

Including Screens in Diversity

*How Can Screens Further Diversity Efforts in International
Learning Communities?*

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Including Screens in Diversity: Screen Technology Furthering Diversity Efforts in International
Education Communities

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Abstract

Diversity, Equity, Inclusion, and Belonging, otherwise known as DEIB, have become widespread terms across the globe. This thesis analyzes the use of screen technology in spreading knowledge in regard to the development and implementation of diversity practices in the international workforce. The broad availability and common use of screens provide a thriving environment for information about diversity practices within professional settings to flourish.

The methodology follows a case study about the current diversity training and practices at two private international boarding schools, one in Leysin, Switzerland, and one in New York, the United States of America. The case study analyzes the successes and shortcomings of the schools' DEIB programs. It is accompanied by textual analyses of six diversity training programs: four tutorial audio-visual videos from LinkedIn and two guidebooks, in which I again examine the programs' successful aspects and failures.

The case study results find both schools' DEIB practices lacking in foundation, substance, and direction. The textual analyses findings exhibit significant similarities in the videos' approaches to explaining what a DEIB program is and why it is important. However, they lack content on how to sustain a DEIB program and make it effective over a longer time span. In contrast, the written texts provide sufficient materials; but the DEIB books require a greater commitment of time for the individual to read through and thoroughly comprehend the information. Even with expanded content, I believe screen technology could present a thorough course more quickly than a written text would.

In my thesis, I have defined a specific meaning for the term *international diversity*. My hope is that this term will not only clarify a unique application of diversity training but will also be useful in the general screen culture lexicon. International diversity training and implementation are relatively new areas of expansion for diversity training. Screen culture is the perfect technology to accomplish success in these areas. My study provides the field of screen culture with an understanding of current DEIB theories and concerns. It analyzes how screen culture contributes to DEIB goals, and how to improve its usefulness in training situations for this expanding field.

Keywords: international diversity, equity, inclusion, belonging, digital age, virtual, digital culture, online learning

Acknowledgments

This thesis is dedicated to all the individuals who have faced adversity in this world; in the past, present, and future, and to those facing incomprehensible obstacles in life due to their background. For all who have used their voices to raise awareness and instill a change regarding diversity issues around the globe, I encourage you to continue to do so, and know that even the smallest stand against injustice contributes to making the world a more inclusive space.

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Introduction

Establishing DEIB

“Equality is inviting everyone to the party. Diversity is that among “everyone” invited, there are representations of differences. Equity is ensuring everyone has adequate transportation/access getting to the party, regardless of their starting location. Inclusion is being a part of planning the party and being asked to dance during the party. Belonging is feeling comfortable to suggest decor, and feeling uninhibited in your request that the DJ play your favorite song, then enjoying the decor and music along with everyone at the party.”

(FWD Collective LLC., 2021)

In a 2021 diversity report by the organization For Women and Diversity (FWD) Collective, the above quote simplifies each term in the acronym DEIB (diversity, equity, inclusion, and belonging). By placing each word in the context of a dance party, they are simplified for the reader at any level to understand how the terms connect. The group of individuals who collaborated on the report *DEIB: What is DEIB, Best Practices, How to Make Progress, Statistics, & What's Next* expanded upon the famous quote by Verna Myers, "Diversity is being invited to the party. Inclusion is being asked to dance," which exemplifies what I aim to analyze in this thesis (FWD Collective, LLC., 2021). I will analyze existing virtual DEIB programs and apply an international view to them while adapting the digital age learning theory of connectivism to understand their success rate and explore what aspects should be improved. Throughout my research, I have found there are few approaches to the implementation of a diversity program at an international level up until racial social movements began in America. Because of this, more digital diversity programs have appeared in the past few years. I narrow my research to the digital realm and evaluate the success and shortcomings of existing programs through chosen videos published on the platform LinkedIn to compare the differences between audio-visual and written texts about managing diversity in global organizations to answer my research questions. Along with the textual analysis of the DEIB genre, I will conduct a case study on two international boarding schools, one located in America and one in Switzerland. I will also apply my findings from the case study of two international boarding schools and their

approach toward diversity practices while including opinions towards diversity programs from the staff involved in the schools' diversity implementation. Through online audio-visual learning courses, these programs are linked to screen-based education as it is the quickest way to disperse information in a globalized world while including individuals from all around the globe.

As the topic of diversity on a macro-level contains an intricate web of connections, my structure of the thesis will reflect this. Beginning with the introduction of topics related to virtual international diversity programs, followed by my textual analysis which will serve as an assessment of how the schools in my case study are approaching diversity programs in their environments. DEIB programs have and continue to become increasingly popular in various industries around the world within a society exposed to globalization with increased access to technology. Relatively new, few countries implement diversity programs. Often called various alternatives of DEIB (D&I, DEI, DIB, etc.), the programs instruct learners on strategies to build a program for inclusive environments, from employee recruitment and retention to professional development trainings and evaluations.

The image from the For Women and Diversity (FWD) Collective diversity report displays visuals for the reader to further understand how each term in DEIB connects and why all are essential when it comes to diversity practices. This image depicts one of the most popular means of how diversity professionals explain the concept of DEIB and how they connect with one another. I include this as it is one of the most common ways organizations ensure their community understands the

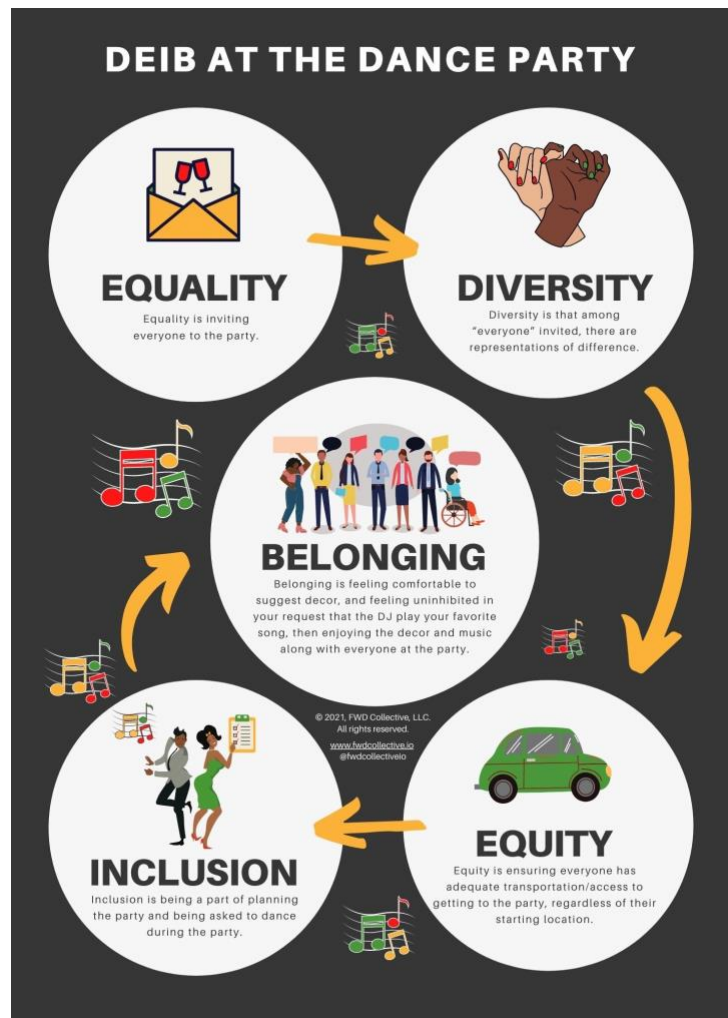


Figure 1. obtained from FWD Collective, LLC (2021).

terms and approaches to educating how they view diversity practices. This is important in the overall analysis to understand as a base of what the terms in DEIB mean, as they have been altered on macro and mesoscale of regions and corporations to adapt each word to better fit their interpretation and contribute to their commitment directed toward employee diversity, equity, inclusion, and belonging. Later on, I will address each term in the scope of screen culture and how they merge with the digital age.

The term diversity is paradoxical and contains different representations in varying regions around the world, making it nearly impossible to have one set definition applicable to all sovereign state's standards. In the book *Managing Diversity and Inclusion: An International Perspective* published in 2019 by Jawad Syed and Mustafa Özbilgin, the authors write about approaches to diversity at an international level and state "Today, all organisations operate in a global, international labour market and all have to deal with diversity in one form or the other." (Syed & Özbilgin, 2019). As Syed and Özbilgin iterate in their text, to understand an international approach to diversity, the global status of heterogeneity both in the workforce and in various cultures must be investigated through the distinctive grouping of each society represented in a community.

The key to combating racism, prejudice, ignorance, bigotry, xenophobia — the list of offensive acts regarding diversity trails on — is education about these issues and a thorough understanding of diversity. Only by uncovering this topic and discussing the issue can we foreseeably begin to comprehend the difficulties behind cultural differences and strive to bring about change. An online international diversity program for institutions is focused on education at a national or international level, whether it is successful or futile is to be considered in this analysis. Educating individuals on a digital platform where the distribution of information with the additional feature allows for the connection to others worldwide is a concept I set out to study.

To write about diversity in an international context is problematic itself, as diversity is understood and approached by regions differently. There is little written about this topic in the academic world before the emergence of social justice movements thrust diversity to the forefront of the media. With the exception of several texts I include in this thesis as a foundation for diversity in academics, what is written regarding international diversity has been published in the past few years and is still being researched, constantly undergoing adaptations and building

upon previous ideas. In fear of universalizing and writing about diversity in a blanket manner, I will build off existing concepts of diversity and how they combine with screen cultures to analyze existing online DEIB programs. I highlight distinctive diversity traits from a Western and European aspect as they are the regions of the schools being the focal point of my case study. For the remainder of this thesis, I use the acronym 'DEIB' to refer to diversity programs, even if they are known as D&I, DEI, or any other combination of the terms diversity, equity, inclusion, and belonging with the exception of Leysin American School's program, DEIJ. I will explore the aspects of diversity throughout this thesis, analyze current existing DEIB programs, and then coin my own definition of international diversity from my findings.

Why Diversity? Why Now?

International diversity is crucial at the present as globalization is becoming increasingly apparent in society, bringing cultures together with modern technological advances. Understanding how to communicate with each other across cultures is the first step in an international understanding of one another. It is optimistic to presume diversity programs will be performed without any pushback, as there are bound to be individuals within the public who disagree with the concept. While some believe equity has already been reached within their institution, others refute the facts of diversity in their region and do not believe in the privilege of certain groups, mainly White men and their advantages in society. This can lead to program backlash and a negative outcome with a DEIB implementation. Because of this, in my research I will address how to navigate current DEIB programs and apply an international view to them while determining how to communicate to diversity non-believers.

My interest in this topic stems from my professional career in international education, where I learned there is no set diversity program set in place for an international organization. This led me to explore existing DEIB programs and evaluate how proficient they are while taking notes on how to design the ideal international DEIB program. International schools serve as my case study focus in this study for one simple reason: students are the gatekeepers of the future societies which will be built. In an international context, they can learn about other cultures firsthand in their youth, and introducing diversity programs for both younger and older generations in students and staff can ignite the spark as students spread to communities

worldwide. Alongside the case study, virtual DEIB programs were chosen because of their ability to spread information at a wide scope while including international communities and their ideas.

Research Questions and Scope

My research questions breach the genre of what diversity programs entail and what their main purpose is. To understand the importance of international diversity, I have my main research question:

1. What are DEIB programs in an international context and how are they implemented into international organizations?

To help answer this, I pose two secondary research questions.

2. What can be improved in existing virtual diversity programs and what works well?
3. How can international diversity be defined and utilized to create a comprehensive digital international diversity program which can be successfully applied to any international organization in a management/constructive context?

The main question examines what it means to be diverse in a particular area, such as a country, state, region, or even within an organization. The secondary research questions are developed to conceptualize the primary research area, as diversity is an extremely vast and ever-changing topic.

Literature Review

Diversity has been a recent topic in the media and the academic world. From news segments and hashtags, social justice movements, and trends in social media, marginalized groups made a call for equity that has been echoed around the globe. The aspects of diversity research and digital education in academia bide more extensive than international diversity and the analysis of virtual diversity programs. As such, the cornerstone of my literature review will include online diversity programs from the professional networking platform LinkedIn, various academic texts encompassing a variety of topics including the areas mentioned above, globalization through technology, online culture, and an abridged exploration of diversity as it is

reported in mass televised media. Because diversity, equity, inclusion, and belonging encompass a wide range of topics, including the many specific types of diversity, I examine fields contingent on relations to virtual diversity programs. In the book *Managing Diversity and Inclusion: An International Perspective* by Jawad Syed and Mustafa Özbilgin, it is stated that diversity includes “Insights from sociology, psychology, international relations, history, management, business and organization studies. Diversity management also has multiple analyses, including macro-international and supranational levels, meso-organizational and group levels, and micro-individual levels.” (Syed and Özbilgin, 2015). These disciplines envelop communicating across cultures, psychological safety as a substratum for belonging, the future of virtual learning, and assessments for training programs. I will also include a review of learning and educational theories — all within the realm of screens and from an international viewpoint. While there is considerable research on diversity, online education, the benefits of international education, and screen learning, little research covers diversity within international education, let alone through the use of screens and their success in training programs. Most of the resources I will adapt to my thesis are new concepts given the modern digital era, published in the past several years and influenced by preceding theories. These contents provide a new outlook on the topics I am exploring. I will adapt various LinkedIn Learning courses alongside diversity training books to create a textual analysis for the DEIB genre to examine what does and does not work in these programs to explain how the ideal program should be structured.

Diversity: The Importance of an International View

Over the past 50 decades, with more expansion into the 21st century, diversity has been a topic researched within academia and brought into the public domain by mass media. Diversity is now a section within the news, alongside genres such as oped, entertainment, and politics in established news sites including the Huffington Post, Politico, and the BBC. A six-minute video titled *Panelist on WH diversity: No one wants to work for a racist* was published by CNN on August 15, 2018, and gained 1.6 million views is merely one example of how diversity entered the screen realm (CNN, 2018). Screen culture continues to raise awareness concerning diversity at a macro-level and issuances through broadcasted news segments both nationally and globally. Billy Vaughn, the author of *Strategic Diversity & Inclusion Management Magazine*, had a

publication in 2007 stating, “While gender diversity education began to emerge during the 1970s and 1980s, diversity education in the United States expanded in the 1990s to focus on barriers to include other identity groups. Ability difference, ethnic, religious, gay, lesbian, and other worldviews began to appear in education and training.” (Vaughn, 2007). Vaughn labels diversity pioneers as “Someone who has been in the profession for more than twenty years” (Vaughn, 2007) and a few notable individuals in North America include Judith Katz, Prince Cobb, and Elsie Cross brought the subject to life in the professional realm. The works of these American diversity pioneers are not included in my analysis as I focus on modern texts to mirror the current environment of diversity, but I do take their concepts of diversity into consideration. The first explorations of diversity were a reaction to the civil rights movement and progression towards equity, thus shepherding preliminary research on domestic diversity. I incorporate American and European history into the background through texts detailing the American Civil war and Jim Crow Era to better understand the origination of diversity practices in the workforce and national government. There is more to be found regarding Western diversity history and its practices in academia than in other regions. This is not to say diversity is not present and has been in other world areas. During my research, I discovered that education institutions in Asian and African countries hold a superior approach to diversity practices and trainings than Europe and North/South America. The United World College of South East Asia (UWCSEA) in Singapore and the International School of Dakar (ISD) in Senegal outline their respective diversity strategy action plans and a thorough history of their achievements and expected future accomplishments (International School of Dakar, 2020; United World College of South East Asia, 2022). These diversity outlines will help analyze the schools in my case study and their progress in establishing a success rate.

A fundamental detail in analyzing diversity programs is how to evaluate the success of their implementation. Focusing on such an aspect in my work of evaluating existing training programs, I will employ the article *The Evaluation of a Diversity Program* (2004) by C. Fouché, C. D. Jager, and A. Crafford, where the authors insightfully outline the process of evaluating a program. This text thoroughly analyzes how to assess a program and is an example of detailed discovery scholars have published on diversity management. However, this area contains many gaps of knowledge. During my research, I found little on the specific topic of international diversity training programs and organizations use of diversity at an international scope. While

there is information on managing at an international level, few continue on to include a substantial evaluation mechanism. I aim to expand on what limited information is available to describe how to evaluate virtual international diversity trainings and why an assessment of the program's success rate is important.

Because the language surrounding diversity can be ambiguous, I will use Philip Gleason's 1992 *Speaking of Diversity: Language and Ethnicity in Twentieth-Century America* journal along with *Digital Rhetoric: Theory, Method, Practice* by Douglas Eyman (2015) to explore diversity's terminology and intertwine it with digital rhetoric, explained in Eyman's journal, as the language within diversity is highly influential when speaking about the topic. Psychological safety is also a term that populates the diversity genre and relates to a work environment, and I will explore this further through the work of Timothy Clark. Understanding the terminology surrounding diversity is the first step to comprehending a DEIB program. This is an area that contains both answers and gaps in the research I aim to fill in. One concept fitting within the topic of diversity is from Victor Li, who originated the concept of 'globalorientalization' in his journal *Globalorientalization: Globalization through the Lens of Edward Said's Orientalism*. The term globalatinization refers to the world power Europe rose to, influencing other regions in social aspects, and is built off of Edward Said's 1978 concept of Orientalism, which "offers a critical genealogy of globalization." (Said, 1978). The concept of globalization is cross-examined with orientalism, defined as an imitation of European and Eastern characteristics in society, and is adjacent to globalization (Li, 2020). With all the issues that arise with Globalization, Li's text peruses on local and global aspects of opposition and views globalism as a straightforward goal to universalize Christian values across the world. I will apply Li's concept of technologies to computers and how screens filter one's views of cultures. Relatedly, *Computers and the End of Progressive Education* by David Williamson Shaffer (2009) focuses on multicultural education and adapting international education to multisubculturalism, a term defined as diverse education goals that lead to thinking in a more varied way and adapting to an ever-changing world with communication technologies.

The Relationship Between International Education and Learning Online

Sherry Turkle, viewed in the space of what technological innovation means for the human self by scholars, has completed work regarding the relationship between individuals and computers. Turkle is arguably one of the most qualified scholars in understanding the connection between technology and individuality in her past 20 years of working to understand the relationship between computers and humans. In her 1984 book *The Second Shelf: Computers and the Human Spirit* Turkle views the computer as an extension of the self, both physically and socially. I will utilize Turkle's idea that the computer is more than a technological tool and how it alters ones consciousness of ourselves, one another, and ones worldview to understand how virtual DEIB programs affect others views of theirself and the world around them.

In online learning, a plethora of research is conducted on its benefits and detriments along with where digital learning is headed. The book *The Future of Learning Institutions in a Digital Age* (2010) by Cathy N. Davidson, David Theo Goldberg, and Zoë Marie Jones echo what other authors of the digital culture genre presume, with the main concept of the text approaching correlations between Americans access to technology influenced by poverty and access to education. International Education has been explored in terms of its global reach and effects on both students and society. Along with this, there are studies on policies and assessments of generic training programs from the Organization for Economic Cooperation and Development (OECD), an organization of 38 countries that conduct research education systems. One study is the Programme for International Student Assessment (PISA), which is a study regarding school and student performance based on a variety of variables. The studies touch on the differences in resources available to private and public education institutions and how they can pose an obstacle to students have to overcome to enter the elite domain that is private boarding schools.

Digital Education and LinkedIn Courses

Throughout my thesis, I engage with online learning to see virtual DEIB programs' success and failures. Implementing digital education articles and learning theories will assist in my evaluation of what practices in online education will provide the most successful outcome. I

will use *The Future of Learning Institutions in a Digital Age* (2019) by Davidson et al. to support and merge online education with international schools. The authors explore the possibilities that lie ahead with learning institutions adapting to an online environment, and I want to encourage the sharing of knowledge, experiences, and ideas through the international educational institutions I include in my case study to further globalization. The initiative to use an internet-based platform and online digital content expansions was adopted to advance and engage a vast demographic. The internet is the ideal medium for performance and accuracy in communicating the same message to a mass audience. LinkedIn taking the initiative to offer virtual courses both free and to its premium members who hold a subscription has expanded in the wake of the digital age coupled with COVID-19, catering towards an online world.

Cultures Through a Screen

In an international community, digital learning also occurs in numerous ways. Aside from direct engagement online, the learning of cultures through a screen leads to the influence of real-life interactions. How an individual approaches understanding of other cultures and groups initiates their view and interactivities, stimulating communication across cultures. This section will address the importance of virtually communicating with people of varying backgrounds and how digital environments alter how one learns about cultures. In doing so, I will utilize *The Psychological Foundations of Culture* (1992) by John Tooby and Leda Cosmides to understand the importance psychology has on culture and apply that knowledge to the modern Westernized workplace. Then I will use Michael Singh's (2010) *Enabling Transnational Learning Communities: Policies, Pedagogies and Politics of Educational Power* to decipher groups' learning across international borders, and tailor David Williamson Shaffer's *Epistemic Network Analysis: A Prototype for 21st Century Assessment of Learning* (2009) to incorporate the method of epistemic learning to understand how learning occurs in the digital age. In wrapping up screen culture and its influence on international online education, I adapt the viewpoint of Tatiana Kolovou and two of her LinkedIn Learning courses about how to communicate across cultures, along with a virtual adaptation to the video. Kolovou brings a perspective on cultural communication with both an in-person and adaptation to a virtual environment. This outlook

from the same person with an extensive background in diversity, spanning over three years, offers new ideas parallel to the rapidly changing environment in the digital age.

In *Epistemic network analysis: a Prototype for 21st Century assessment of Learning* by David Williamson Shaffer, along with contributions by eight other authors, introduces epistemic games as a theory-based approach to learning on a digital platform while outlining the method of epistemic network analysis (ENA) to evaluate learning (Shaffer et al., 2009). However, I incorporate their view of modern learning with a skeptical perspective as the digital age has blossomed in the previous years to introduce a plethora of new methods and approaches in digital learning. Shaffer's method of epistemic frames refers to the idea that numerous approaches are required, preceding a hegemonic view. Through the study conducted on epistemic games, the research proved that "Players can learn concepts and principles, and acquire practices and ways of thinking by learning to solve real problems the way professionals do." (Shaffer et al., 2009). Digital gaming's contribution to learning digitally has provided researchers insight into the action of how learning occurs through a screen; as Shaffer describes, "In play, we participate in a simulation of a world we want to inhabit, and epistemic play is participation in a simulation that gives learners access to the epistemic frame of a community of practice. When it succeeds, it is fun, not because fun is the immediate goal, but because interest—linked to identity, understanding, and practice—is an essential part of an epistemic frame, and thus of an epistemic game." (Shaffer et al., 2009).

The evaluation of a virtual program is to assess its success and assess what areas need improvement. "Digital learning environments also provide the potential to assess performance in context because digital tools make it possible to record rich streams of data about learning in progress." (Shaffer et al., 2009). This idea is reiterated throughout diversity practices, upholding the value of a training program evaluation. Shaffer's learning theory through digital learning environments is similar to the understanding virtual DEIB programs enact. Although the text does not explicitly reference an international approach, their learning method can apply to a macro-level. Shared global knowledge is a product of technology, dispersing insight into many topics. Michael Singh dissects exactly how learning occurs worldwide in *Enabling Transnational Learning Communities: Policies, Pedagogies and Politics of Educational Power*, a chapter in the 2010 book *Internationalizing higher education: Critical explorations of pedagogy and policy*. While this text engages in higher education, its primary stance on enabling international

educational institutions applies to secondary schooling. The text “Explores possibilities for pedagogical innovations that involve re-inventing ethnographic practices of fieldwork.” (Singh et al., 2010). In referring to international students’ learning as transnational, the authors express how “Many of the seemingly relevant educational policies, pedagogies and politics have the inextinguishable taint of colonialism, racism, class, and gender. We cannot presuppose that educational policies, pedagogies, and politics that promote ‘travel,’ ‘boundary-crossing,’ or ‘contact’ have self-evident, uncontested virtues.” (Singh et al., 2010). Diversity programs are necessary for transnational learning because education takes part in, as the authors describe, marketization along with technology and capitalism.

Singh describes how students’ encounters with transnational learning is regulated by “Cultural, political and economic structures of globalization/localization,” whereas “The vast majority of the world’s people are “kept in their place” by their class and gender positioning,” demonstrating the barrier the international school’s tuition rates pose to who can and cannot be a student because of social and economic class.” (Singh et al., 2010). In my case study, I touch on the high social and economic status of students allowing them the privilege to enroll in schools with staggeringly high tuition rates, posing as a complication in ushering in diversity in an international boarding school. Our understanding of the world is influenced by a hegemonic neo-liberal view where individualism is heightened with a person being able to claim numerous intersectional identities which makes their formation of the self. Singh approaches neo-liberal as a concept where “Transnational students are located along quite specific routes that are structured, if not dictated by political, economic, intercultural and global/local relations of colonialism, neo-colonialism or post-colonialism.” (Singh et al., 2010). Singh’s statement reflects how oppression occurs within international education on various levels.

All of this learning filtered through diversity practices and cultural intelligence occurring on micro, meso, and maso cultural levels brings into question the fundamentals of a culture. How to learn about, interact with, and communicate transversely with a culture or set of cultures contributes to a DEIB program. To develop a greater perception of this, John Tooby and Leda Cosmides wrote a text about an “increasingly seamless system of interconnected knowledge” in *The Psychological Foundations of Culture* (Tooby & Cosmides, 1992). Because of the digital age, as replicated in the learning theories, I implemented in this thesis, systems of knowledge and our comprehension of it are mentioned by the authors, stating “The rise of computers and, in

their wake, modern cognitive science, completed the conceptual unification of the mental and physical worlds by showing how physical systems can embody information and meaning.” (Tooby & Cosmides, 1992). They relate the development of learning coupled with technological advancements can be credited back to the Renaissance period and its explosion of information across cultures. “This expansive new landscape of knowledge has not always been welcome, and many have found it uncongenial in one respect or another. The intellectual worlds we built and grew attached to over the last 3,000 years were laid out before much was known about the nature of the living, the mental, and the human. As a result, these intellectual worlds are, in many important respects, inconsistent with this new unified scientific view and, hence, are in need of fundamental reformulation.” (Tooby & Cosmides, 1992). This idea of inconsistency within modern learning systems is relative to retaliation in a DEIB program; digital learning itself can hinder some, let alone the concept of diversity and teaching a workforce how to enact heterogeneity into an organization’s culture.

In Tooby and Cosmides’s interpretation of psychological aspects of a culture, there is a need to make sense of how to effectively communicate to all within a group regardless of their background, which is failed to be addressed in the text. Tatiana Kolovou released courses on LinkedIn Learning on the topic of communicating across cultures which I merge with the concepts in Tooby & Cosmides’s text to better understand Kolovou’s concept. Intrapersonal communication skills are needed to communicate cross-culturally as cultural misunderstandings are one of the causes of diversity-related issues in the workplace. Tatiana Kolovou is a consultant in business communication specializing in cross-cultural environments who have released videos on LinkedIn’s Learning platform about communication methods. In Kolovou’s half-hour course released in 2018, she examines how individuals communicate amongst cultures and the differences present. Kolovou states, “Adapting your communication strategy is critical to workplace harmony,” and a means of addressing diversity issues (Kolovou, 2018). This relates to my thesis work as international diversity programs are delivered and received by a global audience, so understanding who is receiving training is crucial. The first chapter is to understand other cultures, followed by the second chapter on engaging with cultures. Knowing the communication norms and taboos of all cultures included in a workplace establishes how professionals should communicate with one another. Language differences are another concept “To communicate effectively across cultures, we need to pay attention to the way the local

language is spoken around us and also adapt our way of speaking.” (Kolovou, 2018). Along with a basic understanding of a culture’s communication, looking at verbal and non-verbal means of communication support the adaptation of a virtual program by the company’s home office, which oversees the president of diversity approaches for its offices in other regions when there is a company-wide training.

Kolovou provides specific examples for the viewer to understand how to communicate across cultures. She provides four tips on checking communication methods when speaking with others of differing backgrounds: listening and observing, avoiding sports idioms, simplifying diction, and flexing one’s directness (Kolovou, 2018). An additional technique is to engage with cultures by building rapport, adapting an indirect or direct speaking method to others in a formal or informal manner, being aware of how to address non-native English speakers, and enhancing cultural acuity such as knowing business meeting manners, basic introductions, and greetings, among other concepts, are all included in the course. Kolovou ends her course with a continuation of what the viewer should do in practice what they learned in the course in real life.

She has an additional course on the topic, *Developing Cross-Cultural Intelligence*, following her general-level course on a deeper level. In November of 2021, Kolovou released a follow-up explicitly aimed at virtual communication across cultures titled *Communicating Across Cultures Virtually*, where she states “Cross-cultural communication can be tricky even when you’re meeting in person, but with the increasing necessity of virtual meetings, reading the room and accessing your meeting environment is tougher than ever.” (Kolovou, 2021). The course is an hour-long, with the content building off her previous objectives to include a virtual feature, with its differences, cultural context, verbal delivery, and non-verbal communication. The final chapter addresses the challenges of the subject, ranging from first-time meetings happening virtually, conflict, delivering bad news through a screen, and providing feedback. There are arguments for and against virtual meetings (being able to read someone better in person versus the square sight of their torso and above leaving much out, conversations can occur more naturally as they flow throughout one another whereas computers lack this due to technical issues and lagging, she says virtual meetings “have a greater sense of urgency” and can save time, are “efficient time and cost-wise,” and perhaps one of the most prominent and beneficial to international communities, “allow for geographic flexibility.” (Kolovou, 2021). Released three years apart, the updated course applies a virtual aspect due to the changing

environment of the workplace and its recent shift to remote online work for employees. A concept Kolovou mentions in her 2021 course that is not present in her earlier video is implicit bias, stating, “The key to greater effectiveness is first becoming more aware of one’s assumptions and beliefs, and then using that knowledge to become more flexible as you interact with others through the lens of a virtual meeting.” (Kolovou, 2021). This reference to implicit bias is critical to address in the context of a virtual international DEIB program with individuals confronting their predisposed ideas towards other groups and is a topic brought up in DEIB courses.

Theories and Their Application to Screens in Diversity Practices

When it comes to theories, several are required to work together to enact and evaluate an international diversity program. While it seems there may be gaps within what types specifically are applicable to virtual diversity programs, I aim to utilize existing learning theories to express how people learn both in societal actions and through a screen. To do so, I enlist four theories: Connectivism, Lippitt’s Phases of Change, Social Cognitive Theory, and Social Interaction Theory.

Explicitly developed concerning the modern digital age, Connectivism originated in 2009 by George Siemens and Stephen Downes and is known for “denouncing boundaries of behaviorism, cognitivism, and constructivism.” (Duke et al., 2013). Through networking, this new social learning sparked a debate within the academic world about what defines an instructional theory and a pedagogical method. The text *Connectivism as a Digital Age Learning Theory* (2013) by Betsy Duke, Ginger Harper, and Mark Johnston explores if connectivism fits the criteria for a learning theory - to see if the approach is functional or not in anticipating or providing an explanation for behavior (Duke et al., 2013). Concerning international relations, connectivism mirrors the space of society and reflects the global complexity, highlighting technological advancements connected by various ideas. The authors state, “Ways of knowing are derived from a diversity of opinions. The individual does not have control; rather, it is a collaboration of current ideas as seen from a present reality,” a notion behind the idea of virtual learning, creating a sustainable network in which individuals can connect through (Duke et al., 2013).

To determine what type of theory Connectivism is and how it connects to my topic, I look to the explanations of the categories of theories. While instructional approaches focus specifically on successful learning results, a learning theory aims to analyze and detail how learning transpires (Duke et al., 2013). *Connectivism as a Digital Age Learning Theory* argues that Connectivism is a learning theory rather than an instructional theory by stating it is “characterized as the enhancement of how a student learns with the knowledge and perception gained through the addition of a personal network.” (Duke et al., 2013). Connectivism is a predominant theory as conventional learning theories do not incorporate constant changes created by technology. Although there are arguments against connectivism fitting within learning theories, I use it as such and apply it to the learning that occurs from virtual diversity programs, being a product of constant modifications due to new knowledge readily available. The authors emphasized the digital aspect of this theory, concluding, “There is no doubt that online learning is a direct technological response to different learning cultures, methods, and inspirations. . . . With increasing technological connection through the Internet, digital cities that collaborate on various topics have become a collective network that links communities both locally and globally.” (Duke et al., 2013).

Change can not simply occur and produce a desirable outcome; successful change is needed for such modifications to happen. This concept is explored by Alicia Kritsonis in the *Comparison of Change Theories* (2005) text via various theories, including my focus on Lippitt’s Phases of Change Theory, derived from Lewin’s Three-Step Change Theory, and the Social Cognitive Theory. I align Lippitt’s Phases of Change Theory with introducing diversity efforts into organizations in the digital age because it undertakes to change behavior by ‘unfreezing’ current behavior to inject newly found behaviors and then ‘refreeze’ the values learned (Kritsonis, 2005). This theory is derived from Kurt Lewin’s 1951 Three-Step Change Theory, which demonstrates the impact of variables that may foster or impede growth in learning. It is extended to seven steps that “Focus more on the change agent’s role and responsibility than on the evolution of the change itself.” (Kritsonis, 2005). Lippitt, Watson, and Westley produced the seven steps of Lippitt’s Phases of Change as:

1. “Diagnose the problem.
2. Assess the motivation and capacity for change.

3. Assess the resources and motivation of the change agent. This includes the change agent's commitment to change, power, and stamina.
4. Choose progressive change objects. In this step, action plans are developed and strategies are established.
5. The role of the change agents should be selected and clearly understood by all parties so that expectations are clear. Examples of roles are cheerleader, facilitator, and expert.
6. Maintain the change. Communication, feedback, and group coordination are essential elements in this step of the change process.
7. Gradually terminate from the helping relationship. The change agent should gradually withdraw from their role over time. This will occur when the change becomes part of the organizational culture. (Lippitt, Watson, and Westley 58-59).

Kritsonis also describes the Social Cognitive Theory (SCT), previously known as the Social Learning Theory, which can also play into digital learning from the theory's dictation "Individuals can learn by direct experiences, human dialogue, and interaction, and observation." (Kritsonis, 2005). SCT differs from the above theory by presenting the influence of outside elements, one's determined behavior, and personal aspects. The component of this theory I apply to the concept of learning is why individuals act in the manner they do regarding being self-efficient. Individuals are influenced according to how their behavior is deemed by others, causing social learning. Negative consequences enforce learning a new behavior, as no one desires to be perceived poorly, especially within a professional setting. Kritsonis explains how behavioral learning comes into play in the implementation of any training for the workforce along with the four processes that lead to success "attentional processes, retention processes, motor reproduction processes, and reinforcement processes." (Kritsonis, 2005). These four attributes of SCT I utilize when analyzing the DEIB programs along with the seven steps of Lippitt's Change Theory to establish the success rate of the pieces of training by evaluating whether the digital programs fit learning theory criteria. A final theory I introduce into my textual analysis is the Social Identity Theory (SIT) by social psychologist Henri Tajfel. SIT hypothesizes our tendencies to stereotype and place others into groups based on similarities and differences, exaggerated by our gaze (Ellemers and Haslam, 2012). Closely related to the Social

Cognitive Theory, from the time of the theory's making in the 1970s, it has been expanded upon to become one of the top social psychology theories. In the *Handbook of Theories of Social Psychology: Volume Two*, van Lange and colleagues (2011) focus on Tajfel's theory. The principle aims to understand how and why members of one group pinpoint and highlight any unfavorable elements of another group to improve their self-identifiers (Elmors and Haslam, 2012). From Tajfel's theory, people use various coping mechanisms to handle a devalued society, in which people's identities are reduced to an overarching value by those who view them. (Ellemers and Haslam, 2012). This is relevant in addressing one's unconscious bias, as the foundation of social actions is a prerequisite to be understood in efforts to enact change towards groups of others. Tajfel describes the theory as "That part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the emotional significance attached to that membership" (Ellemers and Haslam, 2012) regulating social categorization and how individuals process grouping of their worldview. I will utilize these theories to evaluate the virtual diversity programs in my textual analysis to see if any, or multiple, are applicable, contributing to a program's success if present.

Conclusions made within existing literature dictate the broad effect learning within globalization in the digital age currently has. Coupled with digital expansion, globalization has allowed individuals to access information worldwide through networking sites such as LinkedIn. *Research on Domestic and International Diversity in Organizations: A Merger that Works?* (2001) by Susan E. Jackson and Aparna Joshi found that "Little empirical evidence is currently available to show that diversity or diversity management practices directly impact financial success," which is opposite of what I have found in more recent texts and programs and what I will demonstrate in this text. I aim to explore the importance between a program's implementation into an organization and a proper evaluation. The new perspective I aim to bring into the academic discussion is tying together the existing literature on global diversity and online learning. To do so, I will combine various texts to understand the available knowledge on the array of subjects in the diversity training field. I will then reveal existing research that possesses gaps and requires further studies to analyze existing diversity programs. I will contribute to the evaluation mechanism organizations should have in place to accurately assess virtual DEIB programs while applying existing learning theories to understand how viewers will learn from the videos.

The future direction of the study of virtual international diversity programs should encompass all types of organizations, including everything between a local and international scale, and all types of companies, including educational systems. Understanding how to approach a company's diversity needs is the foundation of a program's implementation, and the evaluation establishes the success of a program while furthering its preservation, thus allowing for a truly diverse and equitable environment of inclusivity and belonging.

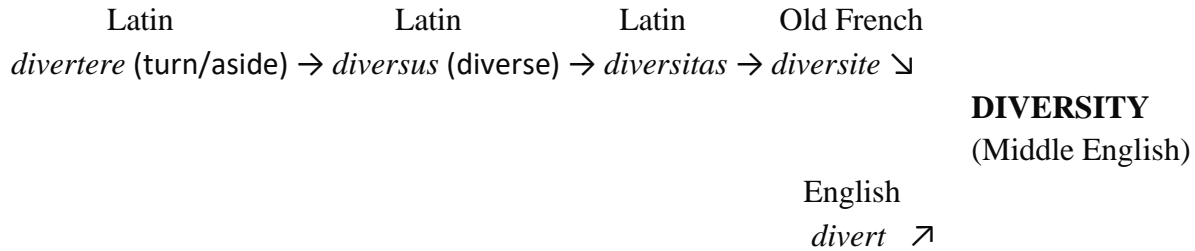
Defining International Diversity

Although there is no current definition for international diversity, there are two terms I came across in my research that provides existing explanations for similar concepts. The first instance where I came across an approach to an understanding of international diversity is in a 2001 journal article titled *Research on Domestic and International Diversity in Organizations: A Merger that Works?* by Susan E. Jackson and Aparna Joshi. The authors explore the differences between domestic and international diversity, and state “*Domestic diversity* refers to diversity within a domestic workforce, excluding national differences. *International diversity* refers to diversity among the cultures of different countries.” (Jackson and Joshi, 2001). My interpretation of this definition is referring specifically to diversity only between the cultures existing within various regions and does not grasp the full meaning of the term. I will expand upon this perception by including what signifies a culture, as there are a plethora of diversity aspects that lie outside of cultural regard as well as incorporating identity into the definition. Similarly, the Wharton University of Pennsylvania constructed a global youth program where they utilize a similar term, *global diversity*, to approach diversity on a larger scope, stating the term “refers to the range of differences that describe the composition of a group of two or more people in a cross-cultural and multi-national context.” (Wharton University of Pennsylvania, 2017). This explanation aligns more with what I imagine international diversity should encompass as it specifies a measurement for a group of individuals. However, there is no explanation of what is meant by cross-cultural and multinational, and I incorporate a full understanding of all concepts which lie within so the definition can be comprehensively understood by all.

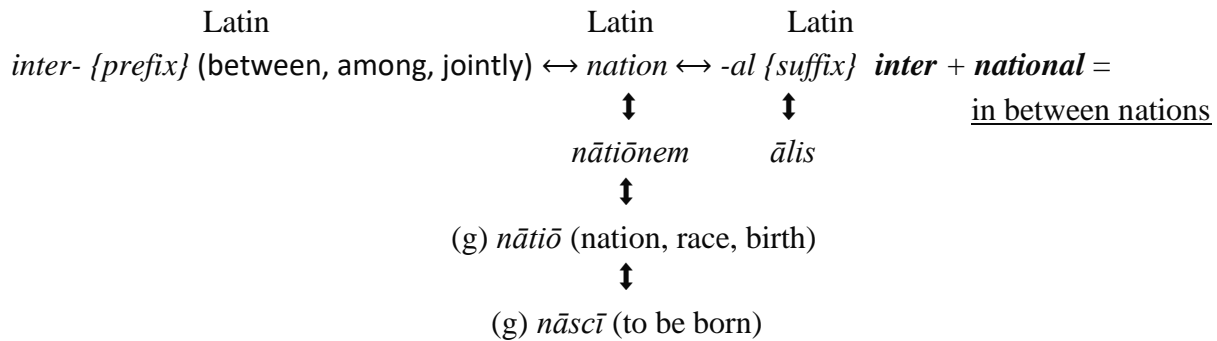
I approach coining this term with a partitive definition, explained by Oxford Languages where the definition aims to “explain the concept as being part of a greater whole; the distinct part(s) of a more comprehensive concept,” whereas diversity in this aspect is included in a wider

viewpoint (Oxford Languages, 2021). The below construction of my definition of international diversity is referenced in its entirety from Oxford Languages. I begin with the included terms' linguistic relationships to acknowledge and appreciate their meanings and how they tie into the whole term.

Diversity (origin)



International (origin): coined by utilitarian philosopher Jeremy Bentham



The following connections are made through various semantic relationships I structure as connecting with the term international diversity in their relationship between meanings.

1. Synonyms - diverse, global diversity, multi-national, different, divergent, unique, dynamic, varying, and multifarious
2. Antonyms - similar, same, indistinguishable, related, and homogeneous
3. Meronymies - culture, nationality, identity, individual, globalization, worldwide, and all subtopics within diversity
4. Troponymies - international culture, international diversity, external diversity, organizational diversity, worldview diversity, demographic diversity (identities of origin), experiential diversity (areas of growth), and cognitive diversity (identities of aspirations)

The subtopics within diversity are an extensive list, and one that will grow as the diversity genre is continued to be researched. In my goal to define international diversity, I set out to include all aspects of diversity that can be applicable to an individual, as listed below.

Types of Diversity: ethnicity, nationality, religion, age, gender identification, sexual orientation, social status, economic status, class, culture (including all its subgroups), physical and mental disabilities, and parental status

- Culture: all the ways of life including beliefs, values, codes of manners, dress, language, religion, rituals, art, etc., and institutions of a population that are passed down from generation to generation includes / social organization, society, customs, traditions, language, arts, literature, religion, government, and economic systems.

My Definition of International Diversity

International* Diversity: Encompassing various established categories concerning one's identity, both capable of being seen or undetectable by others { visible and unseen }, among/across a group of 2 or more persons existing in a multinational/multicultural (including values, beliefs, customs, and social organization, traditions, economic system, and all other ways of life) environment where a range of one or more subgroups of diversity are present and acknowledgment of identities within the community (group of people existing within the same place) are upheld

*international: existing and/or occurring between nations, having to do with one or more nations.

Textual Analysis as a Method

My methodology is mixed, as I will be utilizing a qualitative approach through inductive reasoning and observations in a case study along with a textual analysis of the DEIB genre. Through my textual analysis consisting of four audio/visual media LinkedIn Learning courses and two written texts, *Managing Diversity and Inclusion: An International Perspective* by Jawad Syed and Mustafa Özbilgin and *Developing Successful Diversity Mentoring Programmes: An International Casebook* by David Clutterbuck, Kirsten M. Poulsen, and Frances Kochan, I will examine the differences of what further a program and what hinder its desired outcome. The

textual analysis will be followed by the case study, where I have conducted interviews with diversity program developers within the international boarding schools and explored their diversity strategy techniques. I will compare the schools' approaches to diversity programs to the virtual programs and assess the successfulness or failures as laid out by the LinkedIn Learning course instructors. For the case study I had a two-week in-person observation at the Leysin boarding school in Switzerland and virtual correspondence with the two DEIB members at EF Academy International Boarding School in New York (EFANY).

Through these methods I observed how the DEIB team and academic leadership members manage their respective schools. By examining what manner screens are involved in the planning, development, and execution of organizational change I gained insight on how independent boarding schools approach the implementation and continuation of a diversity program. By analyzing the issues of DEIB in these institutions I will focus on the construction of a diversity program. In the comparison of a North American and European school, I will observe both schools' approaches to diversity within their community and evaluate how their environment and location determine their stance on DEIB programs. Through the observational method, I will gather empirical evidence on how the above educational institutions handle their DEIB task forces and what progress is made in their respective organizations. I want to focus on what methods worked and what fell short to adapt to my main work of developing a plan and introducing a diversity, equity, inclusion, belonging, and anti-racism training program tailored directly to each international entity's needs.

My textual analysis of the DEIB genre will focus on the authors' word choice, varieties of diversity covered, program length, implementation practices, overcoming retaliation from participants, and other relevant program factors. As I examine the pieces of training, I will discuss what practices were successful and what aspects can be improved to provide better insight into how to implement the most effective and long-lasting virtual DEIBs program from an international perspective. Utilizing the learning theories contributes to part of the implementation process as they dictate whether or not individuals will learn from a material. The other aspect of a program's amelioration comes from the pedagogical view of Connectivism. In the digital age learning theory, I view how individuals are able to learn through a network of connections available to them through the virtual programs. The DEIB genre includes four concepts with the possibility of more being added as the field is studied, which work jointly to

cultivate an environment of equity for all individuals with varying backgrounds. The similar characteristics in the genre accompany specified conventions creating what has come to be known as diversity, equity, inclusion, and belonging.

Understanding the Connections Between Diversity, LinkedIn, Online Learning, and Online Culture

LinkedIn Background

From web searches to platforms specifically built for singular purposes, such as connecting with friends, accessing research and academia, and networking sites to further careers, we have more resources than ever imagined through technology. One of these is LinkedIn, a professional networking site. On its website, LinkedIn states its vision is to “Create economic opportunity for every member of the global workforce” and its mission is to “Connect the world’s professionals to make them more productive and successful.” (LinkedIn). In 2002 co-founder Reid Hoffman began the concept of the website, formally activated on May 5th of 2003 (LinkedIn, 2021). Since then, the company has been on the most successful networking sites for professionals globally. Available in 26 languages, the platform spans over 200 countries and as of December 2021 has retained over 830 million members, with ten offices located across North America, South America, Europe, Asia, and Australia (LinkedIn, 2021). America is leading in members at over 188 million with Europe as a close second at 140 million (LinkedIn, 2021). Combined, both regions make up for about 40% of the professionals on the site. The conglomeration is an international institution at the forefront of online learning and connecting with others regardless of location. From hiring and marketing for professional individuals to generating sales through the platform and its product of LinkedIn Learning, the online courses on an array of topics, utilized by “Discover relevant e-learning content personalized to the needs of each learner, including content from our own world-class library of over 16,000 expertly-produced online and consistently updated courses across seven languages.” (LinkedIn Learning, 2022). When it comes to the topic of diversity, LinkedIn currently stands at the forefront of innovation. Aside from the 14 million job listings currently on the site, there is an abundance of in relation to diversity with up to 1.2 million current postings in America alone, the platform also

collects data on a variety of what it has to offer its members. The website released its 6th annual Workplace Learning and Development (L&D) Report collecting data from its learning platform from its last publication in 2021. There was a great quantity revolving around diversity presented, beginning with out of the L&D programs to be deployed in 2022 vs. 2021, those about diversity, equity, and inclusion programs rose from 34% to 45% (LinkedIn Workplace Learning Report, 2022). In data gathered regarding a region's primary focus of development trainings, the percent who chose the focal area being among their top preferred three options are as follows:

1. *Diversity, equity, and inclusion* — North America (33%) / Europe, Middle East, Africa (27%)
2. *Digital upskilling and digital transformation* — Asia and Pacific (30%) / Europe, Middle East, Africa (33%)

The report states LinkedIn's L&D engages in the organization's diversity practices as a result of COVID-19 shedding light on "the vast inequities in health, wealth, and opportunity." (LinkedIn, 2021). The report notes learning professionals are directing educational efforts toward diversity, equity, inclusion, and belonging. As I have noted in the background of diversity in America, LinkedIn reiterated how social movements were, and continue to be, efficacious in the states following the Black Lives Matter movement.

"Diversity, equity, and inclusion programs are not a cultural 'one size fits all' around the world. For instance, lots of companies have started rolling out DE&I training in Asia and found the Western approach doesn't work. Asking people to reveal vulnerabilities openly, stressing politically correct language, or having unskillfully facilitated conversations can actually backfire, making people feel anxious, resentful, and unsafe. Diversity and inclusion is the fundamental foundation of psychological safety. But it helps to pitch it as a path to higher performance. People are not interested in remedial action that's going to shame them, but they are interested in opportunities to become better and more successful." - Crystal Lim-Lange (LinkedIn Workplace Learning Report, 2022).

Psychological safety was coined by psychologist William Kahn in 1990 and used by Timothy Clark in his 2020 book *The 4 Stages of Psychological Safety: Defining the Path to Inclusion and Innovation*. Clark describes the term as “a condition in which you feel (1) included, (2) safe to learn, (3) safe to contribute, and (4) safe to challenge the status quo - all without fear of being embarrassed, marginalized, or punished in some way.” (Clark, 2020). This concept connects to Abraham Maslow’s hierarchy of needs, whereas the practice of educational psychology provides instructional application for the foundation of learning. In an article published by Kate Baker, M.Ed and MAIT, and known teacher for integrating technology into her classroom teachings, published an article regarding Maslow’s Hierarchy of Needs for Collaboration. The original hierarchy starts with physical needs, safety, belonging, esteem, and ends with self actualization at the top of the pyramid, was built upon by Baker to create a Hierarchy of Digital Learning Needs. In the Digital Learning Needs pyramid, the first section is physical technological needs, including but not limited to wifi access and a screen device able to be connected to the internet (Baker, 2019). Next comes safety, such as firewalls and filters. Then comes belonging - learning communities and a social media presence, followed by esteem (grades and positive comments), then finally comes actualization, where the individual is “intrinsically motivated” and acquires a “realization of talents.” (Baker, 2019). While Baker’s angle is focused on students in the traditional sense of adolescence, I apply this concept to students of the genre of diversity - adults who are new to the subject or those knowledgeable but still learning. As Baker states “students need to feel that they belong to something greater than themselves, and they need to feel good about the learning that is happening in that space,” the same goes for professionals learning about a new concept. Individuals need to feel confident about what they are learning, whether that is from support from an organization’s leadership team or the environment from which they learn, ensuring psychological safety.

Returning to LinkedIn’s L&D Report, the top ten focus areas of 2022 L&D programs contained seven of the ten topics in relation to digital learning and/or diversity programs. These topics are listed below with respect to the top ten qualifiers (LinkedIn Workplace Learning Report, 2022):

1. Leadership and management training
3. Digital upskilling/digital transformation
4. Diversity, equity, and inclusion

6. Implementing learning tools and analytics
7. Leading through change
8. Employee well-being
9. Employee retention

Among the top five LL courses subscribers partook in, the number one was Unconscious Bias by Stacey Gordon and the third was Diversity, Inclusion, and Belonging by Pat Wadors (LinkedIn Workplace Learning Report, 2022). Both of these courses are included in my textual analysis, as they were influential in the LinkedIn Learning community. The virtual courses exemplify the other courses present on the site and how virtual learning is being conducted.

Online Learning and its Culture

“Digital learning is global learning.” (Davidson et al., 2009)

The above quote references how any type of education in the digital age can, in some manner, be intrinsic with education on a global scale. Diversity on a local, national, and international scale, while similar, varies depending by region. In an international approach, online diversity practices allow for the collaboration of global ideas to merge into what an organization needs. In organizations with expatriates, this is especially beneficial as individuals living abroad are able to include their perspectives on a platform on how to approach the implementation of a diversity program in the digital age.

The book *The Future of Learning Institutions in a Digital Age* (2009) by Cathy N. Davidson, David Theo Goldberg, and Zoë Marie Jones details how “The connectivities and interactivities made possible by digitally enabled social networking in its best outcomes produce learning ensembles in which the members both support and sustain, elicit from, and expand upon each other’s learning inputs, contributions, and products.” (Davidson et. al., 2009). The authors explore whether there are collaborative digital learning strategies to aid users to reevaluate conventional teaching techniques given a new, virtual, platform, stating “As technologies change, potentials and problems also shift, even as some cultural, psychological, educational, social, and political values remain consistent, though not necessarily constant.” (Davidson et. al.,

2009). Digital learning contributes to the overall online culture through participatory learning, as numerous individuals are working alongside one another on similar interests (Davidson et. al., 2009). Learning in a virtual environment is proof of a change in digesting knowledge in a new arena, from how we interact with one another to how we view the world. The authors elaborate on the potential downfall of this phenomenon, maintaining “New technologies make possible instantaneous revision, repositioning, reformulation. There are clearly benefits to this, though there may be drawbacks, too. If we do not hesitate to reword, we likewise may not take the time to reflect.” (Davidson et. al., 2009). Touching specifically on American citizens’ access, or lack thereof, to technology, the authors express how “Digital access correlates with educational opportunity and wealth. The *digital divide* is not just an old concept but a current reality. Access to computers remains unevenly distributed. Even the most basic resources (including computers) are lacking in the nation’s most impoverished public schools, as well as in the nation’s poorest homes.” (Davidson et. al., 2009). Due to the acknowledgement of this disparity, the authors claim there is an upcoming culture shift in learning going on in poverty-stricken communities with limited access to personal screens with the presence of “community centers and libraries.” (Davidson et. al., 2009).

The authors observe by what means understanding various changes made by technology in the evolution of learning entails a study of the upsides and detriments of what can occur in education through innovation.

“In order to create a new field of digital learning, we must bring together research, knowledge, methodologies, and expertise from radically distributed existing fields—from the media and design arts to history, sociology, communications, psychology, philosophy, education, policy studies, political science, the computational sciences, engineering, and all points in between.”

(Davidson et. al., 2009).

This concept is similar to my approach in research, as I bring in background knowledge from an array of fields, all with relation to diversity, international relations, and the virtual world, as establishing a new genre requires substantiated work.

The rise of digital learning brought about self-learning, allowing people the freedom to take charge of all aspects of their virtual presence — including what and how much they choose to learn along with their retention of the information, along with the disbursement of personal information without their consent. The authors observe “In digital learning, outcomes typically are customizable by the participants.” (Davidson et. al., 2009). The culture of the digital age has piqued the interest of other professionals who have since brought about the HASTAC/MacArthur Foundation Digital Media and Learning Competition. This encourages research within the virtual realm, surmising the digital age is here to stay and implement its ways within all aspects of learning. For this reason, it is why I state it is important to understand the culture within the genre, as learning online contains no known end. In another article regarding online learning, the author of *It's Time: Embracing Remote Learning* (2020) Helene Krauthammer addresses the concern for digital culture from a diversity standpoint. “My biggest concern is computer and internet access for my students: I teach at an urban HBCU, and my students struggle in the best of times to juggle work, family, financial, and always health issues. Many of them relied on work or library computers, many of them shared computers with other family members, and many of them had unreliable access.” (Krauthamer, 2020). The view of equity in online learning is becoming more apparent after the COVID-19 pandemic which showed the inequalities in how individuals go about learning and utilizing the internet. This relates to online culture and its accessibility. As online culture is becoming more widespread, these disparities have the power to disrupt the progress of online learning. This take is quite the opposite of the learning and access private schools have privy to, with students’ families covering a large sum of money for yearly tuition, the procurement of technology for them is not an issue.

An additional academic text in regards to online learning is Santiago Rincón-Gallardo’s 2020 *De-schooling Well-being: Toward a Learning-Oriented Definition*. This relates to one’s identity and how the self interacts with technology, with Rincón-Gallardo noting “The trinity of know thyself, learn by yourself, and better the world constitute, in my view, a good set of education priorities to pursue wholeness and purpose, the two major concepts linking together the articles in this Special Issue.” (Rincón-Gallardo, 2020). Relating to Clark’s concept of psychological safety, this text touches on how social-emotional learning has gone global. While this is in regards to students, it applies to professionals as well in view of Baker’s Hierarchy of Digital Learning Needs and what people need in order to use digital learning to its full extent.

A final text to add to my background knowledge of digital learning is the *Technology and Human Vulnerability* by The Harvard Business Review Magazine, published in 2003. Within the article, Sherry Turkle was interviewed on how modern technology affects human identity. Turkle was quoted saying the computer “changes how teachers think about teaching and how their students think about learning. In all of these cases, the challenge is to deeply understand the personal effects of the technology in order to make it better serve our human purposes.” (Harvard Business Magazine, 2003). This concept is supported in Turkle’s other work, as seen in her 1984 book *The Second Shelf: Computers and the Human Spirit* where she states “Among a wide range of adults, getting involved with computers opens up long-closed questions. It can stimulate them to reconsider ideas about themselves and can provide a basis for thinking about large and puzzling philosophical issues.” The notion of utilizing technology to approach viral topics also brings about uncertainty in the digital realm. Turkle reiterates Krauthammer’s thoughts on the potential downside of the new culture within the digital age, stating “We are ill-prepared for the new psychological world we are creating. We make objects that are emotionally powerful; at the same time, we say things such as “technology is just a tool” that deny the power of our creations both on us as individuals and on our culture.” (Harvard Business Magazine, 2003). Between technology being the extension of one’s self to the access ability and understanding how people will use digital learning to further their knowledge of the world around them, there is much to consider in how digital culture will affect society.

Diversity: A Brief History

The history of diversity has been expanding since its conception, with new subtopics being added and definitions being altered continuously. Alternately, the term diversity signifies assorted meanings on different levels, ranging from individuals to entire regions and cultures. Included in the genre of diversity is what I have listed in my definition of international diversity previously, including (but I’m certain is not limited to, as aspect will be continuously added as diversity is researched and understood in a larger and being a point of contention), ethnicity, nationality, religion, age, gender identification, sexual orientation, social status, economic status, class, culture, physical disabilities, mental disabilities, and parental status. As diversity has entered the academic world recently, I aim to cover all aspects included in the genre, but cannot

predict what other subtopics will be included in the future. Culture, independent from diversity, is intertwined with the concept as it plays an indispensable role in our understanding of diversity. Culture encompasses our way of living, including beliefs, values, codes of manners, dress, language, religion, rituals, art, etc., and institutions of a population that are passed down from generation to generation including social organization, society, customs, traditions, social behavior, language, arts, literature, religion, government, and economic systems.

Diversity's history from an international standpoint is a study within its own, as each country and region have its own extensive background and approach to diversification. The stance of diversity in a wide sense is more difficult to apprehend in such a few words. To delve into each country/region's rich history of culture and diversity would, to a great extent, entail a detailed breakdown for each, which is why I choose to focus on American and European diversity history, being the focus of my case study. I will also include a brief overview of the history of diversity practices in the professional secular interests from a macro-international perspective as it relates to how a diversity program should be conducted in a global approach.

The Compact History of America's Diversity

America is no stranger to racial injustice, as the country is arguably the home of the reason diversity programs rose to the forefront of media and a strong topic within academia in the past several years. There are numerous laws and legislatures in place to protect what is considered basic human rights and the rights of those in the workplace against discrimination, with the main distinction between the two being human rights are universal and workplace rights are dictated by the workplace and encompass the safety of working conditions, both physically and mentally. From the 4-year Civil War (1861-1865) over the institution of slavery between the Northern and Southern states abolishing slavers, the Emancipation Proclamation was born freeing slaves. Before the Civil War ended, three amendments were annexed to one of America's founding documents. According to The US Constitution. Amendments 13, 15, and 15, referred to as the Civil War Amendments, banished slavery in the US, ensured all Americans receive "equal protection under the law," and allowed Black men the power to vote (National Archives and Records Administration, 2022a).

The Civil War saw an end to slavery, but racial injustice continued with the Jim Crow Laws enacted in the late 1870s, leading to the U.S. Supreme Court's decision in the 1896 *Plessy v. Ferguson* case "separate but equal" separation of Whites from people of color in public areas (National Archives and Records Administration, 2022b). To fight back, people of color constructed organizations such as the National Association for the Advancement of Colored People (NAACP), which, when founded in 1909, challenged the "separate but equal" notion of contriving Black students into White-only education institutions (Constitutional Rights Foundation, 2022). This challenge brought about the 1954 decision of the Supreme Court Justice's decision on *Brown v. Board of Education* vis-à-vis "racial segregation of children in public schools, even in schools of equal quality, hurt minority children." (Constitutional Rights Foundation, 2022). Ultimately, separate was finally viewed as characteristically inequitable. In spite of all the movements, laws, and rebellions against racial discrimination, a myriad still practices racism, as seen in the most recent debates over whether the Critical Race Theory should be taught in schools.

The Sum of Europe's Broad History of Diversity

Europe is no stranger when it comes to tyranny, ethnocentrism, and xenophobia. World War II saw the eradication of those from various backgrounds, targeting groups who were deemed inadmissible in the eyes of Hitler. To venture into European diversity history is immeasurably more strenuous undertaking than that of American diversity history. One country compared to a continent made up of 44 countries, a population of roughly 330 million compared to an estimated 748 million, a region with 245 years to construct a society with its distinguished culture versus one with countries age range dating as far back as 2,500 years ago — the differences seem vast. Yet the concept of a Westernized society is what brings the two together in modern times, as European and Americanized values intertwine to create the countries that fall within the Western World, and what makes their respective approaches to diversity similar.

In texts regarding diversity within Europe as a whole, the continent is typically broken down by country and/or region, delving deep into its comprehensive history and how the society was formed. While I commend the authors for doing so, I do not have the capabilities to be as detailed in this text. Instead, I have chosen to use the journal article *European culture between*

diversity and unity (2010) by Mircea Brie as my main source for Europe's diversity, along with supporting texts from additional journals, as broad as the subject matter is. Brie provides an overview of cultural homogeneity within European cultures as well as multiculturalism. Calling attention to the environment in which immigrants have been viewed throughout European countries over time, she emphasizes, "Amongst the groups of different ethnicities or cultures, there are often communication barriers that often lead to gaps and entail discrimination reactions and conflict situations." (Brie, 2010). This is one of many instances where the harmony inbetween diverse groups was disrupted and a prime example of why discrimination transpired.

Many wars occurred throughout Europe due to rebellions from oppressive leaders, between religions holding control over the majority, or ethnic cleansing. In response to the injustices, the European Union, a group of 27 countries focusing on political and economic unity, developed a broad approach to implement regulations regarding equity. European legislation introduced two peace treaties, collectively known as The Peace of Westphalia, which was signed in 1648 ending the Thirty and Eighty Years Wars. The treaties from over 30 years ago introduced a means of international relations, where "The concepts of state sovereignty, mediation between nations, and diplomacy all find their origins." (Patton, 2019). Brie credits the European era for birthing multiculturalism and cultural diversity, concluding "The European integration process is complex; it does not impose and is not conditioned by the idea of cultural unity or the existence of a common culture including all Europeans. Specificity and diversity are precisely the means of intercultural dialogue between European peoples. Each European society has to find their own integrating solutions depending on traditions and institutions." (Brie, 2010).

Subsequently, legislation has been implemented throughout the nations of Europe. The European Equality Law Network website lists several paramount directives of the EU, including The Racial Equality Directive (2000) which disallows racial and ethnic discrimination in "a broad range of fields," and The Employment Equality Directive (2000) focusing on banning discrimination specifically within employment domain in regards to "Religion or belief, disability, age, and sexual orientation," and the Recast Directive of 2006, authorizing "Equal opportunities and equal treatment of women and men in employment," and lists the forbidding of "Direct and indirect sex discrimination, harassment and sexual harassment in pay." (European Equality Law Network, 2022).

The history of equality has led both regions to society as we have come to know today. America is commonly referred to as a melting pot of cultures, similar to Europe, which Brie refers to as “a culture of cultures, that is, a cultural area with a strong identity on the particular, local, regional and national levels, or a cultural archipelago, that is, a joint cultural area with disruptions.” (Brie, 2010). As similar as they are in a Westernized civilization, their approaches to overcoming adversity in discrimination of all forms vary. This notion will further be explored in my case study, emanating exactly how one’s perspective of equity differs from the next in the context of an international boarding school and its faculty members, and whether one’s awareness of how to subjugate plights in connection with diversity surpasses the other.

Textual Analysis of the Diversity, Equity, Inclusion, and Belonging (DEIB) Genre

The Development of an Analysis

How does one define and implement international diversity practices into an already functioning organization? How will an audience retain and utilize the information in their environment? How is success measured to ensure continuity in a corporate setting?

This textual analysis serves as an educational snapshot of how to analyze content in the DEIB genre and what a virtual diversity program entails. I will continue my research by interpreting and evaluating six diversity programs, mainly within a virtual audio-visual setting with the addition of two written texts to compare the differences between a screen and workbook implementation. For the screen aspect, I will focus on four videos from LinkedIn Learning (LL), an online video resource available for LinkedIn premium members. To provide insight into the content of written diversity programs, I will analyze two books that are among the first to address the topic of diversity at an international level, *Managing Diversity and Inclusion: An International Perspective* by Jawad Syed and Mustafa Özbilgin (2019) and *Developing Successful Diversity Mentoring Programmes: An International Casebook* by David Clutterbuck, Kirsten M. Poulsen, and Frances Kochan (2013).

Because of increasing globalization, our understanding of the world depends on the information we share. The lack of an international DEIB program in any global institution is a

shocking problem that begs for an immediate solution. I maintain every organization, international or not, should house a diversity program alongside other staff trainings. The inclusion of such initiatives ensures a fair workplace where all feel a sense of belonging and speak to the morality of a company. While there is much research and discussion on diversity and inclusion within academia, few researchers have breached the subject of DEIB in an international professional approach by using screens with online resources. Recent insights into diversity have provided solutions to integrating a DEIB program for some organizations, but very few have taken an international approach.

Screens are the easiest way to disperse a substantial amount of information consistently and rapidly to an audience, for instance in an email updating staff on policies, or an online meeting allowing for participants to log in from a multitude of locations to collaborate on ideas, according to Douglas Eyeman in his 2015 *Digital Rhetoric: Theory, Method, Practice* where he discusses the theory of Connectivism. The traditional learning theories — Lippitt's Phases of Change, Social Cognitive Theory (SCT), and Social Identity Theory (SIT) — will be compared to each form of media to see if they fit the learning criteria and can be applied throughout any virtual learning course or book. The authors point out that changes are more likely to be stable if said changes spread and are eventually considered routine actions. Lastly, my analysis will incorporate *Screen Genealogies* by Craig Buckley, Rüdiger Campe, and Francesco Casetti, who review screen history and its evolution to modern usage; and by Philip Gleason who covers the language within the diversity genre in his 1992 book *Speaking of Diversity: Language and Ethnicity in Twentieth-Century America*. The text supports my view about virtual DEIB programs in how individuals approach the terminology within the genre and how different scholars approach the terms while relating them to one another.

Screen Theory within Diversity Practices

There are significantly less difficulties in sharing DEIB programs online as opposed to in-person diversity trainings. An online environment facilitates an ideal space for individuals to learn how to be diverse and including as it cultivates a welcoming area where individuals are able to ask questions and face fewer obstructions that would be faced at in-person trainings, such

as judgements from others. In this section I review concepts in literature bridging diversity practices to screen theory through multiple researchers.

Within Turkle's 1984 *The Second Shelf: Computers and the Human Spirit* she examines the influence computers have in relation to adults and addresses their inner self while also pondering their surrounding reality. Because of the increased usage, Turkle states, "A relationship with a computer can influence people's conceptions of themselves, their jobs, their relationships with other people, and with their ways of thinking about social processes. It can be the basis for new aesthetic values, new rituals, new philosophy, new cultural forms." (Turkle, 2005). The emergence of advanced technology accompanied by mass media coverage of diversity created global movements and came together to form an educational experience with the possibility to instill change if applied correctly. In Turkle's book, she describes how "The first-generation personal computer owners also used the computer experience to think about issues beyond the self. It was used to think about society, politics, and education. A particular experience of the machine— only one of the experiences that the machine offered—became a building block for a culture whose values centered around clarity, transparency, and involvement with the whole." (Turkle, 2005). The first generation to use technology designed for individuals paved the way for others to integrate their personal usage of technology. This led to the use of screens into the workforce at a local and international reach. This led to the broad distribution of information on LinkedIn, a set channel of communication accessible by countless people on the platform. Understanding the rhetoric used within the digital domain is key to using screen culture. The comprehension of how and why it is applied is a fundamental quality of virtual education programs. With Turkle's definition of the computer being an extension of oneself, I cannot ignore this within a thesis about virtual DEIB programs as digital age brought about new methods of learning and sharing information on a global scale.

In reviewing screen history, a significant outlook is the evolution of screens. *Screen Genealogies* (2019) by Buckley et al. reviews the history of screens and what they have come to represent in modern times, including their unexpected prominence in everyday professional settings. The authors state, "As contemporary screens become increasingly dispersed in a distributed field of technologically interconnected surfaces and interfaces, we more readily recognize the deeper spatial and environmental interventions that screens have always performed." (Buckley et al., 2019). This means there is supplemental work to be done in order to

discover new ways technology can be used to our advantage, as LinkedIn is doing presently with their expanding network of Learning courses. The authors explore the continued use of expanding screens, which, “reshape the most public as well as the most intimate of experiences, obliterating many of the boundaries through which these spheres were formerly distinguished” as they keep a record of, distribute, and process knowledge (Buckley et al., 2019). Related to Turkle’s concept of computers shaping culture and society, the authors explore “Just how important a multiple and variable array of screens was to both the cultural ambitions of states and corporations and to a range of counter-cultural artists and movements.” (Buckley et al., 2019). One example is the Black Lives Matter Movement stemming from America to other countries through social media exposure, which was a major influence in both schools in the case study as they mentioned the social justice movement as playing an instrumental part in the construction of their diversity programs.

Douglas Eyman connects back to the importance of using technology in virtual DEIB programs in his *Digital Rhetoric: Theory, Method, Practice* (2015). He reviews how the technology literacy narrative creates and uses virtual materials in contrast with mere observation being in the age of utilizing technologies to one’s advantage. Having a base knowledge of digital rhetoric and terms commonly and uniquely used within diversity is relevant to deciphering the elements that add to or distract from a virtual DEIB program. Eyman defines digital rhetoric as “The application of rhetorical theory to digital texts and performances.” (Eyman, 2015). The book also reviews digital communication and the circulation process, creating a framework for implementation between disciplines within academia and the distribution of information across channels. The relations of digital rhetoric and international diversity come together in an online aspect in the expanding area of programs on LL. In my analysis, I focus on specific terminology within the virtual programs and will explore whether Eyman’s idea of digital rhetoric is present in the virtual programs. This holds importance as the methods of DEIB practices include digital rhetoric.

By exploring the relationship between creators of digital rhetoric and its audience, Eyman discovers how digital spaces make an ideal environment to share information in what he calls “remix culture,” where texts are “repurposed or manipulated by users in order to fit a different rhetorical situation.” (Eyman, 2015). This is how I apply the variety of diversity-related

topics to construct a background of information to understand the complexities of my subject, including the history of screens and their uses.

There is much to unpack when it comes to language within the diversity genre, between the plethora of descriptor terms and concepts involved. In Philip Gleason's 1992 *Speaking of Diversity: Language and Ethnicity in Twentieth-Century America* he examines conversations surrounding terminology within the diversity genre and how they connect with each other. One term mentioned by Gleason and popularized in academia, society, and media, is *melting pot*. Throughout American history, individuals have used this descriptor with *melt* essentially referring to the deconstruction and reformation of a person from who they were, merging them into a new nationality. The homogenizing of people, cultures, and their likeness to become one is referenced frequently. I do not include this term or concept in my analysis as I view it holds negative connotations, glazing over all the aspects of identity that make up an individual. I hold each subtopic of diversity as equally important as the next. In my definition of international diversity I include subtopics of diversity such as sexual orientation and preference instead of just gender differences, and expand the term more than the obvious diversities of an individual of religion, ethnicity, age, etc. The importance of listing out each aspect of diversity is one of the most important characteristics of understanding the term in its entirety and leads to the inclusion of all groups while ensuring all are treated equitable, thus leading to their ultimate sense of belonging to whatever organization the individual is a part of. The absence of all subtopics of diversity within the subject as a whole tends to be a major issue in diversity practices. When organizations state they are diverse, such as the two international boarding schools, they are implying the diverseness of nationalities and countries represented at their institutions. Delving deeper into the subject, all the characteristics I listed in my definition of international diversity should be included when making statements about embracing diversity.

Understanding Diversity: An Open Discussion

Other than the texts I explore below, there is a statistically insignificant amount of available research regarding the study of diversity programs within organizations. Current efforts to further an organization's diversity have led to programs or initiatives to ensure an establishment includes all types of backgrounds that are accounted for in a DEIB program. In the

Strategic Diversity & Inclusion Management Magazine Vaughn examines the history of diversity practices within America. Diversity trainings are undertaken to educate and improve “Awareness, attitude, knowledge, and skill and have been implemented in various organizations since the 1960s, specifically in The United States, they have not been considered popular — with popular in this instance meaning utilized to its full extent by many institutions — until recently.” (Vaughn, 2007). In the 2007 publication of *Strategic Diversity & Inclusion Management Magazine*, author Dr. Billy E. Vaughn expands upon the history of diversity practices, saying, “While gender diversity education began to emerge during the 1970s and 1980s, diversity education in the United States expanded in the 1990s to focus on barriers to inclusion for other identity groups. Ability difference, ethnic, religious, gay, lesbian, and other worldviews appeared in education and training.” (Vaughn, 2007).

While diversity is a known term in organizations, the implementation and utilization of diversity programs have migrated into the international realm. The term ‘diversity’ encompasses a plethora of categories, both visible and unseen, including culture, ethnicity, nationality, religion, sexual orientation, gender preference, cognitive function, age, economic and social status, and physical disabilities. In Syed and Özbilgin’s book *Managing Diversity and Inclusion: An International Perspective* (2019), the authors bring in Taylor Cox and Stella Nkomo and their diversity research; “They concluded that there were broadly two ways in which diversity has been defined – narrow and broad/expansive. While narrow definitions mainly focus on race, gender, religion, etc., broad or expansive definitions tend to look at both visible and non-visible characteristics and differences in individuals.” (Syed & Özbilgin, 2019). When creating my definition of international diversity, I sought to embrace all characteristics influencing diversity on a micro, meso, and macro-level. The implementation of diversity practices originated in North America. Professors Jawad Syed and Mustafa Özbilgin review the history of racism and its outcomes in international diversity laws and policies. In a foreword to the book Professor Stella Nkomo iterates how diversity management originated in America (Syed and Özbilgin, 2019). Syed and Özbilgin reference a 1996 text on the topic of management by David Thomas and Robin Ely to explain why organizations jumped on the diversity train, stating, “In this increasingly global and competitive context, the ‘access-and-legitimacy’ paradigm that emerged was predicated on differentiation and matching demographic characteristics with, for example, specific geographical markets. In other words, organizations began to leverage diversity to drive

their business, tap into new markets and clients, and ultimately to impact their bottom line.” (Syed and Özbilgin, 2019). Online education can attribute its success to increased access and usage of technology, which may lead to even more ways to relay information.

LinkedIn came into play it took advantage of online learning and engaged with social justice to produce various courses on the subject. LinkedIn Learning (LL) courses are advertised as a benefit to its members. This also brands LinkedIn as ethical with its own practices. Diversity is one of the topics LinkedIn covers in the courses it offers through a part of LinkedIn’s Premium account at \$29.99 per month or an annual subscription of \$19.99 per month (LinkedIn, 2021). Individual courses are also available to purchase if one does not wish to subscribe to the platform, but courses can reach up to \$50. The pricing for LL speaks access speaks to the disparity between socio-economic backgrounds. Throughout the entire platform, most learning courses are offered in seven languages - English, French, German, Spanish, Japanese, Chinese, and Portuguese. Each features: the main video page; a Q&A section for users to engage with others who have watched the course; an online “notebook” for personal use; a complete transcript; and a certificate upon completion issued by LinkedIn. The introduction to each course outlines the targeted participant outcomes and what to expect in the video.

A vital aspect of my textual analysis is understanding how the instructors use language in the virtual courses. The emphasis on the terms below conveys a sense of importance to the viewer in how the instructors define and incorporate them. For each of the four LL courses I am about to analyze, I will gather data for specific language used by the instructor, including: diverse/diversity; equity/equitable; inclusion; belong/belonging; program; implement; and evaluate. I chose these keywords within the DEIB genre, for their importance in creating successful diversity programs. Furthermore, I included the word “evaluate/evaluation” as it is essential for diversity programs to include an evaluation mechanism. Within the context of screens, these terms become even more demanded as screens can reach anywhere and to anyone who has access to them, consequently altering their meanings depending on the region(s) involved in a virtual DEIB program. These programs are not effective as mere fillers to meet a diversity quota or make the organization appear ethical. My approach to an evaluation would be to monitor over time the amount of diversity related instances within the student body and faculty, have regular surveys and meetings for open conversations about diversity related topics, and to instill mandatory refresher courses for the community. However, this is just skimming the

surface of what is an extensive and expanding subject which will require adaptations to how virtual DEIB programs are evaluated.

LinkedIn has a variety of courses and instructors. I chose these four as I wanted to focus on the majority of contributions and views on the platform to accurately gain a sense of what information is currently spread to viewers. The courses I include range from beginner to advanced learning and consist of exclusively women instructors. The beginner, intermediate, and advanced courses differ in level of comprehension and sometimes program length. There is more often introductory knowledge and skills provided in the beginner courses with the difficulty of cognition rising with intermediate and advanced courses. The reasoning behind my choice of instructors is as follows — Dr. Stephanie Johnson has one of the newer released courses, Dereca Blackmon produces an intermediate course and is one of the Black individuals with four learning courses on the platform, and Paula Caligiuri's background in psychology contributes to the concept of psychological safety. Statistically, women lead these courses and outnumber men in this field. Not including one of the lesser-watched courses or one instructed by a man was deliberate in my approach being at present the majority of creators and instructors in diversity programs are women. The specific programs I chose represent a diversity that includes one taught by a member of a minority group, two of the most popular courses, and one with a psychological safety perspective. Caligiuri has produced only one course with an emphasis on psychology, and in my findings is the only one to connect the two fields. My analysis is narrowed to LL courses, therefore my instructors are drawn from the pool of what LL offers. As diversity trainings became more popular as a product of the Black Lives Matter Movement, I wanted to include someone from that disadvantaged group and their perspective since this is the singular purpose of DEIB programs.

1. *Rolling Out a Diversity and Inclusion Training Program in your Company* by Dereca Blackmon (2020)

The first course I analyze is *Rolling Out a Diversity and Inclusion Training Program in your Company* by Dereca Blackmon. Provided is a link to access a brief preview of the course (<https://www.linkedin.com/learning/rolling-out-a-diversity-and-inclusion-training-program-in-your-company>) for further reference and as an example of what the virtual DEIB trainings are in

my analysis. Released in 2020, Blackmon's lesson is for viewers at an intermediate level and is made up of four "chapters," requiring a passed multiple-choice quiz to progress onto the next chapter. As each course incorporates a quiz to be passed in order to receive the course's certificate of completion, it mirrors America's abysmal pedagogy approach to learning in where students memorize content for the purpose of passing a test rather than truly understanding subject. The video is finished with a conclusion of the material reviewed during the half hour and contains an exercise file to help attendees comprehend the course. Upon completion, the viewer is presented with a certificate of completion and shown related courses for the user to view by common keywords such as diversity, inclusion, culture, creating, and recruiting. As of September 2021, the video has gained 4.4k views, was saved by 8,124 individuals, and 19,243 users have undertaken the course. Blackmon is a diversity and inclusion training console specifying in race, gender, and class. Also previously holding the title of Executive Director of the Diversity and First-Generation Office at Stanford University, Blackmon is an excellent example of an exemplary example in leading training programs within diversity.

Her course includes a self-introduction and the use of she/them pronouns and personal stories to connect with viewers, adding an intimate touch (Blackmon, 2020). Within the 37-minute course, Blackmon mentions an array of topics, skimming the surface of each. These include gender pronouns, addressing how to get 'skeptics' on board, how to avoid mistakes, how to know when a program is working, spending almost two and a half minutes on assessing the needs of a "landscape," i.e., a company's people and why this matters, how to deliver information, and a course's evaluation. In the introduction, Blackmon states her purpose of the course is to "Help you build a D&I training program that works - customized content, stakeholder buy-in, and proper promotion." (Blackmon, 2020). Blackmon is advertising diversity content that she can alter to fit a company's needs while stating they can assist with the organization's staff buy-in to secure a program while fostering conditions where the program is well-known and understood. The second chapter focuses on developing buy-in and is where the instructor provides statistics and studies in favor of diversity programs and their overall improvements for a company, focusing on the outcome of increased revenue. Blackmon explains to obtain high retention rates and productivity, diversity practices should be active. She uses a study from the Center of Talent Innovation to support her point, which stated "People who experience bias are four times as likely to feel alienated at work, three times as likely to intend to

quit within a year, and almost three times as likely to hold back on sharing ideas or solutions,” leading to Blackmon questioning “What is this turnover and lack of productivity costing your organization?” (Blackmon, 2020). Essentially, Blackmon is making a case for why an organization should implement a program that requires tailoring to fit a company without explaining how to modify or implement one. From an ideological perspective, advertising the course on a capitalist basis discredits much of what Blackmon is so avidly trying to construct with her video. This view seemingly takes a capitalistic stance on an organization’s function and financial gain implementing a diversity program, taking the focus away from the ethical responsibility a company should hold.

Turning to valuable qualities, I appreciate Blackmon addressing the “why” questions throughout the presentation. The *why* factor is necessary to address to the viewers so they understand the significance a virtual DEIB program has in their organization. This explanation holds significance in persuading a company to adapt diversity practices and can assist in gaining participant buy-in and engagement, although is not guaranteed to do so. The two exercise files accompanying the course include *D&I Narrative Thought Starters* with five questions intended to strike up conversations and lead discussions among viewers and organizations. The second file contains pre-survey questions aimed at having viewers self-reflect and address their feelings and understanding of DEIB programs. These are useful in the beginning stages of a program but not as effective in the long-term facilitation. The absence of providing learning techniques for longevity program application is one critique I have of the Blackmon’s course. How are participants of the video supposed to employ the strategies of a diversity program they learn through the course without the knowledge or support of how to sustain a training program for their organization? It is almost as if the course is teasing viewers about diversity training practices and providing surface-level knowledge to satisfy the ethics a company seeks to fulfill in these modern times of DEIB. Similar to the quizzes scattered throughout the training programs which seemingly serve as a box to check in an organization’s quest to include DEIB work, the lack of true indoctrination these programs all contain is the length not only of the videos themselves, but of their overall program.

Another aspect pertaining to program length I seek advancement in is how to sustain a training program over a significant period of time and embed it into the organization’s fabric. In addressing an organization, there are going to be individuals on different learning levels when it

comes to the subject of diversity. Understanding how to differentiate background knowledge into groups and teach those on separate levels is an aspect Blackmon does not address in their course but should do so in speaking about the tailoring of a program. This partitioning allows for education on various diversity topics; beginning with the basics of diversity and understanding the terminology, to advancing programs for those versed in the subject and wanting to contribute more to their community. The course is offered online, yet Blackmon makes no effort to touch on digital learning or the benefits of her course being offered on an online platform.

Terminology is an important aspect of each learning course. While the number of times each of the words in DEIB is said by the instructor is displayed in the image, the more important aspect I focus on is the context in which each instructor uses the terms. The terminology I chose to analyze within the learning course is displayed in the graph above. The video is reflecting current ideas and beliefs of the current social environment and instructor, highlighting these words within

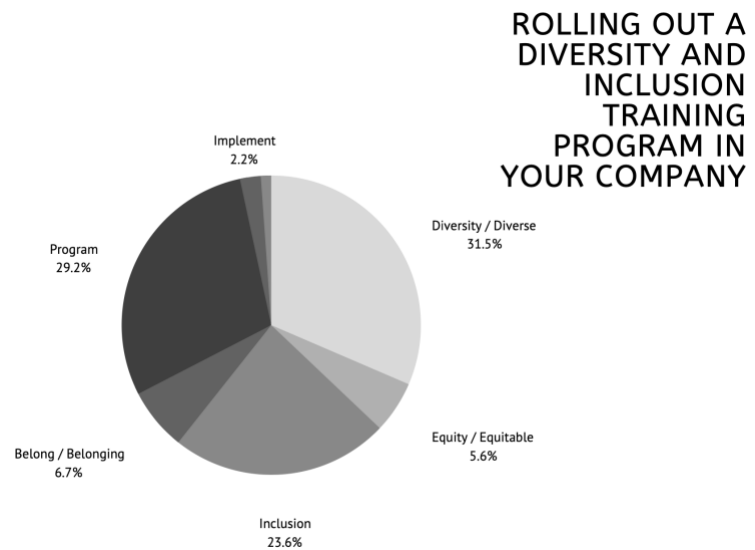


Figure 2. obtained from Blackmon (2020).

Westernized culture. In comparison with the other courses, Blackmon mentions ‘program’ the most, emphasizing the aim of the course as a training program to be implemented into a company for them to use to further their diversity practices.

In theory application, I look to Connectivism, Lippitt’s Phases of Change, Social Cognitive Theory (SCT), and Social Identity Theory (SIT) to see which can be applied to *Rolling Out a Diversity and Inclusion Training Program in your Company*. The option of a Q&A allows for the collaboration of viewers to network on ideas and concepts concerning Blackmon’s course. Lippitt’s Phases of Change Theory contains seven steps, with Blackmon following the first two to diagnose the problem and gain buy-in. The third, assessing what resources a company has and a the motivation to implement change, if there is any, Blackmon fails to mention in her course; yet necessary in a diversity program. At an intermediate level, the course

should provide basic tools in addition to the virtual program to facilitate further diversity work the viewer(s) can make use of. Of course, leaving out in-depth analysis of resources Blackmon would provide can potentially hinder the viewers' experience as they would require additional information upon how to employ said resources, but this is the content to expect in an intermediate course.

Blackmon does not explicitly suggest how to create and action plan and establish a strategy for DEIB programs. Lippitt's final two stages, maintaining the set change and gradual removal of the change agent once the transition is standardized, are not aspects of the course either as there is no mention of continuation for a DEIB program, it merely opens the door to change. This makes for an insufficient course. Additionally, SCT states people learn from "direct experiences, human dialogue, and interaction, and observation." (Kritsonis, 2005). This approach requires more observation of the participants after their course completion to evaluate whether or not the dialogue and interaction with the digital course instilled a change. SIT's learning stems from the use of stereotypes in an individual's perspective and how one mentally arranges others by likeness or disparities through their gaze. Although this theory can only somewhat apply to digital learning in the sense of individuals learning through a virtual course, given they are provided with example scenarios they can relate to or understand, it is important to understand in relation to how individuals learn.

The following two LinkedIn Learning courses are instructed by Dr. Stefanie Johnson. As Associate Professor of Management at the University of Colorado Boulder, Johnson's area of focus lies within "the intersection of leadership and diversity, focusing on how unconscious bias affects the evaluation of leaders, and strategies that leaders can use to mitigate bias," as stated on her LinkedIn profile (LinkedIn, 2022). With approximately 40 published texts on the subject of management, Johnson is similar to Blackmon in having an extensive background in the subject of management and diversity, making her qualified in the topic and in leading a training program. I chose Johnson for two of the courses not only because of her background but her outlook on developing a virtual diversity program both in a single region and from a global perspective. In her two courses I analyze the differences Johnson incorporates into her most recent course to establish the main elements of her suggested DEIB work between a local and global organization.

2. *Developing a Diversity, Inclusion, and Belonging Program* by Dr. Stefanie Johnson (2020)

Released in 2020, the intermediate course has three chapter quizzes following three chapters and a conclusion. It is an intermediate course lasting 29 minutes with 105,344 individuals who have started the learning process and 32,126 saves as of November 2021. Released on January 8th, 2020, it is considered before the burst of Western societal interest in diversity within the corporate world. The course details specifically state the video “shows HR leaders how to develop a DIBs strategy,” implying the video is aimed specifically toward individuals in human resources. This is beneficial as diversity management has been viewed to fall under HR by several diversity leaders, which I will expand upon in the findings and conclusion of the textual analysis. The conclusion of the video provides the next steps for the viewer to partake in, providing other videos on the subject to watch in their continuation of learning about how to create a diverse environment in the workforce.

In using metaphors and personal stories Johnson’s aim is to connect with the viewer to add a personalized touch and appeal to their emotional senses. Johnson follows these steps in creating a program: assessing a company to understand the diversity needs, creating a strategy to address those needs, implementing diversity into the staff recruitment, a communication plan for the faculty, and a program’s evaluation. She breaks down each point into roughly two-minute segments with the final chapter explaining to viewers the implementation of a diversity program. An aspect of Johnson’s course different than the others is where she outlines what a diversity program might look like based on each distinct organization. While she is not able to consider all the various types of a program, she is inclusive in her approach by encouraging the viewer to self-reflect and engage in research within their country and any current diversity practices or policies in place along with what an individual deems an important workplace feature that requires focus.

Johnson asks three crucial questions in the operationalization of a program. “At what level are the major demographic gaps in your organization?” followed by “Second, ask yourself what are your diversity imperatives?” and finally “Third, and maybe most importantly, what resources do you have to actually accomplish your goals?” compelling the viewer to reflect on their organization and what is already in place for diversification and the tools to develop and promote the areas in need of improvement (Johnson, 2020). This also assists in understanding the

initial needs and clear comprehension of where one can start their program, which is not as prevalent in other courses. The third and final chapter is about the implementation of a program and Johnson spends more time on the subject than any other virtual program in my analysis. Johnson states “More often than not, organizations don't evaluate their successes,” highlighting an area in need of improvement in almost all organizations’ diversity programs. Acknowledging this area, while important to the viewer to understand its relevance to the implementation of a DEIB program, does not equate to explicitly identifying how to do so. Johnson does not lay out any type of measurement tool for the participants, forcing them to conduct research elsewhere on how to accurately evaluate the success of their program.

The terms used in Johnson’s *Developing a Diversity, Inclusion, and Belonging Program* course differ from the others in her mentioning of a program evaluation. Additionally, her use of ‘diverse’ is the most out of the terms, enforcing her view of what a program should entail, typical to other learning courses as well. My counting of terms reflects the topics discussed

DEVELOPING A DIVERSITY, INCLUSION, AND BELONGING PROGRAM

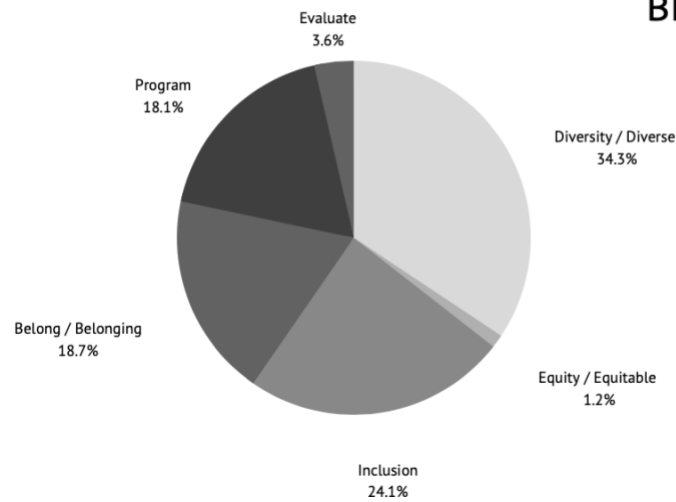


Figure 3. obtained from Johnson (2020).

within the video. Not only do I analyze the numbers, I also look at the context in which the terms are used. Johnson’s absence of common diversity words speaks to the insufficient time allotted to speaking about DEIB. Lasting only 29 minutes, the shortest of all the courses I analyze, this virtual training is able to fit a considerable amount of diversity training knowledge into her short time frame. The course is not the weakest in my analysis. Despite the duration of the course, it is not the weakest in my analysis due to the significant DEIB content delivered. Within the half-hour, Johnson mentions the evaluation of a program and is the only one to do so. This is crucial to a program, as addressing how to evaluate the success of a program supports its survival within

a company, and not doing so sets it up for failure. Yet the length of the program does speak to its effectiveness. In comparing Johnson's course to the others, which last nearly an hour, it does not seem that an adequate amount of time is spent on the topic. Instead, this video serves as a preview of what is to come rather than providing a full mastery of guidelines or a detailed description of precisely how to develop a DEIB program. In theoretical application, Lippitt's Phases of Change most accurately fits Johnson's method as she closely follows Lippitt's steps in a less comprehensive manner, not adapting to all seven actions but instead merging some together to better fit her agenda.

3. Diversity and Inclusion in a Global Enterprise by Dr. Stephanie Johnson (2021)

This course was listed as advanced and released a year later than her previous course. Nearly lasting an hour at 53 minutes, the course was released on March 15, 2018 and updated by instructor Johnson in September of 2021. As of 2022, 120,281 members have started the four-chapter course training. The course mentions inequity once but no equity, differing from the other courses that mention equity in terms of diversity practices. This holds significance because Johnson's use of terminology contributes to her overall program and the takeaway knowledge the participants receive from the learning course.

The course addresses what Johnson deems important in diversity and inclusion and defines the two terms, and proposes a "business case" as to why companies should care about the subject (Johnson, 2021). The second chapter is entirely on companies from a global perspective and how to create and introduce a diversity strategy, providing an example of one. Johnson broaches the 'why' question by asking if the company's reasoning for the construction of a diversity program is to increase innovation or if it is the right thing to do, providing the Society for Human Resource Management (SHRM) as a resource for those who are unsure how to answer why diversity is an essential practice within an organization. SHRM identifies four key necessary reasons: (1) the morality of fairness, (2) to comply with the law, (3) to address the scarcity of employee talent, and (4) to mirror one's customer community (Johnson, 2021). The fourth reason is important within the international schools in my study, not only because of the range of individuals employed, but so the students can see themselves reflected within the adults of their school community. Ideally, organizations would employ a diversity program within their company for the first reason, to uphold morals and simply because it is the right thing to do in

terms of social justice and equality. Johnson does not go into depth in this area. Instead, she provides an example of a diversity strategy from America's Central Intelligence Agency, commonly known as the CIA, to showcase what an ideal program entails and the effective means of implementation. Johnson explains how the agency shared its diversity strategy in 2016 and its goals. LinkedIn labels the course as advanced due to the high content delivery by Johnson along with the lengthy time compared to other courses.

While this detailed example provides for a significant aspect of a diversity training program, I digress Johnson spends too much time focused on the CIA rather than coaching viewers on how to create their strategy and goals, which would be more beneficial. Providing examples, while beneficial for the viewers benefit, can also be a hindrance as organizations need to create their own approaches towards diversity as stated in all DEIB programs. Overloading examples onto viewers could result in an information explosion where the viewers have difficulty in understanding the main issue and cannot effectively progress with their own diversity practices.

Next is the differences between a local and national diversity strategy. Understanding how regions conceptualize and approach diversity, including their political, social, and legal system set in place. Johnson labels her approach as multi-domestic, whereas the headquarters of a company should allow offices in other regions to dictate their own practices (Johnson, 2021). An issue she calls attention to is managing diversity across countries on interdependent teams that come to work together occasionally. This is a perspective in the international boarding schools, as they are located in one country but have offices in various other countries where they recruit students and conduct business with people from nearby areas. In this instance, Johnson offers a global approach where having leaders from diverse backgrounds coordinate what practices to instill as a base for each office, then add other practices to fit the region's view on diversity, allowing "Some flexibility by country." (Johnson, 2021). Johnson goes more in-depth with her diversity strategy while still providing examples for the viewer to reference all while maintaining the goal of guiding viewers on how to construct their own program. The third chapter, globalized HR practices, describes how DEIB should live within the HR department. This is a logical choice for an organization as the HR department oversees the recruitment and support of a faculty along with trainings and the onboarding process for new hires. Johnson stresses HR should hold all pertinent information about a company's diversity program and be

able to effectively disperse the information to all in the community and unfollow up with an evaluation of the said program (Johnson, 2021). Again, Johnson touches on a vital aspect of a DEIB program, the evaluation and measuring success, but only speaks for a little over two minutes in her course. This is not nearly enough length to analyze and explain to viewers the importance of an evaluation program and how to include it in a diversity training. The message within her short speech about measuring success contains reflections on her own research concerning the treatment of minorities within the workplace, touching on the barriers women and minority groups have to overcome to be at the same level as White men (Johnson, 2021). Her use of the word *evaluate* comes up when speaking about hiring new candidates and securing a diverse pool of applicants to begin with when entering the hiring process (Johnson, 2021). Johnson's suggestion of a measurement tool lies within analyzing the types of diversity within a workforce. She makes an assertion about employee retention, stating "Men and women have equal access to promotions and receive equal pay," completely excluding any individuals who identify with a gender outside those two and not using inclusive language (Johnson, 2021). This is problematic; not applying inclusive terminology in any DEIB program is essentially excluding a group from the practices she preaches. In order for this section to hold more weight Johnson should touch on the subject of the longevity of a diversity program within a company and how to continue trainings — guaranteeing a DEIB program is implemented into the foundation of an organization.

The fourth and final chapter provides examples of four countries' approaches to diversity — Brazil, Russia, India, and China. "The largest study ever done on the international workforce is called the GLOBE study, stands for global leadership and organizational behavioral effectiveness in 1991 by Bob House and involved 17,300 middle managers from 951 organizations across 25 different cultures. Based on the studies, there are 10 major areas in the world. I view this as a broad generalization that is dangerous to accept in diversity, as grouping together regions can overlook certain aspects of a culture. BRICS states the major cultures are four in Europe: Latin Europe (Spain and France), Germanic Europe (Germany and the Netherlands), Nordic Europe (Denmark and Sweden), Eastern Europe (Greece and Russia), Anglo Culture (America, Canada, Australia, and the UK), Latin America (Mexico and Central and South America) Asia is divided into Confucian Asia (Taiwan and China) and Southern Asia (India and Thailand), Sub-Saharan Africa (Nigeria and Zambia) and finally the Middle East

(Turkey and Egypt). ” (Johnson, 2021). Johnson focuses on the major countries within these groupings, stating an emerging market is defined as “A country not at the standards of a developed market, but offering great promise for future business,” stating the major emerging markets at the time of the release of the video as Brazil, Russia, India, and China; part of the BRICS organization mentioned earlier in my research (Johnson, 2021). Diversity is among one of the bigger issues these countries face as they break into the global market being four of the five leading economies internationally. Bringing up this exhibits credibility in Johnson’s research on the subject and provides the viewer with a valuable resource to utilize. The conclusion is a brief 77-second wrap-up of the course with no mention of the continuation of a course to integrate it into a company’s culture or the evaluation of a program. This leaves significant gaps in the entirety of a DEIB program for the viewer. The three-year period between Johnson’s virtual programs shows progressive methods for a DEIB program with the assistance of her use of case studies in the most recent course. Johnson states the main takeaway from this is to have substantial knowledge of a foundation for a DEIB program with an emphasis on the difference between a global and nationalized approach. While there is improvement in Johnson’s course, it still lacks the qualities needed to help support and maintain a diversity program in an organization over a significant period of time.

The terms in this course mirror those of her other video with the exception of any mention of a program evaluation. Johnson’s decision to not include this aspect is questionable, as she only briefly touches on how to measure success. *Diversity and Inclusion in a Global Enterprise* holds the highest use of ‘diverse’,

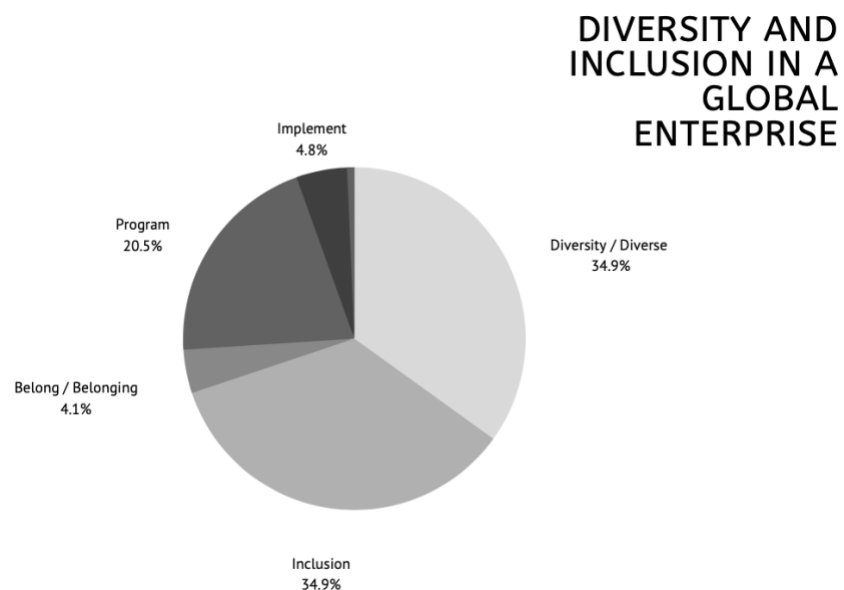


Figure 4. obtained from Johnson (2021).

‘inclusion’, and ‘implement’ out of all the courses analyzed. Her choice of terminology in this

course is specific to her communication method to viewers and the message Johnson desires viewers to leave with; highlighting the motivation of diversity and inclusion while relaying methods of implementation of a diversity program. This connects to Turkle's idea of the computer being an extension of the self rather than a technological tool as individuals are using LL to learn about DEIB and the virtual aspect of learning connects viewers to a global community. With Turkle exploring how computers change the way in which we think, the use of a digital platform to disperse knowledge on any topic is opening the conversation to those with access to a screen.

4. *Managing Globally* by Paula Caligiuri (2018)

Managing Globally aims to leave viewers with the knowledge of how to manage a diverse organization. I analyze it last to include a course with an inferior approach compared to the others and serve as a contrast to more successful learning courses. Paula Caligiuri, an author with works on international business and expatriate management, global leadership development, and cultural agility, holds a Ph.D. in industrial/organizational psychology and contains requisites parallel with the other instructors assisting in the development of communities and their diversity in addition to her specifics in psychology. The intermediate-level course was released on May 16th, 2018, lasting 47 minutes with 102,813 viewers of the video as of 2022. Despite the number of individuals who have undertaken the course, Caligiuri does not go into depth regarding DEIB practices as much as the other three course instructors. Her quality of context is lacking in learning theories, as the theoretical applications I incorporated in my analysis, Caligiuri's video contains few aspects of SCT and SIT.

Figure # shows the use of terminology is staggeringly empty, with only belong/belonging being used. Although this is not the main reason the video is of poor quality, it contributes to the overall content, or lack thereof, in concepts within diversity. Because I choose to focus on seven terms and Caligiuri mentions only one, I included the term 'individual' as Caligiuri mentions individualistic cultures and I found that interesting as none of the other courses speak of such a specific topic in regards to diversity.

MANAGING GLOBALLY

One major critique I have is Caligiuri's mention of the course aimed toward 'leaders' without explicitly defining what leaders are. This has the potential to exclude individuals who might not see themselves as leaders or at a lower learning level even though the course inhabits the mid-range of learning courses between beginner and advanced.

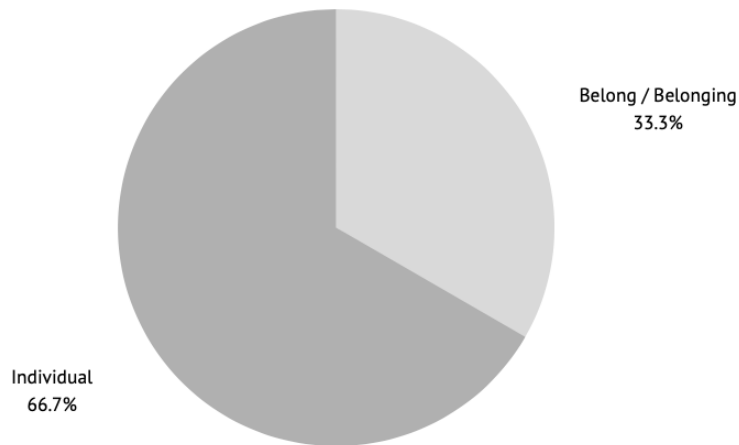


Figure 5. obtained from Caligiuri (2018).

Additionally, Caligiuri does not mention any of the terms within DEIB in the 45 minutes her course runs with the exception of 'belong', which is mentioned only three times. For this reason, I choose to include the word 'individual' because Caligiuri mentions individual-oriented cultures, a concept not mentioned in any of the other courses. Her lack of common DEIB terminology is not the main reason I chose this as the most inadequate course, but it is because of the overall absence of direction that the course presents to its participants.

To be on par with the other courses I analyzed above, Caligiuri would need to improve the content in the video and modify how the information is relayed to the viewers. As mentioned above, the length of the course is not a significant reason this course is insufficient; however extending the time spent on each term in DEIB and explaining what each means would contribute to a longer video, providing viewers with more time to comprehend the information being explored by the instructor. Additionally, providing in-depth definitions for common terminology within the DEIB genre would allow viewers the chance to leave with useful diversity knowledge. The course contains chapter quizzes following each section as all the LinkedIn Learning videos in my thesis do. In *Managing Globally*, each quiz contains only one question before the viewer can move onto the next topic. This is a redeemable quality of the course as others contain multiple questions, and as I stated in previous courses, the quizzes do not contribute any substance to the videos. With this course containing only one question per

quiz it allows the viewer to reflect on a single subject before continuing with the course. This allows the viewer to reflect on what Caligiuri deems the most important concept should be taken away from each section. A final critique of the course is the hasty conclusions. Only five minutes long with three allocated to summarizing the video and two dedicated to next steps, the instructor skims over the video's content and briefly addresses how to move forward in a DEIB program while mainly advertising herself and skillset in an effort to be hired as a diversity and managing consultant. Were there more time devoted to how to proceed, I would consider the video in better standing along with the others.

LinkedIn Courses Comparisons

Each course is led by a female-presenting individual, with Dereca Blackmon being the only female of color. This gendered aspect represents women taking charge of the diversity genre and pushing for change within organizations. The virtual courses are extremely platform-specific, being limited in their presentation but offering uplifting energy and a workforce power-driven theme, faithfully following the Western culture of capitalism without providing concrete techniques for the construction and implementation of a DEIB program. Western influence is also present in the international boarding schools as seen in my case study in both their approach to teaching and a financial obstacle to students. The LinkedIn Courses offer their services to viewers, educating them on the surface level of diversity practices. They are not offering concrete substance to a program, merely skimming the top of an intense body of water containing many channels leading to other ponds. The courses are seemingly interested in selling their diversity and program management consulting services, whereas the books offer a detailed foundation for strategizing and executing a diversity program. The downside to these media forms is they do not reflect the current digital media situation and are not as readily shared as the videos.

An additional notable detail of LinkedIn's Learning platform is the chat feature, allowing users to strike up a conversation, ask questions to the instructor, and bring new ideas to the table from everyone who has access from all geographical locations. This allows for insight and ideas, the course to be questioned and elaborated upon, and minds to collaborate on one platform. Yet

this is limited to only those who have joined the course and watched the video, once again acting as an exclusionary method to any wanting to be included in the diversity genre conversation. Limiting those to LL's resources can only harm the environment of those wanting to learn about furthering diversity.

The difference in advertisement between the online courses and books are set in an enclosure of those committed to LinkedIn's platform and those already within the diversity realm. The videos are commercialized to the LinkedIn audience, saying "I'll come and fix your organization's diversity program, and you'll be left with a perfect harmony of diversity" whereas the book is offered on academic platforms, such as higher education libraries, for those who are wanting to go in-depth with the topic. One has to know what to look for in order to come about the texts. In my opinion, this is not enough. The videos seem to be putting rose-colored glasses on the topic, stating it will be a complex process but not addressing the more realistic and laborious approach the written texts reflect. This can be due to more detailing in the pages or the instructors wanting to avoid the difficulties for fear of scaring away participants.

A shortcoming of the videos is their advertisement towards any individual interested in learning about diversity where there should be differentiators in videos and their content for individuals and actual diversity professionals wanting to create a program for their organization.

Overall Terminology Aspect and their Functions

Common terminology is so important to understanding each other and understanding the world around us, especially within the DEIB genre. As Eyman and Gleason examined in their texts regarding digital rhetoric and terms, there are many conversations regarding diversity terminology and how it has been utilized and how their definitions have been altered to fit modern practices. The most effective DEIB courses and programs have consistently been the ones that define terminology to ensure all parties are on the same page. These courses are socially situated learning models as cultural embedding assists in the development of new skills related to diversity, and is how individuals learn. The courses ranking in their use of the key terms I choose exhibit the instructors level of importance placed on the concept and how they utilize it in their program. Based on my findings, the amount of times a term is mentioned within

the course directly correlates to the effectiveness of the course. *Diversity and Inclusion in a Global Enterprise* ranks first because it explicitly discusses the terms diverse, inclusion, and implement. However, it is one of the courses with the fewest mentions of equity, belong/belonging, and evaluate. The course ranking the lowest in terminology use is *Managing Globally*, which has no mention of any of the terms except 'belong/belonging'. Deemed as my least effective course because of its advertisement toward 'leaders' in the workplace without explicitly saying what includes a leader, this course does not place any importance on the other terms in DEIB. The terminology correlates with the failure of the program and its insufficient content taught by Caligiuri about DEIB. Two outlier terms are 'evaluate' and 'individual'. 'Evaluate' was only mentioned in Johnson's *Developing a Diversity, Inclusion, and Belonging Program*, and 'individual' was mentioned in *Managing Globally* by Caligiuri. A diversity program is weak without a thorough evaluation, and the lack of evaluation mentioned in all the video courses with the exception of *Developing a Diversity, Inclusion, and Belonging Program*, conveys there is little importance within the virtual DEIB genre about a program's continuation and evaluation, resulting in its overall success.

DEIB living within the HR of a company means there is a structure in place for reporting and sending out initiatives, and the employees know exactly where to go for any matters related to diversity. While there are many advantages to this approach, there are also flaws that can hinder this. Whether it is a group of individuals or one whose responsibility is to oversee the diversity process, HR can impede the process by sending the message that it is the only one who holds the responsibility of promoting diversity practices when in actuality each person should bear accountability to advance diversity, equity, inclusion, and belonging in their work environment. Furthermore, it can reduce the priority of diversity by staff viewing any advancements as industry work rather than individual work. In *The Evaluation of a Diversity Program*, the authors state "Diversity programmes should not occur in a vacuum and must be supported by other initiatives and activities. Diversity training programmes are not the cure all, and all employees should be encouraged to initiate and participate in potential diversity initiatives." (Fouché et al., 2004). Another disadvantage DEIB programs are currently facing worldwide is funding, as shown in the case study, revealing one school does not have enough to cover the cost of their diversity plan, while the other does not even have an established budget to work off of.

Written Texts

In the texts, tracking the terms as I did in the virtual programs is unprocurable in an effective manner. In lieu of this, I choose to focus my efforts on the overall content and major topics covered in the two books. The books are advertised on selling sites such as Amazon and frequent university libraries and are similar in the sense that they are written and edited by more than one author. Having an abundance of specialists contributing their background and research to the book, separate from the virtual programs led by a single trainer, leads to a more knowledgeable program from a diverse group. Bringing more than one person into the videos would increase both the credibility and success of a program because just as a diverse group is needed to effectively implement a DEIB program, a diverse group is favorable in delivering information about how to do so as each instructor brings a different perspective, approach, and resources.

5. *Managing Diversity and Inclusion: An International Perspective* by Jawad Syed and Mustafa Özbilgin (2019)

Originally published in 2015, a second edition was published in 2019 depicting more international dimensions of diversity than the LL videos and how its origins lie within The United States. Its main focus is on the business side of diversity and discrimination in the workforce, producing the need to introduce methods for addressing and eliminating discrimination issues. The book is edited by Jawad Syed and Mustafa Özbilgin, both of whom identify as males. There are an additional 16 individuals who worked on *Managing Diversity and Inclusion*, contributing their unique perspectives to aspects of the book, as Syed and Özbilgin include “insights from sociology, psychology, international relations, history, management, business and organization studies.” (Syed and Özbilgin, 2019). The credibility of both authors lies within Syed as a Professor of Organizational Behavior, with his main research interests include international human resource management, diversity management, business ethics, and organizational knowledge. With written work focusing on a global and Middle Eastern perspective. Özbilgin is a Professor of Organizational Behavior whose research focuses on

equality, diversity, and inclusion at work from comparative and relational perspectives. His work focuses on changing policy and practice of equality and diversity management at work.

Before diving into the main focus of the book, I appreciate the beginning overview of relevant concepts and terms to ensure the reader understands the terminology within the diversity and inclusion field. The debrief, in chapter one, lists ten terms for the reader: stereotypes, prejudice, discrimination, unconscious bias, microaggression - and within microaggression, terms that fall under the same category as forms of microaggressions - racism, microassault, microinsult, microinvalidation, and sexism. A brief definition and overview of how it aligns with diversity practices are listed under each term. For unconscious bias, there is supplementary text providing insight on how one can overcome one's personal unconscious bias, accompanied by examples and a table regarding Facebook's training when it comes to unconscious bias. Additionally, with microaggression holding micro-terms, the authors provide two of the main categories of microaggressions, racism, and sexism. Following defining the terms, the authors provide a discussion activity to initiate in an organization's diversity training by encouraging pairs to discuss stereotypes and their various forms to begin the conversation about what diversity entails.

The book contains three parts encompassing 12 chapters, with the first section revolving around concepts, the second segment about dimensions of diversity, and the third module reviewing the future of diversity management and concluding the text. *Managing Diversity and Inclusion* incorporates outlooks on diversity from the standpoint of America, Europe, Australia, the United Kingdom, and BRICS countries - Brazil, Russia, India, China, and South Africa - a group of five significant countries, each with economies becoming more prominent around the world, and "Comprising 41% of the world population, having 24% of the world GDP and 16% share in the world trade." (Evolution of BRICS, 2022). The inclusion of BRICS and other international perspectives makes this somewhat of a model text because of their inclusion of references and resources and understanding diversity on a macro, meso, and micro level, which the authors emphasize is a crucial detail in managing a mix of natives and expatriates.

Leading into the next section, titled *Managing Diversity in the Workplace*, the authors explain the field of diversity as it is "understanding people's identities, gender differences, ethnic heritage, disability status, and culture." (Syed & Özbilgin, 2019). Here is where I expand on what diversity encompasses, as it is progressing with modern times and continues to grow,

including more specific aspects of identity and culture. The authors provide a quote accurately explaining the scope of international diversity, stating

“There has been an expansion of diversity management language and practices in different domestic settings and the emergence of national diversity management practices. Differentiation between national approaches to diversity leads to complexities of coordination. To coordinate differently structured diversity efforts across multiple domestic settings, there were attempts to formulate international and global approaches to diversity management. Thus, diversity management has been expanding from its modest domestic formulations to a multidomestic and global framing of the management of differences.” (Syed and Özbilgin, 2019).

This domestic to global approach benefits the reader in their interpretation of how diversity management differentiates from a local to an international scope.

There are reflections and discussion questions for the reader/group(s) in each chapter, case studies, questions for the reader(s), and intended learning outcomes at the beginning of each of the 12 chapters for interaction. They also provide realistic examples for contemplation of the outward and inward self. Yet all these exercises are pointless unless the reader is taking full advantage of them, and where I note having a virtual program is superior. By having access to exercises provided by an online instructor one can easily send them out to a faculty and follow up with staff and their use of the resources provided in the LL videos. Another conceptual aspect of the DEIB genre is the authors’ acknowledgment of the significance of including all areas of an organization in diversity, including “planning, recruitment, HR management and development, organizational performance and growth, and turnover.” (Syed and Özbilgin, 2019). Including these areas with DEIB practices is similar to some of the LinkedIn Recorded Courses, showing a pattern that diversity experts acknowledge each area diversity practices are needed. Yet there is an oversight, as diversity practices should live within the human resources department as it is an organization’s hub for training and supporting its workers, where recruitment and company exist occur and dealing with issues such as discrimination, the needs of the staff, and ensuring all have and recognize equal opportunities available to them through company resources. “Therefore, in Africa, alongside managing diversity at the meso-organisational level, it is pertinent to see this reflected at the macro-national and micro-individual levels to reduce or possibly eradicate conscious and unconscious ethnically motivated biases.” (Syed and Özbilgin, 2019). This quote

resonates powerfully with any diversity program; as we are in a globalized world becoming increasingly smaller with advanced technology, we need to be analyzing diversity efforts at the individual level, group and organizations, and society as a whole.

The international perspectives which stem from the book include the continent of Africa while exploring a couple of specific African countries, European aspects, and Asia. However, although these continents are mentioned, Syed and Özbilgin view current diversity programs as having a “Western-centric approaches to diversity” and thus “require re-evaluation.” (Syed and Özbilgin, 2019). This is reflected in the virtual programs which are aimed at Westernized cultures not stated explicitly, but within the platform, they are dispersed on. Syed and Özbilgin conclude the book with a chapter reflecting the learning objectives presented throughout the entirety of the text. They introduce figure 13.1, asking six crucial rudimentary questions: Where? When? Why? What? How? For Whom? Each question holds a paramount answer regarding diversity management and, as the authors state, “Asking these elementary questions is always helpful to explore any management concept from contextual perspectives.” (Syed and Özbilgin, 2019). Each fundamental question’s answer poses a crucially important aspect in how a company answers them, reflecting how they truly view diversity practices. Finally, one last notable concept of the book is the author’s take on individual and shared responsibility and a domestic to global approach. “Diversity management is increasingly considered a shared responsibility, which diversity professionals are tasked to coordinate,” making the responsibility fall on all faculty within a company to uphold and enforce the diversity practices with a set group of individuals overseeing the process (Syed & Özbilgin, 2019).

My critiques of this book are mainly in its deliverance. The downside to a book used as a reference for the implementation of a DEIB Program is the amount of time and effort it takes an individual to go through the book. A virtual program provides the aspect of relaying the information to a viewer and providing a quicker method of learning along with additional resources, such as questions designed to facilitate conversations, workbooks, and more. The main theory used in the book is SIT, a theory which I concur with in the use of a DEIB program, as Syed and Özbilgin state, “To explain how people see themselves and others, especially within a group structure.” (Syed and Özbilgin, 2019). I also see how Lippitt’s Phases of Change can be applied in the construction of a DEIB program as they follow distinct steps in detail for the

reader. However, this book, along with the next, lacks connectivism as no learning occurs digitally, which has been proven to be the modern practice of obtaining knowledge.

6. *Developing Successful Diversity Mentoring Programmes: An International Casebook* by David Clutterbuck, Kirsten M. Poulsen, and Frances Kochan (2013)

With over 50 contributors maintaining varying backgrounds of specialties, each person adds to Clutterbuck, Poulsen, and Kochan's method of developing a diversity program. The authors come together and combine their knowledge to sustain an understanding of what is needed in a diversity program. Made up of 32 case studies, the authors covered specific types of diversity cases and mentoring programs whereas "Diversity mentoring is a process within the context of a mentoring *relationship* which takes place within the larger context of the organization and sometimes also within society." (Clutterbuck et al., 2013). Over the course of six chapters the development and learning of a DEIB program is examined. The preceding three chapters follow a type of diversity each, in diversity, gender orientation, sexual preference, and race and culture.

The foreword addresses the complexities of educating a wide audience about diversity issues, stating "Building rapport with someone, who sees the world radically different, can be hard work." (Clutterbuck et al., 2013). This lets the reader know from the initial stages there will be difficulties, opposing the virtual courses who bring this topic up at the end and merely brush over it. They also address terminology and how standardizing any type of language within the genre can be debilitating in efforts toward creating a diversified culture. Implicit bias is one term of importance to the authors, wanting their audience to understand its definition and the impact it can have on an individual's outlook. In choosing DEIB programs to analyze, this is a term I came across frequently. There was a LinkedIn course about how to address implicit bias, exhibiting its importance. The text also mentions the psychological safety of a relationship between all parties and its importance within the first several pages, alluding to its importance within a program and relevant to Clark's idea.

The second chapter elaborates on the intricacy of diversity mentoring within three sectors: societal context, organizational context, and the relationship between a mentee and mentor. The learning process between all three can produce the learning achievement of "New

learning, new insights, and personal growth,” within one’s social identity, how they fit into their environment, and their worldview. (Clutterbuck et al., 2013). The authors provide graphs to decipher their text along with resources for the reader to partake in at their discretion. While the book does not follow the same capitalistic tone as the virtual courses, it presents an argument for the financial gain a company will achieve if they develop a DEIB program, from a monetary sense and other benefits, such as staff retention and increased morale. The remainder of the book follows specific case studies on the aforementioned diversity topics with the assistance of the contributors.

Developing Successful Diversity Mentoring Programmes aligns most with SCT and SIT as it provides examples for the reader to learn from others’ experiences and observe how situations play out via direct interactions, conversations, communication methods, and overall observations. The SIT and its use of stereotypes to accommodate learning of sorting others into groups based on similarities or differences is displayed in how each case studies views a group of others. The authors’ aim of this is to encourage the readers to learn about diversity from different worldviews while understanding diversity can take different forms depending on the location of an organization and its approach to diversity practices. This book is similar to Johnson’s 2021 course with relevance in the international case studies with more emphasis on a summary of each diversity practice rather than the case studies as an additional resource for the participant. However, the book becomes redundant in its focus on the case studies. Although each is different in its own way, from the overall approach to the types of diversity each concentrates on, there is little other information in the book than the case studies. This area is where the book could improve in order to better the content on international DEIB programs.

DEIB Programs: A Comparison

There are notable similarities and differences between the virtual and written programs I bring into my critique. The target audience varies from organization managers to those in the diversity field, the manner in which information is dispersed, and the number of contributors in the online versus written programs. The LinkedIn Courses are advertised to, first and foremost, those who have a LinkedIn profile and have marked interest in the diversity field. After

reviewing the virtual programs, I agree with the basis of their structure, but not with the overall content. The books are severely more detailed but require significantly more time to process the information included, whereas the videos have the ability to fit into one's work schedule and provide independence to let the viewers pick and choose a topic to focus on within diversity. The learning courses I analyzed are intermediate and beginner for those just entering the diversity field to those who have the basic knowledge about the subject and are looking to strengthen their proficiency, targeting an audience interested in knowing more than the surface level of the diversity genre.

When researching courses on LinkedIn, keywords lead to an abundance of findings and relevant courses one can participate in. LL does not offer a single free course out of their total 155 diversity-related courses. Instead, they are only available to LinkedIn's premium paying members (LinkedIn Learning, 2022). The disparity of the course offerings speaks once again to the class and economic advantage some have the privilege of I mentioned in the case study. The online courses also have more of a personal aspect, with the instructors describing personal adversities they faced in the workplace. They also offer more resources than the books in my analysis do - easier access due to the internet rather than a book. On the LinkedIn platform, a member can 'follow' hashtags, join groups related to the topic, and utilize the search engine to research courses, find relevant jobs, and professionals within the field. The books do not have the same effect on information dispersion as the reader would need to make more effort to find additional resources and support from peers.

The two books each offer a critique of programs and address how they have the chance of failing, conveying how to navigate such obstacles. Operating on entirely different levels, the videos do not speak to the failure of a program as much. Each source defines diversity, inclusion, and belonging in its own words, although each definition is parallel to the next. Combining the detail-oriented characteristic into the videos would give it a step up. One video is not sufficient enough, and a trilogy of videos would be more beneficial in aiding the continuation of a training program. I have several critiques of these programs, which I will address and suggest improvements to implement to achieve success. First, the length of these videos is entirely too short to create a lasting impact or direct a company on how to generate an appropriate length for a program, ideally with a year mark and 5-year plan. I also do not see any outstanding evaluation aspects to check whether the program has had the desired outcome and has been successful,

ensuring that the program was set up for checking off a diversity box instead of the organization truly encouraging diversity practices. Part of the success is teaching that the program will be demanding. There will be many obstacles to overcome and aspects of the company that needs to be reevaluated and rebuilt, yet offering guidance on how to address these problems. Another negative aspect of these DEIB programs is the instructor does not address participant backlash, or the program unintentionally has an opposite effect and how to navigate this obstacle. It is challenging for one to address their own deep-embedded biases, and this aspect can take a while to come into effect. This can also spark an opposite effect, whereas employees of an organization get upset because they do not believe in certain aspects of diversity or that these types of programs are necessary. Lastly, the variety of programs I have analyzed is that the DEIB training effects typically last for a couple of days and then dissolve from the company, not having a lasting outcome. This relates back to the lack of evaluations available for these programs and ensuring the team that implements the DEIB programs into place has a plan to evaluate each aspect of the program's timeline. Organizations can accomplish this by creating an extensive evaluation of an international DEIB program and addressing the differences between realistic and unrealistic goals to set.

One significant critique is how the programs do not address how to deal with lashing back if individuals refute the facts laid out or refuse to participate. My suggestions on how to approach this problem include:

1. The areas that individuals are retaliating in are the topics requiring the most focus in order for all to understand their importance and relevance to diversity.
2. Secondly, these programs need to make the users understand that while you may not hold similar beliefs as others, or even understand where they are coming from, you may very well never fully understand because of your different environment, upbringing, and overall worldview, one should respect other beliefs and values as much as their own, even if one does not completely understand them.

Another critique is improving the length of programs to construct them more realistically with set timelines. If all who watch the LL Courses can learn the challenges and multi-faces of diversity and what inclusion, equity, and belonging look like in an organization in 40 minutes, then the world would be that much closer to overcoming racism and prejudice. Because there are so many rich topics to discuss, debrief, and reflect on, as well as getting the viewer(s) to

acknowledge, understand, and confront their own bias, in addition to getting a group or organization to outline how to plan goals and assessments of a program let alone evaluate the success of a program after it has been implemented for a set amount of time, these programs should be much longer. They should also include a more comprehensible outline of a timeline of events for establishments to follow. A critique of screen culture comes from *Screen Genealogies*, stating “As more and more aspects of production, consumption, leisure, and communication rely on interactions with screens, so fears grow of the risks and dangers associated with screen exposure.” (Buckley et al., 2019). This perspective on digital learning speaks to the backlash of a program in the sense employees of an international school will miss out on the face-to-face connection in meetings, collaborations, and staff training.

Developers of diversity programs argue an important aspect of why a program should be implemented is the financial gain aspect for the organization. While studies show this is true and should be important to an organization, there is more to consider. The psychological safety of employees and cultivating a culture of inclusion in the community along with the feelings of the employees should be strongly considered, if not the top priority, considered in the making of a program. Employee satisfaction should play a key role in the evaluation process in measuring success. In *The Evaluation of a Diversity Program* by Christa Fouche, Cherylene De Jager, and Anne Crafford, the authors state what has been said repeatedly in other texts. “Leadership simply cannot treat a culturally diverse workforce as a homogeneous group.” (Fouché et al., 2004). By beginning with understanding the broad definition of diversity, the authors spend the remainder of the text examining what attributes to a failing diversity program. Their first step, as many others agree on, is to assess the current environment of an organization. In doing so, one can gauge the needs in response to the current conditions, which is the second step. Finally, the third step is to list all the reasons why diversity programs fail and then plan to overcome these issues through extensive research in the field.

Within any setting, there will be outliers, those who disagree with the process. This is present in virtual learning where there is likely to be a population in an organization who disagrees with the method of virtual learning in the workplace. Although DEIB is still relatively new, there have already been documented cases where there is pushback against diversity programs, especially in America. Vaughn noticed, “White American participants tended to respond to confrontation in sensitivity training in three important ways.[ii] One group of whites

became more insightful about the barriers to race relations as a result of being put on the hot seat during the encounters. Another group became more resistant to racial harmony as they fought against accepting the facilitators' label of them as racists. A third group became what the military referred to as 'fanatics. These individuals began advocating against any forms of racial injustice after the training.'" (Vaughn, 2007). Therefore, as stated in the LinkedIn Learning videos, when it comes to international DEIB programs, organizations should be obligated to thoroughly analyze the needs of their company, including assessing how they will react and move forward with a diversity training should there be retaliation from any participants.

In confronting challenges of diversity training and policy management, there is the difficulty in the "Compilation of effective strategies and structures, which are necessary for quick decision-making and the best competitive advantage." (Fouché et al., 2004). The text *The Evaluation of a Diversity Program* is centered around regulations of how to properly assess the success rate of a diversity program and plainly states "Diversity training is done because it is the right or moral thing to do: make the business case for diversity training first." (Fouché et al., 2004).

From Real-Life DEIB Practices to Audio-Visual and Written DEIB Programs: The Conclusion

From the case study and the textual analysis, it is clear there needs to be a measurement system in place to rate success through the literature review and textual analysis. While authors and instructors vary slightly on what a measuring tool contains, they encompass the same domain. Formal feedback from employees and leadership, surveys and questionnaires sent regularly (by this I mean more than once a year), in-person observations, involvement from the human resources sector, and a known open environment where comments and complaints can be submitted through a formal process are all a part of measuring success. Results will include a range of outcomes, including improved employee performance and satisfaction leading to the retention rate, heightened morale from all levels, quality of work, fewer workplace instances involving discriminatory acts and reports, and the continuation of said program. In dealing with any individuals who go against racial harmony is an aspect of understanding an organization's diversity needs. Vaughn states, ". . . organizations vary in diversity education needs.

Determining how to meet these needs requires the trainer to possess critical thinking skills and an ability to facilitate issues outside of her or his cultural experience. The capable diversity professional has the ability to determine when race education is the suitable intervention, when gender orientation is called for, when addressing homophobia is necessary, etc.” (Vaughn, 2007). In terms of implementing a diversity program, highlighting those opposing such work will continue throughout the program and continue to be a barrier for any institution.

The current practices within education institutions are shown through my case study with the two international boarding schools EFA and LAS. A lack of responses in the surveys can reflect a lack of having regard for diversity practices. Ultimately, a combination of Connectivism and Lippit’s Phases of Change along with an underlying tone of SCT and SIT contribute to an ideal comprehension of digital learning. While each DEIB virtual program can relate to at least one learning theory, Connectivism is how all participants learn through the virtual programs. My analyses of each LinkedIn Learning course provides insight into what aspects of the digital learning platform are successful in virtual DEIB programs and where the courses diminish in their aim to educate viewers on how to create and implement a diversity training.

Case Study

Public versus Private Education Institutions and Policies: Which is Better?

Both EF and LAS are private educational institutions, forming a preconceived bias in regards to my statistics and case study findings. I integrate a background on factors of public vs. private schools and assess how this influences diversity approaches in the respective environments. The differences between the two territories, public and private, contribute to how diversity integrates into the culture of each community and how they approach diversity. Overarching distinctions include funding, accreditation, hiring procedures, curriculum, and policies. These differences, specifically within policies, are important to highlight in regards to diversity approaches as described by Vikki Leach in her book *Financial Times Guides Inclusion and Diversity: Your Comprehensive Guide to Implementing a Successful I&D Strategy* stating “Policies play a critical role in employee welfare and creating an inclusive environment. Organizations need policies to set standards and build inclusivity among their diverse workforce.

Policies help people understand their rights and the organization’s position on specific aspects.” (Leach, 2022). Schools around the globe are enacting policies regarding diversity, equity, inclusion, and belonging, requiring a brief look into how policies are implemented and maintained. To do so, I reviewed The Organization for Economic Cooperation and Development (OECD), a conglomerate including 38 countries researching a variety of topics, including education (OECD, 2022). Their website states their intention is to “collaborate on key global issues at national, regional and local levels. Through our standards, programmes and initiatives, we help drive and anchor reform in more than 100 countries around the world, building on our collective wisdom and shared values.” (OECD, 2022). Education is one topic the organization conducts research on among many. In researching education approaches from an international view, the OECD assists its members to discover and implement information to create a heightened society in all aspects, including social inclusion.

The OECD Programme for International Student Assessment (PISA) is an assessment conducted on student performance in its involved countries. Volume V, *Effective Policies, Successful Schools*, compares the educational achievements within public and private schools. OECD describes “An institution is classified as public if it is: i) controlled and managed directly by a public education authority or agency, or ii) controlled and managed either by a government agency directly or by a governing body,” and “Private schooling may take one of three forms, namely: government-dependent private schools, independent private schools, or homeschooling.” (OECD, 2020). The organization iterates the differences between an independent and government-dependent private school lies within the funding, with independent private schools not paying their teachers from government funds while government-dependent institutions either obtain finance of under 50% coming from the government or have the government pay for the teaching faculty. OECD states “The terms “government-dependent” and “independent” refer only to the degree of a private institution’s dependence on funding from government sources, and not to the degree of government direction or regulation,” meaning government mandates over policies, guidelines, and similar features are not applicable when comparing the different types of schooling (OECD, 2020). This correlates with training programs as schools determine where to allocate their funding, and as I will discuss in my case study, there is not currently enough being funneled to staff training programs, let alone diversity trainings.

In regards to school policy, the 2018 PISA report conveys “Considerable disparities between advantaged and disadvantaged schools related to shortages of education staff and material resources, including digital resources,” further stating that “Ensuring that all schools have adequate and high-quality material resources, and the appropriate support, is key if students from all backgrounds are to be given equal opportunities to learn and succeed at school.” (OECD, 2020). In the report’s chapter, *Private Schools and School Choice*, funding and policies are analyzed in the contributing countries. The OECD reports “Private spending on schools has increased considerably in recent years and international funding provides an important source of funding in a range of countries.” (OECD, 2020). This explains how the existence of policies between public and private schools differ and the important role policies have in an education system’s diversity.

A second article from the OECD organization is titled *Education at a Glance 2021* which “Provides data on the structure, finances and performance of education systems across OECD countries and a number of partner economies.” (OECD, 2021). Within this publication, the lasting influence of schools globally along with access to education and finances spent on education is examined to understand the overall learning environment within education systems. “The 2021 edition includes a focus on education equity, investigating how progress through education and the associated learning and labour market outcomes are impacted by dimensions such as gender, socio-economic status, country of birth and regional location.” (OECD, 2021). In the 2021 publication, both Switzerland and American education statistics and backgrounds are viewed. Speaking to schools funding differenced around the world, the report states “The largest share of funding on primary to tertiary educational institutions in OECD countries comes from public sources, although private funding at the tertiary level is substantial. Within this overall average, however, the share of public, private and international funding varies widely across countries.” (OECD, 2021). In examining the differences between Switzerland and American schooling systems, Swiss schools tend to be more transparent with their information regarding education systems. Opposite, when it comes to The United States, OECD noted how the country is known to conceal data on a national degree regarding the inequalities of access and engagement among young students (OECD, 2021).

Policies dictate a change in an organization and have the power to create an environment of diversity. Reiterated by many authors in the DEIB genre, understanding how policies are

created and implemented in mixed regions and their different aspects are crucial in analyzing virtual DEIB programs.

LAS Case Study

The Story of the Leysin American School

Housing over 50 ethnicities in the 2021-2022 school year, Leysin American School (LAS) contains a plethora of individuals within its walls. With the idea of an international school conceptualized by Sigrid and Fred Ott in 1960 from a meeting to the opening on September 18th, 1961, LAS was born with its first class of 89 students and a group of 12 teachers (Leysin American School, 2021). Over time, Fred was accompanied by brother Stevan and his wife Doris, who stepped into leadership roles to continue the diverse expansion of the school in 1982. LAS is credited with many firsts for a boarding school in Switzerland, being “the first Swiss international boarding school to win accreditation in the European Council of International Schools (ECIS) and the US Middle States Association of Colleges and Schools” in 1987, and proceeding to become the first Swiss international boarding school to offer the International Baccalaureate Programme in 1991 (Leysin American School, 2021). Additionally, in 1998 LAS was the first education institution to be granted the International Organization for Standardization ISO 9001 status, a quality management system (QMS) designed to monitor international standards for an organization’s ability to consistently provide services that are embraced by its community (Leysin American School, 2021). All these accomplishments point toward LAS’s credibility not only as an educational institution but as an institution compelled to sustain diversity.

The mission statement posted on Leysin’s website iterates, “At Leysin American School we are dedicated to “Developing innovative, compassionate, and responsible citizens of the world. We seek to educate the next generation of passionate thinkers and leaders by providing a supportive family environment and following a guiding set of values and principles that set the highest standards for our efforts.” (Leysin American School, 2021). The school has six values that align with its mission statement: student first, teachers are key, leadership through inspiration, management with purpose, systems for support, and continuous improvement. The

values are accompanied by five guiding principles, which are an academic challenge, community harmony, a balanced program, international understanding, and partnership with parents (Leysin American School, 2021). With diversity in mind, the school environment and background play a crucial role in how diversity practices are approached.

The yearly tuition rate of 99,000 CHF, Swiss Francs, the equivalent of 105,900 USD as of September of 2021, affects the economic class of students who can attend, limiting the diversity of class status at the school, it does not affect the diversity of the staff as they do not have that financial obstacle to overcome (Leysin American School, 2021). The financial privilege and cultural status students need in order to attend LAS is an exclusionary method in itself. For the price families are paying the faculty responsible for teaching their children should meticulously match the range of students attending. The tuition image breaks down the cost for students per year. The expensive tuition creates an obstacle for the school to obtain a diverse community, which they state they have, as it addresses classism and the privileged students coming from wealthy families. The school’s capitalistic aspect of cost is an exclusionary method to students of diverse financial backgrounds, cutting off any opportunities to those who do not have the access and luxury money provides for educational advancement. While addressing the tuition is important to understand the background of the school itself and understanding who initially has access to the

education system, it is not as relevant as the current student and staff population to consider in my case study findings of the school as I am focusing on who has already entered the school system in terms of the staff’s and student diversity and background in faculty diversity trainings.

Tuition & Fees

A Leysin American School degree is an investment in your future. We are proud to support exceptional students, and over 30% of our student body receives some form of financial aid or scholarship—the highest percentage in Switzerland.

Tuition and Fees

Application Fee*	Security Deposit*	Tuition	Capital Improvement Fund
500CHF	8000CHF	99000CHF	8000CHF
Upon submitting the application form	within 10 days of acceptance	April 1st or within 10 days of acceptance	April 1st or within 10 days of acceptance
One-time fee. In case of cancellation it will not be reimbursed.	Refundable within approximately 3 months after student permanently leaves LAS	Yearly fee	New students only. This is used toward development and beautification of LAS campus

* In the case of cancellation, these fees will not be reimbursed.

Figure 6. obtained from Leysin American School (2021).

As stated on the LAS website, “LAS is a Swiss boarding school offering US High School Diploma, International Baccalaureate, and ESL programs.” (Leysin American School, 2021). The school currently has 303 students enrolled in the 2021/2022 school year, following the enrollment of 272 students in the 2020/2021 school year (Giobellina, Personal Communication, 2021). The retention rate for the school is 79-80% (Giobellina, Personal Communication, 2021), and a 1:4 faculty to student ratio (Leysin American School, 2021). This ratio is significantly lower than public and most private schools, with the OECD organization reporting schools have an average teacher to student ratio of roughly 10-30:1, being “On average across OECD countries, the average class size differs between public and private institutions by one student per class both, in primary and lower secondary education.” (OECD, 2021).

DEIJ — Diversity, Equity, Inclusion, and Justice

With the emergence of a diversity program in the year 2020, LAS created its DEIJ team, representing diversity, equity, inclusion, and justice. This name was coined by Ryan Joyce, who was involved with the creation of LAS’s diversity team and now presides as the Director of Advancement. The need for a diversity program was heightened by the horrific event seen around the world — the death of George Floyd became a global symbol within the fight for equality, leading to protests and rallies and organizations and companies alike re-evaluating their diversity practices, such as LAS. I question the authenticity of the leadership team’s timing permitting the school’s diversity work. Why was there nothing implemented in the earlier stages of the school? Being an international organization, approaching how to communicate with and train staff from all backgrounds should have been a standard set by school leaders in the beginning stages of the school’s conception. The birth of its DEIJ committee now seems like a response to the backlash from the alumni, students, and staff rather than the school having the morale to take initiative and implement a diversity program.

Because the school is international, American students and staff are present in the community, making Floyd a known name in their small Swiss alp community. In a call of action letter written on June 19th, 2020, by a group of LAS Alumni Association to all within LAS’s community, was published in the 2020 edition of LAS’s Panorama Magazine. The magazine is published annually for LAS students, staff, alumni, and parents, and the group of previous

students took the initiative to create a survey to send out to other alumni. The survey gathered information on how diversity is perceived at the school, then organized the data and sent it to the school administration to begin a conversation with them on how to improve diversity at the school. The alumni-written letter was published alongside an article titled *Diversity, Equity, and Inclusion: The Responsibility of an International Educational Institution to Evolve and Educate* by Joyce. The article stated “On June 29th, 2020, the LAS Advancement Office began a series of Zoom forums to address our next steps concerning DEI. The forum was moderated by Director of Advancement, C. Ryan Joyce, and LAS alumni, Bill Carney ’69.” (Joyce, 2020). Carney, LAS class of ’69, dedicated his time to addressing the matter and consulting with LAS in regard to their diversity objectives. In response to the letter, Head of School Marc-Frédéric Ott wrote a note on how the school would address diversity moving forward. Published in the magazine after the alumni letter, Ott wrote:

“Our values are deeply ingrained as open, non-discriminatory, and tolerant of all peoples independently of their race, religion, nationality, sex, sexual orientation, gender, and age. However, we need to do more: we need to “walk the talk.” There are a number of conversations that have taken place: in the Leadership Team, with faculty members and alumni, and at the Board level. Diversity, Equity, and Inclusion (DEI) will be a key focus of LAS starting 2020/21. As we move forward, we want to include you, students and parents, in the conversation. What are your expectations? What can we do to make sure everyone feels safe at all times, not just physically, but also emotionally?” (Joyce, 2020).

The article went on to define DEI for readers as a step towards educating the LAS community not only on the importance of diversity, but explaining what each term in the acronym means. LAS went on to create their DEIJ team, adding “justice” to the acronym as a step to enforce actions are taken after diversity-related incidents to ensure similar experiences do not occur in the future. LaToya Downing-Peltier, holds many titles at LAS and was one of the first individuals to be included on the school’s DEIJ team. As the Assistant Dean of Students for grades 7-10, Child Protection Officer, and Residential Life worker, her work plays into diversity as she oversees any negative incidents related to students in the grades she oversees, including

diversity-related troubles. Downing-Peltier recalls students were having diversity issues well before the school went into lockdown due to COVID-19, which is when LAS's diversity initiative was born from the LAS Alumni group raising awareness about the school's lack of diversity and enforcement of policies and rules related to the subject.

As Child Protection Officer and DEIJ committee member, Downing-Peltier heads the QR code for reporting diversity issues and reviewing the responses, following up on each matter, and escalating to other DEIJ committee members or even the Board of Directors if need be to resolve the issue in search of justice. In an interview with Downing-Peltier, she remembers how the DEIJ committee was born in her second year at LAS. Along with her husband, Leo, they were the only African-American people present on campus. After discussing diversity needs with a gay couple, the group decided to figure out a plan to better support students. In an interview with Downing-Peltier, she stated

"We drafted up a letter about how we need to support students from diverse backgrounds because they don't feel supported. There are a lot of racial slurs happening and no one was taking that seriously throughout the letter. I met with the leadership team, we had several meetings, and then this is how it kind of came about. It was just four people that were interested in supporting and being supported ourselves because we felt that when we did, the forms also like black people here in Roberts, we're the only gay people here. We all started together. There was really a lack of acknowledgment on the campus of different needs of students from diversity." (Downing-Peltier, personal communication, 2021).

Downing-Peltier highlights the current lack of diversity at LAS. The initial DEIJ team met with a diversity consultant the first year the group was created, leading to the school creating a position for a diversity lead within the faculty and hiring Nunana Nyomi to fill the position.

Present-Day DEIJ Efforts at LAS

Nunana Nyomi was brought to LAS to fill the positions of University Advisor and DEIJ Committee Coordinator, stating he dedicates 80% of his time and resources to his position as

University Councilor, with the remaining 20% to heading the diversity committee as the DEIJ Facilitator. With an initial team of 20 staff members, the program began in 2020 with the goal of establishing the diversity needs of the school community, completing a total of 23.5 hours of official committee business in their first year with the majority all through a screen. The committee consisted of 9 men and 11 women, 14 of whom identify as white individuals with the exception of two staff members missing pictures. The rest consist of two Asians, one Black individual, and one Hispanic individual. According to Nunana, 80% of the committee members have completed at least one Personal Development event in the DEIB genre. During the course of the initial stages of the committee, they decided to focus on the following tasks to establish their space within the school community:

1. Define each term in DEIJ
2. Have six defined achievements to focus on
3. Create tools to be known and utilized by the school population
4. Know what student groups and clubs would be affiliated with DEIJ
5. Have a system for reporting diversity-related incidents
 - a. This includes two reporting ladders - one for students and one for staff
6. Construct a rough outline for a plan for the 2022/2023 school year

As explored above, Downing-Peltier oversees the reporting ladders for the incident report QR code pertaining to students. The digital aspect of the QR code brings technology into the school's diversity practices and contains several benefits. The choice for the anonymity of reporting ensures students feel safe in their environment while also warranting the reports are followed up on by Downing-Peltier and any other faculty that may need to be involved. Additionally, LAS embracing a diversity practice with the QR code allocated specifically to diversity-related incidents conveys a sense of importance the school has towards their DEIJ work. Nevertheless, this is one solution the school made, and there are still a multitude of diversity issues within the school community to be addressed, including policies that are inclusive to all individuals, faculty training, student knowledge of what the DEIJ work entails, and any future work that arises in regards to diversity at LAS.

In the 2021-2022 school year, LAS's DEIJ team has met three times, two of which were virtual. Nyomi states "Virtual is the most effective way I can do a meeting and how people can

get there.” (Nyomi, personal communication, September 9th, 2021). Because of this Nyomi set up virtual meetings weekly for the committee and encourages any other interested parties to join as well. The virtual meetings are scheduled as 3 minute check-ins with committee members to report on the status of Quick Wins being worked on and any other topics that arise. However, not all members are available during this time as their schedules overlap with other meetings or class time, so these meetups are not as effective. There are additional benefits to online meetings, including allowing innumerable attendees to join, recording the meetings for archives, notes, and future use, and most importantly, the ability to create an open environment for individuals in other regions and time zones to attend. The beginning of the committee and its relationship with the digital age displays the various benefits of having online meetings and trainings, and establishes the virtual characteristic of the diversity work.

The DEIJ committee lobbied for training time to be included in the faculty’s personal development meetings that happen every once a month, and now DEIJ is professional learning group within other professional development topics and has been given an hour of in-person meeting time twice a year. Given the number of those involved and their busy schedules, meeting online became the easiest way to make time for the meetings. Nyomi iterated the group will continue to meet in a hybrid manner, either as a team or in smaller groups, as schedules allow and plans on having an all-faculty meeting on the topic of diversity twice in the 2021/2022 school year.

Since the formation of the DEIJ committee, the following steps have been enacted in the school system: QR codes have been posted around campus to report diversity issues, with one specifically for students and a separate code for staff, an official committee gathered with a position created for a committee lead, where Nunana was brought in, and a list of assignments created to address diversity needs and issues alongside goals accomplished as a group. As of 2021, there are 20 members in the DEIJ committee.

On September 22, 2021, LAS staff members had the opportunity to join in on a virtual DEIJ committee meeting during the school day. It was open to anyone interested in contributing/learning more about the efforts of the group and available during the time to join, the meeting began with 10 people and by the end, there were 13 participants present during the 30 minutes the meeting lasted. Nyomi began the meeting with a check-in with all participants, then assigned must-do items on the quick wins to all individuals to work on until the next

meeting. The Quick Wins Document finalizes teams assigned to each assignment added on by the committee. One does not have to be an expert in that area or unsure of commitment is ok, working as a team is the most important aspect. The name 'Quick Wins' brings to mind focusing on smaller issues able to be changed immediately. I question if the issues were considered small, why did the school not address them previously? Why did they continue to be an issue and focused on only when Nyomi entered the community? While Quick Wins communicates the committee is confronting diversity issues in a timely manner, the name has the drawback of not taking said matters seriously or putting in the required effort to actually instill a positive change.

According to a DEI Report of 2020-2021 created by Nyomi and the DEI committee, tasks included in their Quick Wins and have been completed are having the first DEI Coordinator recruited, Nunana Naomi, and having the school's student handbook reviewed to include discrimination and racism as a disciplinary issues for students, the staff handbook under review to include DEI aspects, the anonymous QR code reporting tool for all in the community, and defining DEI for all (Nyomi, personal communication, 2021). The funding for LAS's DEI Committee is 15,000 Swiss Francs per year, equating to roughly \$16,232. The group is currently working on securing more findings as a large portion of their current budget they foresee being allocated towards a diversity consultant, and the group wants more out of their allotted funding as finding a reputable diversity expert specializing in an international setting with expatriates takes valuable time they would like to utilize towards other tasks as well. 80% of LAS's DEI committee members have undertaken a professional development course in diversity in their careers (Nyomi, personal communication, 2021). In measuring the success of the committee, Nyomi had the personal goal of creating a "Shared understanding of what DEI means in the context of LAS" and evaluating this through surveys sent out to the school (Nyomi, personal communication, 2021).

LAS Students Statistics

LAS Student Size & Gender

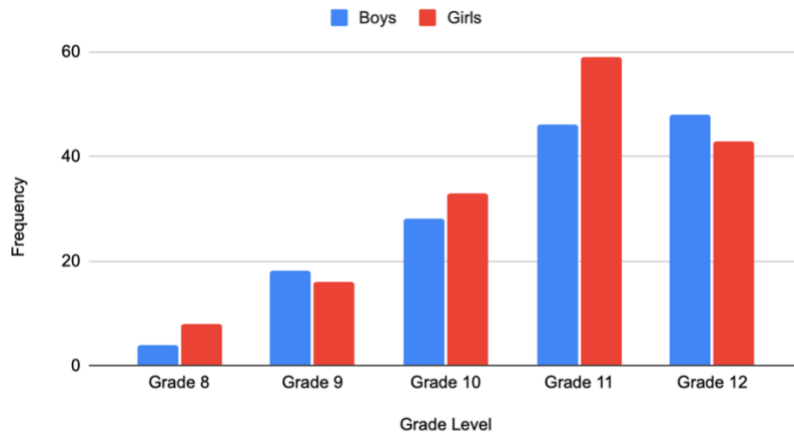


Figure 7. derived from self-administered survey

There are 303 students enrolled at LAS in the 2021-2022 school year. 159 females make up for 52.5% and 144 males at 47.5%, only 2.5% away from being equally represented in the school. However, this does not account for any students identifying with a different gender other than what they are reported as. Spread across the grade levels are girls representing more in grades 8, 10, and 11 with the boys accounting for more in grades 9 and 12.

Geo Mapping of Student Representation

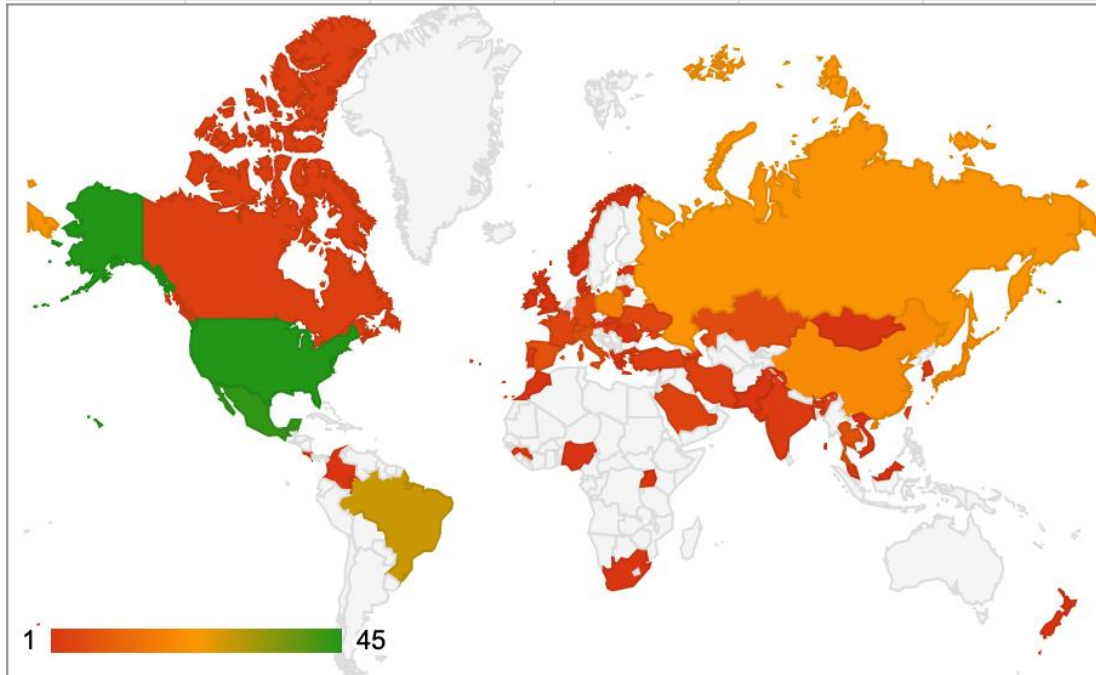


Figure 8. derived from self-administered survey

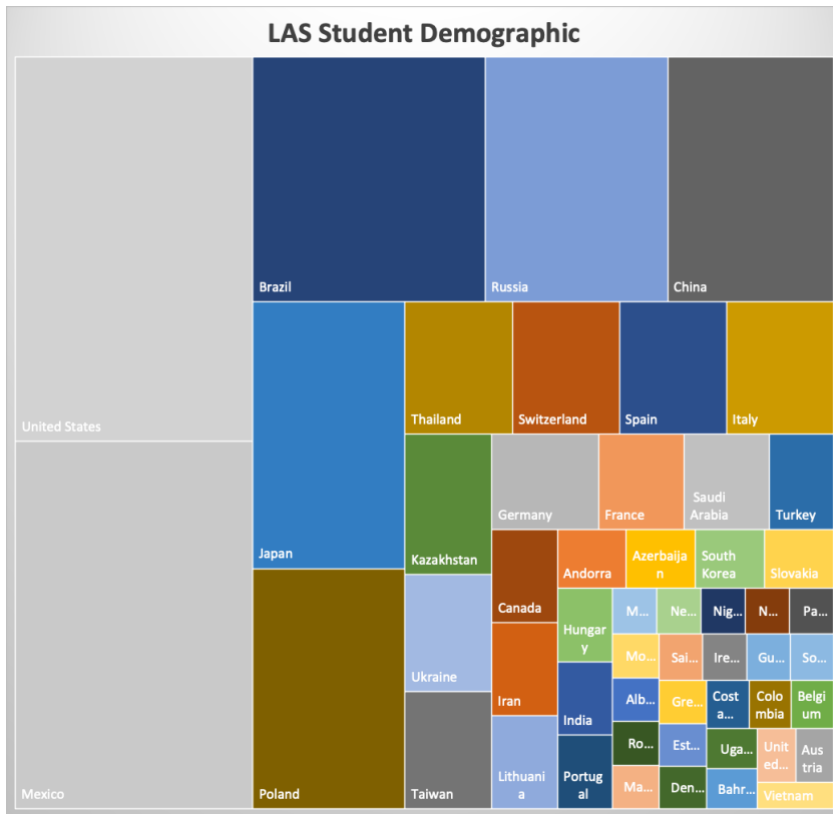


Figure 9. derived from self-administered survey

The treemap of LAS’s student demographic provides a different perspective of the nationalities represented at the school, where the bigger the box represents more students present. The treemap provides a clear visual comparison of the students represented at the school and will be compared to the represented nationalities of LAS’s staff below.

LAS Staff Statistics

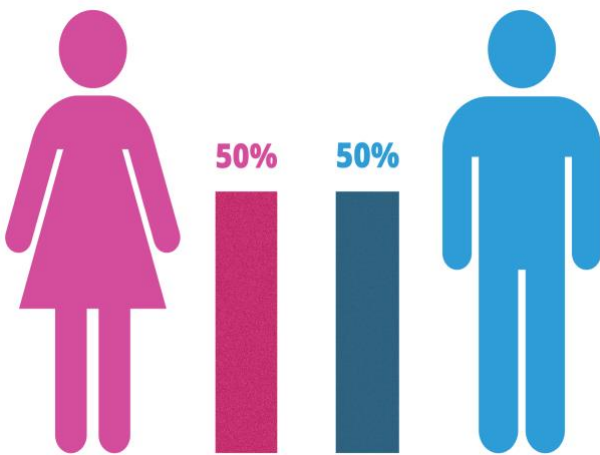


Figure 10. derived from self-administered survey

The staff members at LAS are less diverse than the student body as shown in the graphs depicting nationalities and genders present. The charts include all faculty members at LAS including the administrative, maintenance team, and residential life. The genders are at an equal 50/50% within the teaching faculty. Once again, the gender representation is not accurate as it does not reflect any individuals who identify as non-binary.

Geo Mapping of Staff Representation

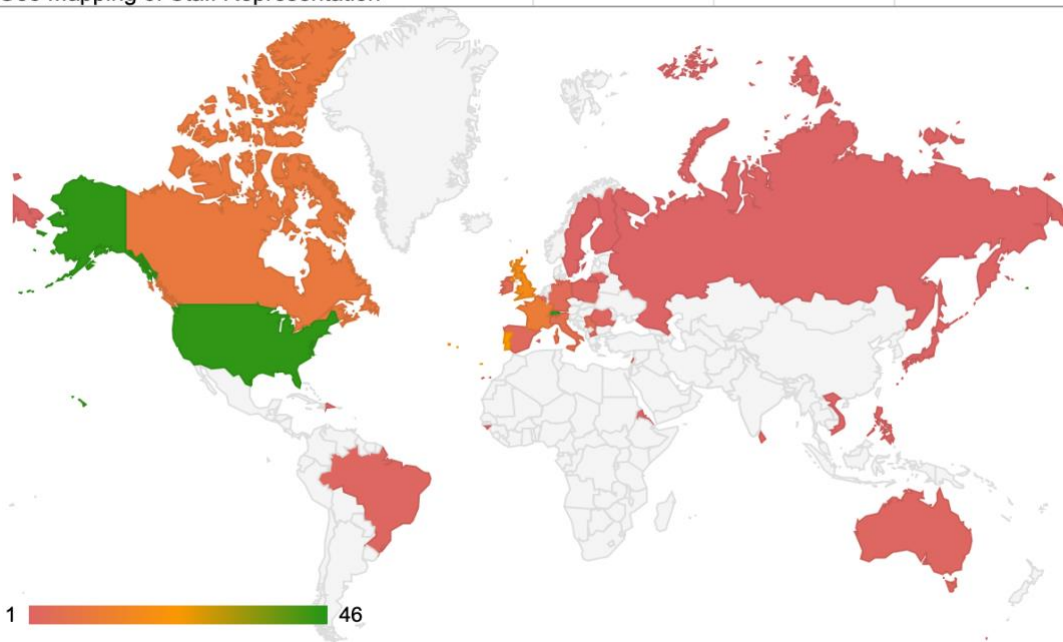


Figure 11. derived from self-administered survey

LAS’s School Board oversees any decisions regarding the school and consists of 6 individuals, all of whom are White, with two females present (Leysin American School, 2021).

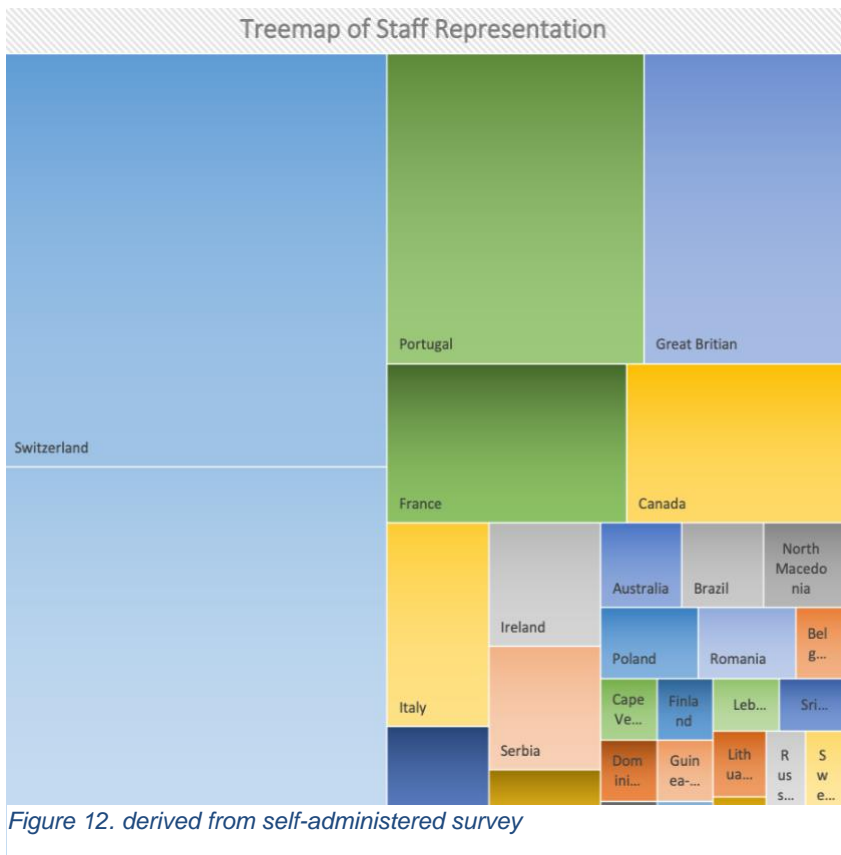


Figure 12. derived from self-administered survey

With the graphs displaying the ethnicities represented at the school between students and staff, the school’s statement of being diverse seems hollow. While the statistics only show the countries and genders at LAS, it is a mere surface view of what diversities are present within the community.

LAS: An Overview of Diversity Practices

It takes work and dedication to make a work community diverse. This can be achieved through the hiring process and job descriptions, as well as the locations of the job postings, are advertised. This allows for all to be included in the initial stages of making a school diverse, no matter the size. There is no shortage of teachers in the international community as they are present on platforms such as LinkedIn, having groups dedicated to bringing each other closer together and collaborating with others from across the world. The issue lies within the systematic racism of Westernized institutions. It is not abrasive, in-your-face aggression and prejudice, but microaggressions that have transpired over the years to cultivate a culture of hiring those with American/European backgrounds, or promoting the White Male from within to the leadership team.

These responses show an equal gender representation, yet very little when it comes to other categories of diversity. Reflecting the diversity of the student body should be a goal in achieving diversity at the institution, but by no means fix the overall issue. There is more than allowing individuals with various backgrounds into the LAS community and leadership positions to create a diverse, equitable, and inclusive environment where each feels a sense of belonging. The diversity problems run deep into the roots of education systems, and there are many facets to overcome in diversity work.

Looking Forward

In the DEIJ Report, the group took down action points for the 2021-2022 school year they would like to see worked on/accomplished. These include connecting with student activities and clubs aimed toward diversity, implementing a regular meeting schedule, bettering their recruitment and hiring process, educating students in a multicultural setting to better understand diversity in student orientation, evaluating the staff's need for diversity training and where their problem areas lie, student evaluations on a regular basis, and educating all LAS community members on DEIJ and how to embed diversity accurately in their everyday practices, whether a student, teacher, leadership member, or any other individual (Nyomi, personal communication, 2021). The group also wants to focus on building their resources, specifically online, for access to DEIJ-related topics, including diversity development trainings, and provide regular updates on

the status of the committee and their new and completed goals and current tasks (Nyomi, personal communication, 2021). Nyomi plans on informally collaborating with other international schools to gain insight into what programs are successful and how to adapt those into LAS along with connecting with other education professionals who focus on diversity. He also states his involvement with other diversity-focused individuals “Keep[s] me grounded in the work as it can be a very lonely position.” (Nyomi, personal communication, 2021). Among the lack of time allotted towards LAS diversity work and low budget, an additional improvement for the school’s DEIJ committee can be to compensate current faculty for their diversity work and allocate more of Nyomi’s responsibilities to the cause.

Nyomi states the biggest challenge for the DEIJ committee moving forward is the fact each member has their own job responsibilities to focus on, and there will not be enough time or resources to address all that needs to be fixed in terms of diversity at LAS. Nyomi’s job description dictates that 20% of his time is spent on DEIJ work; however, he is the only one in the school who has diversity within his job description. All other contributors are giving their time and energy outside of their regular duties. Another impediment to the committee is time. Getting current members to contribute time away from their main work focus, without additional compensation for their work, is a challenge both international boarding schools in my case study face.

EF Academy New York (EFANY)

How Education First (EF) Produced EF Academy New York (EFANY)

Education First (EF) is an international education company specializing in academic study, travel, language programs, and cultural exchange programs. Founded in 1965 by Swede Bertil Hult, EF is now present with offices in 120 countries (Education First, 2021). Evolving over time, EF formed an international academy with two current campuses: Oxford and New York, with a third opening in California in the Fall of 2022. Education First Academy New York (EFANY) was founded in 2007, and according to its website, the school has “An inclusive, vibrant community where diversity is our common ground.” (Education First, 2022). With a

community representing 38.5% of the world, diversity plays a significant role in everyday life of students and staff.

As a conglomeration, EF contains offices in various regions. In this instance, this approach to defining the terms in DEIB applies to all EF offices worldwide. It is then up to each office in distinct regions to determine how to implement that into their practices to fit their culture best. An example of this approach is when the CEO of EF North American offices Edward Hult wrote a letter in response to the 2020 Floyd incident which was sent to all EF North America staff on June 8, 2020. Hult’s letter was sent on a meso-level to territories most immediately affected by the killing and the heart of the Black Lives Matter Movement.

Since the letter was published, EF has implemented diversity strategies at a macro-level — the right move according to the diversity programs in addressing diversity as a whole at its international level, while leaving regions to comprehend what diversity looks like specifically for each territory and culture. On EF’s website there is a page dedicated to their diversity, equity, inclusion, and belonging efforts, where they state the company currently has “seven affinity groups at EF known as EFinity group that help staff build community within our organization including API@EF (Asian and Pacific Islander),

Black @ EF, Indigenous @ EF, Jewish @ EF, LatinX+ @ EF, LGBTQ+ @ EF, and Parents @ EF.” (EF). The representation of minorities in these groups provides a safe space for those with

Dear all,

This is a time of much-needed reflection regarding racial injustice throughout the U.S. and the world. I am devastated about what is happening in the U.S. regarding the continued killings of Black people and the horrific nature of hate crimes, brutality, racism, and acts of violence against the Black community. The unjust murder of George Floyd, and all of those who came before him, is a wake-up call.

As a company, we believe that the world is better when people try to understand one another. Our mission of opening the world through education is critical for all people, no matter where they live, who they love, their spirituality, or the color of their skin.

While we have worked hard to improve diversity at EF, I recognize with some pain that we have not been strong enough allies for our Black employees, students, educators, and friends. The time to change that is now.

We are making five commitments to drive change at EF. Our newly formed Diversity, Equity, Inclusion, and Belonging (DEIB) Team, who work directly with me and alongside all of us, will help lead these efforts.

1. We commit to grow diversity within our teams, at all levels, through proactive recruiting and retention of talent
2. We commit to provide internal training and development opportunities on recognizing and preventing bias to fight systemic inequality in the workplace
3. We commit to create and share educational tools, resources, and platforms to combat systemic racism and discrimination within and outside EF
4. We commit to foster safe interactions, experiences, and spaces for our staff, students, and customers
5. We commit to reimagine, actualize, and continually audit our programs, services, language, and marketing to strengthen inclusivity in everything we do

These are only the first steps—the journey will be long and require sustained work and effort from all of us. But I am confident that together we can make an impact for the long-term benefit of our staff, our community, our businesses, and our world.

Best regards,

Eddie

Figure 13. obtained from EF (2020).

identifying backgrounds and recognizes their hardships in the workforce. Currently, EF has six diversity directors, with two overseeing North America, two managing Europe, one for Latin America, and one for their regions in Asia. (EF Education First). Their roles are to oversee diversity practices in each country that falls within their region by building off of EF’s macro-perspective of DEIB. As shown in the infographic below, the company has included its own breakdown of each term in what DEIB represents for the entirety of the organization. This allows the community to know the general approach for EF’s understanding of the terms.



Figure 14. obtained from EF (2022)

EFANY’s Current DEIB Efforts

Being an international boarding school housing over 50 nationalities, EFANY proves to be another example of why international diversity practices are needed. Though they state the community is diverse, I have found the opposite in my research. With few diverse individuals in their leadership team to an insufficient DEIB program with no direction as to how they will improve diversity practices in the school.

EFANY’s DEIB program began in 2020, and its reasoning is similar to LAS’s. In correspondence with Tranae Robinson, one of the two DEIB team members at the school, she states the need for a DEIB program became prominent only after the Floyd incident in America. “EF has always had affinity groups based on different communities, whether they were marginalized or looking for general support,” as Robinson stated, “After the George Floyd case, we really started to see a need for a broader “authority” than just subgroups. From there, we saw the creation of DEIB North American staff (EF only has two staff that are paid full time for DEIB work). Everyone else within Academy and other respective products have “ambassadors.”

Those ambassadors are not paid but are expected to host events, professional development, curate curriculum, and lead affinity groups.” (Robinson, Personal Communication, 2022).

The DEIB team consists of two people: Tranaé Robinson, Residential Life Operations Coordinator, and Divya Jesudoss, a psychology teacher. Together the two were tasked with the mission of fostering community and celebrating diversity at the school. Robinson states the school’s mission statement, “Opening the world through education,” incorporates diversity as it “Relates well to our purpose with DEIB. When we educate those around us it creates a dialogue and with conversation, we create not only safe spaces but brave spaces for students, faculty, and staff to learn/grow from each other.” (Robinson, Personal Communication, 2022). In the beginning, “We were honestly just trying to keep our heads above water and salvage what was left of Black history month. Now we have a pretty good blueprint in place, there’s definitely more structure I want to add so that faculty/students have things to look forward to it. For example, this upcoming academic year, we have created our very own DEIB calendar to incorporate into our school calendar. This ensures we aren’t overbooking and every group has its own spotlight.” (Robinson, personal communication, 2022).

Currently, EFANY’s DEIB program focuses on advisory, student activities, and dorm decorations within the Residential Life. The pair are unknown regarding their budget, reflecting the recentness of their program as well as a lack of support from the school. The overall interest rate in the school community has declined throughout the year. “In the beginning, they are very interested then as the school year goes on they are simply just trying to survive, so we try not to overwhelm them,” stated Robinson - the program needs leadership buy-in, which Robinson states is present, “However overall the buy-in does not include monetary compensation which makes this extremely challenging. The praises are nice but it is a considerable amount of time outside of our current duties.” (Robinson, personal communication, 2022). Robinson and Jesudoss’s tool for measuring success in the DEIB program lies within feedback “From faculty and students. We want students to feel as if they are walking away with knowledge and key content. If we are doing events/curriculum but our community can not go and explain what they learned to somebody else then we have failed.” (Robinson, personal communication, 2022). There is no current virtual aspect of the diversity program, and Robinson stated they see no success in any virtual aspect “We do not have any virtual events for students who are studying online. The staff have access to numerous virtual workshops, podcasts, events, you name it.” But

do plan on collaborating with other schools, yet “With private schools, we all have varying degrees of DEI work in general, so we need to find the common ground between all of us.” (Robinson, personal communication, 2022).

In terms of representation on the DEIB team, Robinson is a Black Woman and Jesudoss is an Indian Woman. The construction of a DEIB team of only two people at an international organization representing over 50 nationalities is, unfortunately, setting them up for failure. This is evident in *Managing Diversity and Inclusion: An International Perspective* where Syed and Özbilgin explain the benefit of a multi-person team tackling a DEIB program, stating that the opposite approach with one individual overseeing a DEIB program would hinder its success. “Considering diversity as the sole responsibility of an individual at work does not create the engagement that most organizations require to achieve system change. What needs to happen is for the diversity professionals to engage all segments of the organization to cascade the diversity management policy across the organization.” (Syed and Özbilgin, 2019). This is aimed at a company within a national scope, so to apply it to an international organization would hold even more weight as there are different levels of management to consider, and tasking one or even a small group of individuals to oversee diversity would not prevail. One person is not able to accurately reflect the diversity of a whole organization. Recruiting for a diversity team should first look at the subgroups of diversity represented in an organization to see what minorities need representing. Furthermore, bringing in an individual with previous DEIB knowledge who is not privy to how an organization works allows for a fresh perspective and an unbiased view on what a program needs. Other reasons against one person or a small team facilitating a DEIB program include not having enough participants to (1) accurately reflect the community, (2) ensure there is diversity within the team itself, and (3) not enough people to effectively instill change in a timely manner. Having staff members from all departments of the company can assist the buy-in and assist in gauging the varying diversity needs. In the case of an international boarding school, this would entail residential life, academics, extracurricular activities and sports, and even teachers within different concentrations.

The school offers professional development to its faculty in-person and “Outsource other certifications for staff who are interested,” with the majority of the courses being self-paced, allowing the participant full control over the quantity and time of knowledge consumed, although Robinson states the courses for the EFANY staff typically last 40 hours of work spanning over

eight weeks (Robinson, personal communication, 2022). Aside from the non-structured PD, there is little offered in the area of learning about DEIB and how it connects to the school. The DEIB program began with Robinson and Jesudoss wanting to implement any type of diversity practices into the organization. Now, their focus is on “Intention over the impact that even small content or events can make a difference in the community. Next year, we want to put a larger emphasis on student leaders who assist in the programming.” (Robinson, personal communication, 2022). Over the past school year, Robinson and Jesudoss met as leaders of the DEIB a total of three times, with an additional staff member joining and meeting with Robinson three times a week since October 2021. There is little to measure in the current program in terms of what has worked so far, as there was no existence of a diversity program in place before 2020. Robinson states, “I see everything whether it is big or small as a step forward in creating building a foundation here at EF Academy.” (Robinson, personal communication, 2022).

EFANY’s future plan consists of implementing a student leadership conference for participating students in the school’s diversity program. Yet, there is no system in place to advertise their current and ongoing DEIB implementation and progress to both the school community and the public. “We are still discussing how we want to get this information out to home offices and families, we feel like a newsletter simply isn’t enough.” (Robinson, personal communication, 2022). Moving forward, Robinson and Jesudoss aim to “Continue to look at the areas and marginalized communities on campus that we are missing or not including wholeheartedly.” (Robinson, personal communication, 2022). Robinson stated the DEIB team would ideally meet bi-weekly or weekly to “Change the culture of the school in its approach to diversity practices,” while focusing on obtaining pay from EF for her, and any others involved in DEIB, for their work and covering any costs associated with a faculty member procuring a certification related to diversity work. (Robinson, personal communication, 2022). Robinson iterates how the school has come far in its diversity awareness yet has “a significant amount of distance to cover.” (Robinson, personal communication, 2022).

As suggested through the DEIB virtual programs, courses of action to take begin with listening to those tasked with overseeing the diversity practices in a company. Compensation is a vital aspect of any career and a primary factor in why individuals take up jobs. The leadership team could support Robinson and Jesudoss along with any other members they gain financially by allotting them extra pay and designating a set budget for the school’s DEIB work. Another

option would be to include a DEIB position and introduce an individual whose responsibility is to oversee the program all while recruiting staff members with other responsibilities to join the mission. Having at least one faculty whose main purpose is to focus on DEIB work allows for their principle purpose to focus on the work whereas splitting that responsibility with another position will hinder their progress for the organization.

EFANY Statistics

EFANY has 426 students enrolled in the 2021-2022 school year, and with their website reporting it maintains a 7:1 student to staff ratio and an average class size of 13 students. Based off the data, there are roughly 61 staff members and the school houses over over 50 countries (Education First, 2021). With this in mind, EFANY's Senior Leadership Team (SLT) consists of 5 individuals; four White males and one White female. This is in no way diverse or reflects the school community. Being in charge of developing and implementing school policies, the SLT should be a diverse group of individuals ranging from varied backgrounds in order for them to take action on furthering their schools' diversity rather than merely stating they have a diverse environment.

The school offers both day and boarding for students, with boarding tuition for an entire school year being 55,500 USD for a 5-day boarding and 62,250 for a year of full week boarding. There is also a day tuition option for students who wish to attend day classes and not board at the school for 42,000 USD a year (Education First, 2021). As the school does not offer scholarships, EFANY ranks among the most expensive schools in America. As stated previously, the tuition of both institutions can be a factor in setting back true diversity as it addresses socio-economic class more and acknowledges how the school has a capitalistic touch. This exclusionary method for those without the financial privilege to attend is important on the meso-level of international diversity research, yet plays less of a role in my study as I am focusing on who has already crossed the finance threshold and how diversity is represented within the school community. The capitalism present here is also seen in the LinkedIn courses online, as the site is a platform available for anyone to join. Still, many of the courses come with a monthly fee - tailoring their advertising to the corporate community.

Tuition and fees

The tuition and fees at EF Academy are as follows.

These fees also apply for the 2023/2024 academic year when enrolling before 15 March 2022.

New York - Grades 9-12

Day Tuition - Full Year
42,000 USD

Boarding Tuition - Full Year
55,500 USD (5-day) / 62,250 USD (7-day)

Figure 15. obtained from EF Academy (2021)

EFANY Student Statistics

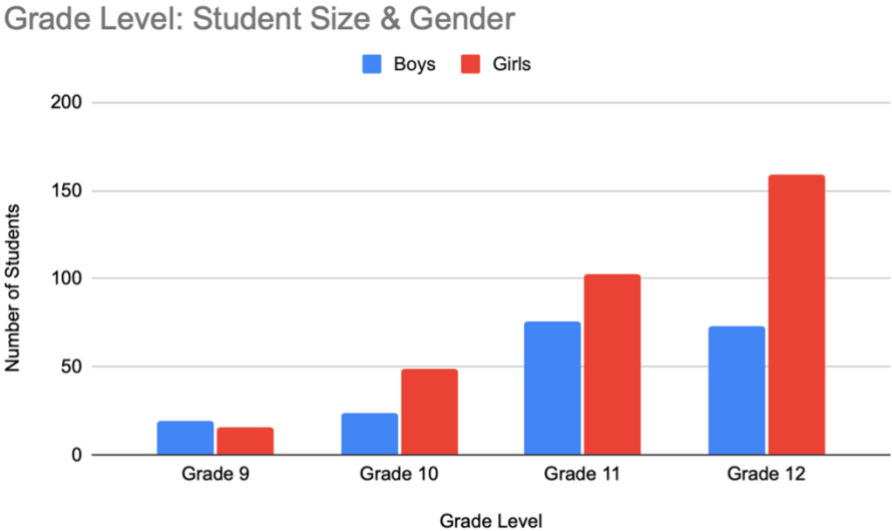


Figure 16. derived from self-administered survey

Figure 16.

breaks down the number of students per grade and gender at EFANY. However, this is only representing the gender of students as they enrolled and does not take into account any students who may identify

with another gender or as non-binary. There are more girls than boys in every grade except nine, and more students are present in the higher grade levels with the numbers climbing with each grade. The majority of students are in grades 11 and 12, similar to LAS. However, EFANY has more girls enrolled at their institution with 327 girls and 192 boys total.

Turning to ethnicities, EFANY is near in its representation to LAS. Within the student body, there are ethnicities represented from 51 countries over eight regions as displayed in the graph below.

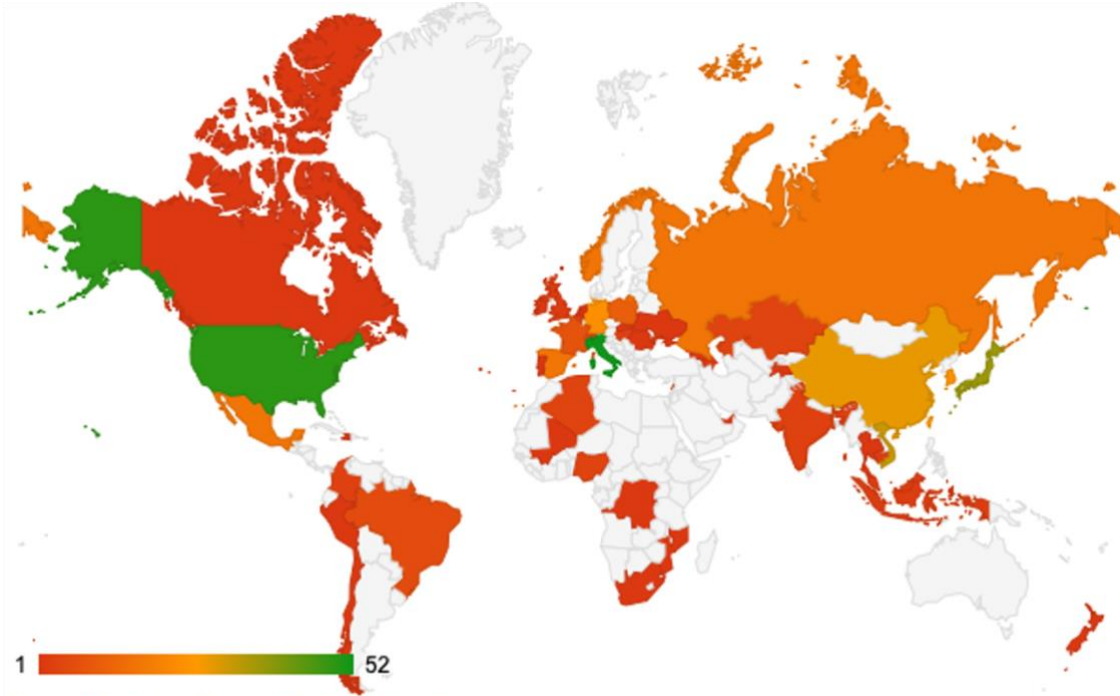
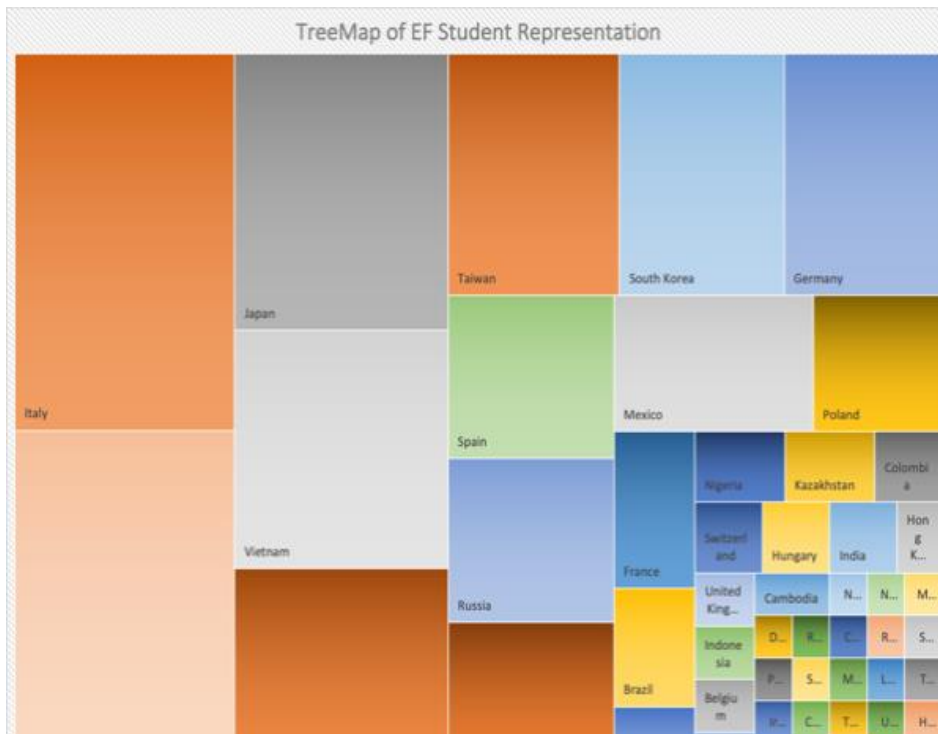


Figure 17. derived from self-administered survey



The treemap shows the student nationalities arranged by the countries most represented to least represented at EFANY.

Figure 18. derived from self-administered survey

Figure 19. shows students based on what geographical region they are from, grouping them further through the ten regions of the world (North America, the Caribbean, Central America, South America, The European Union, Eastern Europe, Africa, the Middle East, Asia, and Oceania.) Viewing what geographical region students are from highlights another subtopic of diversity and allows for the comprehension of how diverse the school is in terms of where the students are located.

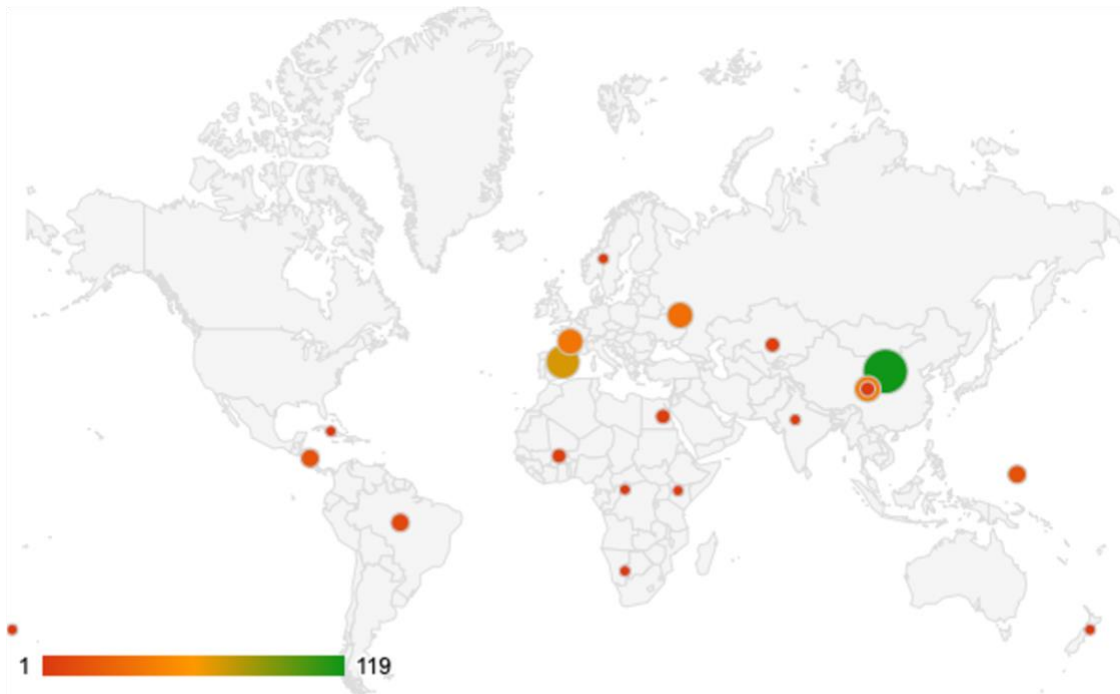


Figure 19. derived from self-administered survey

Comparing Diversity Practices Between LAS and EFANY

According to the findings of the case study, both schools' DEIB programs are insufficient in their structure, content, and future direction. The international boarding schools in the case study are extremely similar to each other, from their tuition rates and ethnicities housed to their Westernized approach to teaching and reasoning behind starting their diversity practices. Floyd's death and the rise of the social justice movement Black Lives Matter being the main cause mentioned behind both schools' reasoning for the timing of their diversity programs is astounding. Rather than choosing to implement a program designed to address diversity-related issues into their respective international communities, each school waited until countless

individuals in their community banded together to rally for a change, making their actions reactionary rather than proactive, and indicates their priorities lie within maintaining a positive public image instead of maintaining a positive relationship with their employees.

A difference in the schools' diversity programs is the leadership's approach to how the DEIB teams are structured. LAS employs one individual with only 20% of his job responsibilities directed towards diversity practices and EFANY having two individuals with roughly the same time allocations to working on DEI/B work with less regulation and funding than LAS.

In spite of this, LAS embraces more faculty members in their DEI/B committee and Nyomi is encouraged to recruit staff members to join in his diversity efforts, whereas only one individual works alongside the two DEIB members at EFANY. The lack of persons involved will no doubt be shown in the work to come, in both its quality and time taken to complete.

Based on the virtual diversity programs, each school's diversity team should include faculty members to mirror their community. This would be a minor yet key adjustment to work towards addressing the diversity within both institutions.

As I stated in my introduction, the two schools' regions play a vital role in their approach to a diversity program. An American and Central European view will differ in the grand scale of a diversity program with the more intricate practices dependent on nationalities represented within the schools and the general approach dependent on the schools region. The countries top represented by students at LAS are The United States, Mexico, Brazil, Russia, Japan, and China. EFANY's top countries are Italy, The United States, Japan, Vietnam, China, Taiwan, Spain, and Russia. LAS hosts more North and South American countries whereas EFANY hosts more from Asia. The representation of countries is seemingly lost on both international schools as there is no mention of tailoring their programs or diversity content to the nationalities most represented in their respective communities.

The direction deficiency within both schools' diversity programs shows a fundamental issue with both DEIB's initiatives. The diversity representatives from LAS and EFANY were both unsure of the future of the programs in terms of what content will be included and how they will implement trainings, virtually or in-person, to their staff.

Conclusion

A Synopsis of Virtual DEIB Programs in International Education

Throughout the research I conducted within the textual analyses and case study, my thesis set out to answer the following question:

- What are DEIB programs in an international context and how are they implemented into international organizations?

Within my textual analysis I was able to understand the characteristics of DEIB programs within a global setting and how screen technology can advance them. The differences within a local and global approach to diversity trainings lie within the foundation and tailoring of a program to an organizations specific needs. An international organization requires a broad approach with localized aspects which are dependent on the regional location the organization resides in. The main research question was accompanied with two secondary research questions to assist in my understanding of virtual DEIB programs, which are:

- What can be improved in existing virtual diversity programs and what works well?
- How can international diversity be defined and utilized to create a comprehensive digital international diversity program which can be successfully applied to any international organization in a management/constructive context?

My secondary questions support the comprehension of international diversity practices through my textual analysis and my coined definition of the term. In an international context, DEIB programs are substantial in the workforce as shown through the LinkedIn Learning platform. Overall, existing virtual DEIB programs are in need of the following features to be considered substantial learning resources in the diversity genre: more than one instructor from differing backgrounds to contribute to varied sources of knowledge, define the terminology within DEIB and how each contributes to a diversity practice, a set method of evaluation for DEIB programs, and relaying knowledge about a secure system in place to ensure a DEIB program's continuation. Each characteristic is vital to provide to the intended audience for viewers to comprehend what an international diversity program needs in its entirety.

I was able to construct a definition of *international diversity* and use my understanding of the concept throughout the thesis through my research on diversity and all related fields. In understanding the concepts associated with the term, I was able to contribute analyses of existing

audio-visual DEIB programs, workbook programs, and then apply that knowledge to DEIB practices presently occurring in two international schools. While LAS and EFANY hold an international presence and contain individuals from across the world, the institutions are not representative of diversity. The individuals overseeing the DEIB practices in both international schools lack a solid foundation and leadership support to enact change; and until both schools' leadership teams — predominantly made up of White, cisgendered, men - take action, little will improve in terms of diversity at their organizations.

The practice of diversity will never cease to hold importance in any type of organization, especially within international institutions. Ensuring all individuals feel their community is diverse, equitable, inclusive, and sense of belonging is the aim of DEIB programs. Implementing a virtual aspect to these programs allows for an expansion of knowledge to a global audience and for others to contribute to the field. In present-day diversity, organizations are approaching the field in ways that best fit their environment. Vaughn wrote about what is currently happening within diversity education programs, and best explained how multiculturalism is related, stating “Multiculturalism refers to the inclusion of the full range of identity groups in education. The goal is to take into consideration each of the diverse ways people identify as cultural beings. This perspective has become the most widely used approach today in diversity education.” (Vaughn, 2007). Considering the findings within this thesis, if all international schools were to adapt a successful DEIB program, both staff and students would benefit mentally, socially, and psychologically.

The Future of Diversity in Screens: A Discussion

The increased popularity of online learning bodes well for international diversity. LinkedIn Learning released a five-video course as a “Learning Path” titled *Diversity and Inclusion in Technology* where viewers are projected to understand both opportunities and challenges presented in diverse technology organizations. Learning Paths, a part of LinkedIn Learning since 2016, are described by Arthur Nicholls who published an article on LinkedIn's blog stating “Learning paths are compiled playlists of related video courses on a specific topic or career track. They include multiple courses by different expert instructors to teach a variety of skills and information associated.” (Nicholls, 2016). While the online trainings in the *Diversity*

and Inclusion in Technology Learning Path are not about furthering diversity efforts through screens, they do address diversity within organizations focused on technology work. Put together in March of 2022, all the Learning Path's courses were released between March-June of 2021, with four different instructors — one instructor contributing two videos — educating viewers on the topics of bias, inclusive leadership, and diverse team building across the five courses. (Zahid et al., 2022). The instructors are made up of three females and one male with two of different nationalities representing minority groups totaling to four and a half hours (Zahid et al., 2022). Following a specific skill, the grouping of similar videos allows for LinkedIn premium subscribers to pursue a topic of interest, making Learning Paths a unique experience in receiving knowledge through screen technology. While the *Diversity and Inclusion in Technology* Learning Path only has 378 learners as of May 2022, there are currently 15 other diversity-related Learning Paths with the most-watched titled *Diversity, Inclusion, and Belonging for All* with 77,809 viewers as of May 2022. This Learning Path includes nine courses and is just over six hours long and includes *Diversity, Inclusion, and Belonging* by Pat Wadors which I analyzed in my textual analysis along with *Communicating Across Cultures* by Tatiana Kolovou as seen above in my chapter *Cultures Through a Screen*. Other courses touch on subjects such as inclusive communication, unconscious bias, tips on being an ally, and the most recently updated course as of March 2022, *Communicating about Culturally Sensitive Issues* by Daisy Lovelace. Across the nine videos, there are ten instructors: nine women, including four White, four Black, one Asian woman, and one Asian man.

The Learning Path is a step in the right direction as it incorporates multiple instructors speaking about various topics all connected to the same subject; however, it has not gained the popularity single courses hold with LinkedIn Learners. This is shown in the number of viewers the videos have, whereas the combined four virtual programs I analyzed have a view count of 347,681 compared to the most-watched diversity Learning Path with 77,809 viewers (LinkedIn Learning, 2022). This can be explained due to the significant amount of time it takes to complete a Learning Path compared to a single LinkedIn Learning course.

Future Research

The topic of international diversity is important in today's society as we are, and will continue to be, in an era of increasing globalization and use of screen technology. Other future research on the success of virtual international diversity programs include the environments in which they will be utilized. I have a clear idea on the direction of diversity research in order to understand the best practices DEIB programs should include. Beginning with conducting studies on international schools diversity practices and whether faculty and students feel a sense of psychological safety in their institutions, their interpretation of diversity and how, if at all, their location plays a role in their practices, their stance on the importance of diversity programs, and what department oversees the DEIB practices. Turning to virtual DEIB programs, continued exploration of the genre should cover how visual education shapes the terms within DEIB, the best practices on how to spread information at a global perspective on a digital platform, and the main aspects between a local and international approach to diversity.

The effect students and staff have on instilling change lies within the resources available to them through their environments and how they make use of them.

International Diversity Calendar

Throughout my employment at EFANY and research I did not find any comprehensive calendar listing all world cultural celebrations, holidays, and customs — which led me to create one available online, allowing anyone with access to a screen able to view the resource. While the website link below includes all events I have found to date, I do not claim it includes every single significant occasion in each culture, or even each culture itself. This is an ongoing project I will continue to work on throughout my career, adding and tailoring events as I come across more in my findings.

<https://sites.google.com/view/kaitlyn-sampson/home>

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Glossary

The glossary encompasses terms commonly found within the topic of diversity from an international approach and should be used as an additional resource to international diversity programs and not as a substitute for diversity knowledge. Although I cannot hope to cover all known terms, I have included words found throughout my research, and there are undoubtedly more to come in future exploration of the topic.

All terms' definitions are from the Merriam Webster website with the exception of those accommodated by an asterisk. The additional definition references can be found at the end of the glossary list.

Accessibility*	The quality of being able to be reached or entered; making sure everyone — whether disabled or abled — has easy access around the workplace as well as its facilities
Acculturation	assimilation to a different culture, typically the dominant one
Affinity	(the same factors of affinity can be for bias as well)
Ageism	prejudice or discrimination on the grounds of a person's age
Agender	denoting or relating to a person who does not identify themselves as having a particular gender
Ally/Allyship	active support for the rights of a minority or marginalized group without being a member of it
Androgyne	partly male and partly female in appearance; of indeterminate sex
Anti-Zionist	the opposite of a supporter of Zionism; a person who believes in the development and protection of a Jewish nation in what is now Israel
Anti-Essentialism	Refutes the notion that there is a single woman's experience that has a clear, constant meaning for everyone in that group. Each factor that contributes to your composition, such as race, class, and gender, helps to create a more different individual.
Asexual	not involving sexual activity, feelings, or associations; nonsexual
Assimilation	the process of taking in and fully understanding information or ideas
Belonging	an affinity for a place or situation
Bicultural	of, relating to, or including two distinct cultures
Bigotry	obstinate or intolerant devotion to one's own opinions and prejudices

Biracial	of, relating to, or involving members of two races (see raceentry 1 sense 1a)
Bisexual	of, relating to, or characterized by sexual or romantic attraction to people of one's same sex and of the opposite sex
Black	of any human group having dark-colored skin, especially of African or Australian Aboriginal ancestry.
Blending/Passing (In Diversity)	passing is when someone is perceived as a gender or sex other than the sex they were assigned at birth
Cisgender	of, relating to, or being a person whose gender identity corresponds with the sex the person had or was identified as having at birth
Code-Switch	alternate between two or more languages or varieties of language in conversation
Cognitive Diversity	the inclusion of people who have different styles of problem-solving and can offer unique perspectives because they think differently
Coming Out	to come into public view
Cultural Appropriation	the unacknowledged or inappropriate adoption of the customs, practices, ideas, etc. of one people or society by members of another and typically more dominant people or society
Deadnaming	the name that a transgender person was given at birth and no longer uses upon transitioning
Demisexual	feeling sexual attraction towards another person only after establishing an emotional bond with that person
Disability	a physical or mental condition that limits a person's movements, senses, or activities.
Disabilism	discriminatory, oppressive, abusive behaviour arising from the belief that disabled people are inferior to others
Discrimination	prejudiced or prejudicial outlook, action, or treatment
Diversity	the condition of having or being composed of differing elements
Emotional Intelligence	the capacity to be aware of, control, and express one's emotions, and to handle interpersonal relationships judiciously and empathetically.
Empathy	the action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another of either the past or present without having the feelings, thoughts, and experience fully communicated in an objectively explicit manner

Enculturation	the process by which an individual learns the traditional content of a culture and assimilates its practices and values
Equality	the quality or state of being equal
Equity	justice according to natural law or right
Ethnicity	ethnic quality or affiliation
Ethnocentrism	the attitude that one's own group, ethnicity, or nationality is superior to others
Exclusion	the act or an instance of excluding
Femicide	the killing of a woman or girl, in particular by a man and on account of her gender
Feminist	an individual who believes women and men (and all non-binary identifying individuals) have equal rights
Femme	a lesbian who is notably or stereotypically feminine in appearance and manner
Gay	of, relating to, or characterized by sexual or romantic attraction to people of one's same sex
Gender	Either of the two sexes (male and female), especially when considered with reference to social and cultural differences rather than biological ones. The term is also used more broadly to denote a range of identities that do not correspond to established ideas of male and female
Globalization	the process by which businesses or other organizations develop international influence or start operating on an international scale
Globalorientalization	offers a critical genealogy of globalization
Hepeating	describes when a man appropriates your comments or ideas and then is praised for them being his own
Heterogeneity	the quality or state of being diverse in character or content
Homophobia	irrational fear of, aversion to, or discrimination against homosexuality or gay people — compare transphobia
Homosexual	of, relating to, or characterized by sexual or romantic attraction to people of one's same sex
Horizontal Oppression	a type of marginalization and oppression that occurs within a specific group by some members towards people who lack the same or similar privileges
Implicit Bias	a bias or prejudice that is present but not consciously held or recognized

Inclusion	the act of including
Integration	the act or process or an instance of integrating
Intersectionality	demonstrates that a woman's identity stands at the intersection of many factors, such as race, class, gender, sexual orientation, and so forth. It focuses more on how people think of you and the discrepancies between that and how you think of yourself.
Lesbian	of, relating to, or characterized by sexual or romantic attraction to other women or between women
LGBTQIA+	An inclusive term that includes people of all genders and sexualities; lesbian, gay, bisexual, transgender, queer/questioning (one's sexual or gender identity), intersex, and asexual/aromantic/agender
(Social) Majority**	The social group considered to have the most power in a particular place (and sometimes the most members); Belong to or constitute the larger group or number
Mansplain	To explain something, typically to a woman, but can be applied to any gender, in a condescending way that assumes they have no knowledge about the topic in question
Marginalized	Relegated to a marginal position within a society or group
Microadvantage	Gestures, facial expressions, choices of words, and tones that are even more subtle but just as important in making the person feel valued and appreciated
Microaffirmation	Small acts and practices that acknowledge others' uniqueness and value to create an overall culture of inclusion for everyone
Microaggression	a comment or action that subtly and often unconsciously or unintentionally expresses a prejudiced attitude toward a member of a marginalized group (such as a racial minority)
Micro-assault	an explicit racial derogation, verbal/nonverbal, e.g. name-calling, avoidant behaviour, purposeful discriminatory actions.
Micro-insult	communications that convey rudeness and insensitivity and demean a person's racial heritage or identity.
Micro-invalidating	Communications that exclude, negate or nullify the thoughts, feelings or experiential reality of a person belonging to a particular group.
(Social) Minority**	Any category of people distinguished by either a physical or cultural difference that a society has subordinated
Modern Racism	A coherent belief system that reflects an underlying one-dimensional

	prejudice towards any ethnicity
Neurodiverse	An approach to education and ability that supports the fact that various neurological conditions are the effect of normal changes and variations in the human genome
Non-binary	An umbrella term for gender identities that are not solely male or female—identities that are outside the gender binary
Oppression	unjust or cruel exercise of authority or power
Pansexual	of, relating to, or characterized by sexual or romantic attraction that is not limited to people of a particular gender identity or sexual orientation
Prejudice	injury or damage resulting from some judgment or action of another in disregard of one's rights
Pronoun	any of a small set of words (such as I, she, he, you, it, we, or they) in a language that are used as substitutes for nouns or noun phrases and whose referents are named or understood in the context
Psychological Safety	the belief that you won't be punished or humiliated for speaking up with ideas, questions, concerns, or mistakes
Queer	differing in some way from what is usual or normal
Race	any one of the groups that humans are often divided into based on physical traits regarded as common among people of shared ancestry
Racism	a belief that race is a fundamental determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race
Religion	a personal set or institutionalized system of religious attitudes, beliefs, and practices
Segregation	the act or process of segregating
Sexual Orientation	a person's sexual identity or self-identification as bisexual, straight, gay, pansexual, etc.
Slang	language peculiar to a particular group
Socio-economic Privilege	a complex concept because it looks very different for everyone
Stereotype	to make a stereotype from
Straight	free from curves, bends, angles, or irregularities
Systemic Racism	a form of racism that is embedded in the laws and regulations of a society or an organization

Transgender	of, relating to, or being a person whose gender identity differs from the sex the person had or was identified as having at birth
Transitioning	a change or shift from one state, subject, place, etc. to another
Transphobia	irrational fear of, aversion to, or discrimination against transgender people — compare homophobia
Unconscious Bias	social stereotypes about certain groups of people that individuals form outside their own conscious awareness
White-Presenting	Used to refer to people who have a cultural and/or racial identity that is not white, but who experience what has been called “white skin privilege” because of how they look
White Privilege	inherent advantages possessed by a white person on the basis of their race in a society characterized by racial inequality and injustice
White Supremacy	the belief that the white race is inherently superior to other races and that white people should have control over people of other races
Xenophobia	Fear and hatred of strangers or foreigners or of anything that is strange or foreign

Note. Words without an asterisk () were obtained from Merriam Webster Dictionary (2022).*

**M., N. (2022).*

***Race and Ethnicity Definitions: Social Minority vs. Social Majority. (2013).*

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