

**TESTIMONY OF**  
**Professor John Paul Wright**

**April 19, 2023**

**Caveat:** The views reflected in my testimony are mine alone and do not reflect those of my employer, the University of Cincinnati, my department at the School of Criminal Justice, or those of my colleagues. In places I have avoided personally identifying individuals.

**Opening Statement:** Thank you for this opportunity to speak about SB83 and the state of higher education more broadly. I have been a professor of criminal justice and criminology for almost 30 years, with 23 of those years here in Ohio. As a scientist I have published hundreds of studies and written several books. As an educator I've been blessed with the responsibility of teaching thousands of undergraduates, of mentoring many, many graduate students, and of training our next generation of Ph.D.'s. As a professional, I've prided myself on doing the work of an academic—that is, advancing ideas regardless of how controversial they may be, of collecting and analyzing data on all matters related to crime and its control, and engaging in relevant public policy debates. I love being an academic and like you I love the institution of higher education.

Unfortunately, as happens with institutions from time to time, academia has drifted off course. By now this should be self-evident. Simply look at the numerous examples of invited speakers being physically and verbally assaulted, look at the due process disaster that accompanied changes to Title IX, and look at the broader attack on academic freedom and free

speech from within the academy—an academy that has seemingly embraced cancel culture in its effort to regulate ideas. As I'll discuss, we now have dozens of studies showing that students are fearful of voicing their ideas, that large numbers of faculty now self-censure out of fear, that important science is no longer being done because the career repercussions are so negative, and that intellectually diverse academic voices have all but evaporated from campus.

I'm an academic who strongly supports academic freedom, free speech, merit, the open exchange of ideas, and like today, I have done so publicly. Indeed, I have supported scholars on the left, including radical feminists, gay scholars, and scholars with whom I share nothing politically in common. I have also supported scholars on the political right.

But yes, it pains me to support this bill.

- It pains me to say to you that we in academia have failed to protect the Enlightenment values that made our institutions the envy of the world. But it is true.
- It pains me to say that free speech on many campuses is viewed as a problem to be managed and not as a necessary ingredient to intellectual exchange, but it is true.
- It pains me to say that too many academic programs have openly embraced radical ideologies and indoctrinate their students, but they have and they do.

- It pains me to say that the academic climate—the day to day work life of faculty-- has devolved to the point where tenure no longer protects scholars from book burning mobs, but from colleagues you've known for 20 years, from students ideologically primed to view every word, every utterance, every scientific finding through the lens of gender or race, and from Machiavellian administrators who all too easily wilt at first sight of the mob—but this is also true.
- It is equally true that more professors have been fired in the last several years—often for speaking out on controversial issues, or questioning DEI measures, or for stirring the passions of the mob—than were fired during the entirety of McCarthyism.
- And it pains me to say that our great institutions have become political monocultures and that they readily embrace the worst sorts of behaviors to enforce conformity. Indeed, I have personally experienced many of these behaviors.

For these reasons, and more, I now believe that change can only come from outside our universities. Absent legislative intervention, our universities will continue to decline in public legitimacy and in world standing. Recently, for example, a majority of Americans polled agreed that a college degree is no longer worth the cost and effort. The drop on legitimacy has been particularly profound with right-of-center individuals who rightfully understand that they are not welcome on campus.

Without legislative intervention our universities will become more, not less, politically dogmatic—representing fewer and fewer of the people they serve within the state. My friends, we may disagree on the best way forward, but let’s recognize that sometimes institutions go astray and as President Obama told us, change, while painful, is necessary.

### **Modern Academia is a Political Monoculture**

To understand the roots of the problems we have in academia, you must understand that academia is now an intellectual monoculture. This monoculture, which is very strong in some academic disciplines, and less so in others, is in my opinion the fundamental problem in higher education. It is this monoculture that has created the massive DEI bureaucracy we have today, that has changed the incentives and sanctions that accompany intellectual dialogue and work, that has stymied free speech on campus, that has erected barriers to ideas and research, and that put in place institutional structures that discriminate in favor of those they support and that discriminate against those they see as adversaries. The problems I’ll discuss today, especially those centered on DEI, have at their foundation an intellectual culture that is highly exclusive, that is remarkably politically charged, and that is governed by a single political party.

Study after study has found that academia is dominated by large number of people on the political left. These numbers, however, understate the true ideological differences we see in the academy. Academics who are politically liberal, for example, are far more liberal in their views than are average liberals in society. In a sample of academic criminologists, 91 percent self-classified as “somewhat” or “definitely” liberal, 86 percent self-classified as “somewhat” or

“definitely” an advocate, 80 percent self-classified as “definitely” or “somewhat” feminist, and 48 percent classified as “somewhat” or “definitely” Marxist-Radical.

In a recent study on the number of registered Democrats and Republicans in the top liberal arts colleges, Langert (2018:196), found that 39 percent were devoid of single Republican, and 78 percent of academic departments had “either zero Republicans, or so few to make no difference.” The average Democrat to Republican ratio, he found, was an amazing 12.7:1.

Other studies have found even larger differences. In sociology programs, for example, the ratio ranges between 40-100:1. In a survey of about 1,000 academic criminologists I found only 22 academics who were traditionally conservative and Republican. At best, no more than 6 percent of criminologists are right-of-center for a difference of 30-33:1. In programs like Women’s Studies, Teacher Education, and a litany of others, there is almost no intellectual diversity.

These ratios are nothing short of astonishing, and as Professor John Haidt said, represent a statistically impossible degree of intellectual homogeneity. Nationally, Democrats represent 29 percent of society, and Republicans 27 percent. In a recent Gallop poll, 44% leaned Democratic and 45% leaned Republican (Gallop, Jan 2022). Not surprisingly, college graduates vote overwhelmingly Democratic, with educational differences having grown larger of the last decade (New York Times, 2021). Just 30 years ago, however, the majority of college educated voters identified as Republican (CNN, 2018). The switch is not difficult to understand.

To place these differences in context, there is more intellectual diversity in our churches, in our military, and in the National Rifle Association (NRA) than on our university campuses. These differences are so large as to present prima facia evidence of defacto discrimination. Imagine the outcry if any other group dominated our institutions. If, for example, 90 percent of professors were Catholics, or Jews, or Republicans, especially if increasing numbers of students then voted as Catholic, or Jew, or Republican. I suggest we would be more concerned and more serious in our response and would see the immediate need for intellectual diversity.

Decades of scholarship has taught us what happens when ideological monocultures, what Haidt calls Tribal Moral Communities, emerge, and take hold. In short, they:

- create systems that protect and shelter their moral and political viewpoints
- they share values that bind them together into a community and that simultaneously blind them to their biases
- they “sacralize” certain beliefs and symbols, making them out of bounds for criticism
- and they establish narratives that support their biases, and that reflect negatively on those they oppose

When Tribal Moral Communities are challenged, or when their sacred beliefs and symbols are violated, they will bind together, incite each other, reinforce allegiances, and demand loyalty. They become “intuitive theologians” who instead of seeking the truth, search for ways to justify their moral position—even violently.

Those who challenge a Tribal Moral Community are in trouble, especially if they are a member of the TMC. The TMC will impute ill motive on part of the challenger, will employ negative stereotypes, and they will lie, manipulate, and even sacrifice others in the pursuit of punishing the apostate or the interloper. This is how silencing of diverse voices is achieved generally, but especially on campus.

This process is what you are witnessing on our campuses. What I have described, what the studies document, is the definition of systemic discrimination against political opponents, of organized mobbing, and of cancel culture. When you see academic speakers attacked, dissenting voices skewered, and intellectual careers ended what you are witnessing is the natural consequences of an academic culture that lacks intellectual diversity and whose members are in constant competition to demonstrate their allegiance to the dominate narratives.

Speaking of discrimination, studies of academics have found that many now openly report that they would discriminate against conservatives in hiring, in publication, and in the research grants they pursue. In my data from academic criminologists, 24 percent of respondents affirmed that their department would discriminate against a conservative job candidate. Again, imagine if 24 percent of academics openly admitted they would discriminate against African Americans or another minority group. More recent data from university faculty also find that they don't like people from the other party. In a report by FIRE, 79 percent of liberal faculty said they dislike right-wing voters, compared to 58 percent of conservative faculty who admitted not liking left-wing voters. To quote the major findings from the FIRE survey:

..... independent of ideology, most of the faculty surveyed acknowledged that conservative views are viewed negatively on their campus, and a notable portion of them explicitly indicated their dislike for those on the right. Negative views towards conservative were associated with support for punishment and censorship of dissenters..... These findings also validate the self-reported experiences of conservative faculty.

I'll address discrimination in academic hiring again later, but for now I want to testify that I have seen open discrimination in hiring and know of many personal anecdotes showing flagrantly illegal hiring behaviors by academic hiring committees. I have seen colleagues look up applicant's social media posts to search for any sign of their political affiliation, I've had colleagues say to me "I fucking hate conservatives." I've heard them in meetings say they "will never hire another white male." I've seen them bring in unverified rumors and allegations taken from anonymous social media posts, and I've been in meetings where candidates were disqualified for failing to agree to certain academic narratives. Nothing was ever done. My point in bringing up these experiences is that the culture is so extremely politically titled and so hostile to diverse voices from the right that nobody fears openly discriminating against candidates deemed not sufficiently liberal.

Discrimination takes many forms. Implicit biases are difficult for us see in ourselves, and explicit biases that we readily understand. There has been much empirical work on implicit biases, especially implicit racial biases. On campuses, however, the biases are not implicit



because the bigotry is so strong and is never sanctioned. Chart One shows the explicit ascriptions that liberal academics hold about conservatives. Liberal academics see themselves as “scientific,” “community minded,” “compassionate,” “educated,” and “charitable.” Conversely, they see conservatives as “religious,” “authoritarian,” “racist,” “sexist,” “wealthy,” and “callous.” Imagine trying to be taught, mentored, and eventually hired by people who view you in these terms.

Lastly, in Charts Two and Three I show the distribution of hiring preferences by the political loyalties of the professor. Chart Two shows that liberal professors overwhelming support and prefer hiring racial minorities, sexual minorities, those who are pro-choice, Democrats, and ACLU members. By contrast they are less likely to favor those who are religious fundamentalists, violent felons, NRA members, pro-life advocates, those with a criminal record, and Republicans. It is interesting to note that liberal professors would prefer to hire radical feminists and communists over Republicans, and rate other indicators of a conservative viewpoint towards the bottom.

By contrast, at the top of conservative hiring preferences are racial minorities, Christians, pro-lifers, Republicans, NRA members, and sexual minorities.

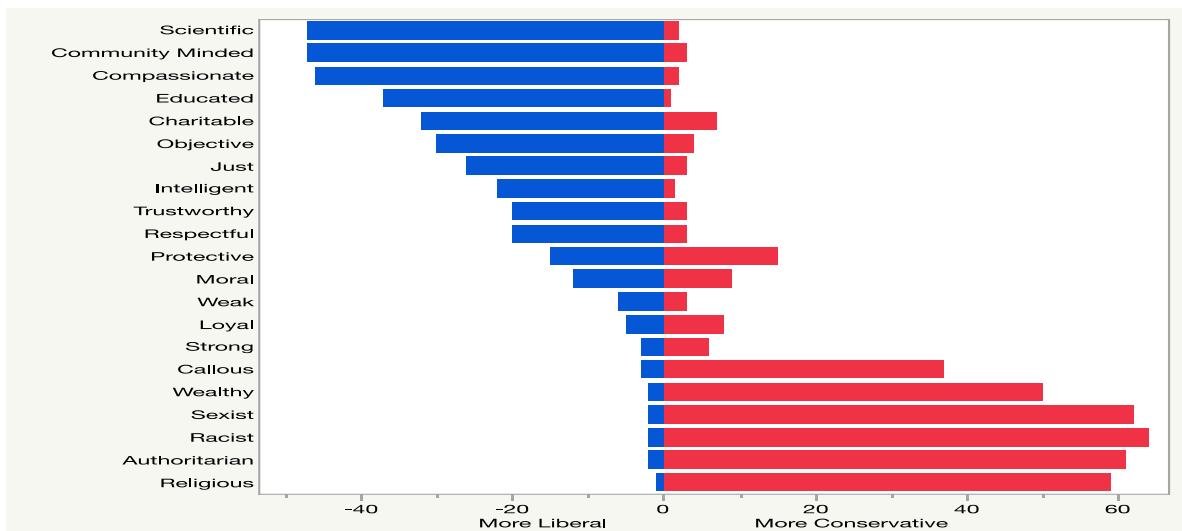
These results support three important conclusions: First, the majority of academics surveyed disfavor hiring non-liberals, placing all other groups above them. Second, if conservatives dominated academia, they, too, would exercise their own biases and preferences that disfavored liberals. This is the nature of any closed intellectual monoculture—the bias is

built into the system. Finally, both liberals and conservatives FAVOR hiring racial minorities.  
This will become important in the next section.

**Chart One: Explicit Biases Declared by Liberal Criminologists**

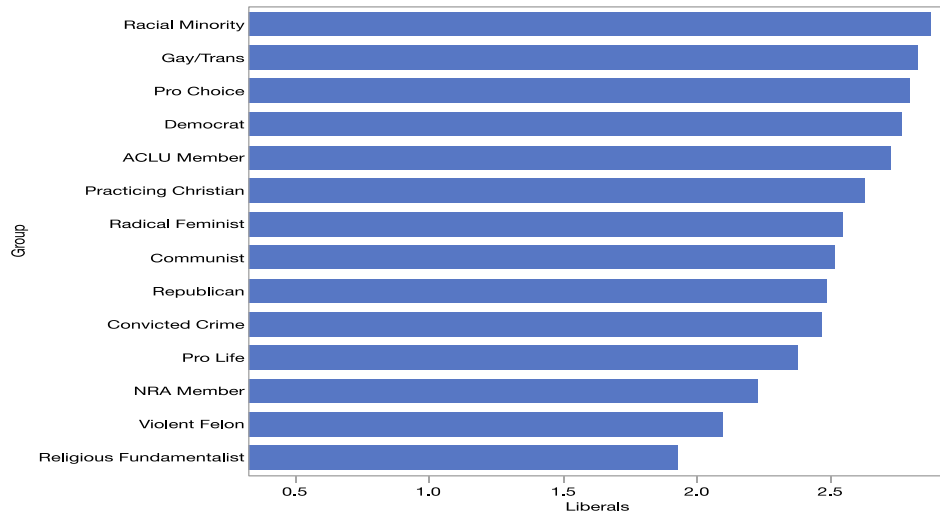
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### Trait Ascriptions By Liberals



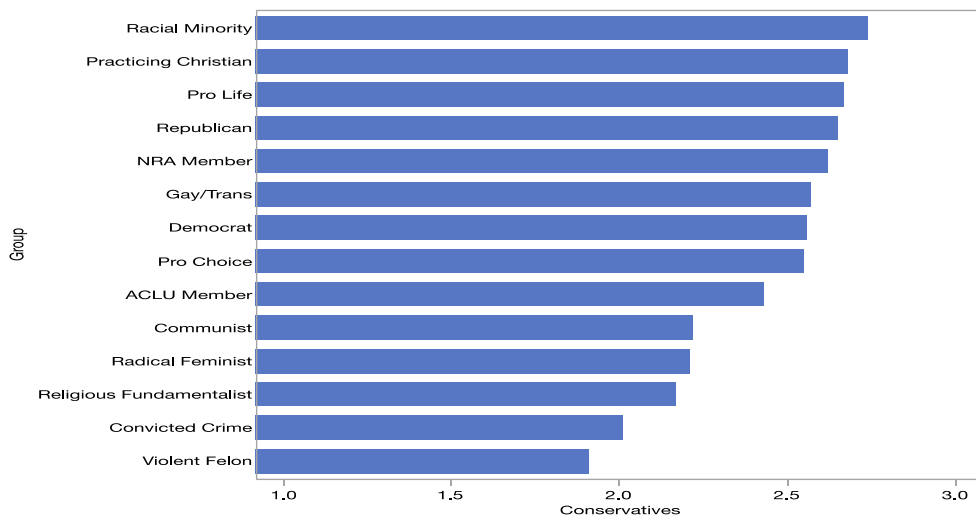
**Chart Two: Hiring Preferences of Liberal Academics**

### Liberal Hiring Preference Group



**Chart Three: Hiring Preferences of Conservative Academics**

### Conservative Hiring Preferences



I want to be clear that there is nothing wrong with being liberal, progressive, or conservative. My wife is a liberal, if not progressive, intellectual. Many liberal academics have made important contributions to their fields, conduct themselves professionally and with integrity, and keep their politics out of their professional life. Many are also very concerned with the direction higher education has taken but are afraid to speak out, and many have also been targeted and punished by the mob. My point is not to make this an issue of politics but to show how politics has been graphed onto the professoriate and to connect the consequences that emerge from intellectual monocultures. If any other group dominated higher education, we would be dealing with similar consequences.

## **DEI Runs Amok**

Today's campuses have been captured and radically transformed by an ideology that has spread through the academy at a rate that is truly astonishingly. In the matter of several years, DEI ideology has penetrated every nook and cranny of the institution, consuming millions of dollars in tax monies and student tuition and expanding the bloat in university administrations (something I didn't think possible considering the massive bloat that already exists). But more importantly, DEI has transformed the values and culture of the university—pushing the university further away from its truth-seeking mission, and more towards the enforcement of dogma.

To understand DEI, we first have to understand that DEI at its core is a socio-political ideology that is intimately connected to radical left-wing political views. Why is this important? Because state funded, public institutions cannot and should not embrace, endorse, and institutionalize any socio-political ideology. It is simply improper for state funded institutions to promote and mandate allegiance to any ideology—especially institutions that have as their core mission teaching and the unfettered pursuit of truth.

Like any ideology, DEI promotes the shared values, biases, and sometimes bigotries of its supporters, and it provides, like any other ideology, a set of narratives about society and the proper relationship between higher education and specific social ills.

To highlight the ideological qualities of DEI, I juxtaposed DEI ideology with two other ideological frameworks: a patriot/nationalist ideology, and a Christian ideology (see the Appendix for the complete table). I did so to show how the tenets of each ideology provide the justifications for their existence, often in glowing moral terms, and how each ideology would ensure that it exercised influence throughout critical decision points within the institution.

### **Example of Ideological Frameworks**

	DEI IDEOLOGY	PATRIOTISM	CHRISTIANITY
<b>Narratives and Core Beliefs</b>	<p>The United States was founded on slavery and since has created a system that favors whites at the expense of blacks and other minorities. This system, known as white supremacy, creates all racial and social inequities.</p> <p>To battle white supremacy, whites must become allies in the pursuit of racial justice, they must recognize and denounce their white privilege, and they must give up resources to advance the struggle. Racial discrimination is the only way to break down the structures that benefit whites, most often white men, who too often benefited from oppressing minorities.</p>	<p>The United States was founded on Western Enlightenment values that led to the greatest political document of all time—the American Constitution. The Constitution requires due process, the right to life, liberty, and the pursuit of happiness.</p> <p>America is at its best when it creates opportunities for all, when citizens obey the laws, and when our institutions are strong and rely on the Constitution.</p> <p>To be an American patriot is to abhor discrimination and to embrace our American identity.</p>	<p>The United States was founded as a Judeo-Christian country by men blessed by and guided by the hand of God. Ours is the shining light on the hill, a guide for all other countries to follow.</p> <p>By following the tenets of Christianity, laid out in the Bible, our country has not only survived trials and tribulations, it has also become the strongest and most free known to history.</p> <p>We follow God’s admonishment that all men were created in his image and to love our neighbors as ourselves.</p>

In the above illustration, we can see that DEI narratives and core beliefs are highly racist, that they point to a system of oppressors and to their victims, the oppressed. From these core beliefs flow the justifications for racial discrimination as an immediate remedy for past discrimination. In the next panels, we see how the patriotism and Christian frameworks present their core beliefs and how those beliefs are accompanied by different strategies. The patriotism framework calls for embracing a super-ordinate American identity, while the Christian framework calls for recognizing our common creator. It is important to note that neither of these ideological frameworks would, for one second, be thought of as appropriate guides for universities, nor would they be embraced by the majority of faculty or administrators.

In the next panel, I took the DEI statement published on UC’s website and then reworked it to reflect the different ideological frameworks. As you can see, each framework brings with it a set of narratives, moral principles, and potential threats to the ideology. In turn, each framework

appeals to certain people, but not to all people. Again, the point is DEI resembles in both word and spirit any other socio-political ideology. The only difference here, is that state institutions are not supposed to endorse political ideologies.

<p><b>University Promotion</b></p>	<p>We work to bring out the best in our students, <u>faculty</u> and staff by valuing their unique backgrounds, experiences and perspectives--welcoming and leveraging individual contributions to collaborate, create, innovate and compete in a global society. We address issues of discrimination, harassment, sexual misconduct, and retaliation so members of our community can work, learn, grow, and thrive in a safe and supportive environment. Ultimately, we aspire toward inclusive excellence by leading with courage and compassion, treating everyone with dignity and respect, and enhancing the quality of life for everyone with whom we connect.</p>	<p>We work to bring out the best in our students, <u>faculty</u> and staff by valuing their contributions to our great country—welcoming and leveraging their patriotism, their love of country, and their dedication to keep America a dominate world power. We address issues of unpatriotic conduct and treasonous attitudes, including discrimination against true Americans, harassment that limits our patriotism, and retaliation that hinders national loyalty so we can work, learn, <u>grow</u> and thrive in a patriotic, <u>American</u> community. Ultimately, we aspire to be excellent Americans by leading with courage and compassion, treating Americans with dignity and respect, and enhancing the quality of life in out State and Nation.</p>	<p>We work to bring out best in our moral selves, regardless of our sins, by valuing Christ in all we do—welcoming and leveraging the Goodness that springs forth from His grace so that we can spread the word through collaboration and Christian creativity in a world that is increasingly secular. We address issues of religious discrimination, sexual liberation, and the preaching of false doctrine that may jeopardize salvation so our members can pray, serve, learn, and find charity in a supportive, Christian environment. Ultimately, we aspire toward Christian inclusiveness and moral excellence by leading with courage and compassion, treating every Christian with God’s love and dignity.</p>
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Lastly, I want to point out that each ideology would, if implemented, lead to specific interventions. The interventions, however, would benefit or disaffect specific groups who do not agree with the ideology. For example, in the panel below I show how each ideology would require from potential candidates some type of litmus test prior to being hired. In the DEI example, it is called a “diversity statement,” in the patriotic framework it’s called a “loyalty oath,” and in the Christian framework a “statement of faith.” Notice how they may differ in name but not in function. They each require a declaration of fealty, they each favor groups and individuals that share their narratives, and they each place those who don’t agree in a

predicament—that is, to get past the litmus test they must lie and fake conformity or refuse to submit and not be hired.

<b>Faculty Hiring</b>	Faculty will be required to submit a diversity statement detailing their commitment to diversity, inclusion, and equity, making sure to provide tangible examples of how diversity has positively impacted their life, and consequently, how they plan on supporting DEI if hired.	Faculty will be required to submit loyalty oath detailing their commitment to American traditions, our government, and our unique way of life. The candidate should provide tangible examples of how America and American values have positively impacted their life, and consequently, how they plan on supporting our great country if hired.	Faculty will be required to submit their testimony of the positive impact Christ has had on their lives, their commitment to the Bible and to the sound teaching of the Church. They should provide documentation of their church attendance, record of tithing, and charitable works. The candidate should openly confess his or her sins, ask for forgiveness, and commit to seeking Christ now and forever.
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## **The Negative Consequences of DEI**

Having established that DEI is a left-wing socio-political ideology, let's look at the impact this ideology has had on universities. Before addressing these criticisms, let me add that DEI has, in some ways, benefited some people and some campuses in some ways. That said, the drawbacks should be discussed so that a balanced understanding can occur.



First: DEI is now sacrosanct on campuses—that is, DEI cannot be questioned, criticized, or empirically evaluated. Because of this, DEI has been given a free hand and almost unchecked power to speak for the university, to mandate trainings that have no empirical or scientific support of effectiveness, and to realign the incentives of the university. Because DEI is sacrosanct, it escapes traditional scholarly standards of evidence, logic, and intellectual discourse. Faculty understand, and likely many administrators too, that questioning DEI brings with it risks of career suicide. To be clear, it is the job of the scholar to question, to investigate, to demand evidence, and to employ logic and criticism. It is the job of the scholar to deconstruct ideologies, to understand how they organize people and power, and to explain the positive and negative consequences of ideological employment. Ideologies unexamined and absent of criticism take on all the trappings of religion, a point made by a growing number of scholars.

Second: DEI reduces complex historical facts and contemporary human events into a racialist narrative that identifies whites as oppressors and blacks as permanent victims.

Attached in Appendix A is a letter from UC's Faculty Senate composed after the George Floyd homicide and protests. Embedded in this letter is the language of DEI, the narratives of DEI, and the racial divisiveness of DEI.

Here are some snippets:

White faculty members in particular must acknowledge their privilege and role in maintaining racial hierarchy on campus and beyond

Acknowledge that racism exists within our faculty as a body and our University

Acknowledge that white faculty have benefited from institutionalized racism

Acknowledge the predominance of white-centered pedagogy within our institution and resolve to develop curricula with a multicultural perspective, and promote the goal of racial justice courses within our academic programs

Acknowledge that white faculty have the responsibility to educate themselves on issues of race, reflect on their own role in institutionalized racism, and seek out and contribute to resources<sup>1</sup> and actions that address institutionalized racism<sup>2</sup>

Actions can include signing pledges, including those for white faculty that include self-education and actions steps; one example that you are encouraged to consider is the "Pledge to Dismantle White Supremacy Within Ourselves and Our Institution" drafted by Megan Lamkin and created with input from a number of affiliate groups at UC.

The letter, composed by individuals who supposedly represent all UC faculty, reads as though America is an Apartheid state, that whites remain as the plantation masters, and that UC imposes a system of racial stratification. It is simply stunning that a statement as vacuous, as divisive, and as racist as this could be drafted by faculty and sent out without any concern for

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overstatement, offense, or pushback. It is a testament to the degree to which UC, like many universities, has embraced the dogmatism of DEI.

More recently the Office of Inclusive Excellence sent an email to the entirety of my college on the death of Tyre Nichols. I've posted the email in the Appendix, but I want to point out a particular paragraph:

Even though the perpetrators of this killing are Black, this is yet another demonstration of institutional racism. The culture of racism and discrimination pervasively persists within the criminal justice system. There is an unvoiced expectation that when Black people are in positions of power within racist institutions, including law enforcement, they are to uphold and adhere to the culture of the institution. This is another agonizing reminder of the systemic racism and injustice that communities of color continue to endure.

As an expert in criminal justice, I can tell you that the empirical evidence on racism in the criminal justice system is, at best, spotty and inconsistent. Better designed and more rigorous studies typically do not find race to be a factor in justice system decision-making. Moreover, research on police shootings by race frequently finds no race effect, especially when situational factors that drive violent encounters are included. None of this matters, however, because all too often DEI embraces inflammatory rhetoric that ignores or subverts facts. It is instructive, after all, that this DEI office is housed in the same building as one of the top criminal justice programs in the United States yet didn't think to consult with us before releasing an email indicting law

enforcement as systemically racist. This is not, by the way, the first time this office has openly indicted law enforcement as racist, nor is this rhetoric not supported by some in the Deans office.

Third: An underappreciated consequence of DEI ideology is that it too often negatively impacts students. On the heels of the George Floyd protests and subsequent riots, faculty in our department weaponized their graduate students to compel faculty to embrace a Black Lives Matters agenda. They had secret meetings with students, engaged in strategy sessions with them, and coordinated activities over social media apps. When faculty weaponize their graduate students to target other faculty and to do their political bidding they abuse their roles and responsibilities as educators and engage in unethical conduct. Yet again, nothing happens.

What transpired tore apart our graduate student body and our faculty as it pitted friends against each other and as it pushed students into political camps. Fear, inuendo, rumor, and allegations quickly took hold and spread. You can read the entirety of the email in Appendix A. As you do, please notice again the now common themes of racial prejudice and white supremacy. Notice the complete alignment with the Black Lives Matters agenda, specifically of defunding the police. Notice their calls to realign what we teach and research to support the BLM agenda. In the end, a majority in our department refused to openly embrace these demands but many academic criminal justice programs did not.

Fourth: DEI has created an environment that is not conducive to free speech and has increased fear amongst students and faculty.

Data from a variety of surveys converge to show that college students and university faculty are afraid to discuss a variety of issues. A survey by the Foundation for Individual Rights in Education (FIRE) found that “faculty members are more fearful than during the Red Scare, with 72 percent of conservative faculty, 56 percent of moderate faculty, and 40 percent of liberal faculty afraid of losing their jobs or reputations due to their speech.” Additionally, the FIRE survey found that “33 percent of faculty said they often feel that they cannot express their opinion on a subject because of how students, colleagues, or the administration would respond.” And faculty are more likely to feel pressure to avoid researching controversial topics from their fellow faculty member than from the administration.” Indeed, in my own data, 47 percent of academic criminologist’s report that their colleagues avoided teaching or researching subjects out of fear their reputation would be questioned. Another 33 percent said they could not conduct research on any topic, pursue any line of inquiry, or teach any subject without fear of being punished by their colleagues or the administration. Finally, only 60 percent felt their department fully supports academic freedom. Combined, these data show that remarkable levels of self-censorship and almost debilitating levels of fear have penetrated academia. And while DEI is not solely to blame, it has been integral in fostering an environment of professional reprisal and the reduction in academic freedom.

The same patterns are also true for our students. Similar surveys show that students are afraid to express their opinions, largely out of fear of what other students will do. However, fear amongst politically non-liberal students is particularly acute as they not only report being fearful of their fellow students, they also report being fearful of possible consequences from faculty. In a survey of about 300 criminal justice graduate students, only 40 percent were very comfortable

speaking up in class on political issues—a common occurrence in criminal justice classrooms (full results are in Appendix A). Again, the effects were most pronounced with moderate and conservative students. Sixty percent of conservative students were afraid someone would file a complaint against them, 72 percent were afraid professors would criticize their views (compared to 31 percent of liberal students), and 72 percent of conservative students were afraid of having their grade lowered because of their views. When asked if they had ever felt discriminated against by a professor because of their political views, conservative students were 6.5 times more likely than their liberal counterparts to answer affirmatively.

Fear, unfortunately, is an under-appreciated and, more importantly, unnecessary experience on campus. It nonetheless informs the day-to-day experiences of too many students and faculty.

Finally: I would be remiss if I did not point out DEI's impact on hiring and promotion. Every department has had to incorporate DEI narratives, strategies, and policies into their hiring. At the University of Cincinnati, hiring committees are now mandated to be trained on implicit bias and they are guided on how to diversify their pool of applicants. A DEI coordinate now works with every hiring committee.

While campus DEI efforts have grown more cautious in their guidance, sometimes pointing out that we cannot directly hire on race, they also turn a blind eye when it is done. Perhaps we could understand such oversight if evidence of racial or gender discrimination existed. To DEI personnel, no such evidence is necessary because in many disciplines Blacks

remain a numeric minority and because their ideology assumes that racism flows through the university (as echoed in the letter from Faculty Senate). Any racial or gender disparity is thus prima facie evidence of insidious discrimination.

Are we to believe that university campuses, institutions dominated by the most liberal individuals in the country, are rife with racial antagonism and outright racial animus? The data I presented earlier on faculty hiring preferences show that liberal AND conservative faculty make hiring racial minorities a priority. In other studies, faculty show a preference to hire women by at least 2:1. Nonetheless, DEI now permeates the hiring process and ultimately, the decisions made.

At UC, for example, all applicants must craft a “diversity statement” that highlights how diverse they are, that expresses their loyalty to DEI, and that enumerates all the ways they have personally acted to embrace DEI.

Think about this. You work for a decade or longer to earn a doctorate, say in nuclear medicine, or in cell biology, or in physics, or history. You publish in top scientific journals, have high teaching evaluations, and maybe have been awarded financial grants to support your research only to be disqualified because you failed to show sufficient fealty to DEI. UC’s own documents strongly encourage hiring committees to give as much weight to diversity statements as they do traditional scientific metrics.

This pressure has created perverse incentives. Highly qualified applicants, who are often white, male, or Asian, may never get an interview. Even highly qualified Blacks may not get an

interview if they are not viewed as sufficiently loyal to DEI narratives—that is, if they don't agree that Blacks are victims of systemic racism or white supremacy or if they hold openly traditional views.

Academic hiring has always included an element of subjectivity. Who was the candidate's mentor, what area did she study in, is that article really that good, who is he married to..... are all questions I've seen used to disqualify job candidates. DEI has, unfortunately, added another layer of subjectivity to this process.

In other ways, however, DEI has totally eliminated subjectivity. Academics have an informal term for DEI compelled hires—"diversity hires." When scholars ask if a position is a "diversity hire," they are asking if the position is set aside for a minority or if the preference is so strong as to exclude everyone else. I have seen this happen. I have witnessed openly discriminatory comments about men, whites, Asian, and sometimes even Blacks. I have witnessed illegal hiring criteria used to eliminate job applicants, including marital status. And I've seen people eliminated from the pool of applicants because they "weren't diverse enough." This is now more common than at any point in recent memory, and given what I've presented already, shouldn't be surprising. I'm uncertain how states have avoided class action lawsuits.

Let's say you do land your dream academic job. Maybe you work on vaccines, spending 60-hour weeks in a laboratory, or you write the definitive history of Alexander the Great, or you simply do your job, publish your research, and teach your students. Our antiquated system gives candidates 5 years to earn tenure or lose their job. Here we again see the influence of DEI. That



vaccine you created may not matter as much as whether you attended DEI training seminars. That book on Alexander the Great may not count as much as your commitment to working with diverse groups. And just doing your job, publishing your research, and teaching your classes is no longer sufficient. You must show evidence of anti-racism, of an appreciation for diversity, and of engaging in efforts to further the cause.

Likewise, the current push is to make DEI activities equal to, and in some instances, on par with, traditional measures of academic productivity and subject area expertise. In Appendix A I've included the recent changes to UC's contract with our union—the AAUP. Changes in the contract show how DEI can now be “satisfy, in whole or in part, the criteria for teaching, research, and service.”

To be clear, what this says is that a professor may no longer be required to show subject matter expertise, good teaching, or adequate service if they can show steadfast advocacy for DEI. This change represents a wholesale transformation of the professorial role.

From the preamble:

ART.	TITLE	CHANGE
	PREAMBLE	Added that the CBA is intended, among other things, "to recognize the value and importance of diversity, equity, and inclusion to the parties to this collective bargaining agreement."

Duties and services that require DEI training:

5	AFFIRMATIVE ACTION	Prior to beginning their duties, members of search committees, RPT reviewers and those conducting annual performance reviews must be trained in DE&I best practices in those respective processes. Search committees must consult with OEOA to ensure searches are conducted in accordance with University policy.
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Tenure and Promotion Requirements:

7	REAPPOINTMENT, PROMOTION, AND TENURE ("RPT")	<p>Improved the clarity and functioning of the grievance process; filing timelines were made consistent throughout, and a new appendix (Appendix 4) was created that includes uniform grievance procedures for most cases.</p> <p>Academic Units are encouraged to include in the RPT Criteria examples of how diversity, equity, and inclusion efforts can be used to satisfy, in whole or in part, the criteria for teaching, research, and service.</p> <p>RPT candidates, except Academic Unit Heads, may not serve as a reviewer in the same academic year they are applying. Academic Unit Heads may review dossiers for all candidates except those seeking the identical RPT action as the Unit Head.</p> <p>All eligible members of the RPT Committee must vote either in favor or against the requested RPT action.</p>
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Like I said, DEI is an ideology that requires fealty to advance in the university.

### Fixing Higher Education

For years I warned my colleagues that the changes occurring in academia would eventually result in a legislative correction. Well, here we are. It is almost unfathomable to me and to many other academics, liberal and conservative, that DEI now influences hiring decisions, tenure decisions, the curriculum, and that it limits so effectively traditional academic discourse.

Academia needs diverse voices. It needs intellectual diversity. It needs rigorously trained scholars who pursue science as openly and objectively as possible. Academia needs smart, talented people who are free to pursue their scholarship without fear of retribution and without fear of violating the dogmas that have now penetrated every aspect of university functioning. This legislation, and legislation in other states, is a response to the excesses of DEI. As I've said elsewhere, the more an academic institution looks like a political party, behaves like a political party, and benefits a political party, the more it will be treated like a political party and less like an institution of higher education. DEI and the intellectual monoculture that has supported it, treats higher education as an extension of a political party.

This bill rolls back the influence of DEI without eliminating it entirely. It opens room for merit to again be the driving factor in hiring decisions, and it frees students from paying for and attending ideologically motivated classes that, despite the stated intentions, operate to further entrench one ideology over another.

The bill also ends mandatory diversity statements that function as a political litmus test for state employment, and it ends mandatory DEI trainings. I should note that a large and growing scholarly literature (presented in the Appendix) finds that these trainings most often don't work but that they activate biases, make people less trusting, negatively impact minorities, and sow the seeds of social division.

I have endeavored to present to you a scholarly argument against the excesses of DEI. Using data, scholarly studies, and even documents produced and released by my university, I've tried to present to you a fact-based picture of how DEI operates on the ground. I must admit, however, that in testifying publicly I have risked my career and reputation. My wife, who is a liberal academic, is also deeply afraid I'll face retaliation. These fears are not unwarranted. I've seen those who violate the religious zeitgeist of DEI be mercilessly attacked and harassed by gangs of academics, I've seen them bullied to the point of suicide, and pushed to the point of resignation, depression, and anxiety. I, too, have experienced many of these same things. There is a horrible human toll to be paid today that just a few short years ago was all but unknown. DEI, far from being an ideology that promotes our greatest human virtues, namely tolerance,

inclusion, and understanding, has too often been weaponized to destroy the humanity of those who fail to kneel at the altar.

But I'm also afraid that if this bill fails, that universities will take this as a greenlight to press ahead with an even more radical version of DEI. If so, expect the last remaining embers of campus free speech to burn out. Expect the legitimacy of the institution to continue to decay. And expect more social division and polarization as DEI authorities make even more radical and more divisive claims.

SB83 is a step in the right direction and will help to dislodge the stranglehold DEI has on our institutions. However, I think there are other areas, too, that should receive legislative attention. Let me quickly offer the following five recommendations:

- Evaluate the return on investment of every college major offered. Research shows that many majors still offer a positive ROI, but that a large minority do not, and others simply drive students into debt with little hope of improving their material circumstances.
- Investigate the hiring practices and procedures across all Ohio universities and make more of the decision points public. Academic hiring should not be a secret process.

- Mandate data collection and public reporting on all university student entrance decisions.
- Rethink tenure. I do not recommend eliminating tenure but lengthening the time it takes to earn it. Five years of effort is not sufficient for a lifetime job.
- Prohibit discrimination in hiring and tenure based on political orientation.

## APPENDIX A:

### Example of Competing Ideological Paradigms

	DEI IDEOLOGY	PATRIOTISM	CHRISTIANITY
<b>Narratives and Core Beliefs</b>	The United States was founded on slavery and since has created a system that favors whites at the expense of blacks and other minorities. This system, known as white supremacy, creates all racial and social inequities.	The United States was founded on Western Enlightenment values that led to the greatest political document of all time—the American Constitution. The Constitution requires due process, the right to life, liberty, and the pursuit of happiness.	The United States was founded as a Judeo-Christian country by men blessed by and guided by the hand of God. Ours is the shining light on the hill, a guide for all other countries to follow.

	<p>To battle white supremacy, whites must become allies in the pursuit of racial justice, they must recognize and denounce their white privilege, and they must give up resources to advance the struggle. Racial discrimination is the only way to break down the structures that benefit whites, most often white men, who too often benefited from oppressing minorities.</p>	<p>America is at its best when it creates opportunities for all, when citizens obey the laws, and when our institutions are strong and rely on the Constitution.</p> <p>To be an American patriot is to abhor discrimination and to embrace our American identity.</p>	<p>By following the tenets of Christianity, laid out in the Bible, our country has not only survived trials and tribulations, it has also become the strongest and most free known to history.</p> <p>We follow God’s admonishment that all men were created in his image and to love our neighbors as ourselves.</p>
<p><b>University Promotion</b></p>	<p>We work to bring out the best in our students, faculty and staff by valuing their unique backgrounds, experiences and perspectives—welcoming and leveraging individual contributions to collaborate, create, innovate and compete in a global society. We address issues of discrimination, harassment, sexual misconduct, and retaliation so members of our community can work, learn, grow, and thrive in a safe and supportive environment.</p>	<p>We work to bring out the best in our students, faculty and staff by valuing their contributions to our great country—welcoming and leveraging their patriotism, their love of country, and their dedication to keep America a dominate world power. We address issues of unpatriotic conduct and treasonous attitudes, including discrimination against true Americans, harassment that limits our patriotism, and retaliation that hinders national loyalty so we can</p>	<p>We work to bring out best in our moral selves, regardless of our sins, by valuing Christ in all we do—welcoming and leveraging the Goodness that springs forth from His grace so that we can spread the word through collaboration and Christian creativity in a world that is increasingly secular. We address issues of religious discrimination, sexual liberation, and the preaching of false doctrine that may jeopardize salvation so our members can pray, serve, learn, and</p>

	<p>Ultimately, we aspire toward inclusive excellence by leading with courage and compassion, treating everyone with dignity and respect, and enhancing the quality of life for everyone with whom we connect.</p>	<p>work, learn, grow and thrive in a patriotic, American community. Ultimately, we aspire to be excellent Americans by leading with courage and compassion, treating Americans with dignity and respect, and enhancing the quality of life in our State and Nation.</p>	<p>find charity in a supportive, Christian environment. Ultimately, we aspire toward Christian inclusiveness and moral excellence by leading with courage and compassion, treating every Christian with God’s love and dignity.</p>
<b>Faculty Hiring</b>	<p>Faculty will be required to submit a diversity statement detailing their commitment to diversity, inclusion, and equity, making sure to provide tangible examples of how diversity has positively impacted their life, and consequently, how they plan on supporting DEI if hired.</p>	<p>Faculty will be required to submit loyalty oath detailing their commitment to American traditions, our government, and our unique way of life. The candidate should provide tangible examples of how America and American values have positively impacted their life, and consequently, how they plan on supporting our great country if hired.</p>	<p>Faculty will be required to submit their testimony of the positive impact Christ has had on their lives, their commitment to the Bible and to the sound teaching of the Church. They should provide documentation of their church attendance, record of tithing, and charitable works. The candidate should openly confess his or her sins, ask for forgiveness, and commit to seeking Christ now and forever.</p>
<b>Tenure / Promotion</b>	<p>The successful applicant must demonstrate how their research and teaching incorporated and promoted the tenets of DEI, including how they facilitated inclusion of marginalized groups</p>	<p>The successful applicant must demonstrate how their research and teaching promoted American exceptionalism, improved the morale of our communities, and transmitted</p>	<p>The successful applicant must demonstrate in their teaching and research an unflinching commitment to the teachings of Christ, to Christian charity, and aiding in the salvation</p>

	<p>and increased equity in outcomes and treatment.</p> <p>DEI outcomes, such as protesting police brutality, leading students on campus protests, and engaging in progressive political activism, will carry the same, or more, weight as traditional measures of scholarly ability.</p>	<p>American values to the next generation.</p> <p>Patriotic behavior, including military service and sponsoring student enlistments, will carry the same, or more, weight as traditional measures of scholarly ability.</p>	<p>of our community members.</p> <p>Actions that conform to the teachings of Christ, that sponsor student conversion, and that lead to salvation and the saving of souls will be given the same, or more, weight as traditional measures of academic success.</p>
<b>Teaching</b>	<p>Mandatory classes on DEI will be required of all undergraduates and will be offered by the office of DEI. All academic disciplines will also be required to offer courses on inclusion, decolonization, anti-racism, and white privilege.</p> <p>Faculty members are responsible for incorporating DEI into their classes. Departments are strongly encouraged to develop oversight mechanisms to ensure DEI is present in every class offering.</p>	<p>Mandatory classes on American history, American values, and American world dominance will be required of all students and will be administered by the Office of Patriotism and American Excellence.</p> <p>Faculty members are responsible for reinforcing traditional American ideals in each of their classes, while departments are strongly encouraged to develop oversight mechanisms to ensure each professor meets his patriot duty.</p>	<p>Bible classes will be required of all students, as are classes on Christian art, theology, and prophecies. Each faculty member will be required to incorporate Christian ideals, including charity, forgiveness, and salvation from sin, into their courses.</p>



**LETTER DRAFTED BY UC'S FACULTY SENATE**



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**PROPOSED Faculty Senate Resolution and Commitment to Eradicate Racism**

**Whereas,** George Floyd was killed by four Minneapolis police officers on May 25, 2020 and a series of national and global protests about ongoing police brutality and racism followed; his murder was yet again a reminder of the deep wounds of structural racism in American society; and

**Whereas,** these wounds are not detached from our own University community as Everette Howard in 2011 and Samuel DuBose in 2015 were also killed at the hands of University of Cincinnati police officers, sparking campus and community response and civil unrest; and

**Whereas,** in response to long standing white supremacy that led to the killing of George Floyd, Breonna Taylor, Ahmaud Arbery, and countless other Black Americans, the Faculty Senate stands with President Pinto in affirming that systemic racism and its effects must be countered. White faculty members in particular must acknowledge their privilege and role in maintaining racial hierarchy on campus and beyond. The UC community must unite in solidarity to speak out against racism and injustice and we must each work, and encourage each other, to promote a more just and equitable society both within and outside of the University;

**Therefore, be it resolved** that Faculty Senate hereby commits to use our unique position through our work in teaching, research, service, and in the community to engage in actions that work against racism and help to bring about change. We stand together with other universities that are addressing systemic racism within institutions of higher education and in societal institutions such as our criminal justice system. We hereby commit to do the following:

- Acknowledge that racism exists within our faculty as a body and our University;
- Acknowledge that white faculty have benefited from institutionalized racism;
- Actively engage faculty in anti-racist work to identify their role in sustaining racism on campus and to identify measures that need to be taken;
- Condemn racism that is deeply woven into our history, university, and our country and actively work towards eradicating racism;
- Recognize that racism at the university negatively impacts Black students and support them in making demands to promote their educational success at the university;
- Acknowledge the predominance of white-centered pedagogy within our institution and resolve to develop curricula with a multicultural perspective and promote the goal of racial justice courses within our academic programs;
- Support the creation of, and engagement with, anti-racism training, including raising awareness of racial inequity in the classroom;
- Acknowledge that white faculty have the responsibility to educate themselves on issues of race, reflect on their own role in institutionalized racism, and seek out and contribute to resources<sup>3</sup> and actions that address institutionalized racism<sup>4</sup>;

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<sup>3</sup> Resources will be available on the [Faculty Senate Sharepoint site](#) and are anticipated to be a central location that faculty can add to so that this is by faculty and for faculty.

<sup>4</sup> Actions can include signing pledges, including those for white faculty that include self- education and actions steps; one example that you are encouraged to consider is the "Pledge to Dismantle White Supremacy Within Ourselves and Our Institution" drafted by Megan Lamkin and created with input from a number of affiliate groups at UC.

- Call for administration to openly respond to student, faculty, and staff requests for action to counter racism and to invest in sustainable resources and support to facilitate the actions in areas including student enrollment and support; hiring, appointment, and promotion practices; teaching practices, research support, and service work; trainings; and outreach;
- Faculty Senate will commit to proactive means of engaging and creating a climate in which a diverse Senate body that represents our university community is elected by the faculty; and
- Faculty Senate will establish a Race and Equity ad hoc committee, and work toward bylaw changes to institutionalize the commitment of a standing committee, to work with faculty with other university community members to address and work to eradicate marginalization, discrimination, and oppression experienced by members of our university, local, and global communities.

### **Email Sent from Office of Inclusive Excellence**

Trigger & Content Warnings: Racism, Violence, Police Brutality

CECH Community,

On January 7, 2023, Tyre Nichols, a 29-year-old, Black male was stopped for an alleged driving violation in Memphis, Tennessee. During the traffic stop, Tyre was aggressively beaten by five Black Memphis police officers and later taken into custody. Following his arrest, Nichols complained of shortness of breath and was taken to the hospital in critical condition where he later died on January 10<sup>th</sup>. Further details are outlined in the following [New York Times](#) article.

Even though the perpetrators of this killing are Black, this is yet another demonstration of institutional racism. The culture of racism and discrimination pervasively persists within the criminal justice system. There is an unvoiced expectation that when Black people are in positions of power within racist institutions, including law enforcement, they are to uphold and adhere to the culture of the institution.

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This is another agonizing reminder of the systemic racism and injustice that communities of color continue to endure.

While it is important to share what happened to Tyre, we also want to celebrate his life. Tyre Nichols was a father to his 4-year-old son. Nichols was passionate about skateboarding and photography. He states on his [photography website](#), "Photography helps me look at the world in a more creative way. It expresses me in ways I cannot write down for people."

The news of Tyre Nichols is not an isolated event. We understand it follows the devastating shootings around Lunar New Year at Monterey Park, Evandale, Half Moon Bay, and repeated incidents with similar themes of racism, bigotry, and violence. Although, it pains us to continue sharing communication centering brutality and death, we promise to educate our CECH community about the realities that impact our members. The Office of Inclusive Excellence, wholeheartedly, believes that change can occur, but acknowledge that it can only happen when injustice is recognized and systemically dismantled. Our mission is to provide awareness and take actionable steps towards physical and psychological safety for all students, staff, faculty, and community members.

These tragic events influence our well-being and mental health as individuals. The Office of Inclusive Excellence identified a list of resources to offer mental health support for the Black community. View those resources here: [Black Mental Health Support](#)

If you are looking for additional support or resources, please contact the [Office of Inclusive Excellence](#).

In these moments, feelings and thoughts may be overwhelming, but please know that you are not alone in the collective outrage and pain that you are experiencing. As you grieve and process the death of Tyre Nichols, it is important to find community and take care of yourself. Below are events cultivated to celebrate Black excellence throughout the University of Cincinnati.

## **Demand Email from Criminal Justice Graduate Students**

June 17, 2020

This statement was developed by graduate students at the University of Cincinnati in response to the unjust treatment of Black individuals in the United States. The University of Cincinnati graduate students and faculty listed below vehemently condemn anti-Black racism and police brutality. We stand in solidarity with Black Lives Matter and the attendant protests taking place around the country and elsewhere. The implications of the racist history of the United States, while often dismissed, are once again painfully clear. We feel it is our responsibility to use our privileged position as academics to speak out against the injustices that have historically characterized the criminal justice system. We acknowledge the history of race-based violence in our institutions, and that it has ultimately contributed to the staggering loss of Black life we continue to witness. We first address the historical roots of the criminal justice system that shaped the modern-day racism embedded in these structures and ask fellow academics to actively engage in anti-racist work. We conclude with action items for the School of Criminal Justice and the Cincinnati local government that are intended to be concrete steps aimed at reducing institutional racism, and state-sanctioned violence, against Black community members.

As scholars, we believe we must examine our past to better understand the current oppression of Black individuals. Criminal justice institutions were developed, and continue to operate, within White supremacist power structures. Modern day policing can be traced back to slave patrols and the enforcement of racial segregation, whereby police were used as a tool to maintain White supremacy and Black oppression<sup>i</sup>. Today, Black individuals are knowingly at distinctly high risk of abuse and death at the hands of the police<sup>ii</sup>. Mass incarceration serves to further oppress the Black community and has been described as the New Jim Crow in this country<sup>iii</sup>. The system incarcerates Black individuals at disparately high rates, in turn producing a range of harmful consequences for Black lives<sup>iv</sup>. More broadly, the criminal justice system is one of many institutions that devalues Black life.

Not only do police in the United States kill civilians much more often than do police in other industrialized democracies<sup>v</sup>, modern-day policing has become increasingly more militaristic in its approach to monitoring communities<sup>vi</sup>. Most recently, military equipment was used by police against civilians, even during peaceful protests, escalating violence and placing Black bodies and allies in further harm. Protesters in Cincinnati were subject to mistreatment by police and held in unsafe conditions in our local jail<sup>vii</sup>. These practices work to silence resistance and assert dominance over Black voices. We vocally condemn the use of police brutality and military-style equipment in the streets of Cincinnati and elsewhere.

As academics, we must do better. We must acknowledge the embeddedness of White supremacy in criminal justice institutions that enabled recent and historical deaths to take place. The ways in which the legacy of slavery and Jim Crow continue to shape virtually all social institutions in the United States should be recognized both in classroom settings and within broader academic discourse. We call on scholars not only to engage with one another, but also to actively engage in anti-racist work with all individuals in their social space. This requires considering our role in

upholding racist structures, working to amplify Black voices and perspectives, and directly supporting local and national organizations for racial justice. In our view, University of Cincinnati's School of Criminal Justice has been under-responsive to these issues, including when an unarmed community member, Samuel DuBose, was killed at the hands of University police<sup>viii</sup>. We demand louder voices and more concerted action. The protection of Black lives requires actively dismantling racist thought and practice that characterizes our culture and systems.

As a graduate student body (and faculty allies), we want to vocally support the Black Lives Matter movement and highlight Black lives lost for people with intersectional marginalized identities as they often receive less attention. Black women's lives matter. Black trans lives matter. Black gender non-conforming and non-binary lives matter. Black queer lives matter. Also often forgotten, incarcerated Black lives matter.

*Say their names:* Breonna Taylor, Riah Milton, Sandra Bland, Aiyana Stanley-Jones, Marsha Johnson, Tony McDade, Nina Pop, Kayla Moore, Samuel DuBose, George Floyd, Ahmaud Arbery, Rayshard Brooks, Trayvon Martin, Eric Garner, Michael Brown, and many more. Their Black Lives Mattered.

**We hereby ask University of Cincinnati School of Criminal Justice to consider four specific requests made by the listed graduate students.**

First, we ask that Black/African American history courses be required for undergraduate and graduate students. Learning the information taught in these courses is imperative for all students, but especially for the many students in our School who are or will become criminal justice actors or scholars in some capacity. Additionally, courses currently offered should aim not to treat race as an isolated topic, but to integrate race into all topics. Expanding the scope of criminal justice curriculum in this way should diversify students' reading selections and deepen their understanding of the context in which they may become professionally involved. Our School should work to partner with the Africana Studies department to support this initiative.

Second, the School of Criminal Justice should consider the current demographic makeup of students and faculty in criminal justice programs across the country and in our own program. We ask the department to develop and implement a plan to recruit, hire, and retain Black students and Black faculty. Some ways of doing so include:

- Recruiting graduate students from Historically Black Colleges and Universities (HBCUs).
- Dedicating funding for students to attend conferences and workshops focused on increasing diversity and inclusion.
- Diversifying the current faculty. For example, hiring more Black scholars and inviting more Black scholars to visit and give guest lectures.
- Acknowledge that Black students make up a small percentage of students in graduate programs, especially at UC. The school should work to understand the causes of this and to expand Black representation among students and faculty, in part by creating a more welcoming and supportive environment for Black students.

Third, we dedicate ourselves, and ask for the Schools' dedication, to anti-racism in our classrooms, research, meetings, and daily interactions. To do this, we need to:

- Work to educate ourselves and others on how to fight anti-Blackness within our department, the university, and in daily life.
- Re-examine policies, leadership roles, and practices to determine whether they are harmful to marginalized groups.
- Provide training condemning White supremacy and on understanding privilege as it relates to proximity to Whiteness, socioeconomic status, gender identity, and sexual orientation as these are important intersections. This should be required for all non-Black students and faculty, especially White individuals.
- Ensure that our coursework require us to read and cite Black, Black feminist, and Black queer scholars and their work, and that we are also encouraged to do so in our research.
- Make strong efforts to address race/ethnicity and the multiple intersectionalities that often come into play when examining research questions. This includes encouraging students and faculty to consider the role of their own identity and social position, and how it informs their perspective and research.
- Conduct studies to evaluate effectiveness of anti-racist and inclusive policies and practices. For example, existing programs require implicit bias surveys at the beginning of each academic year to inform initiatives and examine the effectiveness of prior initiatives.
- Make consistent efforts to collaborate with UCPD and CPD with the explicit purpose of using research to reduce police violence and unnecessary use of force, especially against members of the Black community. For example, closely examine the ways in which targeted enforcement programs may produce harm, particularly when in tandem with unchecked police power, due to the over-policing of predominantly Black neighborhoods.

Fourth, we ask that our department create a committee to follow up on the progress of these initiatives, made up of faculty and students. Black voices should be the center of these initiatives, and there should be fair compensation and recognition for those who participate in this committee work.

**We also recommend Cincinnati local government officials to take action in the following ways:**

- We demand that law enforcement ban the use and ownership of tear gas that has been recently used to attack peaceful protesters. This is a chemical weapon of war that has been banned by the 1925 Geneva Protocol<sup>ix</sup> and in the 1993 the Chemical Weapons Convention<sup>x</sup>. Tear gas can be deadly<sup>xi</sup> and it is especially dangerous during a worldwide pandemic.
- We urge Mayor Cranley and city council members to Commit to Action and take the pledge from President Obama<sup>xii</sup>.
- We demand that Cincinnati's local government and law enforcement agencies take the National Association for the Advancement of Colored People (NAACP's) demands and make them policy and practice. These include banning knee and choke holds by officers, ensuring that there are six levels of clear escalation for the use of force, ensuring officer discipline histories are accessible to the public through the Open Records Act, and the denial of recertification credentials for police who use unwarranted deadly force<sup>xiii</sup>. Further, we recognize that the city of Cincinnati formed a Citizen Complaint Authority (CCA) in 2003, but we ask to expand and fully fund this citizen review board to hold police accountable<sup>xiv</sup>. We recognize the NAACP's demands are federal legislation, but until that is passed, we demand local action on these practices.

- We ask our local representatives to support initiatives to overturn the Qualified Immunity Act.<sup>xv</sup>
- We demand that no-knock warrants be banned in non-emergency and non-violent situations as these are gateways to potentially dangerous encounters with police <sup>xvi</sup>.
- The use of local police is an inappropriate, and potentially harmful, strategy for addressing a range of community problems; therefore, we need to consider alternatives<sup>xvii</sup>:
  - We urge City Manager Patrick Duhaney, Mayor John Cranley, and the Cincinnati City Council to reallocate a portion of city funds from the Cincinnati Police Department (CPD) to social workers and mental health professionals. Programs like the Hamilton County Quick Response Teams (QRT) should be prioritized for this displaced funding. Additionally, reallocated funds should be placed into local programs related to education, housing, community programs, and mental health services.
  - We demand police be removed from schools. Instead, we ask for an increase in social workers and school psychologists to help manage students' behaviors and meet their needs. Police in schools exacerbate the school to prison pipeline <sup>xviii</sup>.
  - We urge against the use of police as first responders for non-emergency and especially non-criminal situations. For example, calls for help that are related to parking issues, homelessness, and mental health issues should be handled by teams of social workers or similar unarmed, trained professionals, instead of armed police.
  - We demand that these social workers, members of QRTs, law enforcement, correctional officers, and other local officials attend mandatory training for racial equity and inclusion<sup>xix</sup> and LGBTQ cultural training<sup>xx</sup>.

We urge scholars in our field to continue to work on creative ways to push forward anti-racist initiatives. We ask you to not shy away from controversial topics but to acknowledge our responsibility to work towards a more just and humane world.

Black Lives Matter.

In Solidarity,

[signed names]

<sup>i</sup> Du Bois, W. E. B. ([1935] 2007). *Black reconstruction in America: An essay toward a history of the part which black folk played in the attempt to reconstruct democracy in America, 1860-1880*. New York: Oxford University Press.

Vitale, A. S. (2017). *The end of policing*. London: Verso.

<sup>ii</sup> Edwards, F., Esposito, M. H., & Lee, H. (2018). Risk of police-involved death by race/ethnicity and place, United States, 2012-2018. *American Journal of Public Health, 108*, 1241-1248.

Walker, S., Spohn, C., & DeLone, M. (2012). *The color of justice: Race, ethnicity, and crime in America*. 4th ed. Belmont, CA: Wadsworth.

<sup>iii</sup> Alexander, M. (2020). *The new Jim Crow: Mass incarceration in the age of colorblindness*. New York, NY: The New Press.

<sup>iv</sup> Western, B. (2006). *Punishment and inequality in America*. New York, NY: Russell Sage Foundation.

<sup>v</sup> Lartey, J. (2015, June 9). By the Numbers: US police kill more in days than other countries do in years. *The Guardian*. <http://www.theguardian.com/us-news/2015/jun/09/the-counted-police-killings-us-vs-other-countries>

<sup>vi</sup> Dewan, S., & Baker, M. (2020, June 2). Facing protests over use of force, police respond with more force. *The New York Times*. <https://www.nytimes.com/2020/05/31/us/police-tactics-floyd-protests.html>.

Kraska, P. B., & Kappeler, V. E. (1997). Militarizing American police: The rise and normalization of paramilitary units. *Social Problems, 44*, 1-18.



## Findings from Pietenpol (2018)

# Concern for Consequences

Table 4.4: Proportion of Respondents Indicating Concern by Self-Reported Political Beliefs

Variable	Very Liberal		Liberal		Moderate		Conservative		Chi-Square
	No	Yes	No	Yes	No	Yes	No	Yes	
<b>Student</b>									
Other students would criticize my views as offensive.	.44	.56	.35	.65	.29	.71	.28	.72	2.10
Someone would post critical comments about my views on social media.	.56	.44	.53	.47	.43	.57	.58	.42	3.89
Someone would file a complaint claiming that my views violated a campus harassment policy or code of conduct.	.75	.25	.74	.26	.64	.36	.40	.60	17.42**
<b>Faculty</b>									
The professor would criticize my views as offensive.	.69	.31	.53	.23	.48	.52	.28	.72	13.22*
The professor would say my views are wrong.	.56	.44	.61	.39	.54	.47	.31	.69	12.86*
The professor would give me a lower grade because of my views.	.75	.25	.65	.24	.52	.48	.28	.72	21.47**
Have you ever felt discriminated against by a professor because of your political beliefs?	.94	.06	.95	.05	.80	.20	.61	.39	24.43**
Have you ever hidden your political beliefs from a professor out of fear?	.88	.13	.83	.17	.70	.30	.51	.49	18.41**
Have you ever felt that your opinion was dismissed or you were personally criticized because you shared your views on a controversial political topic?	.75	.25	.86	.14	.78	.22	.63	.37	8.93*

## Recent Changes to the AAUP Contract

2022-2025 UC/AAUP COLLECTIVE BARGAINING AGREEMENT HIGHLIGHTS

ART.	TITLE	CHANGE
	PREAMBLE	Added that the CBA is intended, among other things, "to recognize the value and importance of diversity, equity, and inclusion to the parties to this collective bargaining agreement."
1	RECOGNITION AND DESCRIPTION OF BARG. UNIT	Clarified that interim administrators (Deans, Associate Deans, etc.) are excluded from the bargaining unit during their appointments.
5	AFFIRMATIVE ACTION	Prior to beginning their duties, members of search committees, RPT reviewers and those conducting annual performance reviews must be trained in DE&I best practices in those respective processes. Search committees must consult with OEQA to ensure searches are conducted in accordance with University policy.
7	REAPPOINTMENT, PROMOTION, AND TENURE ("RPT")	Improved the clarity and functioning of the grievance process; filing timelines were made consistent throughout, and a new appendix (Appendix 4) was created that includes uniform grievance procedures for most cases.  Academic Units are encouraged to include in the RPT Criteria examples of how diversity, equity, and inclusion efforts can be used to satisfy, in whole or in part, the criteria for teaching, research, and service.  RPT candidates, except Academic Unit Heads, may not serve as a reviewer in the same academic year they are applying. Academic Unit Heads may review dossiers for all candidates except those seeking the identical RPT action as the Unit Head.  All eligible members of the RPT Committee must vote either in favor or against the requested RPT action.
8	GRIEVANCE PROCEDURE	Improved the clarity and functioning of the grievance process; filing timelines were made consistent throughout, and a new appendix (Appendix 4) was created that includes uniform grievance procedures for most cases.
9	DISCIPLINARY PROCEDURES	Improved the clarity and functioning of the grievance process; filing timelines were made consistent throughout, and a new appendix (Appendix 4) was created that includes uniform grievance procedures for most cases.  For Faculty Members involved as respondents in Title IX matters, the investigatory and disciplinary procedures will be those set forth in applicable University policy and administered by the appropriate University office.  For joint investigations involving the Office of Equity, Inclusion and Community Impact, the deadline for conclusion of the investigation shall be ninety (90) days, and for cases involving research misconduct the deadline shall be one hundred eighty (180) days.  Shortened deadlines for position statements from 30 days to 21 days.  While suspended and awaiting arbitration of a proposed termination, a faculty member has a duty to mitigate their damages.
10	COMPENSATION	Salaries: Year 1 - ~4.00% (2.00% across the board plus \$2,085 to base salary) Year 2 - ~3.00% (1.50% across the board plus \$1,626 to base salary) Year 3 - ~2.75% (1.25% across the board plus \$1,675 to base salary)  Deleted reference to regional campus salary increases

## Resources Documenting the Failure of Diversity Trainings and Efforts

(Information taken with permission from [Dr. Musa Al-Gharbi](#))

### Diversity Training Programs are Largely Ineffective

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