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Community Conversations
(previously known as "Literature Review")

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#IamRemarkable is a Google initiative that strives to empower everyone, particularly women and underrepresented groups, to celebrate their achievements in the workplace and beyond.

Our goals:

- Encourage everyone, but particularly those in underrepresented groups, to develop the confidence and competence to engage in self-promotion

- Challenge the perceptions around self promotion

Please learn more by visiting the Facilitator Hub on the #IamRemarkable website. This is your one stop shop to access all the materials, resources and information you need to be prepared for delivering impactful workshops

Find out more at g.co/IamRemarkable

Introduction

Many organisations are investing in programs to advance diversity. However, women and other groups in executive roles are still significantly underrepresented.

Research shows that all marginalized groups/underrepresented communities face a variety of challenges in the workplace based on their intersectionality. Experiences include
- Negative perceptions on performance/competency
- Stereotyping because of a sense of belonging to a specific social category, combined with a view about how people who belong to that category should behave
- Differences in pay, promotion, opportunity
- Bringing their own self to work

While research is more pronounced & available in the case of gender, these experiences are are even more prominent in many other marginalized groups.

Experiences like stereotyping are also experienced by men, which leads to challenges with self-promotion in men. Statements such as "men and women are taught to see men as independent, capable, powerful; men and women are taught to see women as dependent, limited in abilities, and passive,"[1] are common.

We start by talking about implications of identity and intersectionality as a framework for understanding how social identities—such as gender, race, ethnicity, social class, religion, sexual orientation, ability, and gender identity—overlap with one another and with systems of power that oppress and advantage people in the workplace and broader community.[2]

Our main attempt is to discuss how people with overlapping identities experience systems of power; and the power of Allyship. We conclude by providing some guidance & practical advice quoted from various research.

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About this resource & how to use it

We've put together this resource to help you wrap your head around some of the issues you might have to grapple with as a facilitator.

This document includes a limited view of available research. There are many other voices as well that may not have been documented and/or published as research for wide reference. We understand that documents herein may not comprehensive in incorporating all possible views, and hence may be missing some views. We welcome all opinions and conversations.

Note: References as 'women' and 'men' mean self-identified women & men in this document.

You're not expected to be an expert on any of these topics, but understanding the research can help you better guide the conversation and respond to the difficult questions that often arise in a workshop. As far as possible, we've tried to include flagship studies — those that are seen as the defining research on a given topic and are continuously referenced by other scholars. For that reason, some of the research dates back several decades. But just because it's "old" doesn't mean it's irrelevant. If you want to learn more about how the research is still being discussed and applied today, we recommend you look at some of the pieces in the further reading section, which are (with one exception) from 2012 onwards.

This resource is structured into layers: the top layer, the research at a glance, gives you the "elevator pitch" for each topic. In most workshops, this is all you'll need. But sometimes participants have questions and want to dig into the research we're sharing. The details in this resource should help with that. Reading through this resource would in general, help in having an enriching discussion during the workshops.

Where possible, we've linked through to publicly available versions of the research, but we've also summed up the findings of each study. The further reading section is made up of non-academic pieces, which are useful to get a more contextually relevant understanding of the research. Happy reading. If you'd like to share feedback, email us at iar@google.com

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Understanding the Research

By understanding the science behind self-promotion for underrepresented groups in the workplace, you will be better equipped to discuss it. Think about your participants and pick the research and statistics that will best fit their needs and interests.

The notion of authentic self is a key aspect of diversity at a deeper, more invisible level. It refers to the desire to express one's internal self through actions in the external world (Guignon, 2004). In the context of the religious self in the workplace, to be authentic employees must experience congruence between their internal values and external expressions (Roberts, 2013). Workplace behavior and practice can create challenges for the expression of an authentic self.

We start the discussion in this resource with an integral concept called Intersectionality, which is understanding of how multiple dimensions of marginalization can affect someone. We look at various themes with the lens of intersectionality at the centre.

Themes we discuss in this paper are:

Contribution

Our perception of the performance/competency of others is fueled, in part, by stereotyped and pre-defined constructs. These constructs include believing the identities belonging to under-represented communities to be less competent and disproportionately rewarding men for their ideas.

Experiences in the Workplace

Well-represented and under-represented communities have different experiences when it comes to promotion, pay and opportunity in the workplace. The challenge starts from bringing their own self to work and goes up to battling negative perceptions as part of intersectional experiences.

Unconscious Bias

Some biases are strong and although the motives behind some biases may be unconscious and subtle, these biases still have a large and powerful effect.

Income Inequality

Income inequality refers to an uneven split of income that favors some segments of the population over others. Income inequality connected to discrimination also impacts a variety of job-related areas—including productivity, job satisfaction, earned wages, and job opportunities—as well as other conditions related to prosperity, like health.

Deserving less, asking for less and negotiating less compared to their more represented counterparts is common. The discrepancies start early in the career and are seen follow throughout their professional life.

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Implications of Identity

"Implications of identity" is defined as a sense of belonging to a social category, combined with a view about how people who belong to that category should behave. Departures from these norms are perceived as generating costs and hence people seek to avoid them.[3]

Race, gender, age, ability, and other identity-based stereotypes can impact our perception about a person's competence and ability. This leads to implicit biases we may not even be aware of.

Stereotypes are often automatic and unconscious. In the workplace, stereotypes can influence decisions we make about other people, preventing their ability to fully contribute in their jobs. Performance bias occurs when people who are part of dominant groups, such as whites or men, are judged by their expected potential, while those who are part of less dominant groups such as people of color or women, are judged by their proven accomplishments.[4]

While the common dimensions identity could be:
- Race
- Gender
- Age
- Religion
- Disability
- National origin
- Property (or other status)

Many other dimensions that lead to implicit biases include:
- Caste
- Migrant or refugee status
- Place of residence
- Health situation
- Status of deprivation of liberty
- Sexual orientation
- Political orientation
- Physical appearance
- Poverty

Although the motives behind gender bias may be unconscious and subtle, these biases still have a large and powerful effect.
Unconscious biases cause some people to be perceived as 'naturally talented', and others to have 'gotten lucky', Those who are perceived as 'gotten lucky' are less likely to receive credit for their ideas, are interrupted more often during team interactions and have less influence on teams.[5]
The paper "Investors Prefer Entrepreneurial Ventures Pitched By Attractive Men" argues that men's voices are perceived as more persuasive, fact-based, and logical than women's voices, even when they are reading identical pitches.[6]

Understanding of these biases caused from multiple dimensions of marginalization, is termed as Intersectionality, which is an integral concept of our research in this resource.

# Intersectionality: What it is & What it is not

Intersectionality is:
A framework for understanding different people's experiences around the world, it is not about adding one aspect of identity to another.
The fundamental idea of Intersectionality is how multiple dimensions of marginalization can affect someone.

An illustration of the same is:

"Intersectionality is what occurs when a woman from a minority group (…) tries to navigate the main crossing in the city (…) The main highway is "racism road". One cross street can be Colonialism, then Patriarchy Street (…) She has to deal not only with one form of oppression but with all forms, those named as road signs, which link together to make a double, triple, multiple, a many layered blanket of oppression.[7]

Intersectionality
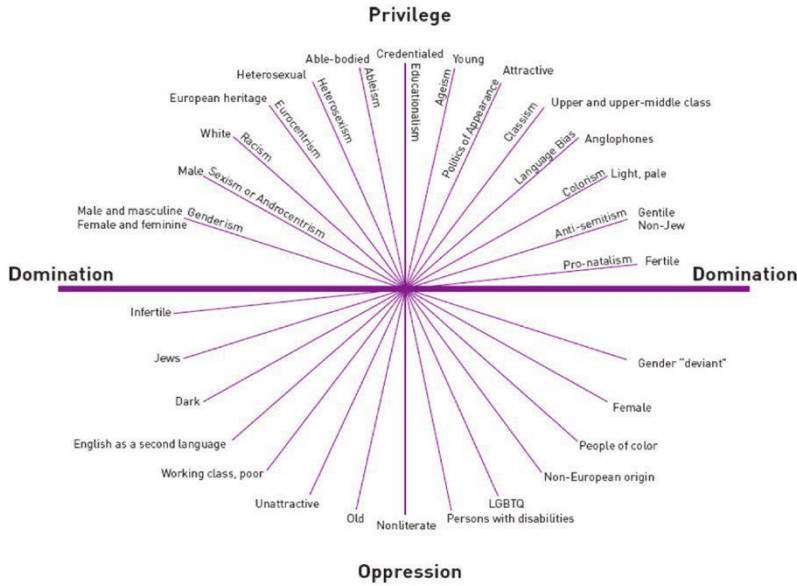
Source: Morgan, K.P. Describing the emperor's new clothes: Three myths of educational (in)equity. In The Gender Question in Education: Theory, Pedagogy, & Politics. Westview Press, Boulder, CO, 1996, 105–122. Used in AWIS' intersectionality fact sheet at https://www.awis.org/intersectionality/   AWIS

"[i]intersectionality highlights how lived identities, structural systems, sites of marginalisation, forms of power and modes of resistance 'intersect' in dynamic, shifting, ways."[8]

Intersectionality is not:
- **A code word for diversity**
- **A replacement for anti-racist education or thought**

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Intersectionality: Analysis & Approach

Intersectional approaches differ from cumulative or multiple conceptions of discrimination which add together a number of grounds of discrimination – ethnic origin + gender + social class + disability + age – as discrete, sequential and severable identity factors.[9]

Intersectional approaches recognise that the unique forms of discrimination that occur at the intersection between several systems of oppression should be observed using new analytical tools and remedied through specific measures that may go beyond those typically provided in cases of discrimination on the basis of a single ground.[10]

An intersectional analysis considers intra-group differences as important as those between groups and asserts that it is possible for individuals and groups to be simultaneously oppressed and privileged.[11]

There is evidence that certain women, in addition to facing discrimination as women; also face multiple forms of discrimination on additional grounds such as the ones listed above that leads to compounded negative impact on them.
For example, due to the intersectional experience being much greater than simply a sum of race and sex, it is not just 'women's experience' or 'Black+'s experience' when we analyze what Black+ Women experience.

Kimberlé Crenshaw, a legal scholar, coined the term "intersectionality" in 1989[12] when describing the systematic exclusion of Black+ women from anti-discrimination law that occurs, in part, through the separation of "race" and "gender" in discrimination claims. At the time, US courts dismissed Black+ women's claims of employment discrimination at several businesses, concluding that there was no race discrimination because their case did not represent Black+ men and that there was no gender discrimination because the businesses employed White women.[13]

Intersectional Experience > > Factor 1 + Factor 2 + Factor 3 + …. + Factor n

Any analysis that doesn't consider intersectionality into account cannot sufficiently address the particular manner in which a marginalized group is surrounded.

Intersectionality is not a new term or concept. Although it is central to the lives of marginalized people, it has been ignored, especially within the business world, for some time now. An intersectional framework recognizes and celebrates diverse experiences and talents. It is foundational to a more inclusive working environment. For example, it can be a lens through which businesses view hiring procedures, written and unwritten policies, and established company culture.

Workplace Experiences: Gender

A stereotype is a widely held, simplified, and essentialist belief about a specific group. Groups are often stereotyped on the basis of sex, gender identity, race and ethnicity, nationality, age, socioeconomic status, language, and so forth. Stereotypes are deeply embedded within social institutions and wider culture.[14]

Gender Stereotypes are common - both against women and men, like stereotypes about a woman's natural ability to be nurturing and be agreeable (above all else) are at odds with many of the leadership attributes needed to advance professionally. Marianne Cooper of the Clayman Institute for Gender Research at Stanford argues that high-achieving women experience social backlash because their success – and specifically the behaviors that created that success – violates our expectations about how women are supposed to behave. Women are expected to be nice, warm, friendly, and nurturing. Thus, if a woman Acts assertively or competitively, Pushes her team to perform, Exhibits decisive and forceful leadership; she is deviating from the social script that dictates how she 'should' behave. By violating beliefs about what women are like, successful women elicit pushback from others for being insufficiently feminine and too masculine. As descriptions like 'Ice Queen,' and 'Ballbuster' can attest, we are deeply uncomfortable with powerful women. In fact, we often don't really like them.[15]

In most conversations at work, talk about "gender" is usually talk about women and people who are nonbinary and/or trans. Men are rarely the subject, and therefore we miss opportunities to discuss men's experiences with gender at work.[16] Men are a victim of stereotypes too. A survey of over 1,000 men in the United States found that almost all of them, 94%, experience at least some degree of **masculine anxiety** at work.[17] Masculine anxiety, which we define as the distress men feel when they do not think they are living up to society's rigid standards of masculinity, is widespread.

Men who are concerned about behaving in ways that lead others to question their masculinity, speaking up against sexism can be perceived as attesting to their potentially flawed manliness. Men in the workplace who fail to take the initiative or exude confidence are often perceived as being "too soft." While having an advocate in the workplace can help women make important professional gains, the same isn't true for men, and this isn't the only area where women appear to have an advantage over their male colleagues. Other studies have shown that managers view men who have only part-time work experience as less hirable than women with the same part-time work experience — all due to gender expectations that label men as household breadwinners.[18]

Gender/sex is traditionally viewed as binary, with people falling into one of two categories: male or female. Non-binary is a gender identity which falls outside of the gender binary, meaning an individual does not identify as strictly female or male. While, the term "non-binary" falls under the umbrella of transgender identity, it is important to note that identifying as transgender does not mean that particular individual is non-binary.[19] Workplace discrimination is a serious problem for non-binary employees. Studies highlight instances of non-binary people being fired, passed over for a promotion or not being hired due to their gender identity or expression.

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Workplace Experiences: LGBTQIA+

One of the most important challenges that LGBTQIA+ communities face is being their own self, and bringing their Full Selves to work.

HRC Foundation found that:
- **31%** of LGBTQIA+ workers say they have felt unhappy or depressed at work;

- LGBTQIA+ workers don't report negative comments they hear about LGBTQIA+ people to a supervisor or human resources because **They don't think anything would be done about it** — and they don't want to hurt their relationships with coworkers.

Discrimination of LGBTQIA+ people emerges in workplace surveys. For instance, Stonewall and YouGov found in 2017 that 18% of LGBTQIA+ staff in the UK had been a target of negative comments or conduct from work colleagues in the previous 12 months because of their sexual orientation.[20]

53% of LGBTQIA+ workers report hearing jokes about lesbian or gay people at least once in a while.

Without diverse leadership, women are 20% less likely than straight white men to win endorsement for their ideas; people of color are 24% less likely; and LGBTQIA+s are 21% less likely.[21]

The wage gaps that exist between men and women and between white and Black+ people have received a lot of attention in recent years. But there's another wage gap that tends to be overlooked—between heterosexuals and LGBTQIA+ people.

Interestingly, it works in two different directions: most studies show a wage penalty for gay men but a wage premium for lesbian women compared with their heterosexual counterparts. One analysis[22] of 32 studies from several countries found that on average, gay men earned 11% less than heterosexual men, while lesbian women earned 9% more than heterosexual women. Studies and surveys have also shown a negative wage gap for bisexual and also for transgender people, though the evidence is much more limited, particularly for transgender people.

Among possible explanations are:
- Gays avoiding male-dominated occupations, lesbians avoiding female-dominated occupations
- LGBTQIA+ less likely to finish school and attend university than other students
- Men in same-sex couples less likely to complete their degree in a STEM subject.[23]

It's not easy to get to the bottom of why these differences in wages and employment exist. But recent research using various methods has certainly found that discrimination is a key driver. Examples include:
Gay and lesbian workers choose to enter occupations with fewer prejudiced workers, with male-dominated occupations more likely to feature discrimination.[24]
Some of the CVs made references to LGBTQIA+ activities while others did not. Male participants penalised CVs that included an LGBTQIA+ activity.[25]

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Workplace Experiences: Religion

Due to religious discrimination, many people of myriad religions don't feel comfortable bringing their whole selves to work. And this can have dire consequences for employees. Tanenbaum, an organization that studies religious prejudice in the workplace, found that companies that don't provide information about their religious-discrimination policies are more likely to have staff seeking new jobs than workers at companies that do. In an increasingly globalized world, our workplaces are and will continue to be diverse. But how we work with that diversity is what will distinguish successful organizations from failing ones.[26]

Some religious identities can be invisible to coworkers, others have visible signifiers, such as the wearing of a hijab, kippah, or turban by some Muslim women, Jewish men, and Sikh men, respectively. Unlike race, gender, weight, or certain disabilities, religion can be an invisible social identity. The invisibility allows an individual to control the likelihood of being stigmatized by his or her choice to disclose what would otherwise remain hidden.[27]

Several studies have also found adverse effects for Muslims in the workplace including negative impact on hiring decisions based on their name/religion (King and Ahmad, 2010), unfavorable judgment compared to whites in hiring decisions (for example, while questioning about marriage and children may apply to all women, some employers assume that Muslim women are likely to leave employment soon after they are married.), salary assignments, and future career progression (Park et al., 2009), and stereotyping and biases associated with their of religion and national origin (Mujtaba and Cavico, 2012).

These studies reveal that Muslims have legitimate concerns about fair and equal treatment in the US workplace.[28] A woman manager of Islamic origin in UK, working in the engineering sector which is highly dominated by men, explains that not having role models from her own cultural background has had a major impact on her career. She quotes "I didn't really receive much support from any mentors because the mentors in the organisation are White males. To be honest it is a lonely journey; what I found was that you made more enemies than friends as you progressed in your career".

There are however, evidences from a small section of the companies where the ethnic minority groups have been effected in a positive way. Examples include having Muslim women work in the Diversity department, considering the potential to bring in new ideas and expertise to the team with an intention to promote diversity within the organisation.

There are various articles that talk about Sikh men experiencing higher rates of unemployment being a minority in every country they live. Discrimination of various kinds exist in many countries like India, UK, Australia, USA. Challenges include on keeping the beard and turban according to their religious preferences; in recent covid times how some of them had to go against their religious beliefs to shave their beards. A view is that sikhs work all over the world in every position imaginable and can and do work in a wide variety of places and jobs. It is unfortunate for the world to see the appearance differences and not focus on the hardworking spirit of employees.

Some other facts like violence against Jewish-Americans has risen 37% between 2016 and 2020, are quoted in a few articles focusing on Jewish experiences. Some instances of hiring discrimination against Jews also argue to be questioned as a religious or a racial discrimination.[29]

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Workplace Experiences: Race

A Gallup survey released recently found that nearly a quarter of Black and Hispanic workers in the U.S. said they were subjected to discrimination in the workplace within the past year. Among those who said they were discriminated against , 52% believed it was on account of their race.[30]

Discrimination against Latinos is common as well, as identified through some surveys. The discrimination exists at various levels like while applying for jobs, equal pay & promotions at workplaces, while trying to rent/buy housing, interacting with police, doing to a doctor or a health cinic. The survey from 2017 found 32% of Latinos agreed they have been discriminated in the area of equal pay & promotion.[31]

A research-driven look at Black Americans at work reveals profound inequities.
The scale of the issues facing Black+ US workers is massive, and the roots of the problem are deep. As a recent article explained, "Inequality is baked deep into our current capitalist society."[32] Many researchers see the challenges as rooted in the socioeconomic and racial history of the United States.

Relevant challenges discussed in a McKinsey & Company study are[33]:
- Underrepresentation of Black+ workers in faster-growing, higher-wage industries, in higher-wage jobs, in the most in-demand jobs
- Disproportionate impact of technology and future of work trends on Black+ workers
- Low Black+ worker representation in executive levels
- A lack of managerial sponsorship & allyship for Black+ employees

For people of color, coping with discrimination can create the burden of an "emotional tax" in the workplace. This emotional tax is defined as 'the heightened experience of being treated differently from peers due to race/ethnicity or gender, triggering adverse effects on health and feelings of isolation and making it difficult to thrive at work.' Nearly 60% of women and men of color have experienced this burden, according to a survey by Catalyst[34].

When faced with bias and discrimination, Black+ workers may feel obligated to code-switch[35], a method of alternating between ways of self-expression, appearance, and behavior in the workplace, to downplay racial differences and connect with colleagues. This suppression of one's racial identity can come at the cost of authenticity and self-confidence, and thus, decrease a sense of belonging in a work environment.

Facing the intersectional pressures of race and gender bias, Black+ women, especially, may need to navigate situations of gender bias more carefully, including things like being asked to do office housework[36] or being interrupted while communicating in the workplace. Other situations that stem from racial bias, such as having their hair touched without consent or being told that they are exceptionally articulate or not like others of their race, can also take a toll. A common solution offered to women to thrive in the workplace is to "lean in" or be "more assertive." However, due to pervasive stereotypes, Black+ women may be labeled as "angry," or subjected to racially biased reprisals when speaking up for themselves.[37]

Statements such as "men and women are taught to see men as independent, capable, powerful; men and women are taught to see women as dependent, limited in abilities, and passive,"[38] are common within this literature. But this "observation" overlooks the anomalies created by crosscurrents of racism and sexism. Black+ men and women live in a society that creates sex-based norms and expectations which racism operates simultaneously to deny; Black+ men are not viewed as powerful, nor are Black+ women seen as passive. An effort to develop an ideological explanation of gender domination in the Black+ community should proceed from an understanding of how crosscutting forces establish gender norms and how the conditions of Black+ subordination wholly frustrate access to these norms.

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Workplace Experiences: Disabilities

Disabilities can be visible or invisible. Visible disabilities can be noticed by an individual through a naked eye and by just looking at the person whereas invisible disabilities are can be as common but not noticed. Examples of invisible disabilities can be: autism spectrum disorder, depression, colour blindness also including symptoms such as fatigue, dizziness or any chronic pain.

For many people with visible disabilities, finding and sustaining work is a challenge. Across the world, employment rate varies significantly among individuals with disabilities and individuals without disabilities, comparison for some countries/regions is as shown below[39]:

Country/Region	Employment rate among individuals with disabilities	Employment rate among individuals without disabilities
United States (US)	34.9%	76%
Canada	49%	79%
European Union	47.3%	66.9%

The primary reason for the low unemployment rate are employers' misconceptions about working abilities of these individuals[40] like:
Co-workers are sometimes reluctant to interact with persons with disabilities, partly because they are sometimes viewed as less productive.
There are safety issues surrounding the employment of PWDs in a manufacturing environment.
Hiring persons with Persons with disabilities will raise the healthcare costs.

As is the case with identities, it may be difficult for an individual to come out and share an invisible disability. In the Center for Talent Innovation's "Disabilities and Inclusion" study, 62% reported that their disability is invisible, agreeing with the statement, "unless I tell them, people do not know that I have a disability." For another 26%, their disability can be visible or invisible, depending on the circumstances. Someone who has low vision, for example, may only use a cane in unfamiliar places. Because so many disabilities are invisible (or sometimes invisible), most people with disabilities must deliberately decide when, whether, and with whom to share their disability status.
In the same study, it was found that employees with disabilities who disclose to most people they interact with are more than twice as likely to feel regularly happy or content at work than employees with disabilities who have not disclosed to anyone (65% versus 27%). They are also less likely to regularly feel nervous or anxious (18% versus 40%) or isolated (8% versus 37%).

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Income Inequality: Covid-19 Impact

Covid-19 has amplified discrimination at various levels and intersectionality is one of the impacted areas.

A Human Rights Campaign poll from 2020 indicated that, based on the impact of the first wave of the closures, 17% of LGBTQIA+ people had lost jobs because of COVID-19, which was higher than the 13% of people who had lost jobs in the general population. People of color in LGBTQIA+ communities, particularly Black+ and Latinx people, were more adversely affected, reporting a 22% job loss for people of color in LGBTQIA+ communities and 14% for Whites in those communities. LGBTQIA+ people of color were 44% more likely to take a cut in work hours, and transgender people were 125% more likely to do so.[41] [42]

Covid-19 has changed the way nearly everyone works, which means that code-switching[43] is also evolving. People of colour can no longer depend on a physical office to trigger the need to code-switch, and the use of video conferencing has blurred the border between 'private' or 'office' spaces. In addition, a year of world events that ignited discussions around social justice – which has had a disproportionate impact on people of colour at work – has added more complication to code-switching.[44]

As a result, many people of colour are seeing code-switching in an entirely new light.

Many employees have had to navigate the challenges of the transition to remote work, but workers with marginalised identities bear the added burden of managing how their colleagues perceive their personal spaces, which have unavoidably entered into view. In the past, home may have been a refuge, where self-expression wasn't compromised. But with colleagues entering that space, there's a new layer of emotional labour since it becomes more difficult to turn off code-switching; rather than checking certain traits at the office door, it could mean checking an entire lifestyle.

'A lot of black people are exhausted' - sometimes asking to explain their experiences as people of colour in the workplace can be traumatizing as well especially when they have spent years cultivating a white-friendly version of themselves.

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Ally and Allyship

Various differences qualifying the marginalized groups call for differences in attention naturally:
1. **Biological**
2. **Geographical**
3. **Familial**

Protection or Consideration is provided when the experiences are distinct, as related to one of the marginalized groups (say race, or sex, or age individually). Little or no protection or consideration is given to experiences where intersectionality prevails.

Consideration for Intersectional Experience < < Factor n (for each n)

One of the key reasons for this is the intersectionality experiences lead themselves to a very small sample which may often not be statistically significant.

An ally is one who is associated with another or others for a common cause or purpose; a person or group who provides assistance and support in an ongoing effort. The term has come to represent someone who is not a member of a marginalized group, but who expresses or gives support.[45]

An ally is any person that actively promotes and aspires to advance the culture of inclusion through intentional, positive and conscious efforts that benefit people as a whole.[46]

Allyship is:

- a lifelong process of building relationships based on trust, consistency, and accountability with marginalized individuals and/or groups of people.
- not self-defined—work and efforts must be recognized by those you are seeking to ally with.
- an opportunity to grow and learn about ourselves, whilst building confidence in others.

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Who can be an ally & how?

To ally yourself with someone or something is to associate, join, or unite.[47]

Everyone has the ability to be an ally as privilege is intersectional - white women can be actionable allies to people of color, men can be allies to women, cis people can be allies to members of the LGBTQIA+ community, able-bodied people can be allies to those with different abilities, economically privileged people can be allies to those who are not and so on.[48]

Why Is it Important to Consider Intersectionality in the Workplace?
For each of us, our various identities impact our daily lives, affecting how we perceive the world and how the world perceives us. Work forms a large and crucial part of our daily lives.
Understanding workplace experience by considering intersection of multiple social identities is hugely complex. However, creating an empowering and inclusive environment is key to ensure employees feel belonged and it is key to retain highly motivated and talented employees.
For companies, adopting an intersectional approach starts by evaluating & revamping some approaches like below:

1. Creating more opportunities for employees to self-identify
2. Taking stock of what data you are collecting and what's missing
3. Evaluating trends over time - hiring, promotion, retention metrics across time.
4. Representation ≠ Inclusion

To be a true ally, one should:

- Lift others up by advocating,
- Share growth opportunities with others,
- Not view venting as a personal attack,
- Recognize systematic inequalities and realize impact of micro-aggressions,
- Believe underrepresented people's experiences, and
- Most importantly – listen, support, self-reflect & change.

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Conclusion: Practical Advice

Although societal stereotypes persist in the workplace, some evaluation formats are able to bypass managers' gender biases. Tying evaluations to performance, ensuring that the process is transparent, and holding managers accountable for reviews can reduce the likelihood of gender stereotypes influencing the process, the researchers say. It's also important to make sure managers have clear criteria for evaluating employees and that those criteria are applied consistently across all employees.[49]

Key Leadership Attributes that link to Inclusion:[50]
Empowerment: You enable direct reports to develop and excel.
Accountability: You demonstrate confidence in direct reports by holding them responsible for performance they can control.
Courage: You put personal interests aside to achieve what needs to be done; you act on convictions and principles even when it requires personal risk-taking.
Humility: You admit mistakes; you accept and learn from criticism and different points of view; you seek contributions of others to overcome limitations.

ACTIONS EACH OF US CAN TAKE[51]:

GET INVOLVED AND BELIEVE YOU CAN MAKE A DIFFERENCE	RECOGNIZE ALL BIASES
- Be open to everyone's opinions, even if they are different from your own. Listen and reflect. - Gender and race shape all of us in intersectional ways, and everyone has a different story. Listen to everyone to continue to grow. - Be open about your own experiences. Men and women both face barriers. - Challenge assumptions that gender norms only hurt women. - Publicly support gender equity programs and invite others to participate. - Trust the process. Taking risks is scary for everyone, and it's okay to be uncomfortable or confused. You're in the middle of a journey. Keep trying, be open to feedback, and keep improving.	- Biases are all around us, but we often fail to notice them. Be attentive to the ways underrepresented groups are judged differently from others. - Engage in mentoring to help expose to the challenges of inequity. - Seek out awareness-building opportunities within and outside your workplace.
BUILD CONFIDENCE TO OVERCOME BARRIERS TO CHANGE	**ENGAGE IN DIALOGUE TO LEARN AND RAISE AWARENESS**
- Behavior change can be awkward, so be patient if someone makes a mistake. "Call in" rather than "call out" mistakes. Support positive steps and provide feedback as necessary. - Don't make assumptions about men's intentions, ability, or willingness to take an active role in creating gender equity. - Gender equity is not a zero-sum game. Men will not lose as women gain. Everyone benefits from increased fairness and inclusion.	- Be open about your own experiences and commitment to gender equity. - Interrupt sexism when you see it. Speak out and encourage others to do the same. - Create safe spaces for others to speak. The more people feel included, the more they engage in positive behaviors. - Invite men to groups focused on gender equity. - Give men space to discuss with other men harmful gender norms and how to challenge them. - Publicly support men who challenge gender norms; they are more likely to support gender equity initiatives.

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