

“The Policy Implications of Diversity”

Partially Annotated Bibliography, August 2002, revised December 2005

This bibliography was first prepared in 2002 as a background resource for IPS researchers and public sector and other participants in discussion on the theme of diversity and public policy. The bibliography was prepared by Amanda Wolf, with the assistance of Shelley Dixon. It is not held to be comprehensive or representative. However, we did seek to sample from a very wide range of disciplines. The “annotations” are, in most cases, information from publishers (e.g., back-cover blurbs).

*The listings also contain the complete bibliography from:
Boston, J., P. Callister, and A. Wolf (2006) The Policy Implications of Diversity, Institute of Policy Studies, Wellington, NZ*

Suggestions for changes and additions may be emailed to Amanda.wolf@yuv.ac.nz.

Abel, S., Gibson, D., Ehau, T. and Tipene Leach, D. (2005) ‘Implementing the primary health care strategy: A Māori health provider perspective’, *Social Policy Journal of New Zealand*, 25: 70-87.

Adolescent Health Research Group: Youth 2000 (2003) *New Zealand Youth: A Profile of their Health and Wellbeing* Auckland, University of Auckland. Retrieved 01 November 2004 from <http://www.youth2000.ac.nz/earlyfindings.html>

Ahrons, C. and Perlmutter, M. (1982) ‘The relationship between former spouses: A fundamental subsystem in the remarriage family’, in J.C. Hansen and L. Messinger (eds.), *Therapy with remarriage families* Rockville, MD, Aspen

Al-Ali, N. and K. Koser, Eds. (2001). *New Approaches to Migration: Transnational Communities and the Transformation of Home*, Routledge.

This book critically evaluates the transnational communities approach to contemporary international migration. It does so through a specific focus on the relationship between 'transnational communities' and 'home'. The meaning of 'home' for international migrants is changing and evolving, as new globally-oriented identities are developed

Albrecht, M. H., Ed. (2001). *International HRM: Managing Diversity in the Workplace*, Blackwell Publishers Inc.

This book is a teaching guide, designed for students undertaking an MBA or executive course on Human Resource management and cultural diversity. It is a collection of articles (by various authors) that focus on cultural diversity in the global workforce and real life cases that illustrate successful practices or issues that need resolution and highlight national differences. Organisations have moved from a regional setting to a

global one. This has resulted in necessary change, the integration of cultural and global diversity to strategic planning of the organisation is critical to its success. A success-oriented and ethical business culture and how that happens in the global environment with differing perceptions, expectations and behaviours is the concern of all who manage people from diverse cultures and subcultures. This book attempts to answer three key questions: 1) What are the trends and current issues in global diversity that affect management and HR management 2) What are the solutions and 3) what is needed to implement these solutions.

Alesina, A and E La Ferrara (2005) 'Ethnic diversity and economic performance', *Journal of Economic Literature*, 43 (3): 762-800

Alexander, W. R. and Williams, J. (2001) 'A critique of 'Māori socio-economic disparity'', *New Zealand Population Review*, 27(1&2): 27-35.

Allan, J. (2001) 'Classification and Issues: Review of the Measurement of Ethnicity:' *Main Paper*, Statistics New Zealand, Wellington.

Allen, K. R. (2000) A conscious and inclusive family studies, *Journal of Marriage and the Family*, 62: 4-17.

Amin, A. (2002). "Ethnicity and the multicultural city: living with diversity." *Environment and Planning A* 34(6): 959-980.

In the wake of the race disturbances in Oldham, Burnley, and Bradford in Summer 2001, the author explores the possibilities for intercultural understanding and dialogue. He argues that, although the national frame of racial and ethnic relations remains important, much of the negotiation of difference occurs at the very local level, through everyday experiences and encounters. Against current policy emphasis on community cohesion and mixed housing, which also tends to assume fixed minority ethnic identities, the author focuses on prosaic sites of cultural exchange and transformation, plural and contested senses of place, an agonistic politics of ethnicity and identity, and the limitations of the White legacy of national belonging in Britain.

Anton, D. J. and International Development Research Centre (Canada) (1995). *Diversity, globalization, and the ways of nature*. Ottawa, International Development Research Centre.

The conquest of the Americas was the first step on the path to globalization. Today, 500 years later, we are rapidly approaching the prophesied global village and, consequently, natural and cultural uniformity. Amidst all the literature and discussion supporting globalization, author and geographer, Danilo J. Anton, argues against it. In his newest book, Diversity, Globalization, and the Ways of Nature, Anton demonstrates how diversity is necessary for both natural and cultural survival. He is not against progress, rather he illustrates how the "informatics revolution" can be use to promote public

participation, capture traditional knowledge, and provide new methods for the defense of the natural environment.

Arrendo, P. (1996). *Diversity Management Initiatives*. Thousand Oaks, California, Sage Publications.

This book talks about workplace diversity as it relates to individuals and change. Change leads to discomfort and to conflict. The simplistic assumption would be that this is caused by poor communication and inflexibility, however interpersonal relationships are impacted by age, gender, economics, ethnicity, sexual preferences and many, many other characteristics which have to be taken into account. Diversity is a contemporary topic that is complex and confusing, in order to be successful in implementing it, organisations cannot assume that stereotypical things are causing it. They must instead confront the people problems head on and recognise that adults are capable of continued learning and change. A sequential model is presented, that is intended to be a flexible guide to organisational change through diversity. The book also examines the historical and contemporary perspectives of relationships in the U.S that impact on the status quo of workplace diversity.

Aspinall, P. (2000). "Should a question on "religion" be asked in the 2001 British Census? A public policy case in favour." *Social Policy & Administration* **34**(5): 584-600.

For the first time since the voluntary census in 1851, a question on religion will be asked in the pool Census for England and Wales and far Scotland. The justification given in the White Paper is that the information will enhance output from the ethnicity question, especially for groups originating from the Indian subcontinent. The decision has attracted criticism on the grounds that religion is a private and sensitive matter not suitable for a census and that the information by the question will be of limited or no value. This paper contends that a question on religion should be asked and presents the main arguments in favour. In addition to enabling ethnic minority subgroups to be identified, it will provide counts for groups like Muslims and Jews that are; currently invisible in ethnicity classifications. Information on religions will meet government needs arising from the increasing involvement of faith communities as collaborators in urban regeneration and health improvement and statutory requirements relating to such matters as standing advisory councils on religious education and local authority obligations under the Children Act 1989. It will also provide an evidence base for facilitation the identification of discrimination on religious grounds. However, the utility of the category "Christian" in the question for England and Wales-in contrast to the broad subdivisions of Christianity in the Scotland question-is questioned given that for some ethnic groups "Catholic" and "Protestant" are important cultural markers of difference merit critical review by professionals and the wider society.

Australian Bureau of Statistics (2004) Family Characteristics, Australia,
<http://www.abs.gov.au/AUSSTATS/abs%40.nsf/mf/4442.0?OpenDocument>

Axelrod, R. (1997) 'The dissemination of culture: A model with local convergence and global polarization', *Journal of Conflict Resolution* 41, pp. 203-26, reprinted in Axelrod, *The Complexity of Cooperation: Agent-Based Models of Competition and Collaboration* Princeton, Princeton University Press.

Baehler, K. (2002) 'Ethnicity-based Research and Politics: Snapshots from the United States and New Zealand', *Social Policy Journal of New Zealand*, 18: 18-30.

Baghrarian, M. and A. Ingram, Eds. (2001). *Pluralism: The Philosophy and Politics of Diversity*, Routledge.

Pluralism: The Philosophy and Politics on Diversity advances recent debates on political pluralism in a range of essays that challenge or defend the association of liberalism and pluralism. The volume is divided into three parts: an investigation of the philosophical sources of pluralism, including an essay on William James; the value of pluralism and liberalism, discussing the compatibility of these ideas; and an investigation of difference in pluralism, with writing on women, ethnocultural, and the public-private distinction

Bala, V. and S. Goyal (2001). "Conformism and diversity under social learning." *Economic Theory* 17(1): 101-120.

When there are competing technologies or products with unknown payoffs an important question is which technology will prevail and whether technologies with different payoffs can coexist in the long run. In this paper, we use a social learning model with local interactions to study this question. We show that the adoption of technologies as well as the prospects of conformism/diversity depend crucially on the nature of interaction between individuals and the heterogeneity of preferences in a society.

Banks, J. A. (2000). *Cultural Diversity and Education: Foundations, Curriculum, and Teaching (4th Edition)*. London, Allyn & Bacon.

Much more than a "how-to/activities" book, this textbook gives students a strong background in the conceptual, theoretical, and philosophical issues in multicultural education. Cultural Diversity and Education is designed to help pre-service and in-service educators clarify the philosophical and definitional issues related to pluralistic education, derive a philosophical position, design and implement effective teaching strategies that reflect ethnic and cultural diversity, and prepare sound guidelines for multicultural programs and practices. This book describes actions that educators can take to institutionalize educational programs and practices related to ethnic and cultural diversity. The scope of this edition has been broadened to include a focus on gender, disability, and giftedness. The significant changes that were made in this edition necessitated that the title be changed. Multiethnic Education: Theory and Practice, the title of this book for its three previous editions, no longer accurately describes its contents. Consequently, the title of the book was changed to better reflect the broader coverage of its content.

Banks, J. A., P. Cookson, et al. (2001). "Diversity within unity: Essential principles for teaching and learning in a multicultural society." *Phi Delta Kappan* **83**(3): 196-+.

Bannerji, H. (2000). "The paradox of diversity: The construction of a multicultural Canada and "women of color". *Womens Studies International Forum* **23**(5): 537-560.

The concept of diversity, as the central concept of the discourse of multiculturalism, has become common in Canadian politics and cultural life. This is So much the case that even the corporate sector has adapted its talk of profit to multiculturalism and diversity, while the Canadian government and public institutions have set up major administrative bureaucracies in their names. The population itself which is coded as "multicultural" or "diverse," as opposed to "Canadian," has organized itself in various governmental and non-governmental agencies, merging these notions with those of the community and ethno-cultural identity. We have versions of multiculturalism-diversity discourse in our everyday language and various types of scholarship, including theorizations based on multicultural feminism and feminist politics of diversity. This article explores critically, the composite discourse of multiculturalism and diversity from a feminist anti-racist perspective. It intends an epistemological critique of diversity as discourse in its materialization as multiculturalism in a comprehensive ideological and political sense. My particular point of entry lies in this discourse's definitional power over non-white women living in Canada, with regard to their ideological and socio-political locations and constructions. I have sought to accomplish this by inquiring into the contradictions or paradoxes inherent in the epistemology of diversity, with the purpose of uncovering "multiculturalism" as what Dorothy Smith (1990) has called a "ruling category," or Louis Althusser an "ideological state apparatus" (1971). (C) 2000 Elsevier Science Ltd.

Banton, M. (1999). "Ethnic diversity and public policy: A comparative inquiry." *Ethnic and Racial Studies* **22**(4): 777-778.

Barnard, L. (2001) Submission of the Human Rights Commission on: The Review of the Measurement of Ethnicity, Wellington, Human Rights Commission.

Barry, B. M. (2001). *Culture and equality: An Egalitarian Critique of Multiculturalism*. Cambridge, MA, Harvard University Press.

Concerned that rampant multiculturalism is actually dividing people instead of uniting them, Barry (philosophy and political science, Columbia Univ.) has written a comprehensive critique of multicultural policies throughout the world. The author argues that multiculturalism (a.k.a. the politics of difference or recognition) undermines the politics of redistribution, actually harming the groups it seeks to help and stands in the way of the kinds of universal policies that would benefit most members of minority groups and the society at large. He examines a wide range of multicultural legal controversies, from the practice of gypsies not to educate their children vs. the child's right to an education to the freedom of turbaned motorcycle-riding Sikhs not to wear helmets vs. public-safety laws. The author examines treating people differently in response to their

different cultural beliefs, paying special attention to religion and education. His antidote is equal rights for all individuals and a normative standard of fairness that can be shared by all. Although his stance is controversial, the author makes his case through a fairly objective analysis of the legal victories of a variety of special interest groups, and his approach is rational and methodical throughout. In addition, he often proposes an alternative solution to the problem issue at hand. For academic libraries. Deborah Bigelow, Leonia P.L., N.J.

Bauder, H. (2002). "Neighbourhood effects and cultural exclusion." *Urban Studies* **39**(1): 85-93.

The idea of neighbourhood effects implies that the demographic context of poor neighbourhoods instills 'dysfunctional' norms, values and behaviours into youths, triggering a cycle of social pathology. It is argued that neighbourhood effects are part of a wider discourse of inner-city marginality that stereotypes inner-city neighbourhoods. Reflecting upon arguments made in the existing literature, the ideological underpinnings of the idea of neighbourhood effects are revealed. Essentialist conceptions of neighbourhood culture among employers, educators and institutional staff contribute to the neighbourhood effects phenomenon. It is also suggested that researchers and policy-makers must recognise wider forces of cultural differentiation and exclusion.

Baumann, G. (1999). *The Multicultural Riddle: Rethinking National, Ethnic, and Religious Identities*, Routledge.

Multicultural Riddle is a comprehensive exploration of all the issues that shape our search for a multicultural society. The book examines how we can establish a state of justice and equality between and among three groups: those who believe in a unified national culture, those who trace their culture to their ethnic identity, and those who view their religion as their culture. To solve the multicultural riddle, one must rethink national identity, ethnicity and the role of religion in the modern world. In this rethinking comes a new concern with the meaning and making of culture emerges.

A Riddle is a paradox that can be solved by rethinking the terms in which it is posed. Multiculturalism, too, is a riddle. It asks how we can establish a state of justice and equality between and among three parties: those who believe in a unified national culture, those who trace their culture to their ethnic identity, and those who view their religion as culture. To solve the riddle, one needs to rethink what is meant by nationality or the nation-state, by ethnic identity or ethnicity, and by religion as a basis of culture. What all three acts of rethinking have in common is a new concern with the meaning and making of culture. Multiculturalism is not the old concept of culture multiplied by the number of groups that exist, but a new, and internally plural, praxis of culture applied to oneself and to others. This is what this book tries to show.

Bedford, R. and R. Didham (2001). Who are the "Pacific peoples"? Ethnic identification and the New Zealand Census. *Tangata O Te Moana Nui: The Evolving of Pacific*

Peoples in Aotearoa/New Zealand. C. Macpherson, P. Spoonley and M. Anae. Palmerston North, Dunmore Press: 21-43.

Bedggood, J. (1997) *Pakeha ethnicity? Sites*, 35: 81-100.

Belich, J. (1996). *Making peoples. A History of the New Zealanders, from Polynesian Settlement to the End of the Nineteenth Century*, Honolulu, University of Hawaii Press.

Benkler, Y. (2001). "Siren songs and amish children: Autonomy, information, and law." *New York University Law Review* 76(1): 23-113.

New communications technologies offer the potential to be used to promote fundamental values such as autonomy and democratic discourse, but, as Professor Yochai Benkler discusses in this Article, recent government actions have disfavored these possibilities by stressing private rights in information. He recommends that laws regulating the information economy be evaluated in terms of two effects: whether they empower one group to control the information environment of another group, and whether they reduce the diversity of perspectives communicated. Professor Benkler criticizes the nearly exclusive focus of information policy on property and commercial rights, which results in a concentrated system of production and homogenous information products. He suggests alternative policies that promote a commons in information, which would distribute information production more widely and permit a greater diversity of communications.

Bennett, D., Ed. (1998). *Multicultural States: Rethinking Difference and Identity*, Routledge.

Multicultural States combines discussions of the principles of cultural pluralism, nationalism, and minority identities with informative studies of specific local histories and political conflicts in the USA, Canada, Australia, New Zealand, India, South Africa, Ireland and Britain to identify common problems in the postcolonial era. The contributors discuss a range of issues from political versus cultural constructions of nationhood in the USA and Australia to ethnic nationalism in post-apartheid South Africa and multicultural law and education in Canada and New Zealand. Contributors: Ien Ang, David Atwell, Homi Bhabha, Abena P. A. Busia, Gargi Bhattacharyya, Dipesh Chakrabarty, Terry Eagleton, John Frow, Henry Giroux, Ihab Hassan, Smaro Kamboureli, Maria Koundoura, Beryl Langer, Anne Maxwell, Meaghan Morris, Susan Mathieson, Jon Stratton

Bentley, T. and Wilsdon, J. (2003) 'Introduction', in T. Bentley and J. Wilsdon (eds) *The Adaptive State: Strategies for Personalising the Public Realm* London, Demos.

Berger, P. (1976). *Pyramids of Sacrifice*. New York, Viking.

Berger, P. L. and S. P. Huntington, Eds. (2002). *Many Globalizations : Cultural Diversity in the Contemporary World*. Oxford, Oxford University Press.

*Much discussed but poorly understood, globalization is praised as the answer to all the world's problems and blamed for everything from pollution to poverty. In *Many Globalizations*, Peter Berger and Samuel Huntington bring together an array of scholars from around the world, who paint a far subtler and more richly shaded portrait, showing both the power and the unexpected consequences of this great force. Here the stereotypes of globalization as American imperialism on the one hand or economic cure-all on the other fall apart under the close scrutiny of these leading scholars. Looking at globalization in countries such as Chile, Japan, South Africa, Germany, Turkey, Hungary, Taiwan, India, and the United States, they show that an emerging global culture does indeed exist, one that is heavily American in origin and content, but that is far from a centrally directed force like classic imperialism--nor is it simply a "metastasized Disneyland." They examine the currents that carry this culture, from a worldwide class of young professionals to nongovernmental organizations, and define globalization's many variations (ranging from Buddhist influences to Islamic modernism) as well as subglobalizations that bind regions together. The authors also draw attention to globalizing forces that have escaped media scrutiny, such as the role of evangelical Protestantism (which both adapts to local languages and cultures, and introduce distinctively American values) and Opus Dei, the conservative Catholic movement that originated in Spain. Analytical, incisive and stimulating, *Many Globalizations* offers rare insight into perhaps the central issue of modern times, one that is changing the West as much as the developing world.*

Information from Amazon.com / Accessed 9 August 2002

Best, D. (1998). "Understanding, diversity and consensus." *Oxford Review of Education* 24(3): 329-335.

This paper argues that there are at least four senses of understanding, which comprise a spectrum, and which are highly relevant to the possibility of educating for tolerance and consensus in situations of diversity in beliefs and attitudes. These are: (1) Understanding with sympathy for different attitudes. (2) Understanding that the reasons given for a different attitude really are reasons, but without sympathy for it, since the reasons against are compelling. (3) Understanding given by imaginatively constructing reasons from inside a different nexus of beliefs. Again, these are acceptable as reasons, but there may be a deep aversion of feeling to this way of thinking. (4) Understanding how people reached certain attitudes, given particular circumstances, which one may be completely unable to condone. No reasons given for such actions could be acceptable as valid reasons. My thesis is itself ethical: the notion of an 'ideally' neutral, morally aseptic philosophical consideration of these issues makes no sense. The current demand that children should be taught clear parameters of right and wrong is not incompatible with developing the understanding of different beliefs which can help to promote tolerance, and consensus.

Bichan, H. (1998) 'A critique of Health Futures:2020 Visions', *Future Times*, Volume 2.

- Birks, S. (2000) Submission To the Justice and Electoral Committee on the House of Representatives Supplementary Order Paper No. 25, Matrimonial Property Amendment Bill, Retrieved 8 August, 2002, from:
<http://econ.massey.ac.nz/cppe/issues/sop25sub.htm>
- Bíró, A.-M. and P. Kovács (2001). *Diversity in action : local public management of multi-ethnic communities in Central and Eastern Europe*. Budapest, Hungary, Local Government and Public Service Reform Initiative Open Society Institute.
- Blakely, T., Fawcett, J., Atkinson, J., Tobias, M., and Cheung, J. (2005) *Decades of Disparity II: Socioeconomic mortality trends in New Zealand, 1981-1999* Wellington, Ministry of Health and University of Otago.
- Blankenhorn, D. (1996) *Fatherless America: Confronting our most urgent social problem* New York, Basic Books
- Blum, L. (2001). "Recognition and multiculturalism in education." *Journal of Philosophy of Education* **35**(4): 539-559.
- Charles Taylors 'Politics of Recognition' has given philosophical substance to the idea of 'recognition' and has solidified a link between recognition and multiculturalism. I argue that Tavior oversimplifies the valuational basis of recognition; fails to appreciate the difference between recognition of individuals and of groups; fails to articulate the value of individuality; fails to appreciate the difference betwee, race and ethnoculture as dimensions of identity: and fails to appreciate equality as a recognitional value. The value of recognition in education goes beyond multiculturalism, and the reasons,for multiculturalism go far beyond recognitional concerns.*
- Boaz, A., D. Ashby, et al. (2002). Systematic reviews: what have they got to offer evidence based policy and practice? London, ESRC UK Centre for Evidence Based Policy and Practice, Queen Mary, University of London: 28.
- Contributes to the debate on extending the use of systematic reviews to a wider range of policy areas. Examines ways in which systematic review presents a distinctive approach to synthesising research, exploring the challenges faced by researchers outside clinical medicine and identifying reasons why it is sometimes contentious in the social policy and practice field. Areas in which the social sciences can contribute to the development of review methodology are outlined. The wider impact of systematic review activity on the quality of primary research is also discussed, together with the tools and training resources available to support this activity.*
- Borjas, G. J., Ed. (2000). *Issues in the economics of immigration*. Chicago, University of Chicago Press.
- The United States is now admitting nearly one million legal immigrants per year, while the flow of illegal aliens into the country continues to increase steadily. The debate over*

immigration policy has typically focused on three fundamental questions: How do immigrants perform economically relative to others? What effects do immigrants have on the employment opportunities of other workers? What kind of immigration policy is most beneficial to the host country? This authoritative volume represents a move beyond purely descriptive assessments of labor market consequences toward a more fully developed analysis of economic impacts across the social spectrum. Exploring the broader repercussions of immigration on education, welfare, Social Security, and crime, as well as the labor market, these papers assess dimensions not yet taken into account by traditional cost-benefit calculations.

This collection offers new insights into the kinds of economic opportunities and outcomes that immigrant populations might expect for themselves and future generations.

Info from <http://www.press.uchicago.edu/cgi-bin/hfs.cgi/00/13959.crl>

Bosch, G. and S. Lehdorff (2001) 'Working time reduction and employment: Experiences in Europe and economic policy recommendations', *Cambridge Journal of Economics*, 25: 209-43.

Boston, J., et al. (1996) *New Zealand Under MMP: A New Politics?* Auckland, Auckland University Press.

Bowen, W., D. Bok, et al. (1999). "A report card on diversity: Lessons for business from higher education." *Harvard Business Review* 77(1): 138+.

Institutions of higher learning in the United States have long played a disproportionate role in supplying leadership talent to the world's business and professional organizations. For 30 years, the most selective schools have been working to increase diversity in their student bodies. New research by the former presidents of Princeton and Harvard suggests that the experiences and initiatives of these academic institutions can provide business leaders with insight into how to create diverse organizations that succeed.

The first insight has to do with clarity of mission. It is not enough to pursue diversity because it is "the right thing to do." In an insert, Raymond Gilmartin, the CEO of Merck, echoes that view, discussing the relationship between diversity and Merck's competitiveness. The second insight concerns recruiting. The authors challenge what they call "the myth of pure merit," the notion that recruiting is a precise science based only on grades and test scores. Instead, they argue, merit is about assembling a team by deciding which applicants, considered individually and collectively, will contribute most to achieving the company's goals. The third insight concerns how organizations help employees perform to their potential. Of the factors contributing to high graduation rates at the most selective schools, higher expectations and the efforts of mentors stand out as most important. Finally, the fourth insight is about how to achieve accountability in a corporate setting. Boards must ask: Are our recruiting policies working? and How are recruited employees doing?

Bowen, W. G. and Bok, D. (1998) *The shape of the river: Long-term consequences of considering race in college and university admissions*, Princeton: Princeton University Press.

Box, S. (2000). *Economic Geography -- Key Concepts*. Wellington, The Treasury.

Economic geography can help us understand why people and firms choose to locate where they do, whether these are good choices from a broader efficiency/resource allocation viewpoint, and what the implications of these choices are for the distribution of income and wealth. This paper is an attempt to synthesise the key pieces of recent literature on economic geography and think about how the concepts may apply to New Zealand. The paper first builds a framework of the key forces affecting the geographic location of people and firms. The framework splits the concepts into exogenous and endogenous forces, with a particular focus on agglomerating and dispersing forces. The framework can be used to think about location decisions both within countries and between countries, and a closer look is taken at how the concepts apply to New Zealand at the international level. The paper then explores whether location decisions can be a problem from efficiency or equity perspectives and looks at possible roles for intervention. The paper highlights that location decisions are influenced by many factors and that density can offer many benefits to people and firms. Fundamental questions are raised about whether New Zealand as a whole can maintain a critical mass of activity. There are also important questions about how we might deal with poor or declining regions.

Bradley, H. (1996). *Fractured Identities: Changing Patterns of Inequality*. Cambridge, Polity Press.

Despite claims about the "classless society", modern industrial societies such as Britain and America are characterized by widening gaps between rich and poor. Accessible study that brings out the complexity of patterns of stratification and inequality with linkages into debates around modernity/post-modernity.
Info from <http://www.infed.org/biblio/b-differ.htm>

Brash, D. (2004) 'Nationhood', Speech to the Orewa Rotary Club, 27 January
http://www.national.org.nz/speech_article.aspx?ArticleID=1614

Brash, D. (2005) 'We Are All New Zealanders', Speech at Forum North, Whangarei, 29 August.

Braver, S. L., and Griffin, W. A. (2000) 'Engaging fathers in the post-divorce family', in H. E. Peters, G. W. Peterson, S. K. Steinmetz and R. D. Day (eds.), *Fatherhood: Research, interventions and policies* New York, Haworth.

Bridget, R. and P. Reid (2001). *Ethnicity Matters: Māori Perspectives*. Wellington, Statistics New Zealand.

Broadnax, W. D. (2000). *Diversity and affirmative action in the public service*. Boulder, Colo., Westview Press.

In Diversity and Affirmative Action in Public Service, Walter Broadnax brings together much of the most influential research and thought in public administration literature regarding diversity and affirmative action. Equal employment opportunity, gender discrimination, creating a representative bureaucracy, age discrimination, and disabilities are examined in detail by drawing on the best work in the Public Administration Review, and by providing useful perspectives regarding that work over time.

Brown, R. (2002). "Overcoming educational exclusion - Is diversity an appropriate model for democratic higher education?" *American Behavioral Scientist* **45**(7): 1061-1087.

This article provides an historical context for efforts in the United States to overcome educational exclusion since World War II, from academic apartheid to affirmative action and, more recently, from race-based criteria of selection to what is called diversity. Central criticisms and problems of diversity are identified, their validity is assessed, and suggestions as to how they may be rejoined or overcome are provided.

Brunsma, D.L and K.A. Rockquemore (2001) 'The new color complex: Appearances and biracial identity', *Identity*, 1(3): 225-246.

Buchan, D. (2005) *The Integrations of Skilled Migrants Into the New Zealand Workforce and Society* Research paper submitted in partial fulfillment of the requirements of the Master of Public Policy, Victoria University of Wellington, September.

Burbules, N. C. (1997) 'A grammar of difference: Some ways of rethinking difference and diversity as educational topics', *Australian Educational Researcher* available at <http://faculty.ed.uiuc.edu/burbules/ncb/papers/difference.html>

Button, S. B. (2001). "Organizational efforts to affirm sexual diversity: A cross- level examination." *Journal of Applied Psychology* **86**(1): 17-28.

A growing number of organizations have enacted policies intended to recognize and affirm sexual diversity in the workforce. This research demonstrates that the more prevalent these policies, the less likely sexual minority members are to experience treatment discrimination. Further, as expected, more equitable treatment was associated with higher levels of satisfaction and commitment among lesbian and gay employees. Treatment discrimination was also systematically related to the use of 3 identity management strategies (i.e., counterfeiting, avoiding, integrating). Findings also illustrate the importance of considering individual attributes in diversity research. In particular, group identity attitudes were associated with work- related attitudes and identity management. Overall, the research demonstrates the importance of

organizational efforts to affirm sexual diversity and highlights the need for future research in this area.

Cairns, A. (1999). Introduction. *Citizenship, Diversity, and Pluralism: Canadian And Comparative Perspectives*. A. Cairns, J. C. Courtney and a. others. Montreal/London, McGill-Queen's University Press: 3-22.

Cairns, A. C., J. C. Courtney, et al. (1999). *Citizenship, diversity, and pluralism: Canadian and comparative perspectives*. Montreal/London, McGill-Queen's University Press.

Citizenship has both a vertical and a horizontal dimension. The vertical links individuals to the state by reinforcing the idea that it is "their" state - that they are full members of an ongoing association that is expected to survive the passing generations. Accordingly their relation to the state is not narrowly instrumental but is supported by a reservoir of loyalty and patriotism that gives legitimacy to the state. The horizontal relationship is the positive identification with fellow citizens as valued members of the same civic community. Here citizenship reinforces empathy and sustains solidarity through its official endorsement of who counts as "one of us". Citizenship, therefore is a linking mechanism that in its most perfect expression binds the citizenry to the state and to each other.

Citizenship, Diversity and Pluralism assesses the transformation of these two dimensions of citizenship in increasingly diverse and plural modern societies, both in Canada and internationally. Subjects addressed include the changing ethnic demography of states, social citizenship, multiculturalism, feminist perspective on citizenship, aboriginal nationalism, identity politics, and the internationalization of human rights

Callister, P. Links between labour market change and family and household form. Wellington, Institute of Policy Studies in association with the Ministry of Social Policy.

Callister, P. (2004) 'Seeking an ethnic identity: Is "New Zealander" a valid ethnic category?' *New Zealand Population Review*, 30(1&2): 5-22.

Callister, P. (2005) Callister, P. (2005) The changing distribution of paid and unpaid work in New Zealand, Treasury Working Paper 05/07, Wellington: Treasury.

Callister, P. and Blakely, T. (2004) 'Ethnic classification, intermarriage, and mortality: Some methodological issues in relation to ethnic comparisons in Aotearoa/New Zealand', Working Paper, Wellington School of Medicine, <http://www.wnmeds.ac.nz/academic/dph/research/nzcms/index.html>

Callister, P., Didham, R. and Potter, D. (2005) Ethnic Intermarriage in New Zealand, Working paper, September, Wellington: Statistics New Zealand, <http://www.stats.govt.nz/NR/rdonlyres/14E5BF11-60CF-4F97-BB3B-CD76BAEAC6CE/0/EthnicIntermarriageinNZ.pdf>

Campbell, C. and P. Gillies (2001). "Conceptualizing 'social capital' for health promotion in small local communities: A micro-qualitative study." *Journal of Community & Applied Social Psychology* **11**(5): 329-346.

This paper reports on a micro-qualitative case study of peoples' experiences of local community life in a south-east English town. This material is used as the basis for a critical discussion of the suitability of Putnam's notion of social capital as a conceptual tool for the design and evaluation of community strengthening' policies and interventions. The study was motivated by a concern that too much debate about social capital has been conducted by academics and policy-makers in a top-down manner, with inadequate attention to the realities of life in the local communities that they refer to. Three-hour semi-structured interviews were conducted with 37 residents in two less affluent wards in our town of interest. Informants- half men and half women, and spread across the 15-75 age group- were encouraged to talk about their personal experiences of local community life. Interview findings are presented within the 'norm' categories of trust, neighbourliness and reciprocal help and support, and the 'network' categories of participation in informal networks, voluntary groupings and community activist groupings. Our case study, points to a number of ways in which Putnam's concept needs to be refined if it is to inform 'community strengthening' policies and interventions in England. Far more notice needs to be taken of the role played by informal networks of friends and neighbours in the construction of local community life. Attention also needs to be given to the complex and shifting geographical spread of peoples' significant social networks. Putnam's conceptualization of cohesive local communities and his unitary notions of trust and local identity may also be unduly essentialist. In our particular communities of interest, they failed to capture the fluidity of local community norms and networks in a rapidly changing society. They also failed to do justice to the extent to which social distinctions-such as age, gender, ethnicity and housing tenure-shape and constrain the way in which people create, sustain and access social capital. Copyright (C) 2001 John Wiley & Sons, Ltd.

Campbell, J. and W. J. Campbell, Eds. (2001). *Creating Our Common Future: Educating for Unity in Diversity*, Berghahn Books.

Looking back at the last century with its devastating wars, genocides, environmental disasters, more often than not caused by humans, an urgent need for a paradigmatic shift in human relationships suggests itself. Other factors point in the same direction, such as movement towards globalization, reflected in greater fragmentation of society, of growing migration of persons across state boundaries, resulting in ethnic clashes of culture and competing claims over territories. This means that greater social cohesion is needed while at the same time a heightened awareness of difference and mutual respect has to be fostered.

It is widely accepted that education is a crucial agency in developing a new awareness of "the self" and "the other" - education at the formal, informal and non-formal level. The essays in this collection reflect on the possibilities of a "common future" and on

educational programs and projects that are aimed at transforming the vision of a more humane world into reality.

*Contents: Preface * J. Campbell: Introduction * C.N. Power: UNESCO's Response to the Challenge of Establishing Unity in Diversity * J. Campbell, M.M. McMeniman, and N. Baikaloff: A Working Consensus on a Desirable Future: An Australian Case-Study * W.N. Oats: Nurturing the Human Spirit * B.V. Hill: Educating for Moral Responsibility * R.J. Bawden: Educating for Unity through Diversity of Knowing: A Systemic Perspective * E.M. Campbell: Educating for a Humane Society * J. Fien: Educating for a Sustainable Future * B. Keepes, J.M. Maling: A Weaving of Threads: The Warp and the Weft of the WEF Project * Index
Info from <http://www.berghahnbooks.com>*

Carter, R. T. (2000). *Addressing cultural issues in organizations : beyond the corporate context*. Thousand Oaks [Calif.], Sage Publications.

Chambers, S. and W. Kymlicka, Eds. (2001). *Alternative Conceptions of Civil Society*. Princeton, Princeton Univ Pr.

The idea of civil society has long been central to the Western liberal-democratic tradition, where it has been seen as a crucial site for the development and pursuit of basic liberal values such as individual freedom, social pluralism, and democratic citizenship. This book considers how a host of other ethical traditions define civil society. Unlike most studies of the subject, which focus on a particular region or tradition, it considers a range of ethical traditions rarely addressed in one volume: libertarianism, critical theory, feminism, liberal egalitarianism, natural law, Christianity, Islam, Judaism, and Confucianism. It considers the extent to which these traditions agree or disagree on how to define civil society's limits and how to evaluate its benefits and harms.

A variety of distinguished advocates and interpreters of these traditions present in-depth explorations of how these various traditions think of ethical pluralism within societies, asking how a society should respond to diversity among its members. Together they produce a work rich with original insights on a wide range of subjects about which little has been written to date.

An excellent starting point for a comparative ethics of civil society, this book concludes that while the concept of civil society originated in the liberal tradition, it is quickly becoming an important focus for a truly cross-cultural dialogue. In addition to the editors, the contributors are Michael Banner, Hasan Hanafi, Loren E. Lomasky, Richard Madsen, Michael A. Mosher, Michael Pakaluk, Anne Philips, Adam B. Seligman, Suzanne Last Stone, and Michael Walzer.

From the Inside Flap

"Most of the essays are first-rate introductions to their respective traditions. The reader cannot fail to expand his or her horizons by reading this book, which is filled with

fascinating examples about how different traditions grapple with issues of ethical pluralism." (Daniel Bell, City University of Hong Kong)

Chang, M. J. (2002). "Preservation or transformation: Where's the real educational discourse on diversity?" *Review of Higher Education* **25**(2): 125-+.

This paper identifies four critical areas of campus diversity that are typically absent from mainstream public discourse aimed at preserving race conscious admissions practices. Shaped largely by legal deliberations, this discourse tends to: (a) overlook the full historical development of diversity-related efforts, (b) focus primarily on admissions as the main goal, (c) ignore transformative aims, and (d) underestimate the impact of diversity on student learning. The paper discusses the educational significance of articulating a more authentic and comprehensive discourse about campus diversity.

Chapple, S. (1994) 'HLFS-consistent labour market data', New Zealand Institute of Economic Research, Working Paper 94/16, Wellington.

Chapple, S. (2000) 'Māori Socio-economic Disparity', *Political Science*, 52(2): 101-115.

Chapple, S. (2002) 'A reply to a response to 'A critique of Māori socio-economic disparity'', *New Zealand Population Review*, 28(2): 195-201.

Chapple, S. and Rea, D. (1998) 'Time series analysis of disparity between Māori and non-Māori labour market outcomes', *Labour Market Bulletin* 1&2: 27-144

Chapple, S. (2000). "Maori socio-economic disparity." *Political Science* **52**(2): 101-115.

The current closing of the gaps debate focuses on differences in ethnic population averages and largely ignores intra-group differences. This paper argues that reported Maori ethnicity is often multiple rather than singular, evolving rather than primordial, and fluid rather than rigid. Intra-group differences are examined and found to be large. Averages alone are misleading in describing socio-economic outcomes and can give rise to incorrect stereotypes of ethnic groups as successes or failures. This paper raises questions about whether the linkage between ethnicity and outcomes is causal in any simple sense. Various explanations of disparity and the possible policy responses are canvassed. In terms of the gaps policy, the paper draws attention to the disproportionate sub-cultural disadvantage experienced by those who identify only as Maori, who have no educational qualifications, and who live outside the major urban centres.

Chemers, M., S. Oskamp, et al., Eds. (1995). *Diversity in Organisations: New Perspectives for a Changing Workplace*. Thousand Oaks, California, Sage Publications.

The demographics of the U.S workforce, with its increasing number of non-traditional employees present both challenges and opportunities. A broader talent pool and diversity of perspectives and ideas are a way to achieve competitive advantage. However

traditional organisational practices do not fit non-traditional employees and tensions, misunderstandings and hostilities can emerge and create problems of co-ordination and cohesion for newly diverse organisations. An organisations ability to access the possibilities and reduce the disadvantages will depend on their understanding of the dynamics of organisational diversity. The book is an attempt to bring together top theorists who are themselves diverse in terms of perspectives, intellectual roots and focus. Many scientific disciplines have useful perspectives on the question of diversity and inter-group relations. There is a multidisciplinary influence on the topic of workplace diversity, which has itself expanded from traditional aspects such as race, gender to include task related dimensions such as functional specialisation and organisational level. This multi author work attempts to examine the topic of workplace diversity using multiple levels of analysis - individual reactions to diversity, dyadic and group level processes and how diversity effects the organisation as a whole.

Chen, J. (1997). "Affirmative Action: Diversity of Opinions: Embryonic Thoughts on Racial Identity as new Property." *Colorado Law Review* **68**: 1123-.

SUMMARY:

... In the nineteen years since Justice Lewis Powell proclaimed that diversity "clearly is a constitutionally permissible goal for an institution of higher education," Bakke has become a transformative, even religious experience for champions of race-based educational affirmative action. ... And so Bakke came to be the Kama Sutra of educational affirmative action - for some a do-it-yourself guide to ecstasy, for others a vector for viral contagion. ... To engage in affirmative action, then, invites claimants to use nonwhite racial identity in establishing their entitlements to new property. ... The problem is that educational affirmative action programs tend to adopt race-based preferences as "rules of conduct applicable to more than a few people." ... At a subconstitutional level of abstraction, we can quite easily examine educational affirmative action as a garden-variety form of administrative lawmaking. ... Merely to recognize that nonwhite racial identity has become new property gives no clear guidance to a frustrated law school applicant who feels she was rejected for being a member of the "wrong" race, as in Hopwood or Bakke, or to university administrators who wish to scale back or even abandon race-based affirmative action, as in California today. ... In certain key respects, affirmative action entitlements are not the new property of procedural due process, but rather the old property of the Takings Clause. ...

Chen, J. (1998). "Is Affirmative Action Fair? Diversity in a Different Dimension: Evolutionary Theory and Affirmative Action's Destiny *." *Ohio State Law Journal* **59**: 811+.

SUMMARY:

... Two decades after the Supreme Court decided its lone case on the subject, the debate over educational affirmative action has exhausted all available arguments. ... Part VII concludes that educational affirmative action, in its own realm, accomplishes few if any of the purposes served by the Endangered Species Act-the strongest and most intelligibly conceived legal system for protecting diversity of any kind. ... Why does educational affirmative action put such a premium on racial diversity while paying little or no heed to underrepresented religious groups? Eugene Volokh and Timothy Hall have argued that

there is no good answer to this question. ... After surveying the many values advanced by biological diversity and the conservation of endangered species, this part explores the values putatively served by racial and ethnic diversity in higher education. ... Like biodiversity protected by the Endangered Species Act, the diversity achieved through educational affirmative action reputedly confers rich benefits. ... To the extent that "experiences, outlooks, and ideas correlate in some measure with . . . race," such a use of racial or ethnic identity as a "proxy for . . . intellectual diversity" may be considered the epistemological benefit of diversity-based affirmative action. ... The government has partially relented; beginning in 2000, individuals of mixed-race backgrounds will be allowed to check more than one box even though they will be barred from describing themselves as "multiracial." ...

Ciccone, A. and R. E. Hall (1996). "Productivity and the density of economic activity." *American Economic Review* **86**(1): 54-70.

Availability of public capital contributes to the variation in average labor productivity across the US. Density, or the concentration of capital within a given space, is high when there is huge amount of labor and capital in a physical space. An increase in density also gives rise to an increase in returns. It was further determined that when employment density is doubled, the average labor productivity of a county increases by 6%
Info from InfoTrac Expanded Academic ASAP Int'l Ltd Database

Cock, J. and A. R. Bernstein (2002). *Melting pots & rainbow nations : conversations about difference in the United States and South Africa*. Urbana, University of Illinois Press.

This passionate, intelligent commentary is an invigorating look at the implications of difference and diversity in two contrasting but similar societies: the United States and South Africa. Melting Pots and Rainbow Nations addresses how differences--of gender, race, culture, biology, and sexual orientation--are variously understood and acted on in both countries.

The authors argue that the concepts of difference and diversity, although valuable, are hollow if disconnected from specific social and historical contexts in which power relations create and perpetuate disadvantage. Their thoughtful exploration includes accounts of their own experiences of difference and their perspectives on such pioneering women as Elizabeth Bishop, Frene Ginwala, Audre Lord, Ruth First, Jane Goodall, and Mamphela Ramphele.

Cohen, J. and Howard, M. (eds.) (1999) *Is multiculturalism bad for women?* Princeton, Princeton University Press.

Cole, T., Bellizzi, M. C., Flegal, K. M. and Dietz, W. H. (2000) 'Establishing a standard definition for child overweight and obesity worldwide', international survey *BMJ Publishing Group Ltd* 320 (7244) 1240 Retrieved 23 November 2004 from <http://bmj.bmjournals.com/cgi/search?loct=ehom&andorexactfulltext=and&reso>

[urctype=1&disp_type=&sortspec=relevance&author1=&fulltext=&volume=320&firstpage=1240](#)

Commission on Non-traditional Study., S. B. Gould, et al. (1973). *Diversity by design*. San Francisco,, Jossey-Bass Publishers.

Cooke, M. (1997). "Authenticity and autonomy - Taylor, Habermas, and the politics of recognition." *Political Theory* **25**(2): 258-288.

In this thought-provoking reader of largely new or newly revised articles, scholars link ethnicity to language, nationalism, localism, religion and other issues in various crucial areas around the globe: former Yugoslavia, Eastern Europe and the Baltic States, Sri Lanka, Southeast and East Asia, Africa and Latino communities in the United States. An important professional resource and an excellent teaching tool for courses in anthropology and ethnic studies.

List of Contributors: G. De Vos, T. Schwartz, L. Romanucci-Ross, S. Harrell, E. Roosens, V. Uchendu, C. Keyes, E. Huseby-Darvas, M.K. Gilliland, G. Obeyesekere, C. Milosz, H. Wagatsuma, M. Mead, C. Sušrez-Orozco, and M. Sušrez-Orozco

About The Authors:

Coulter, Philip (1989) *Measuring Inequality: A Methodological Handbook* Boulder, Colorado, Westview.

Considers conceptualising necessary for inequality measurement. Discusses techniques to operationalise inequality, stressing underlying mathematical logic and statistical procedures. A virtual encyclopedia of logic, procedures, performance characteristics, interpretations, and applications of inequality measures. Chapters on conceptual and operational criteria, models of deviation, combinatorics, entropy, and social welfare function, measures of intergroup inequality, inequity (measures of conformity to a chosen equity standard)

Cox, T. J. (2001). *Creating the Multicultural Organisation: A Strategy for Capturing the Power of Diversity*. San Francisco, CA, Jossey-Bass.

This book asserts that managing diversity in the work place is critical in order for a modern day organisation to be successful. Developing this diversity requires transformation from a monolithic culture into a multicultural organisation. However, efforts to do so have been disappointing at best. A five step model (Leadership, Leverage Research/Develop Measurement Plans, Create Effective Education, Align Organisational Systems and Practices and Follow up for Sustainable Results) is presented which is heralded as a radical strategic departure from what most organisations have done and proposes to create effective strategies for achieving diversity. It also provides an integrated case study on real life managing diversity efforts.

Cross, E. Y. and M. B. White (1996). *The diversity factor : capturing the competitive advantage of a changing workforce*. Chicago, Irwin Professional Pub.

Curtis, Yvonne (2004). 'Visions for the Future: What New Zealanders want'. *Future Times* Volume 1.

Curtis, Yvonne (1998). 'Scenario Development of health Futures'. *Future Times* Volume 2.

Dahl, R. and Tufte, E. (1974) '*Size and Democracy*' Stanford, Stanford University Press.

Dallmayr, F. (2001). "Conversation across boundaries: Political theory and global diversity." *Millennium--Journal of International Studies* **30**(2): 331+.

In his essay 'The Voice of Poetry in the Conversation of Mankind', Michael Oakeshott defended a mode of discourse not subservient to science or technical utility and hence not premised on rational argumentation or strategic manipulation. This essay explores the relevance of his model for a global or cosmopolitan discourse conducted along non-hegemonic lines. The basic thesis is that an Oakeshottian conversation of humankind has to steer a path between a hegemonically imposed universalism and an array of self-enclosed ethnocentric particularisms. The first part of the essay examines some of the major obstacles facing such conversation in the political arena, with special attention to the effects of Realpolitik and political 'Orientalism'. Next, the essay turns to a prominent conception of cosmopolitan discourse, articulated by Habermas in his 'The Unity of Reason in the Diversity of Its Voices'. By way of conclusion, the paper offers an alternative model of cosmopolitan interaction, inspired at least in part by Oakeshott's linkage of conversation with inter-human friendship

Dawson, R. (2001). *The Treaty of Waitangi and the Control of Language*. Wellington, Institute of Policy Studies.

de Vos, G. (1995). Ethnic pluralism: Conflict and accommodation. *Ethnic Identity: Creation, Conflict and Accommodation*. L. Romanucci-Ross and D. de Vos. Walnut Creek/London, Altamira Press/Sage.

DeFilippis, J. (2001). "The myth of social capital in community development." *Housing Policy Debate* **12**(4): 781-806.

This article argues that contemporary interest in social capital by community development theorists, funders, and practitioners is misguided and needs to be thoroughly rethought. It argues that social capital, as understood by Robert Putnam and people influenced by his work, is a fundamentally flawed concept because it fails to understand issues of power in the production of communities and because it is divorced from economic capital. Therefore, community development practice based on this understanding of social capital is, and will continue to be, similarly flawed. The article further argues that instead of Putnam's understanding of social capital, community

development practice would be better served by returning to the way the concept was used by Glenn Loury and Pierre Bourdieu and concludes with a discussion of how these alternative theories of social capital can be realized in community development practice.

Dennett, D. C. (2001). *Evolution, Culture, and Truth*. Inaugural Address, University Professorship, Tufts University.

Department of Foreign Affairs and Trade (2005) *Australia Now: Australia's Aboriginal and Torres Strait Islander peoples*,
http://www.dfat.gov.au/facts/indg_overview.html

Department of Labour (2004) *Refugee Voices: A journey towards resettlement*, Refugee resettlement research project, New Zealand Immigration Service, June 2004.

Department of Labour (2004) *Refugee Voices: Literature review*, Refugee resettlement research project, New Zealand Immigration Service.

Department of Labour (2004) *Achieving Balanced Lives and Employment: What New Zealanders Are Saying About Work--Life Balance*,
<http://www.dol.govt.nz/PDFs/wlb-consultation-summary.pdf>.

Deschamps, A. (2004) 'What do daddies do? A more complete father involvement measure for married, cohabiting and non-residential Men', unpublished doctoral thesis, University of Chicago.

Didham R (2004) *Fertility of New Zealand women by ethnicity*, Statistics New Zealand, Wellington.

Dieckhoff, A., N. Gutiérrez, et al., Eds. *Modern Roots: Studies of National Identity*.

Interest in the study of national identity as a collective phenomenon is a growing concern among the social and political sciences. This book addresses the scholarly interest in examining the origins of ideologies and social practices that give historical meaning, cohesion and uniqueness to modern national communities. It focuses on the various routes taken towards the construction of cultural authenticity as an inspirational purpose of nation-building and reveals the diversity of the themes, practices and symbols used to encourage self-identification and communality. Among the techniques explored are the dramatization of suffering and tragedy, the exaltation of heroes and deeds, the evocation of landscape, nature and the arts and the delimitation of collective values to be pursued during reconstruction in post-war periods.

Contents

Introduction: The study of national identity, Natividad Gutiérrez. Dimensions of National Identity: Interpretations of national identity, Anthony D. Smith; Theories of national personality revisited: Anglo-American models and French conceptions, Philippe Claret; National identity and modernity, Montserrat Guibernau. Symbolizing the Nation:

Forging the authentic nation: Alpine landscape and Swiss national identity, Oliver Zimmer; *Folk culture and the construction of European national identities between the eighteenth and twentieth centuries*, Anne-Marie Thiese and Catherine Bertho-Lavenir; *The shaping of a nation: Catalan history and historicity in Post-Franco Spain*, Yolaine Cultiaux. *Teaching National Identity: Recreating the French nation: the teaching of history at the École Libre des Sciences Politiques at the end of the nineteenth century*, Corinne Delmas; *National identity construction and the teacher's unions of the Germanys and Japan, 1945-1955*, Julian Dierkes; *Hindu nationalism and the social welfare strategy*, Christophe Jaffrelot. *Disrupted National Identities: Nationalism and the politics of national identities in Latin America: gender, power and racism*, Sallie Westwood; *The difficult stabilization of Turkish national identity*, Gérard Groc; *Between mimesis and rebellion: the vicissitudes of Romanian nationalism*, Catherine Durandin. *Conclusion: Culture and national identity*, Alain Dieckhoff.

Donoho, D. L. (2001). "Autonomy, Self-Governance, And The Margin Of Appreciation: Developing A Jurisprudence Of Diversity Within Universal Human Rights." *Emory International Law Review* **15**: 391-.

... Many human rights advocates, particularly Westerners, have uncritically assumed that the widespread adoption of international treaties has established human rights that are universal in scope and content. ... Under this view, rights must be uniform in meaning, content, and application in order to be "universal." ... If rights are to have singular meanings and uniform content across the wide spectrum of world cultures and political systems, then someone's view of that meaning and content must prevail. There seems little doubt under current circumstances that any such "uniform content" is expected to follow Anglo-European traditions and not those of Islamic, Asian, or developing world societies. ... Apart from such "physical integrity" rights, the degree of shared understanding and meaningful dialogue about the specific meaning and content of international human rights standards on this level is not impressive. ... Perhaps most commonly, such arguments arise in the context of defining the existence, status, or specific content of the claimed right. ... Presumably, the interpretation of a right's specific content will evolve along with European society, ensuring the progressive development of "European" standards

Dumont, J. and Lemaître, G. (2004) Counting immigrants and expatriates in OECD countries: A new perspective, *Social, Employment and Migration working papers*, Paris, OECD.

Duncan, J. (1984) *Options for New Zealand's Future* Wellington, Victoria University Press.

Duncan, S. and Edwards, R. (1997) 'Lone mothers and paid work: Rational economic man or gendered moral rationalities?' *Feminist Economics*, 3(2): 29-61.

Dunn, K., B. Hanna, et al. (2001). "The local politics of difference: an examination of intercommunal relations policy in Australian local government." *Environment and Planning A* **33**(9): 1577-1595.

A national survey of multicultural policy reveals that attempts by Australian local government to foster good intercommunal relations between cultural groups are poorly developed. Local government authorities (known as 'councils') limited their involvement to supporting festivals and information provision campaigns, often aimed at building Anglo-Celtic tolerance of other groups. Most community relations projects and policies were forms of exotic or assimilatory multiculturalism, rather than radical multiculturalism. Very few had developed policies to confront racism. Even those councils in areas with acknowledged interethnic discord were found to be reticent to intervene in local intercommunal relations. Some Australian councils celebrated and responded to the diversity of their citizenry. However, many failed to recognise heterogeneity and constructed certain minorities as a problematic 'other'. Good local government practice involves the development of a comprehensive community relations policy. Such policy should be set within the wider context of recasting governance to encourage further involvement of the full range of local citizenry.

Dunn, K., S. Thompson, et al. (2001). "Multicultural policy within local government in Australia." *Urban Studies* **38**(13): 2477-2494.

This paper examines results from an Australia-wide survey of multicultural policies at the level of local government. Multicultural policies have the potential to advance a local 'politics of difference', recasting governance, such that citizenship is expanded. Multicultural policies are described in terms of access and equity programmes, community relations policies and symbolic representations of cultural diversity and inclusive citizenship. The questionnaire survey of managers within local government revealed a broad array of good practices. However, there remained significant service gaps for residents of non-English-speaking backgrounds as well as a general reluctance to tackle instances of serious intercommunal tension. There was also some hesitancy to embrace the notion of a diverse local citizenry.

Dupuis, A., D. Hughes, et al. (1999). "What it means to be a 'New Zealander': issues arising from a question on ethnicity." *New Zealand Sociology* **14**(1): 27(34).

The authors explore the political nature of New Zealander claims of ethnicity. A project designed to record self-identified claims of ethnicity was complicated by the methodology employed in the presentation of the ethnicity question and by the ambiguous, but politically charged nature of ethnicity. The implications of the term New Zealander, as an ethnic identification, changed from individual to individual.
Info from InfoTrac Expanded Academic ASAP Int'l Ltd Database

Durie, M. (1994) *Whaiora: Māori health development*, Auckland, Oxford University Press.

Durie, M. (2005) 'Race and ethnicity in public policy: Does it work?', *Social Policy Journal of New Zealand*, 24: 1-11.

Dyson, F. (1988). *Infinite in All Directions*. New York, Harper and Rowe.

Ebbinghaus, B. (1998). "Europe through the looking-glass: Comparative and multi-level perspectives." *Acta Sociologica* **41**: 301-313.

The two main divisions in the social sciences, cross-national comparisons and international relations theory, must reconsider their methodologies and paradigms when studying transnationalization and, in particular, European integration. This article reviews the major differences in methods, research orientation and heuristic models between the comparative and international perspectives. Four main differences between the two perspectives are discussed: Galton's problem, the level of analysis, interdependence and (dis)aggregation. Reviewing the different paradigms in European studies, the author argues for a combined, if not synthetic, comparative and multi-centric approach. For studying Europe's diversity and unity, a multi-level and multi-centric model seems most promising. Such an approach should take into account both state and non-state actors, as well as the interaction between international and national levels in the Europeanization process.

Edelman, L. B., S. R. Fuller, et al. (2001). "Diversity rhetoric and the managerialization of law." *American Journal of Sociology* **106**(6): 1589-1641.

This article examines the rise of diversity rhetoric in U.S. management and how that rhetoric reframes ideas inherent in civil rights law. Quantitative and qualitative content analyses of the professional management literature (mid-1980s-mid-1990s) illustrate a managerialization of law, a process by which legal ideas are refigured by managerial ways of thinking as they flow across the boundaries of legal fields and into managerial and organizational fields. The managerial conception of diversity adds a variety of nonlegal dimensions of diversity (e.g., personality traits) to the legally protected categories like race and sex, and it disassociates diversity from civil rights law.

Education Review Office (ERO) (2004) 'Catering for Diversity in Early Childhood Services',
<http://www.ero.govt.nz/Publications/pubs2004/CateringfordiversityinECS.htm>

Ellerman, D. (2005) 'How do we grow? Jane Jacobs on diversification and specialization', *Challenge*, 48(3): 50-83.

Ellwood, David T. (2003) 'From research to social policy and back again: Translating scholarship into practice through the starry eyes of a sometimes scarred veteran', Keynote Address, Social Policy Research and Evaluation Conference, Wellington, New Zealand, April.
<http://www.msd.govt.nz/documents/events/strategic-social-policy/conference-03/david.ellwood.doc>.

Ely, R. and D. Thomas (2001). "Cultural diversity at work: The effects of diversity perspectives on work group processes and outcomes." *Administrative Science Quarterly* **46**(2): 229-273.

This paper develops theory about the conditions under which cultural diversity enhances or detracts from work group functioning. From qualitative research in three culturally diverse organizations, we identified three different perspectives on workforce diversity: the integration-and learning perspective, the access-and-legitimacy perspective, and the discrimination-and-fairness perspective. The perspective on diversity a work group held influenced how people expressed and managed tensions related to diversity, whether those who had been traditionally. underrepresented in the organization felt respected and valued by their colleagues, and how people interpreted the meaning of their racial identity at work. These, in turn, had implications for how well the work group and its members functioned. All three perspectives on diversity had been successful in motivating managers to diversify their staffs, but only the integration-and-learning perspective provided the rationale and guidance needed to achieve sustained benefits from diversity. By identifying the conditions that intervene between the demographic composition of a work group and its functioning, our research helps to explain mixed results on the relationship between cultural diversity and work group outcomes.

English, Hon Bill (2005) *Chapman Lecture* Delivered at Auckland University, 3 October.

Enslin, P. and S. Pendlebury (2001). "Deliberative democracy, diversity and the challenges of citizenship education." *Journal of Philosophy of Education* **35**(1): 115-130.

For democracies to thrive, citizens have to be taught to be democrats. How do people learn to be democrats in circumstances of diversity and plurality? We address this question via a discussion of three models of deliberative democracy. public reason (as exemplified by Rawls), discursive democracy (as exemplified by Benhabib) and communicative democracy (as exemplified by Young). Each of the three theorists contributes to an account of how to educate citizens by teaching talk. Against a commonly held assumption that the protection of diversity in a pluralist democracy requires a thin conception of citizenship education, we defend a thick conception that simultaneously fosters autonomy and participation without sacrificing tolerance of diversity.

Espiell, H. G. (1998). "Universality of human rights and cultural diversity." *International Social Science Journal* **50**(4): 525-+.

The universality of human rights is a guiding principle that is now recognized by international law. If this universality were to be fundamentally denied, the very essence of the existing concept of human rights would be undermined. The universal basis for these rights is the dignity inherent in human beings, which is something belonging to all individuals without distinction or exception. This universality does not stem from the

imposition of a historical or cultural viewpoint. The universality of human rights is compatible with cultural diversity. Such diversity, which is the form in which regional, national, religious and traditional particularities are expressed, permits the existence of approaches and criteria that are based on its irrefutable reality. Regional systems for promoting and protecting human rights - which have to exist side by side with systems of a universal character - can represent one way of expressing cultural diversity.

Essed, P. (1996). *Diversity : gender, color, and culture*. Amherst, University of Massachusetts Press.

Contemporary discussions of race, gender, and cultural identity often seem to presuppose an exclusively American context. Yet continuing migration has given rise to ever more diverse societies. At the same time, the erosion of traditional national identities has sparked a backlash against racial and ethnic minorities.

Acknowledging diversity involves the whole person and the whole society, where we cannot separate education from identity formation; ethnic minority family life from the impact of immigration laws; the workplace from the danger of sexual harassment; racism from resistance; or policy making from leadership

Etzioni, A. (1998). "Some diversity." *Society* **35**(5): 59-61.

Issues concerning demographic changes according to race and ethnicity in the US are discussed. Research has suggested white people will account for only 53% of the population by 2050. Info from InfoTrac Expanded Academic ASAP Int'l Ltd Database

Fabricius, W. V. (2003) 'Listening to children of divorce: New findings that diverge from Wallerstein, Lewis, and Blakeslee', *Family Relations*, 52(4): 385-396.

Falkner, G. (2000). "Policy networks in a multi-level system: Convergence towards moderate diversity?" *West European Politics* **23**(4): 94-+.

Researchers have put forward seemingly contradictory hypotheses on how European integration might impact on national interest intermediation. This study proposes to include the meso-level in the analysis - in other words, to look systematically at policy- and sector-specific characteristics in European governance. From such a perspective, it seems the impact of EU- level politics could be much more diverse (in the sense of being differentiated between policy areas) than hitherto expected. In addition, attention needs to be paid to the existence, and limits, of different types of impact potentials of Euro-level patterns on the national systems. Although no uniform systems of interest politics can be expected, even in the longer run, persisting; or even growing intra-system diversity of public-private interaction might increasingly be accompanied by a trend towards intersystem convergence of policy-specific networks due to the process of European integration.

Asks, does the European Union (EU) represent a case of transnational pluralism which will trickle down through the European multi-level system? Or is it a 'statist pluralist' model, which impinges on both statist and corporatist national polities? Or does the EU herald a completely new form of governance, a problem-solving style of co-operation between public and private actors, which will supersede hierarchy between public and private actors and competition amongst interest groups in both the supranational and the national spheres? Full text at: InfoTrac Expanded Academic ASAP Int'l Ltd Database

Families Commission (2004) *New Zealand Families Today: A briefing for the Families Commission* <http://www.ms.govt.nz/documents/publications/msd/nz-families-today.doc>

Feinberg, J. (1973) *Social Philosophy* New Jersey, Prentice-Hall.

Fenton, S. (1999). *Ethnicity, Racism, Class, and Culture*. Basingstoke/London, Macmillan.

This text discusses key debates in the sociology of ethnicity and race, arguing that ethnicity is culturally expressed and politically and economically contextualised. The historical trajectories of slavery, colonialism and nation-state formation have seen ethnicities and racisms develop along some parallel, and some quite different, lines. Drawing on examples from all around the globe, including Britain, Continental Europe, the USA, Hawaii and Malaysia, this book offers a theoretically informed account of a major sociological issue in a truly international and comparative perspective. Info from http://www.palgrave.com/catalogue/catalogue.asp?Title_Id=0333662245

Fernandez, J. P. (1998). *Race, gender, and rhetoric : the true state of race and gender in corporate America*. New York, McGraw-Hill.

*From Booklist: Fernandez has been writing about corporations and race for more than 25 years. *Black Managers in White Corporations* (1975) was one of the first systematic studies of the progress blacks had and had not made in management since the passage of civil rights legislation. More recently, *The Diversity Advantage* (1993) made the case that American companies could gain a competitive edge in global markets if they could learn to utilize the strengths diversity affords. Over this period, Fernandez worked in management at AT&T and went on to head Philadelphia-based Advanced Research Management Consultants. Now he surveys 25 years of race relations in corporate America, and, focusing here on race and gender exclusively, he looks at attempts to create more diverse organizations. His central argument is that so-called diversity training will not work by itself. Barriers to diversity are systemic, and it is the bureaucratic structure of organizations that must be changed. David Rouse *Next Step*, Winter 1998: "... Race, Gender & Rhetoric hammers home well-researched strategies that organizations must institute to overcome stereotypes and discrimination to build high-performance teams of diverse employees. A strong guide for the executive who wants to leverage diversity's natural benefits when hiring and training for today's dynamic, global marketplace."*

Fleiner, T. (2001). "Facing diversity." *International Social Science Journal* **53**(1): 33-+.

Ethnic diversity can fragment political communities, since in every multi-ethnic state conflicts arise that cannot be solved through a majority decision-making process. The issue of diversity is not only one of human rights, but in most cases an issue concerning the state and the classic majority principle of modern democracy. It is indispensable for the functioning of the state that it be legitimate for all communities. Diversity can be upheld in fragmented societies only on the basis of a trust among the different communities, in state institutions, state leaders, and institutional forms of power sharing. Federalism, regionalism, constitutions, governmental and electoral systems are institutions through which minorities and the majority are accepted as equal parts of the state and feel represented and protected, with consensus-driven democracy promoting diversity. Citizens' rights can promote diversity through affirmative action, through the 'state-action doctrine', and through collective rights when an effective court system exists. The international community increasingly claims the right to enforce minority rights based on international law. However there is no known case until now, where the international community has succeeded in upholding existing diversity by enforcement.

Fleming, R. and Atkinson, T. (1999) 'Families of a different kind: Life in the households of couples who have children from previous marriages or marriage-like relationships', Families of remarriage project, Waikanae, New Zealand.

Fleras, A. and P. Spoonley (1999). *Recalling Aotearoa: Indigenous Politics and Ethnic relations in New Zealand*. Auckland, Oxford University Press.

Cultural and national identities have changed dramatically in New Zealand during the latter part of the twentieth century, with the emergence of policies on biculturalism, the development of new immigrant communities, and the increased focus on the Treaty of Waitangi and the settlement of Treaty claims. Examines why changes have occurred and the nature of the politics involved, and considers new directions for New Zealand as a nation.

Forrest, R. and P. Kennett, P. (1997) 'Risk, residence, and the post-fordist city', *American Behavioral Scientist*, 41 (3): 342-359.

Foster, L. and P. Herzog, Eds. (1994). *Defending Diversity: Contemporary Philosophical Perspectives on Pluralism and Multiculturalism*, University of Massachusetts Press.

Drawing on philosophy's longstanding concern with issues of pluralism and relativism, on the traditions of American pragmatism, and on modern theoretical innovations, the essays in this volume bring clarity to the discussion on multiculturalism by analysing the underlying values and assumptions of each side. They present a varied, insightfully, and well-reasoned defense of the virtues of diversity, outside as well as inside the walls of the academy. Contributors include David B Wong, Mitchell Silver, Janet Farrell Smith,

Karen Fiser, Tommy Lee Lott, Lawrence Foster, Jane Roland Martin, Nelson P Lande, Lawrence Blum, and Patricai S Mann

Fraser, Jean (2004). 'Piloting Scenario Development', Presentation to IPANZ May 19th.
<http://www.ipanz.org.nz/>

FRST (2004) 'Māori Knowledge and Development Research Fund', in Target Outcomes Themes and Issues for Consultation,
http://www.frst.govt.nz/research/downloads/index/Target_Outcomes_Themes_and_Issues_for_consultation.pdf

Fuller, B. (2000). *Inside charter schools : the paradox of radical decentralization*. Cambridge, Mass., Harvard University Press.

Deepening disaffection with conventional public schools has inspired flight to private schools, home schooling, and new alternatives, such as charter schools. Barely a decade old, the charter school movement has attracted a colorful band of supporters, from presidential candidates, to ethnic activists, to the religious Right. At present there are about 1,700 charter schools, with total enrollment estimated to reach one million early in the century. Yet, until now, little has been known about the inner workings of these small, inventive schools that rely on public money but are largely independent of local school boards. Inside Charter Schools takes readers into six strikingly different schools, from an evangelical home-schooling charter in California to a back-to-basics charter in a black neighborhood in Lansing, Michigan. With a keen eye for human aspirations and dilemmas, the authors provide incisive analysis of the challenges and problems facing this young movement. Do charter schools really spur innovation, or do they simply exacerbate tribal forms of American pluralism? Inside Charter Schools provides shrewd and illuminating studies of the struggles and achievements of these new schools, and offers practical lessons for educators, scholars, policymakers, and parents.

Gagnon, A. G. (2000). "Canada: Unity and diversity." *Parliamentary Affairs* **53**(1): 12-26.

Issues discussed concern the conflict between national citizenship and individual political identity in Canada. Topics addressed include the historical foundations of Canadian government, multiculturalism and the independence movement in Quebec, and the relationship between unity and diversity in a federal state.
Info from Info from InfoTrac Expanded Academic ASAP Int'l Ltd Dat

Galston, W. A. (1995) 'Two concepts of liberalism', *Ethics*, 105(3): 516-534.

Galston, W. A. (2002). "Diversity and Distrust: Civic Education in a Multicultural Democracy (Book Review)." *Ethics* **112**(2): 386-.

Gentile, M. C., Ed. (1994). *Differences that Work*. Boston MA, Harvard Business School Publishing Corp.

This book is a collection of articles over a twenty year time span that are considered to be milestones in the evolving field of diversity, a way of establishing a taxonomy that will serve to expand theoretical constructs. There has been an evolution of thought in recent times that workplace diversity is more than just race and gender. It has been discussed as it relates to functions, acquisitions and change in general. The book provides a historical overview of the organisational approach to diversity, the earliest pieces are about group culpability and issues of fairness and morality, then the focus shifted to legal arguments and organisational compliance. Lately there has been the self-interested argument that diversity initiatives are a response to demographic projections and competitive pressures to be more proactive. Diversity has traditionally been seen as a problem to be solved. It is important to accept difference as a business reality, viewing it as a problem means that organisations predetermine and constrain their responses to the issue. Examining diversity in terms of moral, legal and self-interested arguments are valuable but incomplete approaches to what is a historically, managerially and psychologically complex issue. Diversity should instead be seen as a resource and process that can trigger innovation and new learning. Questions of workplace diversity don't just exist in the workplace, there are wider social, national and global citizenship issues that are at the heart of peoples assumptions about organisations and their perceptions.

Gibbons, D. C. (1997). "Review essay: Race, ethnicity, crime, and social policy." *Crime & Delinquency* **43**(3): 358-380.

This essay discusses some of the major facets of the race, ethnicity, and crime topic and identifies the major questions that need to be addressed. It reviews the development of criminological interest in this topic from the 1920s to the present. Furthermore, it reviews the evidence on race and crime and on ethnicity and gang behavior. Finally, it examines a number of recent statements that have addressed issues of public policy related to "underclass" crime.

Gilbert, J. A. and J. M. Ivancevich (2001). "Effects of diversity management on attachment." *Journal of Applied Social Psychology* **31**(7): 1331-1349.

The theoretical underpinnings of this paper explain the process of organizational transformation to value differences and the attitudinal transformation of minority and majority individuals to appreciate diversity. As an empirical test of these theories, the research investigated absenteeism and psychological attachment in 2 Fortune 100 conglomerates in different stages of managing their diversity. Cox (1991) suggests that organizations evolve toward multiculturalism, a state in which employee differences are valued and appreciated. Analyses of 284 respondents reveal that majority and minority employees in a more multicultural firm experienced greater attitudinal attachment. Study results suggest that a culture that stresses inclusion of all individuals will have a positive impact on the demographic majority.

Glazer, N. (2001). "American diversity and the 2000 Census." *Public Interest* (144): 3-18.

Glenn, H. P. (2000). *Legal Traditions of the World: Sustainable Diversity in Law*. Oxford, Oxford University Press.

Book seeks to recast the discipline of comparative law and offers a major new means of conceptualizing law and legal relations across the world. Instead of a narrow focus on national legal systems, Glenn places the national laws in the broader context of legal traditions. Seven of the world's most important and complex legal traditions are examined in detail: chthonic (or indigenous) law, talmudic law, civil law, Islamic law, common law, Hindu law, Asian law. Each tradition is examined in terms of its institutional and substantive law, its founding concepts and methods, its attitude towards the concept of change, and its teaching on relations with other traditions and peoples. Glenn considers both the common influences which have shaped these traditions and the major and important differences between them. Ultimately, he demonstrates that despite the differences, the various traditions are fundamentally commensurate and are the best means of facilitating human diversity in an increasingly interdependent world.

Goldberg, D. T. (1994). *Multiculturalism : a critical reader*. Boston, Mass., Blackwell Publishers.

Goodhart, D. (2004) 'Discomfort of strangers', *The Guardian*, 24 February.

Gould, J. D. (2000). 'Counting Māori', *New Zealand Population Review*, 26(2): 1-19.

Gorman, P. (2005) 'Whistleblower alleges Winz fraud' *Dominion Post*, 15 September, p.A3.

Graves, J.L. (2001) *The Emperor's New Clothes: Biological Theories of Race at the Millennium* New Brunswick, New Jersey: Rutgers University.

Gray, A. (2001). The definition and measurement of ethnicity: A Pacific perspective. Wellington, Statistics New Zealand.

Greenhouse, C. J. and R. Kheshti (1998). *Democracy and ethnography : constructing identities in multicultural liberal states*. Albany, NY, State University of New York Press.

These ethnographic essays by scholars in anthropology, law, political science, folklore, public administration, medicine, and linguistics show contemporary connections between liberal democracy and ethnography. Each perspective explores a modern democratic site--courts, classrooms, legislatures, the media, academic professions, and bureaucratic routines. Together, they expose a contradiction--that official constructions of identity treat "differences" as both natural characteristics of individuals and the collective basis of interest groups. This contradiction hampers liberal states' efforts to acknowledge and

accommodate the cultural diversity of citizens. They also show that official categories do not monopolize the available terms of understanding and identification, given the richness and flexibility of people's self-identifications outside official spheres. This recognition implies an ethnographic project at the heart of democratic change. The book develops two national case studies, the United States and Spain. Both countries have been invoked as models of multiculturalism, but their constitutional discourse and politics take very different approaches to issues of identity. Similarly, ethnographic disciplines have been involved in the officialization of difference in both countries, in different ways. Taken together, these differences and their common roots in the twinned histories of modern liberal democracy and the social sciences, provide ethnographic, reflexive, and comparative themes as well as broader theoretical and practical implications.

Griffiths, P. J. (2001). *Problems of religious diversity*. Malden, Mass., Blackwell Publishers.

Problems of Religious Diversity analyzes the philosophical questions raised by the fact that many religions in the world often appear to contradict each other in doctrine and practice. The volume distinguishes the differences between religious and nonreligious responses to these questions, and evaluates the fundamental philosophical underpinnings of these contemporary debates. It further discusses what a religion is and how diversity in religion can be understood, and examines the concepts of religious truth and salvation. Questions considered include: Can there be more than one true religion? What is the relation between commitment to one's faith and tolerance of other faiths? How does one's awareness of diverse religious claims affect the degree or strength of belief in one's own religion? In what ways can the concept of salvation and its prospects be construed in response to the contradictory nature of different religions?

Gunther, R. and Mughan, A. (1993) 'Political Institutions and Cleavage Management', in Weaver, R. and Rockman, B. (eds) (1993) *Do Institutions Matter? Government Capabilities in the United States and Abroad* Washington, D.C., The Brookings Institution.

Hakim, C. (2000) *Work-Lifestyle Choices in the 21st Century: Preference Theory* Oxford, Oxford University Press.

Hall, P. M. (1997). The integration of restructuring and multicultural education as a policy for equity and diversity. *Race, Ethnicity, and Multiculturalism - Policy and Practice*. **1**: 203-217.

This book systematically examines how teachers, administrators, and educational institutions contribute to racial and ethnic inequality and offers suggestions for change. It examines societal and cultural contexts, definitions of race and ethnicity, and family influences. It then explores these topics in relation to teachers, classrooms, school programs, school organization, and district policy-making.

The authors present innovative research on family influence on school attainment, analyze four current efforts to alter schooling, detail an imaginative approach to using teachers as researchers, offer a critique of traditional school change, provide an ethnographic study of school 'detracting' and a rare examination of a district creating policy in multicultural education, and discuss the integration of two major reform efforts. The book concludes with recommendations on how to integrate current school restructuring with multicultural education.

Hallinan, M. T. (1998). "Affirmative Action In The Classroom: Diversity Effects on Student Outcomes: Social Science Evidence." *Ohio State Law Journal* **59**: 733-.

The goals of affirmative action are threefold. ... However, if the literature reveals negative effects of diversity on student achievement or social outcomes, then the last major rationale supporting the use of affirmative action in admissions policies will be seriously weakened. ... Diversity is expected to affect students' academic growth, their attitudes and feelings toward intergroup relations, satisfaction with their educational institution, involvement in school and the learning process, and commitment to improving racial understanding. ... The primary consideration of this Article is the effects of diversity on student learning, as indicated by measures of academic achievement, although other effects of diversity also will be considered. ... In general, the research shows that the effects of diversity on college students are predominantly positive. Studies examining the impact of diversity on student academic achievement, educational attainment, satisfaction with college, racial and ethnic attitudes, multicultural understanding, and social behavior provide broad support for the conclusion that racial and ethnic diversity benefit both white and minority students without measurable disadvantages for any group of students. ...

This Article examines the findings of social science research relative to the impact of diversity on student learning and various other social outcomes. The author outlines a conceptual model that identifies ability, effort, and opportunity as the primary determinants of learning. Research findings are related to the model to show how diversity creates social processes that affect student outcomes.

Empirical studies of desegregation at the elementary and secondary school levels show benefits of desegregation for the academic achievement of minority students attending predominantly white schools. Similarly, the racial attitudes and sociability of minority and majority students improve in desegregated schools. At the collegiate level, studies reveal advantages of racial and ethnic diversity in terms of specific kinds of learning. Students of all racial and ethnic backgrounds gain a better understanding of race and ethnicity, which teaches them to respect cultural differences in a multicultural environment. Institutional support for diversity is critical to insuring that minority students benefit from diversity.

Hamburg Institute of International Economics (2005) *Proposal for a Volkswagen Foundation Study Group on Diversity, Integration and the Economy*,
www.migration-research.org/dokumente/whats%20new/VW_description.pdf

Hansen, R. and P. Weil (2002). *Dual Nationality, Social Rights and Federal Citizenship in the U.S. and Europe: The Reinvention of Citizenship*, Berghahn Books.

Dual nationality has become one of the most divisive issues linked with the politics of migration in Germany and the US. This volume, the first one in decades to focus on this issue, examines the history, consequences and arguments for and against dual citizenship, and uses dual nationality as the basis of a reflection on important issues closely related to it: social rights, European citizenship and federal citizenship. It pays particular attention to questions such as: What are the major arguments in favor and against dual nationality? Why has dual nationality provoked such contrasting responses, being a non-issue in the UK, for instance, and an extremely controversial one in Germany? How is dual nationality used by states to influence politics and policy in other states? How does it relate to the aim of integrating ethnic migrants and to broader issues in social policy and European integration?

Contents: Peter Spiro, Embracing Dual Nationality - David Martin, New Rules for Dual Nationality - Peter H. Schuck, Plural - Joseph S. Carens, Citizenship and Civil Society: What Rights for Residents? - Kay Hailbronner, Germany's Citizenship Law under Immigration Pressure - Peter Friedrich Bultmann, Dual Nationality and Naturalisation Policies in the German Länder - Riva Kastoryano, Türken mit Deutschem Pass: Sociological and Political Perspectives on Dual Nationality in Germany - Randall Hansen, The Dog that didn't Bark: Dual Nationality in the United Kingdom - GŽraud de la Pradelle, Dual Nationality and the French Citizenship Tradition - Susan Martin, The Attack on Social Rights: U.S. Citizenship Devalued - Michael Jones Correra - Seeking Shelter: Immigrants and the Divergence of Social Rights and Citizenship in the United States - Peggy Levitt, Variations in Transnational Belonging: Lessons from Brazil and the Dominican Republic - Carlos Closa, EU Citizenship at the 1996 IGC - Olivier Beaud, The Question of Nationality within a Federation: A Neglected Issue in Nationality Law

Harris, K. M., Heard, H. and King, V. (2000) 'Resident Father Involvement: Differences by Family Structure, Race and Ethnicity, and Social Class'. Paper presented at the annual meeting of the Population Association of America, Los Angeles, CA, March, 2000.

Harvey, C. and M. J. Allard, Eds. (1995). *Understanding Diversity*. New York, Harper Collins College Publishers.

This is a multi-author book that is intended to be an anthology of readings, cases and exercises, presenting diversity from multiple perspectives because of the difficulty in addressing important cultural and workplace issues. Changes in demographic composition of the workforce, influence of new values, the shift to a global market place as well as the focus on team rather than individual management has meant that achieving diversity in the workplace is critical to achieving competitive advantage. However, there is no universal paradigm, workplace diversity is an emerging field with no commonly accepted theoretical basis, although experienced based models of learning are proving helpful. The roots to understanding diversity lie in the social sciences, as what has only

become a major concern to businesses recently, has been the object of scientific study for some time. Chapter one explores the meaning of diversity, discusses cultural differences and explores theoretical models, chapter two looks at the difference between equal employment opportunities and valuing diversity as a strategic imperative and chapter three looks at groups that represent unchangeable aspects of diversity (gender, race etc).

Hawke, G. (ed.) (1996) *Diversity and Injustice* Wellington, Institute of Policy Studies.

Health Research Council (2005) 'Applying for Māori Health Awards',
http://www.hrc.govt.nz/root/pages_research_funding/Applying_for_Maori_Health_Awards.html [accessed 2/9/05]

Health Services Research Centre/Te Hikuwai Rangahau Hauora (2005) '*Assuring Medical Practitioners' Cultural Competence*'. A discussion document produced for the Medical Council of New Zealand, Victoria University of Wellington, 5 January.

Hertz, R. (2002) 'The father as an idea: A challenge to kinship boundaries by single mothers', *Symbolic Interaction*, 25 (1):1-31.

Ho, E., Holmes, P. and Cooper, J. (2004) *Review and Evaluation of International Literature on Managing Cultural Diversity in the Classroom*. Prepared for the Ministry of Education and Education New Zealand. University of Waikato.

Hofferth, S. L. and Anderson, K. G. (2003) 'Are all dads equal? Biology versus marriage as a basis for parental investment', *Journal of Marriage and Family*, 65(1), pp.213-232.

Holmes, B. and Comparative Education Society in Europe. (1980). *Diversity and unity in education : a comparative analysis*. London ; Boston, Allen & Unwin.

Hoover, J. (1999). "Complex diversity - Acknowledging group identities within democratic society." *Philosophy Today* 43(4): 398-410.

A model of complex diversity is proposed to address issues related to group identities within a democracy. Topics discussed include communitarianism and liberalism, individualism, the role of secondary associations, and recognition of multiple group membership. Info from InfoTrac Expanded Academic ASAP Int'l Ltd Database

Howarth, D. (1998). Discourse theory and political analysis. *Research Strategies in the Social Sciences*. E. Scarbrough and E. Tannenbaum. Oxford, Oxford University Press.

Hudson, R. B. (1993). "Social Contingencies, the Aged, and Public-Policy." *Milbank Quarterly* 71(2): 253-277.

Today's older population is notably different than it was a few decades ago, both in well-being and in diversity, a shift that must be acknowledged in public policy. The U.S. social insurance system overprotects against highly likely, predictable, and nonvolatile events at the expense of more unlikely, potentially catastrophic, and less volatile events. The public sector, therefore, should move toward proportionally emphasizing health-related, functionally impairing events rather than income maintenance; the private sector is better suited to insuring against predictable and nonvolatile old-age events. A contingent event scheme would: (a) encourage the growth of long-term-care insurance; (b) help bridge the gap between those arguing for greater "efficiencies" in social welfare spending and those pressing for new universal benefits; and (c) bring a new perspective to the "generational equity" debate.

Humphrey, J. C. (1999). "Disabled people and the politics of difference." *Disability & Society* **14**(2): 173-188.

Whilst the Disabled People's Movement has necessarily evolved from a consciousness of disability as central to its participants' identities, and a critique of disablism as endemic to institutional discrimination, academics and activists in various civil rights movements are increasingly perturbed by the personal and political dangers generated by an adherence to 'identity politics' simpliciter. The actual complexities of social life-in-particular, the multiple dimensions of identities and the matrices of interlocking discriminations-have propelled us towards a politics of difference. Since a shift of premises and even paradigms is the prerequisite of such a politics, it will inevitably encounter resistance from some sections of our respective movements. This article addresses some aspects of this emerging politics of difference with reference to the self-organised groups in UNISON, the UK's public sector trade union, where the disabled members' group co-exists with groups for women, black people and lesbians and gay men, so that the politics of identity is always already entwined with the politics of difference. Three main themes are pursued-the attempts to transform occasional inter-group collaborations into sustainable inter-group coalitions; the mobilisation of differences across groups in the service of enhancing democracy within groups; and the struggles to accommodate to a burgeoning intra-group diversity.

IDS (2003) 'Can trade reforms reduce global poverty', *IDS Policy Briefing*, Issue 19, <http://www.ids.ac.uk/ids/bookshop/briefs/PB19.pdf>

Inglis C (1996), 'Multiculturalism: New Policy Response to Diversity, Management of Social Transformations', UNESCO, Policy Paper No. 4.

Jackson, N. and Pool, I. (1996) 'Will the real New Zealand family please stand up? Substantive and methodological factors affecting research and policy on families and households', *Social Policy Journal of New Zealand*, 6, pp.148-176.

Jackson, S. E. and M. N. Ruderman, Eds. (1996). *Diversity in Work Teams*. Washington DC, American Psychological Association.

A popular management strategy is to use work teams as a way of maximising flexibility, creativity and productivity within an organisation. However, diversity heightens the difficulty of getting people to work together. This book argues that organisations must learn to understand and adjust to workplace diversity because many of the assets and liabilities of work teams stem from the diverse perspectives of the team members. It explores how the amount and type of diversity shapes team dynamics and moves beyond traditional concepts of diversity (age, race, gender) to include psychological differences (values, beliefs) and organisational differences (hierarchical level etc). Multiple authors contribute from various disciplines such as psychology, sociology and management. Part One summarises the current research and theory in the diversity area, part 2 addresses future directions such as closing the gap between research and practice, the importance of contexts and the complexity of the topic as well as issues of identity.

Jackson, W. (2002) 'Māori perspective lost in media whitewash', *Sunday Star Times*, December 8, p.A8.

Jacobsohn, G. J., S. Dunn, et al. (1996). *Diversity and citizenship : rediscovering American nationhood*. Lanham, MD, Rowman & Littlefield Publishers.

In this book, an extraordinarily distinguished group of scholars explores the connection between citizenship and nationhood and the relationship between individual and collective identities. The essays illustrate different ways in which our understanding of the meaning of our "unum" is evolving. They show that while pluralism and an ideal of tolerance of diversity stand in opposition to images of a homogeneous America, they may lead to a deeper universalism, more subtle notions of freedom, equality, more probing discussions of the pursuit of happiness, and broader notions of citizens and nation. Contributors: Robert A. Dahl; Susan Dunn; Nathan Glazer; Gary Jacobsohn; Randall Kennedy; Sanford Levinson; Pauline Maier; Noah M.J. Pickus. Info from <http://www.rowmanlittlefield.com/>

Jenkins, R. (1997). *Rethinking Ethnicity: Arguments and Explorations*. London, Sage.

Ethnicity is a well-established concept in sociology and social anthropology. But have authors and researchers developed its full potential? Do established usages and applications of the concept call for a thorough-going reassessment? This book makes the case for rethinking ethnicity by critically developing and expanding the anthropological model of ethnicity. Richard Jenkins proposes that power and social categorization must be situated alongside group formation, as necessary and interrelated aspects of the process of ethnic identification. He suggests that a major weakness of established usages is that they fail to take serious account of the local, cultural content of ethnic identity. In as much as it is socially constructed, ethnicity is imagined. However, its effects are far from imaginary in the lives and experiences of individuals. The theoretical discussion is illustrated with a wide range of examples that demonstrate the interrelationship between the imaginary construct of ethnicity and its consequences on people's lives. The author also develops the discussion by locating the concept of ethnicity in the context of the discourse on plural society and postmodern notions of difference; the relationship

between ethnicity, "race," and nationalism; ideology; language, violence, and religion; and the everyday social construction of national identity. The result is a compact, refreshing, and stimulating inquiry into an indispensable concept for making sense of the contemporary world. The book will be required reading for students of sociology, social anthropology, and political science.

Info from <http://www.sagepub.com/>

Jenson, J. (1998) *Mapping Social Cohesion: The State of Canadian Research* CPRN Study F03, Ottawa.

Johnson, N. L. (2000) 'Developmental insights into evolving systems: The roles of diversity, non-selection, self-organization, symbiosis', United States Department of Energy, Los Alamos National Laboratory, working paper LA-UR-00-844.

A developmental view of evolving systems (ecological, social, economical, organizational) is examined to clarify 1) the role of selection processes versus collective, non-selective processes, 2) the origins of diversity and its role in system performance and robustness 3) the origin of explicit subsystem interactions (cooperation/ symbiosis) that enhance individual and system performance, 4) the preconditions necessary for further evolutionary development, and 5) the effect of environmental timescales with adaptation timescales. Three sequential stages of evolving systems (based on the work of Salthe) are proposed: a Immature stage dominated by highly decentralized, selective processes with chaotic local and global dynamics, a Mature stage dominated by non-selective, self-organizing processes with global robustness but locally chaotic dynamics, and a Senescent stage dominated by rigid interactions with global fragility. A simple model problem with many optimal and non-optimal solutions - an agent solution to a maze - illustrates the entire developmental history. Within the model, the agents evolve their capability from a random approach to an optimized performance by natural selection. As the agents develop improved capability, natural selection becomes rare, and an emergent collective solution is observed that is better than the performance of an average agent. As the collective, self-organizing structures are incorporated into individual capability within a stable environment, constraints arise in the agent's interactions, and the system loses diversity. The resulting Senescent system exhibits reduced randomness due to the rigid structures and ultimately becomes fragile. Depending on the degree environmental change, the Senescent system will either "die," or collapse under environmental stress to the Mature or Immature stage, or incorporate the constraints system-wide into a new hierarchical system. The current study adds to the literature on developmental systems by finding: Transitions between stages are dependent on the degree of sustained environmental stability and how exclusive cooperation (e.g., symbiosis) in a subsystem can originate, and how it results in a decline in diversity.

Johnson, N. L. and V. Longmire (1999). *The science of social diversity*. Los Alamos, Los Alamos National Laboratory: 2.

Johnston, G. (2005) Labour force participation of women in New Zealand, Working Paper 05/06, New Zealand Treasury, Wellington

Johnston, P. and L. Pihama (1995). What counts as difference and what differences count: Gender, race, and the politics of difference. *Toi Wahine: The Worlds of Maori Women*. K. Irwin and I. Ramsden. Auckland, Penguin.

Writing, painting, singing about our worlds is a critical part of Maori women's survival kit. 'Telling about what life is like for us, in our diversity, makes our stories visible. 'It allows us to be whole, real and visible, as ourselves.' Written by Maori women in their own words, this beautiful book is a celebration of te mana o nga wahine Maori. It is a rich, powerful exposition of what mana wahine means for the writers, a group of Maori women of Aotearoa. They include Bub Bridger, Mihipeka Edwards, Patricia Grace, Keri Kaa, Roma Potiki and Dame Mira Szaszy. Central to the book are the strong, bold illustrations of Robyn Kahukiwa. Her array of images of Maori women here is 'perhaps her finest work to date'. Info from <http://www.nzbooks.com/>

Johnston, R. J., Poulsen, M. F. and Forrest, J. (2003) 'The ethnic geography of New Zealand: A decade of growth and change, 1991–2001', *Asia Pacific Viewpoint* 44 (2): 109-130

Jonathan, R. (2000). "Cultural diversity and public education: Reasonable negotiation and hard cases." *Journal Of Philosophy Of Education* 34(2): 377-393.

Jones, C. B. (2000). "Levels of racism: A theoretic framework and a gardener's tale." *American Journal of Public Health* 90: 1212-1215.

*The author presents a theoretic framework for understanding racism on 3 levels: institutionalized, personally mediated, and internalized. This framework is useful for raising new hypotheses about the basis of race-associated differences in health outcomes, as well as for designing effective interventions to eliminate those differences. She then presents an allegory about a gardener with 2 flower boxes, rich and poor soil, and red and pink flowers. This allegory illustrates the relationship between the 3 levels of racism and may guide our thinking about how to intervene to mitigate the impacts of racism on health. It may also serve as a tool for starting a national conversation on racism. (Am J Public Health. 2000;90: 1212-1215)
Info from InfoTrac Expanded Academic ASAP Int'l Ltd Database*

Jones, D., J. Pringle, et al. (2000). "'Managing diversity' meets Aotearoa/New Zealand." *Personnel Review* 29(3): 364-380.

Argues that the discourse of "managing diversity", emerging from the US management literature, cannot be simply mapped on to organisations in other cultural contexts. It uses the example of Aotearoa/New Zealand to show that a "diversity" based on demographics and dominant cultural assumptions of the USA fails to address - and may in fact obscure - key local "diversity" issues. It argues that the dominant discourse of "managing

diversity" has embedded in its cultural assumptions that are specific to the US management literature. It calls for a genuinely multi-voiced "diversity" discourse that would focus attention on the local demographics, cultural and political differences that make the difference for specific organisations.

Juteau, D. (2000) 'Patterns of social differentiation in Canada: Understanding their dynamics and bridging the gaps,' *Canadian Public Policy – Analyse de politiques* 26 (suppl 2), S95-S107.

This article argues that social differentiation represents an effective conceptual tool for grasping the connections between diversity and polarization and between difference and inequality. It focuses on the economically based and normatively informed processes constitutive of social differentiation in Canada. It documents age and spatially related, gendered, and racialized inequalities and examines the mechanisms underlying these patterns. It explores the relationship between public policy, social differentiation, and the production and reduction of social inequality. Finally, it suggests that the mitigation of socio-economic disparities constitutes the best tool for disassociating diversity and polarization.

Kahane, D. (1999). "Symposium: Diversity & civic solidarity - Diversity, solidarity and civic friendship." *Journal of Political Philosophy* 7(3): 267-286.

Katsiaficas, G. N. and T. Kiros, Eds. (1998). *The Promise of Multiculturalism: Education and Autonomy in the 21st Century: A New Political Science Reader*, Routledge.

In the ongoing culture wars, multiculturalism represents a threat to traditional values for some, and a promise for a more inclusive society for others. This rich collection demonstrates multiculturalism's potential to transform human society and teach it to respect--rather than reject or merely tolerate--difference. It offers diverse approaches to multiculturalism as it applies to contemporary themes of autonomy, identity and education. Drawing on philosophy, literature, sociology, history and political science, the contributors weave together personal narratives, pedagogical interpretations and global perspectives to offer a vision of the twenty-first century.

Kennedy, P. and V. Roudometof, Eds. (2002). *Communities across Borders: New Immigrants and Transnational Cultures*, Routledge.

Communities across Borders examines the many ways in which national, ethnic or religious groups, professions, businesses and cultures are becoming increasingly tangled together. This is as a result of the vast flows of people, meanings, goods and money which now migrate between countries and world regions. Now the effectiveness and significance of electronic technologies for inter-personal communication (including cyber-communities and the interconnectedness of the global world economy) simultaneously empowers even the poorest people to forge effective cultures stretching national borders, and compels many to do so to escape injustice and deprivation.

Kennedy, R. (2002) 'Interracial intimacy', *Atlantic Monthly*, December, Accessed 24 March 2003, <http://www.theatlantic.com/issues/2002/12/kennedy.htm>

Killenbeck, M. R. (1999). "Pushing things up to their first principles: Reflections on the values of affirmative action." *California Law Review* **87**(6): 1299-1407.

In this Article, Professor Killenbeck examines the constitutionality of college and university affirmative action admissions programs that seek to foster and preserve a diverse Learning environment. As part of this process, he explores the major assumptions informing the higher education community's belief in the need for, and value of diversity. He discusses what the concept of affirmative action has come to mean in our society, tracing how, a system originally conceived of as a mandate for procedural fairness has been transformed into the functional equivalent of a system of substantive entitlements. He then argues that certain types of affirmative actions are constitutionally permissible given the Supreme Court's recognition that schools may employ affirmative measures, in particular, those that are race-conscious, when they reflect the pursuit and appropriate attainment of a compelling educational interest.

Professor Killenbeck takes issue with the Fifth Circuit's analysis in Hopwood v. Texas but not for the usual reasons. The Article does not argue that the court's treatment of Justice Powell's diversity rationale in Regents of the University of California v. Bakke is flawed because, for ex-ample, it assumed inappropriately that Bakke is bad law, or because it was simply hostile to policies and procedures that merit its support. Rather, it maintains that the panel failed to understand precisely what the other members of the Court said in Bakke, and why they said it. That is, it failed to see that the departures from Justice Powell's approach came not in the other Justices' assessment of whether diversity is a compelling interest, but in their treatment of the second strict scrutiny inquiry, the extent to which the Davis program was narrowly tailored. Accordingly, Professor Killenbeck offers art argument for the continued validity of diversity as a compelling interest in postsecondary education, at least for the important educational purpose of fashioning a diverse student body. Recognizing, however, that theory and practice have often diverged, he stresses that decisions such as Hopwood represent understandable expressions of judicial skepticism about affirmative measures that had sacrificed sound educational practices in favor of other, constitutionally indefensible objectives. Professor Killenbeck makes a case for the soundness of Justice Powell's approach, tied to educational theory and practice, and postulates six fundamental values as essential elements in the development and implementation of academically and constitutionally sound programs.

King, M. (2003) *The Penguin history of New Zealand* Auckland, Penguin.

Kiro, C. (2002) 'When the invisible hand rocks the cradle': Implications of the UNICEF report for public health in New Zealand, *PHA News*, 5(6): 1-3.

Kipling, R. (1917). *A diversity of creatures*. London, Macmillan.

Klingner, D. E., J. Nalbandian, et al. (2002). "Politics, administration, and markets - Conflicting expectations and accountability." *American Review of Public Administration* 32(2): 117-144.

Politics can be viewed as the search for consensus on underlying values to foster a sense of community. This search challenges contemporary political and administrative leadership because the policy process increasingly involves interactions among amorphous and unstable issue-oriented coalitions rather than a smaller number of actors with more stable and predictable roles. This article discusses politics, administration, and markets as separate ways of thinking-as decision-making perspectives-that produce a variety of expectations of accountability, often at odds. It presents a case study involving the contracting out of foster care services in Kansas to illustrate these competing perspectives and examines how market-based challenges to traditional political and administrative perspectives complicate expectations of accountability. The result is a situation in which the challenge of accommodating three cross-cutting expectations of accountability (derived from the three competing perspectives of politics, administration and markets) makes the already complex job of public management even more difficult.

Knop, K. (2002). *Diversity and self-determination in international law*. New York, Cambridge University Press.

When does international law give a group the right to choose its sovereignty? In an original perspective on this familiar question, Knop analyzes the ways that many of the groups that the right of self-determination most affects--including colonies, ethnic nations, indigenous peoples and women--have been marginalized in its interpretation. Her analysis also reveals that key cases have grappled with this problem of diversity. Challenges by marginalized groups to the culture or gender biases of international law emerge as integral to the cases, as do attempts to meet these challenges.

Contents

Part I. Cold War International Legal Literature: 1. The question of norm-type

2. Interpretation and identity

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Part II. Self-determination interpreted in practice: the challenge of culture: 4. The canon of self-determination

5. Developing texts

Part III. Self-Determination Interpreted in Practice: The Challenge of Gender: 6. Women and self-determination in Europe after World War I

7. Women and self-determination in United Nations trust territories

8. Indigenous women and self-determination

Conclusion.

Info from <http://us.cambridge.org/titles/catalogue.asp?isbn=0521781787>

Korgen, K.O. (1998) *From Black to Biracial: Transforming Racial Identity Among Americans*, Praeger, Westport, Connecticut.

Kriebler, T. and Middleton, L (eds) (1998) *Health Futures: 2020 Visions* Institute of Policy Studies. Victoria University of Wellington.

Krotoszynski, R. and A. Blaiklock (2000). "Enhancing the spectrum: Media power, democracy, and the marketplace of ideas." *University of Illinois Law Review* 3: 813-887.

In their article, Professor Krotoszynski and Mr. Blaiklock assess diversity and broadcast media regulation in contemporary America. First, the authors consider the Federal Communications Commission's regulatory attempts to promote diversity in television and radio broadcasting. The authors discuss the Commission's difficulties in defining and characterizing "diversity" and further note some of the inconsistencies inherent in the Commission's dual emphasis on competition and diversity in broadcast programming, also mentioning the threat to democratic values posed by unduly concentrated media ownership. Next, the authors chronicle the burgeoning judicial hostility to race-conscious governmental policies and practices. They discuss the related shift from intermediate scrutiny to strict scrutiny in equal protection jurisprudence and the Commission's frantic efforts to provide justifications for its increasingly endangered race-based diversity regulations. The authors also examine the need for diversity in programming, both arguing that structural diversity among broadcast media outlets presents the best means of securing ideologically diverse programming and responding to potential objections to structural regulations aimed at securing such diversity. Finally, the authors elaborate on how such structural media regulations do not raise serious equal protection problems and conclude with a reminder that a healthy democracy depends upon a myriad of voices

Kurzer, P. (2001). "Cultural diversity in post-Maastricht Europe." *Journal of European Public Policy* 8(1): 144-161.

This article asks whether regional integration affects socially sensitive policies, representative of the cultural idiosyncrasies of a country. It looks at Nordic (Finnish and Swedish) alcohol control policy and Dutch drug policy to explore this question. Second, it will evaluate the explanatory power of two competing approaches to European integration - state-centric theories and multilevel governance models - in addressing the case of diminishing cultural diversity. I conclude by noting that the real agent of change is the movement of goods and people and that neither state-centric nor multi-level governance models fully explain the cases of alcohol and drug policy. Rather, these two examples from three countries suggest that state officials are able to strike special deals with relevant EU institutions, but that such agreements cannot control the costs of increased mobility related to the success of the Single Market.

Kukutai, T. (2003) *The Dynamics of Ethnicity Reporting: Māori in New Zealand* Te Puni Kōkiri, Wellington.

Kukutai, T. (2004) 'The problem of defining an ethnic group for public policy: Who is Māori and why does it matter?' *Social Policy Journal of New Zealand*, 23: 86-108.

Kymlicka, W (1995) *Multicultural Citizenship* Oxford, Clarendon Press.

Kymlicka, W. (2001) *Politics in the Vernacular: Nationalism, Multiculturalism, and Citizenship* Oxford, Oxford University Press.

Kymlicka, W. and Norman, W. (eds) (2000) *Citizenship in Diverse Societies* Oxford, Oxford University Press.

Lane, J.-E. and S. Ersson (2002). *Culture and Politics: A Comparative Approach*, Ashgate Publishing Company.

Culture and Politics provides a comprehensive introduction to the enduring phenomenon of culture and its impact on contemporary society and politics. Combining a substantial theoretical overview with intricate comparative empirical research it insightfully assesses the complex interplay of ethnicity, religion, history and values on macro- and micro-level outcomes. Striking a judicious balance between the use of global data on the topic and their selection of six key in-depth country studies, the book draws extensively on statistical material and "hard data", rather than the literary evidence usual in studies of this kind. This clearly structured book's stringent approach to the topic and its readable, accessible style make this book one that no serious scholar or student of political culture should be without.

Contents

Culture and Outcomes: "Culture" and concepts of culture; What culture matters for: Outcomes. Ethnicity: Ethnies and nations; Outcomes of ethnicity. Civilizations: Civilizations and the major types of religion; Religion and its outcomes. Legacies: Historical legacies and the colonial heritage; Family structure and democracy. Universal Cultures: Universal values: two theories; Value orientations: how real are they?; Appendices.

Lang, K. (2002) *Measuring ethnicity in the New Zealand Population Census* Statistics New Zealand working paper, Wellington.

Law Commission (2004) *New Issues in Legal Parenthood*, Preliminary Paper 54, <http://www.lawcom.govt.nz/>

Lazear, E. P. (1998). Diversity and Immigration, National Bureau of Economic Research: Working Paper #W6535.

One of the economic benefits of immigration is that the diversity of the population is enhanced. Diversity, it is argued, enriches the environment in which individuals live and trade and may contribute to greater creativity. What does diversity mean? Do current immigration policies enhance diversity? To the extent that there are gains from diversity, they come through the interaction of individuals from one culture or background with individuals from another. A good partner in the interaction has different skills, has skills that are relevant to one's own activity, and is a person with whom one can communicate.

The argument in favor of diversity is evaluated both theoretically and empirically using the 1990 Census. Diversity cannot be the justification of U.S. immigration policy. Indeed, current immigration policy fails to promote diversity. Further, the results suggest that our immigration policy has resulted in differences in the characteristics of immigrants that reflect the effects of selection as much as they do the underlying characteristics of the populations from which the immigrants are drawn. Balanced immigration, perhaps implemented through the sale of immigration slots, would do more to enrich the diversity of the US population.

Levin, B. and Rittel, J. (1994) 'Dealing with diversity: Some Propositions from Canadian Education', *Education Policy Analysis Archives*, 2(2)
<http://epaa.asu.edu/epaa/v2n2.html>

Increasing diversity in the population is a major issue for educators in North America, presenting political as well as educational challenges. This paper examines Canadian educational policy responses to four kinds of diversity - bilingualism (French/English), multiculturalism, the situation of aboriginal peoples, and the problem of poverty. A description of each issue leads to some speculations or propositions on the nature of diversity and appropriate educational responses to it.

Issues of diversity and the schools' response to them are now a central part of debate about educational policy and practice. However, on the whole we find the treatment of diversity in the literature on educational administration to be sparse, assuming that the phenomenon is a simple one and that relatively straight-forward solutions are available. More illuminating discussions of the nature and impact of diversity can be found in other disciplines.

Among the writers who have influenced our thinking about these issues are Freeman Dyson (1988) in physics and biology, Peter Berger (1976) in sociology, and Richard Rorty (1989) in philosophy. Dyson provides an illuminating discussion of the role of diversity in biology and of the need for diversity in human enterprises, including science. Berger, in discussing contrasting ideological systems, warns of the dangers of elevating our own view of the world over that of others even though he also recognizes the likelihood of our doing so. Rorty, too, takes up these dangers, but he is hopeful that diverse peoples can find solidarity with each other as they become more aware of, and moved by, the corrosive effects of powerlessness and intentional or unwitting cruelty.

Moreover, much of the contemporary discussion is naively utopian, taking the position that diversity is a good thing to be encouraged. We share some of this excitement: diversity is a potential source of vitality, creativity and growth. At the same time, diversity can be a source of conflict which educators and others have difficulty channelling in constructive directions. Educational administrators will need to have a sharp sense of the various aspects of diversity in order to benefit from its potential contribution.

Lewontin, R. (2001). *Genes, organisms, environment: Triple Helix*. Seminar presentation, Tufts University.

Lock, M. (1999). "Genetic Diversity And The Politics Of Difference." *Chicago-Kent Law Review* 75: 83-.

In this paper, I will discuss the short, checkered history of the Human Genome Diversity Project (the "HGDP"), with emphasis on the worldwide criticism it has encountered from indigenous peoples - the proposed objects of its analysis - and, more recently, the scientific community. ... Many of the newly discovered genetic diseases and disorders came early on to be associated with categories of race and ethnicity, which replaced an older discourse about lineage and genealogy. ... It has been argued, not altogether facetiously, that we would do better to sample the first fifty people we meet on the streets of New York if we wish to investigate overall genetic diversity. ... For instance, if one grandparent was "clearly" not a Mohawk, then the individual ranked as seventy-five percent in the Blood Quantum. ... On occasion, the blood has then been sent at a later date to the NIH for genetic analysis without explicit permission, as appears to be the case with the Hagahai sample. ... She adds that the survival of indigenous cultures will not come about through gene banks, but through an observance of fundamental human rights. ... Meanwhile in 1997, the NIH, although unwilling to fund the HGDP because research into disease was not its primary purpose, developed a \$ 60 million project to examine human genetic diversity in the United States called the Environmental Genome Project, which is already in its first phase.

Lijphart, A. (1977) *Democracy in Plural Societies: A Comparative Exploration* New Haven, Yale University Press.

Lijphart, A. (1999) *Patterns of Democracy: Government Forms and Performance in Thirty-Six Countries* New Haven, Yale University Press.

Lijphart, A., Rogowski, R. and Weaver, R. (1993) 'Separation of Powers and Cleavage Management', in Weaver, R. and Rockman, B. (eds) (1993) *Do Institutions Matter? Government Capabilities in the United States and Abroad* Washington, D.C., The Brookings Institution.

Loden, M. (1996). *Implementing Diversity*, Times Mirror Higher Education Group.

Diversity has become a mainstream topic within organisations, it is seen as critical for achieving competitive advantage due to increased globalisation and shifting demographics. However, this book asserts that the movement of workplace diversity is at a critical crossroads and in danger of breaking down completely due to both the enormous public interest in the area and the mistakes that have been made while trying to achieve it. One of the biggest mistakes has been to confuse 'valuing diversity' with 'affirmative action'. This book utilises case studies from corporate, government and educational settings to provide a critical analysis of the classic missteps and limited successes of traditional diversity efforts, in order to call attention to the emerging

patterns taking shape on the diversity landscape. It is intended to be a guide for organisations seeking to achieve and successfully sustain their diversity strategies and goals

Lorbiecki, A. (2001). "Changing views on diversity management - The rise of the learning perspective and the need to recognize social and political contradictions." *Management Learning* 32(3): 345-361.

This article sketches out the ways in which responses to diversity have changed over time. Using the schema of Dass and Parker there is a sense of movement across their four Perspectives: resistance; discrimination and fairness; access and legitimacy; and learning, in which each perspective attempts to deal with the inadequacies of its predecessor. Although the learning perspective has the potential to develop a 'better' understanding of difference, in which the work gets diversified, not just the people, it suffers from political naivety. It needs to recognize the political and social dimensions of difference, rather than setting them aside, if it is to realize its potential.

Loury, G. (1999) Social Exclusion and Ethnic Groups: The Challenge to Economics, paper prepared for the Annual World Bank Conference on Development Economics, Washington, D.C. April 28-30.

Lui, J., McCreanor, T., McIntosh, T. and Teaiwa, T. (eds) (2005) *New Zealand Identities: Departures and Destinations* Wellington, Victoria University Press.

Lui, J. (2005) 'History and Identity: A System of Checks and Balances for Aotearoa/New Zealand', in Lui, J. et al. (eds) *New Zealand Identities: Departures and Destinations* Wellington, Victoria University Press, pp.1-19.

Lynch, F. R. (1997). *The Diversity Machine: The Drive to Change the "White Male" Workplace*. New York, The Free Press.

This book represents a five-year investigative effort into the workplace diversity phenomenon. It is described as an innocuous movement that is much more than it seems. Organisations spend vast sums of money to hire consultants to transform their business and eradicate the tensions caused by a diverse workforce. When the desired result is not achieved, it is seemingly because the company was not aggressive enough in pursuing non-white male applicants or due to white male backlash. Lynch argues that there are no studies or evidence to back up the claims of diversity experts. That they use two assertions 1) that diversity initiatives enhance a businesses bottom line and 2) It is what the civil rights movement requires of them, to fool thousands of U.S managers and CEOs. He attempts to expose the ineffectual underside of the diversity business and show that the premises that all cultures are equally valuable and our race or sex determine what a person is to be false and the consequences of believing in them pernicious. Affirmative action programs paved the way for more the more expansive diversity machine and created a form of reverse gender and racial discrimination - an attempt to get rid of the

white male culture. Such efforts and misrepresentations work to obscure the added value that true diversity efforts can bring to an organisation.

Macedo, S. (2000). *Diversity and Distrust: Civic Education in a Multicultural Democracy*. Cambridge, MA, Harvard University Press.

What should the aims of education policy be in the United States and other culturally diverse democracies? Should the foremost aim be to allow the flourishing of social and religious diversity? Or is it more important to foster shared political values and civic virtues? Stephen Macedo believes that diversity should-but not always-be highly valued. We must remember, he insists, that many forms of social and religious diversity are at odds with basic commitments to liberty, equality, and civic flourishing. Liberalism has an important but neglected civic dimension, he argues, and liberal democrats must take care to promote not only well-ordered institutions but also well-ordered citizens. Macedo shows that this responsibility is incompatible with a neutral or hands-off stance toward diversity in general or toward the education of children in particular. Extending the ideas of John Rawls, he defends a "civic liberalism" that supports the legitimacy of reasonable efforts to inculcate shared political virtues while leaving many larger questions of meaning and value to private communities. Macedo's tough-minded liberal agenda for civic education offers a fundamental challenge to free market libertarians, the religious right, parental rights activists, postmodernists, and many of those who call themselves multiculturalists. This book will become an important resource in the debate about the reform of public education, and in the culture war over the future of liberalism.

Macpherson, C., P. Spoonley, et al., Eds. (2001). *Tangata O Te Moana Nui: The Evolving Identities of Pacific Peoples in Aotearoa/New Zealand*, Dunmore Press.

The increasingly visible Pacific population is now a permanent and growing element of New Zealand society. Since the mid nineteenth century, some 202,000 people of Pacific descent have made Aotearoa their home. This collection looks at the ways in which Pacific peoples see and identify themselves, at the forces which are changing these ways, the processes of change, and the ways in which the transformations are reflected in various social contexts in this country.

While this book is primarily about the evolution and emergence of new forms of identity and community within these Pacific populations, it also examines some of the contributions which these communities are making to the emerging post-colonial institutions, values and practices of Aotearoa/New Zealand. As scholars reflect on the increasingly fluid and dynamic nature of ethnicity and ethnic identity in the twenty-first century, there is a need for texts which focus on these processes within the local context with which many of our students are engaged

Makau, J. M. and R. C. Arnett (1997). *Communication ethics in an age of diversity*. Urbana, University of Illinois Press.

In this volume, leading communication scholars integrate cutting-edge research with real-world dilemmas as they address ethical problems associated with technological and cultural changes and demographic shifts. In eleven chapters, the fourteen contributors to Communication Ethics in an Age of Diversity consider the implications of these changes to communication contexts ranging from personal friendships to communication over the internet and from classroom dialogues to mass-mediated communication to community building in an age of diversity. They address specific issues associated with race, gender, ethnicity, and affectional orientation, offering specific proposals for change. Although the primary audience is scholars and teachers in communication programs, the book will be of particular interest to readers in various disciplines in the humanities and social sciences, especially individuals in centers and departments of ethnic studies, women's studies, and African American studies.

CONTRIBUTORS: Julia T. Wood, Ronald C. Arnett, Josina M. Makau, Dolores V. Tanno, Barbara Paige-Pointer, Gale Auletta Young, Lea P. Stewart, James W. Chesebro, Richard L. Johannesen, Clifford G. Christians, James A. Jaks, Michael S. Pritchard, Jana Kramer, Cheris Kramarae

Mallard, T. (2005) 'Review of targeted policies and programmes: Summary of recommendations on the second tranche of reviews', Paper to the chair of the Cabinet, Office of the Co-ordinating Minister, Race Relations, http://www.ssc.govt.nz/upload/downloadable_files/Cab-Paper-Summary-recommendations-second_tranche-of-reviews.pdf

Malloy, J. (1999). "What makes a state advocacy structure effective? Conflicts between bureaucratic and social movement criteria." *Governance-an International Journal of Policy and Administration* 12(3): 267-288.

Mana (2002) 'Top Scholar', *Mana Magazine*, 45(April-May): 22.

Māori Education Trust (2005) 'Manaaki Tauira Grant' http://www.maorieducation.org.nz/sch/Files/Manaaki_tauira.pdf

Marcuse, P. (1996) 'Space and race in the post-fordest city: the outcast ghetto and advanced homelessness in the United States today', in E. Mingione (ed.), *Urban Poverty and the Underclass*, Oxford, Blackwell.

Margoluis, R. and N. Salafsky (1998). *Measures of success : designing, managing, and monitoring conservation and development projects*. Washington, D.C., Island Press.

Marie, D., Forsyth, D. K. and Miles, L. K. (2004) 'Categorical Ethnicity and Mental Health Literacy in New Zealand', *Ethnicity and Health*, 9(3): 225-252.

Marshall, T. H. (1950). *Citizenship and Social Class*. Cambridge, Cambridge University Press.

Mason, P.L. (2001) 'Annual income and identity formation among persons of Mexican descent', *American Economic Review*, 91(2): 178-183.

Mathews, K. M., M. C. White, et al. (1999). "The problem of prediction and control in theoretical diversity and the promise of the complexity sciences." *Journal of Management Inquiry* 8(1): 17-31.

Discovering the temporal limits to predictability is a prime area for research into a perspective of social organization as a complex adaptive system with emergent properties. However, to the extent that these insights on predictability and control apply to social systems, both the objectivist and subjectivist positions can be considered the true state of affairs. The purpose of this manuscript is to (a) examine the present state of theoretical diversity in organization theory, particularly, the notion of paradigm incommensurability, and (b) how the problem of prediction and control may be dealt with by the emerging complexity sciences.

Matutinovic, I. (2001). "The aspects and the role of diversity in socioeconomic systems: an evolutionary perspective." *Ecological Economics* 39(2): 239-256.

In an evolutionary perspective, diversity is seen as a systemic and resilient property of both biological and socioeconomic systems. Functional aspects of biological and cultural diversity relate to adaptation to different environments, avoidance of head-to-head competition, efficient use of energy and resources, and in providing a range of responses to new selective pressures. Structural aspects of diversity are identified in asymmetric distributions of key variables like size, metabolism and complexity, which take the form of skewed distributions and power law across various hierarchical levels. The existence of functional and structural analogues between biological and socioeconomic systems suggests the possibility of similar constraints and propensities of self-organization at work in both systems. These could shed new light on the ongoing process of globalization and economic development. This paper proposes the hypothesis of required socioeconomic diversity if systemic coherence and integrity of the world socioeconomic system is to be maintained. The reduction of this diversity below a certain threshold may provoke a critical instability of the world economic system leading to collapses of all sizes

Mayer, I S, C E van Daalen, and P W G Bots (2004) 'Perspectives on policy analyses: A framework for understanding and design' *International Journal of Technology, Policy and Management*, 4 (2): 169–191.

MacCormick, J. (2005) 'Diversity in Education Policy: Some Perspectives and Issues'. Wellington, Ministry of Education

McDermott, K. A. (2001). "Diversity or desegregation? Implications of arguments for diversity in K-12 and higher education." *Educational Policy* 15(3): 452-473.

Advocates of race-conscious admissions and attendance policies at the K12 and postsecondary levels have recently emphasized the argument that public education authorities have a "compelling interest" in maintaining racially, ethnically, and economically diverse learning environments. Unlike earlier calls for integration, which rested on constitutional guarantees of equal protection, the diversity argument emphasizes educational benefits and thus is sensitive to differences in educational contexts. One problem with framing educational equity issues in terms of diversity is that sometimes, diversity is understood in ways that do not enhance educational quality or opportunity. The case that diversity enhances the quality of education must be made in a manner specific to the K-12 context, with reference to the states' constitutional guarantees of public education. This article explores the connections between the diversity arguments currently being made in higher education and K-12 contexts, drawing evidence from federal case law and recent desegregation-related policies in Connecticut.

McDonald, J. (2005) *Analysis of Feedback on the Discussion Document "Assuring Medical Practitioners' Cultural Competence"* Health Services Research Centre/Te Hikuwai Rangahau Hauora, Victoria University of Wellington, May

McDonald, P. and R. Kippen (2000). "Population futures for Australia and New Zealand: An analysis of options." *New Zealand Population Review* 26(2): 45-65.

McGregor, J. and Gray, L. (2003) 'Modern Apprenticeships: Training for the boys'? An Equal Employment Opportunities Discussion Paper for the Human Rights Commission,
<http://www.hrc.co.nz/hrc/worddocs/Modern%20Apprenticeships%20Final%20version-25Nov03.doc>

McIntosh, T. (2005) 'Maori identities: Fixed, fluid, forced'. In J. H. Lui, T. McCreanor, T. McIntosh, and T. Teaiwa (eds.) *New Zealand identities: Departures and destinations* Wellington, Victoria University Press.

McIntyre, L. J. and J. F. J. Short (1994). *Law in the sociological enterprise : a reconstruction*. Boulder, Westview Press.

Few would dispute the notion that law has a tremendous impact on modern life. But social scientists who study the dynamics of family, work, medicine, and other institutions often ignore the pervasive influence of law. This introduction to the legal world and the sociology of law shows how social scientists can better account for the influences of legal issues in a wide range of social settings. Incorporating historical and cross-cultural research in her book, Lisa McIntyre explains the general effects of law on interpersonal relations, the concept of a civil contract, and the relationship of law to social norms. Discussing the reasons some societies and some domains within societies have more law than others, she shows that, contrary to popular wisdom, law is not only a reflection of social values but also fundamental to the formation of those values.

McLeay, E. (2000) 'The New Parliament' in J. Boston et al (eds) *Left Turn: The New Zealand General Election of 1999* Wellington, Victoria University Press.

McLeay, E. (2003) 'Representation, Selection, Election: The 2002 Parliament', in J. Boston et al., (eds) *New Zealand Votes: The General Election of 2002* Wellington, Victoria University Press.

McLoughlin, D. (2005) 'Rally to wananga's cause', *Dominion Post*, October 14: A2.

McPherson, M. (2000). "The extended family in New Zealand: Demographic description and policy implications." *New Zealand Population Review* **26**(1): 67-91.

Messenger, J. C. (2004) 'Finding the balance: Working time and workers' needs and preferences in industrialized countries': A summary of the report and its implications for working time policies, paper presented at the 9th International Symposium on Working Time Paris, 26--28 February.

Meyers, E. (2000). "Theories of international immigration policy - A comparative analysis." *International Migration Review* **34**(4): 1245-1282.

Immigration policy shapes immigration patterns, which in turn have a tremendous impact on the demography, culture, economy and politics of a state. A rapidly expanding literature explores the immigration policies of individual receiving countries. But immigration policy theory is not well defined and lacks, for the most part, debates between various schools of thought on the subject. The aims of this study are to delineate the major approaches in the field of immigration control policy, to highlight the main strengths and weaknesses of each approach, and to analyze the influence of theories of comparative politics, international relations and sociology on those of immigration policy. The six approaches delineated are: Marxism, realism, liberalism, the "national identity" approach, domestic politics (partisan and interest group politics) and institutionalism. Finally the article offers several research strategies that could serve to advance immigration policy theory.

Miller, D. (1999) *Principles of Social Justice* Harvard, Harvard University Press.

Miller, Paul, Sophia Parker, and Sarah Gillinson. (2004) *Disablism: How to tackle the last Prejudice* London, Demos.

Mills, N., Ed. (1994). *Debating affirmative action : race, gender, ethnicity, and the politics of inclusion*. New York, Delta.

From Booklist: Like Debating PC (1992), this anthology corrals mostly previously published articles on a public controversy. Affirmative action is a more consequential topic than PC (political correctness), for it bears not upon what is said in schools and in public--that is, upon words--but upon access to schools and jobs, which amounts to the abilities to pursue a career and earn a living. It's easy, in fact, to see affirmative action

as the issue underlying PC, as Dinesh D'Souza does in his contribution here. In the introduction, editor Mills relays the historical context--the black civil rights movement and President Johnson's aggressiveness (continued by the Nixon administration) in seeing that African Americans became integrated into every aspect of U.S. society--out of which affirmative action arose. Mills cautions that there is not an even representation of pro and con opinions in the book, but he has seen to it that most of the voices that ought to be heard on the issue are. Ray Olson

Milner, H. (2002). *Civic Literacy: How Informed Citizens Make Democracy Work*, University Press of New England.

*A comparative, international analysis of political participation and the decline in civic engagement. Scholars, pundits, and politicians, both in the US and abroad, have warned of a decline in citizen involvement in public life. Many (following the lead of Robert Putnam's *Bowling Alone*) have focused on the "social capital" allegedly created by the participation of citizens in a wide range of voluntary associations. But Henry Milner, a noted scholar of comparative politics, argues that a society's level of civic literacy -- the knowledge and capacity of citizens to make sense of their political world -- offers a better basis for understanding the civil societies of disparate cultures, and comparing the effectiveness of their democratic institutions. In a clear, accessible style, Milner marshals a wealth of data from the US, Canada, western Europe, Australia, and New Zealand to show how civic literacy underpins effective democracies. Masterfully weaving together philosophical debates over citizenship and community with the empirical findings of social scientists and his own first-hand experience of a variety of cultures, Milner shows that a population's degree of civic literacy is the single best predictor of its level of political participation. Drawing on the experience of the high civic literacy societies of Northern Europe, he sets out a series of policies -- policies linked to the role of the media, to adult and civic education, and to the informativeness of partisan political debate -- that lay the groundwork for the exercise of the responsibilities of citizenship in the 21st century.*

Ministry of Economic Development, Ministry of Social Development and Department of Labour (2003) *Population and Sustainable Development 2003* Wellington, Ministry of Economic Development, Ministry of Social Development and Department of Labour.

Ministry of Health (1999) *NZ Food, NZ People: Key results of 1997 National Nutrition Survey* Wellington, Ministry of Health. Retrieved 24 November 2004 from <http://www.moh.govt.nz/moh.nsf/49ba80c00757b8804c256673001d47d0/8f1d8eb1e0e1c70c4c2567d80009b770?OpenDocument>

Ministry of Health (2003a) *Health and Independence Report 2003* Wellington, Ministry of Health. Retrieved 17 November 2004 from http://www.moh.govt.nz/moh.nsf/wpg_Index/Publications-Health+and+Independence+Report+2003+-+online+6

Ministry of Health (2003b) *NZ Food NZ Children: Findings of the National Children's Nutrition Survey* Wellington, Ministry of Health Retrieved 27 October 2004 from [http://www.moh.govt.nz/moh.nsf/ea6005dc347e7bd44c2566a40079ae6f/064234a7283a0478cc256dd60000ab4c/\\$FILE/NZ_Food,_NZ_Children1.pdf](http://www.moh.govt.nz/moh.nsf/ea6005dc347e7bd44c2566a40079ae6f/064234a7283a0478cc256dd60000ab4c/$FILE/NZ_Food,_NZ_Children1.pdf)

Ministry of Health (2003c) *Tobacco Facts 2003* Wellington, Ministry of Health Retrieved 17 November 2004 from [http://www.moh.govt.nz/moh.nsf/ea6005dc347e7bd44c2566a40079ae6f/1c1c22b40ab9c171cc256def000ac7f6/\\$FILE/TobaccoFacts2003.pdf](http://www.moh.govt.nz/moh.nsf/ea6005dc347e7bd44c2566a40079ae6f/1c1c22b40ab9c171cc256def000ac7f6/$FILE/TobaccoFacts2003.pdf)

Ministry of Health (2003d) Ministry of Health Māori Health Scholarships, <http://www.hauora.com/scholarships/index.cfm?fusesubaction=doc&DocumentID=25> [accessed 26/5/03].

Ministry of Health (2004a) *Obesity in New Zealand: Key Facts* Retrieved 24 November 2004 from http://www.moh.govt.nz/moh.nsf/wpg_Index/About-Obesity#0

Ministry of Health (2004b) *Living with Disability in New Zealand* Wellington, Ministry of Health. Retrieved 18 November 2004 from <http://www.moh.govt.nz/moh.nsf/238fd5fb4fd051844c256669006aed57/8fd2a69286cd6715cc256f33007aade4?OpenDocument>

Ministry for Immigration and Multicultural and Indigenous Affairs (2003) *Multicultural Australia: United in Diversity*, Updating the 1999 New Agenda for Multicultural Australia: Strategic directions for 2003-2006

Ministry of Research, Science and Technology
<http://www.morst.govt.nz/?CHANNEL=FUTUREWATCH&PAGE=Futurewatch>

Ministry of Science Technology and Innovation (Denmark) (2005), "Naming", <http://www.workindenmark.dk/Naming>, accessed 9 November.

Ministry of Social Development (2004), *New Zealand Families Today: A briefing for the Families Commission* July 2004, pp.112-115

Ministry of Social Development (2004) *The Social Report 2004* Wellington, Ministry of Social Development. Retrieved 16 September 2004 from <http://www.socialreport.msd.govt.nz/>

Ministry of Women's Affairs (2002) 'Participation in paid work of mothers with a youngest child aged under five years'.
<http://www.mwa.govt.nz/pdf/CensusDataWebVersion.doc>

Ministry of Youth Development and HRC (2004) Wellbeing for young people research initiative: Request for proposals 2004,

<http://www.hrc.govt.nz/assets/pdfs/funding/Wellbeing%20for%20young%20people%20RFP.pdf>

Misra, J. and F. Akins (1998). "The welfare state and women: Structure, agency, and diversity." *Social Politics* 5(3): 259-285.

Feminist scholarship has provided interpretations of power and politics suggesting that welfare policies reflect the social inequalities between groups. We review the literature in this field, discussing the discriminatory and structural critiques of welfare, efforts to highlight the importance of women's agency in the origins of the welfare state, and the recent scholarship that analyzes differences between women in terms of class, race and ethnicity. We conclude with a call for greater sensitivity in future research to the diversity of women's experience and to the importance of local

Modood, T., S. Beishon, et al. (1994). *Changing Ethnic Identities*. London, Policy Studies Institute.

Moulakis, A. (1994). *Beyond utility : Liberal education for a technological age*. Columbia, University of Missouri Press.

In 1989, Moulakis (humanities and political science, U. of Colorado, Boulder) was asked to develop an innovative program called Humanities for Engineers at the university, an assignment which forced him to think through and clarify his ideas about the larger purpose of liberal arts education and how that purpose relates to the education of professionals. He recounts his ideas in short chapters on a wide range of issues. Annotation copyright Book News, Inc. Portland, Or.

Mulgan, G. (1998). *Connexity: Responsibility, Freedom, Business and Power in the New Century*. London, Vintage.

Nagel, J. (1996) 'Constitutional Reform and Social Difference in New Zealand', *Cardozo Journal of International and Comparative Law*, 4, 2, pp.373-394.

Naylor, L. L., Ed. (1999). *Problems and issues of diversity in the United States*. Westport, Conn., Bergin & Garvey.

Cultural diversity has characterized the American culture since its inception, but it has become a "buzzword" in the 1990s, along with multiculturalism. Proposed solutions to many of the problems of cultural diversity, while popular with the general public searching for easy solutions, are all too often simplistic and naive, reflecting the rather skewed perceptions of cultural diversity shared by most Americans. This volume is intended for those already familiar with the cultural diversity of America and is designed to generate discussion of the issues and problems.

Nechyba, T., P. McEwan, et al. (200?). *The Impact of Family and Community Resources on Student Outcomes: An Assessment of the International Literature with Implications for New Zealand*. Wellington, Ministry of Education.

Nehring, K. and C. Puppe (2002). "A theory of diversity." *Econometrica* **70**(3): 1155-1198.

How can diversity be measured? What does it mean to value biodiversity? Can we assist Noah in constructing his preferences? To address these questions, we propose a multi-attribute approach under which the diversity of a set of species is the sum of the values of all attributes possessed by some species in the set. We develop the basic intuitions and requirements for a theory of diversity and show that the multi-attribute approach satisfies them in a flexible yet tractable manner. A natural starting point is to think of the diversity of a set as an aggregate of the pairwise dissimilarities between its elements. The multi-attribute framework allows one to make this program formally precise. It is shown that the program can be realized if and only if the family of relevant attributes is well-ordered ("acyclic"). Moreover, there is a unique functional form aggregating dissimilarity into diversity, the length of a minimum spanning tree. Examples are taxonomic hierarchies and lines representing uni-dimensional qualities. In multi-dimensional settings, pairwise dissimilarity information among elements is insufficient to determine their diversity. By consequence, the qualitative and quantitative behavior of diversity differs fundamentally.

Nelson, B. J. (1999). "Diversity and public problem solving: Ideas and practice in policy education." *Journal of Policy Analysis and Management* **18**(1): 134-155.

New Zealand Government (2004) Forum at Parliament, chaired by Joris de Bres. "Ten Steps to Strengthen our Cultural Diversity". Outline of an action plan. 24 August.

New Zealand Health Information Service (1996). *Recording Patient Information: Ethnicity*. Wellington, Ministry of Health.

New Zealand Health Information Service (2004) *Mortality and Demographic Data 2000* Wellington, Ministry of Health. Retrieved 17 November 2004 from <http://www.nzhis.govt.nz/publications/mortality00.pdf>

New Zealand Health Information Service (2001) *Suicide Facts: Provisional 2001 Statistics* Wellington, Ministry of Health. Retrieved 18 November 2004 from <http://www.nzhis.govt.nz/stats/suicidefacts1.html>

New Zealand Immigration Service (1994) *Refugee Women: The New Zealand Refugee Quota Programme 1994*.

New Zealand Qualifications Authority (2003) 'Top Scholars from 2003 bursaries exams', <http://www.nzqa.govt.nz/for-providers/awards/topscholars/awards2003.html>

New Zealand Planning Council. Population Monitoring Group. (1989). *Diversity and change : regional populations in New Zealand*. Wellington, New Zealand Planning Council.

New Zealand Sustainable Development Strategy (2002) *Population and Sustainable Development* Wellington.

Newman, J. (2002). "Changing governance, changing equality? New labour, modernization and public services." *Public Money & Management* 22(1): 7-13.

This article explores the implications for issues of equality and diversity in the Labour government's programme of public service modernization. Networks and partnerships are viewed as a response to the increasing complexity and ambiguity of the public realm. But in the new knowledge-based and networked economy, 'who you know', and whether you can access the crucial networks, is becoming highly significant

Nile, L. N. (1997). *Developing diversity training for the workplace : a guide for trainers*. Washington, D.C., National MultiCultural Institute.

Nutley, S., H. Davies, et al. (2002). What is a conceptual synthesis? Department of Management, University of St Andrews, Research Unit for Research Utilisation.

O'Dea, D. (2000) 'The Changes in New Zealand's Income Distribution', Treasury Working Paper 00/13, Wellington, The Treasury.

Office of Ethnic Affairs (2002) *Ethnic Perspectives in Policy: Helping ethnic people to be seen, heard, included and accepted* Wellington.

Okin, S. M. (1997). Is Multiculturalism Bad for Women? *Is Multiculturalism Bad for Women?* J. C. a. M. Howard. Princeton, Princeton University Press.

Polygamy, forced marriage, female genital mutilation, punishing women for being raped, differential access for men and women to health care and education, unequal rights of ownership, assembly, and political participation, unequal vulnerability to violence. These practices and conditions are standard in some parts of the world. Do demands for multiculturalism--and certain minority group rights in particular--make them more likely to continue and to spread to liberal democracies? Are there fundamental conflicts between our commitment to gender equity and our increasing desire to respect the customs of minority cultures or religions? In this book, the eminent feminist Susan Moller Okin and fifteen of the world's leading thinkers about feminism and multiculturalism explore these unsettling questions in a provocative, passionate, and illuminating debate. Okin opens by arguing that some group rights can, in fact, endanger women. She points, for example, to the French government's giving thousands of male immigrants special permission to bring multiple wives into the country, despite French laws against polygamy and the wives' own bitter opposition to the practice. Okin argues that if we agree that women should not be disadvantaged because of their sex, we should not accept

group rights that permit oppressive practices on the grounds that they are fundamental to minority cultures whose existence may otherwise be threatened.

In reply, some respondents reject Okin's position outright, contending that her views are rooted in a moral universalism that is blind to cultural difference. Others quarrel with Okin's focus on gender, or argue that we should be careful about which group rights we permit, but not reject the category of group rights altogether. Okin concludes with a rebuttal, clarifying, adjusting, and extending her original position. These incisive and accessible essays--expanded from their original publication in Boston Review and including four new contributions--are indispensable reading for anyone interested in one of the most contentious social and political issues today.

Orfield, G., M. Kurlaender, et al., Eds. (2001). *Diversity challenged : evidence on the impact of affirmative action*. Cambridge, MA, Civil Rights Project Harvard University Harvard Education Pub. Group.

In the courts and in referenda campaigns, affirmative action in college admissions is under full-scale attack. Though it was designed to help resolve a variety of serious racial problems, affirmative action's survival may turn on just one question--whether or not the educational value of diversity is sufficiently compelling to justify consideration of race as a factor in deciding whom to admit to colleges and universities. Diversity Challenged is designed to address that question.

*This book explores what is known about how increasing minority enrollment changes and enriches the educational process. In chapter after chapter, researchers and policymakers discuss substantial developing evidence showing that diversity of students can and usually does produce a broader educational experience, both in traditional learning and in preparing for jobs, professions, and effective citizenship in a multiracial democracy. The evidence also suggests that such benefits can be significantly increased by appropriate leadership and support on campus. Diversity may be challenged on college campuses today, but the research and evidence in this book shows how diversity works. --From the Introduction by Gary Orfield
Info from <http://www.gse.harvard.edu/~hepg/dc/index.html>*

Osborne, E. (2000). "The deceptively simple economics of workplace diversity." *Journal of Labor Research* **21**(3): 463-475.

Legal, scholarly, and public discussion of workforce diversity has proceeded largely without benefit of microeconomic Theory. Existing analysis relies on incomplete information to explain why firms might have "unrepresentative" work forces. I build a model in which workforce composition matters even given full information. My analysis both explains current labor-market trends and raises questions about the use by courts and government agencies of statistical evidence to test for employment discrimination.

Osborne, E. (2000). "Diversity, multiculturalism, and ethnic conflict: A rent-seeking perspective." *Kyklos* **53**(4): 509-525.

Many societies must confront the possibility that greater ethnic diversity will result in more ethnic tensions. Most approaches to ethnic identification either ignore the role of the state or treat it as either a leader or a pawn of the ruling ethnic group(s). This paper employs a rent-seeking approach to ethnic conflict. It leads to several testable determinants of ethnic conflict, as well as recommendations For decreasing it. It also allows analysis of the relation between multicultural policies and such conflict.

Oster, S. M. (2000). "Is there a future in diversity? The view from economics and sociology." *Advances in Strategic Management* **17**: 351-357.

Owusu-Bempah, K. and D. Howitt (2002). "Addressing cultural diversity, addressing racism." *Psychologist* **15**(6): 293-295.

Panelli, R. (2002). "Young rural lives: strategies beyond diversity." *Journal of Rural Studies* **18**(2): 113-122.

The experience and competence of rural young people has been increasingly recognized in a range of social sciences over the past decade, Research in a variety of different settings is demonstrating the diversity of young people's lives, but recently calls have been made to retain this acknowledgement of heterogeneous youth while working towards more generic or integrated understandings of youth geographies and so forth. This special issue draws together a range of contemporary work focusing on the lives of young people in different rural environments and cultures. This Editorial article discusses the papers and reports in relation to a set of strategies that may guide further development of rural youth studies. It is noted that a good deal of youth research has undertaken the important initial step of documenting the varied conditions of young people's lives. However, more integrated and conceptual understandings of rural youth can look to identify generic dimensions and processes that shape their lives in rural cultures, economies, societies and spaces. A framework is proposed to assist in more explicitly theorizing the notion of young People; the contexts in which young people live; and the negotiations and multiple relations young people engage in while constructing dynamic (often creative and sometimes contested) understandings and experiences of their worlds.

Parasnis, I., Ed. (1998). *Cultural and Language Diversity and the Deaf Experience*, Cambridge Univ Pr.

This edited book presents an detailed analysis of the experience of deaf people as a bilingual-bicultural minority group in America. An overview of mainstream research on bilingualism and biculturalism is followed by specific research and conceptual analyses which examine the impact of cultural and language diversity on the experiences of deaf people. The book ends with poignant personal reflections from deaf community members. The contributors include prominent deaf and hearing experts in bilingualism, ASL and Deaf culture, and deaf education.

Parkinson, P., Cashmore, J., and Single, J. (2003) *Adolescents' Views on the Fairness of Parenting and Financial Arrangements After Separation* Faculty of Law, University of Sydney, Australia, <http://heifer.ucc.usyd.edu.au/law/FMPro?-DB=law.fp5&-FORMAT=n00.htm&code=n01&Max=1&-Find#Fairness>

Parekh, B. (2000). Report of the Commission of the Future of Multi-Ethnic Britain, The Runnymede Trust. www.runnymede.org.

Parekh, B. (2000). *Rethinking Multiculturalism: Cultural Diversity and Political Theory*, MacMillan Pub Ltd.

Bhikhu Parekh argues for a pluralist perspective on cultural diversity. Writing from both within the liberal tradition and outside of it as a critic, he challenges what he calls the "moral monism" of much of traditional moral philosophy, including contemporary liberalism-its tendency to assert that only one way of life or set of values is worthwhile and to dismiss the rest as misguided or false. He defends his pluralist perspective both at the level of theory and in subtle nuanced analyses of recent controversies. Thus, he offers careful and clear accounts of why cultural differences should be respected and publicly affirmed, why the separation of church and state cannot be used to justify the separation of religion and politics, and why the initial critique of Salman Rushdie (before a Fatwa threatened his life) deserved more serious attention than it received. Rejecting naturalism, which posits that humans have a relatively fixed nature and that culture is an incidental, and "culturalism," which posits that they are socially and culturally constructed with only a minimal set of features in common, he argues for a dialogic interplay between human commonalities and cultural differences. This will allow, Parekh argues, genuinely balanced and thoughtful compromises on even the most controversial cultural issues in the new multicultural world in which we live

Parkin, A. (2000). "Pluralism and the politics of difference." *International Migration Review* **34**(3): 980-981.

Pawson, R (2002) 'Evidence and policy and naming and shaming', *Policy Sciences*, 23, 3/4, pp.211-230.

Paxton, P. (2002). "Social capital and democracy: An interdependent relationship." *American Sociological Review* **67**(2): 254-277.

Current democratic theory and recent international policy initiatives reveal an intense interest in the relationship between social capital and democracy. This interest is the most recent variant of a long theoretical tradition positing that a vigorous associational life is beneficial for the creation and maintenance of democracy. Despite the popularity of this view, little quantitative empirical evidence exists to support the relationship. Here, the relationship between social capital and democracy is tested using data from a large, quantitative, cross-national study. Two additional tests are introduced. First, the plausible reciprocal effect-from democracy to social capital-is included in models. Second, the potentially negative impact of some associations on democracy is considered.

Using data from the World Values Survey and the Union of International Associations in a cross-lagged panel design, results show that social capital affects democracy and that democracy affects social capital. Additional tests demonstrate that associations that are connected to the larger community have a positive effect on democracy, while isolated associations have a negative effect. Theory relating social capital to democracy is drawn from the literature on civil society, political culture, and social movements.

Pearson, D. (1984) 'Two paths of colonialism: Class, 'race', ethnicity, and migrant labour in New Zealand', in P. Spoonley, C. Macpherson, D. Pearson and C. Sedgwick (eds.), *Tauīwi: Racism and ethnicity in New Zealand*, Palmerston North: Dunmore.

Pearson, D. (2005) 'Citizenship, identity and belonging: Addressing the mythologies of the unitary nation state in Aotearoa/New Zealand'. In J. H. Lui, T. McCreanor, T. McIntosh, and T. Teaiwa (eds.) *New Zealand identities: Departures and destinations* Wellington, Victoria University Press.

Pearson, D. and Sissons, J. (1997) 'Pakeha and never Pakeha', *Sites*, 35: 64-80.

Pirages, D. (2000). "Diversity and social progress in the next millennium: an evolutionary perspective." *Futures* 32(6): 513-523.

An evolutionary framework for speculating about some of the socio-cultural and genetic diversity issues of the next millennium is developed. Human populations (societies) are basic biological and socio-cultural units. The nature of human societies is shaped by two kinds of Linked evolutionary process: biological and socio-cultural. These evolutionary processes, in turn, are driven by human interactions with the physical environment, microorganisms, other species, other human populations, and by technological innovations. Preservation of genetic and socio-cultural diversity is identified as a crucial aspect of social progress over the next millennium. The impact of these ecological and technological 'drivers of change' on future evolutionary processes is discussed. While the world's affluent societies will be increasingly liberated from nature's constraints and enriched by technological innovations, it is questionable, given historical experience, whether poorer ones will share in the prosperity. Significant innovations in socio-cultural evolution, including new forms of governance, will be required to harness the accelerating forces of change and to ensure future social progress for all peoples

Pool, I. (1991) *Te Iwi Māori* Auckland, Auckland University Press.

Potter, D. Woolf, J. and Bullen, T. (2003) 'New Zealander responses in the 2001 Census', Statistics New Zealand, Unpublished paper, Wellington, Statistics New Zealand.

Prasad, P., A. J. Mills, et al., Eds. (1997). *Managing the Organisational Melting Pot: Dilemmas of Workplace Diversity*. Thousand Oaks, California, Sage.

This book focuses on the troublesome and disturbing aspects of workplace diversity such as individual and institutional resistance, the effectiveness of diversity change efforts and the less visible ways in which exclusion and discrimination continue to be practiced in the workplace. It uses theoretical frameworks in an attempt to shed some light and understanding on these dilemmas - intergroup relations theory, critical theory, Jungian Psychology, feminism, post colonial theory, cultural history, postmodernism, realism, institutional theory and class analysis (an attempt to depart from the more traditional and functional perspectives on diversity). Various authors look at a multitude of organisational situations in which complications of diversity surface which cross traditional diversity boundaries (race, gender, ethnic and other socially constructed boundaries), using examples from the US, Canada, Britain and the Middle East.

Pringle, H. (1997). "Feminism and the politics of difference." *Australian Journal of Political Science* **32**(3): 496-497.

Prugnolle, F., Manica, A. and Balloux, F. (2005) 'Geography predicts neutral genetic diversity of human populations', *Current Biology*, 15(5), pp.159-60.

Puglisi, M. J. (1997). *Diversity and accommodation : essays on the cultural composition of the Virginia frontier*. Knoxville, University of Tennessee Press.

Quentin-Baxter, A., Ed. (1998). *Recognising the Rights of Indigenous Peoples*. Wellington, Institute of Policy Studies.

Ragin, C. C. (2000) *Fuzzy-set social science* University of Chicago Press.

Ramburuth, P. and J. McCormick (2001). "Learning diversity in higher education: A comparative study of Asian international and Australian students." *Higher Education* **42**(3): 333-350.

The purpose of this study was to investigate the learning style preferences and approaches to learning of international students from Asian backgrounds, and make comparisons with the learning styles of Australian students. The sample consisted of 78 newly arrived international students from Asian countries, and 110 Australian students, studying at the same university. Two survey instruments, the Study Process Questionnaire (Biggs 1987c) and Perceptual Learning Style Preference Questionnaire (Reid 1987) were used to investigate cognitive and environmental dimensions to student learning. Descriptive statistics and multiple discriminant analyses were employed for data analysis. No statistically significant differences were found between Asian international and Australian students in their overall 'Approaches to Learning'. However, Asian international students demonstrated significantly higher use of deep motivation, surface strategies, and achieving strategies, whilst Australian students demonstrated higher use of deep strategies and surface motivation. The groups also differed significantly in their 'Learning Style Preferences' in group, auditory, tactile and kinesthetic modes of learning, with the strongest difference being in group learning, supporting the notion of Asian students being more 'collaborative' in their learning styles. The findings draw attention to

dimensions of learning diversity that may be present in Australian tertiary classrooms, and could have implications for teaching and management of this diversity. The findings may also have relevance to countries with similar 'western' traditions to Australia and cross cultural student populations.

Ramirez, S. A. (2001). "A General Theory Of Cultural Diversity." *Michigan Journal of Race & Law* 7: 33-.

... It does not appear that this approach to cultural diversity has yet been fully understood by either institutional or legal authorities. ... Valuing cultural diversity is a facially neutral consideration that is best practiced and viewed not as race-conscious but instead as culture-conscious. ... The key issue underlying whether valuing cultural diversity violates racial discrimination laws is the legal construction of race, particularly in the context of the law of racial discrimination. ... Indeed, not only does "race" not exist, but giving any content to the scientific meaning of the term would require either that the number of racial categories be sufficient to account for innumerable local genetic variations or that twenty generations of genetically engineered inbreeding be undertaken. ... This illustrates the divergence of race from culture; genes do not dictate cultural facility and do not ensure the benefits of cultural diversity. ... Thus, valuing cultural diversity means looking past race to determine an individual's potential contribution to cultural diversity. ... Thus, valuing cultural diversity is merit-driven in that each individual's contribution is assessed independently of their "race. ... Under this approach to valuing cultural diversity, and given the empirical case in favor of diversity, it is difficult to see how the Court could ever find valuing cultural diversity to be "motivated by race.

Rata, E. (2005) 'Maori protocol and human rights', *Dominion Post* 4 October: B5.

Rawls, J. (1993). *Political Liberalism*. New York, Columbia University Press.

Redding, R. (2001). "Sociopolitical diversity in psychology - The case for pluralism." *American Psychologist* 56(3): 205-215.

Psychology celebrates diversity, recognizes the value and legitimacy of diverse beliefs, and strives to be inclusive. Yet, the profession lacks sociopolitical diversity. Most psychologists are politically liberal, and conservatives are vastly underrepresented in the profession. Moreover, when sociopolitical views guide the research, advocacy, or professional practice of psychologists, those views most often are liberal. The lack of political diversity in psychology, has unintended negative consequences for research, policy advocacy, clinical practice, the design and implementation of social interventions, and professional education. It excludes or marginalizes conservatives and conservative views, having detrimental effects on the profession in each of these areas. This article examines the importance of political diversity and the negative consequences of its absence and provides strategies for increasing sociopolitical pluralism in psychology.

Reichert, D. (1999) 'Broke but not deadbeat: reconnecting low-income fathers and children', Washington, D.C., National Conference of State Legislatures.

Report of the Controller and Auditor-General (1998) *Public Consultation and Decision – making in Local Government* Wellington, December.

Riccucci, N. (2002). *Managing Diversity in Public Sector Workforces*. Boulder, Westview Press.

As we enter the twenty-first century, America's workforce looks markedly different than it ever has before. Compared with even twenty years ago, more white women, people of color, disabled persons, new and recent immigrants, gays and lesbians, and intergenerational mixes now work in America. The way in which government employers embrace this opportunity of diversity will clearly distinguish effective and efficient organizations from those which are unproductive and unable to meet the demands and necessities of the American people in the new century.

This book addresses the demographic changes to the labor force and workplace and the ways in which government employers are managing the imminently diverse populations that now fill public sector jobs. It addresses the specific management strategies and initiatives relied upon by public sector employers as well as the implications of effectively managing variegated workforces for the overall governance of American society.

Rice, J. J. and M. J. Prince (2000). *Changing politics of Canadian social policy*. Toronto ; Buffalo, University of Toronto Press.

*No one is content with the state of health and social programs in Canada today. The Right thinks that there is too much government involvement, and the Left thinks there is not enough. In *Changing Politics of Canadian Social Policy* James Rice and Michael Prince track the history of the welfare state from its establishment in the 1940s, through its development in the mid 1970s, to the period of deficit crisis and restraint that followed in the late 1970s and 1980s*

*Taking a historical perspective, the authors grapple with the politics of social policy in the 1990s. Globalization and the concomitant corporate mobility affect government's ability to regulate the distribution of wealth, while the increasing diversity of the population puts increasingly complex demands on an already overstressed system. Yet in the face of these constraints, the system still endures and is far from irrelevant. Some social programs have been dismantled, but the government has organized and maintained others. Greater democratization of welfare programs and social policy agencies could make the system thrive again. *Changing Politics* provides the much-needed groundwork for students and policy makers while also proposing real solutions for the future.*

Ringold, D. (2005) *Accounting for Diversity: Policy Design and Māori Development in Aotearoa New Zealand* Wellington, Fullbright New Zealand.

Robinson, D. (ed.) (1997) *Social Capital and Policy Development* Wellington, Institute of Policy Studies.

Robinson, D. (ed.) (1999) *Social Capital in Action* Wellington, Institute of Policy Studies.

Robinson, D. (ed.) (2002) *Building Social Capital* Wellington, Institute of Policy Studies.

Robson, B. and P. Reid (2001). *Ethnicity Matters: Maori Perspectives*. Wellington, Statistics New Zealand.

Rong, X. and F. Brown (2002). "Immigration and urban education in the new millennium: The diversity and the challenges." *Education And Urban Society* **34**(2): 123-133.

Rorty, R. (1989). *Contingency, Irony, and Solidarity*. Cambridge, Cambridge University Press.

Royal Commission on the Electoral System (1986) *Towards a Better Democracy* Wellington, Government Printer.

Russo, C. and K. Vaz (2001). "Addressing diversity in the decade of behavior: Focus on women of color." *Psychology Of Women Quarterly* **25**(4): 280-294.

The Decade of Behavior provides an opportunity to reflect on the need for psychologists to develop a "diversity mindfulness" in their education, training, and research activities, a need that has never been more urgent. In this article, we focus on the lives of women of color to illustrate diversity-mindful feminist principles that may inform research and program development related to other aspects of diversity. We discuss perspectives and priorities of women of color in psychology. We consider why implementing feminist psychology's inclusive vision for research is a continuing struggle, particularly with regard to research on poor women, and identify some contributions and priorities of feminist research on women of color that relate to Decade goals of achieving a "safer, better educated, healthier, more democratic and more prosperous nation" (White, Travis, & Russo, 2001, p. 267). Understanding and incorporating perspectives of women of color in Decade activities is essential if researchers are to generate new knowledge "to prepare the world for facing emerging problems in the 21st century"

Sacks, D. O. and P. A. Thiel (1995). *The diversity myth : "multiculturalism" and the politics of intolerance at Stanford*. Oakland, Calif., Independent Institute.

Sanderson, I. n. p. t. c. (2000). *Complexity, Evaluation and Evidence-Based Policy*. Lausanne, Switzerland, European Evaluation Society: Fourth Conference: Taking

Evaluation to the People: Between Civil Society, Public Management and the Polity.

Sandlund, O. T., K. Hindar, et al. (1992). *Conservation of biodiversity for sustainable development*. Oslo, Norway
Oxford ; New York, Scandinavian University Press
Distributed world-wide excluding Scandinavia by Oxford University Press.

Scarborough, E and E Tanenbaum, eds (1998) *Research Strategies in the Social Sciences: A Guide to New Approaches* Oxford, Oxford University Press.

Scharpf, F. W. (2002). *The European Social Model: Coping with the Challenges of Diversity*. Koeln, Max-Planck-Institute for the Study of Societies.

European integration has created a constitutional asymmetry between policies promoting market efficiencies and policies promoting social protection and equality. National welfare states are legally and economically constrained by European rules of economic integration, liberalization, and competition law, whereas efforts to adopt European social policies are politically impeded by the diversity of national welfare states, differing not only in levels of economic development and hence in their ability to pay for social transfers and services but, even more significantly, in their normative aspirations and institutional structures. In response, the "Open Method of Coordination" is now applied being in the social-policy field. It leaves effective policy choices at the national level, but tries to improve these through promoting common objectives and common indicators and through comparative evaluations of national policy performance. These efforts are useful but cannot overcome the constitutional asymmetry. Hence there is reason to search for solutions which must have the character of European law in order to establish constitutional parity with the rules of European economic integration, but which also must be sufficiently differentiated to accommodate the existing diversity of national welfare regimes. The article discusses two such options, "Closer Cooperation" and a combination of differentiated "framework directives" with the Open Method of Coordination.

Schmidt, A. J. (1997). *The menace of multiculturalism : Trojan horse in America*. Westport, Conn., Praeger.

In this broad condemnation of multiculturalism, the author works to uncover pernicious errors in the arguments of diversity's proponents and to sound a warning against the dire consequences for American culture if the tenets of "political correctness" are incorporated into our social structure. Schmidt begins by exposing multiculturalism, not as a movement aimed at expanding democratic ideals, but rather as a crypto-Marxist political ideology that seeks to import Marxist concepts into social and cultural institutions. Subsequent chapters then illuminate a number of dismaying trends: a tendency toward historical revisionism in multiculturalist arguments, the sly linguistic maneuvering and limits on speech that characterize "political correctness," and the dismantling of the traditional image of the family unit--the primary building block of

American society. Schmidt concludes with a rousing admonition to expel from our midst the latter-day Trojan horse that is multiculturalism.

Schoutheete, P. d. (2000). *The case for Europe : unity, diversity, and democracy in the European Union*. Boulder, Lynne Rienner Publishers.

The Case for Europe sets out the basic rationales and characteristics of the process of European integration that we have been witnessing for half a century. Philippe de Schoutheete, for ten years Belgium's permanent representative to the European Union, demystifies the structures of the EU, the basic forces and reasons that make it work, and the strengths and weaknesses of what has been achieved. He also points to the difficult questions the Union now faces: When to act? How best (and whether) to project power? How to respect diversity and reconcile competition and solidarity? De Schoutheete does not offer simple answers to these questions. But his penetrating analysis looks beyond the facade of institutions and the mountains of paper they produce to illuminate fundamental issues.

Schwab, J. J. (1956). "Science and Civil Discourse - the Uses of Diversity." *Journal of General Education* 9(3): 132-143.

Sclater, S. D. and C. Piper (2001). "Social exclusion and the welfare of the child." *Journal of Law and Society* 28(3): 409-429.

The 'best interests of the child' is a pervasive notion in law, and the welfare discourse within which it acquires meaning has become increasingly dominant in our culture's stock of 'common sense'. Because this discourse positions children as dependent and vulnerable, it underpins images of children that can perpetuate the social, legal, and political marginalization of children. This paper uses the area of children and divorce to explore the ways in which this exclusion of children persists alongside both an ostensible commitment to the we rare of children and an increasingly strong rights discourse. We argue that constructions of the child as victim have both political and psychological dimensions: they serve to legitimize state intervention into 'private' family life, and they help assuage social anxieties about the alleged demise of 'the family'. At an individual level, they facilitate a process whereby children can become the repository for feelings with which adults cannot cope. We then suggest that two fundamental changes are required in order to address children's exclusion: the development of a more psychodynamically informed view of personhood and a new image of the child to inform policies.

Scott, K., J. Park, et al. (2000). "From 'sustainable rural communities' to 'social sustainability': giving voice to diversity in Mangakahia Valley, New Zealand." *Journal of Rural Studies* 16(4): 433-446.

Despite widespread interest in the notion of sustainability, little progress has been made towards an understanding of its social dimensions. Nonetheless, the concept of sustainable rural communities' is embedded in popular, policy and academic discourses,

where the needs of 'rural communities' are usually equated with those of farm families. Our ethnographic research in Northland, New Zealand illustrates the diverse interests to be found within 'rural communities'. Interviews and participant observation were undertaken between August 1995 and July 1996 in the Mangakahia Valley. The increasing divergence in the ethnic, class and occupational makeup of the population has brought with it complexities in terms of what can be said to contribute to 'sustainable rural communities'. We suggest that 'sustainable rural communities' be treated as a folk category, and instead, social science discourse should resort to the broader concept of social sustainability, which will have a locally defined content, not a universal definition, but will include elements of livelihood, social participation, justice and equity. (C) 2000 Elsevier Science Ltd. All rights reserved.

Sculpher, M. and A. Gafni (2001). "Recognizing diversity in public preferences: The use of preference sub-groups in cost-effectiveness analysis." *Health Economics* **10**(4): 317-324.

Public preferences are typically incorporated into cost-effectiveness analyses (CEA) on the basis of the average health state utilities of a sample of individuals drawn from the general public. The cost-effectiveness of a programme is then assessed on an 'all-or-nothing' basis: the programme is declared either cost-effective or not for all patients in clinically homogenous sub-groups. However, this approach fails to recognize variability between individuals in their preferences. In this paper, we consider how diversity in the preferences of individuals can be handled within CEA when the public's preferences are considered appropriate for defining benefit, with the objective of increasing the efficiency of health care delivery. The concept of preference sub-group analysis is described and some of its implications are assessed. These include the methods that could be used to identify sub-groups from amongst public raters, the appropriate approach to eliciting preferences and the possible implications of preference sub-group analysis for clinical decision making. Copyright (C) 2001 John Wiley & Sons, Ltd.

Seidle, F. L. (1995) *Rethinking the Delivery of Public Services to Citizens* Montreal, Institute for Research on Public Policy.

Selden, S. C. and F. Selden (2001). "Rethinking diversity in public organizations for the 21st century - Moving toward a multicultural model." *Administration & Society* **33**(3): 303-329.

The 21st century promises a more diverse public workplace in terms of race, ethnicity culture, gender, age, and disabilities. In light of the shifting composition of public organizations, this article applies three different paradigms of diversity developed to understand private organizations and analyze practices in and research about public organizations. Building on these paradigms, this article proposes a new process for managing diversity that facilitates the development and promulgation of a multicultural organization. This paradigm of multiculturalism cultivates a climate in which individuals from dominant and nondominant cultures coexist and thrive. Consequently, agencies will

be more effective in recruiting and retaining a diverse workforce, structuring internal processes, and serving clients.

Sen, A. (1998) 'Mortality as an indicator of economic success and failure', *The Economic Journal*, 108, pp.1-25.

Shachar, A. (2001). *Multicultural Jurisdictions: Cultural Differences and Women's Rights*. Cambridge, Cambridge University Press.

Is it possible for the state simultaneously to respect deep cultural differences and to protect the hard-won citizenship rights of vulnerable group members, in particular women? This book argues that this is not only theoretically needed, but also institutionally feasible. Rejecting prevalent normative and legal solutions to this 'paradox of multicultural vulnerability', Multicultural Jurisdictions develops a powerful argument for enhancement of the jurisdictional autonomy of religious and cultural minorities while at the same time providing viable legal-institutional solutions to the problem of sanctioned intra-group rights violation. This new 'joint governance' approach is guided by an innovative principle that strives for the reduction of injustice between minority groups and the wider society, together with the enhancement of justice within them. This book will interest students of political and social theory, law, religion, institutional design, as well as cultural and gender studies.

Sher, G. (1999). "Diversity." *Philosophy & Public Affairs* **28**(2): 85-104.

The author argues that appeals to diversity raises difficult questions that can only be addressed through considerations of past wrongdoing. The alleged advantages of preferential treatment are shown to be illusory.

Info from InfoTrac Expanded Academic ASAP Int'l Ltd Database

Shibanai, Y., S. Yasuno, et al. (2001). "Effects of global information feedback on diversity - Extensions to Axelrod's adaptive culture model." *Journal of Conflict Resolution* **45**(1): 80-96.

Based on Axelrod's adaptive culture model, the effects of the distribution of global information feedback are examined in two simulations. The first model is the generalized other model, where the most preferred features are hypothesized to represent the mental model of the most ordinary person and have the same influential power as real neighbors. The second model is the filter model, where neighbors are influential only when their traits are concordant with the most common trait among whole agents. In both simulations, the global distribution of information facilitated an earlier convergence and maintenance of cultural diversity. These counterintuitive results suggest that information about a global society, for example mass media coverage, would provide support for a local minority.

Singley, S. G. and Callister, P. (2004) 'Polarisation of Employment, 1986-2002: New Zealand in the international context', Centre for Social Research and Evaluation

Working Paper 06/04, Ministry of Social Development,
<http://www.msd.govt.nz/documents/work-areas/csre/working-papers/wp-06-04-polarisation-of-employment.doc>

Shostak, S. (1999). *Evolution of sameness and difference : perspectives on the human genome project*. Amsterdam, Harwood Academic Publishers.

Shweder, R. A., M. Minow, et al., Eds. (2002). *Engaging Cultural Differences: The Multicultural Challenge in Liberal Democracies*, Russell Sage Foundation.

Liberal democracies are based on principles of inclusion and tolerance. But how does the principle of tolerance work in practice in countries such as Germany, France, India, South Africa, and the United States, where an increasingly wide range of cultural groups holds often contradictory beliefs about appropriate social and family life practices? As these democracies expand to include peoples of vastly different cultural backgrounds, the limits of tolerance are being tested as never before. Engaging Cultural Differences explores how liberal democracies respond socially and legally to differences in the cultural and religious practices of their minority groups.

The contributors -- an interdisciplinary group of legal scholars, anthropologists, psychologists, and political theorists -- explore several interrelated questions: Does the law in these countries presuppose and codify the beliefs and values of the cultural mainstream? To what extent does the law affect the customs of ethnic minority groups, and how do these groups react to official attempts to force compliance with the dominant norms? How much cultural diversity in family practices ought to be permissible within the framework of a pluralistic, democratic society? Some of the practices addressed include ethnic traditions about selecting marital partners, parent-child relationships, religiously-based clothing requirements for women, genital alteration, and religion and schooling.

Building on such examples, the contributors examine the role of tolerance in practical encounters between state officials and immigrants, and between members of longstanding majority groups and increasing numbers of minority groups. The volume also considers the theoretical implications of expanding the realm of tolerance. Some contributors are reluctant to broaden the scope of tolerance, while others insist that the notion of "tolerance" is itself potentially confining and demeaning and that modern nations should aspire to celebrate cultural differences.

Coming to terms with ethnic diversity and cultural differences has become a major public policy concern in contemporary liberal democracies, as they struggle to adjust to burgeoning immigrant populations. Engaging Cultural Differences provides a compelling examination of the challenges of multiculturalism and reveals a deep understanding of the challenges democracies face as they seek to accommodate their citizens' diverse beliefs and practices.

Smart, B. (1999). *Facing Modernity: Ambivalence, Reflexivity and Morality*. London, Sage Publications.

Smart, C., Neale, B. and Wade, A. (2001) *The changing experience of childhood: Families and divorce* Cambridge, Polity

Smelser, N. J. and J. C. Alexander, Eds. (1999). *Diversity and its discontents : cultural conflict and common ground in contemporary American society*. Princeton, N.J., Princeton University Press.

The volume begins with reflections on the sources of the current "culture wars" and goes on to show a number of parallel situations throughout American history--some more profound than today's conflicts. The contributors identify political vicissitudes and social changes in the late twentieth century that have formed the backdrop to the "wars," including changes in immigration, marriage, family structure, urban and residential life, and expression of sexuality. Points of agreement are revealed between the left and the right in their diagnoses of American culture and society, but the essays also show how the claims of both sides have been overdrawn and polarized. The volume concludes that above all, the antagonists of the culture wars have failed to appreciate the powerful cohesive forces in Americans' outlooks and institutions, forces that have, in fact, institutionalized many of the "radical" changes proposed in the 1960s. Diversity and Its Discontents brings sound empirical evidence, theoretical sophistication, and tempered judgment to a cultural episode in American history that has for too long been clouded by ideological rhetoric. In addition to the editors, the contributors are Seyla Benhabib, Jean L. Cohen, Reynolds Farley, Claude S. Fischer, Frank F. Furstenberg, Jr., John Higham, David A. Hollinger, Steven Seidman, Marta Tienda, David Tyack, R. Stephen Warner, Robert Wuthnow, and Viviana A. Zelizer

Smith, G. (1998). "Iwi wars: Neo-colonialism in Aotearoa." Economics, Politics, and Colonialization **3**: 48-51.

Smith, N. (2000). "What happened to class?" *Environment and Planning A* **32**(6): 1011-1032.

While the question of social class contributed centrally to the emergence of social theory in geography in the 1970s and 1980s, it has recently fallen out of favour as a lens for viewing the social construction of space, place, and nature. The causes for this loss of class vision can be found partly in the rise of alternative political perspectives focusing on identity and emphasizing a cultural rather than economically rooted politics, but they also stem from weaknesses within late 20th-century Marxism itself. The vaguely classless politics that emerged from some strands of the 1960s movements, as well as very powerful reactions against the 1960s, have also contributed. But this reaction has now run its course, and we find ourselves without a sophisticated language of class precisely at the time when, globally, class is being reasserted with a vengeance. From the economic boom, then crisis (1997 - 99), then boom again in Asia to the reassertion of class in Mexico and Eastern Europe, or the dramatic class formation in postcolonial South Africa not to mention Blair's Britain or Clinton's United States, class represents a crucial political dimension of social difference. Multiculturalism comes to look like an apology for capitalist 'diversity' while politics in academic circles is increasingly equated

with the liberal common denominator of morality. This is not a narrow back-to-class appeal, but rather an argument that we need to find a way of reintegrating class into the issues of identity and cultural politics that for very good reasons have occupied the political foreground in recent years.

Smith, L. T. (1999) *Decolonizing methodologies: Research and indigenous peoples* London, Zed Books; Dunedin, University of Otago Press.

Solesbury, W. (2001). Evidence based policy: whence it came and where it's going. London, ESRC UK Centre for Evidence Based Policy and Practice, Department of Politics, Queen Mary, University of London: 10.

Looks at reasons why the UK in particular has seen an upsurge of interest in evidence-based policy and practice, noting: the utilitarian turn in research funding policy; increased practitioner interest in demonstrating the efficacy of particular practices; and the advent of a government with a pragmatic, non-ideological stance. Emphasises that research findings are only one kind of evidence, and that there is a close relationship between evidence (or knowledge) and power. Although the evidence-based approach offers major opportunities to the research community, it would be wise to remain modest in its claims to improve the conduct of public affairs.

Soni, V. (2000). "A twenty-first-century reception for diversity in the public sector: A case study." *Public Administration Review* 60(5): 395-408.

In the past decade, most large public-sector organizations have adopted a philosophy of valuing workforce diversity and have implemented a variety of initiatives for effectively utilizing and managing the current and projected workforce diversity. However, whether organizational members subscribe to the diversity value or support the employer-sponsored diversity-management initiatives still largely remains unanswered. This article discusses the influence of employee race/ethnicity and gender identity, associated stereotyping and prejudice, and the nature of interpersonal relations on acceptance of diversity and support for diversity-management initiatives. The hypothesis that these three variables have a significant influence on receptivity to diversity in the workplace was empirically tested in a case study of diversity-management practices of a federal agency, and the study findings are reported in this article.

Sorensen, E. (1997) 'A national profile of nonresident fathers and their ability to pay child support', *Journal of Marriage and the Family*, 59, pp.785-797.

SPEaR (2003) SPEaR website, <http://www.spear.govt.nz/documents/linkages/social-policy-postgraduate-scholarships-notes-for-applicants.doc> [accessed 26/5/03].

Spinner-Halev, J. (2000). *Surviving Diversity: Religion and Democratic Citizenship*. Baltimore, Johns Hopkins University Press.

While liberal advocates of multiculturalism frequently call for tolerance of those with diverse views, this tolerance is often not extended to members of religious groups. This lack is perhaps not surprising, since the liberal ideals of autonomy, equality, and inclusiveness are the very ones that many religious groups-particularly the more conservative ones-reject. Yet, any theory of multiculturalism that fails to take religious groups into account is incomplete.

S-H proposed three principles on which accommodation of exclusive religious groups should be based. First, they must provide their children with a basic education and allow adults to leave the community if they wish. Second, with some exceptions they should be welcomed to participate in the public sphere, since such participation often bolsters citizenship. Third, they should be free to exclude others from their institutions, except where doing so substantially harms the citizenship of others. While not condoning such extremist groups as the Branch Davidians or the Christian Identity movement, S-H stresses that most religious conservatives have chosen to live a life that, in a permissive western democracy, requires considerable restraint and thought. He concludes by demonstrating how the ideals of multiculturalism can be extended to such citizens, creating a society tolerant of even greater diversity.

Spoonley, P. (1993) *Racism & ethnicity* Auckland, Oxford University. Second edition.

Spoonley, P., Bedford, R.D. and Macpherson, C. (2003) 'Divided loyalties and fractured sovereignty: Transnationalism and the nation-state in Aotearoa\New Zealand', *Journal of Ethnic and Migration Studies*, 29(1), pp.27-46.

Spoonley, P. et al., (2005) 'Social Cohesion: A Policy and Indicator Framework for Assessing Immigrant and Host Outcomes', *Social Policy Journal of New Zealand*, 24: 85-110.

Sporle, A. and Koea, J. (2004) 'Māori responsiveness in health and medical research: Key issues for researchers (Part 1)', *The New Zealand Medical Journal*, 117(1199): 12-10.

Spruyt, H. (2001). Diversity or uniformity in the modern world? Answers from evolutionary theory, learning, and social adaptation. *Evolutionary Interpretations of World Politics*: 110-132.

Starr, P. (2002). "The new politics of diversity." *The American Prospect* **13**(11): 2-.

Statistics New Zealand (2002) *2001 Census of Population and Dwellings: Regional Summary, Volume 1*, Wellington, Statistics New Zealand.

Statistics New Zealand (2003) 'Almost 750,000 Māori by 2021', <http://www.stats.govt.nz> [accessed 26/5/03]

Statistics New Zealand (2004) *Report of the Review of the Measurement of Ethnicity* Wellington, Statistics New Zealand.

Steever, J. A. (1980). *Diversity and order in state and local politics*. Columbia, University of South Carolina Press.

Stewart, S. D. (1999) 'Nonresident mothers' and fathers' social contact with children, *Journal of Marriage and the Family*, 61: 894-907.

Stirling, A. (1998) 'On the economics and analysis of diversity', Electronic Working Paper Series, No. 28, University of Sussex, Social Policy Research Unit <http://www.sussex.ac.uk/Units/spru/publications/imprint/sewps/sewp28/sewp28.pdf>

Stone, D. (1997) *Policy paradox: The art of political decision making* 2nd edition, New York: WW Norton & Company

Suarez-Orozco, M. M. (2001). "Globalization, immigration, and education: The research agenda." *Harvard Educational Review* 71(3): 345-+.

In this article, Marcelo Suarez-Orozco sets forth a new paradigm for understanding immigration and education in the United States, situating it within the broader context of globalization. Suarez-Orozco argues that globalization is the reason that immigrant children are entering U.S. schools in unprecedented numbers. He argues that a critical but understudied area of recent scholarship on globalization is the experiences of children. He focuses here on scholarly issues pertinent to the education of immigrant children in school settings. He contends that understanding these issues is crucial, particularly in the current era of globalization, because schooling profoundly shapes the current and future well-being of children. Suarez-Orozco concludes by noting that immigration will continue to be a powerful vector of change. He argues that we need a major research agenda to examine the long-term causes and consequences of global immigration dynamics, and better theoretical understanding of the multiple paths taken by immigrants, especially children, in their long-term adaptation.

Susser, I. and T. C. Patterson, Eds. (2001). *Cultural diversity in the United States : a critical reader*. Malden, Mass., Blackwell Publishers.

Cultural Diversity in the United States: A Critical Reader is an unprecedented collection of contemporary writings on the central issues of cultural diversity in the United States by some of anthropology's most notable scholars. Comprised of over 20 newly commissioned chapters and other pieces, and sponsored by the American Anthropological Association, this volume offers a wide range of perspectives from anthropologists as a means of understanding how the discipline can provide critical contexts for the exploration of cultural diversity in the United States. Moreover, the breadth of anthropological inquiry collected here represents a remarkable opportunity for those studying or teaching this vital issue. The contributors to this landmark reader

rethink diversity, identity politics, and multiculturalism, and provide tools for the analysis of critical political issues in the United States today. Important areas of discussion include: re-examining U.S. social and political history; establishing a framework for the understanding of inequality; and confronting simplistic images of diversity in an effort to enrich and deepen understanding of difference.

Takaki, R., Ed. (2002). *Debating Diversity: Clashing Perspectives on Race and Ethnicity in America*. Oxford, Oxford University Press.

*In the nineteenth century Herman Melville wrote, "America was settled by peoples of all nations.... You cannot spill a drop of American blood without spilling the blood of the whole world. We are not a narrow tribe." At the beginning of the twenty-first century, America is more ethnically diverse than ever before. Will we fear this expanding diversity as the disuniting of America, or will we embrace a more inclusive re-definition of our national identity? As the nation's preeminent scholar of multicultural studies, Ronald Takaki invites us to address this question by "debating diversity." The overarching theme of his new anthology is the clash of perspectives over the master narrative of American history--the powerful but mistaken story that this country was settled by European immigrants and that Americans are white. The collection opens with the lively intellectual exchange between Nathan Glazer and Ronald Takaki on ethnicity versus race; it then turns to the contrasting interpretations of the frontier by Frederick Jackson Turner and Takaki. Other debates include: Samuel P. Huntington and Elizabeth Martinez on the diversity of civilizations; Irving Kristol and William Julius Wilson on inner-city blacks; Robert J. Samuelson and Gregory Defreitas on Mexican immigration; Governor Pete Wilson and Chancellor Chang-lin Tien on affirmative action; and James Q. Wilson and Elliott Currie on crime and punishment. The anthology closes with a debate between Arthur Schlesinger, Jr., and Takaki on whether we as Americans should pursue a vision of our society as a melting pot or as a multicultural democracy. Embedded in all of the essays is the question: "Originating from different shores, can we become one people of the United States of America?" An ideal text for diversity courses in Ethnic Studies, Political Science, American Studies, History, Sociology, Anthropology, and Education, *Debating Diversity* will stir students to think critically about who we have been and who we are as Americans.*

Taylor, C. and A. Gutmann (1994) *Multiculturalism* Princeton, Princeton University Press.

*A new edition of the highly acclaimed book *Multiculturalism and "The Politics of Recognition,"* this paperback brings together an even wider range of leading philosophers and social scientists to probe the political controversy surrounding multiculturalism. Charles Taylor's initial inquiry, which considers whether the institutions of liberal democratic government make room--or should make room--for recognizing the worth of distinctive cultural traditions, remains the centerpiece of this discussion. It is now joined by Jrgen Habermas's extensive essay on the issues of recognition and the democratic constitutional state and by K. Anthony Appiah's commentary on the tensions between personal and collective identities, such as those*

shaped by religion, gender, ethnicity, race, and sexuality, and on the dangerous tendency of multicultural politics to gloss over such tensions. These contributions are joined by those of other well-known thinkers, who further relate the demand for recognition to issues of multicultural education, feminism, and cultural separatism. Praise for the previous edition: A new edition of the highly acclaimed book Multiculturalism and "The Politics of Recognition," this paperback brings together an even wider range of leading philosophers and social scientists to probe the political controversy surrounding multiculturalism. Charles Taylor's initial inquiry, which considers whether the institutions of liberal democratic government make room--or should make room--for recognizing the worth of distinctive cultural traditions, remains the centerpiece of this discussion. It is now joined by Jrgen Habermas's extensive essay on the issues of recognition and the democratic constitutional state and by K. Anthony Appiah's commentary on the tensions between personal and collective identities, such as those shaped by religion, gender, ethnicity, race, and sexuality, and on the dangerous tendency of multicultural politics to gloss over such tensions. These contributions are joined by those of other well-known thinkers, who further relate the demand for recognition to issues of multicultural education, feminism, and cultural separatism.

Te Puni Kokiri, M. o. M. D. (2001). *Te Maori i Nga Rohe, Maori Regional Diversity*. Wellington, Te Puni Kokiri, Ministry of Maori Development: 168.

Te Puni Kōkiri (1999) *Evaluation for Māori: Guidelines for Government Agencies* Aroturuki me te Arotakenga, Monitoring and Evaluation Branch, Wellington.

Tebble, A. J. (2002). "What is the politics of difference?" *Political Theory* **30**(2): 259-281.

The view of democracy as ethically and operationally different from other political systems neglects to establish a system sensitive to difference. Suggesting that democracy can act as a global mediator overlooks its potential for oppression and intercommunal domination. Info from InfoTrac Expanded Academic ASAP Int'l Ltd Database

Teigen, M. (2000) 'The affirmative action controversy', *Nordic Journal of Women's Studies*, 8(2): 63-77.

Tempelman, S. (1999). "Constructions of cultural identity: Multiculturalism and exclusion." *Political Studies* **47**(1): 17-31.

The article identifies a core dilemma in the debate on multiculturalism: although the politics of recognition aims at including cultural groups within the political community, it may inevitably have exclusive effects of its own. This dilemma is illuminated by an investigation of the attempts by Charles Taylor, Bhikhu Parekh and Will Kymlicka to develop a theory of multiculturalism. Using a typology of multiculturalist approaches, the paper identifies the exclusive consequences of each theory. Rather than seek an alternative non-exclusive politics of recognition, it argues for an approach that distinguishes between situations of multiculturalism.

The Jobsletter (2003) Take back your time: The struggle for work-life balance, 195, 29 October: 1, <http://www.jobsletter.org.nz/jbl19500.htm>

Thomas, D.R. and L.W. Nikora (1995) Conceptions of ethnicity in New Zealand, prepared for 0518.102 Social Psychology Readings, Psychology Department, University of Waikato, Hamilton, <http://psychology.waikato.ac.nz/mpru/pubs/paps-sums/thomas-nikora.htm>

Thompson, B. W. and S. Tyagi (1993). *Beyond a dream deferred : multicultural education and the politics of excellence*. Minneapolis, University of Minnesota Press.

Consolidates progressive perspectives on multicultural education, establishing it as a crucial sphere in a society charged with reimagining its national identity in all its diversity.

Thomson, S. (2000). *The social democratic dilemma : ideology, governance, and globalization*. New York, St. Martin's Press.

This examination of the development of social democratic parties in Western Europe suggests that instead of viewing a single model, in the past it was more accurate to consider a Northern and Southern European version. Each model varied in character, yet each retained an adherence to the same core values. Now a new version of social democracy is emerging which is characterized by an advocacy of the tenets of neoliberalism.

Tolbert, C. J. and R. E. Hero (2001). "Dealing with diversity: Racial/ethnic context and social policy change." *Political Research Quarterly* **54**(3): 571-604.

We propose and provide an explanation of voting behavior that argues it is a convergence of a social context (high racial/ethnic diversity) and institutional context (frequent use of direct democracy) that is associated with the adoption of public policies targeted at minority groups. We examine this argument in the state of California, the most racially diverse state in the nation, and one that has historically high usage of ballot initiatives. We analyze white voting for four social policy ballot initiatives that directly targeted minority groups over a twelve-year period. Using King's Method of ecological inference (1997), the study demonstrates that white support for the initiatives varied systematically by racial and ethnic environments across policy issues and over time. The white Votes was consistently higher in "bifurcated" environments, as might be expected given Key's (1949) research on a racial threat; but it was also notably higher in "homogeneous" contexts, even after accounting for economic conditions and partisanship. Social heterogeneity, particularly white ethnic diversity, is associated with lower support for the ballot propositions. The research expands the social diversity interpretation (Hero 1998) by taking into consideration institutional context, contributes to our understanding of minorities and direct democracy, and raises broader questions

about procedural democracy and the appropriate scope of conflict for direct democracy elections in the U.S.

Trask, H. (1999). *From a Native Daughter*. Honolulu, University of Hawai'i Press.

Troper, H. M. and M. Weinfeld, Eds. (1999). *Ethnicity, politics, and public policy : case studies in Canadian diversity*. Toronto, University of Toronto Press.

Canada has become a nation in which ethnic pluralism must be balanced with national unity. Focusing on information derived from case studies - documents, interviews, and participant observation - the ten essays in this collection introduce the reader to specific problems that arise in an ethnically diverse society.

The various essays address a wide range of issues. Original research into visible minority police, Haitian teachers in Quebec schools, and the matching of worker and patient/client ethnicities within health and social services sheds light on the complex situations faced in an increasingly pluralistic society. The intersection (or absence) of ethnic politics and ethnic political representation is also examined. An essay presenting the heterogeneous nature of the Canadian Hip-Hop scene counters reductive stereotypes, while studies of female genital operations and wife abuse in Muslim culture suggest ways of understanding traditions that radically break with the social norms of a liberal-democratic society in order to create and implement policy.

This richly textured volume offers a comprehensive illustration of the problems and prospects of pluralism, effectively mirroring the diversity of the issues that arise when theories and goals of cultural sensitivity confront current Canadian realities.

Tyler, F. (2003) Tied to the Treaty, *The Dominion Post*, February 8: A15.

Tuhiwai Smith, L. (1999). *Decolonizing Methodologies: Research And Indigenous Peoples*. London, Zed Books.

Tuhiwai Smith's book is divided into two parts. The first part discusses the history of Western research and critiques the cultural assumptions behind research by the dominant colonial culture. The second part focuses on setting a new agenda for indigenous research.

Tully, J. (1995). *Strange multiplicity : constitutionalism in an age of diversity*. Cambridge ; New York, Cambridge University Press.

In the inaugural set of Seeley Lectures, the distinguished political philosopher James Tully addresses the demands for cultural recognition that constitute the major conflicts of today: supranational associations, nationalism and federalism, linguistic and ethnic minorities, feminism, multiculturalism and aboriginal self government. Neither modern nor post-modern constitutionalism can adjudicate such claims justly. However, by surveying 400 years of constitutional practice, with special attention to the American aboriginal peoples, Tully develops a new philosophy of constitutionalism based on

dialogues of conciliation which, he argues, have the capacity to mediate contemporary conflicts and bring peace to the twenty-first century. Strange Multiplicity brings profound historical, critical and philosophical perspectives to our most pressing contemporary conflicts, and provides an authoritative guide to constitutional possibilities in a multicultural age.

Info from <http://titles.cambridge.org/catalogue.asp?isbn=0521476941>

United Nations Development Programme (2004) *Human Development Report 2004: Cultural liberty in today's diverse world* Hoeschstetter Printing.

Unlimitednet. 'Future watch' Thursday April 1 2004. Available at:
www.unlimited.co.nz/unlimited

U.S. Fish and Wildlife Service. (1995). *Steppingstones to diversity : a diversity strategy*. <Washington, D.C.>, U.S. Dept. of the Interior U.S. Fish and Wildlife Service.

United States. Internal Revenue Service. (1993). *Diversity resource directory*. <Washington, D.C.> (1111 Constitution Ave., N.W., Washington 20224), Dept. of the Treasury Internal Revenue Service.

United States. National Archives and Records Administration. (1999). *Diversity : celebrating a world of differences*. <Washington, D.C.>, National Archives and Records Administration.

United States. President's Committee on Employment of People with Disabilities. (1996). *Diversity and disabilities*. <Washington, DC, President's Committee on Employment of People with Disabilities.

Van Kooten, G. C., E. H. Bulte, et al., Eds. (2000). *Conserving nature's diversity : insights from biology, ethics and economics*. Ashgate studies in environmental and natural resource economics. Aldershot ; Burlington, Vt., Ashgate.

An edited collection based on a workshop which explored the biological, social, ethical, economic and political pressures underlying the present perceived loss of biodiversity. This unique book brings together philosophers economists, biologists and others whose fields deal with the conservation of nature's diversity, with the preservation and protection of species and ecosystems.

Contents

Introduction: conserving biological diversity, G. Cornelis van Kooten, Erwin H. Bulte; The loss of biodiversity: the sixth great extinction, A.R.E. Sinclair; Biodiversity: concerns and values, G.G.E. Scudder; Is conservation achieving its ends? A.R.E. Sinclair; The end of conservation on the cheap, revisited, Robert L. Pressey; Threat to biodiversity: the invasion of exotic species, Emina Krmar-Nozic, G. Cornelis van Kooten and Bill Wilson; Economic perspectives on preservation of biodiversity, R. David Simpson; Biodiversity: forests, property rights and economic values, Roger A. Sedjo; Economics, endangered

species and biodiversity loss: the dismal science in practice, Erwin H. Bulte, Daan P. van Soest, G. Cornelis van Kooten; Biodiversity and ethics: religion, science and economics, G. Cornelis van Kooten; Implications for democratic theory: a normative analysis, Lesley Jacobs; References; Index.

Info from

<https://www.ashgate.com/shopping/title.asp?key1=&key2=&orig=results&isbn=0%207546%201090%20X>

Voas, D. and P. Williamson (2001). "The diversity of diversity: a critique of geodemographic classification." *Area* **33**(1): 63-76.

We report on an examination of two geodemographic classification systems based on an analysis of 1991 census variables, for districts, wards and census enumeration districts in England and Wales. We also review the associations among the variables examined, the extent to which certain underlying components might account for the overall variation and the types of areas that are least typical. The results show that small areas are different in many different ways; a few dimensions cannot provide enough information to describe an area fully. Diversity on most scales remains even after geodemographic classification, emphasizing the advantages of task-specific classification.

Von Bergen, C. W., B. Soper, et al. (2002). "Unintended negative effects of diversity management." *Public Personnel Management* **31**(2): 239-251.

Diversity management has grown out of the need for organizations, agencies, and departments to address a changing workforce and other pervasive social pressures. An army of experts has emerged to meet this growing need, but frequently with questionable results. This paper highlights why diversity training is important and will become even more so, issues related to quality control of providers and services, what may go wrong within the context of providing diversity training programs, and the results in these situations for individuals and organizations.

Wagner, John E (2000) 'Regional economic diversity Action, concept, or state of confusion' *Regional Analysis and Policy*, 30(2): 1-22.

Walby, S. (2001). "From community to coalition - The politics of recognition as the handmaiden of the politics of equality in an era of globalization." *Theory Culture & Society* **18**(2-3): 113-+.

This article considers how to go beyond the polarities of individualism and communitarianism in the analysis of contemporary political cultures in a global era. It is argued that there is a need to ground analysis in a presumption of social networks and coalitions, rather than in the concept of recognition. Political cultures are always already riddled with complexity and cross-cutting relations with other political cultures, coalitions and alliances. Within the politics of recognition, the conventional operationalization of the concept of the 'social' via the concept of 'community' misleadingly narrows the analysis of key aspects of social relations. Rather, we should invoke a wider

range of sociological concepts to capture the nature of the social including, among many others, coalition, network and reference groups. In particular. the selection of the 'other' against whom aspirational comparisons are made is a complex social process, much previously analysed by reference group theory. The contemporary framing of some political claims in reference to a socially constructed conception of the universal is an increasingly common strategy. The politics of recognition is shown to be subordinate to the politics of equality, when sociological analysis of contemporary political cultures, of how people actually do make ethical and political claims, is prioritized.

Walker, U. (2001) *A Question of Ethnicity: One Word, Different People, Many Perceptions: The Perspectives of Groups Other Than Māori, Pacific Peoples, and New Zealand/Aotearoa Europeans* Wellington, Statistics New Zealand

Warehime, N. (1993). *To be one of us : cultural conflict, creative democracy, and education*. Albany, N.Y., State University of New York Press.

Waring, M. (1988) *If women counted: A new feminist economics*, London, MacMillan.

Waters, M.C. (2000) Immigration, intermarriage, and the challenges of measuring racial/ethnic identities, *American Journal of Public Health*, 90(11): 1735-1737.

Waterton, C. (2002). "From field to fantasy: Classifying nature, constructing Europe." *Social Studies of Science* 32(2): 177-204.

Watts, N. and A. Trlin (2000). "Diversity As A Productive Resource: Employment Of Immigrants From Non-English-Speaking Backgrounds In New Zealand." *Social Policy Journal of New Zealand* 15: 87-101.

The past decade has been marked by increasing diversity in the New Zealand population, principally as the result of a more open immigration policy that aims to build human capital by targeting skilled, qualified immigrants, whatever their countries of origin. To what extent is effective use being made of the abilities and understandings of new settlers to help meet New Zealand's economic and social development objectives? This paper draws on the results of two studies conducted as part of Massey University's New Settlers Programme. These studies examine the employment and deployment of immigrants from countries where English is not the main language in New Zealand companies and government organisations, and identify workplace policies and practices that appear to maximise or minimise the economic and social contributions of immigrant employees. The paper concludes with suggestions on a social policy framework that might better meet the needs of immigrants and increase their opportunities to achieve their productive potential.

Weaver, R. and Rockman, B. (eds) (1993) *Do Institutions Matter'? Government Capabilities in the United States and Abroad* Washington, D.C., The Brookings Institution.

Webster, A. (2001) *Spiral of values: The flow from survival values to global consciousness: An interpretation of the New Zealand study of values* Hawera, Alpha Publications.

Weeramanthri, T. (2000). "Ethnicity not race: A public health perspective." *Australian Journal of Social Issues* **35**(1): 1-13.

This article presents an argument, from a public health perspective, against the use of the term 'race' and for its replacement by the term 'ethnicity'. Historically the rise of the race concept in society was dependent on its undeserved status as an objective scientific and biological category and was associated with strategies of exclusion and political domination. Mainstream science played a key role in the rise of the race concept but has since largely abandoned it in face of evidence from population genetics. Similarly: the public health movement has historically been concerned with race/ethnicity as a determinant of unequal health status, but the race term has now all but disappeared from the Australian public health literature, where it has been replaced by the concept of ethnicity. Ethnicity is a complex social variable, with cultural and political dimensions, but no biological dimension. Adopting a public health perspective on ethnicity which recognises the fluid and contested nature of this socio-political variable, whilst seeking to make explicit its relevance and definitional limits, allows us to dispense with the race concept altogether; since race has no additional explanatory or strategic value above that of ethnicity. The race term is still commonly used, however; in general conversation and in the media. The persistence of the race concept and of racism is difficult to explain but may be related historically to the politics of nationalism, and in modern times to the politics of difference and identity that characterise the modern multicultural nation-state. Abandoning the terminology of race leaves racism without any logical basis, and may contribute to a process of social change, although it cannot be expected to eliminate the phenomenon of racism.

Weissman, D. (2000). *A social ontology*. New Haven [Conn.], Yale University Press.

A Social Ontology represents an effort to formulate a system of philosophy that is compatible with the nature of the world as described by empirical science. Arguing against the atomism of mainstream Western liberal thought, Weissman argues that all reality is "social" - that is, each particular (organism, individual, etc.) is immersed in high-order systems (in case of humans, this means kin-groups, friendships, political systems etc.). After exploring how the idea of the social ontology works in the case of human experience, Weissman goes on to explore the way this theory can be applied in a range of areas, such as ideas about free speech and ecology.

Weitzman, M. (1992) 'On Diversity', *The Quarterly Journal of Economics*, 107(2): 363-405.

Wepa, D. (2005) *Cultural Safety in Aotearoa New Zealand* Auckland, Pearson Education.

Westwood, S. (2001). "Complex choreography - Politics and regimes of recognition." *Theory Culture & Society* **18**(2-3): 247-+.

Using relevant theoretical approaches, this article seeks ways in which to consider the conditions of existence of a politics: of recognition through the elaboration of 'regimes of recognition'. The 'regimes of recognition' are developed through an understanding of decentred political and social formations that, nevertheless, foreground a series of sites that are central to the politics of recognition: democracy, citizenship and the nation. This article takes issue with current accounts of the demise of the nation as both imaginary and territorially realized. Instead, it offers a substantive account of political activism in Ecuador as one moment in the politics of recognition.

Wetherell, M. and J. Potter (1992). *Mapping the Language of Racism: Discourse and the Legitimation of Exploitation*. New York, Columbia University Press.

Part 1, Theory and Method, reviews and criticizes mainstream sociological and psychological theoretical approaches to the topic of racism and introduces the challenges to them posed by discourse analysis. Also examined are the ways in which some recent developments in literary theory, post-structuralism, semiotics, and cultural studies might be applied to the social and psychological study of racist practices. Part 2, Discourse in Action, examines how white New Zealanders make sense of their own history and act toward the Maior Minority. The authors' contention is that, in order to combat racism, we need to address the commonplace forms of explanation used by ordinary people rather than concentrate on obvious bigots and extremist groups. They conclude that many "liberal" and "egalitarian" arguments can be used to sustain racism and exploitation.

Wheeler, M. L. and Conference Board. (2001). *The diversity executive : tasks, competencies, and strategies for effective leadership*. New York, Conference Board.

Wiles, J. (2002). "Health care reform in New Zealand: the diversity of gender experience." *Health & Place* **8**(2): 119-128.

Women are a heterogeneous group with varying experiences and needs of health care systems. It is important that we recognise not only differences between women, but also that individual women may have different, even contradictory, health care issues and needs. These may vary according to women's different roles, identities, contexts, and resources (financial, social, etc.). This paper explores situated ideas about identity, gender, and place and how these relate to perceptions of accessibility of health care services in the context of New Zealand's restructured health care system. (C) 2002 Elsevier Science Ltd. All rights reserved.

Williams, C. (2001) *The too-hard basket: Māori and criminal justice since 1980*, Wellington, Institute of Policy Studies

Williams, J. C. (1956). "Philosophic Diversity and the Social-Sciences .2." *Journal of General Education* **9**(2): 119-127.

Williams, M. (2001). *The 10 Lenses: Your Guide to Living and Working in a Multicultural World*, Capital Books.

How do you view the world and others you work with, live with, pass on the street? Are you an Assimilationist who believes that everyone should just become a regular American? A Culturalcentrist who believes that a person's race or ethnicity is central to their personal and public identity? A Meritocratist who believes that if you have the abilities and work hard enough, you can make your dreams come true regardless of race or culture? Or are you a Victim/Caretaker who believes that because of prejudice, you will never succeed? Are you Colorblind, believing that we are all the same under our skin? These are just five of the ten "lenses" leading business consultant Mark Williams has developed to profile how people "view" race, culture and ethnicity in their world. For corporations, civic institutions, individuals --these ten lenses provide easily accessible and recognizable profiles of people's belief systems that affect how they interact with others in the workplace and in society.

Williams, R. M. (1957). "Unity and Diversity in Modern-America." *Social Forces* **36**(1): 1-8.

Wills, J. (1976). *A diversity of interests*. Nashville, <n.s.>.

Wilson, W. J. (1987) *The Truly Disadvantaged: The Inner City, the Underclass, and Public Policy* Chicago, University of Chicago Press.

Wise, L. R. and M. Tschirhart (2000). "Examining empirical evidence on diversity effects: How useful is diversity research for public-sector managers?" *Public Administration Review* **60**(5): 386-394.

This article reviews the body of empirical research on work- related consequences of human diversity and presents an agenda for future investigations. Ideally, a synthesis of research findings to inform managing-for-diversify efforts should enable managers to interpret events in their own administrative contexts. Our assessment of the diversify literature suggests that managers are using largely untested assumptions as a basis for diversity policies, strategies, and actions. We call for greater contribution from public administration scholars to the body of research focusing on how human diversify can best be managed to produce positive results for individuals and their work organizations.

Wolf, A. (2002b) 'Interim Report to Steering Group: Cross-cutting policy issues 1: Diversity', Wellington, Victoria University, September.

Wolf, A. (2004a) 'The Bones of a Concourse', *Operant Subjectivity*, 27(3): 145-165.

Wolf, A. (2004b) 'Research strategies for policy relevance', *Social Policy Journal of New Zealand*, 23: 65-85.

Wood, P. (2003) *Diversity: The Invention of a Concept* San Francisco, Encounter Books.

Diversity is America's newest cultural ideal. Corporations alter their recruitment and hiring policy in the name of a diverse workforce. Universities institute new admissions rules in the name of a diverse student body. What its proponents have in mind when they cite the compelling importance of diversity, Peter Wood argues in this elegant work, is not the dictionary meaning of the word-variety and multiplicity-but rather a set of prescribed numerical outcomes in terms of racial and ethnic makeup. Writing with wit and erudition, Wood has undertaken in this entertaining book nothing less than the biography of a concept. Drawing on his experience as a social scientist, he traces the birth and evolution of "diversity." He shows how diversity sprawls across politics, law, education, business, entertainment, personal aspiration, religion, and the arts, as an encompassing claim about human identity. It asserts the principle that people are, above all else, members of social groups and products of the historical experiences of those groups. In this sense, Wood shows, diversity is profoundly anti-individualist and at odds with America's older ideals of liberty and equality. Wood warns that as a political ideology, diversity undercuts America's long effort to overcome racial division. He shows how the ideology of diversity has propelled the Neo-racialists on the political Right as well as those on the multi-culturalist Left. But even if the diversity movement did not exacerbate racial and social division, he believes that it would be a questionable cultural ideal. As Wood points out, "Our liberty and our equality demand that we hold one another to common standards and that we reject all hierarchy based on heredity-even the hierarchy that comes about when we grant present privileges to make up for past privileges denied."

Wood, P. M. (2000). *Biodiversity and democracy : rethinking society and nature.* Vancouver, UBC Press.

Biodiversity, says Wood (forest resources management, U. of British Columbia) is not a biological resource that can be replaced, but an essential environmental condition that is being irreversibly depleted. He traces the alarming rate of extinction of species, genes, and ecosystems to democratic policies that cater to short-term public preferences with little or no concern for the long term. He argues that biodiversity should be conserved even if it is not in the public's current best interests. Canadian card order number: C00-910191-2. Book News, Inc.®, Portland, OR

Woods, P. A. and G. J. Woods (2002). "Policy on school diversity: Taking an existential turn in the pursuit of valued learning?" *British Journal of Educational Studies* 50(2): 254-278.

This paper develops a 'conceptual map' by which to chart contemporary developments in policy on school diversity.(1) In part this has been Prompted by the Prospect in England of (private) Steiner schools becoming more closely involved in mainstream state-funded

education. Whilst generated principally by policy developments within the M the conceptual thinking may also have wider applicability. We conceptualise diversity in the context of a differentiating public domain and a concern with existential questions which, arguably, persists in educational policy even where narrow 'performative' criteria are dominant. Four diversity models are outlined and a policy path over time suggested in relation to these. We suggest that this may be Leading towards diversity Policy which affords greater recognition to different conceptions of valued learning and encourages co-operative exploration of these, though it is acknowledged that there remain strong contrary pressures.

World Bank (2005) 'The scope of social analysis: Social diversity and gender', *Social Analysis Sourcebook*, last accessed 27 June 2005.

<http://www.worldbank.org/socialanalysisourcebook/5elements1.htm>

Xie, Y. and K. Goyette (1997) 'The racial identification of biracial children with one Asian parent: Evidence from the 1990 Census', *Social Forces*, 76(2), pp.547-570.

Yancey, A., C. Aneshensel, et al. (2001). "The assessment of ethnic identity in a diverse urban youth population." *Journal of Black Psychology* 27(2): 190-280.

Young, I. M. (1990). *Justice and the Politics of Difference*. Princeton, Princeton University Press.

This book challenges the prevailing philosophical reduction of social justice to distributive justice. It critically analyzes basic concepts underlying most theories of justice, including impartiality, formal equality, and the unitary moral subjectivity. Starting from claims of excluded groups about decision making, cultural expression, and division of labor, Iris Young defines concepts of domination and oppression to cover issues eluding the distributive model. Democratic theorists, according to Young do not adequately address the problem of an inclusive participatory framework. By assuming a homogeneous public, they fail to consider institutional arrangements for including people not culturally identified with white European male norms of reason and respectability. Young urges that normative theory and public policy should undermine group-based oppression by affirming rather than suppressing social group difference. Basing her vision of the good society on the differentiated, culturally plural network of contemporary urban life, she argues for a principle of group representation in democratic publics and for group-differentiated policies. "This is an innovative work, an important contribution to feminist theory and political thought, and one of the most impressive statements of the relationship between postmodernist critiques of universalism and concrete thinking.... Iris Young makes the most convincing case I know of for the emancipatory implications of postmodernism." --Seyla Benhabib, State University of New York at Stony Brook

Young, I. M. (2000) *Inclusion and Democracy* Oxford, Oxford University Press.

This controversial new look at democracy in a multicultural society considers the ideals of political inclusion and exclusion, and recommends ways to engage in democratic

politics in a more inclusive way. Processes of debate and decision making often marginalize individuals and groups because the norms of political discussion are biased against some forms of expression. Inclusion and Democracy broadens our understanding of democratic communication by reflecting on the positive political functions of narrative, rhetorically situated appeals, and public protest. It reconstructs concepts of civil society and public sphere as enacting such plural forms of communication among debating citizens in large-scale societies. Iris Marion Young thoroughly discusses class, race, and gender bias in democratic processes, and argues that the scope of a polity should extend as wide as the scope of social and economic interactions that raise issues of justice. Today this implies the need for global democratic institutions. Young also contends that due to processes of residential segregation and the design of municipal jurisdictions, metropolitan governments which preserve significant local autonomy may be necessary to promote political equality. This latest work from one of the world's leading political philosophers will appeal to audiences from a variety of fields, including philosophy, political science, women's studies, ethnic studies, sociology, and communications studies.

Young, I. M. (2002). "What is the politics of difference? Reply." *Political Theory* **30**(2): 282-288.

Zinn, M. B. (2000). "Feminism and family studies for a new century." *Annals of the American Academy of Political and Social Science* **571**: 42-56.

Feminism has revolutionized family studies. This article traces the impact of feminism on the family field in the last quarter of the twentieth century, focusing on (1) academic representations of the family before feminism; (2) second-wave feminism's unmasking of the gender-structured family; (3) how feminist pluralism enlarged the family field; (4) current feminist debates on family diversity and change; and (5) connections between feminist scholarship on the family and public policy.