

Criticism of the Concepts of Diversity and Inclusion in Western Countries

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ABSTRACT

This article answers the question, "is the use of the words inclusion and diversity an expression of institutional racism?" In almost all Western countries, immigrants and refugees barely penetrate all levels of organizations. Immigrants and refugees are mostly found in the lower echelons of an organization. To put it irreverently: the dirtier and heavier the work, the more immigrants and refugees are found there. Also in governments and parliaments immigrants (not even the second, third and fourth generation) are hardly to be found. So the good example is lacking. This article starts with an etymological examination of inclusion and diversity. The outcome is briefly summarized: "we want YOU -immigrant and/or refugee- to come and work for us because we are not allowed to hire only natives". That human rights are violated in this way does not seem to be an issue. Furthermore, we argue that it is precisely the words inclusion and diversity that prevent the recruitment of immigrants and refugees, as well as expats who have lost their jobs, from being given a high priority. This article proposes two new terms as just and equitable alternatives to inclusion and diversity. First, the statistical concept of representative and second, in support of the static concept of representative, the concept of wanting to be a mirror of the population from the neighbourhood, city or country that the leadership of the company or institution believes should be part of the work organization and from low to high. To further support this argument to replace the concepts of inclusion and diversity, Moscovici's (2001) concept of social representation is used. This article also looks at existing toolboxes and toolkits that Western countries have developed to ensure that organizations of governments, institutions independent of government, and businesses are representative of neighbourhoods, cities, and countries. Companies in particular are committed to this because they understand better than anyone that their paying customers are also immigrants, refugees and expats. This knowledge of toolboxes and toolkits was helpful in developing a guideline for organizations of governments, institutions independent of government and companies and therefore also parliaments and governments. The guideline also addresses violations of this guideline. To address violations, it proposes a self-learning model for teams in organizations that is also consistent with enforcing the Working Conditions Act in Western countries.

Keywords: Institutional racism, recruitment and hiring personnel, diversity and inclusion, representation and mirroring society.

INTRODUCTION

Western countries use the concepts of diversity and inclusion to make it clear to immigrants, refugees, and expatriates -without explicitly communicating it- that Western society has no intention of structuring governments, parliaments, institutions, and businesses to be

representative of all people of originally non-native descent and native-born in that particular Western country.

Inclusiveness and diversity are part of the many-headed monster of institutional and/ or structural racism. One of the heads of this many-headed monster 'inclusiveness and diversity' is that these concepts do not look beyond headscarves, skin colour, gender and religions other than Christianity. This selective way of looking at things is surprising because behind these outwardly visible characteristics of people lies a wonderful world that has yet to be discovered by the western world, and has also been called collectivist and holistic. A second head of this many-headed monster is that through the words 'inclusion and diversity', 'the "party in power" covertly imposes assimilation on immigrants, refugees and expats (in other words, tries to make it so clear to them that they should just adapt). A third 'head' of this many-headed monster is that the words inclusion and diversity serve as legitimization for not addressing cultural bias in recruitment and selection of personnel of institutions and companies.

"When I had applied to several employers for a job, one employer called and asked me to come for an interview. Excited, I got dressed in my very best black suit with a white shirt and black tie. I was confident in what I wore. I hired a taxi and off I got to the office. I asked for the name I was given. When she came out and saw me, she asked, "are you, Daniel?" I said, "yes, you spoke with me an hour ago and you gave me directions here." "I am sorry the position is filled." She said coldly to me. I asked again: "How long ago? but I just spoke to you" She said nothing and walked back into her office. I wondered what the reason was. I saw it that she was not expecting my type of person (Boateng, 2021, p. 2)."

Furthermore, it has been well established that bias in recruitment and selection is very damaging, see the following quote (Boateng, 2021, p. 3):

"Bias decreases productivity and leads to a loss of human capital, a resultant effect of the right persons not being selected. When recruitment is done based on a biased selection, it breeds a subtle strategy for creating differences among groups which hurts and crumbles an institution's journey towards success. When nepotism and biases become so glaring that prospective candidates get affected, it drains away customers as well as productivity. Hidden bias can leave employers very susceptible to shifting demographics, and organizations that allow bias to creep and meander into selection and recruitment processes are bound to not properly hire, train, engage or motivate workers. Besides, such practices leave the organization at a competitive disadvantage."

The following picture¹ shows in a nutshell the problems with the concepts of inclusion and diversity.

¹ <https://www.linkedin.com/in/tolerancejustice/detail/recent-activity/>



REPRESENTATION OR INCLUSIVENESS AND DIVERSITY

Before addressing the need to start using the words representative and mirror of ‘society’ for the words inclusive and diverse”, in designing organizations of governments, institutions and corporations as well as parliaments and governments, an attempt is made here to explain the etymological definitions of the terms inclusive and diverse.

*“Inclusiveness comes from medieval Latin², from Latin *inclus-*, past participle voice of *includere* “to shut in, enclose”.”*

*“mid-14c., *diversite*, “variety, diverseness;” late 14c., “quality of being diverse, fact of difference between two or more things or kinds; variety; separateness; that in which two or more things differ,” mostly in a neutral sense, from Old French *diversete* “difference, diversity, unique feature, oddness:” also “wickedness, perversity” (12c., Modern French *diversité*), from Latin *diversitatem* (nominative *diversitas*) “contrariety, contradiction, disagreement;” also, as a secondary sense, “difference, diversity,” from *diversus* “turned different ways” (in Late Latin “various”), past participle of *divertere*³. early 15c., *diverten*, “change the direction or course of; change the aim or destination of, turn aside or away” (transitive), from Old French *divertir* (14c.) and directly from Latin *divertere* “to turn in different directions,” blended with *devertere* “turn aside,” from *vertere* “to turn” (from PIE root ‘wer’, “to turn, bend”) with, in the first word, an assimilated form of *dis-* “aside,” and in the second with *de-* “from.”*

*Sense of “draw off (someone) from a particular intention or state of mind” is from c. 1600, hence the meaning “amuse, entertain” (1660s). Related: *Diverted; diverting.*”*

² <https://www.etymonline.com/word/inclusive>

³ <https://www.etymonline.com/word/diversity>

The origin and derivation (etymology) of the words diverse and inclusive reveal through pre-medieval and more recent Latin that the inclusion of something or someone occurs when something or someone previously did not belong or belong. Diversity, on the other hand, can be neutrally denoted, such as variety and variation, negatively denoted, such as oddness, wickedness and perversity and denote changes/movements, such as going in a different direction or pursuing a different goal. The meanings of diversity and inclusion outlined above raise, without much thought, the question, "can these terms be used to set up an organization with people, work processes and procedures?"

The central question of this article is: "Why do governments, parliaments, public institutions and businesses in Western countries delude themselves by talking in veiled terms about inclusion and diversity when it comes to recruiting and hiring staff, designing buildings and their furnishings, and designing business processes?" The terms inclusive and diversity suggest that governments, parliaments, government agencies, private institutions, and corporations are moving toward representativeness of personnel, business processes, and procedures—in other words, toward quotas of Our Kind of People and Our Kind of Business Processes and Our Kind of Procedural Processes. Quotas should only be pursued if it is crystal clear who exactly is being disadvantaged and what the consequences are for business processes (including procedures), the short- and long-term results of those processes, and their knock-on effects on the customers of institutions and companies. It should be noted that Our Kind of People (immigrants, refugees and expats) should not allow itself to be limited by skin colour, ethnicity, gender, religions other than Christianity and a headscarf (Steinmetz, 2020).

Below, first the concept of representativeness and mirroring society is explained and then again the concepts of inclusion and diversity. Finally, a proposal is made to encourage Western governments, institutions and companies to interpret representativeness and mirroring society more generously.

Representative is a wonderful statistical concept⁴ that is crucial in the research world. A statistical definition of representative is: 'if a group of employees of a company is very similar in its characteristics to the total population in the neighbourhood, village, city, country or countries where the company is located, then this group of employees is presumably representative of the residents in the neighbourhood, village, city, country or countries where the company is located. Representative here should be read as a mirror image, not an arbitrary one for that matter. A side note is that the institution or company will have to be clear about which customers they want to sell or offer their services and products to (especially government institutions). Usually the term representative is also used in conjunction with the term random. This does not apply to the definition provided above. Statistically but also humanly relevant is the question: should representativeness of a group of people (as a reflection of a total group) be based only on common characteristics, such as age, gender, place of residence, etc.? The answer to this question is "yes, you may if it has been or is shown that these "superficial" characteristics are related, for example, to the difference between individualistic and collectivistic residential, educational, work, and health care characteristics. The proponents of the concepts of inclusion and diversity say: yes, it is sufficient if age, gender and place of residence are positively correlated with ethnicity, gender, headscarf and religion.

⁴ <https://www.statisticshowto.com/representative-sample/>

Any layperson sees through this omission immediately. After all, most older residents in Western cities are often white and Christian. In addition, a practical methodology (Balestra et al. 2018) has been developed to determine the number of people in an area who are originally from a country other than the one in which they are currently located. The Central Statistical Offices of Western countries measure this by asking the question, "Were one or more of your parents born in a country other than where you are now (by this it is meant: living, leisure and working)?" Thus, this applies to immigrants and refugees who are staying in this new homeland for a short or longer period of time, or were even born there (as second, third or fourth generation immigrants).

Inclusion and diversity are buzzwords in Western countries. They indicate that people with origins other than those of the country in which they currently reside may also participate in the labour market, education, community and health institutions. Inclusion and diversity are buzzwords in Western countries. This is often expanded to include LGBTI, which stands for lesbian, gay, bisexual, transgender and intersex people, and finally people with disabilities. The term inclusive or diverse society often pops up when it is claimed that this is a society in which everyone can participate. A simple definition of inclusion is, "inclusion, the opposite of exclusion, is, "you don't belong, but you can belong because we think it's helpful and necessary." The word inclusion contains a movement toward an "ideal". Inclusion denies the human right that each of us, no matter who she or he is, has to be treated justly, fairly and equally by government, parliament, executive powers (including police and judiciary and tax authorities), governmental agencies, institutions and businesses in Western countries. How this is to be put into practice in commercial enterprises is not without controversy. Any company anywhere in the world has established itself in a country that has signed the Human Rights Convention. Because of that link with a country, companies are bound by the same regulations. After all, companies are not in no-man's-land.

The concept of inclusion has been strongly criticised, see the following statement:

"Inclusion became located as a 'guise of truth' which employed a cultural cloak of equality to create double binds where performativity was pitched against presence, standards against segregation and ablism against absence (Hodkinson, 2011)."

A concept that goes hand in hand with inclusion is diversity. After all, inclusion exists by the grace of being different, different from Our Kind of People. Two definitions of diversity are presented below.

"The diversity definition ⁵ refers to the existence of variations of different characteristics in a group of people. These characteristics could be everything that makes us unique, such as our cognitive skills and personality traits, along with the things that shape our identity (e.g. ethnicity, age, gender, religion, sexual orientation, cultural background)."

⁵ <https://resources.workable.com/hr-terms/diversity-definition>

Another definition of diversity is:

"Diversity⁶ is the range of human differences, including but not limited to ethnicity, gender, gender identity, sexual orientation, age, social class, physical ability or attributes, religious or ethical values system, national origin, and political beliefs."

Rarely is it explained exactly what governments, parliaments, institutions and companies mean by diversity. Do they want more or less diversity, and variation or more or less different human characteristics in an organization or in teams of staff members? What the answer to this question is, must be guessed at. To be sure, this definition of diversity is distinct from the statistical concept of representative.

A THEORETICAL SOLUTION TO THIS STALEMATE

Crul et al. (2016) launches some consolation for the disadvantage of immigrants and refugees in education, a sector that puts its money where its mouth is on inclusion and diversity. He calls this comfort "the multiplier effect," in short children of immigrants stack their own education on their own and that of their extended family because they are not "valued" by the Western education system for their qualities and talents from the start.

"American scholars have put forward the idea of 'immigrant optimism' or 'the immigrant bargain as a (extended) family project of intergenerational mobility' as important explanations for the success of (some) children of immigrants (Crul et al. 2016, p. 10)."

Furthermore, Crul (2016) indicates that the new immigrants from Eastern Europe in Amsterdam New-West are copying the art of living in that neighbourhood from the "old" immigrants from Morocco and Turkey. In short, what does this 'copying the art of living' mean for the value of Western expressions of superiority through inclusion and diversity? One possible explanation is that people learn from other people and not from state ideologies. Another explanation is that Western superiority thinking which is also theoretically called 'segmented assimilation' (Crul, 2015) has come to the end of its tether. Because in Western cities, the sum of all populations from other countries is greater than that of the original population in those cities.

Representation has many shades. In social psychology, representation was addressed by the Frenchman Serge Moscovici in 1961 (2001), who was looking for a theory of social representations. In Moscovici's case, the concepts of anchoring and objectification were used to make the unknown known. Through anchoring, meaning is given to new phenomena (for instance objects, relations, experiences, and practices). This meaning is compared to what was already known, so that the new meaning acquires a place in existing world views and is therefore no longer experienced as threatening. Turning something abstract into something almost concrete is what Moscovici calls objectification.

"Why do we create social representations? To achieve what the economy of thought is setting out to achieve? Or, as Bartlett assumed, because we try hard to get a meaning? I myself have suggested a more concrete and observable reason, namely that we can create representations in order to make familiar what is strange,

⁶ <https://www.ferris.edu/administration/president/DiversityOffice/Definitions.htm>

disturbing, uncanny. This “principle of familiarity” underpins a large part of psychology and sociology (Moscovici, 2001).”

A good motive to look for social representations for immigrants, refugees and expats in western society can be found in the following three quotes:

“Immigrant employment in government has both economic and political significance. Public sector jobs matter not only to immigrants who get them, but also to the broader immigrant community and society at large. While much research on immigrants’ labour market assimilation has examined their economic mobility in the private sector and as entrepreneurs, public sector employment provides a good route to economic stability for immigrants by offering relatively good pay, benefits, and job security. Historically, public sector jobs have been a key route into the middle class for several waves of immigrants, for example, the Irish and more recently Puerto Ricans (Logan, Alba, and Stults 2003) [Lewis et al. 2014].”

“Social representation focus on community, collective practices and the institutionalization of social knowledge. Moscovici (1981) had offered the social representation to be as a foundation on which attitudes are made. According to Moscovici (1963) social representation is the fundamental cause of attitudes. Attitudes, not only the result of an individual cognitive process but are related with social and cultural representation (Bidjari, 2011).”

“Yusuf⁷ observed that an immigration court interpreter was not enough to help him understand “the law, the Constitution, or the codes” well enough to defend himself effectively. After obtaining representation, he noted that a lawyer “can step in and just save your life.” When Vera interviewers asked more about this, Yusuf explained that he came to the United States on a student visa that had recently expired. While he saw himself as someone working hard in the United States, the detention centre staff told him he was a national security threat and kept him—he felt arbitrarily because of his appearance and Middle Eastern descent—in solitary confinement. This deeply affected Yusuf emotionally, who felt he had to “just take everything they doled out” and viewed the harsh treatment as “so un-American.” With a SAFE lawyer’s intervention, Yusuf was soon released from detention, has obtained legal work authorization, and has returned to his community in the United States. He credits the attorney with helping him get out of detention and juxtaposed the dehumanizing experience of detention with the respect his attorney showed him.”

Possibly Moscovici's threefold distinction is helpful in providing clarity on the stalemate between representation versus diversity and inclusion, and clarity on the relationship between social representations and social groups (Psaltis, 2020):

1. “Hegemonic representations can become shared by all members of a highly structured group—a party, a city, a nation—without their having been produced by the group.
2. Polemical representations generated in the course of social conflict, social controversy and where society as a whole does not share them. They are determined by the antagonistic relations between its members and intended to be mutually exclusive.
3. Emancipated representations are the outgrowth of the circulation of knowledge and ideas belonging to subgroups that are in more or less close contact.”

⁷ <https://www.vera.org/the-human-impact-of-universal-representation/yusuf-and-manuels-stories>

The impasse described above can perhaps be broken by using the concepts of statistical and social representativeness. We have coined the latter in the present text as the company or institution that acts as a mirror for the customers to whom they sell services and products. This will be facilitated if scholars were to examine the correlations between gender, age, social class and neighbourhood (the readily available data) and collectivism, holism, parenting styles, learning and working styles and health care styles of immigrants, refugees and expatriates on the one hand and original residents on the other. This proposal is on the table to facilitate representative personnel policies and processes in governments, institutions and companies.

A THEORETICAL SOLUTION TO THIS STALEMATE

In this section of the article, we explore the scarce tools for ensuring that governments, parliaments, organizations of (government) institutions, and corporations are a "fair" mirror of socio-demographic trends in Western countries.

The key question in this section is: what are possible handles for a super- and hyperdiverse society, which counts representativeness and mirroring among its basic principles and which further takes into account the above described comments? Governments, businesses and institutions are developing toolkits for a just and representative society, partly to prevent exclusion, discrimination and institutional (black) racism of immigrants, refugees and expats. Tools have been developed and are under development to better monitor the arrival of immigrants, refugees and expats in a country, municipality, institution and company. Those tools are called toolkits or toolboxes. Such tools also exist to educate and train immigrants and refugees, to recruit, select and employ immigrants and refugees in institutions and companies, to ensure that immigrants and refugees do not leave institutions and companies through the side or back door, and to teach organizations how to deal with staff teams from around the world.

Many Western countries have changed 'colours', especially in the big cities (Steinmetz, 2020). This demographic shift from the skin tone white to the tinted and dark brown skin tone is also called super or hyper-diverse. These newcomers to the Western world are also called immigrants, refugees, and expats. Newcomers is used euphemistically here. After all, some of these newcomers have been bivouacking in those big Western cities for 3-4 generations. Crul calls them the "real" big city dweller (Crul et. al, 2013). Yet they only very partially participate in government, parliament, and organizations of institutions and businesses. The same goes for honouring their rights in education, health care, and the housing market. From this, one would conclude that they do not really belong. This sense of not belonging has led to great resistance in these major Western cities. Immigrants and refugees as well as illegal immigrants are standing up for their rights. They yearn to belong. Van der Zee (2015) indicates that the leadership (including CEO, directors, and heads) at corporate organizations must continually let their employees know by word and gesture that immigrants, refugees, and expats belong and that the organization cares about them. This is very different from only emphasizing profit maximization.

Van der Zee's (2015) lesson to the CEO's of institutions and companies is, put into practice the following message for immigrants, refugees, expatriates and the original inhabitants in your organization, "You belong to our organization and we take care of you." This message should be conveyed not only internally but also in all public expressions of the organization, including

websites, social media, interviews, newspaper articles and TV programs and in addition the entire process of recruiting, attracting, hiring and retaining new staff. The latter is mentioned here because recruiters often have to say in hindsight, "I brought in a great person but she left the organization by the side door because, in hindsight, she wouldn't fit in the team. Closer examination, however, shows that bullying, exclusion and discrimination were the cause of all the misery."

In the Christian world, the expression, "is more papist than the pope" is also used. This expression is also applicable to me as the writer of this article. Because so far the content of this article is abstract, does not get beyond skin colour, ethnic origin, religion and headscarf. In short, basically this article addresses the question of whether Western methods of recruiting and selecting personnel are adequate? Key concepts in Western recruitment and selection are internal and external recruitment drives⁸. "Internal is when you source candidates to fill a role from within your existing workforce. External recruitment is when you go outside of your company to attract people you've never met before." Both recruitment methods are used with immigrants, refugees and expats.

Several toolboxes will be discussed here, mainly to show that recruitment, selection and retention in the non-Western world has multiple applications.

The European Council has developed a large number of toolboxes⁹. In total there are 57 toolboxes. These toolboxes cover topics such as the geopolitical context of immigration, the rights and legal status of refugees, responding appropriately to cultural difference and managing intercultural communication, thinking about language learning and providing language support, diversity in working groups, supporting refugees with low literacy, using health services, looking for a job, school and college, socialising with the local community, practicing language in the real world etc. Most of these toolboxes deal with learning a new language, settling into a new homeland, a new neighbourhood, and learning your way around institutions such as finance, health care, housing, education, and the job market.

Canada has designed a toolkit for its municipalities to welcome immigrants and refugees. This toolkit is called: "Beyond Welcoming Immigrants and Refugees to Canada: The Role of Municipalities (Holley et al. 2018)". Key strategies for the municipalities are: #1) Centralize information and Services, #2) Partner with Public Libraries, #3) Use special international or national dates or campaigns to raise awareness on immigration related issues or to celebrate and commemorate specific events or groups, #4) Host a welcoming event for newcomers, #5) Provide opportunities to connect and learn about other cultures, customs and traditions, #6) Increase awareness of racism and discrimination, #7) Strengthen local partnerships and coordinate efforts, #8) Form a coalition, Committee or Advisory Group, and #9) Join a network to share experiences and promising practices. An example of one of the outcomes of this toolkit is:

"The City of Ottawa offers several training opportunities. The "Respectful Workplace" training focuses on: federal and provincial legislation as it applies to

⁸ <https://blog.recruitee.com/recruitment-methods/>

⁹ <https://www.coe.int/en/web/language-support-for-adult-refugees/list-of-all-tools>

human rights in the workplace; the city's policies on workplace harassment and violence; and on the choices we make when we experience or witness disrespectful behaviour. The "Leading a Representative Workforce" training is designed to help managers and supervisors understand their role in leading a representative workforce. The city's "Equity and Representative (ER) Lens" training is based on a handbook to help employees understand what constitutes a mirroring of community in the workplace and how to consciously use this knowledge in all aspects of their work. "Intact training for teams" focuses on addressing issues or areas of concern identified within a department, facility or team."

Below is Canadian data from this toolkit on numbers of newcomers and refugees in Canada in the years 2017 and 2018. This will now change significantly as Canada has opened in 2021 its gates to Afghans.

● Newcomers and Refugees in Canada

Canada's population growth can be largely attributed to the arrival of newcomers. In 2017 alone, three-fourths of Canada's population growth stemmed from international migration. Canada is one of the most popular destination countries for international migrants – ranking 8th among the top 25 countries in 2017⁵ – and is the second most desired destination for potential migrants.⁶ Canada is also perceived as one of the most accepting countries in the world for immigrants – fourth highest according to a Gallup poll in April 2018.⁷

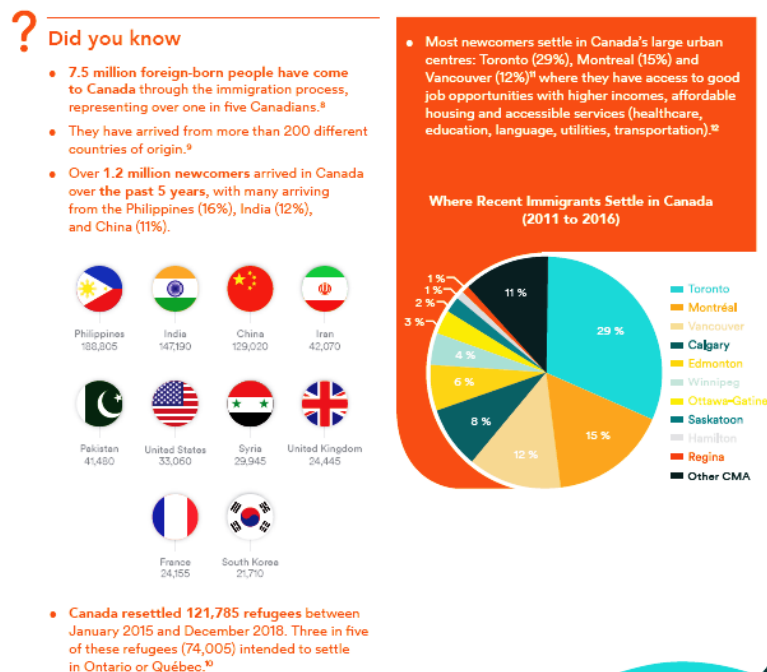


Figure 1: Newcomers and Refugees in Canada (2017-2018)

The following example comes from the banking world in the United Arab Emirates. This example examines the results of recruitment and selection of staff in United Arab Emirates banks. An example that shows that recruitment and selection can be successful. This example can be found in the following table (Bahr et al. 2009, p. 10).

Bank	Percentage of nationals in bank	No. of nationalities in bank	No. of religions in bank	No. of languages in bank	Attitude to diversity	Employees' attitudes toward diversity
1. Commercial	31-40	More than 5	2 to 3	3 to 4	25.5	49
2. Commercial	31-40	More than 5	3 to 4	2 to 3	22.3	
3. Islamic bank	31-40	More than 5	1 to 2	2 to 3	26.6	
4. Commercial	11-20	4 to 5	2 to 3	2 to 3	21.3	
5. Commercial	21-30	3 to 4	3 to 4	3 to 4	33.3	
6. Islamic bank	31-40	More than 5	2 to 3	2 to 3	24.7	
7. Commercial	21-30	3 to 4	2 to 3	3 to 4	18	
8. Commercial	11-20	More than 5	4 to 5	3 to 4	26.3	
9. Commercial	31-40	More than 5	3 to 4	3 to 4	23.2	
10. Commercial	21-30	More than 5	4 to 5	4 to 5	22.8	
11. Islamic bank	31-40	4 to 5	2 to 3	3 to 4	37.3	

Notes: All results calculated based on average employee response within each bank; most positive attitude towards diversity – 12 (if respondent answers 1, or strongly agree, to all questions); least positive attitude towards diversity – 60 (if respondent answers 5, or strongly disagree, to all questions)

Table I.
Diversity indicators and attitude to diversity

Figure 3: Percentage of Nationals, nationalities, religions, languages and attitude to diversity in United Arab Banks

The conclusion of the above research is (Bahr et al. 2009, p. 11-12):

“Examining these indicators of representation showed that all banks can be classified as having a representative workforce, with nationals representing a minority in all of them. However, banks differ on the various indicators of representation, with some being more religiously representative, for example, while others were more representative in terms of nationalities or languages. Overall, Islamic banks were the least representative on all dimensions of diversity.

More examination revealed that no significant relationship exists between these indicators and the attitude towards workforce representation. This was true for the overall representation diversity attitude score as well as scores at the individual banks' level. All scores and means were near neutral. Moreover, results show that employees of all backgrounds were indifferent towards representation. In other words, representation is not valuable to them. Given the workforce composition of most organizations, the simple explanation for this might be that representation is the natural state of affairs in most organizations, which from day one on have been staffed by foreigners from a multitude of backgrounds. Employees did not see value in representation because they never had to think about it, this being the norm anyways.”

One caveat the authors place on this study is that the national policy of the United Arab Emirates is economic growth through ‘cheap’ expats.

Another example is that of the WHO which expresses itself through guidelines on health care personnel to be hired:

“4.4 Member States should, to the extent possible under applicable laws, ensure that recruiters and employers observe fair and just recruitment and contractual practices in the employment of migrant health personnel and that migrant health personnel are not subject to illegal or fraudulent conduct. Migrant health personnel should be hired, promoted and remunerated based on objective criteria, such as levels of qualification, years of experience and degrees of professional responsibility on the basis of equality of treatment with the domestically trained health workforce. Recruiters and employers should provide migrant health personnel with

relevant and accurate information about all health personnel positions that they are offered."

A closer reading of this WHO text reveals that recruitment and selection should be in line with the practice in the mother country of the health personnel to be recruited.

Sodexo (quality of life services), is a company with more than 428,237 employees in 80 countries (2019) dedicated to food services and facility management. Sodexo has also focused on recruiting and selecting a workforce that mirrors and represents society.

"Sodexo offerings range from food service operations including staff restaurants, catering, executive dining, vending, and meal delivery, to integrated facilities management services that include both soft services (reception, concierge, cleaning, pantry, laundry, groundskeeping, waste management, vendor management, etc ..."

For the past eleven years, Sodexo has had its own toolbox to achieve, in practice, a workforce that is a representative mirror of society. A great example from this toolbox is the following working group:

"Sodexo's Global Taskforce of Cultures and Origins continually supports business growth by helping to attract the best talent, foster respect, drive a culture of representation and mirroring society that promotes a deeper understanding of cultural differences and create a sense of belonging within our workforce."



Figure 4: Sodexo's staff

Recruitment and selection of new staff from the population of immigrants in the Norwegian police yields disappointing results. In short, despite all its efforts, the Norwegian police have failed to ensure that their police force is representative and mirrors society (Bjørkelo et al. 2020, p. 19).

"Despite prolonged recruitment efforts over years, we document that the NPS has not achieved a representative bureaucracy, as numbers of NPUC students and police educated personnel with immigrant backgrounds in the NPS are low. With respect to admissions into NPUC bachelor education, we see that students with a clear

family connection to the Norwegian majority (i.e., students born abroad to Norwegian parents, students with one Norwegian parent) make up the largest part of the ethnic minority group (as defined by the NPUC). These students' may have experiences and skills that differ from those of their peers who were born in Norway to Norwegian parents. However, the group that brings the most variation in languages and cultural competence, immigrants and children of immigrants, remain small at the NPUC and within the NPS."

The problem of the Norwegian police may be their use of language, by using the words minority and diversity, there is little urgency to ensure that the police organization is representative of and mirrors the Norwegian population. For it could be said with some derision, "why should the Norwegian police care about minorities?"

POSSIBLE GUIDELINES

Based on my limited knowledge of toolboxes, I suggest guidelines below to ensure that in practice government and business leaders (including chief executive officers) are committed to representative workplaces that also mirror local socio-demographic "realities" [Steinmetz, 2018]:

1. Ensure representativeness and mirroring in all levels of the organization of governments, parliaments, administrations, institutions and businesses. Further, ensure that the ethnicity of Our Kind of People is visible at all levels of the organization. In doing so, work with a checkerboard model: small groups of Our Kind of People who support and help each other.
2. Ensure that the interiors of businesses and institutions mirror people in the community. Work with souks (Arabic), bazaar, Socco (Mexico), Chowk (Indian) and pasar's (Indonesian) as models for interior design and with all colours of the rainbow.
3. Ensuring that all expressions of the organization fairly mirror society in the following acts of an institution and enterprise: from marketing (including social media expressions), to selling or providing products and services, selecting staff, hiring and retaining staff, involving family and neighbours of staff and clients in the organization, and evaluating staff, services and products.
4. Provide unbiased leadership.
5. Cultivate a sense of belonging at the workplace.
6. Promote genuine interest in each other, through compassion and empathy.
7. Collectively fill the 'social super- and hyperdiverse space'; with staff, clients/students/patients, their family and neighbours.
8. Work with all ethnic groups, including the original ethnic group, and their expressions as a growth model.

Implementation of the above recommendations can prevent institutional racism, polarization, discrimination and exclusion in the workplace. But that is not all. Prevention and the handling of incidents are inextricably linked. Violations of institutional racism, polarization, discrimination, and exclusion by individuals and groups must be able to be sanctioned. This is (partly) invested in the legislation on working conditions, namely the legislation on aggression, violence, discrimination and sexual harassment. However, there is much criticism of the enforcement of this. Therefore, we also establish house and conduct rules for teams of colleagues and the organization as a whole.

Two examples are elaborated below. The first example is demonstrating respect for differences between cultural and ethnic backgrounds, all gender roles, old and young and disabled or non-disabled is a must in our organization. Showing demonstrable respect is also culturally specific. Examples include the bow, the namaste greeting, hand on heart, sticking out tongue, rubbing noses together, air kiss on cheek and handshake. The second example: individual or collective criticism about gender, age, ethnicity and/or disability is out of the question. Violations are recorded and discussed in made debatable in work meetings and in such a way that the team itself come up with a solution for a violation. Violations and solutions are recorded by the organization in a register.

CONCLUSIONS

Language listens intricately. Language is magic. This article is about the institutionally racist words, inclusive & diversity. These buzz words are used around the world to indicate that governments, parliaments, and organizations of institutions and companies want to be representative of that part of society for whom the government, parliament, institution or company provides services and makes products. After all, the buyer of services and buyer of products (she, he, or her, or his (extended) family) like to see that government, parliament, company or institution make products or provide services that fit Our Kind of People. Yet it is not inconceivable that these words are used intentionally because the organizations in question and people working there actually have no desire to give immigrants, refugees and expats a hearty welcome. This is not to say that this disguised objective applies to all Westerners. Without the well-intentioned, society would be even further from home. Simple mathematical models show that without immigrants, refugees and expats, the economy will shrink or the socio-demographic composition of the original Western population will consist mainly of grey elderly people.

Between the lines, two substitute terms have been introduced here, representative and mirroring (of society). Representative is a clear statistical concept that includes working with a normal distribution, a mean and standard deviation. This makes it possible to determine statistically accurately whether characteristics differ from each other in different contexts (for example, neighbourhood versus company). The Frenchman Moscovici (2001) also introduced the concept of social representation:

"Social representations¹⁰ are concepts or systems that establish the means for individuals to categorize and place themselves within their world and allow communication between individuals who share the same culture and social world."

The term "mirror image of a group of people to be defined" can be used to support the statistical concept of representative. This term "the social group mirrored in an organization" is used because even the same group of people can differ significantly from one another culturally, in terms of code of conduct and lifestyle. An example is the Surinamese community in the Netherlands. This Surinamese community in the Netherlands consists of Afro-Surinamese, Hindustani, Javanese, and the original Surinamese population, the Indians, all with their own code of conduct, child rearing practices, and living communities.

¹⁰ <https://www.alleydog.com/glossary/definition.php?term=Social+Representations>

In addition, this article contains some toolkits and toolkits that can be used to translate one context (number 1) into another (number 2) with the key concepts being representative and a mirror image of context number one. For example, a neighbourhood supermarket where about 40% of the population is from India and 60% from Africa and Suriname. The fact that the neighbourhood supermarket is a mirror image of the neighbourhood would become visible if a photograph were taken of the staff of the neighbourhood supermarket. A photograph that shows us that the socio-demographic composition of the neighbourhood is mirrored in the staff of the neighbourhood supermarket.

Wonderful examples of toolboxes are those of the European Union and the Canadian government. Crucial to these toolboxes is the concept developed by Van der Zee (2015) that defines the desired leadership climate for organizations with employees from around the world. That leadership climate is, "You are part of our organization and we as leaders of this company take care of you", which is also called belonging in the scientific community. Not all efforts work out well. The Norwegian example of the Norwegian police who have been working on representation and mirroring for years, shows that after all these years they have to conclude with regret that in recruiting and selecting immigrants they have not succeeded in including them in the Norwegian police force. My impression is that anywhere in the world, recruiting and selecting personnel from groups other than the original population is not easy.

Finally, a number of guidelines have been developed to facilitate representativeness and mirroring in practice. At the core of the guidelines is the willingness to ensure that the other person, an immigrant, refugee or expat feels at home in the organization of government, institution and company. The chances of success are greater if these governments, institutions and companies contain characteristics in which they recognize themselves. The latter is easier said than done. The reason is that the Western world seems to be fixated on gender, origin, skin colour and a headscarf. That fixation prevents Western countries, governments, parliaments, institutions and companies from looking beyond their own horizons. Differences between cultures are, for example, structuring of extended families, norms and values, codes of conduct, ways of working and doing business, division of tasks and roles, etc. These differences are too extensive for an organization to get a good overview of them. That is why working with small groups of Our Kind of People who can support each other in an organization is a possible solution to find a way through the multitude of characteristics in which (sub) cultures differ. This is called the checkerboard model. Also, governments could collect cultural information from the mother countries of immigrants, refugees and expatriates with the help of Our Kind of People. Non-Eurocentric picture books are helpful in this regard, as they deal with architecture (indoors and outdoors), types of food and their associated effects, parenting styles and many other issues such as the design of social systems.

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