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Abstract and Keywords

In recent years diversity and its management have become popular topics of discussion in all kinds of organizations. Diversity management practices have spread around the globe focusing on the organizing and management of inclusion and exclusion of different genders, sexualities, ethnicities, ages, classes and (dis)abilities and many other identity categories. This chapter provides a general introduction to the volume, which seeks to explore what diversity is and what it has to do with organizations. The editors present description of each chapter and reflections based on the texts.

Keywords: Diversity, Gender, Sexuality, Ethnicity, Age, Disability, Diversity management, Organizations, Inclusion, Exclusion, Intersectionality, Critical analysis.

WHAT is diversity and what does it have to do with organizations? This is a question we aim to answer in this *Handbook of Diversity in Organizations*.

However, the answer is not going to be straightforward. In recent years diversity and its management have become popular topics of discussion in all kinds of organizations. Diversity management practices have spread around the globe focusing on the organizing and management of inclusion and exclusion of different genders, sexualities, ethnicities, ages, classes and (dis)abilities, and many other identity categories. Different organizations in different cultural contexts still make very different interpretations of diversity and its meaning, and practice diversity and its management in various different ways. Some diversity management practices, although typically intended for achieving inclusion, have also the potential to reproduce exclusion as well. Therefore, practicing diversity management and dealing with diversity in organizations is never without controversy.

Furthermore, and as we have learned as scholars of diversity and editors of this book, it is not always easy to study diversity in organizations. There are a variety of theoretical, epistemological, methodological, and empirical perspectives to the phenomenon. They all have differing agendas and ideas about why diversity is worth pursuing, how we could best achieve inclusion, and in what contexts the management focus of diversity (re)produces exclusion by (re)stereotyping or by establishing new norms and again othering processes. The question becomes even more complex when we add the multiple organizational, institutional, and cultural contexts where diversity emerges.

There is nevertheless no need to get anxious about the complexity ahead of us. In the heart of diversity of any kind is a celebration of pluralism, which embraces different views and stands to the world. We believe that our duty as editors of this collection is to (p. 2) embrace these different views and stands within diversity research and suggest fruitful points of departure for developing our scholarship.

We aim to present what are the shared foundations of organizing, managing, and studying diversities, but instead of trying to find one common lexicon for talking about diversity in organizations we have made our duty in this book to embrace the diversity in the diversity scholarship. We include a plurality of *theoretical perspectives* on organizing and managing diversity in organizations ranging from positivist to constructivist and critical approaches, including intersectional, postcolonial, and queer perspectives. *Methodologically*, we highlight a broad range of empirical methods and approaches from surveys to ethnography in studying diversity in organizations. With regard to *contexts*, we look at diversity from the global diversity management phenomenon to 'local' perspectives.

At the core of the book are multidisciplinary, intersectional, and critical analyses of diversity, its organizing and management in organizations. The twenty-eight chapters of this book, organized in six parts, address these issues from multiple theoretical and methodological standpoints, and open up fresh perspectives to the diversity debate.

Editing a book on diversity has also made us very aware not only of the themes and approaches represented in the book, but also of the social positioning of the contributors of the chapters. The editorial team took their initiative for the book from the Standing Working Group of Gender and Diversity in the European Group of Organization Studies (EGOS), but we have consciously aimed at broadening the scope of the book beyond the EGOS community. We have also continuously discussed how the selection of authors, themes, and chapters will satisfy our effort to represent the field of diversity studies in all its diversity.

At the end of the process we are extremely happy to host an excellent team of contributing authors, from very diverse backgrounds and in diverse phases of their

careers. Our geographically diverse team of contributors even made one of the reviewers of the book proposal to comment that we do not have a convincing number of US-based authors in the book. From the diversity perspective this was a very illuminating comment, especially given that US-based authors actually were the second most represented geographical group in the book after the European authors who represent seven countries of the European Union, and thus, different European cultures.

As editors we have also considered our own position as diversity scholars. As four white, western, middle-class academics we may not be the best representation of cultural and social diversity. However, within this condition we have a little gender diversity (three women and one man), rather more geographical diversity—from Finland to Austria and from the Netherlands all the way to Canada (or the other way around, if you prefer)—and also professional diversity when it comes to our professional age and experiences. Does this matter? It always matters when it comes to diversity. While we use our intellect our thoughts and directions are shaped by our embodied experiences, our own varied sets of relationships and the context and time in which the book is being developed. Cognizant of these challenges, we have tried to move beyond our own boundaries and mentalities in the choices of authors we approached and in the associated topics we (p. 3) suggested. As an extra layer we tried to ensure that the diverse experiences of the authors were taken into account so that we were not engaging in an unintended process of marginalization and privileging. Nonetheless, we were not completely successful in pulling together our ideal foci and authors. Some scholars were just too busy to take on yet another project, no matter how worthy. Others were kind enough to say yes when their workload made their commitment quite unattainable. In the end, despite our various limitations and challenges, we feel that we have brought together some of the very best scholars in the field of diversity. We hope readers will agree with us.

As editors and contributors we found the process challenging in other ways. Each new chapter that we received and reviewed for the book invariably made us think. Therefore, before presenting the standard description of each chapter we provide reflections based on the texts grouped in the six parts.

Part I: Pluralisms of Theorizing, Organizing, and Managing Diversity

It may not be a great surprise for diversity scholars but plurality and multiplicity represent the basis for theorizing diversity and its organizing and managing in organizations. In this context the saying 'That context matters' is not just a mere saying,

context defines how scholars of the field approach and address diversity in organizations. The authors involved in this part of the book may have in common some starting points or parts of theoretical frameworks for their perspectives on diversity in organizations (e.g. inclusion, equality, anti-discrimination, intersectionality, or gender theories) and they may refer to the same sources but what diversity issues they consider, how they address and analyse phenomenons of diversity not only depends on their disciplinary approach but also on their geographical location. In this sense, there is no 'grand theory' for Diversity Studies, no common theoretical framework to address diversity in organizations and also no one historical background to refer to. The selection of theoretical frameworks generates the outcome of how diversity is perceived, managed, and organized fuelled by local contexts and the choice of level of analysis (international, national, local, micro, meso, macro). In other words, theoretical perspectives on diversity in organizations are based on the phenomenon that they claim to explore: diversity which may also produce incommensurable perspectives.

In this sense, Geraldine Healy argues that to explore the politics of equality and diversity demands an interrelated approach bringing together three perspectives: history, society, and biography. In Chapter 1, 'The Politics of Equality and Diversity: History, Society, and Biography', she opens up a framework which serves to link these three perspectives with colonial history, voluntarism and regulation, and diversity careers. All in all, the text shows that the historical and international nature of diversity is crucial in understanding the complexity of the politics of diversity at all levels.

(p. 4) Next, in Chapter 2, 'Duelling Dualisms: A History of Diversity Management', Judith K. Pringle and Glenda Strachan present a history of diversity management through the use of dichotomies that cross-cut the field. They trace the shift from the normative reasoning to the business case, put diversity management in context, refer to the change from 'gender' to other demographic diversity dimension, and argue that diversity research in organizations needs multiple methodologies. Altogether they observe a need to move beyond dualities and see a 'fractured future' of diverse diversities.

In their Chapter 3, 'Theories of Difference, Diversity, and Intersectionality', Jeff Hearn and Jonna Louvrier link diversity, diversity management, and intersectionality. In their discussion of the three different concepts they examine the relationship of diversity and diversity management to various theorizations of intersectionality, specifically the relevance of theories of intersectionality for understanding diversity. They come to the conclusion that the weakness of the term 'diversity' may function as an ideological signifier and that the concept of intersectionality not only complicates but also demystifies the ideological power of diversity and diversity management. Finally, Hearn and Louvrier also remind us of the contexts in which not only social categories of 'difference' but also research accounts are constructed.

David Knights and Vedran Omanovic examine a range of analytical frameworks, epistemologies, and methodologies surrounding discourses of diversity in Chapter 4, 'Rethinking Diversity in Organizations and Society'. Based on the results of an extant literature review introducing four different philosophical traditions as structural criteria (positivism, interpretation, critical-discursive, and critical-dialectic), the authors suggest that more radical and embodied approaches to diversity are needed to focus more directly on the marginalized actors who are often identified as the subjects of diversity. For the authors posthumanist feminism can provide such perspectives in diversity research.

In 'Reflections on Diversity and Inclusion Practices at the Organizational, Group, and Individual Level' the focus shifts from the societal and theoretical conceptual level of diversity management to the level organization. Ruth Sessler Bernstein, Marcy Crary, Diana Bilimoria, and Donna Maria Blancero provide reflections on the practices that are being employed by organizations to diversify the workplace and maximize the potential for a diversity dividend by practices of inclusion. In detail they present specific diversity and inclusion practices which impact group cohesiveness and outcomes.

In 'Reframing Diversity Management', the last chapter of this part, Alex Faria examines the concept of diversity management from a decolonial perspective. He unveils the colonial side of diversity management in order to open a space for decolonial possibilities which have been negated so far for reframing diversity management. The basic argument is that diversity management is a controversial concept due to its attachment to Eurocentric narratives of modernity/coloniality, which have been transformed into 'universal' knowledge by mechanisms of knowledge management inaugurated when European conquerors discovered and conquered America over five centuries ago.

(p. 5) Part II: Epistemological Plurality

Examining diversity in organizations from a plurality of epistemological perspectives may turn self-evident assumptions upside down and conceptualize diversity in organizations outside existing frameworks, like our chapters from postcolonial and queer theory perspective do. Other chapters aim to create clarity within existing frameworks of diversity management for example by reviewing empirical and theoretical discussions about the business case. A third position is embracing ambiguity in diversity management rather than solving it, so allowing space for a context specific diversity practices.

In Chapter 7, 'Advancing Postcolonial Approaches in Critical Diversity Studies', Gavin Jack argues for the need to underpin critical research on diversity in organizations by a

postcolonial perspective. He argues that postcolonial theory is a potentially powerful tool to support critical research, which is at present underdeployed. First he recommends critical diversity scholars to engage with psychoanalytic and discursive variants of postcolonial theory (Hook 2012), in order to generate understandings of the psychological dimensions of (post)colonial subjectivities and the persistence of racism in organizations. Second, he recommends critical diversity scholars to consider the merits of 'Southern Theory' (Connell 2007) in order to move beyond the noted Eurocentric limits of existing gender and diversity research.

Anna-Liisa Kaasila-Pakanen picks up the challenge to adopt a postcolonial perspective, using it to critically review the notion of multiculturalism that underlies the current paradigm for diversity in Chapter 8, 'A Postcolonial Deconstruction of Diversity Management and Multiculturalism'. She shows how a multiculturalist discourse can serve as an instrument of control deeply connected to broader institutionalized power structures. Diversity research and practice based on multiculturalist discourse presents diversity through simplistic and fixed categorizations of identity and culture, which reinforces rather than addresses inequalities. Kaasila-Pakanen introduces the concept of Third Space as an alternative approach for theorizing cultural diversity.

In Chapter 9, 'Queer Perspectives Fuelling Diversity Management Discourse: Theoretical and Empirically Based Reflections', Regine Bendl and Roswitha Hofmann argue that diversity management theories and strategies often neglect issues of 'sexual orientation' or 'sexuality', and so unwittingly reinforce patterns of exclusion in organizations. In their chapter, they highlight the transformative potential of queer theory for supporting theory and practice of diversity management. Bendl and Hofmann present queer-theoretical concepts and discuss how limited these have been used in research on diversity management. On the basis of an investigation of Codes of Conduct from twenty multinational corporations, they exemplify the reproduction of hetero- and cisnormative patterns as well as opportunities for change. They conclude with recommendations for diversity management research and practice from a queer perspective.

Annette Risberg and Sine Nørholm Just approach diversity in organizations from the highly original perspective of ambiguity in Chapter 10, 'Ambiguous Diversities: Practices (p. 6) and Perceptions of Diversity Management'. They begin from the assumption that ambiguity is an unavoidable and constitutive condition of organizational practices in general and of diversity practices in particular. They suggest embracing the ambiguity of diversity management to facilitate the cultural change that is needed if specific diversity initiatives are to succeed. They explore three ambiguous forms that potentially enhance, but also hinder diversity in organizations: strategic ambiguity, contradiction, and ambivalence. They conclude that the value of ambiguity for diversity management cannot

be assigned a priori; it must be studied in and through managerial practices and employee perceptions.

In 'Individuals, Teams, and Organizational Benefits of Managing Diversity: An Evidence-Based Perspective' (Chapter 11), Eddy Ng and Jacqueline Stephenson take a neopositivist epistemological perspective, adopting an evidence-based approach to integrate knowledge about the benefits of diversity at the individual, team, and organization levels. Ng and Stephenson suggest the positive effects of diversity on performance at all levels, but only under the appropriate conditions. Equal employment opportunity and affirmative action programmes appear helpful for increasing the employment of women and minorities. At the team level, an understanding of group level processes and dynamics is key to minimizing communication barriers, cohesion, and intragroup conflicts arising out of diversity. At the organizational level, firm strategy and leadership are crucial for firms to capitalize on the benefits of employee diversity.

In Chapter 12, Kelly Dye and Golnaz Golnaraghi also focus on the benefits of diversity in organizations, but from a theoretical rather than an empirical perspective in their text on 'Organizational Benefits through Diversity Management: Theoretical Perspectives on the Business Case'. They explore how the business case for diversity is situated within the broader discourse of diversity management. Dye and Golnaraghi argue the business case is related to the aim to attract and retain top talent, to address diverse customer groups, to reduce costs, and enhance innovation and creativity. Despite the business case being the most dominant discourse for underpinning diversity in organizations, awareness about the impact of demographic, historical, social, institutional, and geopolitical contexts on our understandings of diversity in organizations is dangerously absent from the business case discourse.

Part III: Diversity of Empirical Methods

In diversity research we find a broad range of empirical methods from survey research to ethnography. The four chapters in this third part of the book illustrate these different methodological approaches to studying diversity. What is noteworthy is that each methodological standpoint crafts unique questions and conceptualizations of diversity, and offers unique potential in understanding both the field we study as well as our own research practice. This methodological plurality is vital for increasing our understanding of the complexity of diversity and its management. In Chapter 13, 'Explaining Diversity (p. 7) Management Outcomes: What Can Be Learned from Quantitative Survey Research?', Sandra Groeneveld provides an overview of the quantitative survey research in the field of diversity management. She further discusses the contribution of survey

research to our knowledge of diversity management and its outcomes, as well as its advantages and disadvantages in understanding diversity management phenomena. As a conclusion she outlines a future research agenda for survey research on diversity management which focuses on questions about when and why diversity management would lead to favourable outcomes. Following this, in Chapter 14, 'Challenges and Opportunities: Contextual Approaches to Diversity Research and Practice', Janet Porter and Rosalie Hilde showcase textual analysis methodologies that provide situational and contextual interpretations of diversity and production of differences in organizations. They specifically focus on two approaches of textual analysis: Helms Mills' (2010) critical sensemaking and Laclau and Mouffe's (1985) discourse theory. These approaches tackle both linguistic and non-linguistic dynamics of discrimination in the workplace by analysing how power differences are subtly produced among and between social groups. This awareness of power differences is then vital in challenging the status quo and creating strategies for change. Next, Paul Mutsaers and Marja-Liisa Trux introduce us to the subversive potential of ethnography in the field of diversity management in Chapter 15, 'In Search of the "Real": The Subversive Potential of Ethnography in the Field of Diversity Management'. They compare two ethnographic case studies which include several years of participant observation in two different organizational and national contexts in Finland and in the Netherlands. They argue that in their academic quarrels many diversity scholars tend to lose touch with reality in the workplace. Mutsaers and Trux counterweight mainstream diversity rhetorics with what really happen *in situ* and what it means to people, in this case the addressees of diversity management initiatives, and how they interpret and strategically deploy diversity discourses in their daily life. Finally, in Chapter 16, 'Collecting Narratives and Writing Stories of Diversity: Reflecting on Power and Identity in Our Professional Practice', Patrizia Zanoni and Koen Van Laer draw from their personal accounts as researchers of diversity in order to discuss the praxis of doing qualitative diversity research. Reflecting on their histories and experiences as diversity scholars they focus on the socialization to certain research norms and practices defining the status of 'good academic', identity dynamics, and dilemmas confronting researchers of diversity, and the challenges in translating research findings into writing. By highlighting the complex politics of reflexivity in diversity research the chapter concludes the section by challenging us to think and rethink our research practice.

Part IV: Diversity of Contexts and Practices

This section of the book highlights studies of diversity and their outcomes in various different national, cultural, and organizational contexts. The chapters deal with (p. 8)

how to address the context and its specific practices, and how to develop these practices towards more equal and inclusive direction. What we learn is that understanding contextual dynamics is crucial not only in providing justified interpretations of people's lives but also for developing useful practical tools for increasing equality and inclusion. Chapter 17, 'Rethinking Higher Education Diversity Studies through a Diversity Management Frame', addresses diversity in the context of higher education. Mary Ann Danowitz proposes a definition of diversity management for higher education institutions, and further uses this definition as a framework for analysing literature on the diversity management in higher education. She argues that higher education diversity initiatives should be incorporated more fully into organizational and managerial practices. Furthermore, diversity initiatives need to be implemented with consideration of contextual factors, including the national context and the connection between public institutions and educational policies. In Chapter 18, 'Global Diversity Management: Breaking the Local Impasse', Mustafa Bilgehan Öztürk, Ahu Tatli, and Mustafa Özbilgin address the problematic of implementing global diversity management standards locally. They take the United Kingdom as the local context for their analysis, and report findings from a study that focused on the use of equality and diversity toolkits. Their empirical evidence emphasizes the importance of specific, local contexts and context-sensitive tools when local diversity officers of global companies progress their change agendas. More broadly, they argue for the business case for diversity management, as the effectiveness of diversity management hinges on securing the buy-in of businesses in this business-friendly, voluntaristic diversity management context. Next, Deirdre Tedmanson and Caroline Essers introduce us to contexts of entrepreneurial activity that challenge the Western, masculine notions of entrepreurship in Chapter 19, 'Entrepreneurship and Diversity'. They first explore aspects of Indigenous entrepreneurship in Australia, and then experiences of female Turkish entrepreneurs both in the United Kingdom and in the Netherlands. These diverse entrepreneurs from diverse contexts do entrepreneuring against the grain by inventing and applying particular identity strategies. The chapter questions the ethnocentrically biased and gendered foundations of entrepreneurial practices, and reveals some of the diverse experiences of these entrepreneurial 'others'. The final chapter in this section, Chapter 20 by Anita Bosch, Stella Nkomo, Nasima MH Carrim, Rana Haq, Jawad Syed, and Faiza Ali, describes and discusses practices of organizing and managing diversity in three emerging countries: India, Pakistan, and South Africa. In their chapter 'Practices of Organizing and Managing Diversity in Emerging Countries: Comparisons Between India, Pakistan, and South Africa' they compare the countries in terms of organizational diversity practices in relation to each country's definitions of diversity and equality, as well as major legislative frameworks that protect the rights of diverse groups. This illustrates how organizations within each country are responding macro-level legislative practices, whilst dealing with country-specific realities. In addition to parallels in equality challenges in these three countries all

three of them also struggle with their uniquely nuanced sources of diversity, and search for strategies towards achieving equality and inclusion.

(p. 9) Part V: Intersections of Diversity

In line with the exponential growth of interest in the concept of intersectionality we received a considerable number of chapters focused upon intersections of diversity. Danielle Mercer, Mariana Paludi, Jean Helms Mills, and Albert J. Mills argue in Chapter 21, 'Intersectionality at the Intersection: Paradigms, Methods, and Application: A Review', that the notion of intersectionality is an increasingly popular term in use in diversity studies, which is a potentially good thing, but that many of those studies utilize the term as if it has *universal* meaning. However, they found no unified definition of intersectionality and also very little sense of how such a perspective should be applied. Indeed, it was not clear if intersectionality is a theoretical framework, a perspective, a theory, a heuristic, or a method. Few studies involve applications of the term, which is a major limitation if the term is to ultimately prove useful. The authors problematize the notion of intersectionality and the challenges of utilizing an intersectional lens if the attendant underlying ontological, methodological, and epistemological issues involved are not taken into account.

Focusing more specifically on practice, other chapters in this section reinforce these insights and reveal the challenges and the promise of studying age-ethnicity-class and of studying disabilities. In Chapter 22, 'The Intersectionalities of Age, Ethnicity, and Class in Organizations', Edeltraud Hanappi-Egger and Renate Ortlieb remind us that although 'the social categories of age and ethnicity are well studied by diversity scholars, literature on the combined effects of these dimensions for individuals and organizations' is still scarce, and especially in relation to class. Further, they point out that the very complexities of each 'category' are such that it makes it difficult to study them individually let alone in interaction with other categories of difference. To deal with that issue they propose a method of study that initially identifies social groups based on age, ethnicity, or class but here they warn against over-simplification and assumptions of homogeneity across the identified group. They then propose that each identified group is, in turn, examined in dyadic relationship to one other 'category' (e.g. age-class; class-ethnicity; age-ethnicity). In the process, they state, research should closely examine 'the mechanisms by which organizational practices (re-)inforce or mitigate inequalities associated with the intersections of age, ethnicity and class'.

In Chapter 23, 'People with Disabilities: Identity, Stigmatization, Accommodation, and Intersection with Gender and Ageing in Effects on Employment Outcomes', David

Baldridge, Joy Beatty, Alison M. Konrad, and Mark E. Moore, in their focus on 'disabilities' and (to a lessor extent) gender, look beyond structural solutions (which they regard as important) to the link between discriminatory practices and sociological and social-psychological dynamics. In the former case they draw on the concept of stigma and stigmatization to examine how certain identity markers (i.e., disabled) become seen as socially deficient. In the latter case they argue that in the process of stigmatization at work it is not enough to focus on workplace practices but to visit the various (p. 10) contributions of employers, organizational leaders, and team members in the creation of such practices and the stigmatization of selected groups.

Context—especially historical context—is also to the forefront of Chapter 24 by Ali Mir, Saadia Toor, and Raza Mir, 'Of Race and Religion: Understanding Anti-Muslim Prejudice in the United States'. Focusing particularly on the intersections of race and religion, the authors contend that the dynamic spaces between history and practice need to be explored to understand the various ways that discriminatory images of 'the Other' are created. As a timely exemplar they draw on current construction of 'the Muslim' in the United States to reveal the importance of understanding the complex interplay of historic and contemporary relations in making sense of how certain 'differences' become co-joined or intersected.

In the final chapter in this section, 'Intersectionality, Social Identity Theory, and Explorations of Hybridity: A Critical Review of Diverse Approaches to Diversity', Glen Powell, Laknath Jayasinghe, and Lucy Taksa return us to the issue of the theorization of intersectionality—proposing a fusion of social identity theory (SIT) and intersectionality, arguing that these are two of the leading approaches to the issues of identity work that are rarely considered together. Through a focus on the different disciplinary origins, epistemology, ontology, political, and ideological orientations, the authors reveal important debates around the multiplicity and complexity of identity work and diversity, in order to serve as a gateway to further dialogue.

Part VI: Where to Go From Here?

The former parts of this book give insights into the variety of theoretical-conceptual, methodological, empirical, intersectional, and contextual perspectives of existing diversity research in organizations. That wide range will not be limited in the projections of the authors of this part. On the contrary, based on the knowledge created and bundled in the former parts, future research on diversity in organization will, they argue, be even more complex and, thus, maybe also more complicated. The chapters in this section

represent relevant examples and provide further insights in the complexity of future diversity research.

In Chapter 26, 'Examining Diversity in Organizations from Critical Perspectives: The Validity of the Research Process', Inge Bleijenbergh and Sandra Fielden explore the meaning of validity in research from critical perspective by discussing how methodological decisions in different phases of the research process influence knowledge creation. The authors offer perspectives which help to reveal organizational norms, in particular hierarchical organized dichotomies, in order to make organizations more inclusive.

On a more conceptual level, Yvonne Benschop, Charlotte Holgersson, Marieke van den Brink, and Anna Wahl discuss 'Future Challenges for Practices of Diversity Management in Organizations' in Chapter 27. In order to highlight the transformative (p. 11) potential of diversity management practices, which in the context of this text refers to changing inequalities, the authors present a model which provides dimensions for the design of diversity practices. In particular, the authors focus on transformative potential of diversity training, networks, mentoring, and coaching.

Finally, Banu Özkazanç-Pan and Marta Calás focus on the transnational perspective of the research field diversity in organizations. In Chapter 28, 'From Here to There and Back Again: Transnational Perspectives on Diversity in Organizations', the two authors highlight the incommensurability of diversity literature and the transformation of the subject diversity in organizations as it travelled beyond the original US-centred literature. By articulating four modes of diffusion (internationalizing diversity, provincializing diversity, the simultaneity of diversity, and the formation of mobile subjectivities) the authors open up the space for a post-identitiarian transnational understanding of diversity in organizations which shows the complexity of field.

To sum up: we as editors, together with our contributors, went through an intensive interdisciplinary cooperative and successful process of knowledge creation, production, and sharing in the field of diversity in organizations. Therefore, we are spirited to consider this *Handbook* as source for scholarly inspection, inspiration, and encouragement to further engage in and broaden the research on diversity in organizations. From a reader's perspective, we will be rewarded for our editorial undertaking if the included texts stimulate further intersectional equality-, inclusion-, and queering-oriented research representing the different diversity dimensions, critical texts on the boundaries of organizing and managing diversity and new methodological and methodical perspectives highlighting the relational, contextual, and transformative as well as transnational perspectives of organizing and managing diversity in organizations —all based on epistemological approaches which give voice to diversity and multiplicity

and highlight constant processes of othering and exclusion. Inherent in such diversity-oriented research across levels and areas there may be not only interdisciplinary and multidisciplinary as well as incommensurable perspectives but also the transgression of disciplinary boundaries and cross-disciplinarity. As such, this book may be a step towards creating and developing a future research space for diversity in organizations which goes beyond the traditional boundaries of the disciplines, is freed from mainstream disciplinary constraints, and supports research on transnational post-identitarian perspectives which shape local diversity and influence diversity and its organizing and management in organizations. (p. 12)

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