

What if the road to inclusion were really an intersection?



A report by the Deloitte
University Leadership
Center for Inclusion



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Shifting the conversation

HOW much longer will corporations have the same conversation on diversity and inclusion (D&I)?¹ Organizations have been spinning their wheels for the last three decades talking about the “business case” for D&I and implementing programs and initiatives, but they have made little progress. While the world is more diverse than ever, the number of minorities and women moving up the corporate ladder remains dismal in corporate America.

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The data tell the story:

- In 2014, *Fortune* 500 CEOs were 95 percent white, 4.8 percent female, 2 percent Hispanic, 1.2 percent black, and 1.8 percent Asian.²
- In 2013, fewer than 15 percent of the *Fortune* 500 executive officer positions were held by women.³
- Women hold fewer than 17 percent, and Hispanics only 3 percent, of the board seats among *Fortune* 500 companies.⁴

- Approximately 3 percent of senior executive positions are held by blacks at the nation’s largest companies.⁵

- There is just one openly gay CEO among the *Fortune* 1000 companies.⁶

Despite our best intentions, why are corporations stalling in their efforts to create more inclusive organizations? Many leaders would posit that this is a “pipeline” issue in that fewer qualified women and minorities are available

in the workforce.

However, the numbers just don’t support this hypothesis because the number of women and minorities in the workforce has been rising steadily since 1980; indeed, both groups have been in the workforce long enough to have been groomed for ascension to higher

ranks.^{7,8} Perhaps, instead, it is a failure on the part of leaders to think critically about the underlying causes for diverse employees’ discomfort in the workplace, such as the demand to “cover” certain aspects of their identities, which was analyzed by Kenji Yoshino and Christie Smith in *Uncovering Talent: A New Model of Inclusion*.^{9,10} Yoshino and Smith demonstrated that professional opportunity and advancement are directly related to the implicit demand to cover at work. In other words, if individuals cannot be their authentic selves in their organizations, they will not be as engaged, will not thrive, and may in fact leave.

By examining the root cause of D&I programs' inability to move the needle, Yoshino and Smith have inspired a very different conversation about D&I—one that critically examines the environment created by leaders in which the perceived demand of hyper-conformity is inconsistent with stated corporate values of equality. In this article, we pivot from looking at the singular dimension in which women and minorities often cover, to looking at the multiple identities of individuals in the workplace. In doing so, we will attempt to answer these questions:

- Are corporations failing to create more diverse and inclusive work environments because our D&I efforts are inherently one-dimensional?
- How can leaders engage employees across difference and in the multiple ways they define themselves in a manner that promotes common ground?

To answer these questions, it is necessary to go back about 50 years to the seeds of what were to become corporate D&I initiatives. While the terms “diversity” and “inclusion” did not enter the corporate lexicon until the latter part of the 20th century, there have been many inflection points along the way that inform where corporations are today.

In the 1960s, with the advent of affirmative action and equal employment opportunity laws for women and racial/ethnic minorities, diversity became a nationally recognized and legislated concept. The 1970s saw more women leaving the home and entering the workforce, forcing companies to take a hard look at barriers to success based on gender. Additionally, the government enacted expanded protections for veterans in the 1970s. By the 1980s, corporations were routinely implementing formal diversity initiatives for the purpose of increasing the numbers of both women and racial/ethnic minorities in the workplace. The Americans with Disabilities Act was enacted in 1990, compelling companies to change their policies and practices to accommodate this

large and underrepresented population. In the 2000s, the lesbian, gay, bisexual, and transgender (LGBT) community was increasingly added to the conversation on corporate diversity. It was also around this time that the discussion of *inclusion* began to take shape—the notion that bringing diverse talent on board is not the same as ensuring that those individuals feel included.

These few highlights bring us to where organizations are today. Corporations have clearly defined particular groups for purposes of running diversity initiatives: racial/ethnic minorities, women, individuals with disabilities, veterans, LGBT individuals, and so on. Yet, paradoxically, it is because of this categorization—so necessary to achieve legal and societal gains—that corporations are now left with programs and initiatives that have segmented the identities of employees in the workplace. This compartmentalization of identity unintentionally forces diverse individuals to stagnate because it does not allow for the expression of other, equally important, aspects of one's identity.

The way organizations have traditionally grouped women and minorities is not consistent with the true nature of diversity. While corporations have historically addressed diversity by putting a zoom lens on single-axis attributes of minorities, it is now time to widen the aperture to include a broader view of the richness of human experience.

This particular conversation is coming to the fore, in part, because of the increasing number of Millennials in the workforce, who are generally more focused on being valued for the multiplicity of their identities—their *whole self*—as opposed to just those conventional delineations to which they belong.¹¹ This worldview is exemplified in a recent interview with Raven-Symoné in which the young actress said that she does not identify explicitly or solely as an African American or as gay (she is both black and dating a woman), stating that she is “tired of being labeled.” The interview expands the definition of individual diversity: The young actress does not deny her gayness

or her blackness (she talks openly about both), but she refuses to make just those threads the crux of her identity.¹² While Raven-Symoné alone does not represent an entire generation, we are hearing the same theme every day in conversations with our expanded networks.¹³ The boxing of individuals into traditional diversity categories is being rejected.

The realities facing employers today is that Millennials will comprise more than 50 percent of the workforce over the next four years—and, as a generation, they are rejecting the notion of being identified by any one dimension, especially race, gender, and sexual orientation.¹⁴ Furthermore, according to the Pew Research Center, Millennials are more diverse than previous generations, with nearly 40 percent of Millennials belonging to a

non-white race or ethnicity. Given these demographic trends, diversity among Millennials and their children will only increase over time.¹⁵ Yet, while Millennials are more diverse, they are less willing to use traditional categories of “diversity” to label themselves.¹⁶

To respond to these changing expectations, organizations must fundamentally change and, potentially, reject old models of diversity, and focus instead on the multiplicity of employee experience and identity. This requires a drastic shift in the expectations and competencies of leaders and the cultures they create. It requires leaders to recognize their own biases and learn how to engage the multidimensional employee by understanding the intersections of employees’ lives and experiences.



Intersectionality: An expanded view of inclusion

THE term *intersectionality* defines the notion that social identities, such as race, gender, sexuality, class, marital status, and age, overlap and intersect in dynamic ways that shape each individual. In other words, all of us possess more than one social identity (that is, an unmarried Asian female over 40 is *at once* unmarried, *and* Asian, *and* female, *and* over 40). This concept—in contrast to the one-dimensionality of most D&I efforts—more accurately captures the complexity of the human experience. It also addresses the way in which Millennials are eschewing labels in favor of a broader notion of self and authenticity.

Legal scholar Kimberlé Crenshaw's seminal writings on intersectionality can serve as a guide for corporations looking to take inclusion to the next level.¹⁷ Crenshaw analyzed the ways in which black women have been forced to rely on *either race or gender* when making legal claims despite the fact that those two identities are bound together tightly within the individual.¹⁸ To stress this point, Crenshaw provided the compelling image of an intersection filled with traffic:

Discrimination, like traffic through an intersection, may flow in one direction, and it may flow in another. If an accident happens in an intersection, it can be caused by cars travelling from any number of directions and, sometimes, from all of them.²⁰

Thus, like a literal intersection, identities within an individual come, go, or converge, depending on time or place (for example, a Muslim woman may engage her religious identity in one context, such as the home, and not in another, such as the workplace).

As Crenshaw has acknowledged, intersectionality “might be more broadly useful as a way of mediating the tension between assertions of multiple identity and the ongoing necessity of group politics.”^{21, 22} To be sure, almost everyone has compound identities, and each identity occupies both a personal and a societal space that ultimately define one's

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leadership style at work. For example, one cannot be gay or disabled or a veteran without also possessing a gender and a race. These components of identity are interrelated, and their workings contribute to how each identity is experienced within the individual and in the broader community. Individuals who share one identity may have vastly different interests because of their other, divergent identities. By way of illustration, a gay veteran who belongs to a gay veteran group may have very different objectives than a straight veteran who is part of a non-gay veteran group, even though both share the underlying veteran identity. Further, intersectionality is not just applicable to minorities. The proverbial straight white male

also has intersecting identities—for instance, being a single father, coming from a low or high socioeconomic class, practicing a religion, and/or having a non-traditional education. In other words, we all inhabit multiple worlds, and everyone is diverse.

Any attempt to bucket groups for D&I initiatives is incomplete as a diversity framework, because any such effort forces the choosing between identities and the privileging of one identity over others. Put another way, the very act of naming or categorizing group identities has the paradoxical effect of excluding or downplaying other intersecting identities

of the individual members of that group. So how can corporations successfully address this Catch-22? To keep diversity and inclusion frameworks relevant in spite of their limitations, it is necessary for leaders, in the words of Crenshaw, to “recenter [the] discourse at the intersection” by adopting a significantly more nuanced and emotionally mature approach to their leadership style.²³ Such a leadership shift will allow for diversity to be treated more in line with the realities of life’s complexities, rather than according to narrow and ill-fitting binaries.

How can leaders engage in building inclusive cultures that leverage employee potential at work?

The role of leadership

TO move the dial with respect to traditional D&I and create a more inclusive corporate culture, it is important to train our leaders to recognize intersectionality by becoming more emotionally mature. Emotional maturity (EM) is derived from emotional intelligence (EQ), which, according to Daniel Goleman, includes “self-awareness, self-regulation, motivation, empathy, and social skill.”²⁴ EQ has been widely accepted as being strongly linked to professional success. However, EQ alone is not enough to allow true success in handling the complexities of diversity and inclusion. It is necessary to go one step further, and ask our leaders to become more emotionally mature by employing certain components of EQ. Emotionally mature leaders possess qualitative skills that help foster a nuanced and inclusive environment, including the competency to talk across difference and to build emotionally intelligent components into the cultural dynamics of their teams, business units, and organizations. Indeed, emotionally mature leaders do not just know themselves (EQ), but have the capacity to engage others in dialogue and create cultures and teams based on varied experiences and identities (EM).

In this context, EM means building on three specific components of EQ: self-awareness, empathy, and self-regulation. Goleman defines self-awareness as “the ability to recognize and understand your moods, emotions,

and drives, as well as their effect on others.”²⁵ Indeed, to understand intersectionality, and therefore “get” inclusion, one needs to be self-aware—to understand how assumptions and unconscious biases within are projected outward to the detriment of authentic personal exchanges—because one’s own unquestioned assumptions about others will very likely color one’s interactions and may even instigate covering. An emotionally mature leader knows him- or herself and will be able to realize when he or she is veering into stereotypes or preconceived and/or unconscious notions. Such a leader will check himself or herself, and remain proactively aware of the fact that he or she will not know much about an individual at first glance (for example, he or she will not assume that an applicant for an executive assistant position cannot perform the job because the applicant does not have full use of both arms).

The second of the three components to emotionally mature leadership is empathy, which Goleman defines as “the ability to understand the emotional makeup of other people and [the] skill in treating people according to their emotional reactions.”²⁶ In fact, Goleman sees empathy as the “antidote” to issues that arise in cross-cultural dialogue, because those with empathy are effectively able to read a situation in a manner that takes into account cultural differences and potential misunderstandings based on those differences.²⁷ While willingness to listen objectively

to others is a good first step toward appreciating different viewpoints and cultures, to be an emotionally mature leader, it is necessary to go further and engage empathy actively by asking what legal theorist M. J. Matsuda refers to as “the other questions.”^{28, 29} In other words, when talking to individuals about diversity, leaders should ask questions that go beyond the traditional demarcations of difference (for example, by asking a black female veteran in the women’s employee resource group whether issues of race and veteran status are adequately represented in that group). The point isn’t to ignore categories of difference altogether, and instead to ensure that individuals are not falsely categorized as just one point of diversity when, in fact, they may have many such points. It is for this reason that

asking the “other question” is a crucial disruptor of potential unconscious categorization. And most of all, leaders should consistently ask themselves such questions to ensure that they are not unconsciously erasing core and interrelated parts of someone’s identity. Doing this will enable them to appreciate empathetically the nuances within each individual that make up his or her authentic self. It will also allow leaders to avoid the trap of accepting difference at what looks like face value.

The last of the three components of an emotionally mature leader, self-regulation, is key to bringing self-awareness and empathy together in an *externally facing manner* that proactively seeks to eliminate unconscious bias. For Goleman, self-regulation is “the ability to control or redirect disruptive impulses

and moods [and having] the propensity to suspend judgment—to think before acting.”³⁰ In this manner, self-regulation is the companion to self-awareness: Once one is aware of unconscious bias or an effect on others (self-awareness), one must consciously regulate behavior and effect positive change (self-regulation). Small gestures (for example, staring unthinkingly at a disabled woman’s prosthetic arm as she is speaking to you) can be experienced by the recipient as micro-inequities and

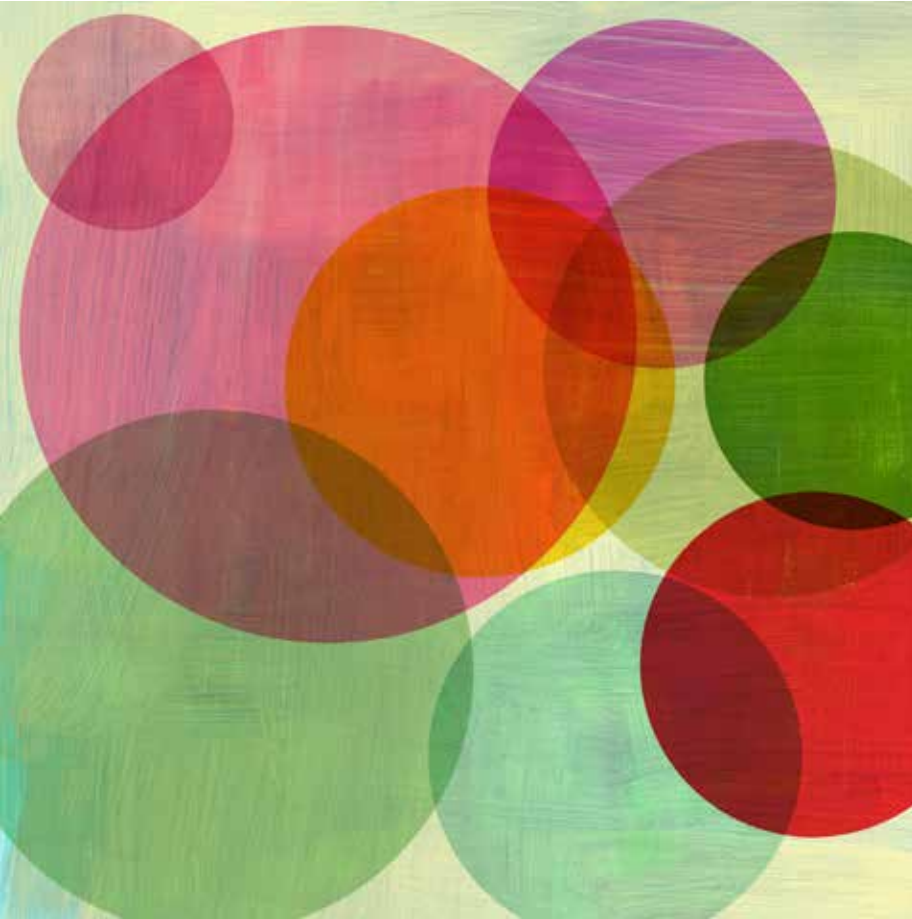
can lead to feelings of exclusion, even if the intent was innocuous (intent and impact are oftentimes misaligned).

Emotionally mature leaders will always use their social “radar” when dealing with others to attempt authentic interactions with as few unintended micro-inequities

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as possible.³¹ Additionally, leaders who strive to disrupt their own unconscious impulses can become more attuned to when others are covering aspects of themselves. Covering is a defense against implicit demands for conformity, which are frequently transmitted unconsciously by leaders who lack awareness about how their actions are received. Emotionally mature leaders sense when others are covering for them and proactively address it with authentic exchanges tailored to the circumstances.

Being an emotionally mature leader with respect to diversity and inclusion also means considering both visible and non-visible identities. It means thinking about and relating to people as more than the “primary” (or “anchor”) identity that is most noticeable to



others.³² In order to move to a truly inclusive culture that does not force individuals into choosing a primary identity at the expense of other identities, leadership must not, in the words of Jan Pakulski and Malcolm Waters, force a “fraught reality into an inherited and stultifying conceptual straightjacket.”³³ Indeed, leaders must refuse to think in terms of single-axis binaries and instead work from the presumption that there is always *more than just one identity* in an individual. As put by playwright Robert O’Hara:

Should I walk in the room and leave the gay out of the room, or leave the black out of the room? For most of my career I’ve had some variation of this question. I think the way to talk about being black and gay is to talk about being whole, being a whole being.³⁴

The metaphor of dissection (or vivisection) is particularly resonant because individuals with compound identities may often feel forced

to compartmentalize or cut off pieces of their identities.

Some might argue that practicalities require that organizations prescribe which identities to privilege. While it is true that one cannot take a dance class and attend a work conference simultaneously, identities are generally inhabited all at once within the individual (for example, one cannot be only either a veteran or a woman if one is in fact a woman veteran). Any corporate framework that creates groupings will always run the risk of losing, literally or metaphorically, those who cross borders and are outside of the prescribed lines.³⁵ Instead of thinking of inclusion frameworks as a series of non-intersecting boxes, corporations might instead

consider a Venn diagram that, while not capturing all variants of identity, would at least validate those individuals who traverse two or more formal categories of diversity. Such a framework will promote common ground among different groups by proactively allowing for more crossover among a multitude of identities.

From categories to completeness: Revealing the whole self through personal narratives and authenticity

Emotionally mature leaders are comfortable with proactively talking across difference and initiating conversations around intersectionality with their staffs and teams. In fact, such leaders actively make space for such dialogues and invite them consistently into team cultural

dynamics. Doing this requires purposeful behavioral changes relating to self-awareness, empathy, and self-regulation.

First, a leader must move from internal self-awareness to an active demonstration of that awareness by sharing his or her own story and talking about not just *what* he or she is, but *who* he or she is and how that informs his or her leadership. Second, the leader must actively engage empathy to communicate with others about their own experiences. Corporations are encumbered around difference because of our fears of running afoul of Equal Employment Opportunity (EEO) laws, and empathy in how we inquire about difference goes a long way in bridging this divide. And third, after sharing

through most issues (for example, a pro/con list is rarely framed as a pro/con/gray area tri-chotomy). And in many respects, binaries are a useful and implicit function of human nature that help us make sense of the world and our surroundings. Before modern society, when lifespans were short and death was a daily possibility, humans considered every action in terms of the safety/danger binary.³⁶ Our brains are still wired in this manner, such that we constantly make quick and primal assessments of our surroundings. Will that dog bite me or lick me? Is my new colleague an ally or a competitor? These immediate snap impressions are examples of how humans create and sustain binaries (sometimes rooted in unconscious bias) in our everyday lives.

For these reasons, among others, binaries (starting with the most overarching—majority/minority) are likely here to stay.³⁷ Humans “suss out” a situation—and may insist on sticking with initial judgments even when presented with evidence to the contrary. The same is true when we try to understand and appreciate the nuances of intersecting identities. As humans, we see someone, unconsciously group what we see, and thus box that person into an identity—one with which he or she may not agree. But because intersecting or contradicting ideas can

rarely be fully grasped at first blush, sometimes the only means for assessing a situation in a more nuanced manner and appreciating its complexities is to enter into a personal dialogue with others.

Our first impressions are sometimes correct; sometimes we truly *get* the other person. But there will be just as many instances when our first impression is predicated more on who *we* are and how *we* see others than who the other person actually is (as can happen, for instance, due to our own unconscious biases and/or the unconscious demands on the other

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his or her story and encouraging others to share theirs, a leader can employ self-regulation by building teams consciously and in a diverse way. By making these critical behavior changes, a leader can naturally disrupt any unconscious bias or unintended consequences by moving from an inward-facing mentality to an externally facing one. This newfound awareness can then be applied to future actions and dialogues around difference.

Despite being highly evolved as a species, as humans we have difficulty holding too much information in our minds when thinking

to cover). The ability to overcome this tendency requires both emotional maturity and an understanding of the importance of personal or uncovered narrative.³⁸ As an example of a way in which leaders can use narrative to foster understanding across differences, an organization might undertake a campaign in which senior leaders share personal information about their lives in widely accessible communications on topics like growing up poor and parenting children with disabilities.

In this new leadership paradigm, leaders who share their uncovered narratives help foster a culture where others also feel safe being authentic. This is not to say that being uncovered means oversharing or being inappropriate. Instead, it means being at ease with sharing those parts of oneself that, if hidden, do not allow people to perform at their best, thereby negatively impacting both them and the organization where they work.

The intersection of analytics and culture

While storytelling implies face-to-face encounters and sharing, intersectional analytics can be used to help facilitate meaningful insights and hold leaders accountable for inclusive behavior that values compound identities. One advanced technological solution could be an inclusion index, a personalized digital dashboard that graphically represents inclusion analytics and seeks to illuminate the potentially unconscious effect the individual is having on others by offering empirical evidence of how we interact with the workplace—for instance, with whom we choose to work, whom we hire, whom we promote, whom we terminate, and so on. In many instances when gaps are identified, it may be the result of circumstances having little, if anything, to do with unconscious bias and its effect (that is, the pool of individuals available to be staffed on a given team happens to all look alike). Thus, these metrics are meant to give the data points for each leader and his or her organization to critically examine whether there are potential

issues. If an organization does not have such a tool or the means to acquire one in the near term, it is possible to track the same intersectional analytics through other means, such as periodic employee surveys that tie results to teams and leaders. Whichever method is employed, it should capture metrics relevant to the organization and its departments and/or teams. For example, a company might capture data on team composition (for instance, to analyze aggregated information that is legally permissible to share on attributes such as race and gender); how much time off employees take; personality profiles like Myers-Briggs, the Uncovering Talent analytic instrument,³⁹ and Business Chemistry;⁴⁰ interests and skill sets; flexible work requests; stretch assignment wishes; goals; community engagement; and counselors or mentors. In an effective survey effort, because employees are given the option and highly encouraged to self-identify those parts of themselves that are uniquely important to them, the analytics captured are relevant to the whole person as opposed to just one marker of visible identity such as race.

The multidimensional survey data can then be tied to teams and leaders in a manner that allows for a holistic measure of inclusion grounded in intersectionality. For example, a particular team leader's results might show the following: Everyone on her team has the same Myers-Briggs profile; individuals on her teams forfeited most of their vacation time last year; no requested flexible work arrangements or stretch assignments were granted; and everyone she is mentoring is a straight white female who went to an Ivy League school—just like her. Because potential unconscious bias and its impact are unknown to the individual possessing it, the use of analytics is needed to consolidate and graphically demonstrate potential blind spots. Inclusion analytics enables a new sort of critical self-analysis, which we believe will help herald in a culture in which individuals proactively act in more inclusive ways and diversify their networks in a well-rounded manner that goes beyond single-axis binaries. Any gaps identified may have a myriad of

underlying reasons beyond the reach of the individual being measured (that is, a male-dominated department in a historically male field). This tool provides the data and it is each leader's responsibility to review it critically for a deeper understanding of whether any gaps are correlated to his or her own behavior and what steps might be taken to address them. Moreover, even if gaps are not the result of an individual leader's actions, he or she may still be able to effect change by looking more broadly at organizational and societal structures and thinking creatively about potential remedies to the problem.

In the first year in which analytics are reported, leaders will be able to see the makeup of their teams in a multi-dimensional manner. Year two can provide a point of comparison (for instance, leaders may recognize that "Compared to last year, I am now mentoring

individuals from different educational backgrounds" or that "My team forfeited even more vacation time"). By its third year, a sustained analytics program action may provide actionable information to executive leadership or the legal group on whether they need to address remaining or worsening issues—and how. For example, to address the lack of work-life balance appearing in a team leader's metrics, executive leadership may mandate that his or her team members take 20 percent more of their vacation time next year. Or, if metrics continue to show that a particular department head is staffing only white individuals on his or her teams when 50 percent of the office is composed of racial minorities, his or her compensation and performance review could be negatively impacted and the legal group may be brought in to examine whether underlying issues of discrimination exist.

Beyond a one-dimensional understanding of difference

CORPORATIONS have stalled in creating more diverse and inclusive work environments because of their inherently one-dimensional D&I efforts. While traditional D&I frameworks have helped bring more diverse talent into organizations, what got organizations here will not get them where they want to be, as evidenced by the persistent dearth of diversity at the highest corporate levels. The next D&I breakthroughs will organically occur and shatter lingering barriers to fully inclusive organizations only when corporations revise D&I frameworks to engage employees across difference *and* in the multiple ways they define

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themselves in a manner that promotes common ground. To do this, it is time to refresh corporate efforts by taking an intersectional approach that will seamlessly reach all facets of corporate life. It will mean critically revisiting topics such as whether the existence of employee resource groups and targeted diversity programs are, paradoxically, non-inclusive. By following an intersectional and emotionally mature approach to inclusion, an organizational culture that supports human flourishing and authenticity can naturally and sustainably grow.

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Endnotes

1. In this article, we have chosen to use the term D&I to reflect the current industry standard. Some organizations, however, have moved away from the term D&I and instead refer to “inclusion.” This linguistic change is meant to ensure that nobody is excluded from the conversation of who is to be included. Since one can be diverse without belonging to one of the traditional minority groups, as we will demonstrate in this article, the non-qualified term “inclusion” captures everyone.
2. DiversityInc, *Where’s the diversity in Fortune 500 CEOs?*, <http://www.diversityinc.com/diversity-facts/wheres-the-diversity-in-fortune-500-ceos/>.
3. Catalyst, *Quick take: Statistical overview of women in the workplace*, March 3, 2014, <http://www.catalyst.org/knowledge/statistical-overview-women-workplace>.
4. Catalyst, *2013 Catalyst census: Fortune 500 women board directors*, December 10, 2013, <http://www.catalyst.org/knowledge/2013-catalyst-census-fortune-500-women-board-directors>; HispanicBusiness.com, “Little progress in boardroom diversity,” January 14, 2014.
5. Nelson D. Schwartz and Michael Cooper, “Affirmative action ruling near, blacks’ progress remains slow,” *New York Times*, May 28, 2013, p. A1.
6. Leslie Kwoh, “A silence hangs over gay CEOs,” *Wall Street Journal*, July 25, 2012, p. B1.
7. US Bureau of Labor Statistics, *US labor force characteristics by race and ethnicity, 2013: US Bureau of Labor Statistics Report 1050*, August 2014.
8. The Bureau of Labor Statistics did not survey all minority groups beginning in 1980; however, the total percentages of women, blacks or African Americans, and Hispanics in the workforce have all seen increases since that date (with Hispanics showing the greatest increase at more than 180 percent). White males are the only demographic to have shown a percentage decrease in this same period (US Bureau of Labor Statistics, *US labor force characteristics by race and ethnicity, 2013*). Therefore, given the 34 years of runway, it seems reasonable to conclude that more diverse talent should have risen to the top levels of US companies.
9. Kenji Yoshino and Christie Smith, *Uncovering talent: A new model of inclusion*, Deloitte University Leadership Center for Inclusion, December 2013, pp. 1–20.
10. “Covering,” a term coined in 1963 by Erving Goffman, is the notion that individuals hide or downplay certain aspects of themselves in order to “fit in.” Yoshino and Smith took this term into the 21st century by applying it to current-day corporate culture. For example, a black woman may straighten her hair in a corporate environment to appear less black, or a gay man may present himself as single rather than admit to having a same-sex partner or spouse (see generally, Yoshino and Smith, *Uncovering talent*).
11. Darshan Goux, *Millennials in the workplace*, Bentley University Center for Women in Business, 2012, <https://www.bentley.edu/centers/sites/www.bentley.edu.centers/files/centers/cwb/millennials-report.pdf>.
12. OWN TV, “Raven-Symoné: ‘I’m tired of being labeled,’ *Where are they now?*,” Oprah Winfrey Network, October 5, 2014, YouTube, 2:41; <http://www.youtube.com/watch?v=QXAho8vmlAI>, accessed November 10, 2014.
13. The recent MTV study on bias presents related findings concerning race/ethnicity: Large majorities of both blacks and whites believe society should be colorblind (72 percent and 74 percent, respectively) and that focusing solely on race/ethnicity prevents society from becoming colorblind (66 percent and 68 percent, respectively); Research Studies, *2014 MTV/David Binder research study part 2*, 2014, p. 2, <http://www.lookdifferent.org/about-us/research-studies/1-2014-mtv-david-binder-research-study>, p. 2.
14. Adele Hayutin, Michaela Beals, and Elizabeth Borges, *The aging US workforce: A chartbook of demographic shifts*, Stanford Center on Longevity, July 2013.
15. Pew Research Center, *Millennials: A portrait of generation next: Confident. Connected. Open to change*, February 2010, <http://www.pewsocialtrends.org/files/2010/10/millennials-confident-connected-open-to-change.pdf>.

16. Indeed, Thomas Tseng, a principal at a multicultural marketing firm, writes: “In my own marketing research and consulting practice, I’ve been able to witness firsthand the eclectic, dynamic nature of Millennials, usually behind a focus group window (our firm focuses on ethnic consumers for a range of Fortune 500 companies). Increasingly, today’s young consumers shun direct overtures aimed at appealing to their ethnic background. Similarly, they tend to discard traditional cultural labels in favor of their own self-created monikers like ‘Mexipino,’ ‘Blaxican,’ ‘China Latina’; Thomas Tseng, “Millennials: Key to post-ethnic America?” *newgeography*, July 30, 2008.
17. Kimberlé Crenshaw, “Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory, and antiracist politics,” *University of Chicago Legal Forum* 140 (1989): pp. 139–167; Kimberlé Crenshaw, “Mapping the margins: Intersectionality, identity politics, and violence against women of color,” *Foundations of Critical Race Theory in Education*, ed. Edward Taylor, David Gillborn, and Gloria Ladson-Billings (New York: Routledge, 2009).
18. There is fierce debate in the academic community about using intersectionality, which originated from American black feminist theory, in a “corporate” or “depoliticized” manner, and that “neutralizing” intersectionality in this way strips it of its original purpose to “address the underlying structures that produce and sustain injustice.” We believe that mainstreaming intersectionality increases the likelihood that a more nuanced understanding of diversity across all social and political spheres will help to change those very underlying systems of discrimination. Furthermore, a new use or expansion of the theory of intersectionality does not mean a reduction or negation of its original intent; Sirma Bilge, “Intersectionality undone: Saving intersectionality from feminist intersectionality studies,” *Du Bois Review* 10, no. 2 (fall 2013): pp. 405–424.
19. A few years after Crenshaw, Darren Rosenblum posited that lesbians and gays face similar challenges in bringing legal claims. For instance, a gay black female would have an additional identity from which to choose when seeking justice—should the claim be based on race, gender, or sexuality?; Darren Rosenblum, “Queer intersectionality and the failure of recent lesbian and gay ‘victories,’” *Law and Sexuality* 4 (1994): pp. 83–122.
20. Crenshaw, “Mapping the margins.”
21. Ibid.
22. We agree with scholar Kathy Davis, who argues that “the vagueness and open-endedness of ‘intersectionality’ may be the very secret to its success,” which leads to its easy application in very different contexts—from the courtroom, to the therapist’s couch, to the corporate boardroom; Kathy Davis, “Intersectionality as buzzword: A sociology of science perspective on what makes a feminist theory successful,” *Feminist Theory* 9 (2008): pp. 67–85.
23. Crenshaw, “Demarginalizing the intersection of race and sex.”
24. Daniel Goleman, “What makes a leader?,” *Harvard Business Review OnPoint*, summer 2014, pp. 24–33.
25. Ibid.
26. Ibid.
27. Ibid.
28. M. J. Matsuda, “Beside my sister, facing the enemy: Legal theory out of coalition,” *Stanford Law Review* 43, no.6: pp. 1183–92.
29. In her writing on legal theory, M. J. Matsuda posits that the way she tries to “understand the interconnection of all forms of subordination is through a method [she] call[s] ‘Ask the other question’; when [she] sees something that looks racist, [she] ask[s], ‘Where is the patriarchy in this?’ When [she] see[s] something that looks sexist [she] ask[s], ‘Where is the heterosexism in this?’ When [she] see[s] something that looks homophobic, [she] ask[s], ‘Where are the class interests in this?’”; Matsuda, “Beside my sister, facing the enemy,” p. 1189.
30. Goleman, “What makes a leader?”
31. Christina Bielaszka-DuVernay, “Hiring for emotional intelligence,” *Harvard Business Review OnPoint*, summer 2014, pp.12–16.
32. Evelyn Nakano Glenn refers to race and gender in particular as “anchor points,” which are clear reference points, but which are neither “static” nor the only markers of identity within an individual; Evelyn Nakano Glenn, *Unequal Freedom: How Race and Gender Shaped American Freedom and Labor* (Cambridge, MA: Harvard University Press, 2002), p. 14.
33. Jan Pakulski and Malcolm Waters, “The death of class,” *Social Stratification: Class, Race, and Gender in Sociological Perspective*, ed. David B. Gursky (Colorado: Stanford University Westview Press, 2008), pp. 1022–1029.

34. Tim Sanford, "Artist interview with Robert O'Hara," *Playwrights Horizons*, <http://www.playwrightshorizons.org/shows/trailers/artist-interview-robert-ohara/>, accessed November 10, 2014.
35. Pakulski and Waters acknowledge the precariousness and fuzzy boundaries surrounding group and sub-group identities. They contend that a "key feature of these multiple status cleavages is that because they are specialized and intersecting, membership in any one does not necessarily contradict membership in any other"; Pakulski and Waters, "The death of class," p. 1028.
36. The amygdala part of the brain registers danger, and in the words of clinical psychologist Margaret Wehrenberg, it also catalogs "all emotions, not just negative ones, but it prefers noticing the threatening, scary ones" like a smoke alarm (which the brain reads as danger instead of as, for instance, freshly baked bread). While not all snap decisions are inherently based on a safety/danger dichotomy, our brain is nonetheless wired for quick assessments of new situations; Margaret Wehrenberg, *The 10 Best-Ever Anxiety Management Techniques: Understanding How Your Brain Makes You Anxious and What You Can Do to Change It* (New York: W.W. Norton, 2008), p. 14.
37. Diana Fuss argues that while binaries are most certainly "overvalued," they do not need to be "paralyzing" or prevent progress. We agree and accept the fact that there will always be binaries; however, we will actively look for ways to expose their cracks in order to understand the complexity of humans who are, in every aspect of life, on a series of continuums; Diana Fuss, *Essentially Speaking: Feminism, Nature & Difference* (New York: Routledge, 1989).
38. In fact, sociologist Leslie McCall refers to the study of intersectionality as an "intellectual descendant of narrative studies"; Leslie McCall, "The complexity of intersectionality," *Signs* 30, no. 3 (spring 2005): pp. 1771–1800.
39. The Uncovering Talent analytic instrument examines the incidence, impact, and demands to cover in corporations and academic institutions.
40. Deloitte has identified certain business chemistry profiles that, when understood, can help illuminate how individuals team. (As used in this instance, "Deloitte" refers to Deloitte LLP and its subsidiaries. Please see www.deloitte.com/us/about for a detailed description of the legal structure of Deloitte LLP and its subsidiaries. Certain services may not be available to attest clients under the rules and regulations of public accounting.)

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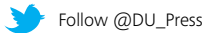
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