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A CRITICAL DISCOURSE ANALYSIS OF ONLINE DEI CURRICULUM IN ONE CORPORATION

A DISSERTATION APPROVED FOR THE
DEPARTMENT OF INSTRUCTIONAL LEADERSHIP AND ACADEMIC CURRICULUM

BY THE COMMITTEE CONSISTING OF

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Dedication

I dedicate this dissertation to my parents, who always impressed the idea that nothing was out of my reach. The hours that my mom spent teaching us the fundamentals like reading, writing, spelling words, and multiplication tables one grade-level ahead of ours every year ignited a lifelong passion for knowledge. As little girls, my dad instilled the word diplomacy into us even before we understood what being diplomatic meant. When I stop and think about the sacrifices my parents made so that we could have what they perceived to be a better life and education, I will always feel somehow indebted to them. They left everything they ever knew so that we could have a "different" life in another country and the culmination of that—is this experience. I wish my father was alive to part his lips and say Dr. Alemao, but I know that his, along with my mother's sacrifice, has been realized in this opportunity. The village of Indian (and other) immigrants that stepped in and raised us alongside my parents are also realizing this opportunity today. Without them all, I would not be the person I am today. I represent the community and the community represents me.

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Abstract

This study is a critical discourse analysis of online DEI curriculum of one large corporation. It looks at the intended purposes and unintended outcomes of how DEI curriculum is enacted, the implicit and hidden views of DEI curriculum and how language is connected to the power and discourse of diversity curriculum. By analyzing five DEI curricula through a critical lens that included the mandatory meaningful diversity curricula and four subcategories of belief systems, gender, ethnicity and disability diversity curricula, the research demonstrated positive and negative outcomes in beliefs, thoughts and feelings toward diversity, equity and inclusion training. The research also appraised the implicit and hidden views within bias, microaggressions, intersectionality and code switching. Bias, microaggressions, code switching and nuanced perspectives of intersectionality served as barriers to DEI. Language was critically audited in DEI curricula and counternarratives through critical race theory. The study found language in an ambiguous space, shifting with society and culture.

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Chapter 1 Introduction

Diversity represents the individual differences of a person, such as personality, prior knowledge, and life experiences as well as group and social differences, such as ethnicity, social class, sex, sexual orientation, religion, ability, and cultural differences (American Association of Colleges and Universities, 2009). As diversity continues to be part of the fabric of our lives, reality, and experiences, the necessity to understand and learn more about the different aspects of diversity becomes more apparent. Diversity education has become the common or generic term applied to diversity, equity, and inclusion courses (Jay, 2010). Diversity education centers the terminology around diversity, equity, and inclusion. Diversity education provides a foundation for the understanding and appreciation of difference. Most diversity courses aim to uncover bias, target microaggressions, and improve a sense of community. The goals of diversity education are to reduce prejudice and discrimination against the oppressed and marginalized, to work toward social justice, and to affect an equitable distribution of power for diverse cultures (Sleeter, 2003).

Diversity education has continued to evolve and grow into diversity, equity, and inclusion. Inclusion is the intentional and ongoing engagement of diverse groups of people in communities and curriculum in ways that advance awareness, cognition, and empathy of the complex ways that individuals interact with systems and institutions (American Association of Colleges and Universities, 2009). Equity is a principle referenced to diversity and realized in particular settings, regions, and localities that focuses on providing what each individual needs. It has created controversy in regard to sameness and equality (Evans, 1995). Knowledge, reflection, and action work in constant tension, pushing and pulling against one another to create a change in behavior and thinking.

Diversity education is imperative to reflect the continued diversity of the changing face of our nation. Although the White, non-Latino population is the most prevalent ethnic group in the majority of states except California, Hawaii, New Mexico and the District of Columbia, that statistic has decreased 63% from 2010. According to the U.S. Census Bureau (2020), the Latino population is the largest ethnic group in New Mexico (47.7%), became the largest ethnic group in California (39.4%), surpassed African Americans to become the second largest group in Wisconsin (7.6%), and maintained the position as the second largest ethnic group in Texas (39.3%). The multiracial population (two or more races) is now prevalent as the second largest demographic group in the northern part of the country, including Alaska and Hawaii. Since 2010, the Asian demographic continues to be the second most prevalent group in several counties throughout the Northeast, Northwest, and Alaska, and in 2020 became the largest ethnic group in Hawaii.

As the workforce continues to shift and change, the need for diversity education for everyone becomes pronounced. The U.S. Bureau of Labor Statistics (2019) reported the White demographic (78%) makes up the majority of the labor force, followed by Black (13%), Asian (6%), two or more races (2%), American Indian and Alaska Natives (1%), Hawaiians and Pacific Islanders (>1%). When reviewing labor force participation rates, the Native Hawaiian and Pacific Islander category (68.5%), people of two or more races (66.6%), Hispanics (66.3%), and Asians (63.5%) rank highest in labor force participation rates. This leads to the need to educate everyone about all aspects of diversity.

Statement of the Problem

Considering the shifting nature of demographics and labor statistics, diversity education becomes relevant outside of traditional educational settings. DiAngelo (2018) reinforced the need for diversity education by sharing the idea that a person could be viewed as qualified to run an organization with no understanding of the perspectives or experiences of People of Color (POC), limited relationships with POC, and no ability to engage critically with the topic of race. Jay (2010) stated that if diversity education hopes to advance from the margins of contemporary education toward the center, it should start by focusing on the "hidden" enemy. A fundamental case of the hidden curriculum in our daily routines and social relations is embedded in group values and ideas. According to Jay, even the notion of a safe diversity course that does not question these structures is part of a larger societal problem. Jay (2010) theorized that the hidden curriculum thwarts authentic attempts made by diversity education. Functioning as a hegemonic device, the hidden curriculum neutralizes diversity paradigms and sucks it back into the system so that multicultural education (MCE) cannot produce radical change (Ladson-Billings & Tate, 1995).

Martin (1976) supposed that if schools have a hidden curriculum, then non-school educational settings most likely have a hidden curriculum. She remarked that hidden curriculum is revealed differently in different settings at different times. Dunne (2011) portrayed institutions as having their own culture with values, norms, and beliefs that are echoed in their mission statements, research activities, and teaching. Regardless of the institution, settings change over time just as people change over time.

Diversity education has the potential to create structural, cultural, and behavioral change that extends beyond the organization. Structural change pursues policies, practices, and structures that support the goals of diversity, such as recruitment, equal pay, work-life balance,

and heterogeneity throughout the company (Holvino et al., 2004). With more opportunities for decision making and organizational power, structural integration has the power to shift bias and stereotyping. Holvino et al. (2004) stated cultural change aims at values, beliefs, and ideologies that define the organization. Changing the culture of an organization allows power imbalances to be addressed, diversity to be valued, and a variety of work styles and behaviors to be accepted. Behavioral change targets behaviors, attitudes, and perceptions within and between individuals, and within and between work groups that support or hurt the goals of diversity (Holvino et al., 2004).

Diversity education plays a foundational role in justice and democracy. Equipping employees in diverse settings helps them participate in a pluralistic democracy (Gurin, 1999). Citizens educated on diversity and diversity-related issues are better able to participate in the democratic process. According to Hall and Tarrow (2001), diversity courses possess the power to connect community discourses to social problems that involve identity, geography, social institutions, and human rights.

Current diversity studies lack an examination of the ideological underpinnings of the curriculum and curriculum ideology. These studies do not delineate the specific topics or content of the diversity trainings or how they were framed. They also exclude a comprehensive investigation of the implicit bias or hegemonic practices of organizations. They do not specifically gauge the employment of organizational language. They do not extensively survey democracy, justice, or inclusion within an organizational setting. The gap in literature is more pronounced when searching for how curriculum imparts diversity and justice through the language used. What counts as knowledge is not explicitly discussed, but the longitudinal effect of critical thinking is gauged in several articles. Different types of categorical knowledge, as well

as outcomes and actions of this knowledge, are also discussed but not the content of this knowledge. As this gap widens further, I feel this provides an opening that this study can fill.

Another problem, according to Kulik and Roberson (2008), is that "rigorous academic research on diversity interventions while clearly relevant to organizations engaged in diversity efforts is not easily accessed by HR practitioners or diversity managers" (p. 267). Even though the keywords "diversity" and "employee" return 2,000 results, only 20% of those are refereed academic outlets. Of those 20%, several sources are not pertinent to what is being studied in this dissertation. That makes this study vitally important to continue the conversation in this area and field.

By investigating, inspecting, and auditing organizational curriculum, I hope to fill a void and advance the conversation into a new space that delves into the employment of language, implicit bias, and curriculum ideology. By problematizing and interrogating curriculum, I hope to make advances that incorporate culturally sustaining pedagogy in sustainable ways that result in lasting change. Historicizing the contributions and marks of subjugated, oppressed, and marginalized groups should not be relegated to the margins of the curriculum. This research study strives to explore and excavate the following research questions:

- What are the intended purposes and unintended outcomes of diversity training?
- What are some of the implicit and hidden views in professional development curriculum?
- How does the employment of language impact power and justice within the discourse of diversity curriculum?

Theoretical Framework

The deployment of my research study and the affiliated theories are deeply rooted in my epistemological approach, ontological outlook, and axiological values. I believe that we are born

into an existing sea of knowledge that we inherit from trusted sources, like our family, community, and culture-sharing group, but that the lifeworld gives us liberty, time, and space to craft and construct our own knowledge and insight. Within this time and space, we accommodate the newly acquired information along with existing information to enact a unique version of ourselves, slightly differentiating us from our family and culture-sharing group. Crotty (2010) affirmed that we construct meaning in different ways in relation to the same phenomenon and that is what we find when we move from one era to another or from one culture to another (p. 9). Moving from a macroscopic worldview to individualism, Crotty (2010) described the human being as being-in-the-world. In existentialist terms, intentionality is a radical interdependence of subject and world: The subject executing action on the world to construct meaning. Based on this philosophy, I would consider myself a constructionist with similar intentions for education. It is imperative as an educator and learner that I am capable of constructing meaning for myself in one domain so that I can effectively reconstruct meaning for others and deconstruct it in other domains, such as teaching, dialogue, and discourse.

This epistemological approach and ontological outlook inform my current theoretical perspective. I consider myself a postmodernist with strong critical inquiry tendencies. As a postmodernist, the theories that inform my perspective, the discussion of my topic, how I view the data, and what counts as knowledge are critical theory with subsets of critical feminist theory and critical race theory. Critical feminist theory is a segment of critical theory that looks particularly at patriarchy and the power of patriarchy in society. As a part of that, I believe it is important to look at how gender inequities in diversity are brought to the forefront through critical theory. Critical race theory is a segment of critical theory that looks particularly at the power of white supremacy through the lens of race and class. Postmodernity has the potential to

dissolve and shatter restricting binaries, collapse and restructure infringing power structures into empowering structures, remove obstinate hierarchies, and replace them with level playing fields. It complicates the Western narrative by creating pathways for fragmented narratives that have been lying in the shadows.

Critical Theory

Historically, critical theory emerged first as an approach to critique society. Critical theory studies who has power in society and what is being done with that power. It also examines the hegemonic ways of understanding the world that may need to be interrogated and explained. For critical theory to be considered adequate, it must be simultaneously explanatory, practical, and normative (Horkheimer, 1992). The theory must be able to explain what is wrong with current social reality, identify the actors who will strive to change it, and provide action steps for transformation. To surpass limit situations, circumstances that limit human freedom must be identified. Members of society become self-creating producers of their own history by determining the nature and limits of democracy. Morrow and Brown (1994) contended that critical theory is an interpretive lens used in qualitative research in which a researcher examines social institutions and their transformations through interpreting the meaning of social life. This includes a critique of society, domination, alienation, and any other patterns of social struggle with hope to envision new possibility. To contest and counteract this, critical theory (Fay, 1987) empowers people to transcend the restraints imposed on them by the immutable characteristics of race, class, and gender.

Education as the practice of freedom connects man to the world and places him within it beside his neighbors (Freire, 2000) to transform and revolutionize society. Freire studied adult literacy in rural Brazil to help farm workers become literate. With a humanistic eye for social

justice, Freire (2000) asserted that education's goal is to start to name the world, to act upon it, and to recognize that we are all subjects of our own lives and narratives versus objects in the stories of others. In co-constructing action with others, the oppressed are able to critically analyze situations and develop a critical consciousness. Freire's conscientization is a level of consciousness that lets a person visualize themselves as part of the world community. As a member of the world community, people are compelled to transform the world (Blakeney, 2005). Acting on the world to produce change yields transformation. Members then engage in praxis through continued and ongoing reflection and action (Freire, 2000). This type of transformation generates a level of consciousness that socially, culturally, and historically conditions members of society. From this stage, varying levels of consciousness emanate and Freire's (2000) problem-posing can begin. While engaging in problem-posing education and praxis, educators are able to approach, visualize, understand, and unpack generative themes alongside learners. Freire's emancipatory approach allots space for strands of inquiry that allow learners to connect to their stream of consciousness by mirroring their lives through those generative themes that serve as picture windows. In this manner, and through the engagement of dialogical reflection, groups are able to overcome limit situations that were once insurmountable.

Critical Feminist Theory

Critical feminism was born as an offshoot of critical theory and is another lens that I use to look at the world. Critical feminist theory focuses on and highlights issues of power while seeking to explain the origins and consequences of gender relations, especially those that privilege men. Critical feminist theory studies the ways that gender ideology is produced, reproduced, resisted, and changed in everyday experiences of men and women (Coakley, 2001). Within feminist critical theory there has been a rejection of man-made culture. The patriarchy is

a system of beliefs and social practices that privileges masculine voices over feminine voices. Gender becomes recognized as a social construction, as opposed to sex. Feminist critical theory questions mainstream and "malestream" philosophical theories by creating ideological and organizational change that leads to gender equality. The four aspects are a personal identity, a social identity, a power relation, and a mobilized political identity (Smith, 2012).

Critical feminist theory evolved from critical legal studies (Rhode, 1990). Early feminist criticism involved an analysis of the ways that artifacts oppressed or silenced individuals. It focused on the nature of the oppression, analyzed stereotypical views of women, and further explored the effects of the ideology of domination. The feminist critic tries to understand whether a feminine or masculine point of view is being presented, who is positioned at the center and who resides at the margin of the conversation, and who controls the gaze. They question if women and subalterns possess active agency or are silent within systems. They review how women and diverse others are represented in workplaces. They examine the world to determine elements of othering. Feminist critical theorists are dedicated to equity and change through literature. Patriarchal criticism scrutinizes prejudice against women in writing, how they are silenced in text or portrayed in demeaning ways. Gynocriticism examines the ways in which women are now included, represented, and mirrored in the literary canon (Lanser, 1991). This evolving canon signifies that women, their identity, representation, and construction of thought is valued. Creswell and Poth (2018) described feminist research approaches as a development to problematize women's lived situations and the institutions that house those situations.

Hooks (1994) critiqued the male patriarchal structure and perspective from a critical feminist stance. Professing an engaged pedagogy, she works from a critical and feminist stance that follows Freire's work and therefore, naturally speaks to my soul. This engaged pedagogy

teaches to the whole person, aiming to unite the mind, body, and spirit. hooks believes that the classroom is a space where passionate bodies come together. hooks (1994) stated that we are encouraged to enter the classroom imagining a democratic space—a zone where the desire to learn makes us all equal. She is faithful to the notion that an engaged multicultural pedagogy climbs beyond questions of exclusion and inclusion to a democratic place that enhances the community. She is also known for stressing white supremacist capitalist patriarchy (hooks, 2000), which focuses on the ways race, gender, and class function to oppress the marginalized worldwide.

Critical Race Theory

The primary lens that I will use in this study and analysis is critical race study. Critical race theory (CRT) views race as a contrived system of categorization with no connection to genetic or biological reality. It does acknowledge the impact of race, produced meanings, and implications. Lynn and Parker (2002) defined critical race theory as an interpretive lens used in qualitative research that focuses attention on how race and racism are manifested, embedded, and entrenched within the framework of American society. Critical race theory is grounded in the Civil Rights Movement and emerged from critical legal studies with a beginning focused on social justice, liberation, and economic empowerment (Tate, 1997). CRT evolved from critical legal studies as a mechanism to incorporate not only race and racism, but the lived experiences and histories of oppressed people (Yosso, 2005). Critical race theory has six tenets. First, racism is permanent and not relegated to a single, random isolated act (Ladson-Billings, 2013); but racism is so engrained in U.S. society that it appears natural, becomes normalized, and is almost undetectable to most individuals (Taylor, 2009).

Second, critical race theory promotes rewriting (or reading of) history to capture the lived reality of marginalized groups from their perspective, in their own words (Abrams & Moio, 2009). Counterstories and counternarratives move voices and People of Color from the margins of history to the center and these accounts become curriculum. Solorzano and Yosso (2002) characterized counterstories as a tool to expose and challenge the master narrative of racial privilege and create an outlet for the marginalized and oppressed to express authentic and organic emotion without filtering their real feelings.

Third, racism capitalizes on material advantage by positioning the interests of the powerful when considering how to abolish measures that terminate racism. Measures are considered when both parties' interests intersect and converge.

Fourth, intersectionality (Crenshaw, 1991) explores how Women of Color experience and interrogate oppression based on raced, classed, and gendered experiences. According to Ladson-Billings (2013), individuals struggle with intersectionality because U.S. society thinks in terms of binaries. Multiple identities form, work, and reconstitute themselves within a person that overlap and reflect more than the traditional binaries that the Western world acknowledges. Intersectionality works through people in mysterious and complex ways.

Fifth, critical race scholars critique and challenge meritocracy, color blindness, incremental change, and equal opportunity (Bartlett and Brayboy, 2005). DeCuir and Dixson (2004) suggested that adopting a color-blind ideology ignores inequity and oppression that will remain in society until race is addressed, not erased. DeCuir and Dixson (2004) stressed that incremental change occurs in a manner acceptable to those in power.

Sixth, critical race scholars commit to the establishment of a socially just country and strive toward activism within their scholarship (Bartlett and Brayboy, 2005). Bell (2013)

communicated social justice as a process and goal that is mutually shaped by all groups in society to meet their needs. Her vision included an equitable distribution of resources with psychologically safe and secure members.

In the following chapters, I will discuss and outline the data that has been collected for this study. In Chapter 2, I will highlight the literature surrounding diversity training practices and the varying impact of diversity courses in the workplace. In Chapter 3, I will present the methodology and study design. In Chapter 4, I will enumerate my findings related to diversity training and intended and unintended outcomes, hidden views, and the employment of language as it affects those within an organization. Lastly, in Chapter 5, I will discuss my findings in relation to the literature and discuss the implications of this study.

Chapter 2 Literature Review

Introduction

This review of literature provides a foundation for the study by exploring the themes related to diversity, equity, and inclusion (DEI) training and curriculum. Because DEI is relatively new, I decided to research DEI curriculum and programs for the last 20 years. Terminology such as (a) antiracist education, (b) diversity and professional development, and (c) diversity and inclusion training in the workplace were keywords utilized in the search process. This review also examined what is known about the effects of diversity training, implicit bias, content of diversity training, and pedagogical processes. Finally, this review of literature examined analyses of curriculum in the following order to gain a better understanding of gaps and patterns: content analysis on curriculum, discourse analysis on curriculum, and critical discourse analysis on curriculum.

DEI Trainings

Diversity, equity, and inclusion training is a company's commitment to making sure they have an inclusive environment. This type of training includes fostering a culture for transparent conversations surrounding diversity, equity, and inclusion that acknowledges difference in the organization. The purpose is to value difference, encourage employees to represent the best versions of themselves, and represent the market they serve. DEI training also provides support and resources, such as employee resource groups. DEI trainings center cognitive learning, antibias training, intentional pedagogy, critical thinking, moral reasoning, and social accountability as the anchors that facilitate learning and change.

Impacts on Behavior, Thoughts and Feelings

Most diversity training focuses on the differences in cognitive, attitudinal, and behavioral elements. Cognitive learning, cognitive biases, cognitive tendencies, and cognitive processing are all slightly different outcomes of diversity training (Armour et al., 2004; Bezrukova et al., 2016; Kalinoski et al., 2013; Kulik & Roberson 2008; Morewedge et al., 2015; Turnsek, 2013). Assessing how DEI trainings have impacted and changed participants' behavior, thoughts, and feelings toward diversity is the primary outcome. The research shows there have been positive impacts on participants' thoughts, feelings, and behaviors during diversity training. There have also been negative feelings associated with attitudes toward specific groups following diversity training. Based on this literature, it is important to study the impact that DEI curricula have on participants' thoughts, feelings, and behaviors.

Bezrukova et al. (2016) comparatively studied diversity training relative to cognitive, behavioral, and attitudinal learning, examining short and long-term consequences in 260 samples across training context and design. The study was conducted to test whether diversity training would have stronger effects on reactions relative to cognitive, behavioral, and attitudinal learning over time. Bezrukova et al. (2016) found reactions and attitudinal learning tended to dissipate after training, while cognitive learning was maintained over time.

Morewedge et al. (2015) studied longitudinal bias in 278 participants with debiasing training interventions that tested decision making in six cognitive biases. The experiments tested the immediate and persistent effects of interventions by monitoring the number of times participants committed each bias in a pretest, posttest, and an 8-week follow-up. They found that training effectively reduced cognitive bias immediately and two months later for some, but not all types of bias.

Kalinoski et al. (2013) analyzed 65 diversity studies to determine if cognitive-based and skills-based outcomes had stronger effects than affective-based outcomes. Kalinoski found (2013) that cognitive-based and skill-based outcomes produced a medium to large effect on participants, while affective-based outcomes produced a small to medium effect on participants following training.

Kulik and Roberson (2008) examined the effects of diversity education outcomes such as knowledge, attitudes, and skills. They found that knowledge outcomes were very successful in academic contexts. Diversity education's impact on attitudes showed mixed results. Diversity education appeared to improve overall attitudes toward diversity, but not specific demographic groups, sometimes having the opposite effect toward specific groups.

Turnsek (2013) tested and evaluated antidiscrimination and diversity training knowledge and awareness. After completing scenario-based training, participants' ability to identify direct and indirect discrimination in regard to ethnicity, sexual orientation, and medical discrimination increased. A pre and post questionnaire was utilized in the trainings.

Armour et al. (2004) researched how to provide social work field instructors with the knowledge and tools to aid them in recognizing and intersecting avoidant behavior related to diversity and difference when working with clients. They found that discussions and group processes accessed socially taboo emotions and uncomfortable conversations were initiated to counter avoidant behavior, and that race and ethnicity relationships were difficult for the dyads and pairs to approach candidly.

We know that it is important to study DEI curricula because it has an impact on behavior, thoughts, and feelings through diversity training. However, these studies did not look at the actual curricula of the DEI training or at unintended consequences or language use.

Diversity Training Settings and Participants

Many of the diversity training studies surrounding cognitive learning employed comparative studies which included participants from educational and organizational settings (Bezrukova et al., 2016; Kalinoski et al., 2013; Kulik & Roberson, 2008). Turnsek's (2013) was one of the diversity studies that looked strictly at higher education. Armour et al. (2004) was situated as a professional development study.

Most of the studies incorporated a mix of students and employees in their sample size (Bezrukova et al., 2016; Kalinoski et al., 2013; Kulik & Roberson, 2008; Morewedge et al., 2015). The student to employee ratio was higher in most of the studies (Bezrukova et al., 2016; Kalinoski et al., 2013; Kulik & Roberson, 2008). A few of the laboratory studies included participants with some college education to professional degrees (Bezrukova et al., 2016; Morewedge et al., 2015). Educators from Slovenia were the participants in the higher education study (Turnsek, 2013). One study employed professional development participants with social work backgrounds (Armour et al., 2004). Bezrukova et al. (2016) cited participants from various disciplinary backgrounds representing health professionals, educators, public servants, and military. Kalinoski et al. (2013) cited military and civilian professionals. It was not uncommon for studies to report an overrepresentation of White students or women participants (Bezrukova et al., 2016). Bezrukova et al. (2016) also reported the inclusion of 29 studies that were conducted outside of the United States.

Missing from the existing DEI literature is the data on men and People of Color in the studies, which is disconcerting. Being able to learn and share experiences and perspectives together is an important part of the DEI journey and if the trainings consistently constitute one

group, then the group is deprived of learning from the multitude of voices that make learning layered, textured, and rich.

Participants are also responsible for the success of training and how open or emotionally available they decide to become. Some participants will experience a larger learning curve in behavioral or attitudinal learning based on their starting predisposition. Bezrukova et al. (2016) stated that participants engaged in diversity training might respond differently due to a bias or prejudice. Some might respond favorably, but training is susceptible to other social and environmental cues. Workplace cues were credited with reinforcing and shaping cognitive learning.

In conclusion, most of the studies have looked comparatively at students and employees but have not taken an isolated look at the diversity housed within large corporations. No one has studied corporate online DEI curricula training that employs a diverse workforce.

Content of the Curriculum and Delivery

Based on the literature, we know that DEI curricula have looked at a variety of different topics in different ways. Diversity topics create the framework necessary to cultivate an environment that speaks to the heart and the mind of participants. Being vulnerable and open supports the facilitation of the curriculum framework. The main topics of curricula included race, bias, discrimination, disabilities, gender, socioeconomic status, religion, LGBT, sexual harassment, disability, and age. Other topics advanced in the curricula included differential treatment, equal opportunity, immigration, language, and culture (Kalinoski et al., 2013). Other studies looked at behaviors, reactions, attitudes, and skills.

Expanding into the bias area of DEI, Morewedge et al. (2015) studied longitudinal bias in six cognitive biases: bias blind spot, confirmation bias, fundamental attribution error, anchoring,

representativeness, and social projection. Chang et al. (2019) studied the impact that stereotyping in the workplace had on inclusive attitudes and behaviors toward women. In relation to this, Johnson et al. (2017) examined the power of racially based messages. Petty et al. (2008) observed the impact of subtle and blatant priming word association. We know that these topics warrant the same type of attention and examination that the curriculum delivery demands.

Focusing on identity areas of DEI, Booker et al. (2016) reviewed cultural awareness, gender identity, international students, students with disabilities, religion, and sexual orientation, while Hudson (2020) looked at language framework, identity wheel, microaggressions, colorblindness, whiteness, courageous conversations, and otheredness. Burmeister et al. (2021) explored age and stereotype training.

The literature informs us that DEI training has been delivered in several different ways. Bezrukova et al. (2016) found that diversity training presented with many different instructional methods that included lecture, discussion, scenarios, video clips, and mentorship had larger effect sizes for reactions and behavioral learning than diversity trainings with a singular instructional method. Longer training and more training interventions transferred positive reactions, knowledge, attitudes, and skills. Morewedge et al. (2015) found that training interventions such as instructional games, videos, and mentorship produced more considerable and persistent reductions in decision bias as single training interventions. Kalinoski et al. (2013) found that lecture, role play, video, simulations, and a combination of different forms of instruction reflecting both active and passive elements offered participants a medium of learning that was just as diverse as the different types of adult learners present in training. Kulik and Roberson (2008) found that diversity training presented in person at seminars with pedagogy that included lecture, discussion, and reflection over the course of a semester rendered knowledge

outcomes successful. Turnsek (2013) utilized scenario-based training, workshops, and writing reflections as the mechanism to deliver DEI training. Armour et al. (2004) employed a series of six targeted training sessions and courageous conversations designed to arm participants with specialized skills to cope with avoidant behaviors.

Discussions were used to access emotions and feelings, deal with struggles in learning allyship, overcome obstacles, and form relationships (Armour et al., 2004; Bezrukova et al., 2016; Burmeister et al., 2021; Hudson 2020; Kalinoski et al., 2013; Kulik & Roberson 2008; Morewedge et al., 2015). The discussions were often used as scaffolding activities into role play, scenario-based activities, reflective writing, and other activities. The discussions helped participants connect the lecture to themselves and the world around them. Discussions took many forms and included current events, national news, and personal narratives.

In conclusion, all of these DEI trainings were in person. No one has really looked at online delivery of meaningful diversity curriculum that includes ethnicity, gender, disability, and belief systems subcategories at one time in a corporation employing a diverse group of individuals. In addition, no one has looked at how a curriculum is enacted through discourse involved within the online delivery of a large corporation employing such a diverse a group of individuals that covers this variety of topics and content.

DEI curricula have not been looked at through content analysis, discourse analysis, or critical discourse analysis, but other curricula have been looked at in terms of those kinds of analyses. This leads to the need to critically study DEI curricula.

Content Analysis

Content analysis focuses on specific topics covered in a curriculum. The objective of content analysis is to organize a large amount of text into a concise summary of key findings. It

detects certain words or concepts within curriculum and inductively unearths categories based on these words. During content analysis, researchers count and examine the presence of words for relations among words and concepts. Researchers then make inferences about the curriculum, curriculum writer, audience, participants, and culture or time the curriculum is presented. The list of curricula to be reviewed could include syllabi, textbooks, policy, core competency documents, or websites. It can be applied to several different types of curricula, like anthropology, psychology, and the social sciences. The purpose is to identify frequencies, patterns, or a sequence of events. Many content analyses are relatively short in length (Cernak & Beljanski, 2021; Lee et al., 2021; Mule et al., 2020; Ozen & Duran, 2019; Timofte, 2015; Uzumboylu et al., 2017; Zhang et al., 2021). Most of the analyses were comparative studies utilizing nine or more states or countries (Cernak & Beljanski, 2021; Timofte, 2015; Zhang et al., 2021). Most content analyses fall under two kinds of curricula: school-based curricula or professional development curricula.

School-Based Curricula

Content analysis typically occurs within regional and national school-based curricula and resides within primary and secondary schools as well as higher education institutions (Bjornsrud & Nilsen, 2011; Cernak & Beljanski, 2021; Ozen & Duran, 2019; Timofte, 2015; Uzunboylu et al., 2017; Zhang et al., 2021). Curricula are analyzed for content through policy, surveys, textbooks, and other resource documents. Uzunboylu et al. (2017), for example, studied countries which have implemented coding into their training curricula and explored the content of training in the curricula of Turkey. To do this they conducted a descriptive survey analysis of 18 countries' university curricula from 1997-2017. Most of the studies on coding education were conducted at the undergraduate level on computer education or instructional technology and

were quantitative. Document review, survey, scales, and interviews were all equally employed as data collection tools.

Bjornsrud and Nilsen (2011) researched adapted teaching and inclusive education in Norway, highlighting the ways teachers chose to adapt their content in primary school, upper, and lower secondary school. They examined three national Norwegian curricula from 1980–2011 to understand how teachers chose and adapted curricula and teaching materials. Timofte (2015), for example, aimed to identify the most frequent topics across the chemistry curricula in secondary Level I. To do this she conducted an exploratory review of 20 chemistry curricula in 16 German states to identify which indicators were most frequently related in curricula. Cernak and Beljanski (2021) analyzed the types of psychological courses in existing curricula in seven teacher education programs in Serbia to determine if the core curriculum enabled teachers to acquire the core competencies necessary to facilitate the educational process in that program area. To do this they reviewed the required number of psychology courses, categorized them by semester, frequency, and theory. They explored the core curriculum and mandatory psychology courses in undergraduate programs and graduate programs (master's) and the competency standards for learning and teaching in primary education. They conducted a document review of accredited teacher education curricula in 2018. Zhang et al. (2021) aimed to compare fire service curriculum and coursework between the United States and China. They examined the courses included in firefighting education in these two countries that surrounded knowledge, skills, and abilities for similarities in topic, core competencies, and non-core competencies. Utilizing comparative methodology and case study, they compared the curricula which was composed of undergraduate courses. Ozen and Duran (2019) sought to evaluate digital storytelling activities in a Turkish secondary school curriculum and textbooks. To conduct this study 41 teachers and 84

sixth grade students participated in semi-structured interviews regarding their opinions of digital storytelling. Curriculum and textbooks in 2018 were also surveyed for digital storytelling activities.

Professional Development Curricula

Content analysis has been performed outside of traditional school settings in the workforce (Boyle & Dosen, 2017; Gorshenina & Firsova, 2016; Ifegbesan et al., 2017; Lee et al., 2021; Mule et al., 2020). Disciplines that have employed content analysis include social work, teacher education, healthcare, and religion. Mule et al. (2020) appraised diversity in the Canadian Association Social Work's Accreditation Standards and Procedures. To accomplish this social work policies, standards, and documents on representation and recognition of sexual orientation and gender identity and expression in Canadian bachelor and master levels of study were assessed. Lee et al. (2021) explored nine curricula documents related to the content on pain in pediatric rheumatology professional curricula from 2010-2020 provided by practitioners such as doctors, nurses, and physical therapists specializing in pediatric rheumatology. The curricula documents included syllabi, competency frameworks, and core competency documents. Findings determined the documents did not lend to socially located positionalities, intersectionality, or nuanced approaches to teaching.

Boyle and Dosen (2017) analyzed the preparation that seminary curriculum provides to new priests about their role in the Catholic parish school. Curricula included the program of priestly formation, ecclesial documents, syllabi, and other documents. The course syllabi of 18 Catholic seminaries were assessed to identify specific course content that prepares priests to effectively work in schools. Ifegbesan et al. (2017) explored teacher training institutions in Nigeria at colleges of education and universities to understand what gaps needed to be filled in

the social studies' sustainable development curriculum. Sustainability concepts and themes in the College of Education's Social Studies curriculum in Nigeria were scrutinized. Mandatory and elective courses of the Social Studies Curriculum of the Nigeria certificate in Education Minimum Standards for Arts and Social Sciences 2012 Edition were reviewed for environmental and sustainability relevance. Gorshenina and Firsova (2016) led a survey in 2012 to determine the competencies of industrial managers by assessing the curriculum required for 100 top managers in the Samara region of Russia, 50 managers in the industrial sphere, 100 students in management majors, and 20 economics teachers. To do this, interviews, surveys, and self-assessments were conducted.

In conclusion, content analysis on curricula has been done by curricula analysis, document analysis, textbook analysis, syllabi analysis, policy analysis, standard analysis, survey, and interview. It has been conducted in both academic and professional settings, exploring a host of topics. There are a few topics similar to DEI, like social studies and social work, that could address some of the same issues around equity and justice, but content analysis does not look at issues of power, discourse use, intended, or unintended consequences.

Discourse Analysis

Discourse analysis differs from content analysis because it looks at specific language in addition to how it is written within the enacted curricula and textbooks. Content analysis simply looks at specific topics or words. Discourse analysis is descriptive and answers the questions how and why through analyzing and interpreting the ideology within the curriculum. One difference between content analysis and discourse analysis is that discourse analysis isolates issues of power and hegemony because it looks at issues of language. This type of analysis also looks for concepts and the relation between those concepts. The purpose is to explain or discover

a process. It has been used to examine linguistics, education, anthropology, sociology, psychology, cultural studies, geography, and other areas.

School-Based Curricula

Discourse analysis typically occurs in school-based curricula surrounding primary, secondary, and higher education learning (Alviar-Martin & Baildon, 2016; Dempsey, 2018; Truong-White & McLean, 2015; Zhao, 2020). Dempsey (2018) surveyed the impact of psychology education discourse and the ways of knowing, power relations, and subjectivity in higher education on undergraduate and graduate students. Dempsey (2018) reviewed the transcripts of four semi-structured interviews and analyzed the discourse using Foucauldian theory and the findings indicated that psychology curriculum is a way of knowing that subjugates and objectifies the learner while working to enforce individual discourses. Zhao (2020) explored the discourse of religion in six subjects in textbooks related to junior- and senior-level Chinese language; primary school, junior- and senior-level English language; primary school, junior, and senior level civics; junior and senior level history; junior and senior level geography; and history and society at the junior level. Alviar-Martin and Baildon (2016) explored how civic education related to societal discourses of citizenship and tension. To accomplish this they analyzed curricula, policy documents, articles, and speeches of Hong Kong and Singapore's official civics curriculum guidelines for grade levels K-12 for different years of release. Truong-White and McLean (2015) investigated digital storytelling in global citizenship education in Canada through a case study of the Bridges to Understanding program that globally connected middle and high school students, specifically sixth to 12th graders, using digital storytelling.

Equity is an outcome of discourse analysis (McEvilly et al., 2014; Skeie, 2017). McEvilly et al. (2014) questioned if the context of health discourses encouraged students to adopt specific

behaviors relative to the discourses in Scotland's *Curriculum for Excellence*. The five levels of curriculum studied were preschool, the initial year of primary school, primary school, secondary school, and college. They concluded the discourse positioned children as "couch potatoes" whose docile bodies required surveillance through adult supervision.

Skeie (2017) investigated impartiality and neutrality in Norwegian religious educational institutions, their pedagogy, and educational practices by analyzing curriculum development, syllabi, and public debates over the course of the last 20 years for education years 1-13. The religious education syllabus was changed several times to reflect the human rights of religious minorities and a discourse other than the dominant discourse. It was also observed that discourse in the syllabi was teacher-focused instead of learner-centered.

Professional Development

Discourse analysis has been used by professional associations to assess if curricula support the profession's code of ethics (Doosti et al., 2019; Winges-Yanez, 2014). Oppression and omission are common outcomes of discourse analysis (McEvilly et al., 2014; Winges-Yanez, 2014). Winges-Yanez (2014) examined the discourse of the family life and sexual health (FLASH) curriculum as it relates to individuals with intellectual and developmental disabilities (I/DD). To achieve this, he studied 12 curricula throughout the United States in 2002 for the special education community. The core findings disclosed the dominant discourse maintained in the family life and sexual health curricula is in opposition to the national social workers' code of ethics to support and advocate social justice.

Doosti et al. (2019) investigated the dominant discourses of the workplace curricula in Iran to define the workplace curriculum discourses. Thirty consultants, managers, and experts involved in workplace curriculum were interviewed. They originated from different sectors such

as manufacturing, service, banking, and healthcare. Eleven different discourses were found from the interviews and included suppression discourse, justification discourse, formality discourse, administrative discourse, engineering discourse, economical discourse, psychological discourse, partnership discourse, research discourse, developmental discourse, and multicultural discourse. The discourses of the workplace were related to time, place, and organizational conditions and could therefore change depending on those underlying variables.

In conclusion, research has been conducted on discourse analysis through interviews, curricula assessment, case study, and document analysis. It has been conducted in both academic and professional settings, exploring social science subjects. Discourse analysis looks at language within the enacted curricula, but it does not look at how power relationships are established in society.

Critical Discourse Analysis

Critical discourse analysis (CDA) is a method that goes even further than discourse analysis to examine how power relationships are established and reinforced through language in curriculum. It studies how language stratifies these power relationships in society. Critical discourse analysis reviews the merits and faults of a written curriculum by analyzing the elements and structure of the curriculum. It looks at society through curriculum by framing the perspective of the writer and how they view the curriculum. It should answer how different types of framing change the view of a curriculum, what issues are emphasized or silenced in the curriculum, if the audience is intended to share the views of the curriculum, if the audience is receptive to the curriculum, and who holds agency in the document.

School-Based Curricula

Critical discourse analysis typically occurs in school-based curricula surrounding secondary and higher education learning (da Silva, 2017; Graham & Dornan, 2013; Lim, 2014; Rossi et al., 2009). Power and privilege were outcomes of critical discourse analysis of health education curricula (Ezer et al., 2019; Lim, 2014; Rossi et al., 2009). Rossi et al. (2009) evaluated the linguistics of rationale and outcome statements for mood (declarative) and modality (strength and certainty) of health and physical education curriculum. They reviewed years 1-10 of health and physical education syllabi for learning outcomes. The ideology of a syllabus with declarative statements framed for middle-class attitudes or dietary habits are a source of power and privilege. The curriculum framework for these syllabi were based on social justice, equity, and diversity. The linguistic analysis found that the rationale was arranged by statements according to prescriptive measures of what children will do. The mood was declarative, leaving little space for diversity in learning. The ideological and hegemonic analysis of outcomes found that the language privileged monocultural, middle-class Anglo-Europeans. In addition, words were studied for gendered and abled meanings in the curriculum that were not inclusive of all.

Graham and Dornan (2013) studied clinical teachers' discourses of curriculum in action and how they relate to curriculum discourse. To do this, 19 practitioners from two different hospitals participated in the study. The dominant discourse of curriculum in action revealed teachers should be present when students performed clinical tasks to give critical feedback. Findings positioned students at the bottom of the hierarchy, although students were in powerful positions relative to the hospital and university. Findings also demonstrated tension between

patients and nurses. Findings also suggested that changes to clinical curricula would not be successful unless carefully negotiated with practicing doctors who executed the curriculum.

da Silva (2017) critically analyzed the Internalization Strategy Report of the University of Ottawa according to the Third World approach to International Law methodology to understand which global discourses were reproduced, which were silenced, and which cultural narratives were advanced in higher education. da Silva (2017) argued that the Strategy silenced global unevenness, eludes any pedagogical discussion, hampers the incorporation of marginal narratives, and reproduces neoliberal discourse regarding globalization.

Lim (2014) argued that curricular discourses in AS and A-level subjects (English, Sociology, Geography) engage in shaping the understandings of thinking and social reproduction in a fraction of the middle class by the time students attend higher education. To conduct this critical discourse analysis the thinking skills syllabus was analyzed. The aims and objectives were reviewed for experience, bias, privilege, dominant group norms, societal stratification, and named actors. This study centered issues of power and ideology in teaching curricula. The findings reinforced that political and class commitments are reproduced in the type of thinking that is reproduced in school and society. The findings also suggested that history impacts the discourse of thinking and is tied to the interests of a particular class.

Critical discourse analysis also occurs in school-based curricula surrounding primary education (Carpenter & Diem, 2015; Ezer et al., 2019). Ezer et al. (2019) analyzed processes and power relations of sexual discourses in Australian Curriculum of Health and Physical Education from foundation to year 12. To do this 13 sexuality education courses were inspected, ranging from 2008 to 2015. They found four different curriculum orientations out of 28 discourses: conservative, liberal, critical, postmodern. The liberal orientation outweighed the other

orientations. They also found the curricula being taught from three different approaches: teacher-avoidant, teacher-facilitated, or teacher-centered. The shift to the teacher-facilitated approach dominated the other approaches. The language privileged a teacher-facilitated learning environment. The curricula were written in declarative statements, but authoritative commands were hidden in the format. The curriculum exhibited an expressive modality with implied power and knowledge of the writers. Flexibility was offered with words like can, might, and may. Discourses privileged neither risk- nor pleasure-based sexual education. This study also highlighted the power and control to avoid topics in the curriculum like changes in puberty and sexual health. Further, clarity in the writing of the curricula was mentioned as problematic throughout the curricula in reference to students' role and agency.

Carpenter and Diem (2015) studied the transformation in discourses shaping elementary and secondary educational policy in U.S. urban cities in an exploratory study at the federal level from 2008 to 2010. They examined coded language (disadvantaged and high need) and equity-specific vocabulary in three policy documents: the Interstate School Leaders Licensure Consortium Standards for School Leaders, the Educational Leadership Constituent Council Standards, and the Obama/Duncan administration's *Blueprint for Reform: The Reauthorization of the Elementary and Secondary Act* document. They observed the shift from equity-based discourses to accountability-based discourses. They investigated dominant discourses and found the following themes: diversity, equity, English language learners, migrant students, achievement gap, social justice, and race. Diversity was explicitly mentioned far more often than equity in the documents. Language that alluded to equity, such as fairness, trust, and respect, were found to represent equity in the documents. Discourse themes noted verbiage such as diverse learners to

encompass all students, such as English language learners and migrant students. References to the achievement gap alluded to closing it. The omission of social justice was also observed.

Professional Development

I could find only one study in the literature search around professional development and curriculum that used critical discourse analysis. Johnson (2014) analyzed how a section of the English common core state standards have been produced, disseminated, and consumed to understand the ideological underpinnings. A group of English teachers were shown a presentation and video to promote reading, literacy, and model lessons. Of the 181 comments toward the presentation and video, teachers appropriated, resisted, and liked the commentary. The findings showed how the common core state standards position teachers and the teaching of reading in particular ways.

In summary, critical discourse analysis has been conducted through document analysis, standards analysis, policy analysis, and interviews. It has mainly been conducted in academic settings around ideology, dominant discourse, race, power, and silencing. Critical discourse analysis looks at power relationships in society.

To conclude, research has been conducted on critical discourse on power and privilege. Critical discourse analysis on curricula is typically situated in higher education institutions and reviews topics surrounding race, law, and teaching. This gap in the literature leads to the need to study the workforce, thereby leading to the need to look at diversity training in the workplace. Until the discourse of the curriculum is analyzed, we do not know the intended outcomes, unintended consequences, or power structures inherent in the language used. What is missing from that corpus is critical discourse analysis of DEI curriculum.

Chapter 3 Methodology

A discourse analysis involves the exploration and examination of elements of utterances, pitches, and intonations of voice and a dialogic analysis of the participant producing the text in action or the text itself (Creswell & Poth, 2018). Critical discourse analysis is the appropriate methodology because it is capable of apprehending the complexities involved in text, dialogue, and discourse. It provides an in-depth understanding and holistic perspective. Gleaning several sources of information, I can gain a multifaceted perspective from documents, reports, and activities. Research can be collected over fractured periods of time (snapshot) or more prolonged periods of time (longitudinal) as well.

This study involves diversity curricula from one multinational corporation. Critical discourse analysis serves as both the methodology and analytic tool in this study. It also allows the time to develop a holistic perspective on this one case. Critical discourse analysis fits this study well because it reviews the written content and dialogue of pre-recorded, online curriculum. The purpose of critical discourse analysis is to create transparency for the reader. It can make asymmetries transparent in relationships by exposing the texts attempt to position, locate, and define the reader (Fairclough, 1995). The ultimate function of discourse analysis is to disrupt the common sense of the text and evaluate its efficacy and value.

A critical discourse analysis is qualitative in nature and involves the contemporary exploration of seven steps (Mullet, 2018). The first step was to choose a type of discourse. The discourse for this study is related to injustice and inequality in society. Professional development curriculum and adult education in diversity, equity, and inclusion (DEI) is the focal point of the study. The second step was to prepare the text. CDA analyzes existing texts. The unit of analysis is usually a whole text but deviations to smaller, focal units are acceptable. The analyst might

choose to isolate key concepts or ideas from the text to compare with other texts. The third step was to explore the background and this step was immersed in an investigation of the social and historical context of the document. Factors that were reviewed included producers of the text, publisher and author demographical characteristics, overall context or nature, intended audience, purpose, and intent of the text (Mullet, 2018). Investigating a curriculum by its author and their background was a good starting point because this laid the foundation for the direction of the curriculum. The author tailors the curriculum for the target audience and the narrative of the curriculum takes shape and direction. When biographical profiles of authors could not be readily procured, profiles were compiled that included ethnicity, gender, profession, education, and basic geographical location.

The fourth step was to contextualize overarching themes. Themes began to emerge in the text through inductive analysis, which involves open coding. Open coding was iterative, complicated, and uncertain at the beginning of the process. Themes and meaningful descriptions were compiled into a code book with significant quotations that captured the essence of the study. The fifth step was to analyze interdiscursivity and this step analyzed, interpreted, and recorded the interactions of competing discourses within specific texts. Personal statements informed me of ideological positions. Statements that declared an ideological position were audited for clarity and meaning within the overall text (Mullet, 2018). Positionalities such as antiracist leanings in the curriculum were an ideological stance that was followed closely. This stance was then compared to the other disciplinary texts for similarities or differences (Jorgenson & Phillips, 2002). When the curriculum or discourse was simply maintaining status quo and not challenging power or privilege, that was noted. Attention then shifted to how these texts

informed social practices and structures and how social practices reciprocally informed the arguments mediated in these texts.

The sixth step was to analyze and assess internal relations in texts that reveal patterns, words, or linguistics that represent power relations, social context, or speaker positionality. Paying particular attention to titles, headlines, and sensitizing words facilitated this discourse exercise. The frequency of word usage impacted the meaning of the overall document. Looking for metaphors, like it's raining cats and dogs; catchphrases; and words that abide by the rule of three, like life, liberty and the pursuit of justice, was a good way to discover and dissect discourse. Reviewing documents for words of agency, empowerment, or resistance was another way to examine how tension was produced within a dialectal manner. Investigating universal, absolute truths included in the curriculum was also part of this critical discourse analysis. Observing the sections and sequencing of the document shed light on critical meaning and lent credibility to the document. Just as meaning is inherited from sequence and structure, meaning is also implied in omission and contrasting detail. Language that indicated the field was growing or research was sparse was appraised during the study. Lastly, the overall sequence and presentation of topics within the curriculum demanded attention as I determined the underlying and inherent purpose of the documents.

CDA examines active and passive voice within curriculum to gain clarity and understanding. Active voice expresses one's perspective and passive voice expresses another's perspective. For instance, if the curriculum is dominated by words like "I" or "myself," the educator has already assumed a position of power within the context of the learning venture, but if the curriculum opts to utilize words like "we," "us," or "our," the educator is illustrating co-creation in the learning venture. Finally, the seventh step served as an interpretation module and,

at this point, all of the texts were scrutinized for meaning, themes, external and internal relations, structural features, and fragments. They were then stitched back into broader contexts and themes so that insights were molded into shapes.

Choosing critical discourse analysis has allowed me to gain an in-depth understanding of how discourse is enacted in diversity curriculum. CDA helped untangle the hidden nature of that curriculum. Critical discourse analysis also afforded unique opportunities to observe the culture within an organization through the curriculum and the cultures that informed that curriculum. The emphasis placed and positioned on topics, values, and behaviors were cues that guide an organizational analysis. All of these factors continually work upon the curriculum and alter it to some degree, which must be considered when exploring a working curriculum. CDA is an asset to evaluate curriculum because it critically inspects language, narration, power, context, and a host of other issues that have the potential to change and animate curriculum. Words have power and it is within these words that we find out if the creator(s) of a training or an organization intends to share that power with the group or subtly find loopholes to mask it.

Unlocking the Power of Critical Discourse

Critical discourse unites and marries poststructuralist discourse theories such as Foucault, feminism, critical theory, neo-Marxism, and critical linguistics (Luke, 1997). Critical discourse analysis enables people to emancipate themselves from domination through critical approaches that emphasize knowledge, awareness, and reflection (Wodak & Meyer, 2009). The cornerstone of CDA is the emphasis on power and that a person in a social relationship can use their will to resist others or systems. Critical discourse analysis (CDA) negotiates discourses of power abuse, injustice, and inequality, while attempting to uncover concealed or implicit power (Van Dijk, 1993; Wodak & Meyer, 2009). CDA is also concerned with democracy, equality, and justice by

those that have and hold power. It looks at the way discourse sustains and reproduces the status quo (Wodak & Meyer, 2009). As a method, critical discourse analysis liberates social inequities that implicitly lurk within the text of documents by carefully parsing, studying, and examining the interplay of discourse. Mullet (2018) explained that CDA's inductive focus on social problems creates a special flexibility to use any theory that may appear relevant.

According to Wodak and Meyer (2009), most approaches to CDA follow a structural interpretation and analysis characterized by the following: (a) problem-oriented focus; (b) analysis of semiotic data; (c) a view that power relations are discursive; (d) a view that discourses are situated in time and place; (e) an idea that expressions of language are never neutral; (f) analysis that is systematic, interpretive, descriptive, and explanatory; and (g) interdisciplinary and eclectic methodologies. This acquaints the marginalized and oppressed with liberatory strategies and tactics to navigate a system that typically omits and excludes their presence.

One of the strengths of choosing this analytic technique included the opportunity to be a listener and an inquirer. It also allowed me to situate the trainings within the jobs that this industry houses. Trainings can also develop a historical context within the organization. The obstacles involved in this technique included extensive data collection, clear understanding of the gathered data, conflicts around explaining power within the curriculum, and creating awareness about power constructs (Creswell & Poth, 2018).

Sampling

A purposeful sampling approach was utilized to acquire online curriculum from Oracle Insurance, which recently acquired Earth Insurance. Purposeful sampling is a beneficial approach to sample curricula that is widely disseminated and broadly accessed by a large number

of people within one corporation. This company is a Fortune 500 company based in the Midwest and impacts a large number of people in one organization through its curricula. There are eleven corporate offices located in the Pacific, Southeast, Southwest, and Rocky Mountain regions. In addition, there are six claim centers located in the Southwest region. Specifically, I utilized criterion sampling to choose this curriculum within this corporation because it is a nationwide company that serves a large number of people with varying levels of education and a diverse workforce. Although the company is based in the Midwest, most of the employees live and work remotely across the nation, serving 18 million customers and policy holders.

Employee resource groups (ERGs) are offered to employees as a personal and professional resource. Oracle's website claims that employees who participate in ERGs become more engaged, apply for promotions, and stay with the corporation. Some of the ERGs named included Asian American Network; Disabilities Awareness Network; Lesbian, Gay, Bisexual, Transgender, Plus Network; Military Network; Network for Empowering Women; Parent Connection; Oracle African American Network; Oracle African American Networking Association; and Young Professionals Network.

The diversity curricula educate approximately 42,000 adults. Oracle employs 35,000 individuals from corporate executives, corporate trainers, and human resource directors who manage office and field operations, to call center employees that field phone calls, and maintenance employees that clean and oversee plumbing. Earth employs around 7,000 remote adjusters that travel and respond to claims nationally. This means that senior leadership with higher education and custodial services with general education receive the same, consistent training course. The ethnic demographic breakdown of employees in 2019 was 64% White, 18%

Black, 10% Hispanic, 3% Asian, and 5% other. Current manager representation by gender was 45% women and 55% men.

I compared the content to the core values listed on the website: integrity, the golden rule, personal and team objectives, multi-faceted excellence, and free enterprise profit. The core values are extended a few steps further into two more categories: welcoming disagreement and deepening the conversation. In the first category, the company wishes to provoke substantive conversations that demonstrate and encourage an open environment, expecting people to share diverse perspectives and opinions. The company hosts what they label *courageous conversations* to tackle social injustice and microinequities. In the second category, they transcend unconscious bias training by specializing in what they call intercultural competence and meaningful discussions. This is where they promote allyship and community.

The corporation provides 245 diversity and inclusion online courses. This comprehensive list was narrowed down to the mandatory diversity course, since most of the empirical literature focuses on required diversity training and not all of these courses are public domain. The current assigned mandatory course was the core of the study with the other subcategory curricula orbiting it. Employees are required to take one online mandatory course per year during onboarding and then the same course annually thereafter. The name of the training is Meaningful Diversity in the Workplace at Oracle and lasts 1.5 hours. On random selection from the belief system, disability, gender, and ethnicity subcategories were also reviewed. The mandatory course was created by Oracle educators and biographical sketches, pictures, and information about the particular educators are on the public website listed under the Diversity and Inclusion tab. This same course is repeated with some policy additions or revisions but remains fairly consistent year to year.

Of the 245 courses 15 are instructor-led courses and 230 are online courses. Oracle designed 20 courses in-house and contracted with a professional curriculum designer to create the remaining courses. Some of the delivery methods include audiobooks, books, activities, online courses, and video. Most of the contracted courses could not be accessed without an employee username and password. The non-mandatory courses were categorized into the following subcategories with less than 20 courses offered in each area: religious diversity, ethnic diversity, and differently abled bodies. The majority of the courses are about general diversity in the workplace. To avoid conflicts in the nature of this critical discourse study, I did not review any of the instructor-led courses.

Course formats for each course appeared to vary slightly. The length of the courses ranged from 15 minutes to two hours. Some of the courses were interactive and contained exercises that required the participant to engage the curriculum. The virtual classroom required requested definitions to be typed out. This same course requested that behaviors be identified, grouped, and moved into another area to answer a question before the online training continued. Pictures of large groups of ethnically diverse people were displayed and questions were asked regarding cultural representation. Qualities were placed on the screen beside an iceberg and had to be dragged above or below the line of visibility.

I selected courses with similar course formats and timeframes. Utilizing the search engine, I typed the key word religion and the search returned four courses. The only course that closely resembled religion was entitled Belief Systems, and this was the basis for selection. Similarly, I conducted a general search for the term disability and this search produced 220 different courses. After a focused search on disability in the workplace, 20 courses were secured. The terms ability and differently abled, with and without hyphenation, did not produce any

results. A lot of the disability courses included contracted courses, audiobooks, activities, and videos so I filtered out those results to select the chosen disability course entitled Creating an Open, Inclusive Dialogue about Disability. I performed a search for courses related to gender and several pages of courses appeared with 145 results. I had to filter the search by course type, length, and year. This narrowed the results down to four courses. I then selected a course that focused solely on gender. Some of the other courses focused on a certain demographic of women in business like Asian women thriving in the business sector or African American women in the 21st century. The course I enlisted was called Insights on Developing Women Leaders. While searching for an ethnic course, 10 pages of results were retrieved. I filtered the results by Oracle courses, a one-to-two-hour timeframe, virtual classes, and the last two years. I still had to preview a few of the trainings before deciding on one because the titles were not always indicative of the content. The first course that appeared to be related to ethnicity was chosen, Embracing Ethnicity.

Subjectivity Statement

I am a second-generation Indian American woman who is the product of inner-city public schools in a large urban area in the middle of the country. As early as first grade, I can recollect being asked what tribe my family was affiliated with, failing to make the connection that India resided in Southeast Asia. Everyone was curious about the red dot that adorned my mother's forehead and the auspicious aroma of curry that emanated from our household. Conceptualizing the notion of racialization and colorism within a space and state that I considered home was commonplace by my early adolescence. These conversations followed me, occupying precious territory in my mind and, inevitably, I became captive to an explicit message that I was different. Navigating a dual identity, I learned to balance the inherent funds of knowledge that poured into

me from home and negotiate them in society. That hyphenated Indian-American identity created countless counternarratives that sought refuge in numerous counterspaces, pushing back against the dominant narrative. The world positioned me there in early childhood and I initiated the deconstruction of cultural incongruities in my life. I deconstructed these incongruities by backpacking the world.

I have been teaching continuing education for seven years. Though the courses that I teach vary, the constant denominator is always Cultural Awareness & Cultural Competency. Being a fellow teacher within the same discipline that I propose to study gives me insight into the teaching craft and practice but also makes me biased toward the art and scope of the profession. I am always refining my teaching method, catering the content, and customizing the curriculum for my target audience. I spend hours reading journal articles on multicultural issues and this has become part of my identity. I understand what it takes to carve out an authentic, empathic learning space to foster an inclusive learning environment. As a teacher, I have a natural ability to encourage healthy discussion with appropriate prompting. As a traveler, I am a lifelong learner who capitalizes on recycling unique, personal experiences to my own students and recycling their experiences to other students to create a reciprocal learning process and space. Living within a marginalized identity allows me to visualize the cultural biases that are ambient in our existing curricula, and I have been limited by the conservatism of the state. What I strive to do is create a climate of understanding that elevates our knowledge and understanding of one another. And, most recently, I strive to fight against racism and structural oppression as I continue to educate myself about what that fight really entails.

Procedures and Data Analysis

Qualitative research requires a systematic level of organization. Once I chose curricula from the main corpus, I followed a standard sequence of events for each curriculum. Before conducting the research, I enrolled, participated, and listened to the diversity trainings so that I could gain the same exposure to the content and messages that Oracle Insurance employees received. I took each course a couple of times while taking notes and memoing. The first set of notes captured meaningful and impactful parts of each curriculum, serving as powerful references and reminders. The type of language and verbiage used in the curricula was documented in my notes. I also cited quotations that indicated or strongly suggested an ideology. In the Belief Systems and Meaningful Diversity in the Workplace curricula, I documented 13 quotations. In the Creating an Open, Inclusive Dialogue about Disability, I cited nine quotations. While in the Embracing Ethnicity curricula, only five quotations stood out, and in the Insights on Developing Women Leaders only four quotations stood out. To solidify the content of the curricula, powerful counternarratives and firsthand experiences of the speakers were shared. The second set of notes I took depicted ideas, imagery, pop culture references, and other concepts that stood out to me.

I transcribed the content of the curricula and continued editing the documents as I found mistakes in the transcriptions. For the embedded videos and microburst activities, I copied and pasted the closed captioning from the virtual classroom into a Word document so data was in one consistent format and then positioned it into the transcript at the point that it took place. Then, I printed the transcribed curricula from my password-protected laptop. I printed everything on colored paper and added line numbers so I could easily organize and categorize my data. Each color represented a different diversity course, and I created a color-coded system to identify the

corresponding data. The Meaningful Diversity in the Workplace transcript was printed on pink paper and was approximately 14 pages long; The Embracing Ethnicity transcript was printed on purple paper and was approximately 10 pages long; The Insights on Developing Women Leaders transcript was printed on blue paper and was approximately six pages long; The Creating an Open, Inclusive Dialogue about Disability transcript was printed on green paper and was approximately six pages long; The Belief Systems transcript was printed on orange paper and was approximately 31 pages long. At this point, the research questions were written down on index cards so those questions could be answered.

I carefully read and reread the curricula four times to decide how much segmenting was necessary for my data. Segmenting is the process of dividing the entire text into several discrete units (LeCompte & Preissle, 1993). During segmenting, I cut the data into large, aggregated chunks of information to decide which text passages to code. I started to form broad preliminary categories and organized the segments into those categories. As the printed segments of colored paper expanded and overflowed in certain categories, coding became more systematic. I filed the colored paper into file folders to easily reference the data at any time. Initially, I created 36 codes but as I continued to review the codes it appeared that a few of the codes were redundant and could be combined. The codes continued to evolve while I analyzed the data.

Coding everything creates a problem because not everything is relevant to the study. At the same time, coding too broadly creates a problem as well. I diligently coded relevant data by fracturing that data, extracting it from the curricula and rearranging it into categories. Then, I decided whether I had distinctive domains or topics in my data. A domain analysis (Spradley, 1979) entails an overall search for larger units of cultural knowledge. These larger units involve symbols that evoke actions, sounds, or objects with some type of cultural significance and the

capacity to communicate cultural meaning. Symbols involve three elements: the symbol itself which is a cover term, one or more referents of the symbol, and a relationship between the symbol and referents. The next step was to look at a similarity versus contiguity balance. This involved comparing and contrasting curricula to see how similar or different topics were among curricula. I continued to mull over the preliminary codes before creating finalized codes.

The codes were then grouped into major themes. The thematic method allowed me to link emerging themes within curriculum and across the curricula. The curriculum and trainings were reviewed, fractured, and restructured to recreate some semblance of a semi-political narrative that its author and creator had in mind. According to Riessman (1993), as cited in the McCormack (2000) article, in this context, it becomes a conversation constructed jointly by a particular teller and a particular listener in a "relation of power, at a particular historical moment" (p. 31). By listening and re-transcribing the curriculum, I isolated and then sequentially and categorically/thematically identified parts of the curriculum. The curriculum was molded like clay to produce a cohesive narrative. As the research instrument, I attempted to find the elements that made the subtle stories. At this point, I decided it might be a good idea to revisit fresh copies of each of the curricula and I reprinted all five transcripts. So, I had isolated segments and the whole version of each curriculum when I needed to clarify a question in my mind.

The data was cleaned up and organized by reading and reviewing the curricula and auxiliary documents multiple times, along with taking the online courses repeatedly to capture all aspects of the data. Pictures and visual representations were considered throughout the study. I took pictures of the graphics presented in each training and saved them on my phone and hard drive. Using a color-coded sticker system, I identified pictures associated with each training by a

different colored sticker. The stickers matched the corresponding-colored paper for that course. The pictures immersed me in the curriculum and further acquainted me to the data. Descriptive notes were maintained in a journal about visual inclusion that I witnessed in the online trainings, such as LGBTQ flags, BLM posters, or other sources of representation. Making connections between the historical, cultural, and iconic posters on the walls or various flags, I intently listened to the training message that embodied the aura of the room. When some of the online trainings were PowerPoints that lacked any human element, that also signified a different interpretive message about diversity. Although my study excluded human participants, the pre-recorded trainings incorporated human trainers that narrated the trainings.

As LeCompte and Preissle (1993) figuratively described the process of a jigsaw puzzle that is sorted by the striking pieces first, I divided the curriculum into several discrete units. Then, I coded the data, located distinctive domains, and unearthed emerging and recurring themes. According to Ezzy (2002), thematic analysis aims to identify major themes within the data. The categories into which themes will be sorted are not decided prior to coding the data, but rather, these categories are "induced" from the data. To do this line-by-line coding was initiated and the data was decontextualized and parsed into segments. Following Morse's (1994) four cognitive processes for qualitative methods, I was able to comprehend, synthesize, theorize, and recontextualize to form themes from re-merging the fractured segments. This form of research led me into areas that were not anticipated but related to the study.

Open coding was the first step in the data analysis process and was used to familiarize and orient me with the data. During the comprehension step, I utilized pre-existing knowledge gained from the literature review to accommodate and categorize new knowledge. Data were then analyzed for meaning and grouped by code. Open coding (Strauss & Corbin, 1990)

compartmentalized data into discrete units called segments or categories of information. As a very iterative process, double coding naturally occurred. Double coding revealed duplicate codes that were initially overlooked or worded differently. These duplicate codes were eliminated and condensed to form one unified code. During this stage, at least five codes were absorbed into existing codes, resulting in a total of 31 codes.

Axial coding was the second step, following open coding, and categorized the codes by cause, function, strategy, consequence, or intervening condition. Axial coding carved out different phenomena (Strauss & Corbin, 1990) by asking (a) what caused it to occur, (b) what strategies or actions were employed in response to it, (c) what context-specific and other conditions influenced those strategies, and (d) what consequences resulted from those strategies. The overall relation to the central phenomena can then be understood. With a thick and rich data set, simultaneous codes began to naturally sprout up. Simultaneous coding represented overlap in the coding process and revealed indecisiveness. Data does not always present itself in neat packages and that is why it is critical to reflect and meditate on the categories. Coding started to evolve as more data presented itself. Hierarchical coding incorporated text that were similarly coded. During hierarchical coding, a continual revising and reconfiguring process began to occur. The process was complicated by the data being intertwined and, at other times, the data was straightforward. Synthesizing fractured parts of the curriculum back together after open and axial coding allowed me to establish relations and patterns.

Selective coding was the third and final step, which allowed me to pinpoint core objectives back to the research questions because selective coding painted the overarching picture. Coding was simplified by the magnitude and weight that curriculum showered on particular points of the training, which simplified the process of creating a code book. The length

devoted to segments of curriculum and the intensity devoted to topics in the curriculum were unpacked as benchmarks for the magnitude and weight within the curriculum. Selective coding took the phenomena discovered in axial coding and aimed to relate it to the other categories. In this manner, relationships were validated and any loose ends were refined (Strauss & Corbin, 1990). This resulted in recontextualizing and framing information for generalizations.

Codes and themes clarified the findings in the curricula and catalyzed my thinking process. I created codes that would answer the research questions and some codes surfaced that alluded to the research questions and could still be used for other research questions. I coded each research question separately to understand the employment of language around power and justice, the implicit and hidden views of diversity courses, and the underlying ideological perspective. Themes were then created from the codes and applied through the lens of critical theory and critical race theory.

A codebook was created to display the relation between the mandatory curriculum and the non-mandatory curricula. The code book contains three pieces of information: name of code or category, short description of the code, and an example from the study data. A codebook entry describes the boundaries for that code or code category found within the study (Creswell & Poth, 2018). I established guiding criteria for the codebook that organized the codes by overall themes. Examples of these themes included *facilitate dialogue to approach diversity issues, learn empathy to sustain the DEI mission, disrupt the status quo through policies and programs, establish relationships to ensure diversity and equity*, *cultivate authentic diversity in* organizations and foster inclusion for all voices to be heard, *recognize and understand intersectionality, problematize bias in contemporary ways*, *scrutinize and examine stereotypic*

words, *utilize employer-structured spaces*, *acknowledge systems to change DEI spaces*, and *ensure accountability through practices*.

By viewing the content of the publicly available trainings, I compared the content to the core values listed on the website: integrity, the golden rule, personal and team objectives, multi-faceted excellence, and free enterprise profit. The core values extend a few steps further into two more categories: welcoming disagreement, and deepening the conversation. In the first category, the company wishes to provoke substantive conversations that demonstrate and encourage an open environment, expecting people to share diverse perspectives and opinions. The company hosts what they label *courageous conversations* to tackle social injustice and microinequities. In the second category, they transcend unconscious bias training by specializing in what they call intercultural competence and meaningful discussions. This is where they promote allyship and community.

Trustworthiness

As a qualitative researcher I understand that no matter how hard I try to separate myself from the writing, I am intrinsically linked to it. The way I think will inevitably unfold in the way I write, and that writing is a reflection of my interpretation of the world based on cultural, social, gender, class, and personal politics (Creswell & Poth, 2018). In this way, writing becomes positioned, takes a direction, and assumes a stance. I believe that biases change over time, with age, with the company we keep, and with our spatial location. I also believe that different studies may have the potential to elicit different biases from us at different times in our lives.

Trustworthiness was initiated by creating and tailoring a subjectivity statement that highlighted my personal biases and assumptions. Creswell (2013) emphasized the importance of one's past experiences and awareness of how such experiences may impact the research process.

Ongoing reflexive practices will be monitored to limit the impact of my current profession and emic, insider perspective as a professional development educator. Although I spent ample time conducting research for my diversity courses, I fell somewhere on the spectrum of creating heightened awareness by shattering shared historical narratives and unveiling multiple perspectives but without questioning power and privilege. As a diversity instructor, I naturally want to believe in and visualize the success of these courses. I realize that I have been blindly teaching these courses and promoting the merits of them without witnessing any tangible, firsthand efficacy.

Reflexivity is the ability to evaluate oneself and all throughout this journey, I have been practicing it, but I was unaware that I was engaging in the process of reflexivity. Reflexivity is fostered over time. Practicing reflexivity allowed me to continually reflect on my personal biases and preconceptions while I inspected the data. If I did not call these biases into question prior to the study, I would possibly misinterpret or pollute my research data by imposing my personal views onto the study. One of my primary concerns is that I tend to relate everything back to a personal cultural experience or a backpacking experience in another country. In some ways, I have mentally coded these backpacking experiences and created themes that color and shape what I learn related to diversity, equity, and inclusion. I have been cognizant of those filters and lenses. Failing to do so would result in a study that contains more of myself than the curricula findings.

Bracketing is the process of setting aside personal experiences and biases about the research topic (Creswell & Poth, 2018). It also sets aside knowledge about previous research and theories. Knowledge itself is not a bias but the research from other studies could potentially bias this study. Bracketing was critically important to ensure the views of the curricula and the

curriculum writers became evident in this study. Bracketing involved writing down biases in a bracketing journal before the project began, during data collection, data analysis, and while writing the final research report. When a bias arose during the study, I added it to the ongoing list so that I could remain aware of these biases. During this study, I continued to reflect on this list of biases. After the study was complete, I included this list with the data interpretations and results.

Working alongside peers who work from critical standpoints, I introduced one of my peers to my coding system and explained the system I created. The code book with overall categories, matching codes, and explanatory definitions were outlined. Triangulation was implemented on a small sample of the data during the coding process. I asked that same peer to audit one of the courses as a way to audit my coding. This verified the authenticity of the codes. If more than 20% of the codes did not match, this would have signified a coding discrepancy. If a significant mismatch occurred, the coding would need to be investigated and edited.

Rogers (2004) claimed that critical discourse analysts already know what results and outcomes they are looking to find and this potentially pollutes the study. I believe that it was important to the rigor of this study to make conclusions based on the curricula being offered, analyzed, and audited. Rogers further alleged that the analyst's background to method and theory could be imbalanced, which would also contaminate the research study. The general exam process reacquainted me with parts of both the method and theory portion that needed to be refreshed. In addition, the prospectus process reinforced new information through further research about critical discourse analysis and critical race theory. Lastly, Rogers suspected that written texts differed in their social context when they were enacted, engaged, and communicated. All of the curricula was being enacted online.

Conclusion

In this methodology and theoretical framework, I have outlined the theories that supported my research, illustrating it was grounded in established ideas and concepts. While evaluating and explaining the most relevant theories to this study, I proposed research questions that have driven and will continue to drive all of the decisions in this study. The questions centered the employment of language, implicit bias, and ideological perspectives in diversity curriculum. They were influenced and shaped by the theoretical framework, which is the lens that I view the world through. I believe the theories directly relate to this type of study since these theories aim at liberating culture and worldview, while focusing on power and privilege. From a critical feminist and critical race lens, I have studied and audited curricula which is widely disseminated in one organization, analyzing it via critical discourse analysis. A critical discourse analysis provides a unique opportunity to extensively study how discourse is enacted in an organization. This analysis can untangle power relationships in society, heighten awareness, and raise consciousness. It looks at how diverse perspectives are unpacked and problematized. These theories were used to interpret my results, and test whether a theory holds or sticks in a certain context or setting. Reflexivity was practiced during the entire study and revisited during the writing process to maintain a fresh perspective.

Chapter 4 Findings

This chapter reviews the findings from five diversity trainings and curricula conducted over the last two years at Oracle Insurance. This small subset of trainings and curricula were sampled due to timing, accessibility, and curricula selection criteria. The data collected through this discourse analysis provides a window into my experiences. I discuss what I found in relation to each of the research questions through the themes that naturally unfolded and developed. There were several themes that became clear as intended consequences based on objectives and activities that were offered in the courses. There were also a few unintended consequences that the language and actions did not overtly or explicitly yield.

The coding process continued to remain iterative and fluid throughout the writing and rewriting of the Findings section. As I continued to reflect on the script of the speakers, the slides presented in the trainings, and my journaling, the codes were minimally revised. I started to see how some codes connected to other codes in new and different ways. Keeping this in mind, codes were prevalent across all of the curricula except the Belief Systems curricula. The majority of the codes surfaced under a few of the categories. The Trainer Methods and Actions category contained several codes that originated from all of the curricula. The Relationship Building category also contained a lot of codes that derived from all of the curricula. Lastly, Bias codes sprouted up evenly throughout most of the curricula.

Experiences in the Diversity Curricula

As a participant in these diversity courses, I was inundated with the volume of information presented. The magnitude of knowledge and information was a little overwhelming during the first session of the diversity curricula. While I was introduced to the way DEI was operationalized at different stages and levels of an organization: talent acquisition, onboarding,

pay and promotions, rewards and recognitions, I also felt the urgency and value of diversity, equity, and inclusion in the workplace, as well as society. As a woman taking these courses, I felt an enlightened sense of understanding of how the power and privilege dynamic works in consensus to benefit men in the workplace. As an Indian woman taking these diversity courses, I felt a sense of agency, affirmation, and empowerment by the overwhelming diversity, inclusion, and allyship message that this organization was verbalizing and vocalizing. The messages provided examples coupled with concrete, tangible strategies conveyed through scenarios, microburst videos, and personal narratives designed to meet equitable goals at different levels of the organization.

My first impression of the curricula was that it aimed to interrogate power and hegemony by citing social and historical examples. The curricula tried to unravel oppression by mentioning that different dimensions of diversity must always be identified so barriers can be minimized. Examples of this included imposter syndrome, intersectionality and multiple identities, meritocracy, and code switching. The diversity training curricula did seem to support the core values it espoused on the website and specifically mentioned the importance of creating and sustaining dialogue, challenging and attacking microaggressions, acknowledging and targeting code switching, disrupting the status quo as well as minimizing barriers to allyship and employee resource groups.

Intended Purposes of Diversity Training

An intended consequence that seemed to be underlying the curricula was that of navigating change through the cognitive, affective, and behavioral dimensions of the learning process. Trainers consistently employed actions such as authentically creating dialogue, promoting critical thinking, encouraging inward reflection, sharing personal accounts and

narratives, conceptualizing different worldviews, and challenging the status quo. These actions led me to make the interpretation that they wanted to shift mindsets. Trainers also suggested being aware of limiting mindsets and being open to shifting our mindsets.

Facilitate Dialogue to Approach Diversity Issues

An intended purpose of this diversity training was to facilitate organic and meaningful dialogue to approach diversity issues in the workplace. This type of dialogue opened channels of communication in a controlled environment between groups of people that might not otherwise have naturally occurred. Discussing workplace issues allowed employees to develop a shared sense of purpose while negotiating the controversial aspects of the discussion. Trainers explicitly made statements surrounding the nature of these conversations before delving into the training. In the Meaningful Diversity in the Workplace curriculum, for example, the trainer speculated that "One of the best ways to have conversations about this is to acknowledge the fact that it's never going to feel comfortable having these types of conversations. We're always looking for that elusive perfect way to have that conversation. It doesn't exist" (lines 313-316). The trainer in the Embracing Ethnicity curriculum agreed, "These are uncomfortable conversations and there's no way to make these conversations comfortable. The only level of comfort that we can offer is to really talk about how do we become comfortable with being uncomfortable" (lines 117-119).

Different perspectives. Instructional specialists promoted different and diverse perspectives during diversity training. Trainers curated learning experiences around conversations that created space for different perspectives to be revealed, reflected, and shared. For example, practitioners from Meaningful Diversity in the Workplace and Embracing Ethnicity identified their pronouns at the beginning of the training. This identification symbolized how

they would like to be perceived and how they perceived themselves. Additionally, the trainer from Meaningful Diversity in the Workplace solicited questions at the end of her training session while the trainer from the Embracing Ethnicity curriculum continually solicited perspectives throughout the training from participants in a number of different ways.

According to trainers, perspectives aroused internal and external discourse to surface that generated vulnerability and insight. Perspectives allowed participants to address how they understood the world around them. One of the trainers in the Belief Systems curriculum stated this view, "As human beings, everything we think, feel, say, and do is filtered through our personal belief system. This is a combination of upbringing, schooling, news media, television shows, movies, popular culture, cultural mores, et cetera" (lines 560-562).

Listening. Learning specialists embraced the power and importance of listening to one another in synchronous discussion. They created time and space for active listening throughout diversity trainings by cultivating various activities that required participants to listen to one another, to audio clips, and to really listen to themselves. Active listening allowed participants to listen without talking over one another. Radical listening created the potential to transform relationships and limiting situations by considering different perspectives. For example, in the Belief Systems curriculum, a few key exemplars were provided: "People respond far better if they've been listened to. That principle is built into good physician relationships, it's in suicide hotlines, it's in crisis intervention centers, it's actually the basis of some parts of psychotherapy" (lines 216-219). The Embracing Ethnicity curriculum punctuated the significance and importance of listening when the trainer made this statement, "Listen deeply because how others experience systems and people and navigate life may be very different" (line 166-168).

Critical thinking. Trainers unpacked diversity issues in a myriad of ways during diversity training. The critical thinking, reflection, and praxis induced by the diversity training seemed aimed at helping participants stretch their minds. Trainers used different platforms and activities to cultivate critical thinking. While engaging in these activities and viewing visual clips, participants were asked to critically reflect and see through the eyes of someone else. The scenarios allowed employees to visualize themselves firsthand in the scenario and organize their thoughts. After viewing the scenarios, employees were allowed the time and opportunity to develop techniques to manage conflict surrounding diversity, adapt to unique organizational cases, and understand how to mitigate diversity issues. By looking at the same problem collectively and discussing the issue as a group, instructors supported developing a critical consciousness. These scenarios were aimed to draw employees closer to their inner selves and give trainers insight, allowing for redirection before anyone could ascribe strongly to ideas, notions, or social ideologies that affirm inequity. They presented the opportunity for practice in the form of microburst scenarios that allowed participants to view video clips and then discuss varying outcomes and attainable or achievable goals. These visual clips, surveys/polls, and scenarios depicted actual workplace occurrences for participants to discuss, deliberate, debate, and learn from one another.

Participants who had experienced the incident in the scenario or something similar were able to share and other participants were able to benefit from their mistakes or triumphs. The sequence and order of activities in each of the curricula were methodically structured to build the employee's skill set in diversity, equity, and inclusion. The curricula started with definitions, lecture, and awareness, harnessed understanding through scenarios, then scaffolded learning into case studies.

Raising awareness. Learning specialists and trainers attempted to raise participants' levels of consciousness in diversity training. One of the didactic techniques trainers used to create awareness included case studies to raise consciousness and provide understanding about difference. At least two of the diversity curricula concentrated on case studies. In the Meaningful Diversity in the Workplace curriculum, the trainer discussed a resume study during her diversity training. The resume study included applicants that possessed the exact same education, experiences, skills, and hobbies. The primary difference is that one set of resumes included African-American sounding names and the other set of resumes included Caucasian sounding names, and more than half of the time the Caucasian sounding names received a call back. The trainer explained how this case study exhibited all the qualities of systemic bias.

Dismantle the Status Quo by Bringing the Marginalized to the Forefront

An intended outcome of this diversity training was to disrupt the status quo through policies and programs. Trainers recognized the importance of being involved with policy and procedure. Policies and programs were mentioned 10 times in the main diversity course Meaning Diversity in the Workplace, while the language "disrupt the status quo" and "systemic-level/problem" were mentioned six times, respectively, in The Creating an Open, Inclusive Dialogue About Disability transcript. The Meaningful Diversity in the Workplace curriculum trainer staged how to operationalize change by saying, "So, we're going to do training to create awareness. We're going to review our hiring policies to make sure that we're getting as diverse pool as possible. We're going to look at our promotion and development processes and make sure that they're equitable" (lines 472-475). The Creating an Open, Inclusive Dialogue About Disability curriculum trainer packaged it in this manner, "Disability is a strength. People with disabilities make some of the best employees ever because they're creative, they're innovative,

they're problem solvers, they're resilient, they're persistent" (lines 79–81). According to her, continually dealing with obstacles teaches differently abled individuals how to be strategic and they are able to bring that critical problem solving, innovation, and strength to the workplace to add value.

Ensure equity through relationships. An intended purpose of this diversity training was to establish relationships that ensure diversity and equity. Trainers endorsed different types of relationships that evolved in the workplace. These relationships included mentoring. One of the Belief Systems curriculum trainers cited this view, "Younger workers might get communication and delegation skills. Older workers, working with millennials, might learn how to use technologies to better solve their problems" (line 631–632). Mentorship that becomes sponsorship has the potential to catapult careers for women and the marginalized. Sponsorship is the process of an experienced person positioning and advocating for junior members in the organization. The Insights on Developing Women Leaders trainer stated, "Women have lots of mentors, but those mentors are not sponsoring them into those key roles. And women are mentored to death. They're over-mentored" (line 47; line 51-52). The Embracing Ethnicity curriculum trainer supported this position in her statement as it relates to all employees. She agreed that mentorship is a great foundation but that it will take sponsorship to really make an organic, deep, lasting difference. "We still see sponsorship not necessarily hitting the radar like it should" (line 237).

Reconstruct society to make it a better place. Based on the analysis of discourse, another intended outcome of this diversity course was to reconstruct society by reconstructing individual employees in group settings. Trainers discussed systemic racism, oppression, and social justice issues. A social reconstruction ideology focuses on rehabilitating an unhealthy

society. The instructional specialist in the Embracing Ethnicity curriculum stated, “And we owe it to this world to leave it better than we found it” (line 24). The vision of this model society involves transforming a society laced with problems by accessing and leveraging education. This ideology posits that our current institutions and problem-solving strategies are dysfunctional, but expounds this liberating vision of action and hope and extends this hope to participants as members of society. One of the learning development specialists in the Creating an Open, Inclusive Dialogue About Disability curriculum directly inquired what measures participants can make to effect change, “How can you become part of the change (line 95)?”

With the social reconstruction ideology, the aims of education are to manufacture a social, cultural, and political curriculum that focuses on making the future a better place. These transcripts made it evident that there are the oppressed and the oppressors. Trainers leaned into these issues at different points in their trainings, but they carved out the time to pause and reflect on the names of the most recent social justice victims. The trainer in Embracing Ethnicity initiated her training by calling attention to a human rights issue that transpired in 2020 in Wisconsin, “You know, we can't move forward without taking this moment, right at the very beginning, let's take this moment and acknowledge and honor Jacob Blake. And, you know, we, we, we take a moment because that's where we are” (line 21–24). The trainer in Meaningful Diversity in the Workplace mentioned current social justice tragedies like George Floyd (line 466).

The trainers assumed many roles in the course of teaching these modules: teacher, facilitator, counselor, and colleague. The learning specialists acted as traditional teachers while teaching and relaying diversity verbiage and presenting case studies. For example, the trainers in the Meaningful Diversity in the Workplace curriculum and the Embracing Ethnicity curriculum

presented case studies. They assumed the role of facilitator while encouraging dialogue and difficult conversations and navigating scenarios. They also intermittently alternated between counselor and colleague while narrating personal stories about their own lives. For example, in the Embracing Ethnicity and Creating an Open, Inclusive Dialogue About Disability curricula, the trainers narrated personal stories.

Unintended Consequences and Outcomes of Diversity Training

An unintended consequence assumes one of three types. Unintended consequences unfold as unexpected benefits, undesirable consequences, or a benefit that transitions into a drawback, thereby worsening the consequence. There only seemed to be one unintended consequence and it revolved around how the concept of othering was not explicitly stated in the curricula, but was implied through the use of temporal narratives. Othering is a set of structures or processes that engenders marginality based on class, religion, disability, language, nationality, race, skin tone, or gender. It is the act of treating another person or group as alien to yourself or your group. Whether intentional or unintentional, othering is a divisive practice that excludes some people and makes them feel like they do not belong.

Confronting the concept of othering

An unintended consequence of this diversity curricula was to confront how People of Color and people of difference were positioned as other. Trainers used creative pedagogy like narratives and personal stories to situate participants in the experiences and knowledge of people of difference. Narratives were heavily used in two of the curricula and sprinkled intermittently throughout another curricula. Some curricula employed several narratives from different instructional designers. Narratives unite diverse groups of people in the rich tradition of the lived experiences from the perspective of the storyteller. One trainer shared significant swathes of her

own life, creating vulnerability, and exposing firsthand accounts. Othering has the potential to isolate groups that are different from the norm. It can create a hierarchical, unequal relationship between groups of people (Spivak, 1985). The Black trainer in Creating an Open, Inclusive Dialogue About Disability curriculum relayed a childhood story that positioned racial and socioeconomic division. As a child she went to work with her grandmother who was a maid for a wealthy white family in a rural area. While there, she was playing with the other children and the homeowner asked all the children what they wanted to be when they grew up. She replied that she wanted to be a maid like her grandmother who she adored. Overhearing this, her grandmother jerked her by the arm and explained that this job was not a choice. "I wasn't sure what that difference was, but us versus them was inadvertently introduced to me that day. Biases are learned because we are living through the past hurts, pains, and experiences of those who raised us" (line 182-184).

Othering can contribute to structural inequities that lock entire groups out of access. The Muslim trainer in Creating an Open, Inclusive Dialogue About Disability curriculum narrated the story behind a well-known microfinance institution and advised learners to look at systemic problems with an adaptive lens. The founder, who was a millionaire, wanted to empower women and help them gain independence from "loan sharks." He personally became acquainted with a basket weaver who was spending most of her profit to repay the loan. Initially, he wanted to gift her $20, but he realized that this would not help her or the millions of other people who were trying to access the system. The training led me to believe that the founder felt like these women were being othered by the system. "What she needs, like many other women, is help to access the financial system. How can she actually be part of the system? And that's why he founded the bank. So, we as individuals in our work, in our community—it is so important for us to really

look at the problem from the systemic level" (line 41–44). By opening this bank, he created access that counteracted the structural inequities that locked lower socioeconomic groups from gaining access to the system.

Implicit Views in Professional Development Curriculum

There were several themes that became clear as implicit views in professional development curricula based on the discussion and advice that was offered in the courses. Implicit views are implied, understood, or indirectly expressed and are received by participants in different ways. Implicit views are delivered by the time allocated to teaching topics (Eisner, 2002). By auditing the metaphors and catchphrases in the document, I reviewed the language for implicit meaning. And by appraising the language that indicated the DEI field was growing, I developed ideas about advancement. I also analyzed word usage and frequency to understand how language was critically deployed by the instructional specialists.

The Notion of Diversity in Organizations

An implicit and overarching view in this professional development curriculum was that diversity is the work of everyone. Diversity creates more diversity–diverse organizational demographics attract diverse candidates, their friends, and family. Organizations that market to diverse demographics also draw a wider customer and client base. If diversity and inclusion are not deliberate, intentional, and consistently monitored or observed, the process could get diluted or overlooked. The trainer in the Meaningful Diversity in the Workplace curriculum discussed, "We often say we want diverse talent, but we also, it turns out, mean we want diverse talent that walks, talks, acts, writes, emails, runs meetings—basically does everything the way we do. So, what we actually mean, sometimes, is we want diverse talent, but that are just like us, that just come in different packages" (line 37–40).

One of the trainers from the Creating an Open, Inclusive Dialogue About Disability curriculum quoted a well-known producer and author regarding casting lead characters of color, gay characters, and people with different abilities. She championed a level of diversity in the workplace that reflects the world and she advocated for truly inclusive workspaces: “See, the only thing abnormal about diversity is that we live in communities and work in places where everyone looks the same and thinks the same” (Line 125-126).

Exclusion in organizations. Inclusion is the process of authentically accepting and bringing traditionally excluded groups into the dominant group’s processes and activities. In auditing the discourse for metaphors and catchphrases, the trainer in Meaningful Diversity in the Workplace presented the following metaphor, **“**I'm sure many of you heard the saying diversity is being invited to the party. Inclusion is being asked to dance at the party. I would like to add equity is finding out and playing the right type of music so everyone can in fact feel comfortable dancing and can dance well” (lines 29-33). The trainer from Creating an Open, Inclusive Dialogue About Disability curriculum reminds us that, “Those people that you work with every day, who aren't talking in meetings, it's not because they don't have anything to say. It's that there is something about the culture that makes them feel as if their voice doesn't matter” (line 159–161). The Embracing Ethnicity trainer also denoted that for inclusion to be successful, the same inclusive tactics that were used in recruitment must be maintained to retain talent during onboarding and retention. “In looking at how to open up an inclusive environment, that onboarding piece is critical. If that culture, though, has not been made to become aware of the need for inclusion and specific behaviors, though…there could be a problem” (line 221-222, line 224-225). If not, an endless cycle of recruitment will continue that will not benefit the organization.

Intersectionality serves as a DEI barrier. Another implicit view of this professional development curriculum was exploring the different dimensions of diversity. At least two of the diversity curricula addressed the topic of multiple identities and intersectionality. Intersectional identities consist of multiple identities that one individual inhabits, such as gender identity, race, ethnicity, nationality, class, religion, language, disability, sexual identity, and education. Intersectional identities do not fit neatly into the classification scheme and binaries that Western society depends on to understand the world. Trainers conceded that we must be able to recognize and understand DEI barriers to remove them. They also stratified identity by introducing us to the concept of intersectionality through personal narrative. The trainer from Creating an Open, Inclusive Dialogue About Disability curriculum explained how her interactions with people differ as a blind, Muslim woman who wears a hijab. Her intersectional identities are empowering and have liberated her to engage in conversation in a more authentic way because she could not see people's expressions, stares, or reactions. "I'm able to really have amazing initial conversations with people because I cannot make any assumptions on them" (line 107). She reclaimed her identity through a "lens of value" and not a deficit view of disability: "There's beauty in our gender, our race, in our disability. But it's so hard for us to come to a point where we don't take in these assumptions in these -isms and see ourselves through that lens" (line 51–53).

On the other hand, the learning development specialist in In the Meaningful Diversity in the Workplace framed intersectionality in this manner and problematized difference through the lens of struggle. "People who are, have different dimensions of diversity at the same time, often face even bigger, greater challenges and barriers. So, a person who's Black, who's female, who

has, um, uh, some different abilities and disabilities obviously faces more barriers than someone who is Black" (line 165-167).

Bias manifests in the workplace as a DEI barrier. The examples and the language used by several instructors surrounding bias made me think that this was an implicit view in professional development curriculum. By problematizing bias in contemporary ways with modern examples, trainers delved into the topic of bias and talked about ways to examine and reduce bias. At least three of the diversity curricula shared this theme. Systemic bias presented itself in the curriculum as signal amplification bias, second generation bias, and cognitive bias. Signal amplification bias is the bias toward someone that another person has encountered more or spoke to in various contexts or platforms. One of the women trainers from the Belief Systems curriculum spoke about likeability and signal amplification bias in this manner: "We are more likely to work with someone who we like. We are more likely to trust someone who we like. We are most likely to buy from someone we like" (line 1357-1359).

Second generation bias is hidden and subtle bias that prevents women from being promoted in organizations. It is not intentional or overt discrimination, but it is "just the systemic way things are done" Developing Women Leaders (line 30). One of the women trainers in the Insights on Developing Women Leaders explained second generation bias as a bias that positions men for the critical roles, hot assignments, and mission critical positions, while women remain in staff roles. "It makes it such that it's easier for men than women to succeed. Think about it as something in the water that affects who gets noticed, who has potential, who wants to go forward, who gets the extra help" (line 31-33).

Cognitive bias occurs when individuals create their own subjective reality of events. There are different types of cognitive bias, such as confirmation and anchoring bias. The male

speaker from Insights on Developing Women Leaders compartmentalized one aspect of cognitive bias. He lightly approached the topic with ums and uhs, as he was the only male trainer in the course. He discussed the research around salary negotiations initiated by women. He explained how women fare well when they are negotiating for others and on behalf of men, but not on behalf of themselves. They also tend to negotiate less often for themselves and ask for less where they are concerned. The educator stated, “There's a cognitive bias on the part of the counterparty that when women negotiate for themselves, they tend to be perceived as overly aggressive compared to men asking for exactly the same thing in exactly the same way” (lines 112-115). This example resulted in systemic gender disparity during salary negotiation.

Stereotypes. Stereotypes and stereotypic words are words and phrases that convey distortions about a particular race, gender, ability status, or religious group. Trainers scrutinized and examined stereotypes and stereotypic words in hopes of shattering them in future workplace occurrences. “The images in our heads of what it looks like to be successful leaders are male and often monocultural as well” Developing Women Leaders curriculum, (line 63-64). One of the women trainers from Developing Women Leaders also advised studying the language accorded to women versus men in performance feedback. She referred to it as the Goldilocks problem. “They're either too aggressive or not aggressive enough and rarely just right in between. Women will be told they're too abrasive and have sharp elbows” (lines 65-67).

Code words and phrases impact potential opportunities in the workplace. One of the trainers used several scenarios to illustrate how stereotypic words and language disadvantage candidates and current employees from opportunities such as gaining employment or promotion. The trainer from the Embracing Ethnicity curriculum raised visibility around code language, guided exercises to spot that sort of language, and helped others trace this type of language.

“Words and language should be supported by specific observed behavior tied to consistent trends in performance versus isolated incidences, or there's some room to go deeper” (line 277-279).

Hidden Views in Professional Development Curriculum

There were also a few hidden views that were derived from the courses or hinged on some of the implicit views. Some of the hidden views were appropriated and naturally induced from the tone of the curricula, how it was presented, continuity of teaching and sequence of topics and the emphasis placed on those topics. The hidden curriculum manifests in society through the pedagogy of learning specialists who perceive a group of learners’ socioeconomic status, titles and geographical location in an organization as a potential limitation or springboard (Anyon, 1980). As a potential limitation, the group is taught through rote learning and not challenged to critically think. As a springboard, the group is taught to challenge themselves and possibly, authority to change systems and structures in the future. The null curriculum surfaces as what is not taught or only presented from one perspective (Eisner, 2002).

Eurocentric Behavior is Normalized in Organizations

The hidden view was that to be successful, the only appropriate discourse is standard American English, which reinforces white middle class English. What counts as an appropriate way to respond from one discourse community to another in English is academic English. What counts as an appropriate, professional way to dress is Eurocentric. Code switching was not given much attention or time in the curriculum. Code switching includes adjusting speech, mannerisms, or behavior to blend into the current environment and then switching back to a comfortable mode of expression in other environments (Molinsky, 2007). Code switching requires newcomers to observe the environment and assimilate. Code switching is a mechanism of survival for people of difference in organizations. Trainers provided several examples of what

qualifies as code switching in the workplace. Trainers also commented that code switching deprives employees of bringing their authentic selves to work. The Meaningful Diversity in the Workplace trainer relayed the following examples. These examples make it sound like some degree of code switching is imposed on people of difference and could be considered externalized oppression.

> When I come into an organization, I have to first observe how things are done. And then I have to make sure that I dress the way they do. I talk the way they do. I do my hair the way they do. I have to write emails the way they do. And for some of us who's never had those kind of experiences, we have to learn quite a bit to get to that degree. (lines 273-276)

The hidden view translates into people of difference behaving like the others to survive, become successful, and belong.

Imposter syndrome could contribute to code switching. Imposter syndrome is the fear, despite outstanding academic and professional accomplishments, that one has fooled others into believing their validity and credibility. Achievements and objective evidence do not affect the feeling of inferiority (Clance & Imes, 1978). This was briefly discussed by two trainers and not much time was devoted to this topic. Imposter syndrome could contribute to the motivation to code switch. If a person feels inadequate or uncomfortable in certain environments, they may choose to code switch in those environments. One of the trainers in the Developing Women Leaders curriculum questioned herself and her identity as a competent professional. This exemplified how people are burdened and could be considered internalized oppression. Internalized oppression occurs when the oppressed group has internalized negative messages about themselves.

> Maybe I shouldn't really put myself out there. The other thing that it can bring up is aspects of the imposter syndrome. Maybe I really shouldn't be at this table. Maybe I'm actually not quite good enough. We do not thrive when we're in this position of one under. We do not thrive when we're worried about whether we're good enough, we contract, we physically get smaller because we don't want other people to see us (lines 176-180).

The fear of acknowledging microaggressions in organizations. Another hidden view was that trainers cautiously approached the topic of microaggressions. The trainer in The Meaningful Diversity in the Workplace curriculum briefly mentioned microaggressions. The word was mentioned one time in the entire transcript, and she started to pause before mentioning the word, by saying um and uh. The Embracing Ethnicity curriculum speaker emphasized microaggressions in an uncertain tone. The trainer stated that to make employees feel safe and included at work, you must challenge and discuss microaggressions. Microaggressions often occur in private conversations and spaces, but when these transgressions are communicated back to public spaces for learning opportunities, they benefit everyone. The Black speaker from the Creating an Open, Inclusive Dialogue About Disability curriculum defined microaggressions in this way and framed a difficult conversation that turned into a friendship. She was having a conversation with a stranger following a diversity seminar that evening when he said to her, "You're such a credit to your race." She countered his statement and asked him to explain. He said, "Let me explain, most Black people that I know don't work hard for what they want. They want it handed to them." She chose to explain that his statements were "hurtful, ignorant, and harmful." They were able to continue the conversation, keep in touch over the years, and challenge microaggressions together in a way that "shows grace" (lines 219–231).

Power and hegemony of standard English in organizations. Another hidden view was that the organization utilized diverse learning specialists to teach DEI courses that spoke in white middle class English. All of the learning specialists but two used white middle class English. The Embracing Ethnicity trainer used the word "folks" several times (lines 85, 88, 212, 217, 389, 397, 418) and phrases like "ducking in the bushes" (line 215). The trainer from Creating an Open, Inclusive Dialogue About Disability curriculum used slang, like "These guys were pissed" (line 155), "I'm not down with" (line 202), and "We have to get over ourselves" (line 213). Accents were not mentioned in any of the curricula and there were a few speakers with accents. Power is rooted in omission. This was also interpreted and construed as a demonstration of power and hegemony of standard English. The speaker in the Meaningful Diversity in the Workplace curriculum was a soft-spoken Asian woman with a slight accent. Two of the speakers in the Insights on Developing Women Leaders had accents. One of the women was Hispanic with a slight accent and another woman had an ambiguous accent. A third speaker had a speech impairment.

The Employment of Language in Diversity Curriculum

Language can include or exclude people and affects how we think of ourselves. Language mobilizes or demobilizes action in organizations, interactions between individuals and groups of people, and social justice in society. The language in the curricula demonstrated hope, empowerment, and possibility.

The Impact of Power and Justice within the Discourse of Diversity Curricula

It was clear across all of these texts that the instructors shared power and co-authored the learning venture with participants by using the words we, us, and our throughout the curricula. By electing to use those words, the learning development specialists co-created the experience as

facilitators, consultants, and counselors alongside participants. These transcripts made it evident that power was balanced between the trainers and participants. In the Embracing Ethnicity curriculum, the trainer stated, “We are joined by a small army of folks who are here to make the most of our time together” (line 3-4) and used the word our 37 times throughout the transcript. In the Creating an Open, Inclusive Dialogue About Disability curriculum, the trainer stated, “We all have power to make a difference in society” (line 63) and used the word we 58 times throughout the transcript. Power was also shared through discourse and group polls. There were only two curricula where trainers employed the word I. For example, trainers from Meaningful Diversity in the Workplace and Insights on Developing Women Leaders curricula spoke of themselves in first person in the curricula. It was logical for the trainers in the Insights on Developing Women Leaders curriculum to speak in first person about their personal experiences in the form of narratives, whereas In the Creating an Open, Inclusive Dialogue About Disability curriculum, the trainers seemed to want to share power and co-create the experience with participants so they could understand together.

Words of agency and empowerment were located in DEI phrases across all of the diversity trainings that impact power and justice through discourse. For example, the trainer in the Meaningful Diversity in the Workplace curricula referenced “creating safe spaces” (line 253 and 353). Another example included the trainer in the Embracing Ethnicity curricula who encouraged “leading with grace” (line 97 and 275). A third example from Insights on Developing Women Leaders curricula noted “shift your mindset” (line 13 and 185). A fourth example from Creating an Open, Inclusive Dialogue About Disability curriculum referenced “mitigate misunderstanding” (line 2 and 15). In that same transcript, they specified “shift the narrative” (line 29), “tackling the narrative,” (line 31) and “disrupt the narrative” (line 57).

Learning development specialists chartered and embarked on learning experiences with verbiage that recognized groups of difference in a positive light. This had the potential to position groups within in the discourse to feel confident and positive about the betterment of society. In at least three of the trainings, diversity verbiage was standardized. For example, Meaningful Diversity in the Workplace identified "people of difference" (line 317 and 339), "employees of difference" (line 139), and Embracing Ethnicity named "different people groups" (line 391 and 397). The Creating an Open, Inclusive Dialogue About Disability marked "disability community" (line 8) and "people with disabilities" (line 9) as inclusive, appropriate terminology. This was supported by the trainer in Embracing Ethnicity by the designated term "people with disabilities" (line 224). It was also supported by the trainer in Meaningful Diversity in the Workplace, who, in addition, utilized the term "different abilities" (line 141). There were only two cases in the Embracing Ethnicity curriculum that groups were referred to in an alternate disposition. The trainer depicted diverse groups as a "marginalized group" (line 201) and as an "underrepresented group" (line 323).

Across all curricula, except the Insights on Developing Women Leaders curricula, the word diversity was used. In the Meaningful Diversity in the Workplace curriculum, it was employed 50 times by the trainer. The word equity was offered 155 times in the Meaningful Diversity in the Workplace curriculum, while in stark contrast the word equality was only mentioned four times. On the other hand, the word ally or allyship was extended 153 times in the Embracing Ethnicity curriculum. The word equity was also offered four times in the Embracing Ethnicity curriculum, while inequality was cited one time in line 316. The word power was owned in the Creating an Open, Inclusive Dialogue About Disability curriculum and became

quite empowering in the training. The word belief was deployed 66 times in the Belief Systems curriculum.

The instructional specialists used language in their narratives that transported the listener back to the exact time of their experience. The metalanguage in the stories had the potential to connect participants to elements of power and make them seek justice in the outcome. In the Meaningful Diversity in the Workplace curriculum, the instructional specialist stated, “I want to share a story. We've been having guest speakers in to celebrate certain months, Hispanic heritage, LGBTQ+, Black history month. And recently I had someone say to me, you shouldn't be looking for people that check those boxes for those months, because you're doing the opposite of inclusion” (line 225 - 229). Cognitive dissonance could have occurred when the thoughts, feelings, or beliefs of participants were inconsistent or did not match what they were hearing, seeing, or learning.

Summary

Across all of the diversity curricula, the intended purposes resulted in facilitating dialogue to explore different perspectives, foster active listening, cultivate critical thinking, and raise consciousness. The curricula aimed to reconstruct society into a better place by educating participants to create change and question the notion of diversity and inclusion in organizations. Different types of bias manifested as implicit views in the diversity curricula. Concealed and hidden concepts were revealed, like the normalization of Eurocentric behavior in organizations and the fear of acknowledging microaggressions. The language in the curricula demonstrated a balance of power and justice between trainers and participants as they navigated the learning experience.

Chapter 5 Conclusion

The purpose of this qualitative study was to add to the body of research of diversity studies surrounding curricula of corporate diversity training. The study considered three questions: What are the intended purposes and unintended outcomes of diversity training? What are some of the implicit and hidden views in professional development curriculum? How does the employment of language impact power and justice within the discourse of diversity curriculum? A review of literature in diversity training and curricula necessitated research to examine DEI curricula in organizations and workplaces. This study intended to fill this gap in literature by examining the DEI curriculum in one organization. I will relate the key findings from this study to the literature reviewed and discuss how these findings augment the literature surrounding the intended and unintended purposes, hidden views, and language around diversity training and pedagogy in the workplace. Next, I will address implications of the study, limitations of this study, and recommendations for further research.

A purposeful sampling approach was utilized to acquire online curricula from Oracle Insurance. This is a Fortune 500 company based in the Midwest and impacts a large number of people in one organization through its curricula. Curricula from five training courses were surveyed in total: the mandatory diversity curriculum along with one curriculum focusing on the belief system, one focusing on disability, one focusing on gender, and one focusing on ethnicity.

Intended Outcomes

Turnsek (2013) evaluated antidiscrimination and Morewedge et al. (2015) analyzed bias. This study extends this finding as an intended purpose to raise awareness through case studies. One of the learning specialists presented a resume case study involving Caucasian and African-American sounding names. More than half of the time, the Caucasian sounding names received a

call back. This exemplifies the first tenet of critical race theory that explicates how racism is engrained in U.S. society.

In this study, an intended outcome of diversity training was to disrupt the status quo by bringing the marginalized to the forefront through policies and programs. In order to change the existing structure and hierarchy of a corporation, a change in the nature and number of relationships must occur to signify difference. This study serves to expand how DEI literature can incorporate difference, make change, and add value in organizational settings. One of the first steps in disrupting the status quo is change beliefs, attitudes, and feelings or to enhance or recalibrate the knowledge base of participants regarding diversity. Research studies from the literature showed positive impacts on knowledge, behavior, and attitudes following DEI training (Bezrukova et al., 2016; Kalinoski et al., 2013; Morewedge et al., 2015).

Bezrukova et al. (2016) and Morewedge et al. (2015) found that mentorship opportunities created the likelihood and longevity of workplace relationships between those that hold power in the workplace and those that belong to marginalized groups. This study partially extends this finding as an intended purpose to establish relationships that ensure diversity and equity, like mentorships and sponsorships that highlight women, people of all abilities, and People of Color. In this study, trainers discussed the problematic nature of women and People of Color getting "over mentored" and not sponsored. This intersects critical feminist and critical race theory. According to the learning development specialists, mentorship opportunities initiate the process of building relationships, but sponsorships ignite the process to share power and resources. These sorts of sponsorships have typically been reserved for men.

In this study, based on the analysis of discourse, another intended outcome of diversity training was to reconstruct society by reconstructing individual employees in group settings.

Trainers discussed systemic racism, oppression, and social justice issues. The social reconstruction ideology (Schiro, 2012) posits that our current institutions and problem-solving strategies are dysfunctional but expounds a liberating vision of action and hope, and extends this hope to participants as members of society. This study continually extended a liberating vision of hope and action toward participants. This adds to Turnsek's (2013) study that administered pre and post questionnaires that allowed researchers to understand how participants individually navigated their knowledge, emotions, and beliefs related to diversity. In addition, Morewedge et al. (2015) conducted a longitudinal bias study that illustrated how participants' attitudes and behaviors can improve over time.

Unintended Consequences

Unintended consequences inadvertently unfolded in narratives about the concept of othering. Narratives intended to situate diverse groups of people in the perspective and lived experiences of the storyteller could have contributed to othering. These results contradict Booker et al. (2016) and Hudson (2020) who advocated teaching the concept of othering. In this study, trainers shared intimate firsthand accounts of their lives to situate participants in their experiences, but neglected to educate participants about the concept of othering. These counterstories exemplify the second tenet of critical race theory that promotes the rewriting of history to capture unique perspectives of People of Color. This tenet of critical race theory shifts POC from the margins to the center. Establishing fluid definitions, a flexible framework, and training guidelines in the context of DEI work is just as important as DEI pedagogy.

Hidden and Implicit Views

By problematizing bias in contemporary ways with modern examples, trainers in this study delved into the topic of bias and talked about ways to examine and reduce bias. Just as

biases are learned, biases can be unlearned through DEI training. Findings from this study showed that an implicit view of professional development curriculum was that bias manifests in the workplace as a DEI barrier. Trainers spoke about the bias to hire people we like. These results add to the findings of Chang et al. (2019) who found a positive correlation between the diversity training and employees' willingness to acknowledge bias. They found that the DEI trainings produced attitude change for groups who were less supportive of women and produced behavior change for those who were already supportive of women at the onset of the training. These findings add to critical feminist theory.

The enactment of the curriculum appeared to support the tenet of critical race theory that states that racism is engrained in U.S. society and normalized (Taylor, 2009). In this study, one of the trainers championed a level of diversity in the workplace that reflects the world and she advocated inclusive workspaces. She reiterated that the abnormal part of diversity is that we live in communities and work in spaces where everyone looks alike, thinks alike, acts alike and sounds alike. These results add to the findings of Armour et al. (2004) who found that uncomfortable conversations helped DEI training participants access emotions to counter avoidant behavior in the workplace.

The overarching enactment of the curriculum presented counterstories of second generation bias, cognitive bias and stereotypes positioning women as the center of the curriculum. This extends critical feminist theory by examining ideological and organizational change that lead to gender equality. Critical feminist theory was also exemplified in this study when learning specialists stressed that women and People of Color were "over mentored," not sponsored and overlooked for the "hot assignments" at work. This contradicts the findings of Chang et al (2019), that articulated attitude change for training participants who were less

supportive of women and behavior change for training participants who were more supportive of women in the workplace.

Mule et al. (2020) looked at the concept of intersectionality and observed how participants learned and articulated the concept in diversity training. Participants struggled with actualizing this concept in writing prompts. The fourth tenet of critical race theory advances the idea that intersectional identities do not neatly fit into classification schemes. In this study, another implicit view of this professional development curriculum was exploring how intersectionality impacts DEI. Intersectional identities collide with the pre-existing Black and White binaries of Western society. Turnsek (2013) also looked at indirect discrimination. Trainers encouraged participants to recognize and understand how intersectionality can serve as both a DEI tool and barrier for different people. The trainer from Creating an Open, Inclusive Dialogue About Disability curriculum explained how her interactions with people differ as a blind, Muslim woman who wears a hijab. Because she cannot see, she believes that she is uninhibited by the way people may view her and she feels free from making assumptions about others. In contrast, the learning development specialist in the Meaningful Diversity in the Workplace framed intersectionality through the lens of struggle.

Burmeister et al. (2021) explored age and stereotype training. In this study, another implicit view of this professional development curriculum was exploring how stereotypes impact DEI. Trainers scrutinized stereotypic words and phrases in the hopes of dismantling future occurrences. The learning development specialists also discussed the prevalence of successful leaders as male and monocultural which intersects critical feminist and critical race theory.

Another hidden view is lodged in the fear of acknowledging microaggressions in organizations. Hudson (2020) examined DEI curriculum that explored the topic of

microaggressions. The fear of acknowledging microaggressions is evidenced by its omission as a DEI topic in diversity trainings. This study confirmed the absence of dialogue around microaggressions in DEI training. The trainer in The Meaningful Diversity in the Workplace curriculum briefly mentioned microaggressions one time in the entire transcript and the Embracing Ethnicity curriculum speaker emphasized microaggressions in an uncertain tone.

Hudson (2020) reviewed whiteness and the construction of identity. A few of the hidden views hinged on some of the implicit views and included the normalization of Eurocentric behavior in organizations. The hidden view was that to be successful, the only appropriate discourse is standard American English which reinforces the power and hegemony of white middle class English. What counts as an appropriate way to respond from one discourse community to another in English is academic English. What counts as an appropriate, professional way to dress is Eurocentric standard dress. I believe it is important to note that this study both confirms and contradicts this finding. All of the learning specialists but two used white middle class English. The trainers from Creating an Open, Inclusive Dialogue About Disability and the Embracing Ethnicity curricula used slang words like pissed and folks.

Language

Language mobilizes or demobilizes action in organizations, interactions between individuals and groups of people, and social justice in society. The language in the curricula demonstrated hope, empowerment, and possibility. It was clear across all of these texts that the instructors shared power and co-authored the learning venture with participants by using the words we, us, and our throughout the curricula. In this study, power was also shared through discourse and group polls. The overarching nature of the enactment of the curriculum exemplified critical race theory. Learning specialists who were women, religious minorities,

People of Color, and had different abilities deviated from rote learning and introduced counternarratives to speak on their lived experiences. This contradicts previous literature that Rossi et al. (2009) and Lim (2014) found that the ideological and hegemonic analysis of language privileged monocultural, middle class Anglo Europeans and that the power of political and class commitments is reproduced in school and societal thinking.

The overarching enactment of the curriculum presented counterstories and case studies that brought marginalized groups from the margins to the center of the curriculum. This expands critical race theory, but most of the learning specialists spoke in white middle class English. We witnessed the beginning of an ambiguous transition of power and justice within the discourse of diversity curriculum.

Implications of Study: Recommendations for Practice

This study sheds light on the importance of expanding the enactment of curriculum in DEI courses. Participants often experience discomfort when discussing DEI topics or their own identity. Negotiating this terrain means that trainers have to be vulnerable themselves to participate in the activities and expose who they are before participants will engage and follow suit. Suggestions for practice in creating and enacting this curriculum include demonstrating this vulnerability, being empathetic, and displaying patience during those teachable moments that occur in DEI spaces.

This study offers insights through intended outcomes and unintended consequences, hidden and implicit views, and the language of power and justice surrounding online DEI corporate training, and how to transform the thinking of a large corporation that employs several different types of employees all across the nation. Based on the findings of this study, I have several recommendations for practice in DEI curricula and their enactment in large corporations.

First, belief systems should be analyzed in a more robust manner. Although some religious beliefs were explored in the DEI trainings, the review was limited to two of the major monotheistic religions. A thorough review of belief systems should encompass monotheistic religions, polytheistic religions, agnosticism, atheism, and general value systems and how they manifest in the workplace. Religious observations do intersectionally impact individuals and are visually evident in society. Displays of cross necklaces, hijabs, bindis, turbans, and henna are all indications of religious affiliation that do impact individuals in the workplace and more training could be beneficial.

Second, age and ageism should be reviewed in DEI curricula in the context of organizations. The omission of content covering age diversity, age-specific issues, and age discrimination in the workplace is an ongoing issue. Hiring younger, nontraditional, or older employees in certain areas, fields, or levels of an organization was not presented in this study.

Third, a colorblind ideology needs to be problematized in this study. Across all of the curricula in this study, the concepts of colorblindness and race neutrality were not discussed. The colorblind ideology advances the idea that the best way to defeat discrimination is by treating individuals equally regardless of race, culture, or ethnicity (Williams, 2011). The topic could have been tied to code switching, meritocracy, or microaggressions, depending on how any of the trainers packaged the discussion. I believe it is an important area to flesh out in a DEI course because there are different thought processes behind being colorblind. Examining those as a group and determining how they influence and affect an organization is a good starting point for a diversity training.

Fourth, colorism should be interrogated and deconstructed. On the opposite end of the spectrum from the colorblind ideology is colorism. Colorism is a discriminatory practice that

favors those with lighter skin over those with darker skin. Colorism results in internalized or externalized oppression. In reflecting on the concept of colorism, this could have been connected to any of the microaggression slides or imposter syndrome slides. There is a lot of talk surrounding “light skin” and “dark skin” in many communities of color that qualify as microaggressions. It has also been a topic of conversation regarding employment and hiring practices.

Lastly, cultural norms and religious practices are often overlooked and overshadowed in DEI trainings and curricula. These norms and practices often lead to misunderstandings in the workplace and could be easily addressed during identity activities. Eye contact, smiling, personal space, touching, and public displays of emotion or affection are dictated by culture and when we fail to realize that, we may fall victim to judging others from an ethnocentric viewpoint that distances us from getting to know one another better. When cultural norms, religious practices, sexual orientation, or ability is misunderstood, the chance for microaggressions increases.

Limitations of the Study and Future Research

It is important to acknowledge the limitations of the study. The study was limited to pre-recorded diversity trainings, so I was not able to directly observe, engage, or ask questions following any of the professional development activities. I was not able to clarify definitions and concepts discussed in the curricula or gain further understanding about case studies. Future studies could adjust for this limitation by having the corporation provide DEI handbooks and literature to glean additional insight about the training program.

One of the limitations of the study is not understanding the basic foundation of attendance. Apart from the mandatory diversity training, the other trainings could have been scheduled for certain types of employees or certain types of requirements. The participants could

have been selected to participate in that particular training because they were new employees or supervisors. In addition, the trainings might have been part of a quarterly or annual requirement for all employees. Further, they could have still voluntarily signed up for the course to meet their training requirement. This provides a lot of context about the nature and type of participation. To overcome this, communication about the type of participants might have been helpful.

Although I could see the online trainers and hear the participants, I could not see any of the participants. At times, I could see their responses in group polls, but I never got to see them or their reactions firsthand. I was always able to feel the climate of the responses by looking into the face of the trainer(s), but facial reactions cannot be replaced in a study. Our world is quickly moving into a virtual space and as we make that transition, we have to remember that facial expressions and reactions are very valuable in assessing thoughts, feelings, and beliefs. Despite the array of cultural differences, facial reactions are still important. Future studies should include online research that incorporates interviews with participants to hear about their firsthand experiences with DEI content. Understanding how they felt and were impacted by the trainings immediately and a few months following DEI trainings could lead to growth in the DEI field.

This study led me to consider other potential topics of research around corporate DEI curricula and enactments of those curricula. First, the synthesis of diversity courses that explore other segments of diversity like ageism or heteronormativity would add depth to the study. The concept of sexuality and the amount of fluidity around sexuality continues to grow. As that area of diversity expands, the learning constructs and DEI field must also accommodate it. Another recommendation would be to conduct research over an extended period of time to gauge how diversity trainings shift in relation to society and high profile events. Learning does not occur in a vacuum and it would be interesting to observe how DEI learning shifts in relation to hate

crimes or highly publicized class action lawsuits. It would be useful to observe diversity participants utilizing newly acquired skills in the workplace in a longitudinal study to understand if DEI training leads to long term actions that create organic societal change. It would also be useful to understand if these impacts enacted from DEI curricula created lasting change that followed employees from one corporation to another as they made career changes.

Summary

In the context of my own work, these diversity courses made me feel restricted. As a trainer in this state, there are certain topics involving current social issues and imagery that I cannot discuss during training. These topics were repeatedly brought up and made me realize how the status quo is continually maintained in some organizations. By attending these courses, I was able to understand the hegemonic structure that I have been working within the last few years. As I continued to audit the recorded transcripts for different language and different outcomes, significant connections started to form between the curricula that reinforced the organization's values and ways of looking at the world.

Across these five curricula it was apparent that DEI curricula are important because of the positive impacts on perspectives, beliefs, and feelings. The enactment of the curricula attempted to create relationships and disrupt the status quo to shift power differentials in the workplace between those that possess power and those that do not. Hidden and implicit views were uncovered in topics that explored bias, intersectionality, microaggressions, and code switching. The transition of language in the corporation demonstrated a slight shift in the power structure.

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Appendix A

Categories	Codes	Definitions
Trainer Methods & Actions	Dialogue	A conversational exchange between two or more people
	Critical Thinking	DEI trainers structure curricula around scenarios, case studies, and consciousness-raising studies that promote critical thinking
	Microbursts	Trainers reveal current and potential problem-solving strategies through video
	Personal Stories & Narratives	Diversity trainers incorporate personal narratives to engage participants
	Different Perspectives	Diversity teachers reveal curriculum that creates space for various perspectives
	Disrupt Status Quo	To interfere, change, disrupt or dismantle the existing state of affairs
	Self-Education	The process of educating or learning oneself through informal channels
Care & Empathy	Lead with Grace	To show kindness and vulnerability in times of struggle
	Room for Mistakes	The process of learning entails a few mistakes along the way
	Intentionality	Trainers state that matching words with actions will sustain the DEI movement
Relationship Building	Mentorship	The guidance and advice provided by an experienced person in an organization
	Sponsorship	An experienced person in the organization that will advocate for a junior member and add value to their skill set
	Actor	
	Allyship	The practice of emphasizing social justice and human rights for marginalized groups by members of the ingroup
	Solidarity	The feeling of unity between people with the same interests and goals
	Community	People who share a sense of place or commonality
Diversity, Equity & Inclusion Barriers	Systemic Issues	Issues that are systemic such as racism that prevent us from realizing DEI

	Second Generation Bias	Hidden and subtle bias that prevents women from promoting in the workplace
	Systemic Bias	An inherent tendency to support a particular outcome
	Structural Bias	Policies and practices that return a cumulative adverse outcome for a marginalized group(s)
	Microaggressions	Subtle and overt forms of racism that can be verbal or non-verbal that occur between individuals of the same or different group
	Stereotypic words and language	Words and phrases that convey stereotypes about a particular race, gender, ability status, or religious group
	Intersectional Identities	An individual's identity consists of multiple intersections such as gender identity, gender expression, race, ethnicity, class, religion, language, sexual identity, sexual expression, education, and nationality
	Assimilation	A minority culture adopts the majority culture's way of being and thinking to include values, behaviors, and beliefs
	Code Switching	Adjusting style of speech, mannerism, language, or behavior to blend into the current environment and switching back to a comfortable mode of expression in other environments
	Meritocracy	Earning a position based on ability or merit
	Tokenism	The practice of making an insignificant effort of being inclusive by recruiting minorities from underrepresented groups to an organization for the appearance of diversity
	Oppression	The exercise of unjust treatment by a certain group toward another group
	Permission for DEI Work	Having to make a case for the necessity of diversity, equity, and inclusion work
	Participant Resistance	Demonstrating pushback to DEI training

Employer-Created Structured Spaces	Employee Resource Groups	Voluntary employee-led groups that aim to foster diverse, inclusive workplaces
	Focus Groups	Group designed to answer a question or series of initiated questions to improve an idea or process
	Town Halls	A meeting designed to hear topics of interest or discuss specific issues
	Surveys	A tool used by organizations to collect feedback on employee morale, engagement, or DEI-specific issues
Accountability	Policy Review	The act of reviewing the verbiage to ensure that everyone is following policy. Also, the act of reviewing the language to update the policy as necessary
	Policy & Practice Review	The act of reconciling policy and practice to ensure that the organization is operationalizing what they intend per policy
Diversity in the Workplace	Diversity	The practice of including people from varying backgrounds and origins
	Equity	The process of sharing resources and capital so that the playing field is leveled out for everyone
	Inclusion	The process of authentically accepting and bringing traditionally excluded groups into processes and activities
	Exclusion	Initiatives that lack inclusion or diversity, whether intentional or not
	Diverse Pipelines	Diverse pipelines are nurtured by several factors, including diverse organizations that foster diversity at every level
Employee Actions & Behaviors	Power	The ability to influence others
	Resiliency	To mentally, emotionally, or psychologically cope with severe circumstances and normalize status quickly
	Likability Conundrum	Women leaders that make a good attempt to be liked by their colleagues and staff
	Trust & Credibility	Firm belief in something, someone, or their ability

	Networking	Interacting with others professionally to learn and exchange information
People with Power & Privilege Actions	Don't Shift Burden	DEI is the work of everyone in the organization
	Speak Up	People with power and privilege can use their voice
	Difficult Conversations	Ask the right questions and ask them more than once because circumstances are fluid
	Safe Spaces	Safe spaces include employee meetings, staff meetings, one on ones, and employee resource groups
Historical Timestamps	COVID-19	A novel virus that affected the way the world would live and function
	Remote Work	Employees and organizations adopted technologies like Zoom to work from home and communicate with one another
Social Justice & Human Rights Issues	George Floyd	An African-American man murdered by police during an arrest on 05/25/2020, suspected of using a counterfeit bill in MN
	Jacob Blake	An African-American man shot seven times and seriously injured during a police encounter on 08/23/2020 in WI