DIVERSITY COUNCIL AUSTRALIA

pride in diversity

UNDERSTANDING THE EXPERIENCES OF CULTURALLY DIVERSE LGBTQ TALENT

Diversity Council Australia (DCA) is proud to be working on this important area of LGBTQ inclusion with Pride in Diversity.

In 2018, DCA conducted research exploring the experiences of LGBTIQ+ workers in Australia. Our research showed how important LGBTIQ+ inclusive organisations are.

When we spoke with culturally diverse LGBTQ people in focus groups, we heard a different message about their experiences of workplace inclusion to what was coming through in our survey data.

What we were hearing in those conversations was that people who were culturally diverse and LGBTQ are navigating multiple identities, and often experience multiple forms of discrimination at work. And that for some people, current workplace D&I initiatives aren't addressing these nuances of their intersectional identities.

This was a similar message to what we heard previously from culturally diverse women aspiring to leadership in Australia: that their experiences were complex, and that workplaces initiatives were addressing aspects of their identities in isolation from one another.

When we spoke with Pride in Diversity, they also were hearing something similar from their members.

This research collaboration attempts to start addressing this gap by sharing the insights of culturally diverse LGBTQ workers about the actions Australian organisations can take to create more inclusive workplaces.

We are so grateful for the thoughtful and valuable contributions from the almost 200 participants in this research. It is the insights of people with lived experience that have helped us develop this guidance for workplaces.

LISA ANNESE, *Chief Executive Officer, Diversity Council Australia*

pride in diversity

Every employee has a unique identity; and we all engage in diverse communities, whether it be at work, within family settings or socially.

Pride in Diversity has spent over a decade supporting employers in building LGBTQ inclusive workplaces, ensuring that those who identify as LGBTQ can work in a safe and inclusive environment, irrespective if they are out to their work colleagues, their families and/or other communities in which they live and participate.

In supporting organisations that employ over three million Australians, it has become very clear that those who passionately identify and engage with communities that reflect a culturally and linguistically diverse heritage can face unique challenges when it comes to their LGBTQ identity, being open about who they are and also in their ability to fully experience and/or benefit from the positive impact of inclusion initiatives. These unique challenges have not until now been given a great deal of attention when assessing the overall effectiveness of workplace inclusion.

For the last two years, Pride in Diversity has included questions within the Australian Workplace Equality Index (AWEI) survey that specifically seek to engage with culturally and linguistically diverse (CALD) employees who also identify as someone of diverse sexuality and gender. The 2019 and 2020 data set provides significant insight into these experiences and much of this has been incorporated within this report.

Pride in Diversity is delighted to partner with Diversity Council Australia to research the intersectional experiences of cultural identify, sexual orientation and gender diversity. Our aim is to listen to the voices of our culturally and linguistically diverse people, determine how we can better meet their needs and in doing so, extend the reach and effectiveness of an organisation's workforce inclusion initiatives.

We at Pride in Diversity commend this work to your teams.

DAWN HOUGH, *Director, ACON's Pride Inclusion Programs*

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WHY THIS PROJECT?

Diversity Council Australia (DCA) and Pride in Diversity joined forces on this project as our respective research on LGBTQ workplace inclusion had revealed that culturally diverse LGBTQ workers had unique workplace experiences that warranted investigation.

When we looked at our respective research, we were struck by two distinct messages we heard from culturally diverse LGBTQ people about what being 'out' meant to them.

On the one hand, DCA's *Out At Work*[1] and Pride in Diversity's *Australian Workplace Equality Index (AWEI)*[2] *2019* survey findings revealed little if any statistically significant differences between culturally diverse and non-culturally diverse LGBTQ workers in relation to their experiences of being out at work. (Though Pride in Diversity has since added new questions to its 2020 AWEI survey to provide deeper and richer insights in this area – so stay tuned for these results!)

On the other hand, comments made by culturally diverse LGBTQ people in DCA and PID's open-ended survey questions and in focus groups, revealed that their cultural background had a distinct effect on their experiences of being out at work and workplace inclusion – in a way that wasn't reflected in our survey findings. This sentiment is reflected in the below quote provided by a culturally diverse LGBTIQ+ worker who participated in DCA's *Out at Work* survey.

"It's not necessarily work that stops me from being out but my own background/culture."

We then turned to the existing literature to see if this could shed some further light. We found little academic research that looked specifically at the experiences of LGBTQ culturally diverse people at work *(see Appendix A)*. The dominant voice captured in this literature appeared to be cisgendered white gay men. Issues around conflict, family and visibility for culturally diverse LGBT workers had been raised but not explored in an Australian workplace context (the exception being PID's video library CALD conversations).[3]

Our aspiration, therefore, was to address this gap in research by talking with culturally diverse LGBTQ Australian workers in order to better understand their experiences.[4]

BEING 'OUT' MEANS DIFFERENT THINGS TO DIFFERENT PEOPLE

It's important to note that when it comes to being "out at work", people of diverse genders may have very different motivations to those of diverse sexualities. For example, someone with a trans history or experience does not need to be out to be personally authentic; affirming their gender was in fact their road to authenticity. Being out about their trans history or experience for some may be revisiting a time that may be difficult and should not be seen as a marker of inclusion.

OUR APPROACH

Our Research Questions

With this project we wanted to investigate two research questions:

1. **How do the cultural backgrounds of LGBTQ people impact on their experience at work?**

2. **What evidence-based actions can organisations take to create workplaces which are more inclusive of LGBTQ workers from culturally diverse backgrounds?**

Our Evidence Base

To investigate these research questions, we drew on two main sources of evidence:

1. **Review of latest research:** we conducted an extensive review of international and national academic and industry research (including insights from Pride in Diversity's AWEI datasets) to establish what this could tell us about the experiences of culturally diverse LGBTQ people in workplaces, and
2. **Online survey:** we conducted an online survey to provide culturally diverse LGBTQ workers with the opportunity to offer their insights.

We thank our research participants for generously sharing their stories, experiences and insights.

Our Definition of 'LGBTQ'

For this report we use the acronym LGBTQ (lesbian, gay, bisexual, transgender/ gender diverse, and queer). Where we use different acronyms in this report, including LGBT, LGBTI, LGBTIQ, or LGBTIQ+ we are quoting from participants, or other studies and using the acronyms the authors used.

While the survey was open to respondents with an intersex variation, there were insufficient responses to reflect their experiences. Therefore, this report does not include findings related to the experiences of people with an intersex variation.

Our Definition of 'Culturally Diverse'

A defining feature of this research was that the survey recognised that an employee's cultural identity may be informed by multiple rather than only one prevailing ethnicity, and so we collected data on up to two different cultural/ethnic groups that an employee may identify with. This approach to measuring cultural background respects the fact that as many as 30% of Australian workers identify with more than one cultural background and they can find it difficult to specify just one cultural identity, ethnicity, or cultural background in surveys.[5]

Moreover, allowing people to describe their cultural background in more than one way (e.g. Australian-Greek rather than just Australian) enables their response to capture not just how they identify but also how others may identify them.

For the purposes of this research, we defined 'culturally diverse' as anyone with non-Anglo cultural origins, that is, anyone from a non-Main English Speaking Country cultural background (that is, countries other than Canada, Ireland, New Zealand, South Africa, United Kingdom, and the United States of America, and Australia). This definition recognises Australia's history of British colonisation, so culturally diverse includes people with European, Asian, African, Middle Eastern, Latin American, and Pacific Islander cultural backgrounds.

First Nations People

In accordance with DCA's *Counting Culture* principles, we do not define Aboriginal and/or Torres Strait Islander people as 'culturally diverse', to respect Aboriginal and Torres Strait Islander peoples unique position as First Nations People.

Both Pride in Diversity and DCA recognise the importance of self-determination when it comes to Australia's First Nations Peoples. In recognition of this, when we conduct research that focusses specifically on the workplace inclusion experiences of Aboriginal and/or Torres Strait Islander workers we work with Aboriginal and/or Torres Strait Islander led organisations.

In 2020, both DCA and Pride in Diversity are working with the Jumbunna Institute on two further research projects examining the specific barriers facing Aboriginal and/or Torres Strait Islander people at work.

ARE CULTURALLY DIVERSE LGBTQ WORKERS 'OUT'?

Very little available data captures the experiences of culturally diverse LGBTQ workers.

Overseas, there is little or no available information on the percentage of culturally diverse LGBTQ workers who are out at work. Studies have tended to focus on reporting on LGBTQ workers overall or a subset of these such as LGB or people with a trans history/experience. While these studies mention the importance of considering the experiences of culturally diverse LGBTQ workers, they have not yet gone so far as to investigate and report on these.[6]

In Australia, this situation is exacerbated by the data that is available not being easily comparable due to there being no nationally agreed upon way of measuring and reporting on people's cultural background/s.

What DCA's *Out at Work* research tells us

In *Out at Work*, (2018) DCA used 'country of birth' to measure respondents' cultural background, with LGTBIQ+ workers who were born in a non-Main English-Speaking Country[7] being defined as culturally diverse. This definition revealed very little difference between the percentage of culturally diverse and non-culturally diverse LGBTQ workers who were out at work.[8]

For example, 29% of culturally diverse LGBTIQ+ workers were out to everyone at work compared to 32% of non-culturally diverse LGBTIQ+ workers. When we looked at outness by sexual orientation (LGB status) we found that 30% of culturally diverse LGB employees were out to everyone compared to 32% of non-culturally diverse members, while 50% of culturally diverse LGB employees were out to their managers, compared to 40% of non-culturally diverse LGB employees.

What Pride in Diversity's *Australian Workplace Equality Index* (AWEI) tells us

Pride in Diversity's AWEI (2019) used 'non-English Speaking Background' to measure respondents' cultural and linguistic diversity (CALD status),[9] and found somewhat larger difference in 'outness' between non-English speaking background and English-speaking background on the basis of their sexual orientation (LGB status).

For example, 54% of LGBQ respondents from a non-English speaking background were out to everyone at work, compared to 63% of those from an English-speaking background.

The difference between the DCA and PID findings is likely a consequence of different survey sampling approaches. Pride in Diversity's AWEI survey was completed by organisations that are active in LGBTQ workplace inclusion. It would stand to reason that the greater the visibility of LGBTQ inclusion initiatives, the greater the likelihood that people will be out at work. DCA's *Out At Work* survey was administered by convenience snowball sampling and so included people working in organisations that were and were not active in this space.

AWEI INSIGHT: THE IMPORTANCE OF BEING OUT

The 2019 AWEI found that 78% of all sexually diverse culturally and linguistically diverse (CALD) respondents felt that it was important to be out at work and 50% reported being extremely comfortable with peers and colleagues as a result.

These respondents also reported positive impacts on their engagement, productivity, innovation and inclination to stay as a result.

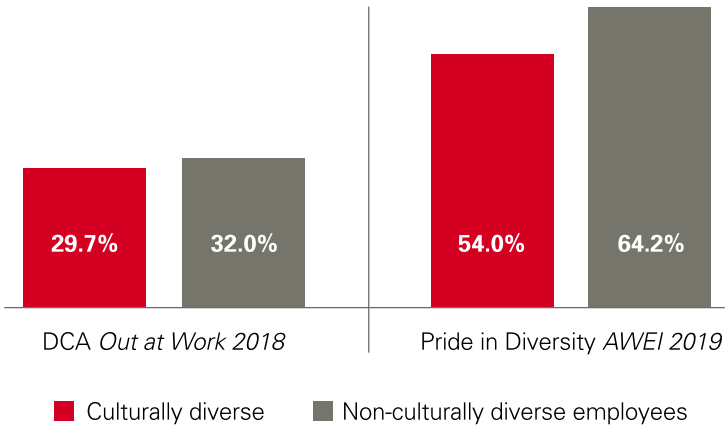
The key reason for CALD employees wanting to be out at work aligned with the reasons reported by the majority of those with diverse sexual orientation, these were:

a) the desire to be authentic at work; and

b) the freedom to talk about their life/partner/community.

	DCA *Out at Work 2018*		Pride in Diversity *AWEI 2019*	
	Culturally diverse employees	Non-culturally diverse employees	Culturally diverse employees	Non-culturally diverse employees
Out to everyone (sexual orientation)	29.7%	32.0%	54.0%	64.2%
Out to Manager (sexual orientation)	–	–	79.7%	82.4%
Out to everyone (LGBTIQ+ status)	31.9%	29.2%	–	–

Out to everyone (sexual orientation)



HOW DOES CULTURAL BACKGROUND IMPACT ON LGBTQ PEOPLE'S EXPERIENCE OF WORK?

For this project, DCA and PID surveyed 193 culturally diverse LGBTQ workers based in Australia and found that cultural background makes a difference for 75% of those culturally diverse LGBTQ workers we surveyed. In all, 55% reported that their cultural background negatively affected their workplace experience, for 20% it had a positive impact, while for the remaining 25% it had no impact at all.

About one in five culturally diverse LGBTQ workers reported a positive impact.

The good news is that about one in five of the culturally diverse LGBTQ workers we spoke with indicated that being *both* culturally diverse and LGBTQ had a positive impact on their experience at work. For these respondents, their workplace was already doing good work to ensure that culturally diverse LGBTQ people were included.

Being culturally diverse and ALBTIQ+ has a positive experience at work. I feel valued and I feel I have something 'more' to offer.
– QUEER, NON-BINARY/GENDER FLUID, ITALIAN-AUSTRALIAN CULTURAL IDENTITY

In my workplace, my identity is seen as a benefit, as I can better relate to clients who some other colleagues cannot. I have very supportive management in this regard.
– GAY MALE, FILIPINO CULTURAL IDENTITY

For **one in four** being culturally diverse and LGBTQ **had no impact** on their experience at work.

Just over **one in two** respondents reported that being a culturally diverse LGBTQ worker **negatively affected** their workplace experience.

For these respondents there were **six common themes** in how their experiences played out: Racism and/or Homophobia; Not Being Understood at Work by People from the Anglo/White Majority; The Complexity of Multiple and Intersecting Identities; Working in Regional or Rural Areas; Working Internationally in Countries Where Homosexuality is Criminalised; and Feeling Accepted at Work but Not at Home.

AWEI INSIGHT: CULTURALLY DIVERSE WORKERS' RESPONSE TO LGBTQ INCLUSION

Of the 4,455 CALD respondents who took part in the 2019 AWEI (regardless of sexual orientation or gender identity):

- 90.5% personally supported LGBTQ inclusion,
- 42.3% identified as an active ally of LGBTQ employees and colleagues, and
- 52.4% of all CALD respondents said that an organisation's positive track record in LGBTQ inclusion would positively influence their decision to join the organisation, regardless of how they personally identified.

Freeform comments within the AWEI however did generate a number of comments from CALD respondents regarding the negative stereotyping of CALD people; assuming that because of their linguistically or diverse background, the support for LGBTQ inclusion would not be there.

For many, it was a personal view to stand for or against, not one necessarily informed by cultural heritage or faith.

Racism and/or Homophobia

When Homophobia is More of an Issue

For some culturally diverse LGBTQ respondents homophobia was more of an issue for them than racism – homophobia more than their cultural identity had an impact on their workplace experiences.

Concerningly, a number of respondents indicated that they experienced homophobia or heterosexism, or weren't comfortable being open about their sexuality, in organisations that worked in the cultural diversity space:

> ***Culturally specific agency I worked in refused to grow their LGBTIQ knowledge, post anything on their website, subjected me to homophobic professional bullying both direct and indirect.***
> – FEMALE LESBIAN, GREEK-AUSTRALIAN CULTURAL IDENTITY

> ***My office is very culturally diverse, but not with Anglo people: I don't feel comfortable by sharing my condition as a gay male.***
> – GAY MALE COLOMBIAN CULTURAL IDENTITY

One respondent indicated that it was the expectations of other culturally diverse people at work that meant it was difficult for her to be open at work:

> ***As a culturally diverse LGBTIQ employee I still find it very hard to be 'open' at work as I have had very conservative culturally diverse senior managers and work colleagues who are not openly supportive of LGBTIQ staff.***
> – LESBIAN FEMALE, TRANSWOMAN, INDIAN/ANGLO-INDIAN CULTURAL IDENTITY

When Racism is More of an Issue

Several culturally diverse LGBTQ workers indicated that racism was a far more prominent issue for them than their gender identity or sexual orientation at work:

> ***Being from a non-Anglo-Saxon background and having English as a second language has had a huge negative impact on my career. I don't believe being gay has ever been an issue.***
> – GAY MALE, BRAZILIAN-ITALIAN CULTURAL IDENTITY

Even if racism wasn't overt, some workplaces had not embraced cultural diversity in the same way they had other D&I areas:

> ***My firm has not had an issue with sexual orientation of its employees but celebrating cultural diversity has been slow.*** – LESBIAN FEMALE, CHINESE ASIAN NEC, CULTURAL IDENTITY

Racism in LGBTQ spaces or organisations that did not meet the cultural needs of respondents could be a source of stress and anxiety for those who felt they had to leave part of that identity aside:

> ***I work in an organization which is an LGBTI health organization. However, they do not understand my cultural needs. These are often completely ignored. I identify as a Muslim woman, so there are often comments that are very anti-religious. This means I often feel I have to leave my religious part of myself out of work and it cause me great anxiety. What I love about my work is that I am a visibly Muslim woman working in a queer space, as part of my work I also go to queer social venues- there people who aren't visibly Muslim can see me and they often come up and hug me and talk to me about their experiences and that they are happy to see me in queer spaces.***
> – QUEER, NON-BINARY/GENDER FLUID, ARAB CULTURAL IDENTITY

Not Being Understood at Work by People from the Anglo/White Majority

There was also a sense that the complexity of the intersectionality of both culture/ religion and sexuality/gender was not well understood.

Other culturally diverse LGBTQ workers reported that work could be a place where colleagues, particularly those from the white majority, misunderstood the complexity of their dual identity, and lacked understanding of what coming out can mean in different cultural contexts:

I feel that some colleagues I've told previously may have failed to understand the reasons why I haven't come out to my family. I have had people tell me that I should just come out and my family will just deal with it, without trying to understand what the repercussions of coming out might be for me.

– BISEXUAL FEMALE, FILIPINO-CHINESE CULTURAL IDENTITY

Recognise that not everyone wants to be or is "out" and culturally this can potentially be in conflict with Western notions of being out and proud.

– QUEER FEMALE, ITALIAN CULTURAL IDENTITY

The Complexity of Multiple and Intersecting Identities

A number of culturally diverse LGBTQ workers described how navigating multiple identities could be stressful and complicated, and how the different parts of their identity seemed to multiply negatively against them:

There is just a bigger package of reasons for some people to hate us. I think it makes us an easier target. – PANSEXUAL FEMALE, MAORI-NEW ZEALANDER CULTURAL IDENTITY

These respondents felt like they needed to choose part of themselves, and selectively edit or ignore other parts to fit in in different contexts:

Not sure if people understand the complexity of layers and challenges faced for someone with CALD background and being out at work, at home or publicly and the how you are always self-editing.

– LESBIAN FEMALE, AUSTRALIAN-SERBIAN CULTURAL IDENTITY

AWEI INSIGHT:

"My current role has me working in a government department where LGBTQI initiatives are prominent in the workplace. However my team is made up of a very high number of people who've recently arrived in Australia and have a different cultural view on life.

"They are very friendly and non-threatening but as a person who also came from another country and knows what sits under the surface of the publicly facing professional position, I still find it difficult to 'come out' in the work environment.

" I therefore, take time in getting to know my peers before I divulge my personal details and where I feel safe to do so."

– CALD LGBTQ Employee, AWEI 2019

THERE IS A WAY TO MEASURE HOW EFFECTIVE YOUR LGBTQ INCLUSION INITIATIVES ARE!

AUSTRALIAN WORKPLACE EQUALITY INDEX

Working in Regional or Rural Areas

For others, working in a rural area or a country/countries in which it was illegal to be gay meant they needed to hide themselves in order to be safe and accepted:

While I do not hide my cultural background at work, I have not yet come out to all of my colleagues. The company does have a diversity and inclusion committee, in which I am a member, but we are based in a semi-rural city of Australia so there is still a lot of people who are anti-LGBT+ people.

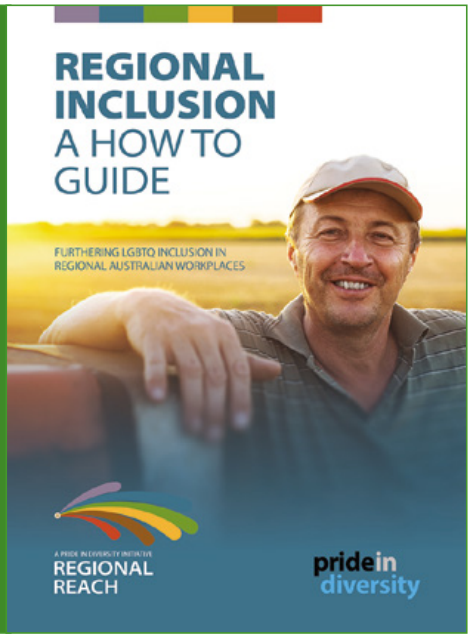
– LESBIAN FEMALE, LEBANESE-AUSTRALIAN CULTURAL IDENTITY

AWEI INSIGHT: WORKING IN REGIONAL/ RURAL AREAS

Pride in Diversity's *Regional Inclusion – A How to Guide* focused on regional/rural respondents within the 2019 AWEI; while visible signs of LGBTQ inclusion and the numbers of visible allies were lower, 63% of regional/rural respondents felt that these initiatives were very important.

While the survey found that there was little difference between regional and metropolitan Australia in being completely out at work, when it comes to the support of gender diverse employees, only 35% felt supported as opposed to 50% in metropolitan areas.

It is important to keep in mind that this survey focuses on organisations active in LGBTQ inclusion. It is expected that these numbers would be quite different for those who do not.



Working Internationally in Countries Where Homosexuality is Criminalised

Some culturally diverse LGBTQ workers mentioned the difficulties they faced working in places where it's illegal to be gay:

My job role is Director - International, which means that my "workplace" is not only my organisation but also the international environment in which we operate, in particular the Asia Pacific. ... I only came out in my organisational workplace in the last decade or so (and began speaking in public forums about this only this year) and I am definitely not out in my international "workplace". The impact has been non-negligible domestically, but being "in the closet" internationally does cause a greater degree of internal stress, anxiety and feelings of being compromised.

– LESBIAN FEMALE, AUSTRALIAN-INDIAN CULTURAL IDENTITY

AWEI INSIGHT:

The 2019 AWEI found that 54.0% of CALD LGBTQ employees were out to everyone at work, 79.7% were out to the manager; only 65.7% were out to the majority of their family.

Feeling Accepted at Work but Not at Home

Other culturally diverse LGBTQ workers indicated that cultural or family expectations put pressure on them to hide part of themselves, but they found work was a safe space.

I come from a traditional non-English speaking background which my family is not accepting. I have no problems at work and no impact at work, work is very accepting.

– NON-BINARY/GENDER FLUID, LESBIAN, GAY OR HOMOSEXUAL, GREEK CULTURAL IDENTITY

I feel that people should be informed about the sensitivities around coming out for an LGBTQ person from a culturally diverse background. There are many cultural backgrounds that have strict religious beliefs and negative views on homosexuality. LGBTQ people from a culturally diverse background may be subject to being disowned, excluded or even hurt by their families or people within their cultural community.

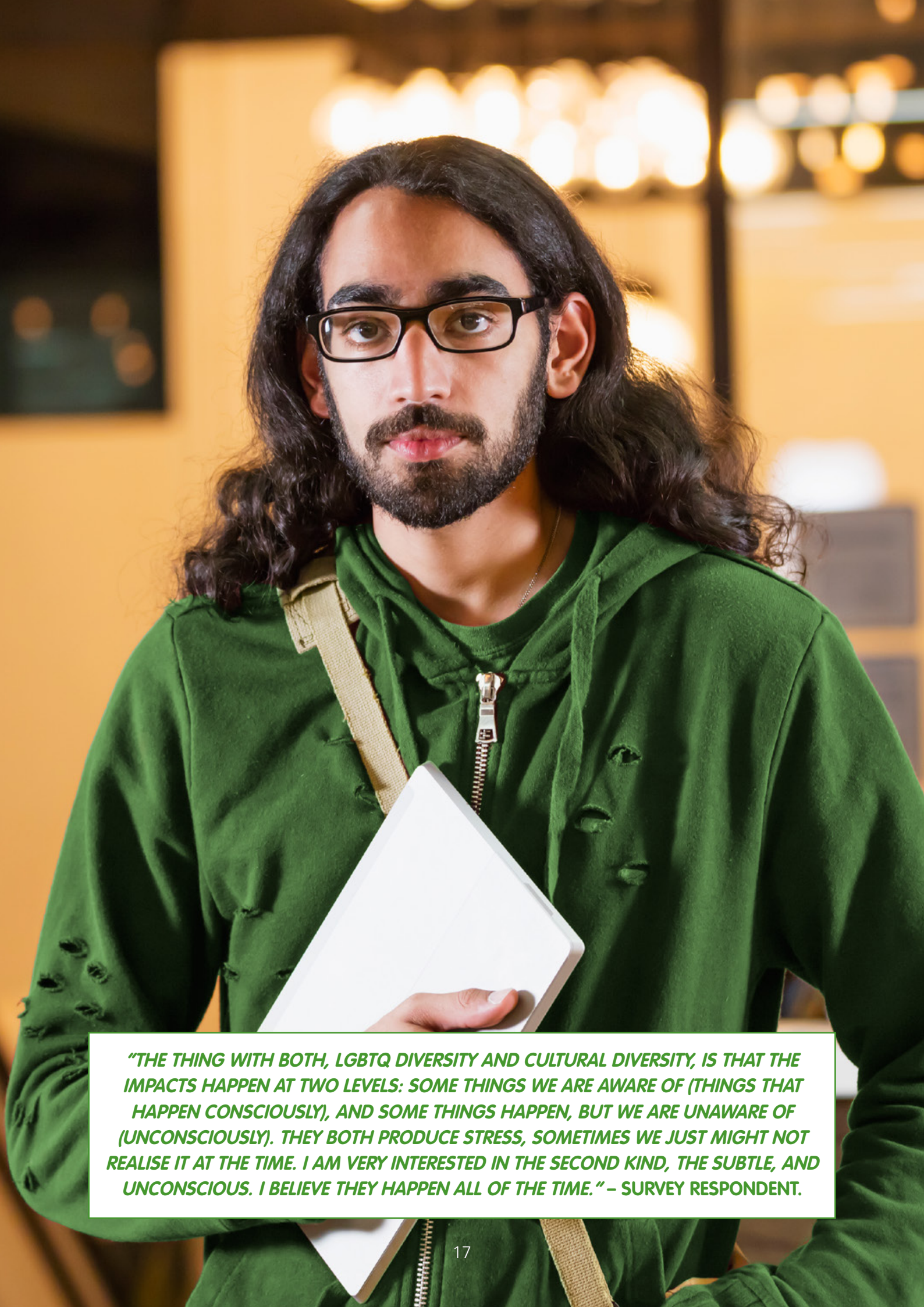
Those who have come out may have had a very traumatic experience whilst those who remain closeted are terrified of the potential consequences. I think that informing others of this would help my colleagues to understand why it isn't easy and why people may be hesitant when it comes to this subject.

– BISEXUAL FEMALE, FILIPINO-CHINESE CULTURAL IDENTITY

AWEI INSIGHT: CHALLENGING STEREOTYPES

The AWEI 2019 results also challenge assumptions about people from CALD backgrounds, for whom religion plays an important part, not supporting LGBTQ workplace inclusion. While some CALD respondents may not have been personally active in these initiatives, the AWEI findings show that that does not mean that these employees are not supportive of LGBTQ inclusion or workplace inclusion in general.

" I did not like the use of your term conservative values/beliefs. This implies that my beliefs and values are flawed. So often these days if one has a differing view or belief that does not fall inline with another persons they are a labelled which is not different to what your organization is trying to fight. As previously stated if one treats all people with respect they should not be labelled for the religious, cultural values and beliefs." – CALD Employee, AWEI 2019



"THE THING WITH BOTH, LGBTQ DIVERSITY AND CULTURAL DIVERSITY, IS THAT THE IMPACTS HAPPEN AT TWO LEVELS: SOME THINGS WE ARE AWARE OF (THINGS THAT HAPPEN CONSCIOUSLY), AND SOME THINGS HAPPEN, BUT WE ARE UNAWARE OF (UNCONSCIOUSLY). THEY BOTH PRODUCE STRESS, SOMETIMES WE JUST MIGHT NOT REALISE IT AT THE TIME. I AM VERY INTERESTED IN THE SECOND KIND, THE SUBTLE, AND UNCONSCIOUS. I BELIEVE THEY HAPPEN ALL OF THE TIME." – SURVEY RESPONDENT.

WHAT IS LOCKING CULTURALLY DIVERSE LGBTQ TALENT OUT FROM INCLUSION@WORK?

IGNORING INTERSECTIONALITY

Organisational Lock	Lived Experience
Workplaces don't recognise that having multiple identities can be complicated.	*Workplaces need to know that diversity is not just one type i.e. ethnic, gay, women, Indigenous.There are many who are double or triple minority in these regards (in my case double minority). While I've been fortunate in some respects there are still pockets where I feel self-conscious and sometimes it is hard to judge whether my feelings or perceptions of situations are due to people's views of me or because of my sexuality or because of my cultural extraction.* **Gay Male, Australian-Filipino cultural identity**
Dealing with multiple minority statuses can be stressful.	*The occurrence of double minority status (or more) is rarely recognised as an issue for many people who are 'diverse' and this can be a source of interpersonal challenge and stress.* **Gay Male, Australian-Filipino cultural identity.**
Navigating multiple identities can also mean experiencing multiple forms of discrimination.	HOMOPHOBIA: *Homophobic mindsets working in culturally specific community orgs, lack of willingness to grow LGBTIQ whole of staff capacity, blaming, shaming making for non-inclusive, safe or supportive workplaces.* **Female Lesbian, Greek-Australian cultural identity.** RACISM: *In contemporary Australia, the 'limit' in career opportunities and senior leadership roles is because of my race rather than my sexual orientation. I feel that race issues are more frowned upon than my sexual identity.* **Gay Male, Australian-Filipino cultural identity.**

INTERSECTIONALITY refers to the way that multiple aspects of diversity (e.g., our age, care-giving responsibilities, disability status, sexual orientation and gender identity) come together or 'intersect' to form part of our identity – and therefore our experience of inclusion at work.

IGNORING INTERSECTIONALITY

Organisational Lock	Lived Experience
Gender bias is amplified for people who are culturally diverse and LGBTQ.	*I come from a European background and have not experienced issue at work as a result of being culturally diverse. Being a woman and someone that identifies as an LGBTIQ woman has had more of an impact at work than being culturally diverse.* **Lesbian Female, Australian-Maltese cultural identity.** *Being an LGBT, Asian, female, the intersection of being Asian and female has a much larger impact on my experience. I am not easily identified as LGBT for those who are not explicitly told, so I feel that has a large part to do with it.* **Bisexual Female, Chines cultural identity.**
Workplaces treating diversity dimensions separately in D&I initiatives.	*My experience as being both culturally diverse and part of the LGBTQ community at work don't really interconnect and are completely separate. We have diversity and inclusion programs/teams which focus on cultural diversity, and those that focus on LGBTQ, but none that focus (or even work together) on various inclusion considerations at the one time in a joint/collaborative way.* **Gay Male, Chinese-Australian cultural identity.**

INTERSECTIONAL APPROACHES TO DIVERSITY

Organisational Lock	Lived Experience
Learn more about the experiences of people from different backgrounds.	*There seems to be a sense that all LGBTQ people have it easy these days. That is not true for people from diverse backgrounds. This understanding seems to be missing.* **Gay Male, Indian cultural identity.**
Implement LGBTQ awareness training.	*Mandatory LGBTI (and gender diversity) training sessions.* **Gay Male, French Tunisian cultural identity.** *Leaders should have appropriate trainings on this topic. I feel unsafe in my work place when I found out any of my superiors are anti LBGT.* **Gay Male, Chinese-Asian cultural identity.**
Implement cultural diversity awareness training.	*Some awareness training about different cultures and what it is like for migrants coming to Australia. Some people think if you come from another country and you aren't white then you must be a terrorist.* **Pansexual Female, Maori-New Zealander cultural identity.**
Promote the intersectionality of diversity within all diversity training.	*LGBTQ inclusion and CALD inclusion are always treated separately as though you can only be one or the other. Training on intersectionality sensitivity would help. I also work for a global organisation with branches around the world. I'm not sure the LGBTQ inclusion initiatives extend beyond the Australian branch.* *If they are, I would like to see them promoted as many CALD LGBTIQ people are still connected to their heritage in one way or another.* **Female Lesbian, Australian-Chinese cultural identity.**
Make D&I initiatives specifically work across diversity dimensions.	*By the multiple diversity strands working on more joint events, so that it is not so time consuming for people who identify with multiple strands, to be involved.* **Bisexual Female, Australian-Filipino cultural identity.**

INTERSECTIONAL APPROACHES TO DIVERSITY

Organisational Lock	Lived Experience
Develop responses that are appropriate and sensitive to the needs and experiences of people from culturally diverse backgrounds.	*I feel that people should be informed about the sensitivities around coming out for an LGBTQ person from a culturally diverse background. There are many cultural backgrounds that have strict religious beliefs and negative views on homosexuality. LGBTQ people from a culturally diverse background may be subject to being disowned, excluded or even hurt by their families or people within their cultural community. Those who have come out may have had a very traumatic experience whilst those who remain closeted are terrified of the potential consequences. I think that informing others of this would help my colleagues to understand why it isn't easy and why people may be hesitant when it comes to this subject.* **Bisexual Female, Filipino-Chinese cultural identity.** *I think my workplace is quite awesome. However, there seems to be a sense that all LGBTQ people have it easy these days.* *That is not true for people from diverse backgrounds.* *This understanding seems to be missing.* **Gay Male, Indian cultural identity.**
Encourage more diverse people to get involved with leading D&I initiatives.	*LGBTQ initiatives run in the workplace often come from a very white/Anglo-Saxon space, and often I find myself having pieces of my identity represented in segments.* **Queer Non-binary/gender fluid, Australian-Chinese cultural identity.** *Often LGBTIQ issues and barriers are discussed and understood in a western context.* **Queer Female, Sinhalese-Australian cultural identity.**

INVISIBILITY

Organisational Lock	Lived Experience
Invisibility of culturally diverse LGBTQ role models and leaders.	*Where is the cultural diversity? Where are the role models? It creates the impression that unless you're white, Anglo and non-LGBTIQ, you have little to no chance of rising up the ranks* **Trans Female, Polish cultural identity.** *Often pride/advocacy work is led by white and cisgender LGBTIQ people when culturally diverse voices can or should be involved.* **Gay Male, Australian-Chinese cultural identity.**
Invisibility of culturally diverse LGBTQ colleagues.	*I don't know what we could do differently... but I wish I knew who else was queer here.* **Bisexual Female, Australian-Armenian cultural identity.**
Invisible barriers to progression.	*While I've spotted other CALD LGBTIQ people at work, I don't see any in senior management - suggesting there is a bamboo/glass/ rainbow? ceiling.* **Lesbian Female, Australian-Chinese cultural identity.** *I think it is also important for organisations to reflect on the way that staff may be hesitant to apply for workplaces or apply for leadership positions where they can not see a diverse workforce (both as staff and in leadership).* **Bisexual Female, Australian Malawian cultural identity.**
Contrast between the visibility of their culturally diverse identity and the invisibility of their LGBTQ identity.	*It's tricky how one is visible (i.e., being culturally diverse) where the other is not visible (being Bisexual), and the trickiness of being seen for both.* **Bisexual Female, Australian-Filipino cultural identity.**

BOOST VISIBILITY

Organisational Key	Lived Experience
Increase the visibility and active participation of culturally diverse LGBTQ people.	*Increase active participation and visibility across all levels of organisation including marketing images, commitment statements on diversity specially diverse LGBTQ, recruitment and selection, etc.* **Gay Male, Australian-Filipino cultural identity.**
Increase the visibility of culturally diverse LGBTQ leaders and role models.	*It would be great to see more role models. More culturally and LGBTIQ-diverse people among the SES and Executive. It would set a better tone for the whole department.* **Female, Trans, Polish cultural identity.**
Demonstrate a commitment through visible celebrations of LGBTQ awareness days and cultural events and celebrations.	*Participate in awareness days like Wear it Purple.* **Gay Male, Filipino-Australian cultural identity.** *Celebrate or recognise Eid and my holy days. Not just Easter and XMAS.* **Queer Female, Pakistani Australian cultural identity.**
Let people speak for themselves and share their stories.	*Let us speak!* **Gay/Lesbian, Non-binary, Turkish cultural identity.** *I think story telling is an important part of work culture that isn't utilised enough. It could infringe on privacy a bit, but if people opt in I think there's a lot of value that could come from staff learning and understanding a different perspective.* **Gay Male, Mexican-American cultural identity.**
Ensure that Pride groups have representation of culturally diverse voices.	*Mandates for pride networks/ to have culturally diverse executives. Often pride/advocacy work is led by white and cisgender LGBTIQ people when culturally diverse voices can or should be involved.* **Gay Male, Australian-Chinese cultural identity.**

CASE STUDY: PRIDE IN DIVERSITY'S CALD LGBTQ STORYTELLING

Pride in Diversity has created a series of videos where LGBTQ people from culturally diverse backgrounds and faiths tell their story. These videos, on call to members, allow Pride in Diversity to not only increase the visibility of culturally diverse LGBTQ people but also allow CALD people to have their say, talk about their experiences and encourage those within their communities who also identify.

CASE STUDY: STONEWALL'S BAME/POC LGBTQ ROLE MODELS PROGRAMMES[10]

Recognising that LGBTQ people of colour (POC) – who may or may not also identify as BAME (Black, Asian and minority ethnic) – face significant discriminatory challenges with their intersectional identities from multiple groups in society, Stonewall (UK) has developed these role model programmes to create safe and positive spaces within which to share these stories.

The aim is to create networks of empowered and visible BAME/POC LGBTQ role models who address the above issues in their own meaningful ways within their communities. These programmes are being delivered to ensure to ensure BAME/POC LGBTQ people feel able to be role models wherever they live, work, shop, socialise and pray. The Stonewall Role Models programmes equips delegates with the tools and confidence to connect with, influence and enable others to be themselves and achieve their full potential.

LONELINESS & ISOLATION

Organisational Lock	Lived Experience
Being the only culturally diverse LGBTQ person at events, on diversity committees or in their work team.	*I feel lonely - in my team, which is national there is only one other culturally diverse LGBTQ employee (who is only out to select people).* **Lesbian Female, Russian cultural identity.**
Feeling pressure to be involved in all the diversity events at their workplace or be the representative on all committees.	*Sometimes I feel like, as the only person of colour on some committees or groups, that I essentially get labelled as the voice of reason for all international students or Chinese people etc.* **Gay Male, Chinese cultural identity.**
Compromised wellbeing and satisfaction.	*I work in a male dominated workforce so it has been a struggle sometimes being the only Gay, Indigenous male in the company.* **Gay Male, Australian Aboriginal-Spanish cultural identity.**

CREATE CONNECTIONS

Organisational Key	Lived Experience
LISTEN/ ASK: Connect and seek to understand the experiences of CALD LGBTQ employees by asking them about themselves and listening to their experiences.	*At the very core it all comes down to be acknowledged and accepted and that could only be achieved by making the individual feel welcomed, ask them questions about their lives and so on and making a connection on a human level. So they could them feel comfortable enough to open up and be more themselves.* **Gay Male, Indian-Australian cultural identity.**
Create safe-spaces for people with culturally diverse backgrounds who are also LGBTQ to share their opinions and experiences.	*Providing certain safe spaces for multicultural LGBTQIA+ individuals to exercise their opinions and be validated about their differences, not trying to incorporate them into some broader normative discourse or thought. A big fear also for many culturally diverse LGBTQIA+ individuals is not Australians but people of the same culture as them. For many culturally diverse people, community and a sense of belonging is very important, and sometimes being Queer can mean having to leave those groups in order to fight for yourselves.* **Gay Male, preferred not to indicate cultural identity.**

CASE STUDY: ALLYSHIP IN PID MEMBER ORGANISATIONS

Research and feedback from the LGBTQ CALD community highlights the isolation and lack of empathy that pervades many workplaces. The value of informed and engaged allies to address this has often been cited as being of tremendous value.

Recent work by two Pride in Diversity member organisations are examples of proactive and empathetic initiatives to help build ally communities for the LGBTQ demographic. One, a major national retailer, realised their very extensive LGBTQ awareness training was not reaching their overnight shift workers, who were nearly exclusively from multi-cultural communities, and as such, began taking the conversation about workplace inclusion beyond normal business hours. Second, a major entertainment industry conglomerate was keen to ensure all the customer facing and other work environments were safe and inclusive.

They recognised their security team was populated extensively with employees from communities with strong religious beliefs. They specifically reached out to this team with a respectful conversation on LGBTQ awareness and the need for behaviours (not beliefs) to align with the organisational culture and modus operandi. Both initiatives were well received by the LGBTQ employees and by the wider employee population.

APPENDIX A:
Summary of Academic Research

While academic explorations of the experiences of LGBTQ people at work are relatively new and growing, the **dominant voices in such research tend to be cisgendered, well-educated and economically secure, white, gay men**, and therefore *"positions White and middle-class individuals as the social norm"*.[11]

Research around disclosure decisions has been primarily in a White context and hasn't considered the experiences of culturally diverse people. For example, people who have grown up experiencing racism might be wary of disclosing due to their negative experiences with racism.[12]

While many workplaces have been developing diversity initiatives for LGBT people, many of these have been developed in organisations where 'whiteness' is the prevailing norm, and thus **many LGBT diversity initiatives don't call out the needs or experiences of culturally diverse LGBT people**.[13]

LGB workers who are racioethnic minorities may still experience exclusion in organisations that undertake diversity initiatives which have been developed based on the experiences of gay White men and women. For example, organisations who encourage workers to be 'out' and authentic about their sexuality, but do not address racism in an organisation or the broader community and do not understand cultural barriers related to disclosing an LGB identity are not likely to be inclusive of the experiences of LGB workers who are also culturally diverse.[14]

A lack of visibility of people who are both culturally diverse and LGBTQ means that many people don't see themselves represented in the workplace, and organisations have little experience in dealing with the racism and sexual-identity based oppression these people experience. **LGBTQ supportive organisations should encourage conversations on the unique and diverse ways people can experience their LGBTQ identity at work** and the complexities underlying the decisions of LGB workers who are culturally diverse to be 'out'.[15]

Lesbian, gay and bisexual (LGB) workers who are racial and ethnic minorities must continually negotiate a different set of norms, and may experience **conflict between their identities**, including misalignments between the values, beliefs, and expectations regarding LGB identity of their racial and ethnic communities and the values, beliefs, and expectations regarding LGB identity in the majority and dominant White culture.[16]

Previous research has found that LGB individuals who are racioethnic minorities are more likely to avoid disclosing when the values and beliefs of their community include disapproval of homosexuality.[17] **Because family and community can be such a source of support and safety from racism rejection from family and community can be particularly challenging for LGB people from culturally diverse backgrounds.** Therefore, some LGB culturally diverse people may opt to "pass" as heterosexual with family and community in order to maintain supportive relationships with family and friends, while they may opt to be open about their sexual identity at work.[18]

While it would seem obvious that LGBT (lesbian, gay, bisexual and trans) people of colour (POC) are at higher risk of stress and negative mental health, the research suggests that **LGBT POC actually have greater resilience**, particularly, when they are connected to community or due to "Positive marginality" – i.e. how acceptance and empowerment around one part of identity can lead to increased acceptance of other parts of identity, greater wellbeing, and resilience.[19]

APPENDIX B:
A Note on Language

DCA and Pride in Diversity are committed to language that is respectful, accurate and relevant as a powerful tool for inclusion.

A Powerful Tool. Language is a powerful tool for building inclusion (or exclusion) at work. The way we speak to each other creates a culture in which everyone can feel valued, respected, and one of the team (included), rather than under-valued, disrespected, and out of place (excluded).

Constantly Evolving. It's important to acknowledge that language is constantly evolving. We recognise that one label or description may not be able to capture the breadth of the LGBTQ community. Our intention has always been to be as succinct as we can, but inclusive of everyone. and apologise for any unintended offence.

Lived Experience. The terminology we have used in this report is based on advice from peak groups representing people with lived experience of being LGBTQ, as well as the generous advice of people from the LGBTQ community.

Willing to Change. We acknowledge that we may not always get it right, but commit ourselves to being open to change and willing to continue learning from the people we are hoping to represent.

LGBTQ People. For this report we use the acronym LGBTQ (lesbian, gay, bisexual, transgender/ gender diverse, and queer). Where we use different acronyms in this report, including LGBT, LGBTI, and LGBTIQ+, we are quoting from participants, or other studies and using the acronyms the authors used.

People with Intersex Variations. While the survey was open to respondents with an intersex variation, there were insufficient responses to reflect their experiences. Therefore this report does not include findings related to the experiences of people with an intersex variation.

Furthermore, in line with ACON's commitment to the Darlington Statement, which advocates for working with intersex-led organisations for work pertaining to the intersex community, rather than taking a lead in resource development for intersex people, the focus of our work is to work alongside experts in the lived experience of intersex people, such as Intersex Human Rights Australia (IHRA) Intersex Peer Support Australia (IPSA),and other intersex-led organisations.

Culturally Diverse: We define 'culturally diverse' as anyone with non-Anglo cultural origins, that is, anyone from a non-Main English Speaking Country cultural background (according to the Australian Bureau of Statistics these are countries other than Canada, Ireland, New Zealand, South Africa, United Kingdom, and the United States of America). This definition recognises Australia's history of British colonisation, so culturally diverse includes people with European, Asian, African, Middle Eastern, Latin American, and Pacific Islander cultural backgrounds.

BAME / POC / CALD: We recognise that there is no single term that is used by culturally diverse people, and there are certain terms that different groups or individuals prefer. Where quoting respondents, or other existing research, we have used the language used by those individuals or reports. We recognise and respect individuals to identify with terms that they feel most comfortable with.

APPENDIX C:
Methodology

This project focused on investigating the following two research questions:

1. *How do the cultural backgrounds of LGBTQ people impact on their experience at work?*
2. *What evidence-based actions can organisations take to create more workplaces which are more inclusive of LGBTQ workers from culturally diverse backgrounds?*

Two sources of evidence were drawn on: industry and academic research, and an online survey.

We conducted an extensive review of international and national academic and industry research to establish what it tells us about the experiences of culturally diverse LGBTQ people in workplaces.

Online Survey. We conducted an online survey in November 2019 to provide LGBTQ workers from a diversity of backgrounds with the opportunity to offer their insights.

The survey focussed on two main questions (i) What is your experience of being a culturally diverse LGBTIQ+ employee? To what extent has it impacted on your experience at work – whether positive, negative or not at all?; and (ii) What could be done differently to provide a more inclusive work environment for culturally diverse LGBTIQ+ employees such as yourself?; as well as demographic information about participants. We used ACON's R*ecommended Sexuality and Gender*[20] Indicators to capture information about the gender identity and sexual orientation of participants.

A defining feature of this research was that the survey recognised that an employees' cultural identity may be informed by multiple rather than only one prevailing ethnicity, and so it collected data on up to two different cultural/ethnic groups that an employee may identify with. This approach to measuring cultural background respects the fact that as many as 30% of Australian workers identify with more than one cultural background and they can find it difficult to specify just one cultural identity, ethnicity, or cultural background in surveys. Moreover, allowing people to describe their cultural background in more than one way (e.g. Australian-Greek rather than just Australian) also enables their response to capture not just how they identify but also how others may perceive them to identify.

Sample. The survey was administered using a non-probability/convenience sampling method. Online sampling is an established method in reaching out to and recruiting respondents from hard to reach and stigmatised groups such as LGBT people.[21] The survey was distributed through Pride in Diversity and DCA's member email distribution list, trusted social media groups for LGBTQ people, sponsor employee resource groups, cultural community groups and other LGBTIQ+ community organisations. Findings are based on the responses from 193 LGBTQ workers based in Australia who completed the survey *(see Appendix C for Survey Sample Characteristics).*

Analysis. Thematic analysis was conducted on the survey questions. Pride in Diversity provided insights from their AWEI survey data in relation to themes that emerged. For information about the AWEI survey and methodology see www.PID-awei.com.au.

Limitations. Previous studies have shown that online research produces results which are at least as accurate (and sometimes more accurate) than telephone research. However, a benefit of this approach is the removal of any interviewer bias that may come into play when discussing sensitive issues. Online surveys also have the advantage of allowing people to respond at their own pace, giving them enough time to properly consider important and complex issues. However, it is possible that this methodology over-samples the computer literate population that on average may be more highly educated than the general population of workers.

Defining Cultural Diversity. For the purposes of this research, we defined 'culturally diverse' as anyone with non-Anglo cultural origins, that is, anyone from a non-Main English Speaking Country cultural background (that is, countries other than Canada, Ireland, New Zealand, South Africa, United Kingdom, and the United States of America). This definition recognises Australia's history of British colonisation, so culturally diverse includes people with European, Asian, African, Middle Eastern, Latin American, and Pacific Islander cultural backgrounds.

We reviewed the cultural backgrounds off all survey respondents and divided them into:

- *First Nations* = people with an Australian Aboriginal and/or Torres Strait Islander background or cultural identity. In accordance with DCA's *Counting Culture* principles, we do not define Aboriginal and/or Torres Strait Islander as culturally diverse, to respect Aboriginal and Torres Strait Islander Australians' unique position as First Nations people.
- *MESC* = main English-speaking country[22] (that is anyone who identifies with a cultural identity from any of the following countries: Canada, New Zealand (non-Maori people), Republic of Ireland, South Africa, United Kingdom, England, Scotland, Wales, Northern Ireland, United States of America or Australia. People who identified with only Australian cultural backgrounds were excluded from this analysis; and
- *Non-MESC* = anyone with a cultural identity or background from a country other than those identified above as MESC. It is important to note that being from a non main English-speaking country does not imply a lack of proficiency in English.

The survey recognised that an employees' cultural identity may be informed by multiple rather than only one prevailing ethnicity, and so it collected data on up to two different cultural/ethnic groups that an employee may identify with. This approach to measuring cultural background respects the fact that as many as 30% of Australian workers identify with more than one cultural background and they can find it difficult to specify just one cultural identity, ethnicity, or cultural background in surveys. Moreover, allowing people to describe their cultural background in more than one way (e.g. Australian-Greek rather than just Australian) also enables their response to capture not just how *they* identify but also how *others* may perceive them to identify.

APPENDIX D:
Sample Profile

Demographic	Sample
SEXUAL ORIENTATION	
Lesbian, gay or homosexual	73.6%
Bisexual/Pansexual*	13.0%
Queer	11.4%
Straight or heterosexual	1.0%
Other identity	1.0%
GENDER IDENTITY	
Male	51.3%
Female	42.5%
Non-binary/gender fluid	6.2%
TRANS AND GENDER DIVERSE STATUS	
Trans	2.6%
Non-binary/gender fluid	6.2%
No	91.2%
INTERSEX STATUS	
Yes	0.5%
Don't know	4.7%
No	94.8%
CULTURAL IDENTITY	
First Nations	6.7%
MESC (Main English-Speaking Country)	5.2%
Non-MESC (Non-Main English-Speaking Country)	88.1%
Monocultural Identity (one)	30.1%
Multicultural Identity (two or more)	69.9%
Only Main English-Speaking Cultural Identity	5.2%
Most Common Cultural Identity[23]: Australian	26.1%
Second Most Common Cultural Identity: Chinese (incl. Chines Asian, nec)	14.3%
Third Most Common Cultural Identity: Aboriginal and / or Torres Strait Islander	4.0%

Demographic	Sample
CULTURAL IDENTITY	
Equal Third Most Common Cultural Identity: Italian	4.0%
Fourth Most Common Cultural Identity: Filipino	3.6%
COUNTRY OF BIRTH	
Born Overseas	57.5%
Australian Born	42.5%
Born in a Main English Speaking Country (MESC) Born[24] (excludes Australia)	8.3%
Born in a Non-Main English Speaking Country	49.2%
Asian Born	29.5%
Oceania and Antarctica (including Australia)	45.6%
North East Asian Born	8.8%
Southern and Central Asian Born	7.3%
South East Asian Born	13.5%
North-West European Born	9.8%
Southern and Eastern Europe Born	4.1%
North Africa and the Middle East Born	1.0%
Sub-Saharan Africa Born	2.1%
Americas Born	7.8%
Other not listed and Prefer not to say	0.0%
RELIGIOUS AFFILIATION	
Buddhism	5.7%
Christianity	24.9%
Hinduism	1.6%
Islam	4.7%
Judaism	1.0%
Spiritual beliefs	3.1%
No religion	53.4%
Other religion	2.6%
Prefer not to say	3.1%

Demographic	Sample
AGE	
18-24 years	5.2%
25-34 years	38.3%
35-44 years	31.1%
45-54 years	20.2%
55-65 years	4.7%
65+ years	0.5%
PARENT	
Yes	83.4%
No	16.6%
ABORIGINAL AND/OR TORRES STRAIT ISLANDER STATUS	
Aboriginal and/or Torres Strait Islander	6.7%
DISABILITY	
Yes	9.8%
Prefer not to say	3.1%
No	87.0%
ORGANISATIONAL SIZE	
Large (3000+ employees)	58.0%
Medium/Large (1200-2999 employees)	11.4%
Medium (600-1199 employees)	8.3%
Small/Medium (300-599 employees)	5.2%
Small (1-299 employees)	17.1%

Demographic	Sample
INDUSTRY	
Agriculture, forestry and fishing	1.0%
Mining	0.0%
Manufacturing	0.5%
Electricity, gas, water and waste services	0.5%
Construction	1.0%
Wholesale trade	0.5%
Retail trade	0.5%
Accommodation and food services	0.0%
Transport, postal and warehousing	3.6%
Information media and telecommunications	4.7%
Financial and insurance services	9.8%
Rental, hiring and real estate services	0.5%
Professional, scientific and technical services	24.9%
Administrative and support services	7.3%
Public administration and safety	14.5%
Education and training	14.5%
Health care and social assistance	14.5%
Arts and recreation services	1.6%
Other (please specify), Inadequately described, and not stated	0.0%

Cultural Identity of Sample	First Nations	MESC	Non-MESC	Totals
Overall Sample	6.7%	5.2%	88.1%	100.0%
Female	3.6%	1.6%	37.3%	42.5%
Male	3%			2.6%
Non-binary/gender-fluid	0.5%		5.7%	6.2%
TGD/Non-binary	0.5%		8.3%	8.8%
Lesbian, gay, homosexual	5.7%	3.6%	64.2%	73.6%
Bisexual/Pansexual	1.0%	1.0%	10.9%	13.0%
Queer		0.5%	10.9%	11.4%
Different identity			1.0%	1.0%
Straight or heterosexual			1.0%	1.0%
Intersex Status			0.5%	0.5%

ENDNOTES

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2. Pride in Diversity, *Australian Workplace Equality Index (AWEI),* ACON, 2019, www.PID-awei.com.au.

3. Pride in Diversity, *CALD Conversations*, video library. Available for Pride in Diversity members at http://www.prideinclusionprograms.com.au/member-login/.

4. While academic literature is limited, Pride in Diversity has worked in the area of LGBTQ inclusion for over ten years and has over the last four years produced commentary and insights into the views and perceptions of LGBTQ people from culturally and linguistically diverse backgrounds via its video library content and AWEI surveys.

5. Diversity Council Australia (O'Leary, J., Groutsis, D. and D'Almada-Remedios, R.) *Cracking the Glass-Cultural Ceiling: Future Proofing Your Business in the 21st Century*, Sydney, Diversity Council Australia, 2017.

   Diversity Council Australia, *Leading in the Asian Century: A National Scorecard of Australia's Workforce Asia Capability*, DCA, Sydney, 2015.

6. Human Rights Campaign Foundation, *A Workplace Divided:" Understanding the Climate for LGBTQ Nationwide Workers*, HRC Foundation, 2018, https://assets2.hrc.org/files/assets/resources/AWorkplaceDivided-2018.pdf?_ga=2.193059562.635763091.1574216063-589904856.1574216063.

   C. Bachmann, & B. Gooch, *LGBT in Britain: Work Report*, Stonewall, 2018, https://www.stonewall.org.uk/system/files/lgbt_in_britain_work_report.pdf.

7. For the purposes of this research, DCA used the approach outlined by the Australian Bureau of Statistics: *The list of main English-speaking countries provided here is not an attempt to classify countries on the basis of whether or not English is the predominant or official language of each country. It is a list of the main countries from which Australia receives, or has received, significant numbers of overseas settlers who are likely to speak English. The list therefore includes South Africa. Although large numbers of South Africans do not speak English as their first language, those who migrate to Australia are likely to speak English. The list does not include country units which are statistically insignificant in the Australian context, although they are English-speaking countries. Canada, Republic of Ireland, New Zealand, South Africa, United Kingdom, England, Scotland, Wales, Northern Ireland, United States of America.* Australian Bureau of Statistics, *GLOSSARY, 3417.0 - Understanding Migrant Outcomes - Enhancing the Value of Census Data, Australia*, 2011, accessed 10.12.19 at https://www.abs.gov.au/AUSSTATS/abs%40.Nsf/39433889d406eeb9ca2570610019e9a5/313e802677d15410ca2582cd00153735%21OpenDocument.

8. DCA ran a series of independent sample T-tests to determine whether people from culturally diverse backgrounds were more likely to be out to their colleagues, managers, HR, customers/clients or suppliers. There were no significant differences in whether participants were out at work. Thepercentages of people out to various people at work were also not noticeably different between those who were classified as culturally diverse and those who were not.

9. Pride in Diversity, *AWEI*, www.PID-awei.com.au.

10. Stonewall, *Community BAME/PoC LGBTQ Role Models programmes*, Stonewall, https://www.stonewall.org.uk/get-involved/get-involved-individuals-communities/community-bamepoc-lgbtq-role-models-programmes.

11. R. Trau & B. Lyons, (forthcoming), Identity Management Strategies of LGB Workers who are Racioethnic Minorities. In E. B. King, Q. Roberson, & M. Hebl (Eds.), *Research on Social Issues in Management: Pushing our Understanding of Diversity in Organizations:* IAP.

12. R. Trau & B Lyons, 'Identity Management Strategies of LGB Workers who are Racioethnic Minorities'.

13. Jane Ward, 'White normativity: The Cultural Dimension of Whiteness in a Racially Diverse LGBT Organization', *Sociological Perspectives*, 2008, Issue 3, pp563-586.

14. R. Trau & B Lyons, 'Identity Management Strategies of LGB Workers who are Racioethnic Minorities'.

15. R. Trau & B Lyons, 'Identity Management Strategies of LGB Workers who are Racioethnic Minorities'.

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18. A. Sedlovskaya, et al, 'Internalizing the closet: Concealment heightens the cognitive distinction between public and private selves,' *Journal of Personality and Social Psychology*, 104, 2013, pp. 695-715, quoted in R. Trau & B. Lyons, 'Identity Management Strategies of LGB Workers who are Racioethnic Minorities'.

19. E. McConnell et al., 'Multiple Minoririty Stress and LGBT Community Resilience among Sexual Minority Men, *Psychology of Sexual Orientation and Gender Identity*, Vol 5, No.1, 2018, pp 1-12.

20. ACON, Recommended Sexuality and Gender Indicators, available at: https://www.acon.org.au/what-we-are-here-for/policy-research/#recommended-sexuality-and-gender-indicators.

21. R. Trau, C. Härtel and G. Härtel, 'Reaching and hearing the invisible: Organizational research on invisible stigmatized groups via web surveys', *British Journal of Management*, Vol 24, 2013, pp. 532–541.

22. Australian Bureau of Statistics, *GLOSSARY, 3417.0 - Understanding Migrant Outcomes - Enhancing the Value of Census Data*, 2011.

23. Respondents could nominate two cultural identities. These figures were calculated as a percentage of total 329 responses to this question.

24. Australian Bureau of Statistics, *GLOSSARY, 3417.0 - Understanding Migrant Outcomes - Enhancing the Value of Census Data*, 2011.

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