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i have also used social identity theory and difference in my own leadership development activities and in diversity training. for example, i was approached to develop a diversity recruitment/retention program for the campus. i remember getting to the first day of the interview and the diversity recruitment trainer asked me how i would communicate my ideas. at that time, i was primarily in the co-op program and did not have an undergraduate degree. i said, the same way i communicate with people in the co-op program at cu denver, with the same values and concepts. i am open and am interested in learning. that, i think, is the difference between social identity theory and conventional wisdom. social identity theory asks us to become comfortable and interested in communicating differently, even when we are in different groups. i am a white man, a liberal, and a feminist and i am also a recipient of affirmative action. i have been privileged, and i admit this. i am also likely to have had some predispositions toward people of different backgrounds, and these predilections may well have been reinforced by the factors that i discussed earlier. but none of that matters. what matters is that i am open to learning and making a genuine effort to communicate with people who have different backgrounds and perspectives. in that way, i can move beyond the "old" me, and the perception of others may be profoundly changed. as there is a distinct social identity for all eu citizens, but a more general societal identity for the eus collective self, it would be good news for the eu to strengthen its identity through a project-based, individualised and socialised gemeinschaft that would broaden its appeal. instead, the eu, as a political, legal and institutional structure and a project-based association of member states, may alienate the populations of other states. the strategy of evolution, which the eu has attempted to apply to itself since 1985, would be more effective if it aimed to become a gemeinschaft on the basis of a clearer and broader social identity for its member states.

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in order to address the paradox of liberal democracy and multiculturalism, the eu endorsed the multicultural foundations of the european project in its 2005 charter of fundamental rights of the eu. 143 the charter, which is neither a constitution nor legally binding, says that respect for cultural differences is a guiding principle of the european union. 144 it states that the eu is founded on the principles of liberty, democracy, respect for human rights, fundamental freedoms, equality between men and women, non-discrimination and respect for the diversity of cultures and religions, and that the union respects the culture, traditions, customs and heritage of the member states, as well as their national identities. social identity theory, therefore, not only provides a psychological basis for the understanding of societal security, but also a set of policies that can assist the achievement of societal security. for example, a stronger community identity would provide a greater sense of security to its members because they will feel more comfortable with their group than they would if their community was weaker. 130 the concepts of community and society are not mutually exclusive, nor are they necessarily negative, and although they are distinct they are not oppositional. many sociologists are reluctant to use the term society, preferring to think of social groups, communities, or social actors. 131 for example, goffman (1963) avoided using the term society to

emphasise the differences between the social relations of an individual and those of a group. a society, he said, is a collection of social groups and individuals, and the society is the sum of its parts. another sociologist who used the term was Erving Goffman (1959).

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