

Gender and Sexuality: Diversity and Inclusion in the Workplace

Umang Kanwat

Student, Gujarat National Law University

Abstract

For a variety of reasons, discussing sexual orientation is challenging. They entail discussing sexual orientation, differing values, conflicting views, and differing viewpoints. These sorts of debates, in general, make individuals feel uneasy, especially in the workplace. People who are gay, lesbian, bisexual, or transgender exist in every element of our society and work in every company and organisation. They come from all walks of life, including all economic, ethnic, and social classes. They disguise their identity in numerous organisations by making others believe they are heterosexual. They do not feel free to keep images of their loved ones and families on their desks in such settings. When questioned about their weekends, people are prone to omitting details. They may have to put up with LGBT jokes or insults if the workplace is unfriendly. Threats and insults may be more overt forms of discrimination and prejudice.

Discussions on sexual orientation and diversity are held to obtain knowledge and understanding of others so that they can be socially integrated into the workplace. The dominating group, non-allies heterosexual men and women, like debating the "cause" of sexual orientation. However, there is almost never a discussion regarding the roots of heterosexuality. This debate frequently revolves on homosexuality as a state of being that an individual chooses. While this debate rages on, nearly no gay, lesbian, bisexual, or transgender persons question whether or not they selected their sexual orientation.

To say the least, Indian attitudes about bisexuality and homosexuality have been ambiguous. According to historical records, these sorts of behaviour patterns were accepted and sometimes applauded. The modern-day clinical practitioner in India is torn between whether homosexuality is a Western idea that was introduced into the nation with the British Raj or whether it is a Hindu concept. Although limited, the brief examination reveals that same-sex relationships, whether emotional or sexual, have existed in India for a long time and are not a recent import from the West.

Index Terms: gender, gender identity, gender role, sexual orientation, homosexual, heterosexual, gay, lesbian, transgender, bisexual, homophobia.

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I. INTRODUCTION

The aim of this paper is to understand and identify a set of transdisciplinary concepts, techniques, and methodologies for understanding and analysing how identity impacts our cultural and professional experiences. This is essential for every job, as well as comprehending the world around us, because we all live with gender expectations.

Glass Escalator

When women work in male-dominated fields, they face a "glass ceiling" that keeps them from rising to the top. The glass escalator presupposes steady employment, career ladders, and universal support for public institutions, all of which are no longer true in today's work economy.

Even before males began to enter female-dominated fields in substantial numbers, those few who did chose to do so out-earned their female counterparts. Although the Glass Escalator is not new, there are now more males on it.

Today, we confront the risk of more men squeezing out female co-worker's, benefiting from preferential treatment, and expanding the salary difference.

Women and minority males, on the other hand, may be reinforcing bias-based workplace hurdles in the process. They make it more difficult for others to ascend through the ranks and enjoy top salaries, promotions, and perks by believing in the legitimacy of white male privilege.

On the flip side, bringing males into the "pink ghetto" may raise the status of these sectors and boost advantages for everybody. However, if white males on the Glass Escalator leave everyone else behind, this positive impact may be diminished.

Sexuality from the perspective of Religion and Politics

To others, sexuality may appear to be a trivial matter, a diversion from more pressing issues such as poverty, war, illness, racism, starvation, or nuclear destruction. But it is exactly at moments like this, when we are faced with the threat of unimaginable disaster, that individuals are most inclined to go sexually insane. Conflicts over sexual ideals and erotic behaviour now have a lot in common with religious conflicts from past times. They take such enormous symbolic significance. Disagreements regarding sexual behaviour are frequently used as vehicles for shifting social worries and releasing the associated emotional tension. As a result, at times of severe societal stress, sexuality should be addressed with extra care.

Internal politics, injustices, and oppression exist within the area of sexuality. The concrete institutional forms of sexuality in any particular time and location, like other elements of human behaviour, are creations of human action. They're full with conflicts of interest and political manoeuvring, both intentional and unintentional. Sex is always political in this sense. However, there have been times in history when sexuality has been more hotly debated and blatantly political. The sphere of erotic existence is effectively renegotiated during such times.

Individuals with high-ranking behaviour are rewarded with mental health certification, respectability, legality, social and physical mobility, institutional assistance, and monetary rewards. Individuals who engage in sexual behaviours or vocations that are lower on the scale are presumed to be mentally ill, have a bad reputation, are criminals, have limited social and physical mobility, lose institutional support, and face economic fines. Extreme and punishing stigma sustains the low status of specific sexual behaviours and serves as an effective deterrent for those who indulge in them. This stigma's severity is based in Western religious traditions. However, the majority of its current substance is based on medical and psychiatric disapproval. The traditional religious taboos were based mostly on familial social structures.

They were created to prevent unsuitable pairings and to establish adequate kinship. The acquisition of the improper sorts of affinal mates was prohibited by sex laws drawn from Biblical pronouncements: consanguineous relatives (incest), the same gender (homosexuality), or the wrong species (bestiality). When medicine and psychology gained great control over sexuality, they were more concerned with unfit kinds of desire than inappropriate partners.

Sexuality, like gender, is a political issue. It's divided into power structures that reward and encourage some people and activities while punishing and repressing others. Since its inception and evolution, the contemporary sexual system, like the capitalist organisation of labour and its allocation of rewards and powers, has been the subject of political strife. Sexual conflicts, on the other hand, are fully hidden if labour-capital tensions are obscured. The end of the nineteenth century and the early decades of the twentieth century saw a refracted response to the creation of the contemporary sexual system in the form of legislative reorganisation. New erotic communities arose at this time.

With constant misinformation, the media feeds these mindsets. All of these sexual value hierarchies – religious, psychiatric, and popular – work in the same way as racist, ethnocentrism, and religious chauvinist ideologies do.

It became feasible to be a gay man or a lesbian in a way that had never been conceivable before. The availability of mass-produced erotica increased the possibilities for sexual trade. The first homosexual rights groups were established, as were the first assessments of sexual oppression. It's past time to acknowledge the political aspects of erotica.

Sexual Diversity in Popular Culture

The concept that erotic diversity is hazardous, sick, wicked, and a threat to anything from tiny children to national security is pervasive in popular culture. Popular sexual ideology is a poisonous concoction of sexual vice, psychological inferiority, anti-communism, mob hysteria, witchcraft charges, and xenophobia.

Sex actions are valued in modern Western countries according to a hierarchical system of sexual worth. At the apex of the erotic pyramid, married, reproductive heterosexuals are alone. Unmarried monogamous heterosexuals in relationships are lusting for, followed by the majority of other heterosexuals. Solitary sex is a bit of a grey area. Lesbian and gay male couples that have been together for a long time are approaching respectability, while bar dykes and promiscuous gay males are floating just above the bottom of the pyramid.

Gender and Sex

To begin, there is a distinction between gender and sex in this context: sex refers to biology, i.e., the sex assigned at birth; gender refers to one's fundamental sense of self. As a result, transgender (from the Latin *trans*, which means "on the other side of") refers to someone whose gender is not the same as their assigned sex.

Second, although transgender refers to people whose sex and gender do not match in the widest sense, cisgender (from the Latin "on this side of," i.e., the antonym of trans) refers to those whose sex and gender do match. To put it another way, everybody who isn't trans is cis.

In recent years, there has been a trend in the West away from seeing various sexualities as immoral or illegal. Criminal conduct has given way to reluctant societal acceptability in several nations. In the United Kingdom, for example, gay activity was illegal until 1967, when the age of consent and civil unions ushered in a grudging acceptance. Queer theory is taught at a number of universities and academic institutes. The derogatory term 'queer' has been reappropriated as a sign of pride and denotes a more flexible sexuality. Society's attempts to categorise everyone and standardise sexual conduct are rejected by sexual flexibility.

In India, hijras have a significant position. They would perform dances in Hindu homes like weddings and the birth of a male kid. By virtue of their status, the hijras are distinguished from effeminate or homosexual males in India; they are man-minus-man, but also man-plus-woman. They dress like women, wear make-up, have feminine names, and act like women—some more than others. They might be hermaphrodites or castrated at birth. Many persons living in these structured hijra groups engage in male gay prostitution, according to several sociological research. Some members of this subculture were discovered to be permanently linked to financially successful male homosexuals who looked after their requirements.

Discrimination and Harassment at the Workplace

Despite the fact that diversity and inclusion have risen up business agendas in recent years, many LGBTQ+ employees still experience prejudice, discomfort, and even danger in the workplace. Everyday interactions with peers and leaders are just as important as organisational rules or formal processes when it comes to real inclusion. In other words, your organisation may not be as diverse as you believe.

Coming out is particularly difficult for junior employees. Only one-third of LGBTQ+ survey respondents who did not hold the position of senior management said they were out with the majority of their coworkers.

Women are significantly less likely to be out than males.

Value of Equality in Workplace

First and foremost, LGBT-friendly policies will have a direct impact on individuals, resulting in less discrimination and greater openness about being LGBT. According to The Business Impact of LGBT-Supportive Workplace Policies, a survey conducted by the Williams Institute, LGBT employees who spend significant time and effort hiding their identity in the workplace experience higher levels of stress and anxiety, resulting in health problems and work-related complaints. As a result, LGBT-friendly workplaces will result in better health, enhanced job satisfaction, stronger relationships with co-workers and supervisors, and increased work dedication among LGBT employees.

LGBT employees who can be publicly out in front of their co-workers are more likely to stay in their present jobs than those who can't. As a result, more effective diversity and inclusion policies would save considerable amounts of money spent on new talent recruiting and training, among other things. Furthermore, a more varied and open workplace will boost creativity, resulting in new ideas and innovations. Finally, because of the predicted benefits of diversity policy, there will be a higher demand for the company's shares.

Current Status in India

Employment for the LGBTQ community is steadily gaining recognition in the business sector two years after India's Supreme Court decriminalised homosexuality. This is owing in part to a new benchmarking tool that highlights organisations who are making progress.

The 'India Workplace Equality Index (IWEI),' which was announced as the country's first comprehensive benchmarking tool for businesses to monitor their progress on LGBT inclusion at work, featured 65 private firms exchanging information on their diversity and inclusion policies.

In India, judicial judgements have expanded employment rights for lesbian, homosexual, bisexual, and transgender employees in the public sector during the last decade, although discrimination in the private sector remains lawful. Individuals and the Indian economy are both harmed by workplace harassment.

Recent attempts in Parliament to criminalise discrimination in the private sector have failed, but they are an important first step toward building LGBT-friendly workplaces.

In India, a key human rights concern is the absence of state assistance for lesbian, homosexual, bisexual, and transgender (LGBT) employment difficulties. The government has failed to recognise or safeguard members of the LGBT community, despite the fact that a spectrum of sexualities has existed in India from at least ancient and mediaeval times.

Although India's Constitution outlaws' discrimination on the basis of gender, LGBT Indians have only lately been granted this freedom. Nonetheless, the LGBT population in India continues to experience workplace harassment and economic discrimination on a daily basis.

Existing laws reeks of colonial bias and fail to account for distinct cultural and socioeconomic differences. The inability to implement employment anti-discrimination legislation is typical of a state that continues to disregard the rights of its most vulnerable minority groups.

Article 16(2) of the Indian Constitution states that "no citizen shall be disqualified for, or discriminated against in respect of, any occupation or position under the State solely on the basis of religion, race, caste, sex, descent, place of birth, domicile, or any of them." Article 15(2) guarantees similar safeguards in terms of access to public areas. These constitutional safeguards, however, only apply to discrimination in the public sector. Current laws do not define these rights in relation to private parties, putting Indian LGBT employees in the dark.

Current laws do not define these rights in relation to private parties, leaving Indian LGBT employees with little remedy when their rights are infringed by private employers.

The Supreme Court has left the door open for individuals to challenge discriminatory employment practises against the LGBT community in the private sector by highlighting the importance of adopting an intersectional understanding of how discrimination functions. However, according to the idea of separation of powers, the court cannot make particular laws since its job is confined to interpreting current legislation. At the moment, court orders are not being effectively implemented, leaving the rights of LGBT Indians at work in critical need of legislative support.

It is likely that the government will be unable to reach a political consensus on the passage of such legislation. In such a case, an anti-discrimination statute may have to be developed collaboratively by attorneys, activists, research groups, and non-governmental organisations. Future lawsuits can assist fine-tune unanticipated results and include essential changes in accordance with shifting standards.

It is also crucial to remember the considerable differences in rural and urban reactions to those who identify as LGBT. The passage of an anti-discrimination bill by Parliament will undoubtedly be a step in the right direction. Nonetheless, law by itself will not enhance the lives of LGBT Indians.

To secure the LGBT community's full acceptance in workplaces across India, we must first wage a hard struggle by overcoming our inherent biases against different sexualities and gender identities.

Best Practices in LGBTQ Cultural Competence Trainings

Cultural competence training for workers working in healthcare and social service organisations is frequently utilised and highly recommended. Indeed, the federal Department of Health and Human Services encourages LGBTQ cultural competency curricula to be included in new and existing human services programmes, stating that "the lack of culturally competent providers is a significant barrier to quality health care for many LGBTQ people, particularly those who identify as transgender." While there is widespread agreement that LGBTQ cultural competence training is beneficial, there is no clear definition of what cultural competency training for a culturally competent health and human services practitioner should comprise.

Communities, languages, and regulations change over time, there can't be a fixed norm of cultural competency, and the standards for culturally competent care may vary depending on work duties. Despite the fact that change is unavoidable, we must develop current standards for "culturally competent care," even as we recognise the designation's limits.

To offer LGBTQ cultural competence trainings, a range of different training approaches can be employed alone or in combination. Given the wide range of content to convey, this is unrealistic for LGBTQ cultural competence trainings. In addition, the length of training is frequently controlled by the company requesting the training.

When it comes to delivering knowledge and affecting change in participants, cultural competence trainings work best when they use a range of ways. Lectures, PowerPoint presentations, personal experiences, small group and large group activities/discussion, media, and case studies are the most prevalent techniques. Having opportunities to practise utilising new language and abilities can help students remember what they've learned. By connecting the data to the participants' professional duties, they will be more motivated to learn and modify their habits.

II. CONCLUSION

Although the focus was on understanding sexual desire and dreams, the majority of the research took place in cities. The most important thing for all psychiatrists to remember is that their job is not only to be directed by society while taking into consideration the cultural environment, but it is also critical that they educate society and debunk misconceptions as opinion formers and leaders. The fact that gay activity has persisted for generations shows that it is a natural aspect of human nature. We are unable to develop topics connected to evolutionary psychiatry due to a shortage of space. It's enough to acknowledge that other sexualities exist and have an impact on societal norms.

Indian psychiatrists must take the lead in persuading society to accept sexual variety and various patterns of sexual desire as drivers of social transformation.

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