Using films, books, etc, that have a diversity theme to launch a discussion.
- **Performing arts groups** - Using dance, drama, etc, to stage a thought provoking piece and offering the audience a follow up discussion.
- **Dance classes** - Many groups have traditional dances, offer classes in these dances to bring people together.
- **Patchwork/knitting club** - Works well for those interested in needle craft, creating a large needlework/knitted piece requires co-operation and spending time with each other.

GENERAL

These ideas don't really fit under one of the other headings.

- **Community service** - Cleaning up an area, voluntary work of some kind making it something visible can get lots of people involved.

Some examples of activities for energizers, ice-breaking games and group building games:

Activity no.1 “Chain of Diversity”

Goal:

Participants will discover and recognize the many ways in which they are similar and are different from others in the group, as well as the ways in which each person is unique.

Time:

15-30 minutes, depending on the number of participants.

Materials:

Glue sticks and enough strips of colored construction paper so that each participant will have six strips. Strips should be about 1.25 to 1.5 inches wide.

Procedure:

This activity is a strong follow-up to an initial discussion about differences and similarities among people from different groups.

Introduce this activity by inviting participants to look at some of their own similarities and differences. Pass bundles of colored strips around the room. Ask each participant to take six strips. Ask participants to think of ways in which they are similar to and different from the other people in the room. On each strip, participants should write down one similarity *and* one difference. When completed, each person should have written six ways in which they are similar and six ways in which they are different from the other people in the room.

Tell participants to be prepared to share what they have written on two of their strips with the whole group. If group members are having difficulty, give some examples of ways that people may be different or similar, such as appearance, birth order, the type of community in which they live, hobbies and interests, age, parental status, or marital status. Ask each person to share two ways he or she is the same and two ways he or she is different from the other people in the room. Start a chain by overlapping and gluing together the ends of one strip. Pass a glue stick to each person and ask the participants to add all six of their strips to the chain. Continue around the room until all participants have added their strips to the chain.

Discussion:

Ask participants to reflect on the many things they have in common, as well as the ways that each person in the group is unique. Conclude by pointing out that even though members of the group come from different backgrounds, in many ways they are the same. Display the Chain of Diversity on a bulletin board or around the doorway of your meeting room. The Chain of Diversity will symbolize the common aspects and the uniqueness that each person contributes to the group.

Activity no. 2 “What Do You Know or What Have You Heard?”

Goal:

Participants will recognize the widespread use of stereotypes.

Time:

20-30 minutes.

Materials:

Large sheets of newsprint, tape, markers, and wall space or other surfaces to which newsprint may be taped.

Procedure:

Before the presentation, label the top of each sheet of newsprint with the name of a different type of person or group. Try to include a variety of dimensions of diversity. Examples may include Women, Men, Teenagers, African American Males, Asian Americans, Latino Americans, Catholics, Christians, Jews, Arabs, Moslems, Amish People, Wealthy People, Poor People, The Homeless, People on Welfare, People With a Physical Challenge, Californians, Southerners, People 75 Years and Older, People Who Live in the Country, People Who Live in the City, and others. Fold each sheet and tape the sheets on the walls or other surfaces in a manner that does not reveal the label. Leave enough space between them so that small groups can form around each sheet.

You may choose to introduce this activity with a brief discussion about culture and its impact on our behaviour. Be sure to point out that culture is something we begin learning as very young children, that the rules of our culture are often not written but are learned from those around us, and that as children we generally accept these rules without question.

Tell participants you want to engage them in an activity called "What Do You Know or What Have You Heard?" Begin unfolding the posted newsprint sheets so that the labels are revealed. Tell each participant to circulate around the room to each sheet of newsprint and, with a marker, write one thing that they either "know" or that they have heard about the people or group identified by the label. Emphasize that what they write can be something that they know *or* something they have heard. Allow enough time for each participant to add a thought to each list. Then invite participants to take a few minutes to observe the completed lists.

Discussion:

Ask participants the following questions: What do many of the comments we have written on the lists represent? Are they all true? Where did they come from? (Responses might include parents, friends, teachers, books, the media, and others.) Lead a discussion about stereotypes and the fact that we become conditioned to think about stereotypes on an almost automatic basis when we see or hear about someone whose background is different from our own. We all use stereotypes at one point or another. The important thing is that we begin to become more conscious of the fact that we are often thinking "on automatic." We must stop to ask ourselves if what we are thinking is a fact or a stereotype.

4. ACADEMIC REFERENCES

Starting a sensitive conversation without being aware of previous debates, or of the jargon related to the field often leads to the feeling of exclusion and frustration. Yet, minority rights constitute a very rich academic field of study, and there are many accessible references allowing for us to learn more about the concepts we take for granted. This section provides some references related to diversity. They are classified by theme:

- *Claiming of diversity*
- *Economy*
- *Education*
- *Globalization*
- *Government intervention*
- *Psychological perspective*
- *Treatment of diversity*
- *Uses of "diversity"*
- *Workplace*

CLAIMING OF DIVERSITY

- Clauss-Ehlers, Caroline S., ***Sociocultural factors, resilience, and coping: Support for a culturally sensitive measure of resilience***, Journal of Applied Developmental Psychology vol. 29 (2008-05) nr. 3 p.197-212.

This investigation presents 1) a literature review concerning how adversity and resilience influence the development of youth from diverse cultural backgrounds; 2) an examination of measures of resilience with regard to cultural factors that relate to the nature of coping and resilience among young adults from diverse racial/ethnic backgrounds; and 3) the exploration of aspects of cultural resilience: childhood stressors, global coping, adaptive coping, maladaptive coping, and sociocultural support. Results for 305 college age women indicated that cultural factors were related to measures of these five aspects of resilience. Childhood stressors were experienced differentially by individuals from different racial/ethnic and social class status backgrounds, supporting proposals that ecological aspects, notably cultural background and experiences, influence the development of resilience. A conceptual framework illustrating how culture contributes to resilience and coping is presented. Implications for the development of a measure of cultural resilience and its usefulness for developmental community interventions are discussed.

- Fieldhouse, Edward; Cutts, David, ***Diversity, density and turnout: The effect of neighbourhood ethno-religious composition on voter turnout in Britain***, Political Geography vol. 27 (2008-06) nr. 5 p.530-548.

Political scientists and sociologists on both sides of the Atlantic have made various, sometimes contradictory claims, about the impact of ethnic, racial and religious diversity, segregation and density on the social cohesion of neighbourhoods and levels of social trust and civic engagement. In this paper we examine differences in turnout between electors of different religious origins, and how this varies by neighbourhood context, using a case study of the British General Election of 2001. Specifically we test whether turnout of religious minorities is higher in neighbourhoods where these populations are most concentrated and/or most diverse and contrast this with the equivalent patterns for the majority population.

We find that in general turnout is neither higher nor lower in more diverse neighbourhoods, but despite this, the turnout of minority groups increases as diversity and, more notably, the size of the minority population, increases. The findings support the 'mobilisation hypothesis'.

ECONOMY

- Sparber, Chad, ***A theory of racial diversity, segregation, and productivity***, Journal of Development Economics vol. 87 (2008-10) nr. 2 p.210-226.

Empirical evidence illustrates that diversity generates both economic costs and benefits. This paper develops a theoretical model that accounts for the positive and deleterious effects of heterogeneity. First, an expanded Solow Growth Model demonstrates that the direct effects of diversity can be positive or negative, and depend upon the size of fixed parameter values. Second, diversity also influences individuals' location decisions. Segregation (variation of diversity across regions) always reduces national output per worker, so if diversity induces integration, it indirectly augments productivity as well. Finally, political policies aimed at reducing interaction costs across groups may actually reduce aggregate output per worker by encouraging segregation.

- Dolansky, Eric; Alon, Ilan, ***Religious freedom, religious diversity, and Japanese foreign direct investment***, Research in International Business and Finance vol. 22 (2008-01) nr. 1 p.29-39.

Research into the links between religion and foreign direct investment is scarce, partly because research on religion has not been the traditional domain of business and economics. Nevertheless, religion affects the economies, political structures, legal environments, and social behaviors of people around the world and is, therefore, an important element of the international business environments. Foreign direct investment (FDI) decisions are often made after an assessment of the international business environments. This article makes a singular contribution by focusing on the impact of religion – religious freedom and religious diversity – on the foreign direct investment of Japanese companies. We find that national income and religious diversity significantly influence Japanese decisions to invest.

EDUCATION

- Robinson, Kerry H.; Ferfolja, Tania, ***Playing it up, playing it down, playing it safe: Queering teacher education***, Teaching and Teacher Education vol. 24 (2008-05) nr. 4 p.846-858.

The impact of homophobia and heterosexism on the e/quality of schooling experiences for many students and teachers in Australia places a responsibility on teacher education institutions to incorporate anti-homophobia and anti-heterosexist education in their courses. This discussion, based on research undertaken in universities across New South Wales, Australia, explores pre-service teacher educators' perceptions of the importance and relevance of including anti-homophobia and anti-heterosexist education in teacher education courses. It examines how the application or avoidance of addressing these issues is a result of their positioning in discourses of personal investment and social justice, as well as their articulation in curriculum.

- McKown, Clark; Weinstein, Rhona S., ***Teacher expectations, classroom context, and the achievement gap***, Journal of School Psychology vol. 46 (2008-06) nr. 3 p.235-261.

In two independent datasets with 1872 elementary-aged children in 83 classrooms, Studies 1 and 2 examined the role of classroom context in moderating the relationship between child ethnicity and teacher expectations. For Study 1 overall and Study 2 mixed-grade classrooms, in ethnically diverse classrooms where students reported high levels of differential teacher treatment (PDT) towards high and low achieving students, teacher expectations of European American and Asian American students were between .75 and 1.00 standard deviations higher than teacher expectations of African American and Latino students with similar records of achievement. In highly diverse low-PDT classrooms in Study 1 and highly diverse low-PDT mixed-grade classrooms in Study 2, teachers held similar expectations for all students with similar records of achievement. Study 3 estimated the contribution of teacher expectations to the year-end ethnic achievement gap in high- and low-bias classrooms. In high-bias classrooms, teacher expectancy effects accounted for an average of .29 and up to .38 standard deviations of the year-end ethnic achievement gap.

- Kidd, Julie K.; Sánchez, Sylvia Y.; Thorp, Eva K., ***Defining moments: Developing culturally responsive dispositions and teaching practices in early childhood preservice teachers***, Teaching and Teacher Education vol. 24 (2008-02) nr. 2 p.316-329.

This paper reports the results of a study that examined preservice teachers' perceptions of which program experiences contributed to shifts in their culturally responsive dispositions and teaching practices. At the time of the study, participants were engaged in a teacher preparation program designed to prepare teachers to work with culturally, linguistically, socio-economically, and ability diverse young children and their families. The findings suggest that five types of experiences, interacting with each other, were instrumental in effecting changes in dispositions and teaching practiced. The experiences included material resources, diverse internship experiences, interactions with diverse families, critical reflection, and discussion and dialogue.

- Peters, Susan; Reid, D. Kim, ***Resistance and discursive practice: Promoting advocacy in teacher undergraduate and graduate programmes***, Teaching and Teacher Education vol. 25 (2009-05) nr. 4 p.551-558.

Building on previous work in the areas of resistance and discursive practice, we explore their interrelations, interactions, and possibilities for advocacy of/by and for diverse disabled students within the context of two teacher-preparation programs in the United States: Teachers College, and Michigan State University. Using these two approaches as examples, we propose a model of advocacy for teachers who have students with disabilities, as well as other diverse children and youth in their classrooms and schools. We conclude with some key recommendations for teachers to transform their practice and advocate for these students.

- Dooly, Melinda, ***Constructing differences: A qualitative analysis of teachers' perspectives on linguistic and cultural diversity***, Linguistics and Education vol. 18 (2007-06) nr. 2 p.142-166.

How teachers and students work together through discourse to construct their understanding of the context they live and work in will influence, in many different ways, the interaction within their classrooms.

- Parker, Vicki; McMillan, Margaret, ***Beyond barriers***, Collegian vol. 15 (2008-10) nr. 4 p.143-149.

In spite of the increasing significance of cultural diversity for nursing, some Australian nurse teachers are not well prepared for the challenges they face, nor have nursing curricula been re-conceptualized to meet the changing needs of society and more specifically nursing students.

- Nelson, James, ***Exploring diversity through ethos in initial teacher education***, Teaching and Teacher Education vol. 24 (2008-10) nr. 7 p.1729-1738.

This paper considers whether there is value in introducing student teachers to schools of different ethos as part of their initial teacher education. A 2-year study of undergraduate post-primary student teachers at a university college in Northern Ireland reveals that encounters with schools of different ethos can help student teachers to understand differences between schools and their visions of education, as well as correcting misunderstandings and challenging stereotypes. It is argued that as a result of experiencing diverse examples of ethos, student teachers may also be helped to understand the complexity of schools as organisations and to position themselves and their professional practice within wider debates about the aims of education and schools as communities of practice.

- Sleeter, Christine, ***Equity, democracy, and neoliberal assaults on teacher education***, Teaching and Teacher Education vol. 24 (2008-11) nr. 8 p.1947-1957.

Although in the long run, neoliberalism has a track record of undermining equity and democracy, in the short run it has directed attention to education needs that have been inadequately addressed. This article sketches what teacher education in the US can do to advance equity and democracy in five areas: recruitment and admission, early fieldwork, professional coursework, student teaching, and on-going professional development. The article then examines three neoliberal pressures teacher education: (1) away from explicit equity-oriented teacher preparation, and toward preparing teachers as technicians; (2) away from defining teacher quality in terms of professional knowledge, and toward defining it terms testable content knowledge; and (3) toward shortening university-based teacher education or by-passing it altogether. It concludes by emphasizing the importance of collaborating with underserved communities as a way of pushing back against neoliberalism.

- Jeffrey, Lynn M., ***Learning orientations: Diversity in higher education***, Learning and Individual Differences vol. 19 (2009-06) nr. 2 p.195-208.

As teachers struggle to meet the needs of a highly diverse student body, technology holds out the promise of a solution. However, first the nature and scope of differences between students has to be identified. This study (n =1811) takes a comprehensive approach, selecting differences from each stage in the learning process. These were termed learning orientations. Factor analysis (FA) produced ten learning orientations, which were then subjected to a second order FA. Three learning pathways emerged; cognitive voyaging, industrious pragmatism and multimedia collaboration. About 65% of students are high on industrious pragmatism, 15% high on cognitive voyaging and 9.2% multimedia collaboration. Both learning orientations and learning pathways were used in ANOVAS and t-tests to explore differences in age, gender and ethnicity. Students who were younger and/or of Asian or Polynesian ethnicity were more likely to follow a multimedia collaboration pathway. Older students are more likely to go the cognitive voyaging or industrious pragmatism way.

GLOBALIZATION

- Wilpert, Bernhard, ***Impact of globalization on human work***, Safety Science vol. 47 (2009-07) nr. 6 p.727-732.

This contribution addresses the phenomenon of globalization in its impact on the nature of work. Starting from an analysis and characterization of the general understanding of globalization, the contribution will attempt to identify those factors of globalization processes which appear to affect most strongly the work of different employment categories (e.g. management, production workers, intellectual workers). In a next step, the work and organizational psychological consequences of globalization in a two-pronged perspective will be analyzed: (1) The significant changes on work places (e.g. growth of mental work, expansion of service sector employment and corresponding shrinking of production work, work hour changes, unemployment, industrial relations). (2) The changing psychological demands on individuals in the work force (e.g. flexibility, coping with diversity, changing competence demands, changing the meaning of working). The concluding section considers the requisite political reorientation towards work in a globalizing world.

- Kim, Young Yun; Bhawuk, Dharm P.S., ***Globalization and diversity: Contributions from intercultural research***, International Journal of Intercultural Relations vol. 32 (2008-07) nr. 4 p.301-304.

This special issue features six articles that address some of the perils and opportunities rendered by globalization. A description of the theme, globalization and diversity, is offered, followed by a brief overview of the six differing perspectives on the theme represented in this issue. The focal issues examined in the featured articles range from the macro-level issues of global acculturative pressure on traditional cultures and their identities and meso-level responses of organizations and local communities to such pressure, to micro-level issues of psychological dislocation and intercultural conflict intensified by increasing ethnic diversity in global urban centers, international exchange programs designed to help facilitate intercultural engagement and global aptitude among college students, and the emerging phenomenon of individual identity transformation beyond the perimeters of a single culture. Together, the six articles are offered as a cross-disciplinary effort in search of a broader understanding of the complex and all-encompassing process of globalization and varied human responses to it.

GOVERNMENT INTERVENTION

- Hungerman, Daniel M., ***Crowd-out and diversity***, Journal of Public Economics vol. 93 (2009-06) nr. 5-6 p.729-740.

Research has shown that altruism is lower in diverse communities. Can this phenomenon be counteracted by government intervention? To answer this question, this paper introduces diversity to the canonical model of “warm glow” giving. Diversity may have two effects on incentives: it may attenuate individuals' altruistic preferences for public goods, and it may “cool off” the warm glow that individuals get from voluntarism. Either of these effects leads to diverse communities having lower levels of public goods, consistent with prior research. However, these effects have opposite implications for the efficacy of government intervention. I then empirically investigate whether government intervention is more effective in diverse communities. For identification, I exploit the Supreme Court-mandated 1991 expansion of the SSI program. Using a new dataset of United Methodist churches from 1984 to 2000, the results show that the expansion of SSI crowded-out charitable spending by churches. The crowd-out estimate for the average church is reasonably large, but this masks

significant differences in crowd-out between communities. Crowd-out occurred almost entirely in relatively homogeneous communities; there is only modest evidence of crowd-out in racially diverse communities. Thus diverse communities, while having the lowest levels of altruism, are in this instance the most amenable to government intervention.

- Fernández, Raquel; Levy, Gilat, ***Diversity and redistribution***, Journal of Public Economics vol. 92 (2008-06) nr. 5-6 p.925-943.

In this paper we analyze the interaction of income and preference heterogeneity in a political economy framework. We ask whether the presence of preference heterogeneity (arising, for example, from different ethnic groups or geographic locations) affects the ability of the poor to extract resources from the rich. We study the equilibrium of a game in which coalitions of individuals form parties, parties propose platforms, and all individuals vote, with the winning policy chosen by plurality. Political parties are restricted to offering platforms that are credible (in that they belong to the Pareto set of their members). The platforms specify the values of two policy tools: a general redistributive tax which is lump-sum rebated (or used to fund a general public good) and a series of taxes whose revenue is used to fund specific (targeted) goods tailored to particular preferences or localities.

PSYCHOLOGICAL PERSPECTIVE

- Van Knippenberg, Daan; Haslam, S. Alexander; Platow, Michael, ***Unity through diversity: Value-in-diversity beliefs, work group diversity, and group identification***, Group Dynamics: Theory, Research, and Practice, Vol 11(3), Sep, 2007. pp. 207-222

Research on work group diversity has more or less neglected the possibility that reactions to diversity may be informed by individuals' beliefs about the value of diversity (vs. homogeneity) for their work group. This paper represents two studies which examined the role of such diversity beliefs as a moderator of the relationship between work group diversity and individuals' identification with the work group.

- Banks, Kira Hudson, ***A qualitative investigation of white students' perceptions of diversity***. Journal of Diversity in Higher Education, Vol 2(3), Sep, 2009. pp. 149-155.

Diversity is used in countless vision statements of institutions of higher learning. Yet, it is critical to examine how students understand the concept and conceptualize their personal involvement. This paper shows how helpful it is to have clear institutional definitions of diversity to provide multiple entry points and increase the likelihood that White students will engage in campus diversity initiatives.

- Tummala-Narra, Pratyusha, ***Teaching on diversity: The mutual influence of students and instructors***, Psychoanalytic Psychology, Vol 26(3), Jul, 2009. pp. 322-334.

A wide range of emotional experiences are often expressed either implicitly or explicitly by instructors and students in graduate courses focused on diversity and psychotherapy. This article addresses the ways in which teaching on race and ethnicity can lay the groundwork for critical learning, impasses, and enactments. The author discusses specific experiences of

teaching diversity courses to graduate students in psychology with the purpose of illustrating resistance to talking openly about one's feelings about diversity within a group setting.

- Blokland, Talja; van Eijk, Gwen, ***Do People Who Like Diversity Practice Diversity in Neighbourhood Life? Neighbourhood Use and the Social Networks of 'Diversity-Seekers' in a Mixed Neighbourhood in the Netherlands.*** Journal of Ethnic & Migration Studies, Feb2010, Vol. 36 Issue 2, p313-332, 20p

This research article questions whether people who like diversity have more diversity in their networks or contribute in other ways to a more integrated neighbourhood through their use of it. Authors use social network data collected in a mixed inner-city neighbourhood in Rotterdam to explore this.

- Hartmann, Douglas; Winchester, Daniel; Gerteis, Joseph; Edgell, Penny, ***Diversity in Two Dimensions: A Comparison of Attitudes about Race and Religion,*** Conference Papers – American Sociological Association, 2008 Annual Meeting

This paper uses data from a new, nationally-representative telephone survey with oversamples of African Americans and Hispanics to analyze attitudes about two prominent sources of distinction in the contemporary U.S. – race and religion.

- Davids, MF, ***The impact of Islamophobia,*** Psychoanalysis And History, 2009; Vol. 11 (2), pp. 175-91

Muslims, as members of minority communities in the West, grow up against a background of everyday Islamophobia. Author of this paper suggests that the Muslim self internalized in such a setting is denigrated, a problem usually grappled with during adolescence when identity formation is the key developmental task. He explores this theme through a case study of a young man who travelled to Afghanistan in the 1990s, and by brief reference to Ed Husain's "The Islamist" and Mohsin Hamid's novel "The Reluctant Fundamentalist".

- Richa, Kumari; Arthur, Shriberg; Anas, Malik, ***Living a Diverse Life,*** International Journal of Diversity in Organisations, Communities & Nations, Sep2005, Vol. 5 Issue 1, p135-141

While most of this literature describes these issues – political correctness, minority representation in institutions, concerns of the aged, differently abled, and other groups – and their effects on people and organizations, there is very little direction on how to use this information in a day-to-day activities and 'live a diverse life', responding appropriately to diversity moments as they occur. A diverse team of authors examines vignettes describing on real-life experiences of people from varied backgrounds and provides practical suggestions to help readers connect with people that are different from them on the diversity dimensions demonstrated in these vignettes.

TREATMENT OF DIVERSITY

- Albrecht, Gary L.; Devlieger, Patrick; van Hove, Geert, ***The experience of disability in plural societies,*** Alter - European Journal of Disability research, Journal europeen de recherche sur le handicap vol. 2 (2008-01) nr. 1 p.1-13.

Disabled people are part of large immigration movements from developing countries to Western Europe caused by displacement due to war, famine, natural disasters, civil unrest, and hope for a better life. This paper raises five important questions necessary for understanding the immigration of disabled people from one country to another and presents preliminary data on an ongoing, longitudinal study of disabled Iranian, Moroccan, Turkish, Jewish and Congolese immigrants to Belgium. We focus on the transitional nature of immigration and the intercultural disability experiences of these vulnerable immigrants. First, we point out that an understanding of disability in society requires increased attention to geographical, historical and cultural contexts. Second, we discuss what is the core of disability experience and what are the variations? Third, we hypothesize how immigrants make sense of their disabilities in the multicultural context of their new countries. Fourth, we highlight the interlocking local and international social networks that immigrants use to deal with disability. Fifth, we suggest that social, economic and cultural disparities in a society affect how disability is defined and treated, and how scarce resources are allocated to respond to disability. We conclude by arguing that researchers and policy analysts make inappropriate assumptions and draw faulty conclusions, if they are not sensitive to the diversity of disabled people in society.

- Wise, Mark, ***Putting principles of linguistic rights into practice: Geographical perspectives on a contemporary European problem***, Geoforum vol. 38 (2007-01) nr. 1 p.171-189.

The political salience of demands from minority and regional groups for greater language rights increases across Europe. To draw more geographical attention to a particular aspect of these developments, this article identifies the main generic problems of converting demands for 'linguistic rights' into applied language policies. It does this by first outlining how the historic process of nation-state building in Europe reduced linguistic diversity, but has not eliminated language demands emanating from regional minorities. It then analyses how the concept of 'linguistic rights', as a part of human rights in general, has been developing within the United Nations and bodies including the Council of Europe and the European Union. Having outlined the political–legal frameworks within which minority language rights are pursued, the article then discusses the major difficulties of putting them into practice in particular places and spaces. They can be summarised as: the weakness of relevant international agreements; the dominance of state sovereignty in determining language policies; the limited public support for minority language rights; the difficulties of defining minority languages and delimiting the geographical spaces they occupy; the challenges posed by the growing geographical mobility of populations; and the problem of balancing collective and individual rights. Two fundamental issues linking these different problems are identified. First, there are problems of definition: what constitutes a 'minority' or 'regional' language and within what geographical space(s) is such a language spoken? This spatial dimension underlies a second fundamental problem, namely that of resolving conflicts between individual personality rights and collective territorial rights in increasing hybrid geolinguistic situations created by the growing geographical mobility of populations. Sociolinguists study these issues, but usually treat these essential spatial dimensions in a superficial fashion. Thus, there is an opportunity for geographers to develop more sophisticated geolinguistic analyses as a contribution to this interdisciplinary field.

USES OF “DIVERSITY”

- Ostendorp, Anja; Steyaert, Chris, ***How different can differences be(come)?: Interpretative repertoires of diversity concepts in Swiss-based organizations***, Scandinavian Journal of Management vol. 25 (2009-12) nr. 4 p.374-384.

This study looks at how global ideas of diversity are practiced in Swiss-based organizations at a time when related social interventions vary widely: how do those interventions enable or foreclose varieties of difference? Using a discourse psychological analysis, we identify four interpretative repertoires that professionals and participants draw upon to make sense of interventions: luxury, emergency, interest, and inclusion. Examining the consequences these repertoires have for constructing difference, we show that their use often impedes the processes of inscribing differences into the overall organization. We conclude that the way diversity travels is strongly impacted by the political negotiation through which the standard image of the “ideal worker” can be challenged and other images can be infused into a more hybrid organization.

- D'hondt, Sigurd, ***Others on trial: The construction of cultural otherness in Belgian first instance criminal hearings***, Journal of Pragmatics vol. 41 (2009-04) nr. 4 p.806-828.

This paper presents an ethnographic account of how cultural otherness is discursively constructed in Belgian first instance criminal courtrooms, based on field observations and on the analysis of transcribed video-recordings. It contrasts unproblematic culturalizations of deviant conduct, in which mentioning the defendants' cultural identity does not interfere with the smooth progression of discourse, with cases in which the foregrounding of their identity as a minority-member results in the 'silencing' of the defendants. The identity of the participant initiating culturalization as well as the difference between the expert and the lay perspective on the criminal process prove determining factors here: in the case of 'unproblematic' culturalizations, cultural otherness is emphasized by the defense attorney as part of an extenuation strategy, while in the 'problematic' cases, it is the defendants themselves who stress the relevance of their being a cultural other. The analysis argues that the judiciary's symbolic self-representation as 'empty,' i.e., as not co-substantial with any social body in particular, lies at the heart of this differential treatment.

WORKPLACE

- Tindall, Natalie T.J., ***In search of career satisfaction: African-American public relations practitioners, pigeonholing, and the workplace***, Public Relations Review vol. 35 (2009-11) nr. 4 p.443-445

The goals of the research were to explore African-American practitioners' satisfaction with public relations as a career and to examine their perceptions of tokenism and pigeonholing in the workplace. Three key themes emerged from the research: career entry and social support in public relations; encounters with everyday racism; and pigeonholing in public relations. For the majority of 12 African-American practitioners interviewed, they have experienced discrimination in their careers and in public relations, yet the practitioners did not see themselves as pigeonholed in their roles or positions. The complete study can be requested from the author.

- Woodhams, Carol; Lupton, Ben, ***Analysing gender-based diversity in SMEs***, Scandinavian Journal of Management vol. 25 (2009-06) nr. 2 p.203-213.

Recent research into gender equality in small- to medium-sized organisations (SMEs) in the UK demonstrates low engagement with a formal model of procedural equality. This paper explores whether a diversity approach might be more helpful in evaluating SME practice in the area of gender equality. Drawing on interview data with 80 owner/managers of SMEs,

findings reveal an implicit sympathy with diversity practices and principles, underpinned by business rationales for action that could offer positive developments for women. Nevertheless, the data also show that the same rationale and the same practices serve to perpetuate discrimination, utilise stereotypes and continue the segregation of women into low paid, low skilled work. On the basis of these findings, we conclude that while a diversity management approach propels a perspective of women as a valuable resource within SMEs, relying on it in preference to regulated formal procedural equality would be unwise.

- Klarsfeld, Alain, ***The diffusion of diversity management: The case of France***, Scandinavian Journal of Management vol. 25 (2009-12) nr. 4 p.363-373.

Diversity, a 'voluntary' concern as seen through the Anglo-Saxon lens, and discrimination, a 'legal' mandated concern as seen through the same lens, have simultaneously been gaining popularity in France since 2003. In this respect, this country is undergoing a regulation process with various constituencies promoting new sets of rules to make French society more inclusive. Through three different explanatory lenses, I examine how published discourse regarding adoption of diversity practices is converted into action. These lenses, the Anglo-American business case, which insists on the economic rationality of such adoption, and neo-institutional theory, which views diversity management as a result of isomorphic change processes, is joined by French social regulation theory, which posits diversity management as part of a process of designing new rules. My data shows that mandated practices have higher adoption rates than voluntary practices, but there are important variations in terms of rates of adoption, within both voluntary and mandatory processes. Besides the perceived threats from not complying, French managers take into account levels of flexibility as well as implementation cost. In this sense, French organizational constituents mediate the various initiatives suggested to them by their environment and exert a form of autonomous regulation. Laws focus attention and trigger action, rather than constraining it.

- Slater, Stanley F.; Weigand, Robert A.; Zwirlein, Thomas J., ***The business case for commitment to diversity***, Business Horizons vol. 51 (2008-05) nr. 3 p.201-209.

Does an organization's commitment to diversity - as reflected by CEO commitment, human capital, corporate communications (internal and external), and supplier diversity - result in competitive advantage and superior financial performance? Diversity can bring new voices and perspectives into the strategy dialogue, help managers understand and address the needs of a demographically diverse customer base, and stimulate a wider range of creative decision alternatives. However, the anticipated benefits of corporate diversity efforts may also be accompanied by costs that can affect shareholder wealth. In a study comparing the financial performance of the DiversityInc Top 50 Companies for Diversity to a matched sample, we find evidence that firms with a strong commitment to diversity outperform their peers on average. For commitment to diversity to become ingrained in corporate culture there must be visible and ongoing support from senior management, a clear articulation of the business case for diversity, line manager accountability, and training programs directed at communications, conflict resolution, and team building.

- Morley, Michael J., ***Contemporary debates in European human resource management: Context and content***, Human Resource Management Review vol. 14 (2004-12) nr. 4 p.353-364.

Presented as an overarching contribution and designed to introduce the subsequent papers in this issue of Human Resource Management Review, this paper summarily outlines the context for human resource management in Europe. Following a brief outline of demographic and social patterns in Europe, it notes the human resource requirements and consequences

that arise from the Lisbon Protocol. The paper then seeks to communicate a flavor of the diversity and innovation that characterizes contemporary human resource research and thinking in Europe through introducing the seven contributions in this issue which deal with inter alia: the contours of human resource management in Europe; the development of a normative economic theory of human resource management; the articulation of a multi-level framework for understanding work–family conflict; the experience of female expatriate managers in Europe; the development of an architecture of organizational-led learning; and the advancement of a European perspective on careers.

- Auh, Seigyoung; Menguc, Bulent, ***Top management team diversity and innovativeness: The moderating role of interfunctional coordination***, *Industrial Marketing Management* vol. 34 (2005-04) nr. 3 p.249-261.

Top management team (TMT) diversity has received considerable attention in the academic literature as well as in the corporate arena. Our paper develops a contingent model on how top management team diversity acts as a form of human capital and can have a positive effect on innovativeness when it is effectively leveraged with favorable social capital. Our theoretical underpinning rests on the argument that greater interfunctional coordination is a source of internal social capital, which mitigates the costs while at the same time highlights the benefits associated with TMT diversity. By testing our model with TMT executives, the results generally supported our hypothesis in that the effect of TMT diversity on innovativeness was positive as interfunctional coordination increased. Implications for marketing theory and practice are discussed.

IN GENERAL

Will Kymlicka is a world leading political theorist on Minority Rights and Minority Rights Cultures.

His major works include :

- **Multicultural Odysseys: Navigating the New International Politics of Diversity**, Oxford University Press, 2007. 374 pp. Translated into: Greek, Spanish.
- **Multicultural Citizenship: A Liberal Theory of Minority Rights**, Oxford University Press, 1995. 280 pp. Reprinted in paperback 1996. (OUP Listing). Translated into: Arabic, Spanish, Turkish, Italian, Japanese, Catalan, Chinese, Croatian, Korean, Ukrainian, Swedish, French, Serbian
- **The Politics of Reconciliation in Multicultural Societies**, edited by Will Kymlicka and Bashir Bashir, Oxford University Press, 2008, 245 pp.
- **Citizenship in Diverse Societies**, edited by Will Kymlicka and Wayne Norman, Oxford University Press, 2000 456 pp.
- **NOMOS 39: Ethnicity and Group Rights**, edited by Ian Shapiro and Will Kymlicka New York University Press, 1997, 640 pp.
- **The Rights of Minority Cultures**, edited by Will Kymlicka, Oxford University Press, 1995, 400 pp.

- **And many other articles** available on his website <http://post.queensu.ca/~kymlicka/>; the website also gives access to **a newsletter** which regularly lists publications and conferences on minority rights issues across the world.

5. CINEMATOGRAPHIC REFERENCES

Many fictions or documentaries deal with minority rights issues, and have done so for decades.

FICTION

1. Gender

The Hours, Stephen Daldry, 2002, USA/UK.

Transamerica, Duncan Tucker, 2005, USA – transsexualism.

2. Sexual orientation

Angels in America – HBO miniseries dealing with issues of homosexuality and HIV.

Better than Chocolate, Anne Wheeler, 1999, Canada – homosexuality, transsexualism.

Boys don't cry, Kimberly Peirce, 1999, USA – transsexualism, discrimination.

Brokeback Mountain, Ang Lee, 2005, Canada, USA.

C.R.A.Z.Y., Jean-Marc Vallee, 2005, Canada.

If these walls could speak 2, Anne Heche, 2002, USA – novels on lesbian couples.

Kissing Jessica Stein – part comedy, part drama about lesbianism.

Kissing Jessica Stein, Charles Herman-Wurmfeld, 2001, USA – comedy, overlapping (conflict) identities (main heroine being Jewish and homosexual).

Milk, Gus van Sant, 2009, USA – about Harvey Milk.

Priest, Antonia Bird, 1994, UK – gay vs church issues.

The Laramie Project, Moises Kaufman, 2002, USA – background story of a murder of Matthew Shephard because of him being a gay, based on facts.

3. Ethnic minorities

Monster's Ball – approaches a variety of racial issues, including the racism and interracial relationships.

Remember the Titans – tells the story of a football coach who uses sports to help his players work through racial conflicts.

a. Ethnic minorities within Europe

25 degrees en hiver (aka 25 degrees in winter), Stephane Vuillet, 2004, Belgium, France, Spain, Russia – multiculturalism.

300 miles to Heaven, Maciej Dejczer, 1989, Poland, Denmark, France – on poverty as the motivation of immigration, based on facts.

Adams aebler (Adam's Apples), Anders Thomas Jensen, 2006, Denmark/Germany.

Bend it like Beckham, Gurinder Chadha, 2002, Germany, USA, UK – comedy, Hindu minority in UK.

Cafe au Lait, Mathieu Kassovitz, 1993, France - as a fiction on mixed couples in France.

Eden is West, Costa Gavras, 2009, France, Greece, Italy – illegal immigration.

Exils, Tony Gatlif, 2004, France, Japan – Algerian minority in France.

Gadjo Dilo, Tony Gatlif, 1997, France, Romania – Roma people.

Grbavica, Jasmila Zbanic, Austria, Croatia, Germany, Bosnia and Hercegovina, 2003 – Serbian-Bosnian conflict and its contemporary consequences.

Hate, Mathieu Kassovitz, 1996, France - as a fiction on suburban youth in France.

House of fools (aka Dom durakov), Andriej Konczalowski, 2002, France, Russia – Russian-Chechenyan conflict.

La Vita e Bella, Roberto, Begnini, 1997, Italy - on the Holocaust.

Liberte (aka Korkoro), Tony Gatlif, 2008, France - as a fiction on the Roma extermination during WW.

Life is a miracle, Emir Kusturica, 2004, France, Serbia – Serbian-Bosnian conflict in 1992.

The edge of heaven (aka Auf der anderen Seite), Fatih Akin, 2007, Turkey, Germany, Italy – Turkish minority in Germany.

The Great Dictator, Charles Chaplin, 1940, USA- as a fiction on the absurdity of nazism and anti-Semitism, as well as simply the hatred of the other, and the manipulation of power to send young people off to war.

The secret life of words (aka Vida secreta de la palabras), Isabel Coixet, 2005, Spain – cross-cultural understanding with Balkanian conflict in the background.

Time of the Gypsies, Emir Kusturica, 1988, former Jugoslavia, UK, Italy – Roma people in the Balkans region.

Transylvania, Tony Gatlif, 2006, France – Roma people.

Visions of Europe, 2004 – 25 short films (in 140 minutes) from 22 different European countries, European identity.

Welcome to Sarajevo, Michael Winterbottom, 1997, USA, UK – Balkanian conflict, 1992 in Sarajevo.

b. Ethnic minorities outside Europe

→ in the US

A day without a Mexican, Sergio Arau, 2004, Spain, Mexico, USA – Hispano-American minority in US.

American History X, Tony Kaye, 1998, USA – racial identity development, racism US.

Amistad, Steven Spielberg, 1997, USA - racism, slave trade; based on facts – 1839.

At plays in the fields of the Lord, Hector Babenco, 1991, USA - native Indian minority in US.

Crash, 2005, USA. – racial conflicts in US.

Gran Torino, Clint Eastwood, 2008, USA, Australia, Germany – prejudices, racism, Asian minority in US.

Grand Canyon, Lawrence Kasdan, 1991, USA – diversity US.

Guess who's coming to Dinner, Stanley Kramer, 1967, USA – racism, mixed marriage.

Higher Learning, John Singleton, 1995, USA – racism, students, US.

House of Sand and Fog, Vadim Perelman, 2003, USA – conflict over a house with diversity issues and cultural conflict in the background.

Lost in translation, Sofia Coppola, 2003, USA, Japan.

Missisipi Burning, Alan Parker, 1988, USA – race segregation, South of US.

Once Upon a Time...When We Were Colored, Tim Reid, 1995, USA – racism US.

Real Women Have Curves, Patricia Corodoso, 2002, USA – Hispano-American minority in US.

Schools Ties, Darryl Ponicsan, 1992, USA – anti-Semitism.

Smoke Signals, Chris Eyre, 1998, USA – native Indian minority in US.

The Color Purple, Steven Spielberg, 1985, USA – racism in the South of US, at the beginning of the XX century, based upon the novel by Alice Walker, considered the founder of the womanist movement.

The joy luck club, Wayne Wang, 1993, USA – Asian (Chinese) minority in US.

The visitor, Thomas McCarthy, 2007, USA.

Thunderheart, Michael Apted, 1992, USA - native Indian minority in US.

→ Other

3 women, Manijeh Hekmat, 2008, Iran – story of 3 Iranian women.

Monsoon Wedding, Mira Nair, 2001, India, France, Germany, Italy, USA – contemporary India.

Paradise Now, Hany Abu-Assad, 2005, France, Netherlands, Germany, Israel, Palestine – Middle-East Israeli-Palestinian conflict.

The Color Purple – deals with racism in South.

Viva Ladjerie, Nadir Mokneche, 2004, France, Belgium, Algeria – life of 3 women in Algeria.

Whale Rider, Niki Caro, 2002, Germany, New Zealand – Maori minority in New Zealand.

c. Other

Azur et Asmar, Michel Ocelot, 2006, Belgium, France, Spain, Italy.

Barbershop – a comedy dealing with diversity issues and other socio-cultural issues.

House of Sand and Fog – deals with cross cultural issues.

School Ties – focuses on issues of anti-Semitism in a historical context.

The Breakfast Club – deals with breaking stereotypes.

The Crying Game – deals with a variety of diversity issues.

The Station Agent, Thomas McCarthy, 2003, USA.

Tiptoes – deals with a form of diversity not often talked about: "Little people" or "dwarfs."

NON-FICTION

1. Gender

Lake of Fire, Tony Kaye, 2006, USA.

North Country, Niki Caro, 2005, USA – based upon a true story relevant to the first class action sexual harassment law suited in US history. It deals with many issues related to sexual harassment and sexual discrimination.

2. Sexual discriminations

The Times of Harvey Milk, Rob Epstein, 1984, USA.

The Laramie Project – tells the story of Matthew Shephard's murder. The murder was a hate crime in which Shephard was the target because he was gay.

Boys Don't Cry – based on a true story which occurred in rural Nebraska. Deals with issues of homosexuality and homophobia.

3. Ethnic minorities

Whose is this song? 2003, Bulgaria, Belgium.

4. Other

Outfoxed: Rupert Murdoch's war on journalism, Robert Greenwald, 2004, USA - on diversity of points of view in the media.

Websites with cinematographic recommendations on diversity issues:

http://www.louis-hoffman-virtualclassroom.com/Psychology%20Resources/Diversity_Issues/Diversity_Movies.htm

<http://www.globalfilmlinks.com>

6. FUNDING AND DATA FOR DIVERSITY PROJECTS ON A EUROPEAN LEVEL

It is quite hard to start a project on diversity issues without the knowledge or the funding. This section lists some essential references, as well as some links to specific EU-wide studies related to diversity issues which can help develop or fund projects you may have.

EU INSTITUTIONS

European Commission http://ec.europa.eu/index_en.htm

European Commission, Education and Culture DG, Lifelong Learning Programs, Grundtvig For Adult Education Program

http://ec.europa.eu/education/lifelong-learning-programme/doc86_en.htm

Directorate-General for Education and Culture

http://ec.europa.eu/dgs/education_culture/index_en.htm

Life long learning

http://ec.europa.eu/education/lifelong-learning-programme/doc78_en.htm

Youth in Action

http://ec.europa.eu/youth/index_en.htm

Culture

http://ec.europa.eu/culture/index_en.htm

Citizens of Europe

http://ec.europa.eu/citizenship/index_en.htm

Employment, Social Affairs and Equal Opportunities

<http://ec.europa.eu/social/main.jsp?langId=en&catId=1>

PROGRESS Program

<http://ec.europa.eu/social/main.jsp?catId=327&langId=en>

Directorate-General for Justice, Freedom and Security

http://ec.europa.eu/justice_home/funding/intro/funding_intro_en.htm

Directorate-General for Regional Policy

http://ec.europa.eu/dgs/regional_policy/index_en.htm

European Commission, Cultural Contact Point: http://ec.europa.eu/culture/annexes-culture/doc1232_en.htm <http://ec.europa.eu/culture/annexes-culture/doc1232_en.htm>

LabforCulture.org <<http://www.labforculture.org/en/funding>>

TRANSNATIONAL ORGANIZATIONS

European Cultural Foundation <http://www.eurocult.org/>

Open Society Institute & Soros Foundations Network <http://www.soros.org/>

The Ford Foundation <http://www.fordfound.org/regions>, and their “local office” in Eastern Europe: Trust for Civil Society in Central and Eastern Europe <http://www.ceetrust.org/>

BritishCouncil <http://www.britishcouncil.org/new/>

Goethe Institute <http://www.goethe.de/enindex.htm>

Erste Stiftung <http://www.erstestiftung.org/general-funding/funding-guidelines>

OTHERS

Assembly of European Regions <http://www.aer.eu/>

Euro-Med Youth Platform

<http://www.euromedp.org/default.asp?module=content&id=31>

UNESCO <http://www.unesco.org/new/en/unesco/>

7. DIRECTORIES

Who do you turn to when you want to set up an inclusive debate on diversity issues if you don't have any minorities or minority rights organizations in your network? This section provides a few thematic directories of organizations working on diversity issues or on minority rights across Europe.

WEB LINKS DIRECTORY

Compass http://www.eycb.coe.int/compass/en/links/links_04.html

On this website you will find a lot of links related to discriminations and xenophobia:

- Racism and discrimination,
- Roma issues,
- People with disabilities,
- Immigrants and refugees
- Religion
- Anti-semitism
- Gay and Lesbian issues

Internet Centre Anti Racism Europe <http://www.icare.to/>

ICARE, the information disseminator for the European NGO-community working in the field of anti-discrimination.

The European Network Against Racism <http://www.enar-eu.org/>

ENAR is a network of European NGOs working to combat racism in all EU member states and represents more than 600 NGOs throughout the European Union. An important directory by following « links », related to :

- European and International NGOs and Networks
- Roma & Travellers Organisations
- NGOs working on intersectional discrimination
- European Institutions
- United Nations and other Intergovernmental Organizations

AND MORE PRECISELY LINKS RELATED TO...

Homosexuality, transsexualism

ILGA-Europe is the European Region of the **International Lesbian, Gay, Bisexual, Trans and Intersex Association** (ILGA).

<http://www.ilga-europe.org/>

The International Day against Homophobia and Transphobia ("IDAHO") was created in 2004 to draw the attention of policy makers, opinion leaders, social movements, public opinion, the media, etc... to this issue, and to promote a world of tolerance, respect and freedom regardless of people's sexual orientation or gender identity.

<http://idahomophobia.org/wp/>

International Gay and Lesbian Human Rights Commission.

<http://www.iglhrc.org/cgi-bin/iowa/home/index.html>

Migrants

The Migration Policy Group is an independent non-profit European organization committed to contributing to lasting and positive change resulting in open and inclusive societies in which all members have equal rights, responsibilities and opportunities in developing the economic, social and civic life of Europe's diverse societies.

<http://www.migpolgroup.com/>

The International Organization for Migration (IOM) is an intergovernmental organization, committed to the principle that humane and orderly migration benefits migrants and society.

<http://www.iom.int/jahia/Jahia/lang/en/pid/1>

The Migration Policy Institute is a nonpartisan, nonprofit think tank dedicated to the study of the movement of people worldwide.

<http://www.migrationpolicy.org/>

By following this link, <http://www.migrationinformation.org/datahub/links.cfm>, you will find a directory of Research Centers and Non-Governmental Organizations (at the bottom of the page).

The European Council on Refugees and Exiles (ECRE) is a pan-European network of 69 refugee-assisting non-governmental organisations that promotes a humane and generous European asylum policy.

<http://www.ecre.org/>

By following this link, <http://www.ecre.org/members>, you will find the members of ECRE by country.

The International Migration Institute (IMI) is committed to developing a long-term and comprehensive perspective on international migration processes seen as part of broader processes of global change and development.

<http://www.imi.ox.ac.uk/>

By following this link, <http://www.imi.ox.ac.uk/links>, you will find an directory of Migration Resources Online.

Muslims populations

The European muslim network is a Think Tank that gathers European Muslims intellectuals and activists throughout Europe. They aim at fostering communication, views and expert analysis on the key issues related to the Muslim presence in Europe.

<http://www.euro-muslims.eu/>

By following this link <http://www.euro-muslims.eu/menu-horizontal/useful-links/> you will find a lot of links to muslims organizations of european countries and to EU and international organizations (especially links to Research Institutes on Islam, Civil Society/ Networks, and European Think Tanks)

People with disabilities

Inclusion Europe is a website supported by the European Commission. You will find links to european NGOs.

<http://www.inclusion-europe.org/main.php?lang=EN&level=&s=153&mode=nav1&n1=278>

Health-UE is the public health portal of the European Union. By following this link, you will find links to NGOs.

http://ec.europa.eu/health-eu/my_health/people_with_disabilities/ngo_en.htm

The European Disability Forum (EDF) is an independent European non-governmental organisation that represents the interests of 65 million disabled people in the European Union and stands for their rights.

<http://www.edf-feph.org/>

Roma populations

On the web site of **the European Roma Rights Center**, you can find links related to :

- Roma, Gypsies, Travellers
- Human rights organizations
- Intergovernmental sites
- Regional news (above all East Europe and Balkans)

http://www.errc.org/Linksto_index.php

VIH/AIDS

The joint **United Nations Programme on HIV/AIDS**. A wealth of information.

<http://www.unaids.org/en/>

French website **AIDES** is the first french association fighting against HIV/AIDS and hepatitis.

http://www.aides.org/?gclid=Cli5u_Wn96ACFUeZ2Aod_xlHoQ

Member of Coalition PLUS <http://www.coalitionplus.org/>

TAMPEP is a European Network for HIV/STI Prevention and Health Promotion among Migrant Sex Workers.

<http://tampep.eu/index.asp>

WOMEN

The European Women's Lobby (EWL) is the largest umbrella organisation of women's associations in the European Union. It aims at promoting women's rights and equality between women and men in the European Union.

<http://www.ifuw.org/uwe/ewl-cedaw.htm>

By following this link, you will find a directory, among others, of european and international women's organisations :

http://www.womenlobby.org/site/1Template1.asp?DocID=105&v1ID=&RevID=&namePage=&pageParent=&DocID_sousmenu

Women In Development Europe (WIDE) is a European feminist network of women's organisations, development NGOs, gender specialists and women's rights activists.
<http://www.wide-network.org/>

European Professional Women's Network (EuropeanPWN) is an on-line networking and learning community for women and companies seeking to promote women's professional progress.
<http://www.europeanpwn.net/>

Women against Violence Europe (WAVE) is a network of European women's non-governmental organisations working in the field of combating violence against women and children. A lot of links to european countries' NGO's.
<http://www.wave-network.org/default.asp>

8. INDICES

Identity, integration, democracy, freedom... do these concepts refer to the same ideas across Europe? Is there a difference between "European" jargon and national jargons? How do we communicate across Europe when these concepts are complex in our own countries and languages already? Referring to an index helps make sure everyone in the room is talking about the same thing, or even of raise awareness about the multiple meanings one same word can have. This section sends to various useful indices available in publications or on the web.

Some sources where we can find general definitions that we can use as THE definition if we initiate a new discussion:

The **Open Society Justice Initiative's report** *Muslims in Europe* has an extensive index with relevant definitions at the beginning. If you download the whole study you'll find it page 18.

http://www.soros.org/initiatives/home/articles_publications/publications/muslims-europe-20091215

Sociology Guide is a website mainly for Sociology students, which provides a range of necessary definitions. Just click on the links at the left side and you will find different definitions concerning that topic.

<http://www.sociologyguide.com/questions/ethnicity.php>

Wapedia, a mobile online encyclopedia which provides necessary definitions in many languages. You just need to enter the word in the search field.

<http://wapedia.mobi/en/>

The paper **The Importance and Challenge on the definition of the term Minority in a Multicultural Europe** requires a broad definition about the term "Minority" and also the discussion about why it is to important to find a common definition.

http://www.euroculturemaster.org/pdf/groep2_2/Jovanovic.pdf