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Welcome to the second unit! As homework last time I asked you to think about what effects the open or closed approach of sexual or gender identity could have on the person themselves. And what are the effects on the organisation as a whole? We will take a closer look at this today. And so the first thing we will start with is mental health. We have identified psychosomatic complaints and put them in relation to the open or closed approach concerning gender and sexual orientation. Somatisation describes psychosomatic complaints, and you can find out about them, for example, by asking about feelings of fainting or dizziness, heart or chest pain, trouble falling asleep or sleeping through the night, and so on. And this is only ever concerning the last ten days on a scale from 'not at all' to 'very strong'.

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We added a further item concerning suicidal tendencies, so did I have thoughts of death and dying, also within the last ten days, on the same scale. And here you can now see the mean values of the people with the closed and the open approach. And we can state that the mean values of the people with a closed approach are always significantly higher than the mean values of the people with an open approach. So here is a statistically striking correlation, significant that the people with an open approach have fewer psychosomatic complaints. Here in the bar chart we see this is even so strong for the transsexual persons, that the closed transgender persons have a value of 0.65. That is, because we have a norm sample in Germany here that we can compare it with, it is actually in the clinically noticeable range for this group. This means that we have to state that it has a considerable impact on health, how openly or closed the employees can deal with the issue at work.

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Then again, we talked about discrimination last time. I have brought with me an index of discrimination for today, which shows how much discrimination was experienced by employees in the survey. And we see here that this ranges from 'moderate' to 'extremely high'. Moderate means that the people have chosen one to three of the possibilities indicated. For the people on the far right, they have, so to speak, chosen all the possibilities of discrimination that we have indicated. And here you can now see that this bar is particularly high, especially for the transgender persons as almost 11 per cent can be considered extremely highly discriminated against. If we look at it as a whole, we can of course check how many people have put a cross in the survey at least once, and that is 74 per cent of lesbian and gay respondents, as three quarters have experienced discrimination, 83 per cent of transgender respondents and 96 per cent of bisexual respondents. This is particularly striking now, because one can of course say that almost all bisexual respondents have at least put one cross in a discrimination category in the survey. And if we take a closer look here, we have also collected specific experiences of discrimination, which are particularly experienced by bisexuals or transsexuals. For bisexual persons, for example, many have the experience that their sexual identity is not recognised, which is about 65 percent.

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In addition, exclusion by lesbian and gay and also transgender colleagues and sexualisation. What is meant by this is something like what they are constantly told, "you would take anyone who doesn't escape fast enough", "you would take anything" and so on, things like that. But also the inability to make decisions. This is a particularly perfidious subject, because people say things like "well, if you can't decide in bed, how are you going to decide at work and as a manager, sorry, you have to make decisions all the time". So this is something that bisexual persons experience very often. So we can say that more than 90 percent have at least put one cross to show that they have experienced bisexual specific discrimination. This is why the number of bisexual persons in the discrimination index is particularly high. For transsexuals, it is particularly common that access to the toilet at the workplace is denied or that the certificate is not updated with a newly adapted name or that the name tags,

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signatures and the like are not updated. These are experiences that transgender people have and which of course also have a considerable impact on how this person experiences and feels at work.

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Then I spoke earlier about the fact that we also have to look again at how all these factors interact. And this is now a somewhat complex diagram, so stay with me for a moment. Here we have the connection between stress, i.e. the person's experience of stress, and discrimination. It is obvious that people who experience a high level of discrimination also experience a higher level of stress and strain. This is probably very logical for you now. Another very important finding is that the effect of discrimination on stress can be reduced by how the person deals with the issue. If the person is able to speak openly, as you can see from the brown line, if the person is able to speak openly, the stress experience is reduced on the right side. If the person cannot talk about it, the stress experience is higher. This means that we can say quite clearly that if there is a chance to talk about the topic, it has an enormous effect on the psychological stress. And these findings come from a Master's thesis that I supervised with a student.

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Then, so that we do not get caught up in the negative idea, 'oh God, what difficult experiences this group or these groups have had', I have brought you some more positive insights, namely about the experience of acceptance or the anticipation of acceptance. So, if we first look on the right side, you can see that here 63 percent of the people interviewed who are not open say, "I think that if I were open about it, the acceptance from my environment would be in a range of 0 to 70 percent". 32 percent say rather optimistically, "I already expect acceptance when I talk about it in a range of 80 to 100 percent". So this is only what the non-open respondents expect, what reactions might follow. If we now ask the people with an open approach and ask how they experience the level of acceptance, only eight percent say "This is in the range of 0 to 70 percent" and almost 90 percent say "This is in the range of 80 to 100 percent". This means that when I speak openly, I tend to have more positive experiences. Conversely, we cannot conclude that the others only have to speak openly. After all, it is quite conceivable that they assess their specific job situation completely correctly and it is actually better not to be open. However, we must always be aware that whether I can be open or not has a considerable impact.

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We can see other effects in a positive way. If we look at this, we see first of all that the open approach of employees is highly correlated with diversity management measures and an open corporate culture. So if measures are taken here in the company, if the corporate culture is open, then the employees are also more open. What makes diversity managers in companies and administrative organisations happy is that there is an enormously high correlation between diversity management measures and the corporate culture, which is really astonishing for sociological contexts. This means that we can really clearly state that measures have an effect on culture and both of these have an effect on openness, which in turn is a very important variable, for example in terms of job satisfaction. People who can be open are more satisfied at work. People who can be open are also more committed to the company, i.e. more connected, and they have more resources available. This means that if I cannot be open, then there is always, as APM for example, have called it "The Cost of Thinking Twice". What does it actually cost in terms of working time, energy, effort, if I have to constantly think about what I said when, where, where, how and to whom. This has a considerable effect here. If I can be more open, I can free up more resources for what my work is all about, namely investing time and energy in what I have to do.

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It also has an effect on self-esteem within the organisation, which is now a measure of work and organisational psychology that measures the extent to which the person feels that he or she can make an important contribution, is effective and therefore also an important part of the organisation. And this is also higher if the person can be more open.

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As I do not know how familiar you are with statistical methods, for those who are interested, we have also calculated this in the path model, which is even more relevant and far-reaching than just a correlation. And here we see that exactly these correlations can also be confirmed in the path model. Interestingly enough, the experience of discrimination is still included here. This means that we see that if there is an open corporate culture, there is less experience of discrimination among the respondents, if there is an open corporate culture, there is also a more open approach to the topic. And the open approach, as reported earlier, is positively related to resources, job satisfaction, commitment and organisational self-esteem, and the experience of discrimination is negatively related. If I experience more discrimination, I am less satisfied at work. So this means that we can really state here that the corporate culture is a very central element in shaping openness, but also in shaping collegial interaction with one another, i.e. avoiding discrimination.

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What is important to me is not just to look at what difficult experiences this group has had and what we should do to protect them. It is also important for me to consider if there are certain biographical experiences that characterise a certain group of people to a particular degree, then this usually has an impact on the emergence, potentially, of skills and competences. In psychology, we speak of normative crises in a biography. For example, you have probably all gone through puberty which is a normative crisis that everyone has to go through.

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There are other normative crises that appear in the biography, the change from school to becoming a trainee, to going to university and then again to work. These are normative crises that all people, largely all people, experience. For this group that we are now talking about here, the following applies: there is one more normative crisis, the examination of one's own sexual or gender identity. And here we have done qualitative research, i.e. in interviews and looked at what aspects people name, for example. Many people say: I have become more sensitive, I notice more quickly how others react to me, but I also had to build up alternative networks. We know, for example, that up to 50 percent of this group lose contact with the original family in their biography. That doesn't always have to be permanent, but for a while that is often the case. And that's why alternative family concepts are needed here, for example forming families of choice instead of the original family, and other dimensions that are mentioned here. I will not go into all of them. But having more understanding for others who somehow don't fit into the mainstream is something that many people name. And also something like adaptability, the ability to change. If you take a look at a transgender person entering a transition process, for example, that is one of the most fundamental processes of change we can imagine in the human biography, to change gender from the outside. For the person it is simply a matter of becoming harmonious, of becoming congruent. But from the outside it is a change, and therefore a process of change. And here these people go in with a high degree of optimism, without knowing what the outcome will be. So something like the competence to change is something that many people have said. And in general, one could say resilience, i.e. psychological resistance. I spoke here in an interview with a transgender person, who said, "My God, so if I've mastered this now, what else in my biography could life throw at me that I could not deal with? So we may not only always have the focus on discrimination, but also, there is a chance here that through this one normative crisis in the biography these people will develop certain competencies and skills.

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In conclusion, I would like to take a closer look at the extra-organisational effects. I had said here that it is about product and service marketing, i.e. in purchasing decisions or in the use of services, but also about personnel marketing and recruiting. And here we can see from the respondents how much they use the information whether a company can be considered LGBT*-friendly, whether an organisation can be considered open and friendly here. Between 55 and 77 percent use it when applying for a job, when making purchasing decisions or when using services.

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This is once again a relevant factor for the success of an organisation, for the success of a company, both in terms of retaining talent and, more generally, in terms of its own target market and the benefit of all potential target groups.

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If we now want to venture to take an overall standpoint, then we can say, as the quintessence of about 15 years of research on the topic, we can say that the openness of lesbian and gay employees is increasing in decades. And at the same time the openness of bisexual and transgender employees is significantly lower than that of lesbian and gay employees. Experiencing discrimination is not significantly reduced despite the high degree of openness. And this, although openness and discrimination have a significant impact, discrimination in a negative way on factors such as psychosomatic complaints, on resources, job satisfaction, which we have described before. Openness, in turn, has positive effects here, so that employees, if they can be more open, are healthier, more satisfied with their work, more connected with the employer.

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The central component, and this is now also of particular relevance from an organisational psychological perspective, is whether I take measures that are positive and open here, and thus also shape the corporate culture towards an open corporate culture with regard to LGBT* diversity. And finally, it would be nice if we could once again get a more resource-oriented perspective on the target group, also in research.

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Meaning, I'll give some practical suggestions how could that be done at the end. What is almost the most important thing to me is a diversity-consciousness inclusive communication. So here I am concerned with conveying diversity in language. For example, if you are talking to someone about the couple relationship, regardless of how you read the gender of the person you are talking to, to say how is it going with your girlfriend or boyfriend, wife or husband? In this way, you immediately signal that you think that people are not necessarily a heterosexual couple. Then of course you need something like awareness workshops for managers. The aim is to increase the awareness of the persons, to reach sensitivity. And managers are simply the central multipliers for corporate culture. In other words, if they are open, it has an enormous effect on the company as a whole. There is also a need for something like LGBT*-sensitive training measures, where it is not always about speaking only in classic examples, and this also applies to teaching materials. In schools we have this as a very big issue: teaching materials focus primarily on the heterosexual nuclear family and do not take into account the variety of family forms.

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Ultimately, however, workshops for LGBT* employees are also needed, perhaps also counselling or coaching measures for LGBT* employees, so that this person can reflect and examine for themselves how they would like to deal with the issue in the workplace. And what we still have to expand on completely is the topic of intergender employees, i.e. people who are born intergender and therefore also have an experience of I am not seen and perceived at all in the company context here, because

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people only ever think in the binary categories of man and woman. Some of them are already there and are working in this direction. And you may also have noticed that the Federal Constitutional Court ruling of 2017 also said here that intergender people need a positive designation, so that we now see in job advertisements that a 'd' is often put here for diverse persons in addition to male and female. Not everyone is able to do this so well yet, some put an 'x' there, some don't put anything, not recognising it at all, others try other variations. There we see different possibilities. I particularly like this one: "Head of Compliance Office (gender-neutral)". The question then arises as to what is meant by this. And all in all, if we think a little bit, what some possible best practice examples are here, then we even have to name an organisation like the German armed forces. It is right now under the direction of Ursula von der Leyen, which means that whatever you think of politicians, here particularly high management attention has been drawn on the topic. Mrs von der Leyen as Federal Minister of Defence stood up and said that this topic is important for us, which is something that we rarely experience in this form in such clarity.

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The City of Hanover, for example trains managers on the subject of LGBT* diversity and also staff councils, in a two-day gender-mixed seminar, so that they go out into the organisation with greater awareness and thus also change the culture in the company.

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I have just spoken to IBM (International Business Machines Corporation) about the "Cost of Thinking Twice". IBM has been working on this topic for years and has implemented many different measures. What is very simple and very straightforward, for example, is a small sticker, a small sticker that employees can stick on their laptop, in rainbow colours, so that the people who see this person who they are in contact with knows that with this person I can speak openly. They know that they are a person who is either also LGBT* or is also open and also interested in our concerns.

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Then, of course, there is the topic of marketing. For example, here we have an Instagram post from Penaten about Pride, i.e. to CSD (Christopher Street Day), and here it was just said, "We will always love you, no matter who you will love one day". This clearly signals openness towards the topic of LGBT*. Or even up to something like special stamps on social diversity issued by the Swiss and Liechtenstein postal services, the German postal service can certainly follow in their footsteps.

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Thank you very much for your attention. Of course you will find all literature on the other slides as well and you can also download all publications we have published as PDF files from our homepage. Many thanks!