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Impact of Diversity Trainings on Commitment and Exploration of Ethnic Identity

Donna Louise Dockery
Walden University

Walden University

College of Social and Behavioral Sciences

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Donna Louise Dockery

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Abstract

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MS, Walden University, 2015

MA, Long Island University, 2011

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Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

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Abstract

Increased attention continues to be given to diversity and social justice in the field of psychology. With the increased attention, training has been seen as the primary method of changing behaviors and biases. To date, literature on the effectiveness of workplace diversity training on organizational and employee outcomes was lacking. The purpose of this study was to explore the efficacy of diversity trainings on the commitment and exploration of ethnic identity of nonminority individuals in the workplace. The theoretical foundation was Helm's theory of White racial identity, which was used to examine the various ways identification with White culture influences behaviors. In this research study, prestudy-poststudy archival data with a sample size of 58 was used to examine the effect of workplace diversity trainings on employee's ethnic identity. With a sample size of 58, this study included a determination of mean differences between responses over time to determine if exploration and commitment to ethnic identity was likely to happen by chance. Although the results of the pre- and posttest showed a difference in means, some scores increased between pre- and posttest while others decreased. It was expected that the scores would increase after the diversity training. The MANOVA concluded that the results of the study were not significant. The potential social change implications of this study included discovering if diversity trainings were having the intended results of assisting participants in recognizing their personal ethnic identity and how it impacts their beliefs and behaviors possibly leading to an increased equitable environment, as well as increasing appropriate interactions within diverse settings.

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Chapter 1: Introduction

Introduction

Research available at the time of this study was concentrated on exploring and improving intergroup relations and participation in diverse societies (Nagda & Zúñiga, 2003). Increased focus has been given to diversity, multiculturalism, and social justice within the field of psychology, as such training is often viewed as the primary impetus of changing beliefs and biases (Toporek & Pope-Davis, 2005). Results of this study would have the potential to expose whether the increase in diversity trainings in the workplace is reaching their goals of creating a more equitable environment. In this chapter, background information, the problem statement, and the purpose of this study are included. Additionally, this chapter also includes an overview of the variables of the project, the research questions and hypotheses, and the theoretical framework that guided the research. The significance of this study, its assumptions, and its limitations are also discussed.

Background

Diversity is described as the differences between individuals or any attributes that may lead to the perception that another person is different from themselves (Roberge et al., 2011). These differences include informational and functional, personality traits, personal values, religious beliefs, or sexual orientation. Recruiting diverse employees, as well as engaging in discussions about diversity, has the potential to enhance organizational performance, improve corporate image, decrease legal liability, and reduce employee turnover (Roberge et al., 2011). Further research included suggestions that,

through inclusion, leaders can positively influence the relationship between diversity and performance, as well as the assertion that interactions with diverse others stimulates the recognition of different perspectives (Inkelas, 2004; Roberge et al., 2011). As an example, Chatman and Spataro (2005) stated that individuals with different demographic characteristics behave more cooperatively when the company's culture has an emphasis on collectivistic values over individualistic values. According to research regarding workplace diversity practices, 76% of human resource professionals reported their organizations had practices that address increased and improved diversity in the workplace (Roberge et al., 2011).

Diversity training programs have become a component of a larger number of trainings completed by most leading organizations (Roberge et al., 2011). According to Dawson (2015), these trainings differ from those already in place as they address issues that have been known as "undiscussable" (p. 3). Diversity trainings require participants to lose a sense of control in addition to the discussion of topics seen as sensitive and personal in nature forcing them to step out of their comfort zones (Dawson, 2015). Although diversity trainings have popularized, these diversity trainings are not regularly examined to ensure their effectiveness. A study conducted on several firms that engaged in diversity training showed varied evidence of effectiveness with 33% expressing that their efforts were either quite (30%) or extremely (3%) successful. Also, another 50% reported neutral or mixed outcomes, while another significant portion described their results as either largely (13%) or extremely (5%) unsuccessful (Von Bergen et al., 2002). According to Roberge et al. (2011), managing diversity effectively also refers to the

process of creating and maintaining a workplace free of discrimination where stakeholders, regardless of differences, feel free of discrimination, in addition to feeling included and supported. In previous studies, a significant difference in awareness of discrimination, as well as an increased level of White guilt after participating in a diversity training or course have been documented (Kernahan & Davis, 2007).

Problem Statement

Researchers found that nonminorities do not develop the cognitive or affective skills that would allow for constructive engagement across racial divides, which accounts for the inability to respond appropriately (DiAngelo, 2018). Diversity trainings have the potential to have a negative psychological effect on its nonminority participants These negative impacts can include outward displays of emotion, including fear, guilt, anger, and behaviors (e.g., argumentation, silence, and leaving) in the stress-inducing situation (DiAngelo, 2018). Although there was a plethora of research on the need for these trainings, there was less information on the effectiveness. At the time of this study, researchers did not show the specific impact on the effectiveness of diversity trainings.

Purpose of the Study

The purpose of this quantitative study was to explore the efficacy of diversity trainings. Specifically, the purpose of the study had a focus on the immediate impact on commitment and exploration of ethnic identity of nonminority-identified participant populations in the workplace. In short, the purpose was to examine if the diversity training had an impact on the participants that took the class.

Several variables were used in this study. The first variable was an exploration of one's ethnic identity: This referred to the seeing of information and experiences that were relevant to one's ethnic identity and was seen as an essential aspect of ethnic identity formation (Phinney & Ong, 2007). Exploration includes activities such as reading, cultural practices, talking to people, and going to events (Phinney & Ong, 2007). The second variable was commitment or a sense of belonging to one's ethnic identity and was seen as a key part of group identity. Commitment was commonly referred to as a strong attachment and personal investment in a group (Phinney & Ong, 2007).

Research Questions and Hypotheses

There were two research questions, two alternate hypotheses, and two null hypotheses in this study. The research questions (RQs) and hypotheses (H_0, H_1) follow:

RQ1: Are significant differences evident in commitment to ethnic identity for majority identified populations as defined by the Multigroup Ethnic Identity Measure-Revised (MEIM-R) after engaging in diversity training?

$H_0 1$: Diversity training does not increase commitment.

$H_1 1$: Diversity training does increase commitment.

RQ2: Are significant differences evident in the exploration ethnic identity in majority identified populations after engaging in diversity training?

$H_0 2$: Diversity training does not increase exploration.

$H_1 2$: Diversity training does increase exploration.

Theoretical Framework

Helms' (1990) theory of White racial identity) served as the theoretical framework for this study. This theory is an attempt to shed light on the various ways identification with White culture influences behaviors in various interracial situations (Block et al., 1995). Helms' research was used extensively in various aspects of diversity training and education (Tokar & Swanson, 1991). This approach included details on the idea that racial identity development is a normal developmental process. Specifically, a developmental goal for Whites is racial transcendence described as when attitudes and behavior are no longer directed by a racial consciousness (Block et al., 1995).

Nature of Study

This study was conducted from a quantitative approach employing a predesign-postdesign to examine differences. The goal of this research was to evaluate the effectiveness of diversity trainings on attitudes towards diverse populations and ethnic identity achievement on nonminorities using the Multigroup Ethnic Identity Measure-Revised (MEIM-R). The MEIM-R is a 14-item measure where participants respond on a 4-point Likert-type scale. The specific target population for this study were individuals who identified as nonminorities participating in a diversity training in a corporate setting.

Definitions

The definitions of the following terms were intended to ensure uniformity and an understanding of the terms throughout this study.

Diversity. Diversity is described as the differences between individuals or any attributes that may lead to the perception that another person is different from themselves (Roberge et al., 2011).

Ethnic identity is a multidimensional construct that includes feelings of ethnic belonging and pride, a secure sense of group membership, and positive attitudes towards one's ethnic group (Phinney & Alipuria, 1996). The development involves exploring the meaning of one's identity and one's sense of commitment or belonging to that identity (Brown et al., 2014).

White fragility is a term that refers to a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include outward display of emotions, such as anger, fear, and guilt, along with behaviors such as argumentation, silence, and leaving the stress-inducing situation (DiAngelo, 2018).

White privilege is a term of an expression of power and social dominance of White European Americans over racial-ethnic minorities through the attainment of unearned immunities and benefits (Mindrup et al., 2011).

Assumptions

There were some assumptions made within this study. I assumed that there would be a wide sample of individuals with varying levels of ethnic identity. In addition, I assumed the participants had the ability to understand the questions on the survey and were qualified to answer them. Also, I assumed that all participants would answers the

survey questions truthfully and that the sample would be an accurate depiction of the general population.

Scope and Delimitations

In this study, I intended to reveal the predictive power of diversity trainings on commitment and exploration of ethnic identity on nonminority participants in corporate settings. Much of the existing research on diversity trainings did not focus on nonminority participants and did not primarily focus on the impact of ethnic identity. Participants in this study included individuals 18 years of age and older who resided in the United States. Volunteers were employed at various organizations on a full-time or part-time basis at the time of participation. They were required by their employer to participate in implicit bias training.

Limitations

A primary limitation of the study was that the data were collected between July 2020 and March 2021 at the height of the social justice movements when members of organizations were heavily investing into diversity and inclusion trainings. It was plausible that during this time participants had a heightened understanding of the subject matter presented in the trainings. As a result, this could have also introduced social desirability in participants' responses, which is another limitation. Future research should, therefore, include exploring other avenues for effectiveness of diversity trainings, such as studying interpersonal interactions, longitudinal studies to determine the prolonged effect of the diversity trainings and organizational metrics (e.g., recruitment and selection). In addition, I had no way of knowing if the participants were engaged in

any previous diversity trainings allowing insight for any heighted understanding of subject matter.

Significance of Study

This study was unique because I intended to assess the impact and effectiveness of diversity trainings on individuals' self-identified as nonminorities. Common styles of diversity trainings have been found to be effective, including training to identify primary and secondary dimensions of diversity (Anand & Winters, 2008). Primary dimensions of diversity include race, gender, physical abilities, age, and sexual orientation (Anand & Winters, 2008). Secondary dimensions are aspects of an individual that are not visible and can change. This includes education, function, geography, thinking, and communication styles (Anand & Winters, 2008). In this common style, participants are meant to recognize and understand these aspects of themselves and others as a method of improving intergroup relations (Nagda & Zúñiga, 2003). Other previous models of diversity trainings were meant to address compliance and assimilation. Compliance-oriented training focused on legal requirements for diversity in the workplace whereas assimilation was created to help women and people of color to assimilate into existing corporate environments (Anand & Winters, 2008). The intent of this study was to contribute to the available literature and to address the dearth of research and information regarding the evaluation of in-use diversity training practices in the workplace and the impact on one's sense of ethnic identity. Insight from this study could potentially aid members of organizations to move toward improved development of diversity trainings to properly capture and benefit all participants. The practical application of this study

would assist in the further development of diversity trainings and research regarding what barriers participants experience regarding their knowledge and attitudes to culturally diverse populations leading to positive social change.

Summary

The purpose of this quantitative study was to explore the efficacy of diversity trainings, specifically the immediate impact on commitment and exploration of ethnic identity of nonminority identified participant populations in the workplace. Forthcoming chapters contain further details on ethnic identity and racism. The subsequent chapters include an analysis on whether diversity trainings could predict commitment and exploration of ethnic identity in nonminority participants and the rationale for the measurements used. A review of literature and a description of research methodology are given in Chapters 2 and 3.

Chapter 2: Literature Review

Introduction

This chapter begins with a discussion on the overall effects of diversity trainings of participants in the workplace and the impact on attitudes and psychological impacts on the participants. Some topics that are addressed are the concept of White fragility, the impact of workplace discrimination, and the overall impact of racism. Any potential negative impacts due to a lack of diversity in various settings were included. The framework introduced was Helms' White racial identity (WRI) theory (Helms & Carter, 1991).

Content and Search Strategy

Scholarly, peer-reviewed articles and books were used as a basis for this literature review. PsychINFO, SAGE Premier, PsychARTICLES, and SocIndex research databases were accessed for materials to review for this project. The following search terms were used: *White guilt, White privilege, diversity training, diversity management, Helms' WRI, racial attitudes, MEIM-R, corporate diversity,* and *White fragility.* The peer-reviewed articles were published within the 10 years just prior to the start of this research. Primary literature was used to provide a foundation for the theory used and history or subject matter.

Theoretical Framework

The theoretical basis for this study was Helms' (1990) theory of WRI. This theory has grown in popularity in academia over the years (Malott et al., 2015). This theory has a focus on understanding race across members of mental health and behavioral science

professions where Whites move from a lack of consciousness about racism to a heightened consciousness (Malott et al., 2015). Helms' research was used extensively in various aspects of diversity training and education (Malott et al., 2015). Helms' approach provided details on the idea that racial identity development is a normal developmental process. Specifically, a developmental goal for Whites is racial transcendence described as when attitudes and behaviors are no longer directed by a racial consciousness (Block et al., 1995). Further research and application of Helms' theory offers guidance to facilitate identity development leading to insight on how identity, and not race, should impact reactions in diverse situations.

Helms' theory breaks down WRI into six stages: (a) contact, (b) disintegration, (c) reintegration, (d) pseudoindependence, (e) immersion-emersion, and (f) autonomy (Pack-Brown, 1999). The first stage, contact, refers to the individual being aware of and naively curious about whether racial differences exist. Individuals in this stage may superficially recognize personal Whiteness but fail to perceive themselves as racial beings. The second stage, disintegration, refers to the individual acknowledging the existence of discrimination and prejudice. As a part of the oppressor group, they often feel guilty when racial inequalities emerge and are disoriented or anxious when moral dilemmas occur where they must choose between their loyalty to the White race or to humanity. Within the reintegration stage, an individual realizes their majority racial group and believes Whites are superior to others. A significant life experience can promote a new definition of the superior-inferior mindset and move that individual into the following stage. This significant event is often painful or insightful, an example may be a

personally recognizing harm one has directly done to another person that displayed White racial superiority. The pseudoindependence stage is when an individual looks at personal commitment to the White race and the individual's abilities to tolerate other racial groups. The goal at this stage is to get rid of the personal racism and transition towards a positive White identity. The immersion-emersion stage is when an individual gains an increased understanding of racism and its personal benefits and then works on redefining Whiteness and engages in being racial advocates in their personal lives. The sixth and final stage is autonomy where the individuals develop a desire to gain education about their Whiteness by changing what their personal definition is and reject privileges of racism (Pack-Brown, 1999). A rejection of these privileges may include insisting on more diverse representations in the workplace or pointing out differences in everyday life, such as separate sections for ethnic food or ethnic hair care, which pointedly centers the White experience.

Critiques

Since its development, there have been limitations noted with respect to the model. One limitation is the model's ability to concretely express the experiences, lifestyle, and perceptions of Whites (Hayes, 2017; Malott et al., 2015). There is an absence of empirical evidence supporting much of what is the foundation of the autonomy stage. An example provided is how simplistic the autonomy stage is in the description of Whiteness that was developed without any supportive evidence and a limited understanding of how Whites engage in antiracist activism (Malott et al., 2015). Past scholars noted that the theory has a focus on how Whites develop particular

perspectives towards other groups, rather than explaining Whites' definitions of their experiences of Whiteness (Malott et al., 2015). In addition, it was found that also within the autonomy stage that Whites are described as having a positive racial-group association (Malott et al., 2015). This is seen as negative as it can potentially lead to individuals accepting and enacting racial supremacy and superiority. This is believed to be harmful as Whites naturally have unfair privilege and, therefore, a good White identity cannot exist. The critique questions whether an individual can have a positive White identity, while still receiving the entitlements that are considered harmful to minority populations.

Summary of WRI Development Theory

Even with critiques, Helms' (2017) WRI development is one of the frequently used models in education and research with the goal of understanding race across mental health and behavioral sciences professions (Malott et al., 2015, 2019; Paone & Malott, 2013). The model includes highlights of the process for Whites as they move from a lack of consciousness about racism to a heightened consciousness and effort to be nonracist (Malott et al., 2015). Helms reported the importance of participating and engaging in antiracist activities in both work and living spaces. The challenge some activists face when working with conflicted Whites in various spaces are highlighted. Helms' work is the most well-known theory practitioner used when implementing diversity trainings or doing diversity work. The work clearly outlines how one changes throughout the process and, when used appropriately, can distinguish if the need has been moved in the ideal direction of becoming antiracist in these spaces.

Racism and Antiracist Initiatives

Racism continues to represent an issue for all races and ethnicities, which includes White European Americans in a society that is ruled and governed with dominance and privilege that they benefit from. A primary challenge of the dominance in one's social identity position is a lack of awareness of how one's social identity can lead to one's privileges, perspectives, experiences, and interpretations of the environment around them (Crary, 2017). It was assumed that White European Americans are less aware of racial privilege in comparison to other races-ethnicities as racial-ethnic minorities do not have access to the same privileges White European Americans have (Mindrup et al., 2011). Many White European Americans would remain silent furthering the status quo and actively suppressing conversations about racism and privilege (Mindrup et al., 2011). Some Whites prefer to suppress thoughts or discussions around issues of race out of fear of their internal experiences and external expressions conflicting (Crary, 2017).

At the time of this study, there had been extensive attention upon research exploring and improving intergroup relations and participation in diverse societies (Helms, 2017). There is substantial evidence that White people who engage in interracial dialogues make important strides towards understanding their race, their own racial identities, societal racism, privilege, and discrimination (Maxwell & Chesler, 2019). According to Redington (2010), there is a move towards antiracist initiatives where antiracist is defined as

Persons who have committed themselves, in thought, action, and practice, to

dismantling racism. . . . Rather than trying to minimize the significance of racism

in the United States, for themselves and others, antiracists make it a point to

notice and address racism. (p. 541)

Antiracist is closely related to the concept of an ally that is described as a person who

takes an active, but strategic, role in confronting racism (Smith & Redington, 2010). Both

concepts would lead to an acceptance and appreciation of diversity. Diversity is described

as the differences between individuals or any attributes that may lead to the perception

that another person is different from themselves (Roberge et al., 2011). These differences

include informational or functional personality traits, personal values, religious beliefs, or

sexual orientation (Roberge et al., 2011).

Workplace Impact

Increasing the amount of diversity in the workplace and engaging in discussions

about diversity has the potential to enhance organizational performance, improve

corporate image, decrease legal liability, and reduce employee turnover (Roberge et al.,

2011). Researchers suggested that through inclusion, leaders can positively influence the

relationship between diversity and performance, as well as the assertion that interactions

with diverse others stimulate the recognition of different perspectives (Inkelas, 2004;

Roberge et al., 2011). As an example, Chatman and Spataro (2005) stated that individuals

with different demographic characteristics behave more cooperatively when the

company's culture has an emphasis on collectivistic values over individualistic values

(Chatman & Spataro, 2005). According to research regarding workplace diversity

practices, 76% of the human resources professionals reported their organizations had practices that address increased and improved diversity in the workplace (Roberge et al., 2011). Although diversity trainings have popularized, these diversity trainings need to be regularly examined to ensure their effectiveness. Von Bergen et al. (2002) conducted a study involving several firms whose staff members engage in diversity training showed limited evidence of effectiveness, "33% expressing that their efforts were either quite (30%) or extremely (3%) successful" (p. 241). In addition, Von Bergen et al. reported another 50% had neutral or mixed outcomes, while another significant portion described their results as either "largely (13%) or extremely (5%) unsuccessful" (p. 241). According to Roberge et al. (2011), managing diversity effectively refers to the process of creating and maintaining a workplace free of discrimination where stakeholders, regardless of differences, feel free of discrimination, in addition to feeling included and supported.

Kernahan and Davis (2007) found a significant difference in the awareness of discrimination and an increased level of White guilt after participating in a diversity training or course. In addition, when White participants are met with new information or experiences related to diversity, they generally have two reactions. They either make sense of what is presented using preexisting understandings of the world or adjust their worldviews to make room for new experiences (Winley, 2020). In nearly all modern societies, many social resources, including status wealth, and opportunity are given unequally based on one's group membership (Powell et al., 2005). Many receive benefits while others experience costs (Powell et al., 2005). In the United States, White men,

Christians, and heterosexuals enjoy many benefits at the expense of their African American, female, Muslim, and homosexual counterparts (Case et al., 2014).

Common definitions of racism reduce it to an individual racial prejudice that results in intentional racist actions that are solely performed by bad people (DiAngelo, 2018). Prejudice and discrimination have continued to be social problems on a global scale. Researchers focused on understanding how intergroup biases are perpetuated and how they can be reduced continue to be the focus of both psychologist and diversity training practitioners (DiAngelo, 2018). Cross-race relationships have been hindered due to White beliefs that they should be color blind, rather than color cognizant–the need to manage White guilt and fears of people is seen as prejudice (Crary, 2017).

Empirical evidence included indications that interventions, such as diversity courses, can be successful at changing White students' racial attitudes (Soble et al., 2011). Successful diversity and inclusion efforts in the workplace require dominant group members to learn to optimally engage in conversations about identity issues and various dynamics (Crary, 2017). These efforts have been found to evoke powerful negative reactions from White participants, including intense emotions of empathy, guilt, and fear, all of which have been noted as a kind of psychosocial cost of racism (Paone et al., 2015). A primary lesson is understanding the multidimensional and adaptive system of racism. As an example, White individuals may be against racism; however, they continue to benefit from the resources controlled by the group (DiAngelo, 2018). A person of color may have a seat of power, but those in a position to make decisions will overwhelmingly be White. Although a White person will still face barriers and hardships, systematic

racism will not be one of them (DiAngelo, 2018). The distinction between individual

prejudice and a system of unequal racial power is necessary to understanding how racism

functions today, particularly in the United States (DiAngelo, 2018).

Attitudes

Professionals working across races that do not have an advanced WRI have been

shown to display behaviors or attitudes that are damaging to people of color and dismiss

the importance of race or distort the existence of racism completely (Paone & Malott,

2013). Soble et al. (2011) discovered that what many see as old-fashioned, blatant racism

is less common and has been replaced with subtle contemporary forms. There are various

expressions of racism in the post civil rights era: One has proven dominant. Color-blind

racial ideology or attitudes is defined as the denial, distortion, and minimization of racism

and, according to Soble et al., "The belief that race should not and does not matter" (p.

151). Soble et al. reported that color-blind racial attitudes may not promote

discrimination intentionally: Minimization of racisms remains common and continues the

racial inequities. Further, it is the belief that race is no longer relevant in understanding

the lived experiences of people of color in addition to the belief that society has

overcome much of the painful past (Neville et al., 2014). Color-blindness is an

aspirational goal as racial inequities still exist. Past researchers found that higher levels of

racial color-blindness has led to negative attitudes towards affirmative action,

endorsement of Black sentiment, and lowered levels of multicultural counseling

competence (Soble et al., 2011). Negative consequences of color-blind racial ideology

include an increased fear of racial minorities, increased racial and gender intolerance, and

a lower support of affirmative action efforts (Neville et al., 2014). On average, White individuals report greater levels of color-blind racial ideology than people of color, and research findings showed that it is ineffective as a prejudice reduction strategy (Neville et al., 2014).

White Privilege

Whiteness is generally seen as the invisible, unspoken norm for all human existence (Smith & Redington, 2010). In the United States, there is a historical-cultural viewpoint that those with a lighter complexion are somehow superior to those with a darker complexion. The existing practice indicates that White is determined to be the norm from which all others are measured and assumed to be deficient or lacking (Paone & Malott, 2013). Whiteness is a concept that has and continues to affect all persons of all races and ethnicities.

Whiteness is often coupled with a concept called White privilege. White privilege is defined as an expression of power and social dominance of White European Americans over racial-ethnic minorities through the attainment of unearned immunities and benefits (Mindrup et al., 2011). It is also defined as a prejudice reduction technique that has grown in the years prior to this study with the majority members aware of illegitimate advantages that they hold within society (Stewart et al., 2012). Research on White privilege is limited notably in the field of clinical psychology. Failure to recognize the concept of privilege may negatively impact one's psychological development (Mindrup et al., 2011).

Many aspects impact a White person's interactions with diverse populations. This includes segregation, the good-bad binary, individualism, and racial belonging. Segregation refers to the fact that most Whites live, grow, play, and learn in geographic segregation (DiAngelo, 2018). White people miss out on nothing of value when they experience no cross-racial relationships; in fact, primarily White spaces are commonly seen as good. In various instances, White spaces have been seen as better. This can be found throughout history (i.e., residential White flight of the 1960s and 1970s, as well as the White response to the desegregation of schools; Frey, 1979; Logan et al., 2017). The good-bad binary refers to the idea a person is either racist or not racist, racist is bad, and not racist is good. Many believe that being racist is intentional and can only be perpetuated by bad people. This removes many from the idea that they too can be racist as they see themselves as good people.

The idea that racism is focused on individual acts and not a larger system prevents a necessary deeper analysis (DiAngelo, 2018). Racism continues due to the actions and works of individuals, as well as the larger society and system jointly. Individualism refers to the White people seeing themselves as individuals and not as part of a racial group: This leads them to distance themselves from the history or actions of a group (DiAngelo, 2018). Distancing themselves from the past actions of their racial group allows them to dismiss the continued impact those actions still have today. Whites experience an unconscious sense of racial belonging in the U.S. society. In most situations or images deemed as valuable, Whites have a sense of belonging. Any interruption of this is seen as deeply disturbing and frightening (DiAngelo, 2018). When Whites are presented with

images of situations where they are not at the center of it, they can unconsciously dismiss it as incorrect or an attack. Comfort, avoidance, and vulnerability are often seen as necessary for conversations about race and racism with White people (Maxwell & Chesler, 2019). It is commonly believed that one should not engage in activities or discussions that cause discomfort and, therefore, the subject is avoided. When engaging in discussions, the White racial group feels discomfort in participating. In addition, it is often believed that some level of discomfort and risk is not necessary for learning and growth, especially in U.S. race relations (Maxwell & Chesler, 2019).

Often these discussions are difficult for Whites, especially in the presence of people of color. They argue that when these discussions occur, concerns of comfort and safety often arise (Maxwell & Chesler, 2019). Some feel they do not belong to a particular race and, therefore, do not have anything to add to the conversation whereas others worry about presenting as ignorant, racist, or unintentionally revealing forms of White supremacy (Maxwell & Chesler, 2019). A theme in WRI development is the idea that the developmental issue for Whites is the abandonment of entitlement (Malott et al., 2015). Whites struggle with the idea of earning certain aspects of life, instead of it naturally being given due to their Whiteness.

Workplace Discrimination

Workplace discrimination can occur prior to one even entering the workforce. Researchers have found that across all disciplines and institutions, professors were more likely to respond to White male prospective graduate students as compared to female and ethnic minority students (Jones et al., 2017). Additionally, researchers have found that

subtle bias can impact the recruitment process, as negative stereotypes may shape how applications are perceived (Jones et al., 2017). On-the-job minority employees have an increased risk of experiencing subtle discrimination by supervisors, coworkers, and potential customers (Jones et al., 2017). In addition, minority employees report having higher incivility on the job than their majority coworkers (Jones et al., 2017).

In the workplace at the time of this study, it is illegal to discriminate against someone based on a variety of protected traits. In addition, it is in bad taste to discriminate based on traits that are not job related. Workplace discrimination is generally not as overt as in the past, but continues to be an issue across industries and organizations (Jones et al., 2017). Subtle discrimination is defined as negative or ambivalent demeanor or treatment enacted toward social minorities based on their minority status membership that is not necessarily conscious and likely conveys ambiguous intent (Jones et al., 2017). This subtle discrimination inhibits employee and organizational functioning possibly even more than the overt discrimination of the past (Jones et al., 2017).

This subtle discrimination includes negative impacts on employee well-being, job attitudes, and organizational outcomes (Jones et al., 2017; Triana et al., 2015). Whether the discrimination is intentional or unconscious, the result to the target remains the same. The target is left at a disadvantage. Due to its subtleness, the target finds it difficult to attribute the negative behavior to external factors increasing the likelihood of them blaming themselves (Jones et al., 2017). The target tends to ruminate about the incident long after its occurrence, wavering between various explanations, which is both

emotionally and cognitively draining (Jones et al., 2017). Subtle discrimination can be passed around and normalized. Researchers have shown that an employee can play various roles in discrimination. A target can become disgruntled and evolve into a perpetrator, or develop empathy and become an ally for another target at a later occasion (Jones et al., 2017). There are two opposing perspectives on the impact of subtle discrimination. One is the target develops the ability to not become easily upset or insulted and learns how to cope with the discrimination over time or, secondly, a target may be jarred by an occurrence without the ability to cope (Jones et al., 2017).

Identity Achievement

Stewart et al. (2012) suggested that heightening White privilege awareness would result in lower instances of racism and racial inequality. In addition, racial attitudes would improve if White participants believed they could be effective in combating racial inequality (Stewart et al., 2012). Failing to recognize distinctiveness, majority members think of their values as the universal reality (Nagda & Zúñiga, 2003). Alternatively, diverse groups maintain their distinctiveness while living in a multiracial-ethnic society (Nagda & Zúñiga, 2003). Members of society can coexist when learning develops through, and about different cultures and traditions lead to a reduction in individual prejudice and stereotypes (Nagda & Zúñiga, 2003). When individuals self-categorize themselves in the dominant group, they have an increased likelihood of feeling collective guilt in reference to their group's harmful behaviors (Ferguson & Branscombe, 2014). Hastie and Rimmington (2014) reported a considerable amount of resistance from the advantaged group in recognizing privilege even if they can recognize their privileged

counterpart disadvantage. The reluctance to acknowledge their advantage is referred to as half-blindness of privilege, which is defined as a willingness to discuss their intersecting identities when they result in disadvantage rather than advantage (Hastie & Rimmington, 2014). An example of this is heterosexual White women speaking of their disadvantage in comparison to White men, rather than acknowledging their privilege as a heterosexual White person.

<div align="center">**Psychological Impact**</div>

Conceptual models have included an outline of the various and numerous negative consequences that often go unnoticed, resulting from living in a system that includes advantages for White individuals and disadvantages for people of color (Soble et al., 2011). These costs have been conceptualized in three categories (i.e., cognitive, affective, and behavioral) in nature. Costs to Whites include White guilt, White empathy, and an irrational White fear of racial minorities (Todd et al., 2010). The anxiety that accompanies these feelings can be attributed to the avoidance of cross-race relationships (Crary, 2017). White empathy and guilt can be tied to higher levels of multicultural education, racial awareness, and cultural sensitivity (Todd et al., 2010). Guilt is commonly a negative emotion and, therefore, most try to avoid reducing the experience by undermining what elicits such feelings (Ferguson & Branscombe, 2014). An increased level of guilt has been shown to increase one's positive attitude and understanding towards the victimized group (Ferguson & Branscombe, 2014). Participants have indicated an increase in anxiousness related to the work they would need to do to eliminate personal racial privilege, as well as anxiousness in reference to confronting

White privilege in others (Paone et al., 2015). Students enrolled in a course focused on prejudice and racism reported increases in awareness of racism and White privilege in addition to feelings of guilt and discomfort in recognizing preferential treatments (Soble et al., 2011). Collective guilt can result when members of the ingroup are considered responsible for wrongful behaviors (Ferguson & Branscombe, 2014). Collective guilt leads to increased attitudes and behaviors that promote reconciliation between groups (Ferguson & Branscombe, 2014). Fear has been associated with low levels of education, racial awareness, cultural sensitivity, and interracial friendships with higher levels of racial prejudice (Case, 2007; Todd et al., 2010).

The affective cost of racism is important to the study of White racial attitudes because previous studies have included findings that the experience of these costs can influence more general racial attitudes. As an example, racism can lead to inauthenticity, negative emotions, and maladjustment. Researchers outlined several domains of costs which include moral and spiritual, psychological, social and material (Spanierman et al., 2009). This relates to this planned study as it will reveal how White racial attitudes will alter within the greater workplace.

Applebaum (2008) found that often marginalized groups are given center stage as discourse grows and as those who have taken their privilege for granted present themes of Whites, men, and heterosexuals as victims. White participants protest that their lived experiences do not appear to count and become angry when told that without acknowledgment of their privilege, they cannot understand the plight of their marginalized peers (Applebaum, 2008). White participants tend to view an

acknowledgment of their privilege as a dismissal of their hard work in life. Crary (2017) stated that a White person can experience various feelings and acts, including protective hesitations, identity abrasions, and stereotype threats. *Protective hesitations* is a term defined as when both parties avoid speaking of issues that can be uncomfortable in referencing race (Crary, 2017). Identity abrasions are experiences of assaults on the self, which leads to a rise of concerns of how they have been experienced by others (Crary, 2017). Lastly, stereotype threats refer to a heightening of awareness of race and an increased worry about being judged negatively (Crary, 2017).

White Fragility

White fragility, a term coined by DiAngelo (2018), is defined as a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include outward displays of emotions, such as anger, fear, and guilt, and behaviors, such as argumentation, silence, and leaving the stress-inducing situation.

According to Adler-Bell (2015), DiAngelo defined White fragility as a means of resistance and an inability to challenge one's racial reality, which results in shutting down and blocking any self-reflection. This can be intentional and strategic, but, many times, the majority cannot function, which prevents them from moving forward beyond racial stress. White fragility is a form of defensiveness. Discussions on privilege are a challenge to the core identity as good, moral people (Adler-Bell, 2015). Liebow and Glazer (2019) reported this defensiveness aligns with a concept introduced by McIntyre and refined by Bailey called White talk. According to Bailey (2015), White talk is used to evade, reject,

and remain ignorant about injustices that are a result of Whiteness and its privileges (Bailey, 2015).

White talk is a strategy used to, intentionally or unintentionally, avoid dealing with a subject, such as White supremacy. It might make the speaker feel better in the moment, but often is at the cost of making people of color feel worse. Liebow and Glazer (2019) spoke of specific emotional White fragility in which the expression of White fragility makes it more difficult to have conversations about race. Emotional White fragility has three aspects: first, failure of emotional regulation; second, failure enacts or reinforces White supremacy; and third, the number of emotion regulation techniques can be used to avoid the harms of said emotional White fragility (Liebow & Glazer, 2019).

Many nonminorities do not see their benefits as coming from their privilege, which, in turn, leads to a threat of their deservingness of such privileges. This poses a threat to the moral value of the majority group (Branscombe et al., 2007). Nonminorities want to protect their morals and, therefore, struggle with the recognition of privilege. DiAngelo (2018) remarked that many White people insulate themselves against racial stress by living, learning, and working in predominantly White spaces or by refusing to acknowledge or engage in the realities of race (Liebow & Glazer, 2019). Due to this insulation, White people have little experience in thinking or talking about race in any kind of meaningful way, leading to stress and acting in ways that are not productive to racial justice (Liebow & Glazer, 2019). White people have what is referred to as psychic freedom, because race is looked at as something that only lives within people of color and, therefore, is a people of color problem allowing them to move throughout society

with ease and without a sense of themselves being racialized (DiAngelo, 2018). Diversity

trainings can uncover White fragility in participants allowing the opportunity for change.

Diversity Training

Workforce diversity has been a growing priority at organizations for many years

(Kalinoski et al., 2013; Nishii et al., 2017). Latest numbers show that 67% of staff at U.S.

organizations and 74% of Fortune 500 companies utilize diversity training programs

(Jones et al., 2013). Due to this increase in concern, the topic has elicited research on the

challenges and how the challenges are being addressed on various levels. In examining

past studies, the effectiveness of diversity-related activities or policies have had

disappointing results of either inconclusive or negative (Jones et al., 2013; Kalinoski et

al., 2013). Further study is needed to find out where there is a consistent lack of or

negative impact and in what areas are their potential growth. The implementation of

diversity trainings has outpaced the research needed to inform practitioners on the best

and most effective practices. Delivery methods vary, but can include classroom-based

training, videos, role plays, discussions, and exercises.

There are some general thoughts as to why staff of organizations do not get the

results they prefer. One belief is the organizations do not have specific desired outcomes

or goals when taking on the task (Nishii et al., 2017). Without a clear understanding of

the intention behind the diversity-related activity, it ends up being meaningless. Second,

diversity-related activities at times are implemented in isolation without thought as to

how it might impact other policies or procedures that are already in place (Nishii et al.,

2017). A diversity-related activity may impact how people behave or view their positions

moving forward and little to no thought is put into what the result might look like overall.

There is a lack of consistency in the research on what effective training looks like. One

view is an impact on hiring rates and staffing goals, which is commonly achieved through

affirmative action plans and diversity management executives (Kalinoski et al., 2013). An

additional view of effectiveness is believed to be through influencing attitudes,

knowledge, and skills (Kalinoski et al., 2013). Diversity trainers face a number of

distinctive challenges that differ from other trainings found in the workplace, including

backlash and negative responses, that further complicate efforts (Jones et al., 2013).

Traditional diversity trainings have an aim to create an awareness and acknowledgment

of bias and discrimination and develop skills to address those biases and capitalize on

diversity as an asset (Jones et al., 2013). As mentioned previously, diversity trainings

commonly lead to uncomfortable conversations, which can account for participant

resistance. Formal assessments of diversity trainings are needed to determine what an

organization should address in reference to skills and awareness, as well as support

organizational culture, diversity tension, and assist organizations in being proactive rather

than reactive.

Summary

Despite a growing amount of literature on trainings, workshops, and classes

focused on diversity, there remains a lack of empirically-based knowledge around the

impact these discussions have on nonminorities, particularly in the workplace. I

formulated this study to fill this gap by expanding on the work of Helms, a leader in

research referencing WRI. This study includes further evidence of the psychological

impact of trainings on identity achievement, specifically the exploration and sense of

commitment. In the following chapter, the structure and methodology of this study are

outlined, as well as the scales used to investigate variables.

Chapter 3: Research Method

Introduction

This chapter includes a description of the research methodology, the research questions and hypotheses, sampling strategy and size, role of researcher, and ethical considerations. An overview of the study's research design and rationale for research design is also discussed. This chapter closes with discussions on threats to validity.

Research Design

Archival data was used to examine the predictive capabilities between the independent variable of diversity training and the dependent variables of commitment and exploration of ethnic identity. Employing the use of archival data allowed an investigation between the variables. In addition, surveys were inexpensive, fast, and flexible methods for gathering data. I chose a quasi-experimental preapproach/postapproach because there was no control group. All groups were preexisting and naturally occurring. The archival data were analyzed to assess any predictive capabilities between diversity trainings on both exploration and commitment to ethnic identity. The data for this project were gathered using the archival data of 58 clients. The results of the analysis would allow for the identification of factors that relate to the successful implementation of diversity trainings. The identification of these factors could assist in outlining the areas of trainings that could potentially be improved.

Methodology

Archival Data and Setting

Participants in this study included individuals aged 18 years and older who resided in the United States. Volunteers were employed at various organizations on a full-time (35 hours or more) or part-time basis (less than 35 hours) at the time of participation. Participation in the implicit bias trainings were voluntary as well as the completion of the survey for these trainings. All survey responses were collected on Qualitrics, which is an online survey platform and responses were anonymous and strictly confidential. All implicit bias trainings were conducted between July 2020 and March 2021, across various organizations by the same facilitator, and covered the same topics (e.g., implicit bias). To gain access to the archived dataset permission was given by the staff of the organization at which the implicit bias trainings took place.

Sample Size

I determined the sample size through a power analysis and a comparison of sample sizes in previous related research. I used G*Power, a power analysis program, to determine the necessary sample size to achieve significance for t tests. As shown in Table 1, the parameters to calculate the number of participants (n) at: a medium effect size (fx) of 0.05, an error probability (α) of .05, and a power of .95 indicates that 45 participants were needed to test the hypotheses proposed. The study included 58 participants, exceeding the minimum required.

Procedures and Data Collection

Participants engaged in the study by visiting a link to the survey provided in an online crowdsourced website. Demographic information was collected, including age, gender, ethnicity, and location. Participants were sent the link to the questionnaire prior to the training and then sent the link a second time immediately following the training to measure any possible difference in responses. Pretest and posttest responses were matched using each participants unique internet protocol (IP) address and confirmed using demographics.

Instrumentation

One instrument was used in the study: The MEIM-R. Phinney developed the questionnaire to measure ethnic identity across ethnic groups in the United States (Ponterotto et al., 2003). Phinney worked under the belief that a single model of ethnic identity formation would transcend the various ethnic groups in the United States. There are two components in this identity model. The first was ethnic identity achievement, which included behaviors and attitudes, an affiliation to one's ethnic group (Ponterotto et al., 2003). The second component was attitudes toward interaction with people from other ethnic groups. The belief was that attitudes are not directly a part of one's ethnic identity (Ponterotto et al., 2003). This instrument was available for educational and research purposes without the need for direct permission. The scale included questions to identify one's ethnic group (self-categorization), close-ended items that assessed one's exploration of and commitment to one's ethnic identity (Brown et al., 2014). The

instrument was a brief survey assessing affiliation with one's ethnic group and was considered an advancement in ethnic identity literature and research (Brown et al., 2014).

Rationale

An individual's self-perceptions and identity in relation to others could have a profound influence on behavior and psychological functioning (Herrington, 2014). Ethnic identity was one's sense of self in ethnic terms and correlated with self-esteem, psychological well-being, and self-efficacy (Herrington, 2014). Much of the research about ethnic identity used the MEIM-R. The MEIM-R was designed to be used across various ethnic groups and represented a two-factor model of ethnic identity, exploration, and commitment (Herrington, 2014). This instrument was the appropriate survey for this study because it measured aspects of ethnic identity aligned with the Helms' theory of ethnic identity achievement.

Reliability

Reliability referred to the consistency of the difference in the true score and the observed score (Herrington, 2014). In reference to the MEIM-R, reliability generalization was used to determine reliability. Using the reliability generalization method, researchers were able to determine the source of variation in reliability scores and the amount of variability in the MEIM-R reliability scores. The overall random effects weighted average reliability coefficient for the MEIM-R was .88, which was considered a respectable value for a measure of its size (Herrington, 2014). In addition, MEIM-R had been shown to have an adequate internal consistency for the exploration and commitment subscales, as well as the overall scale, all values for Cronbach's α were near or above .70

(Brown et al., 2014). Continued analysis found that with varying participant characteristics, such as participant ethnicity, immigration status, and age, no differences were found in reliability (Herrington, 2014). The MEIM-R produced internally consistent data with the subscales of Commitment and Exploration having random effects weighted coefficients of .84 and .86 (Herrington, 2014).

Validity

Validity is a concept where researchers should look to various sources of evidence in determining the validity of scores for a particular purpose (Ponterotto et al., 2003). Phinney (1992) conducted a principal axis factor analysis with Factor 1 focused on ethnic identity and Factor 2 focused on other-group orientation. The factor analysis was conducted on both high school and college students. In both samples, the pattern of factor structures conformed the two-factor structure (ethnic identity and other-group orientation) as hypothesized (Ponterotto et al., 2003). These findings provided support for the two-factor model. With Phinney's findings, it is appropriate to use confirmatory factor analysis to evaluate the MEIM-R (Ponterotto et al., 2003).

<div align="center">

Research Questions and Hypotheses

</div>

There were two research questions in this study. Each research question had one alternate and one null hypotheses. The questions and hypotheses follow:

RQ1: Are significant differences evident in sense or commitment to ethnic identity for majority identified populations as defined by the MEIM-R after engaging in diversity training?

H_{01}: Diversity training does not increase commitment.

H_{11}: Diversity training does increase commitment.

RQ2: Are significant differences evident in the exploration of one's meaning of one's ethnic identity in majority identified populations after engaging in diversity training?

H_{02}: Diversity training does not increase exploration.

H_{12}: Diversity training does increase exploration.

Data Analysis

Data were gathered using the online platform Qualtrics, which were downloaded and imported to the IBM Statistical Package for the Social Sciences (SPSS). The SPSS software package commonly used for statistical analysis and was used to test the hypotheses. To examine the data, MANOVA was performed followed by descriptive statistics, and t tests to examine the difference between the pre- and post-test groups. The dependent variables of commitment and exploration of ethnic identity were impacted by the independent variable, diversity training.

Threats to Validity

Threats to validity include the use of self-reports, which have been shown to provide data that are more socially desirable. Individuals may answer questions in manners that are less truthful to appear more favorable. The participants are expected to answer the questionnaire honestly as the questionnaire is completely anonymous. In addition, participants can become familiar with the measure and, therefore, remember responses for later testing.

Because the survey was completed on the Internet, there was no way to control the testing environment or who completed the survey. Inaccurate answers could have been submitted if the survey was completed in an environment that was distracting to the participant. Lastly, although the survey asks demographic questions including gender, age range, and location, there may have been other personal characteristics not included in the survey that may have impacted results.

Ethical Considerations

Because the use of archival data was being employed, to this researcher's knowledge, there was no significant risk to the participants. All data collected and provided were anonymous and, therefore, no correlation could be made between the analyzed variables and participants. Data collected on the online survey website were exported to a Microsoft Excel spreadsheet and entered in SPSS. The study researcher maintained and had access to the spreadsheets. The data were kept secure on a password-protected computer only accessible to the researcher. As per Walden University terms, all data collected for research would be held securely for no less than 5 years following the completion of doctoral study (Walden University, 2011).

Summary

In this chapter, a detailed methodology section was provided of this dissertation research project. The purpose of the study research design, variables, and connection to research questions were discussed. In addition, this chapter outlined the population and sample utilized for this project and how the archival data were obtained. A discussion on

validity and reliability for this project, as well as any ethical considerations, were also

mentioned.

Chapter 4: Results

Introduction

Diversity trainings became common in the workplace yet there was a lack of research addressing their effectiveness. The purpose of this quantitative study was to determine if mean differences between responses over time would determine if exploration and commitment to ethnic identity was likely to happen by chance in nonminority participants. This study was designed to answer two research questions and corresponding hypotheses. In the following chapter, the results of the study are presented for the following two research questions and hypotheses.

RQ1: Are significant differences evident in sense or commitment to ethnic identity for majority identified populations as defined by the MEIM-R after engaging in diversity training?

$H_0 1$: Diversity training does not increase commitment.

$H_1 1$: Diversity training does increase commitment.

RQ2: Are significant differences evident in the exploration of one's meaning of one's ethnic identity in majority identified populations after engaging in diversity training?

$H_0 2$: Diversity training does not increase exploration.

$H_1 2$: Diversity training does increase exploration.

Results

Archival data were used in this study. The data were originally collected between June 2020 and March 2021. The dataset overall had more than 1,000 initial participants;

however, many of the participants did not fill out the postsurvey. Once the IP addresses

were matched and all minority identified participants were eliminated, the result was a

small sample.

After analyzing the data and only using the participants deemed appropriate with

both IP addresses and demographics, the participants were primarily between the age of

35 and 44 years ($n = 20$) followed by 25- to 34-year-olds ($n = 17$; see Table 1). At times,

responses on the pretest were close, but did not match exactly to the posttest. As an

example, in a pretest, a participant might write Bronx, NY, as their location whereas on

the posttest it was documented as New York. Because the identity could not be confirmed

to the highest quality, it was removed from the data set, resulting in the 58 participants.

This study had a focus on nonminority participants and, therefore, all respondents

identified themselves as White, Caucasian, or specifically described their ethnicity

placing them in the category as White or Caucasian.

Table 1
General Demographics of Survey Participants Analyzed with Demographics

Variable	*N*	%
Age		
18-24 years old	1	2
25-34 years old	17	29
35-44 years old	20	34
45-54 years old	6	10
Over 55 years old	14	24
Gender		
Male	3	5
Female	55	95

To ensure the data are reliable, one of the main concerns is the scale's internal

consistency, which is the degree the items that make up the scale align together (Pallant,

2005). Cronbach's alpha is the frequently used indicator of internal consistency. The goal

with Cronbach's alpha is for the score to be above 0.70. The general rule of thumb is, if it

is above the threshold, then the instrument is considered reliable (Pallant, 2005). In Table

2, the Cronbach's alpha scores for both subscales are provided. Because they were both

above .70, the data were considered reliable.

Table 2
Cronbach's Alpha Reliability Coefficient

Subscale	a
Exploration	.72
Commitment	.72

Choosing the proper research technique is both a difficult and necessary process

in research. There are several analyses that can be run to find any statistically significant

differences between groups. Since the survey data is continuous and the goal is to

examine differences between means of pre- and posttest survey responses for one group

of participants, the MANOVA, t test, Mann-Whitney U, or Wilcoxon Rank tests are

options.

Initially, the multivariate analysis of variance (MANOVA) was conducted. Using

the MANOVA, the p value is larger than the desired .050, meaning the test is not

statistically significant; therefore, the null hypotheses cannot be rejected based on the

MANOVA. As shown in Table 3, the R squared (R^2) was .005 and the adjusted R^2 was -

.002. This means there is a difference of exploration and commitment when measured

before they engage in the class and after they engage in the class. However, the partial eta

squared was .005 meaning 0.05% of the scores for exploration and commitment increased

after taking the class. Because the MANOVA did not have a high enough p value, this

test, by itself, would fail to reject the null hypotheses. One possible reason the MANOVA did not have a low enough *p* value is because there is only one group of participants that took the survey twice. The MANOVA is appropriate to use if there are two or more dependent variables, which is present in this study, having only one group is considered a limitation.

Table 3
MANOVA

	SS	df	MS	F	P
Exploration	2.08	1	2.08	.752	.39
Commitment	1.49	1	1.49	.694	.41

Due to the outcome of the MANOVA, the following data analysis was run as supplementary analysis. The t test is appropriate for parametric data and the Mann-Whitney U or Wilcoxon Rank is appropriate for nonparametric data (Pallant, 2005). Pallant (2005) explained that "it is always better to use a parametric technique if you can" (p. 286). Because a pretest/posttest design was used in this study, a paired-samples *t* test is appropriate to follow up on the finds of the MANOVA

To understand more about the specifics between the two groups taking the commitment test, the test scores were compared in Excel for each IP address. Of the 58 records, 21 showed no change in test scores from the pretest to the posttest. Only 19 participants showed the changes in their tests scores ranging from 10% to 25%. Three participants scored 10 on the pretest and changed their answers to eight or nine on the posttest. The other 18 participants showed the changes in their test scores ranging from -60% to -13%. The largest change was for one participant that scored five on the pretest

and eight on the posttest. The results of the paired-samples *t* test are provided in Table 4.

The *p* value is .000 indicating there is a significant difference between the two tests.

Table 4
Paired Samples t Test: Commitment

	M	N	SD	SEM
Commitment-before	7.26	58	1.65	.22
Commitment-after	7.21	58	1.24	.16

To understand more about the specifics between the two groups taking the

exploration test, the test scores were compared in Excel for each IP address. Of the 58

records, 23 showed no change in test scores from the pretest to the posttest. Only 19

participants showed the changes in their tests scores ranging from 10% to 42%. Whereas

three participants scored 10 on the pretest and changed their answers to eight or nine on

the posttest. The other 16 participants showed the changes in their test scores ranging

from

-80% to -13%. The largest change was for one participant that scored five on the pretest

and nine on the posttest. In Table 5, the results of the paired-samples *t* test from SPSS are

provided.

Table 5
Paired Samples t-Test: Exploration

	M	N	SD	SEM
Exploration-before	6.91	58	1.70	.22
Exploration-after	6.83	58	1.56	.21

The *p* value is .000 indicating there is a significant difference between the two tests.

In addition to the *t* test, the Box's Test of Equality was evaluated. Every statistical

technique has its own sets of assumptions. The Box's Test of Equality of Covariance

Matrices was utilized to determine if the data violates the assumption of homogeneity of

variance-covariance matrices (Pallant, 2005). The Box's Test of Equality of Covariance Matrices shows a *p* value of .075 indicating assumptions have not been violated.

The Wilks' Lambda would indicate if there are statistically significant difference among groups on a linear combination of the dependent variables (Pallant, 2005). Pillai's Trace is said to be preferable when working with small sample sizes but with only two groups Wilk's Lambda and Pillai's Trace are identical (Pallant, 2005). Wilks' Lambda *p* value is <.001 meaning there is a difference between those who took the test at the beginning of the class and those that retook the test the end of the class.

Summary

In this study, the efficacy of diversity trainings was examined for the commitment and exploration of the ethnic identity of nonminority identified individuals in the workplace. The *p* value was used to determine if the null hypotheses are accepted or rejected. The MANOVA did not find significant results, therefore the null hypothesis cannot be rejected. The *t* test did find a small significant difference between the means of the pre-test and post-test. When comparing the results of the exploration pre and post-test in Microsoft Excel, there were changes such as 19 participants (33%) reported a decrease, 16 (28%) an increase, and 23 (40%) participants remained the same with their pretest and posttest scores. As for commitment, 19 (33%) participants reported a decrease, 18 (31%) an increase and 21 (36%) participants scores remained the same. In the following chapter, the interpretation of the findings, limitations of the study, recommendations for future research, and implications of the study are provided.

Chapter 5: Discussion, Conclusion, and Recommendations

Introduction

Increased attention continues to be given to diversity and social justice in the field of psychology. With this increased attention, diversity trainings are more popular in workplaces, yet there is a lack of research addressing their effectiveness. In this study, quantitative methods were followed to determine if the mean difference between responses on pretests and posttests would be used to determine if exploration and commitment to ethnic identity are apt to happen by chance in nonminority participants.

Interpretation of the Findings

Archival data were used in this study. The data were collected between June 2020 and March 2021. In matching IP addresses, through a series of data cleansing exercises, the data were reduced from a total of 154 participants to 58 participants. The primary age ranges remained the same with three participants identifying as male and 55 participants identifying as female. This study had a focus on the nonminority participants and, therefore, all respondents identified themselves as White, Caucasian, or specifically described their ethnicity placing them in the category of White or Caucasian. To ensure the data were reliable, Cronbach's alpha was used. The goal with Cronbach's alpha was for the score to be above 0.70. The alpha for this study was 0.72 and therefore reliable.

This study included the following two research questions.

RQ1: Are significant differences evident in commitment to ethnic identity for majority identified populations as defined by the Multigroup Ethnic Identity Measure-Revised (MEIM-R) after engaging in diversity training?

RQ2: Are significant differences evident in the exploration ethnic identity in majority identified populations after engaging in diversity training?

Based on the MANOVA the results are not significant. There were two null hypotheses and two alternative hypotheses for this study. The null hypotheses are $H_0 1$: Diversity training does not increase commitment and $H_0 2$: Diversity training does not increase exploration. Both null hypotheses were rejected because the significance testing found the p value less than .05. The two alternative hypotheses for this study were $H_1 1$: Diversity training does increase commitment and $H_1 2$: Diversity training does increase exploration. According to MANOVA, the null hypotheses would not be rejected.

It is important to evaluate assumptions when conducting statistical tests. If the p value is above .05, this means the test is not significant meaning the variance is equal. The Box's test of equality of covariance matrices is used to determine if the data violates the assumption of homogeneity of variance-covariance matrices (Pallant, 2005). The Box's test of equality of covariance matrices showed a p value of .075, indicating assumptions have not been violated. The Wilks' Lambda would indicate whether there were statistically significant difference among groups on a linear combination of the dependent variables (Pallant, 2005). Wilks' Lambda p value is $<.001$ meaning there is a difference between those that took the test at the beginning of the class and those that retook the test the end of the class.

To dig into the data at the micro level, an analysis was also conducted in Excel to look at the pretest and posttest scores for each of the 58 participants. In reference to the variable of commitment, of the 58 records, 21 showed no change in test scores from the

pretest to the posttest. Only 19 participants showed the changes in their tests scores

ranging from 10% to 25%. Three participants scored 10 on the pretest and changed their

answers to eight or nine on the posttest. The other 18 participants showed the changes in

their test scores ranging from -60% to -13%. The largest change was for one participant

that scored five on the pretest and eight on the posttest.

      The MANOVA results were not significant as the change in test scores are very

small. In answering RQ1, results indicated that diversity trainings do increase

commitment to ethnic identity, although small (31%).

      The same approach was performed for the second research question. In reference

to the variable of exploration, of the 58 records, 23 showed no change in test scores from

the pretest to the posttest. Only 19 participants showed the changes in their tests scores

ranging from 10% to 42%. Three participants scored 10 on the pretest and changed their

answers to eight or nine on the posttest. The other 16 participants showed the changes in

their test scores ranging from -80% to -13%. The largest change was for one participant

that scored five on the pretest and nine on the posttest. These results answer RQ2. These

results support the belief that diversity trainings do increase exploration of ethnic

identity, although the increase is small (28%).

      Although the findings of the study did confirm a difference between the pre- and

posttest; the results are like previous studies. The 2002 study conducted on several firms

by Von Bergen et al,.that engaged in diversity training showed varied evidence of

effectiveness with 33% expressing that their efforts were either quite (30%) or extremely

(3%) successful. Also, another 50% reported neutral or mixed outcomes, while another

significant portion described their results as either largely (13%) or extremely (5%) unsuccessful (Von Bergen et al., 2002). Ultimately, the goal of diversity training should be to increase awareness of commitment and exploration. While this study confirms that diversity training does impact the scores of the pre- and posttest, the results are small and additional research should be conducted.

In the literature review, the theoretical basis for this study was Helms' (1990) WRI. This theory has a focus on understanding race across mental health and behavioral science professions where Whites move from a lack of consciousness about racism to a heightened consciousness (Malott et al., 2015). In this study, the idea that ethnic identity is a key developmental process was built on. At the time of this study, there had been extensive attention upon research exploring and improving intergroup relations and participation in diverse societies. Professionals working across the races that do not have an advanced WRI have shown to display behaviors or attitudes that are damaging to people of color and dismiss the importance of race or distort the existence of racism completely (Paone & Malott, 2013). In addition, there was considerable evidence that White people who engage in interracial dialogues make important strides towards understanding their race, their own racial identities, societal racism, privilege, and discrimination (Maxwell & Chesler, 2019). This study was a confirmation that at the very least, engaging in these discussions leads to a change in their understanding of their ethnic identity which, as mentioned in Chapter 2, is an important step towards anti-racism. This research confirms previous research that these discussions create change (Kalinoski et al., 2013). More research is needed to find under what conditions a diversity

training is most beneficial as research on diversity training implementation has continued to exceed research on best practices in corporate spaces (Kalinoski et al., 2013). One study completed over 5 years on students at a private university who enrolled in a 15-week advanced multicultural course found significant positive racial identity growth (Paone et al., 2015). The study's findings suggest increased antiracist attitudes in students and an improved ability to recognize the effects of race (Paone et al., 2015). The current study found minimal change after one training with one training being common in corporate spaces. Future research would benefit from discovering if the results of the student study can be replicated in corporate space with trainings occurring consistently over a longer period.

Limitations and Recommendations for Future Research

The primary limitation of this study is that the MANOVA requires two separate groups and this study included one group tested twice. Additional, limitations that could possibly impact generalizability or external validity. In this study, the data came from one facilitator. In addition, the content from all the classes were identical. Ideally, future research would encompass data from various facilitators discussing the same or similar topics. This type of research would allow the researcher to distinguish if the changes in responses were consistent no matter who the facilitator is. Another limitation was the study participants were largely women. Future studies should capture all genders to understand if gender was a factor in ethnic identity achievement. In addition, ideally future studies would include more participants. Although the dataset had over 1,000 participants who completed the pretest, very few completed the post test.

Another primary limitation was the data was collected between July 2020 and March 2021 at the height of the social justice movements when members of organizations were heavily investing into diversity and inclusion trainings. It is plausible that during this time, participants had a heightened understanding of the subject matter presented in the trainings. As a result, this could have also introduced social desirability in participant's responses, which was also another limitation. Another possibility is that the participants already increased their level of ethnic identity prior to the training due to the widespread social movements heightening their awareness. Although the study showed a modest change, according to the Helms theory of White Ethnic Identity Achievement, there are many stages to ethnic identity and any change is likely a small step in the direction to full achievement. I had no existing data from prior to the social uprising and, therefore, could not distinguish if initial scores were heightened. Future research should explore other avenues for effectiveness of diversity trainings, such as studying interpersonal interactions, longitudinal studies to determine the prolonged effect of the diversity trainings, and organizational metrics (e.g., recruitment and selection). In addition, there was no way to know if the participants have engaged in any previous diversity trainings allowing insight for any heighted understanding of subject matter. Lastly, this study had a focus on ethnic identity, which was one potential change that could occur after taking a diversity training. Future studies should have a focus on other aspects that may occur, such as guilt and shame.

Implications

As originally predicted, the results of the study further added to the research on the efficacy of diversity trainings in the workplace. The results had implications for social change in various aspects. Research on the efficacy of diversity trainings in the workplace on ethnic identity was limited so additional research was needed. Implication for this study was that training and testing should continue as it appears to be a positive start to exploring ones ethnic identity. It appears that there was a difference between when the participants took the pretest and the posttest. Therefore, the trainings appear to work although with the time and cost of the training one would hope for a more significant change. With adequate training, there is potential for positive social change such as decreased racism and positive. Although time and cost are involved with such trainings, a healthy work environment can be seen as worth the monetary costs. The social change implications of this study included discovering that diversity trainings were having the intended results of assisting participants in recognizing their personal ethnic identity and how it impacts their beliefs and behaviors possibly leading to an increased equitable environment, as well as increasing appropriate interactions within diverse settings. Practical implications for this study show that diversity trainings can have a positive impact, but consistent and ongoing trainings may be required to confirm the trainings are having the desired meaningful and significant change.

Conclusion

The purpose of the study was to investigate if diversity trainings in the workplace impact ethnic identity in nonminority participants. The findings of the study extended the

previous research of Helms (1990) and Phinney (1992). This study included confirmation that diversity trainings do lead to an increase of exploration and commitment of ethnic identity in nonminority participants. It would be worthwhile to conduct another study with a larger sample size to confirm the results.

With this study, I was able to address gaps in the literature regarding the impact on diversity trainings on a specific population in a specific environment. Research on the efficacy of diversity trainings continues to be limited and more work is needed. It is hoped this study prompts further investigation into the efficacy of diversity trainings. The desired outcome of increased equitable environments leading to appropriate behaviors was far too meaningful, primarily to those who continue to be marginalized. Without diversity trainings that create these changes in behaviors and beliefs, national and world events that shock one's conscious will continue.

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