Conceptualizing the Role of Leadership for Cultural Diversity Through Linking Chaos and Complexity Theories

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Abstract: This study offers a theory on the role of leadership in leading cultural diversity towards innovation, stability and development rather than conflict and fragmentation through linking chaos and complexity theories in today's worldwide situation of cultural confrontation. The argument here is that the leadership concept is adaptable and can make use of cultural diversity, in that if diversity is left alone it will not produce the so called integration and stability, it probably leads to conflict and confrontation. Much has emphasized in literature about diversity and less about the role that leadership can play in this regard, so, cultural diversity is appreciated but still lacking for the leadership that can transform it from difference and disagreement to unity and development. This research presents an interdisciplinary perspective to understanding and analyzing the role of leadership in transforming diversity into integration. The conceptual work analyzing and presenting how leaders can transform chaos (randomness) to order (integration) through their qualities of visionary, tolerance and non-violence.

Key words: Leadership, cultural diversity, chaos theory, complexity theory, unity

INTRODUCTION

Leadership for cultural diversity is needed to promote tolerance within and between nations, acceptance of difference, appreciation of diversity, respect of human rights and minority support. Therefore, global leaders need to develop skills in conflict resolution and anger management (Gordon, 2003).

Interdisciplinary research is essential in future leadership studies. Academically, research in leadership needs to go beyond the boundaries of business administration research to cover the wide spectrums of its guises and disciplines, such as social psychology, political science and sociology (Rost, 1991).

There is a need to explore the outcomes of leadership focusing on cultural leadership and supporting cultures that are underrepresented in the literature, such as Muslim cultures (Bruce, 2007).

This research aims to develop a conceptual model of leadership for cultural diversity based on chaos and complexity theories. Supported by chaos theory, systems thinking, complexity theory and ecological systems, this research explains the mechanisms by which exemplary leadership appears, develops and creates order out of chaos. These mechanisms are better seen and appreciated through complexity sciences which show the multi-faceted nature of culture (Teerikangas and Hawk, 2002).

Much research has already been done on leadership in an organizational context. Leadership for cultural diversity takes current theories on leadership into more contextual socio-political environment. Contemporary leadership theories range from 'great man' theory, trait approaches, behavioural theory, transformational and charismatic theories and are limited to business organizations. Thus, efforts combining chaos and complexity theories with leadership theory are still limited to business applications, which limits the applicability and universality of leadership (Schneider and Somers, 2006; Teerikangas and Hawk, 2002; Youngblood, 1997). Leadership experiences in recent history necessitate the conceptualization of the role of leadership for cultural diversity, as some leaders gave life to others and enhance the lives of communities such as Winston Churchill, John F. Kennedy and Mohandas Gandhi who led with tremendous natural charisma. While some other leaders were immoral and took away from others for personal benefits (Kouzes and Posner, 1993).

Given that chaos theory represents a primitive state for complexity. A complex system is more stable and

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predictable than a chaotic system and confines chaos, it enhances systems ability to reproduce and change in an orderly fashion by balancing order and chaos (Marion, 1999). This research proved that visionary, non-violent and tolerant leadership can change conflict (chaos) into order (complexity). Such leadership leads the transformational process from randomness to order by the qualities it possesses.

Efforts in this research began with the research methodology. Followed by the second part of this study which analyses cultural diversity, leadership for cultural diversity, linking chaos theory and complexity theory with the leadership for cultural diversity, conceptualizing the role of leadership for cultural diversity as a bridge between chaos and complexity and describing leadership qualities in creating order out of chaos. The research results, conclusions and leadership implications are presented in the last part of the research.

MATERIALS AND METHODS

This research follows a qualitative method in its data collection and analysis. This research strategy in the field of leadership studies is growing and its impact on the field is beginning to be felt (Bryman *et al.*, 1996). The intensive secondary data collection process will form the theoretical structure of the research (introducing definitions of the concepts, developing a conceptual model and initiating theories that provide an explanation of the research model).

Cultural diversity: The current cultural diversity of humankind reflects changes occurred in knowledge, behaviours and values over thousands of years. Genetic evidence revealing that all modern humans are descended from a relatively small population with limited cultural variations (Harpending *et al.*, 1998). Expansion of humans led to diversification of language, methods of nutriment, social structures and other cultural aspects. Tribal societies evolved since thousands of years ago to a more complex and diversified societies in terms of social classes, religions, occupations and believes.

According to the analysis of cultural diversity that has been conducted by Newson *et al.* (2007), culture comprises "cultural variants" which are embedded in the minds of members of a society. Consistent with "genetic variants" narrated by Darwinian insights, this can be applied to understanding of cultural change by a process of evolution as described by Darwin (1859). However, this analogy is different in detail from biological evolution. Unlike genetic inheritance process, individuals whether deliberately of unconsciously misremember and misrepresent and thus contribute to cultural diversity causing an inevitable cultural transmission (Kitayama and Cohen, 2010). Learners will preserve and share such a new "cultural variant" once emerges (Newson *et al.*, 2007).

This diversity of cultures evolves over time creating a unique group (s) identity. The tendency for persevering this identity fosters innovation and creativity and becomes necessary for humankind to survive and prosper. In this sense, cultural diversity represents a common heritage of humanity and should be sustained for the benefits of current and future generations (UNESCO, 1995).

While there still no strong evidence on the association between cultural diversity and conflict in the literature, past history shows that there is an association, e.g., the conflicts in Rwanda, Angola, India, Iraq and South Africa, would not be happened without the existence of cultural difference (Williams and O'Reilly, 1998).

Cultural diversity and ethnicity are not direct cause of conflict, but they can easily be manipulated to become the main motivators for sustaining the conflict and become obstacles to peace (UNDP, 2004). This means that diversity itself does not necessarily lead to conflict; conflicts arises any reason especially for political and economical control (Kim, 2010).

Generally speaking, cultural tensions should be seen as healthy dynamics of its development rather than causes of its doom, the later view calls for sustaining culture through diversity not through conflict.

Leadership for cultural diversity: Most of the research done on the leadership for cultural diversity has been undertaken in business settings (Fulmer *et al.*, 1999; Kakabadse and Kouzmin, 1999; Ayoko and Hartel, 2006). Leaders today are critically challenged with not merely accommodating diversity. They are instead challenged with how to harness such diversity as a strategic lever that induce innovation and integration (Agard, 2010). That is, leading this diversity towards integration and prosperity rather than uniformity or the assimilation of other minorities, political parties of subcultures. That is, fostering diversity to create harmonious relationships among various cultures avoids political complexities (Ross, 1997). In this way diversified cultures become a motivating force for the emerging leaders, as this diversity encourages people to work toward a high level of national goals. The leadership of Nelson Mandela in Africa was an exemplary case, his commitment and devotion to equal rights for all was respected by people and he could build the nation with virtue of equality and respect for various

groups (Kim, 2010). By contrast, ethnic conflict is difficult to be seen In a less culturally diversified countries (Wimmer *et al.*, 2009) but long-term sustainable stability and development are not guaranteed at the same time.

From a political sociology perspective, rearrangement of ethnopolitical configurations will relatively secure durable peace and put an end to the war that torn states and their populations (Wimmer *et al.*, 2009) such rearrangement necessitates the emergence of tolerant and visionary leaders.

Chaos theory and leadership for cultural diversity: Kellert (1993) defines chaos theory as the "Qualitative study of unstable periodic behavior in deterministic nonlinear dynamical systems". As proponent in this field, Henri Poincaré, found that there can be orbits which are non-periodic and yet not forever increasing nor approaching a fixed point. Diacu and Holmes (1996), Hadamard (1898) concluded that chaotic motion of a free particle sliding on a surface of stable negative crook. In the system studied "Hadamard's billiards" Hadamard was able to show that all trajectories were unstable in that all particle trajectories diverged exponentially from one another, with a positive Lyapunov exponent" (Strickland, 2011). "Chaos theory suggests that simple events generate behaviors so complex that one is tempted to call them random, yet they are entirely deterministic and can be modeled with simple mathematical equations" (Navarrete, 2001). A simple equation for predicting the birthrate of insects can produce results that are devilishly complex and unpredictable. Mathematically, chaos happens when equations used to describe seemingly-simple systems just don't behave as expected i.e., they will not yield a stable response, or the answers they give jump wildly when the quantity of an input variable is even slightly perturbed. These equations are called "non-linear" because their inputs are not predictably related to their outputs.

Differential calculus allows scientists to visualize system's dynamics as trajectories and it provides the ability to make line graphs of those trajectories much as one might represent the flight of a bumblebee by drawing its trajectory as a line on a piece graph study. A trajectory to which motion gravitates is called an attractor. An attractor is stable and finite (Boal *et al.*, 2003). That is, it's behaviour is bounded its phase-space portrait will not spill outside a confined area. Classically defined, an attractor is periodic or quasi-periodic, that is, it's behaviour is almost repetitive in nature. Importantly, attractors of the sort described thus far represent the predictable motion that scientists seek.

Lorenz (1964) a meteorologist discovered another attractor that has been labeled the "strange attractor" by Ruelle and Takens (1971). Unlike other attractors, however, it is neither periodic nor quasi-periodic in that it never repeats itself as a product of non-linearity and interactivity (Boal *et al.*, 2003). Non-linear dynamics are not coinciding in their motion. However, the lack of predictability in strange attractors is a function of two phenomena: first, what Ruelle (1993) has called "sensitive dependence on initial conditions"; second, according to Prigogine (1997) is even more compelling and has to do with interaction and what the famous 19th-century mathematician Poincare referred to as resonance.

In this research, it is argued that culturally-diverse environments are not chaotic systems in themselves but are more probably leading to conflict which may be characterized as a chaotic situation though it is argued that chaotic behaviour itself does not necessary lead to war but the mechanisms in place to prevent war may fail to work as intended due to the unpredictability of the behaviour that makes it difficult to control the system, thereby making an eruption of conflict more likely (Valle, 2000). However, leadership doesn't intend to control the chaotic situation. On the contrary, it intends to influence it and make use of its multi-composite characteristics exhibiting surprising, non-linear behaviour.

Complexity theory and leadership for cultural diversity: According to complexity theory, system's parts are continually interacting exhibiting non-linearly and surprising behaviour. Through this dynamic process, systems move from chaotic to a more complex situations and can develop into unique structures at the edge of chaos. This system's emergence is contingent on the system's initial conditions. These changes will lead to significant variations in the system behaviour. Complex systems cannot be ruled in the Newtonian sense and should be seen as self-organizing into a structured behaviour at the edge of chaos (Teerikangas and Hawk, 2002). This tells us that order is created from disorder. Moreover, disorder necessitates order within the space of complexity as both order and chaos coexist within this space. At this stage or state of system's evolution, maximum potential for creativity can be realized and explored (Keene, 2000).

The very nature of irrationality and randomness enables the evolution of order and structure. Our technologies, our inventions, our science, our organizations, movements and passions all exist because of the dynamic, unpredictable side of the edge of chaos equation (Marion, 1999).

Systems-complexity models seem better able to explain cultural diversity and improve our means to appreciate the wholeness, interrelations, multi-level, complex and dynamic nature of culture (Teerikangas and Hawk, 2002). Perhaps the most cherished beliefs about change in Western society is that it emanates from charismatic leaders. The stories of Lincoln, King, Churchill, Meir, Kennedy, DeGaulle or Henry Ford are cherished because they are about people who fought epic battles and created significant change in their societies. They are about people who dominate and humans like to be dominated. The notion CAS taps a primal human urge and we want to be like them (Marion, 1999).

Leadership for cultural diversity as a bridge between chaos and complexity: The literal meanings of the 'chaos' and 'complexity' and their respective fields of influence are debatable (Goldstine, 1995). Marion (1999) concluded that: "Chaos theory is a general theory of nonlinear dynamics and complexity theory is a subset of chaos". Langton (1990), envisioned complexity in that a system as a large structure emerges from the interaction of individual units. The system is not, of necessity, deliberately created; it may and very often does, just happen. Order emerges because of the "Physics" of interaction. No work is required; no force is pushing an evolutionary snowball up a hill. Order is free as Darwin argued; evolve because natural selection separates order from disorder, fit from unfit. Applying the concept of adaptation as revealed by the mechanism of biological evolution. to dynamics of cultures and societies, makes the concept useful metaphor (Heifetz, 1994). That is, cultures change by learning the same as species change as the genetic program changes (Argyris and Schon, 1978).

Social systems, actually any biological system, differ from physical systems both systems (social and biological) learn from repeated experiences and adapt their behaviour accordingly. They can anticipate their future and try to influence it.

Chaos theory has laid the basis complexity theory to emerge as an area between chaos and order (Marion, 1999). Complex systems can naturally transform to a criticality self-organized state, in which behaviour lies at the edge between stability and chaos. But, depending on the control parameters, the same system can display and move from order, chaos, to self-organizing complexity (Valle, 2000).

This evolutionary process can be explained further by looking at Complex Adaptive Systems (CAS) that focus on the complex spiral interactions between a number of interrelated agents where lower levels of interaction lead to higher levels and exhibit self-organization, evolution

toward the edge of chaos (Teerikangas and Hawk, 2002). It is assumed that complex systems are uncontrollable but can be influenced occasionally during their evolution into a different state. This structured behavior what differentiated chaotic systems from random behaviour while they are close to chaos (Teerikangas and Hawk, 2002).

According to Schueler, research on modern chaos theory reveled that the roots of order are embedded in chaos and vies versa in regards to chaos. That is, stable systems can become unstable and vies versa. in addition to the existence of causal associations between the two states of a system.

Applying the concept of adaptation to cultural issues, it can be concluded that leading at the edge of chaos and adapting to human challenges require that we go beyond the requirements of simply surviving (Heifetz, 1994). In situations of social distress adaptive work is needed. Crises provide authority figures with more power because people look to them to provide resolutions. Distress enhances their visibility and impact. Thus, leadership appears in leading at the edge of chaos.

Leadership qualities in creating order out of chaos: leaders are now seen as facilitators of change rather than authoritative decision-makers (McGuire and Hutchings, 2007). Leaders are not perceived as super heroes. On the contrary, they are expected to bear full responsibility for problem-solving and taking the lead in social change (Heifetz, 1994). Today, modern theorists view leadership as a complex interaction between traits, behaviours and situational influences but still, leadership traits comprise an important ingredient of the leadership phenomenon. Thus, the search in leadership qualities becomes important as these qualities enhances the dynamics of leadership in turbulent environments. The current research focuses on the three qualities of leadership for cultural diversity as follows: visionary, non-violent and tolerant qualities.

Visionary leadership: Visionary leadership combines concepts from different leadership perspectives and theories (Sashkin and Sashkin, 2003). Such leaders are insightful about the future and they are challenged to convince people about that future. And thus, with their high levels of self-confidence such leaders are capable of creating follower self-confidence (Riesenmy, 2008) to be able do the work of today for the anticipated tomorrow. The self-confidence of visionary leaders enabled them to delegate more authority to their followers to achieve their goals, take responsibility and experience success (Riesenmy, 2008).

Visionary leaders are distinguished by the qualities the posses including possess empathy, integrity, patience and passion. They are so sensitive to both the environment and followers needs and take personal risks in order to influence change (Conger and Kanungo, 1992). The ability of visionary leaders to influence the others isn't coming from positions they hold, it comes from bearing in themselves several components of behavioral aspects that make them extra ordinary which makes them be viewed with a lot of respect and trusted in whatever they suggest (Valenzuela, 2007). They exercise their influence in a charismatic way (Conger, 1999). And they have the ability to clearly communicate a compelling vision (Conger and Kanungo, 1992; Riesenmy, 2008). Such qualities and abilities adds to the superiority of this sort of leadership as "Superior performance in this kind of leadership requires high levels of human insight, interpersonal behavioural capability, advanced coaching skills and a capacity for facilitating the expression of a shared, 'wholesome' vision" (Spirituality, leadership and management, 2010).

Consisting with systems thinking, visionary leadership engages with people in sharing a mental model of wholeness through shared vision or rather, facilitating the emergence of a shared vision as this shared vision provides the context within which emergent/visionary leadership can facilitate a journey of fulfillment towards systemic awareness and towards a way of social life that reflects the joy and power of dancing with complex, autopoietic systems instead of trying to control them (Wells and McLean, 2010). Although, it is not always possible to show people the future, they are not forced to follow a clear path for achieving the vision. Visionary leaders are adept at revealing the future of peace and prosperity while avoiding the conflict and resistant to their vision. However, if people can imagine the future for a while, they are much less likely to fixate on what they might have to shed (Heifetz and Linsky, 2002).

Emergent leader believes in others abilities to achieve the vision and in the emergence of order; he is humble, servant, tolerant and can see the interconnectedness within the whole. This emergent leader is able to pave the road to future motivating others by crating the sense of responsibility and shared values.

Non-violence: Non-violence can be viewed from various perspectives as a means of resistance, believe or a way of living. Non-violence is not synonymous to peace, on the contrary, it is a means for achieving peace. Yet, unlike traditional forms of resistance that are almost violent, non-violence gains its popularity from that a protester does not resort to any violence as a means of protest (Samad, 2009).

To put it simply, when conflict escalates, destruction of properties and kill of some people are highly expected to occur. However, "nonviolent action is an action that may have elements of manipulation and coercion (and thus, arguably, psychological violence) but avoids physical violence" (Govier, 2008). Such actions generate win-win outcomes for inevitable conflict and change; it moves toward better balance in relationships with the goals of integration, fairness and sustainability (Allen, 2005). Non-violence reshape the way society solves its problems in that non-violence forms a strong counter-ideology against any form of violent conflict (NFCH, 2012).

However, the essence of non-violence is in the "Culture of peace and is, therefore, a commitment to peace-building, mediation, conflict prevention and resolution, peace education, human rights education, education for non-violence, tolerance, acceptance, social cohesion, mutual respect, intercultural and interfaith dialogue and reconciliation, together with development considerations" (UNESCO, 2013).

Philosophically and practically, nonviolence can contribute to the process of transformation from chaos into order. Allen (2005) argued that based on the work of nonviolence scholars who came before me and the organizing principle of healthy systems, he sees nonviolence as a practical and adaptive set of ways to create and maintain healthy, organic balance in systems, including relationship systems. Thus defined, nonviolent actions become ways to intervene in a dysfunctional system, hopefully before inevitable conflicts become so out of balance the system fails.

For nonviolence to work this adaptive transformative role it has to be holistic in the view to ramifications constituting the chaotic situation (Allen, 2005). People attitude toward nonviolence may be the same every time or everywhere as cultures are not uniformly peaceful. Depending on people values, zone of tolerance and causes of conflict nonviolent solutions between the conflicting parties may involve negotiation, mediation and strikes, but they might change to violent solutions that include con?ict between social groups or with other nations. That is, the values that govern processes within groups do not necessarily govern process between groups (Rivera, 2004). To conclude, nonviolence is far from passive, as those who faced the tanks at Tiananmen Square and the dogs in Selma can attest; but its practitioners are realistic folk who have observed that, throughout all of human history, violence has led only to more violence and eventually to system failure (Allen, 2005).

Tolerance: According to the UNESCO (16 November, 1995): Tolerance includes "respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is not concession, condescension or indulgence. It is above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others". Tolerance represents the belief that all cultures should be equally respected (Killen and Smetana, 2005).

Each culture has a distinctive value system, norms and traditions, this implies that each cultural point of view is deserving of respect or at the very least, tolerance by those outside the culture (Shweder, 2002). And thus, mutual trust and respect among individuals or groups in a culture means working together synergistically. This cooperation results from shared understanding of issues of public concern and toleration of difference between people.

Studies show that forcing cultural uniformity will make national identity more likely to lead to intolerance and xenophobia (Esses *et al.*, 2006; Weldon, 2006). In this way, multiculturalism plays a constructive role that enables individual acculturation (Berry *et al.*, 2006). While social tolerance refers to tolerating and accepting ethnic differences (Weldon, 2006), unfortunately, antipathy and intolerance can be found within the same culture or group of people (Gibson and Gouws, 2000). But in some cases, "a new principled intolerance is seen, paradoxically, as necessary to protect the rights of individuals and the rights, values and the identity of the majority" (Dobbernack and Modood, 2011). Tolerance is truly about pluralism, "it is a core value of pluralistic societies that enables it to establish an interaction between and integration of a great variety of cultures and opinions'.

In 1999, the General Assembly of the United Nations (UN resolution A/53/243) considered understanding, tolerance and solidarity among the eight different bases for a peaceful culture. King (2010) For example, in the title of his book: "Where Do We Go From Here: Chaos or Community" King (2010) made a discrepancy between chaos and order or integration and he could achieve the later by his vision, nonviolence and tolerance. King made this point best during the US civil-rights movement of the 1960s when he emphasized the transformative power of love and nonviolence. Advocates of nonviolence recognize the civil- rights movement's methods not as idealistic but as logical ways to update the way we attend to change and to the inevitable problems and conflicts that accompany it (Allen, 2005). That's mean: "The way to rescue contemporary civilization from imminent destruction is to re-educate human beings on the basis of
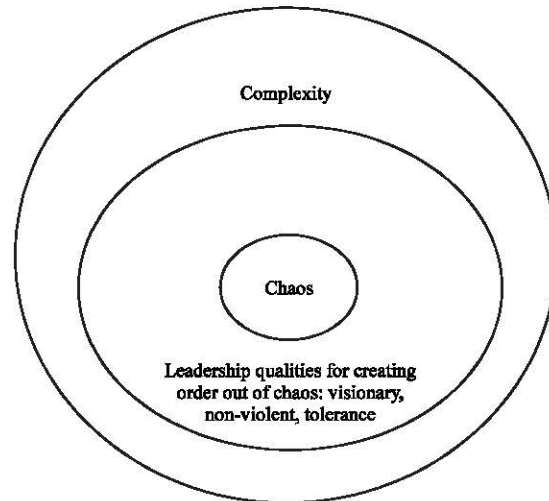

Fig. 1: A conceptual model depicts the relationship between cultural diversity (chaos) and order (complexity) mediated by leadership qualities

love, tolerance and dialogue and to get organized" (Gulen, 2010). Working with the clout of diverse cultures requires detachment from our own boundaries. Yet, people are devoted to their own values and identities, which makes them feel less comfortable with other identities. This makes conflict more probable. That is, "the challenge of leadership when trying to generate adaptive change is to work with differences, passions and conflicts in a way that diminishes their destructive potential and constructively harnesses their energy" (Heifetz and Linsky, 2002).

Four ideas are suggested by Heifetz and Linsky (2002) for orchestrating the conflict and change enactment can be adopted by leaders even if they are not occupying higher positions of authority: "First, create a holding environment for the work; second, control the temperature; third, set the pace; and fourth, show them the future". However, the conflicts are resolved is directly linked to its sustainability. Conflicts that have been resolved using coercion and power were short-lived. That is, "conflicts that are reconciled totally abandon their old feuds and live amicably in an environment of tolerance as it plays an important role in social reconciliation and conflict preventions" (OSSREA, 2002).

In conclusion, the task of rebuilding community and transforming a conflict into cooperative relationships is given to the local level leaders, who have the most insight into the causes and triggers for violence. The inclusion of cultural variants would ameliorate many criticisms of interfaith dialogue (Joyner and Mengistus, 2012). This adaptive role of leadership as presented in Fig. 1 represents uniquely model the role of leadership in creating order out of chaos.

RESULTS AND DISCUSSION

Philosophically and practically, visionary, non-violent, tolerant leadership can contribute to the process of transformation from chaos into order. Increased diversity creates the need for greater harmony and integration, but integration becomes harder to achieve as diversity increases. Chaos theory, ecosystems, complexity theory can provide a vital rationale for cultural diversity and dealing with the threats and opportunities that it brings. Building on complexity and chaos theories, this research proved how leaders can transform chaos (randomness) to order (integration) through their qualities of visionary, tolerance and non-violence. That is, inspiring visions of leaders have the power to unite people work together towards superior goals. Non-violent and tolerant leaders could make difference in their societies creating the culture of peace. They prompted us to reconsider the rich content and potential of cultural diversity by highlighting the commonalities between cultures.

Leaders tolerance lays the bases for social coherence, a sign of strength and integration. Crossing the boundary of difference would require developing a level of comfort with difference. This would mean acceptance and respect of different beliefs and customs without feeling that such acceptance waters down or dilutes core beliefs (Joyner and Mengistus, 2012). By the same token, intolerance drives social problems and indicates a sign of confusion (Dobbernack and Modood, 2011). With these qualities, leadership emerges as a human system, deliberately function in the area between chaos and complexity to create social and political integration, stability and prosperity.

CONCLUSION

The concept of cultural diversity is extended here to include not only ethnic or racial diversity but also multiculturalism and political affiliation. It is worth noting also that the rationale behind leadership for cultural diversity is intended with this research to promote courageous and moral leadership to struggle for equality and peace achievement. Equality and peace are built on the fundamental principles of returning back justice to the oppressed and restoring the usurped rights to their owners, not equating victims with their aggressors and so do not achieving peace and equality.

Meadows (2002) has introduced the concept of emergent leadership' which can be comparable to "leadership for cultural diversity" in this research and hence summarizes the mechanism by which leadership for cultural diversity works with its important qualities "visionary, nonviolent and tolerant". This makes the role of "emergent" leadership clear in the transformative process within systems dynamisms, complexities and feedback while bringing a vision of the future "lovingly into being" (Meadows, 2002).

Emergent leadership is associated with a mental model that reflects an acute awareness of the interconnectedness and interdependence of things dominated with the sense of the 'whole' by becoming flooded in the parts (Spirituality, leadership and management, 2010). It refers to systems thinking rather than systematic thinking because as both are significantly different when it comes to leadership in particular (Ison, 2008). Within this context, leadership is coined with creating the atmosphere for change rather than forcing people to achieve their aspirations. Emergent leadership facilitates the emergence of order by fostering the sense of synergy and coherence through influencing, but not controlling, the interconnectedness and interaction between chaotic and complex systems. Thus, emergent leadership leads emergent change or order using the power of unity, tolerance and non-violence the same as Martin Luther King, Mahatma Gandhi and Nelson Mandela did.

The essence of leadership for cultural diversity is that such a leadership has to maintain mutual understanding, respect and tolerance in within a society. While people, groups and/ or nations may differ in races, ethnicities, religions and political affiliations, they must be equal in rights and have the right to be so. However, cultural integration into a national identity entails efforts and time that result in the people's emotional support to support the leader in his endevours for achieving nation's prosperity and sustainability (Kim, 2010).

Our world, now more than ever, needs the kinds of leaders who believe that there are no substitutes for dialogue, mutual respect, tolerance and understanding between conflicting parties. Leaders who are trying to control systems or to interfere with the flow of systems processes to dictate future states are making a strategic mistake. They need, instead, to understand that the society's or the organization's harmony, coherence and respect of diversity that support them and determine their success or failure at last. Their actions and power are ineffective without creating an enabling environment for productivity and nation's welfare. They need to facilitate the dynamics of adaptation and emergence. They need to lead at the edge of chaos instead of trying to control the systems and thus, they need to grasp the complex associations and nonlinear interactions between constituent components of systems. But they need,

at the same time, to learn how to make use of complexity and learn to manipulate the situations of distrust and tension more than its results (Marion and Bien, 2002). Leaders need to develop their contextual intelligence to be able to see the whole picture of the world of cultural diversity.

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